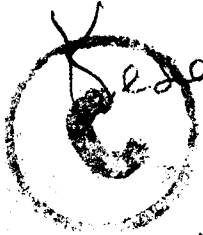


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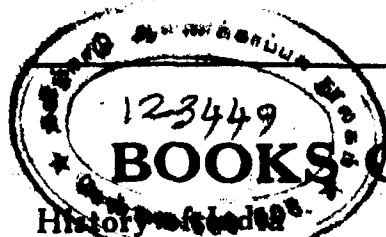
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PRAYER

ॐ

स्वदन्यः पाणिभ्यामभयवरदोदेवतगणा-

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भयात्तातुं दातुं फलमपि च वाञ्छासमधिकं

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निमग्नानां दंष्ट्रा मुररिपुवराहस्य भवती ॥

All Devas other than Thee give boons and protection (to their votaries) with their hands. But competent, as thou art, to grant these even with a gesture of Thy feet, Thou, O Protectress of the worlds, art able to bestow on us not only freedom from fear and the fulfilment of our desires, but even something more than that (i.e. Mukti.)

Thou art the sun that illumines the inner darkness of the ignorant; Thou art the channel running with honey of consciousness for the dull; Thou art the rosary of Chintamani (i.e. rosary made of wish-yielding gems) for the poverty-stricken; and Thou art the tusk of the boar Muraripu (reference to the incarnation of Vishnu as a boar to lift the earth from cosmic waters) for those sunk in the sea of births and deaths.

ANANDALAHARI

IN QUEST OF UNITY

UNITY in variety is the very soul of the universe. And to attain to the realisation of that unity is the supreme quest of human existence. Indeed, man in every station of life is faced with the profound mystery of human destiny. A penniless peasant sitting jaded and tired in the evening of life at the door of his humble cottage is as deeply moved with the problems of life as a monarch wielding his sceptre over millions of souls. A sage or a scientist, a philosopher or a politician, a muse or an artist—every one is facing the problem of life from his own angle of vision. But still the problem remains as baffling and elusive as ever; the goal seems to recede away at every step like the vanishing horizon before us. Sorely puzzled and riddled with doubts the aspirant cries out in the agony of his heart,—“किं कारणं ब्रह्म कुतः स्मजाता जीवाम केन क्व च सम्प्रतिष्ठा । अविष्टिताः केन सुखेतेषु वर्तमाने ब्रह्मविदो व्यवस्याम् ॥”—(श्वेताश्वतर)—“Is Brahman the ultimate cause? Wherefrom do we come? What enables us to exist? Where shall we go after dissolution? Oh enlightened ones, what impels us to be associated with things causing happiness and misery?” Verily, no mind can attain to peace or rest until these eternal queries that beat in the breast of man meet with a satisfactory solution. It has been reiterated in the scripture that any amount of idle philosophical speculation can hardly bring the truth nearer to our mind until and unless the truth is known and assimilated in the substance of our being by spiritual realisation. The

difference between dry intellectualism and spiritual intuition can hardly be overemphasised. The intellect is but a specialised aspect of the reality, a form of consciousness. It only does the work of a cinematograph; it re-creates a picture of life which may be useful for practical purposes, but it is by no means the reality itself which the human soul ories for. No doubt, an intellectual conception of the reality of life has a value of its own; for it conduces immensely to the apprehension of the proper content of our earthly existence. But the final veil of ignorance that screens the reality off from our vision can hardly be removed without the dawn of spiritual knowledge—the knowledge of the Unity that stands behind this fleeting show of life. For it is the Reality itself that is the very breath of the creative intellect and the life of all that is seen in the universe.

But the diversity of the world seems to baffle all human enquiry. Various religions have attempted a solution to the subtle problem of life—each in its own way, and have, in most cases rendered confusion worse confounded. A religion to be acceptable to humanity as a solvent of all problems of existence must be scientific—a religion that would stand the test of reason and satisfy the highest aspiration of the soul. The modern sciences have made marvellous progress in the realm of matter and discovered a cosmic unity in the external universe. But they have utterly failed to provide an eternal background for the fleeting show of life. It is religion and religion alone that has succeeded in revealing unto

humanity the unchanging basis of unity in this world of diversity. In the dim past ages the seers of India visualised unity in diversity and proclaimed the truth for the welfare of mankind. So did the Rishis say—“एकं सत्” । “नेहानानास्ति किञ्चन ।” “नतु तद् द्वितीयमस्ति ।” “मृत्योः स मृत्युमाप्नोति, य इह नानेव पश्यति ।”—“The Truth is one. There is no diversity in the world. There is no ‘second’ but one. He that sees manifoldness in the world is subject to an unending series of deaths.” This is indeed the grand utterance of the ancient seers of India, that has given a final solution to the problem of life and rendered this soil of Aryavarttha a homeland of toleration and love. If science has discovered the solidarity of the universe, religion is credited with the discovery of the spiritual oneness of all life from the protoplasm to the most perfect of beings. It is the Vedanta that, in India, struck this note of unity in the domain of spirit and matter in an age when the modern science was not even born. It is therefore the aim of all seekers after truth to realise that unity—the highest concept of existence; for where there is diversity, there is fear—“यदा ह्येवैष एतस्मिन्नुदरन्तरं कुरुते । अयं तस्य भयं भवति ।”—“Fear exists for him who sees diversity in the one infinite Reality”. In the Hindu scripture this supreme Reality has been termed as Brahman—Existence-Knowledge-Bliss Absolute; and this is the most universal of all generalisations. Rightly has Swami Vivekananda said, “You and I are little bits, little points, little channels, little expressions, all living inside of that Infinite Ocean of Existence Knowledge and Bliss. The difference between man and animals, between

animals and plants, between plants and stones, is not in kind, because every one from the highest angel to the lowest particle of matter, is but an expression of that one infinite ocean, and the difference is only in degree.” Indeed, the universe in its various forms is but the various readings of the same Oneness—the Infinite Ocean of Being which is the eternal background of all forms of matter and energy and apart from which nothing has a reality of its own in this world of phenomena.

In fact, a religion to be universal must satisfy two great principles,—the principle of *generalisation* and the principle of *evolution*. The conception of a thing is very often seen to expand with the advance of knowledge. And our knowledge of a thing is gathered from a reference of the particular to the general, the general to the more general, and everything at last to the universal,—the last concept that we have—the concept of existence. In the domain of religion the Vedanta has discovered the most universal of all concepts—the concept of Brahman which explains all diversity in the world. And it is now admitted on all hands that this unity in diversity is the very soul of ‘creation.’ But the Hindu idea of ‘creation’ is quite different from the western conception. The Vedanta says that the world has not come out of ‘nothing.’ The effect is but the cause reproduced. The whole ‘creation’ is but an evolution. For what is unmanifest in its potential state becomes manifest in the ‘creation’ which is nothing but the cause in another form. So does the Sruti say,—“आत्मा वा इदमेक एवाग्र आसीत् ।”—(ऐत० उ०) । “असद्वा इदमग्र आसीत् । ततो वै स्रज्जायत ।”—(तै० उ०) —“All this (the manifested

world) was Atman (Brahman) in the beginning (i.e., before manifestation). "All this (universe) was unmanifest in the beginning. From the unmanifest came the manifest." As a matter of fact, the Vedantic conception of the universe is that it is but the cause reproduced and that Brahman Himself comprises both the manifest and the unmanifest (सद्यः स्यात्तत्त्वम् । तै० उ०) The one unchanging Reality is present in every form of evolution as clay is persistent in all its apparent modifications in name and form. So it has been said—
 "वाचाग्म्यं विकारो नामधेयं, मृत्तिकेत्येव सत्यम्"
 To imagine therefore that the world has an independent existence of its own apart from the Universal Reality is to admit that the pots have a separate existence apart from the clay—a position which is absurd on the very face of it. Sri Sankaracharya, the greatest exponent of the Advaita philosophy, has emphasised the reproduction of Reality in the evolution of Nature. Brahman is thus the material and the efficient cause of the universe; for it is from Him that the world has come into being, in Him it exists and apart from Him it has no existence. In the Vedanta Bhashya Sankara says,—
 "कार्यस्य कारणत्वत्वं न तु कारणस्य कार्यत्वम्" । "कार्ये च कारणादव्यतिरिक्तम्" ।
 (वि० भा०) । "नामरूपे सर्वावस्थे ब्रह्मणैव आत्म-
 बन्ती, न ब्रह्म तदस्मकम्" ।—(तै० भा०)—

"The effect partakes of the nature of the cause and not vice versa." "The effect is inseparable from the cause." "The world with its name and form derives its existence from the Brahman; but the Brahman is quite independent of it."

But through our ignorance (अविद्या) we consider the universe with its

multifarious names and forms as quite distinct from the Atman—the Brahman of the Upanishads. "अविद्या..... आत्मनोऽन्यद् वस्तुन्तरं प्रत्युपस्थापयति"—
 (बृ० भा०) —"It is Avidya that presents things as separate from the Atman." For, "अन्यत्वदर्शनलक्षणा सा"—"It is the nature of Avidya to cause differentiation." From the Paramarthik (Absolute) standpoint there is nothing but Atman—one universal Reality that is changeless and eternal. It is the causeless cause—the Substratum of all that is perceived by our senses. The rigorous monism of Sankara would never admit the co-existence of two realities, such as noumenon and phenomenon. It is only the noumenon that exists and the phenomenon has only an empirical reality. It is 'unreal', for it has no existence apart from the Brahman—the ultimate basis of our experience. But in the character of the Self it is 'real' for it is then realised as identical with the ultimate Reality. As a matter of fact this differentiation is caused by our limited senses and not by our Self—
 "वृथक्त्वेन विशेषदर्शनं.....करणादिकृतं, न आत्मकृतम्"—(बृ० भा०) In the Chhandogya Bhashya, Sankara further says,—
 "विशेषाकारमात्रं सर्वेषां मिथ्याप्रत्ययनिमित्तं । स्वतः सन्मात्ररूपतया सत्यम्" ।—"All these specialisations in names and forms are the result of our ignorance. But the effect (modification) is real when it is viewed as identical with the cause." For in that state of realisation nothing exists apart from the Reality itself, as when the pot is realised to be of the essence of clay, it (pot) is found to have no separate existence.—"नहि घटो यथाभूतमृदूपदंशेन सति तदव्यतिरेकेण अस्ति ।"—(भा० का० भा०, १४०.२५). Thus it is clear that the

Reality is one—beyond time, space and causation; but it appears as many only when it is viewed through the prism of name and form. Swami Vivekananda has brought out the very same idea of unity in one of his lectures on Vedanta Philosophy in his own inimitable way. He says, "The idea of the Advaitists is to generalise the whole universe into one—that something which is really the whole of the universe. And they claim that this whole universe is one, that it is one Being manifesting itself in these various forms.....It is this Being, the Sat, which has become converted into all this,—the universe, man, soul, and everything that exists.....But then the difficulty arises that this would be pantheism. How came that Sat which is unchangeable, as they admit (for that which is Absolute is unchangeable), to be changed into that which is changeable and perishable? The Advaitins here have a theory which they call Vivarttha-Vada or apparent manifestation.....The celebrated illustration used is that of the rope and the snake, where the rope appeared to be the snake, but was not really so. Even so this whole universe as it exists is that Being. It is unchanged; and all the changes we see in it are only apparent. These changes are caused by Desha, Kala and Nimitta (space, time and causation), or according to a higher psychological generalisation, by Nama and Rupa (name and form). It is by name and form that one thing is differentiated from another. The name and form alone cause the difference. In reality they are one and the same."

Ignorance-bound, man does not know that real peace lies in the realisation of that unity—the most universal of all concepts. It is only the enlightened

ones who go beyond the veil of names and forms and stand face to face with the ultimate truth which is one, and become the recipients of highest bliss. So does the scripture say, "यथा नद्यः स्यन्दयानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तया विद्वानामस्याद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ।"—(Mundaka Up.)—"Just as the various rivers merge themselves in the ocean by losing all names and forms, so does the enlightened one transcending all names and forms, attain to the Divine One who is the Eternal Purusha." Every one bears within him the spark of Divine Fire, and to realise his identity with the Eternal Being is the summum bonum of human existence. This is the real mission of life and every one must strive for the fulfilment of life's noblest destiny: for therein lies perfect bliss and nowhere else. So says the scripture,—
 "एकेश्वरी सर्वभूतान्त-
 गत्मा एकं रूपं बहुधा यः करोति । तमात्मस्य येऽनुपश्यन्ति धीरस्तेषां सुखं शाश्वतं नेतरेषां ॥
 निव्योऽनित्यानां चेतनश्चेतनानामेको बहुना यो विद्वान् कामान् । तमात्मस्य येऽनुपश्यन्ति धीरस्तेषां शान्तिः शाश्वती नेतरेषाम् ॥"—
 (Katha Up.)—"Sole controller, the eternal Atman of all living things, who makes his own form diverse—the intelligent who realise Him as seated in the self,—eternal bliss is theirs. He the Eternal among the ephemeral, the consciousness of the conscious, who, being one, dispenses desired objects to many,—the intelligent who see Him seated in their selves, to them belongs eternal peace, and not to others." Thus the Upanishads teach us to see everything established in the Atman and to realise the unity of existence. For, in that is the salvation of man.
 "यस्तु सर्वाणि भूतानि आत्मन्येवावुपश्यति सर्वभूतेषु ब्रह्मानं ततो न विजुगुप्सते ॥ अस्मिन्

सर्वाणि भूतानि आत्मैवाभूद् विजानतः । तत् को मोहः कः शोकः एकत्वमनुपश्यतः ॥” (Isha Up.)—“He who realises all things established in the Atman and visualises the Atman in all things, does not hate anything. There can be no delusion, no sorrow for the wise who realise all things as identical with the Atman.”

In fact, it is the sense of duality—the idea of differentiation, which is the cause of all bondage, of fear and misery. For our misery is begotten of our unsatisfied desire for something which is viewed as separate from us. This sense of separateness is the matrix of all troubles in human life, and it is in this state of ignorance that one sees oneself as distinct from another though in reality there is no such diversity. When the unity is reached through spiritual illumination the idea of the knower, knowledge and the knowable is lost in this ocean of one cosmic consciousness where there is no play of duality. So does the Sruti say,—

“यत्र हि द्वैतमिव भवति । यत् वा अन्यदिव स्यात्, तत्तान्योऽन्यत् पश्येदन्योऽन्यद् विजानीयात् ॥ यत्र त्वस्य सर्वमात्मैवाभूत्, तत् केन कं पश्येत्,

तत् केन कं विजानीयात् ।”—“When there is the sense of duality, when one appears as distinct from the other, then alone one sees the other and one knows the other; but when everything is realised as identical with the Atman, how can then one see the other and know the other?” Indeed, various ways have been laid down in the scriptures for the attainment of that divine vision, in accordance with the temperamental make-up and capacity of the individuals. That is why we meet with so many paths in the domain of spiritual culture. But this variety of paths notwithstanding, all roads lead ultimately to the same goal—the goal of unity. It is undoubtedly an uphill work to reach the destined end, but nothing is impossible of accomplishment to the sincere and the heroic souls. क्षुरस्य धारा निश्चिता दुरत्यया दुर्गे पथस्तत् कवयो वदन्ति ।”—“The wise say that the path is hard to go by, like the edge of a razor which is sharp and impassable.” But nothing great can be achieved without heroic efforts and sacrifice. Let us forge ahead and stop not till the unity—the goal of human destiny—is realised.

ADVAITISM IN THE RELIGIOUS EXPERIENCES AND THOUGHTS OF THE BHAKTAS

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

MANY people labour under the impression that Advaitism is inconsistent with the religion of Bhakti (love of God). They may, however, as they often do, recognise the value of Bhakti as a stage preparatory to the religion of Jnana (knowledge of God). In the article, “Love in Advaita-Vedanta”, published in the Vedanta Kesari in December last, an attempt was made to show, from the metaphysical point of view, that the conservation of Love was consistent with the Advaitic conception of Brahman, the ultimate Reality. In the present article, following the history of the religious experiences and thoughts of the Bhaktas, an attempt will be made to show that Advaitism has not only often gone hand in hand with, but also provided the rationale of, Bhakti, accepted as the highest religious ideal to be realised. In short, the purpose of this article will be to show, from the historical point of view, the consistency of Bhakti with Advaitism.

In the history of religions, there has never been a dearth of Bhaktas conscious of their oneness with God. Nay, there have also been, among them, some great religious geniuses, who, irrespective of their positions as metaphysicians—monists, or dualists, or even professing no system of metaphysics in particular—have often reached some mystical states of consciousness, in which or after which they have emphatically asserted their identity with the

Absolute (in some cases, even in spite of themselves).

In the Christian Bible, we find Jesus saying, “I and my Father are one” [St. John; X. 30]. The fact that the Jews, in whose presence Jesus uttered this saying, took it as a blasphemy and were about to stone him for it, saying, “Thou, being a man, makest thyself God” [John; X. 33], shows that the Jews interpreted his saying as an assertion of his identity with God. Jesus, too, far from contradicting or protesting against this interpretation, answered them, “Is it not written in your law, I said, Ye are Gods?” [John; X. 34].

“In Paul’s language, I live, yet not I, but Christ liveth in me. Only when I become as nothing can God enter in and no difference between His life and mine remain outstanding.” [William James: Varieties of Religious Experience; Lectures XVI & XVII, p. 418].

“In the vision of God”, says Plotinus, ‘what sees is not our reason, but something prior and superior to our reason.He who thus sees does not properly see, does not distinguish or imagine two things. He changes, he ceases to be himself, preserves nothing of himself. Absorbed in God, he makes but one with Him, like a centre of a circle coinciding with another centre’ ‘Here’, writes Suso, ‘the spirit dies, and yet is all alive in the marvels of the Godhead.....and is lost in the stillness of the glorious dazzling obscurity and of the naked

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decide which of the two explanations is the more satisfactory in this case, and pass on to points much less controversial, if not to points in which a unanimity of opinion can be reasonably expected.

The religious lives of the great saints, Tukarama and Ramadasaswami who flourished in the reign of Sivaji, were dominated by a most passionate love of God; and it is also well-known, from their devotional poetical compositions in Mahratti, that they were both believers in the identity of the human soul with God. The late great saint, Ramakrishna Paramahansa of Bengal, was also a wonderful embodiment of a union of Bhakti and Advaitism. He was first initiated into the Bhakti-cult of the Shaktas by a Brahmana lady before his initiation into the Jnana-cult of the Advaita-Vedantins by a Sanyasi called the Nengta (lit. naked) Totapuri. He also tried several other religious cults in turn, including that of the maddening love of the Gopies of Brindavana emphasised by the Bengal School of Vaishnavism. It is common knowledge that every one of these procedures culminated in the same state of monistic absorption (Nirvikalpa Samadhi). Moreover, after trying all these various paths, including those of Christianity and Islamic Sufism, he never cast his vote either on the side of exclusive Jnana or on that of exclusive Bhakti, and his Advaitism blended so harmoniously with his maddening love of God. Even after attaining his highest religious purpose he lived his whole life, rich with the plenitude of experiences of both these paths, alternating between the "Nitya" or the ineffable stillness and silence of the monistic absorption on the one hand, and the "Lilas" or the wealth of sweetness, beauty and moral

sanctity, on the other. Even his Guru Totapuri, who used to laugh at his visions of Bhakti as hallucinations of an eccentric and over-credulous brain, was ultimately forced, by his contact, to recognise the value of his love for the "Mother".

If we look at the Bhakti-Shastras of Hinduism, we find an unequivocal assertion of Advaitism by many of them. The Bhakti of the Shakta-Tantras is saturated with Advaitism. The only difference between this Advaitism of the Tantras and that of the Advaita-Vedanta lies in the Shaktas' substitution of the doctrine of Shakti (Power) for that of the Vedantists' "Vivarta" (mistaking, under the influence of innate ignorance or defective perception, that an absolute substance changes into phenomena—"अतत्त्वतोऽन्यथा प्रया"). But this difference is immaterial for the purpose of this article; since, according to the Shaktas, Shakti is metaphysically identical with Shiva, the Absolute, Who is again identical with Jiva, the individual self, while, according to the Advaita-Vedanta, too, Shakti is identical with Shaktiman (that in which the Shakti or Power is said to inhere).

In the Bhagavata Purana, which is very highly valued by most Vaishnavas and is considered as the highest authority by several schools of Vaishnavism, we find that when Shri Krishna abruptly disappeared from the dancing ring of the Rasa-Lila, the forlorn Gopis, while in search of the Bhagavan, began to imitate His actions, such as His modes of walking, smiling, seeing and talking, and, being absorbed in the thoughts of the Lover and possessed, as it were, by Him, communicated to each

other their identity with Him, each saying "I am He" ¹.

The systematic and orthodox Vedantic Advaitism may be clearly distinguished by three peculiar doctrines; viz., (1) the doctrine that Brahman, the one Absolute Reality, is without a second, and is incapable of division into parts (Nishkala), of having attributes (Nirguna), and of having differentiating characteristics (Nirvishesha); (2) the doctrine of identity of Brahman with individual selves (Avibhagadvaita-Vada); and (3) the doctrine that, under the influence of a peculiar innate ignorance, we erroneously think that a real substance changes into phenomena (Vivarta-Vada).

The following quotations will show that the first of the above doctrines has the support of the Bhagavata:—

“सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।

सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ॥”

१।६।४४॥

[Having seen that Bheeshma had become united with Brahman, which is incapable of having any parts, they (Yudhisthira, etc.) all became silent like birds at the end of the day.]

“रूपं यत्तत् प्रादुरव्यक्तमायं, ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।

सत्तामात्रं निर्विशेषं निरीहं, सत्त्वं साक्षाद्विष्णु-
रथात्मदीपः ॥” १०।३।२४॥

[You are that Vishnu, who has been described (by the Vedas) as (the infinitely great) Brahman, the unmanifested and changeless ground of all phenomena, incapable of having any attributes

1 “गतिस्मितप्रेक्षणभाषणादिषु प्रियाः प्रियस्य प्रतिरूढमूर्तयः ।

असावहन्वित्यबलास्तदात्मिका न्यवेदिषुः कृष्ण-
विहारविभ्रमाः ॥” भा०, १०.३३.३.

and differentiating characteristics, the actionless absolute existence, and the (Self-manifested) light which enlightens all minds.]

Verses 8-5-26, 1-10 21, 11-13-40, 11-15-17, etc., of the Bhagavata may also be quoted in support of this point.

The second of the above doctrines (Avibhagadvaita-Vada) can be supported by the following quotation from the Bhagavata:—

“इत्युत्तरतयात्मानं चिन्मात्रमवशेषितम् ।

ज्ञात्वाऽद्वयोऽयं विरमेद्गद्योनिरिवानलः ॥”

७।१२।३१॥

[Thus (after the dissolution of all the Upadhis—the accretions like the body, etc., which are foreign to the self) realising himself as absolute consciousness, by virtue of his changeless character as Brahman, he is to find rest, having become one without a second, even as a fire comes to rest after the combustible ingredients are burnt up.]

Verses 7-13-42; 11-18-21, etc., of the Bhagavata also illustrate this point.

That the third, and the last, of the doctrines at issue (Vivarta-vada) has also the sanction of the Bhagavata, will be evident from the following quotation:—

“ज्योतिर्यथैवोदक्रपायिवेष्वदः समीरवेगानुगतं विभाव्यते ।

एवं स्वमायारचितेवसौ पुमान् गुणेषु रागानुगतो विमुह्यति ॥” ॥ १०।१।४३॥

[Just as the luminous orb (the sun or the moon) appears to be moving from its reflection in water held in earthen pots, by virtue of the water itself being thrown into motion by the wind, so the Absolute, immanent in all souls, appears to be moved by the desires pertaining to bodies (gross and subtle)

which are all the creation of its own Maya (illusion).]

Verses 1—1—1, 11—18—27, etc., may also be quoted in support of this point.

It is true that the word Maya is used also by dualistic Vedantists in a sense similar to the Advaitists'. That the Advaitists' meaning is the more natural one that can be ascribed to the word Maya occurring in the above quotation can be inferred from the word स्वमाया which shows that it belongs to the Self; according to the dualists, Maya is a power belonging to God (Iswara), and not to Jeeva (self).

The great Vaishnava devotee, Sreedhara Swami, who is unanimously recognised as a great philosophical scholar, has left a commentary on the strictly Advaitic Geeta-Bhashya of Sankarāchārya. In that commentary, although he has closely followed Sankara in his Advaitic presentation of the teachings of the Geeta, he has explained the word Bhakti in the texts of the Geeta as meaning love of God, instead of Sankara's interpretation of the word in some places as an unflinching adherence to Jnāna or knowledge. [The Bhashya of Sankara may be compared with the commentary of Sreedhara on the last verse of the 12th Chapter of the Geeta, as an example]. Moreover, in his last small paragraph, in conclusion, Sreedhara, by way of a polite protest, as it were, to Sankara, has most clearly stated that, according to the Geeta, it is Bhakti that is the best means for attaining liberation (Moksha), Jnāna being a side-issue of Bhakti through the grace of God, and that Bhakti and Jnāna, as used in the Geeta, should not be taken in the same sense, being separately mentioned in the same context. ("भगवद्भक्तेर्भोक्तृं प्रति साधकतमत्वश्रवणात् तदेकान्तभक्तिरेव

तत्प्रसादोत्पन्नान्तरव्यापारमात्रयुक्ता मोक्षहेतुरिति स्फुटं प्रतीयते ।.....न च ज्ञानमेव भक्तिरिति युक्तम्...भेदेन निर्दिष्टात्....." etc.]²

Sreedhara Swami also wrote a commentary on the Bhāgavata Purana, a Bhakti-Shastra par excellence. In this commentary, too, he appears to be an Advaita-Vedantist. For example, in his commentary on the very first verse of the Bhāgavata he has characterised the phenomenal world as false, which appears to be real, deriving its reality from the One Absolute Truth. ("यत्सत्यतया मिथ्यासर्गोऽपि सत्यवत् प्रतीयते") He also wrote a commentary on the Vishnu Purāna—another Bhakti-Scripture and one of the oldest Purānas. So, in the person of Sreedhara, we find a perfect harmony of Bhakti with the strictest Advaitism of Vedanta.

Jñāneswara, a well-known commentator of the Geeta in the Māhratti language, was also as strict an Advaitist as any follower of Sankara, although his commentary is permeated with the

2 It may not be out of place to remark here that although, according to Advaitism, transcendental Bhakti (Love) and transcendental Jnana (knowledge) are identical, yet empirical Bhakti and empirical Jnana are certainly different, just as different kinds of empirical Jnana are also different (owing to the difference in the Upadhis, which, of course, can be arranged in a hierarchy of values). Hence, it stands to reason whether Jnana or Bhakti (in the empirical sense), or a combination (Samuchohaya) of the two is the best or ultimate means to the attainment of Moksha. Evidently Sankara was not a believer in a combination and hence subordinated Bhakti to Jnana; whereas, Sreedhara was a believer in a combination or synthesis of the two as necessary for Mukti. Herein lies the explanation of a fundamental difference between the followers of Jnana and of Bhakti belonging to different schools of Vedanta.

supremacy of Bhakti, harmonised with Jnāna. The Shantas of the Mahārāshtra are also, by tradition, strictly Advaita-Vedantic in their philosophical outlook, although their religion is dominated by Bhakti. ['Geeta-Rahasya', by late B. G. Tilak, Chap. I and XV; and 'World as Power (Reality)', by Sir John Woodroffe, p. 76].

Madhusudana Saraswati, a profound champion of Advaitism, who is very highly esteemed by all orthodox scholars of the system, composed, like a love-intoxicated Vaishnava of Bengal, the following verse for his Advaita-Siddhi (Chap. II; Sec. VII—topic ब्रह्मणो ज्ञानलाघुपपत्तिः)

"दंशीविभूषितकरावनीरदामात् पीताम्बरा-
दहणाबिम्बफलाधरोष्ठात् ।

पूयैन्दुसुन्दरमुखदरविन्दनेत्रात् कृष्णात् परं
किमपि तत्त्वमहं न जाने ॥"

[I know of no reality whatsoever beyond the lotus-eyed Krishna, whose

hands are adorned with a flute, whose complexion is like the lustre of a fresh cloud, who is clad in a yellow clothing, whose lips are crimson coloured like 'Bimba-fruits', and whose face beams with the beauty of the full-moon].

Thus, we find, from historical evidences, that it is possible for the philosophy of Advaita-Vedanta to be a rationale of a supreme religious ideal dominated by Bhakti. It has also been incidentally shown that Bhakti can be synthesised with Jnāna. It may be remarked, however, in addition, that a similar synthesis is possible in many other systems of religious philosophy too, and that, in spite of the synthesis, people may emphasise one or the other of the elements in various ways or mix them up in various proportions, according to peculiar demands of individual temperaments and consistent with the purpose of securing the maximum possible success in practical religious life with the minimum waste of energy.

WHAT IS MAYA AND WHY IS IT ANIRVACHANIYA ?

By Prof. Kokileswar Sastri, Vidyaratna, M. A.

(Continued from last issue)

THE Maya considered from two view points—Paramārthīc and Vyāvahāric—

(2) It is the universal (सामान्य) which assumes a particular (विशेष) form. The universal is the cause and its particular transformed state is its effect.

"अपास्तविशेष सामान्यात्मकं कारणमेव विशेष-
वदवस्थान्तरमापद्यमानं कार्यसंज्ञां लभते"

(ब्र० भा०, २.२.५).

And

"सर्वस्य विकारज्ञातस्य नामरूपाभ्यामेव व्या-
कृतत्वात्"

(ब्र० सू०, १.३.४१).

The universal remains identical with itself in and through its transformed state and all changes or modifications involve differentiations into names and forms. In this way, what is the true cause underlies its effects which may be regarded as its expressions.

The Maya is two-fold. In its undifferentiated causal condition, it exists undivided (अविभक्त) in and indistinguishable from, Brahman. It is real—sत्—in this state; for, it is not then looked upon as separated (अन्य) from

Brahma. This is its सामान्यावस्था, its universal aspect. But when it appears differentiated in the form of effect or विकार, it is unreal अमृत—in this state; for, it is now viewed by us as different or separated (अन्य) from the Universal or Brahma. This is its विशेषावस्था, its particular aspect; and this is the ordinary Vyavaharic view of the world of Nama-rupas. In its सामान्यावस्था, the world is identical with Brahma and indistinguishable from it. But when the modifications of Nāma-rūpas (Vikaras) appeared, it is its विशेषावस्था;—the world of Nāma-rūpas is now taken as something separate (“अन्योऽयं भिन्न इति”—ब्र०, २.१.१६). from the underlying, hidden universal, i.e., from Brahma and is regarded as self-sufficient entity. After the manifestation of the changes or the unfolding of the differences of Nāma-rūpas, some distinction or वैलक्षण्य or विशेषावस्था, i.e., some particular modifications appeared which was not present prior to its manifestation. With this fact in view the Mundaka-bhashya observes—

“विलक्षणं सलक्षणं च...अचरात् सम्भवति जगत्” (१.१.७).

The Brahma-Sutra also speaks of this वैलक्षण्य in the Aphorism 2-1-4—

“विलक्षणत्वं च, तथात्वं च शब्दात्”

For, all finites are divided (विभक्त) like a water-pot, piece of cloth, pillar and the like. Modification (विकार) is the characteristic (स्वभाव) of the divided (or finite) things, and it is this characteristic which separates one finite thing from another. This characteristic was absent prior to manifestation. *

* This fact is brought out in ब्र० सू० “यावद्विभागस्तु विकारः।”

Brahma, as well as the world-seed, was devoid of modification (विकार) in that stage, and therefore it (the world) is called as its सामान्यावस्था। As soon as there is manifestation, changes or Vikaras involving Nāma-rūpas appear. But prior to manifestation, they were in सामान्य or unmodified, universal form. “सर्वस्य विकारज्ञातस्य नाम-रूपाभ्यामेव व्याकृत-त्वात्”—(ब्र० भा०, १.३.४१). i.e., “All modifications are differentiations into names and forms.”

In the Taittiriya, we find it stated that before its differentiations (Vikaras) appeared, the unmanifested or undeveloped world of Nama-rupa may be designated as *Atma*; for, it was indistinguishable from, and identical with, *Atma* in that condition. But as soon as it was differentiated, as soon as it manifested in visible form and modifications of Nama-rupas appeared, it was now called as “मूर्तमूर्ति”, shaped and shapeless. That is to say, previously the Nama-rupa in seed-form was identical with (अन्य) Brahma and therefore it was *Sat* (सत्), because unseparated, indistinguishable, from Brahma. But as soon as it came out of Brahma in the shape of modifications (Vikaras) — as there was some distinction, some वैलक्षण्य, we began to look upon it as something quite *Anyā* (अन्य) and unrelated to Brahma, as self-sufficient and independent*. The modification or विकार is distinguished from its cause or प्रकृति, but it cannot be separated from it; for, Prakriti lies hidden behind the Vikaras always—

* “येनैव ‘विशेषण’ (Characteristic of modifications) एविव्यादिभ्यो व्यतिरिच्यमानं (divided).”

“प्रकृति-विकारयोर्भेदेन व्यपदेशात्”

“असति अतिशये प्रकृति-विकारोच्छेदप्रसंगः”

“There must be distinction between Prakriti and its Vikara, between the cause and its effect; otherwise both would become synonymous.”

There must, no doubt, be some difference between the cause, and its modification in the form of its effect. But there cannot be absolute difference between them. Yet, in our *Avidya-vastha* अविद्यावस्था, under the influence of Avidya in whose grip we always are, we look upon the particulars of Nama-rupa, the Visheshas, as absolutely separate from the underlying universal or the सामान्य। This is our Vyavaharic view of the world—

“अविद्या.....अन्यदिव.....वस्त्वन्तरमिव प्रत्युपस्थापितं भवति” (बृ० भा०, ४.३.३१).

“It is our Avidya which (falsely) presents the world as something quite different, as a separate thing, an independent entity.”

But even in our Vyavaharic view, the changes really stand connected with their Samanya—the underlying hidden Reality—

“सामान्यमात्मस्वरूपप्रदानेन विशेषान् विभर्ति.....सर्वे विशेषाः सामान्ये उताः”

(बृ० भा०, १.६.१).

“It is the universal which contains in it the particulars by giving them its own nature or reality.....All particulars are woven in or comprehended in the universal.”

It is not possible therefore to separate the Nama-rupas from Brahma which is their sustaining ground, without which they cannot stand even for a minute. This is Sankara's Paramarthis view. By this, Vikaras as such do not become unreal; only they are not to be conceived as something separated

(अन्य) from the Reality, as self-existing and independent—

“न हि स्थितावपि कार्ये कारणात्मानमन्तरेण स्वतन्त्रमस्ति”। (ब्र० सू० भा०, २.१.७).

“The effects do not even now exist severed from the essence of the cause, independently.”

Sankara remarks in the concluding portion of his elaborate discussion about the relation between the cause and its effects—

“सूत्रकारोऽपि ‘परमार्थाभिप्रायेण’ ‘तदन्यत्व-माह’। (ब्र० सू० भा०, २.१.१५).

“The author of the Sūtras declared the effects as non-separate, non-different from their cause from the Pāramārthīc stand-point.”

To declare the world of नामरूप as *unreal* is to make it separated from Brahma, to make it अन्य or different, or to put it outside of Brahma. In this view, the Infinite would become simply as not-finite. But such an Infinite is a false Infinite. For, in this case the opposition between the world in time and space and the eternal Brahma would be absolute and the Infinite would itself become finite (ब्र० सू० भा०, ३.२.३७). To guard against this difficulty, Sankara has established the position that Brahma does not exclude but includes within Him the world of Nāma-rūpa—

“ते (नामरूपे) यदन्तरा तद्वद्भा” (ब्र०, ८.१४.१). i.e., Brahma has within Him the Nāma-rūpa, i.e., the principle of multiplicity, limitation.....

Again—

“वस्तुमात्रस्वरूपेण हि.....विशेषक्रियाजनितानि विशेषणानि व्याप्नोति” (बृ० भा०, १.५.७).

“It is the nature of the thing which permeates and comprehends within it all its adjectival differences, i.e., predicates.”

(3) The *Mâyâ* is अनिर्वचनीया (Anirvachaniya). Now, in this connection, I should like to invite your attention to a very important observation made by Sankara in connection with the *Mâyâ*. He has everywhere called the *Mâyâ* or *Nāma-rūpa* as inexplicable—

“तत्तान्यत्वाभ्यामनिर्वचनीये नामरूपे.....
मायाशक्तिः प्रकृतिरिति.....कथ्येते”
(ब्र० सू० भा०, २.१.१४ & २.१.२७).

This *Mâyâ* which is manifested into the differences of *Nāma-rūpa* is known in Sankara-Vedanta as “परिणामि-नित्य”; because it is liable to change. And *Brahma* is described as कूटस्थ नित्य; because it transcends all, it is subject to no change or transformation.

Parināmi-Nitya (परिणामि नित्य) has been thus described—

“विक्रियमानमपि तत्प्रत्ययानिवृत्तेर्नित्यं ।

द्रव्यस्य अवयवान्यथाव्यतिरेकेण विक्रियानुप-
पत्तेः”
(बृ० भा०, १.४.७).

i.e., “Unless one part or state of a thing becomes another, the change of the thing cannot be conceived; and that is called *Parināmi-Nitya* which through its changes of states or parts retains its identity.”

Sankara describes *Kutastha-Nitya* (कूटस्थ नित्य) thus—

“इदन्तु (ब्रह्म) पारमार्थिकं कूटस्थनित्यं.....
सर्वविक्रियारहितं.....निरवयवं”

(ब्र० भा०, १.१.४).

“*Brahma* is *Kutastha-Nitya*, the highest reality, free from all changes... having no parts, &c.”

Keeping those two kinds of *Nitya* in view, Vedanta makes *Maya* as the direct material cause (उपादान) of the world, and *Brahma* is indirectly the substratum of the world. There is the

transcendent *Brahma* behind the *Maya* which constitutes the material cause of this changing world of *Nāma-rūpa*.

When the *Maya* came out of *Brahma*, when the *Avyakta* stage grew into *Vyakta* stage, it came out as universally pervading *Prana-Spandan*— “प्राणस्य परिस्पन्दस्मक्त्वं,” which gradually developed into three forms of energy.

“कार्य-कारणवतीनां प्रणिकदेवताभेदानां अ-
ध्यात्माभिभूताधिदेवतभेदकोटिविकल्पानां अथ्य-
तामन्त्रेण नियन्त्रीश्वरः” (छा० भा०, ५.१.१५).

i.e., “All the causes and effects, the external and internal organs, &c., — are only different manifestations of the single deity of *Prana* differentiating into the cosmic (अधिदेव), physical (अधिभूत) and psychic (अध्यात्म) energies, and God supervises over these”.

In Vedantic nomenclature, the first manifestation of *Mâyâ* as प्राणस्पन्दन is known as *Hiranyagarbha* (हिरण्यगर्भ). In कूट-भाष्य, it is described as—
“हिरण्यगर्भतत्त्वं बोधाबोधार्थकं (i.e. विज्ञान-क्रिया शक्तिम्) महानात्मा” (३.१०). For, it contains all the subsequently evolved external and internal senses and five elements. The finite selves derive all their elements of comprehension and action from this universal *Prāna* or the world—

“सदात्मनः प्राणसंबन्धमात्रमेव.....जीवत्वभेद-
कारणं.....न च प्रणिवियुक्तस्य जीवत्वमुपपद्यते”
(छा० भा०, ५.१०.२).

This *Mâyâ* or *Prāna* is not simply material or physical, but something more. It is with a view to present this important fact before our view that Sankara has described it to be—
“तत्तान्यत्वाभ्यामनिर्वचनीये”. That is to say, the *Mâyâ* is neither तत्, nor अ-तत्; or in other words, it is itself (तत्) and also not itself (अ-तत्).

The true significance of this has been very beautifully brought out by the great poet Māgha in his immortal work “*Sisupāla-vadha*,” by an illustration. We quote here the last two lines.

“तिरोहितात्मा शिशुपालसंज्ञया,
प्रतीयते सम्प्रति “सोऽप्यसः” परैः”

Take the words—सोऽपि, असः; he is the same man, yet he is not the same. The story of *Sisupāla* is well-known to you all. The same man took three successive forms and names in three successive births. The poet is describing *Sisupāla* in his last birth, who in his immediately preceding birth appeared as *Ravana*, and this *Ravana* was no other than *Hiranya-Kashipu* of his former birth. The poet says that this *Sisupāla* is the same *Ravana*, although to the ordinary people, he, in his present guise of *Sisupāla*, under which form and name he has now appeared, seems to be not the same. *Sisupāla* is the same man known as *Ravana*, but he seems not the same man because he has now concealed himself (तिरोहितात्मा) under his present form of *Sisupāla*.

This is exactly the Vedantic idea as propounded by Sankara. Poet Māgha seems to have been very well acquainted with the doctrine of *Mâyâ-Vada**.

The world of *Nāma-rūpa* is always changing, always developing from one stage to another—

* The poet even uses the term छलना in his stanza, which represents माया । The poet also employs the illustration of शैलुष इव—an actor, just as Sankara himself uses the term नटवत् in “मूलकारणमेव, आ-अन्त्यात् कार्यात्, तेन तेन कार्याकारिणः, नटवत्, etc.” (ब्र० भा० २.१.१८).

“ज्ञानैश्वर्याद्यभिव्यक्तिरपि...परेण परेण भूयसी भवति.....ऐश्वर्यशक्तिविशेषैः”
(ब्र० भा०, १.१.११).

“In successively higher and higher forms, the wealth of wisdom, power, etc., is manifesting itself...by God's ऐश्वर्य-शक्ति : This ऐश्वर्य-शक्ति is God's *Mâyâ*, as Sankara himself states elsewhere in his sentence — “परमेश्वराश्रया तदेवैश्वर्यं भूता” ।

Now, the world of *Nāma-rūpa* is constantly changing; but what does change signify? The world of *Nāma-rūpa* is finite, i.e., incomplete; hence it is always changing to complete itself; it is moving towards something beyond it which would make it complete,—to make it what it really is. The world of *Nāma-rūpa* is therefore not merely physical but something more; it is itself no doubt, but it is also not itself: not itself, i.e., it is self-transcendent—going out of itself towards self-completion. It is because behind the world, a transcendent element is present. Hence, self-transcendence is the characteristic of every change, every stage, through which the world is passing. Therefore, every stage is what it is and also something other than what it is. Apart from this co-existent transcendent factor, the world is nothing. This self-transcendence implies the presence of a transcendental element. Behind *Prāna*, there is the inexhaustible (अव्यय) *Nirguna* *Brahma*—

“प्राणशब्दिदं बीजमज्ञातं ब्रह्म सल्लक्षणं तदात्म-
नेति यावत् । तदेवमचेतनं सर्वं जगत् प्राणुत्पत्तेः
बीजात्मना स्थितं, प्राणो बीजात्मना जनयतीति
वाक्यशेषः.” (मा० का० भा०, गिरि Gloss).

“The term *Prāna* is the world seed, and the unknown *Brahma* is defined

as Sat-Brahma (सब्रह्म) in relation with, in identification with, this Prāna. This non-intelligent world of differences existed in the form of this seed (बीजात्मना) out of which it is produced. It is this seed of Prāna which developed or became manifested as this non-intelligent world."

"मया अपरुष्टं परित्यक्तं निरात्मकं यून्यं (असत्) तत् स्यात् ।.....सर्वभूतानां बीजं तदहमज्जुन" (गी० भा०, १०.३६).

"Anything into which 'I' have not entered would be without self (could not exist) and would be void (यून्यं). Wherefore, everything is of my nature, i. e., 'I' am the 'seed' (essence) of everything."

The appearance of life and consciousness at the last stage of the development would indicate the source of the whole process of development. The lower cannot create the higher out of its own—जड़ीय resources; in that case the Naiyāyika Asat-vāda (असत्-वाद) would arise. Hence life and finally consciousness must have been present from the very beginning. For this reason, the Vedānta has placed Nirguna Brahma—Chaitanya behind Māyā or Prāna-seed.

We see therefore that the Prāna controlled by चिदात्मा (Chidātmā) contained

within it life and consciousness which subsequently appeared. The world in its continuous transformations remains as it is; for, its content is always the same (i. e., the प्राणबीज). "विक्रियमानमपि तत्पूययानिवृत्तेः"*. For this reason, it is called as—परिणामि नित्य । But as there is a transcendent element behind it, it is also other than what it is; for it contains within itself the condition of all else which is to be in every succeeding stage. And this transcendent element is—कूटस्थनित्य (vide ब्र० भा०, १.१.४.)—

"तत्र किञ्चित् परिणामिनित्यं.....तदेवेति बुद्धिर्ने विहन्यते ।.....इदं च कूटस्थनित्यं.....सर्वविक्रियारहितं" etc, etc.,

—And this element is moving the world continuously to newer and newer stages—

"बहुस्यां.....पूजायेयं.....'पूकषो' नाम पूर्वस्मादाधिक्यं"—Vidyaranya in his Anubhūti-Prakasha†.

* विक्रियमानमपि etc, etc.—It means, in and through its changing stage it preserves its identity of content.

† बहुस्यां etc, etc.—It means, the particle 'पू' in पूजायेयं is significant. It brings out the fact of inexhaustible 'new additions', i. e., novelty and creation not present in earlier stages.

(Concluded)

THE ABODE OF SHIVA

By Swami Deshikananda

(Continued from the last issue)

AFTER securing the guides for Tibetan journey and also necessary conveyances, we left Garbyang and reached Sangham (15,000 ft.) at the foot of the Lipulekh pass, after travelling a distance of about 17 miles. It is very cold here. The place is surrounded by many glaciers and avalanches. Wood fuel is not available here, neither is it available in Tibet. Hence we had carried a few loads of wood for our cooking purposes. The snow-view and the scenery especially at the time of sunrise and sunset are simply grand and charming. The place is as much difficult to pass through as it is attractive to see. We had hired tents from Garbyang and from here the tent life commences till we reach back to Garbyang. Next morning we got up to cross the Lipulekh pass (16,750 ft.) which is one of the ten passes in the Himalayan boundary of Tibet. There is no need to speak of the uniqueness of the grand panorama before us, but the hardships and difficulties of the climb should neither be forgotten. It was, in truth, the 'bog of despondency' on the way to Paradise. We have had to ascend the glacier for about two miles and then descend through a steep glacier for about two to three miles to make sure of the firm ground for our lodging. While crossing the glacier the pilgrims have to pass through sloughs of snow which are in some places knee-deep, and in others thigh-deep, if not more. Every time they are caught in the slough, they re-

peat "Jaya Kailasapatiki Jaya" and slowly drag on. Moreover the high altitude makes them breathe hard. The loaded mules and yaks, if they miss their foot, go on rolling down the avalanche, which is really a painful sight. We suffered a little too much because, as we learnt later on, we had attempted to cross the pass a little too early. We were convinced of it on our return, for we did not encounter so much hardship then as the snow had melted away to a great extent. As we were too much tired and exhausted, we halted at Pala (14,500 ft.) in a valley in Tibet, by the side of a glacier-feeder to the Karnali river. The high mountain ranges of Tibet, the Gurumandatta, are seen from here. About the grandeur and beauty of the eternally snow-covered peaks which look as if they are penetrating far into the canopy of heaven, one cannot possibly say enough. Now we have practically crossed the Himalayas and left behind the Himalayan view and scenery. From here we have a different view and scenery altogether—that of the highest tableland.

Our next stopping place was Taklakot (13,200 ft.). We have travelled about fourteen miles from Sangham or seven miles from Pala, the last halting station, all along through a valley. Taklakot stands on a high ridge on the bank of the Karnali overlooking the river and the neighbouring villages on its banks. It commands a grand view. Taklakot is one of the important places in

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tern Tibet. Here lives the Jongpen, Governor, who has been appointed the Lhasa Government. He looks after the administration of the place. There is a big Lamasery (monastery of nuns) here which is known among

Tibetans as "Shivalingam" after Lord of Kailas. Many Lamas live here and receive their training. I was told that there is a similar one for men which I did not visit. I have already told that Taklakot is an important trade centre next only to Gyanema W. Tibet. The Bhutias come and stay here temporarily for about six months and carry on trade with the Tibetans.

I visited the Lamasery where I met many Lamas from whom I learnt that its chief had already left for Kailas. It is a three storied building on a high ridge and commands a very beautiful view of the whole vicinity of Taklakot, it is close to the Jongpen's (Governor's) quarters. There are many big brass images of Lord Buddha placed on an altar. Worship is conducted every day with rituals like those of Hindus—two eternal lights fed by oil (clarified butter) are kept burning in front of the image, and fruits and wheat are offered. And at the time of worship drums are beaten, cymbals sounded and incense and lights waved before the image. Prasadam (things offered) also is distributed to the devotees. There is a big library of Buddhist scriptures attached to this monastery. There are also big prayer staves and prayer wheels ('Dharma Chakra'); there are also big prayer flags and congregational worship is common with them. But the buildings are old fashioned and ill-ventilated. They are badly kept. I saw also big masks of two hideous faces and

on enquiry I learnt that there is an annual festival in which these faces are used by the dancers. It is known as devil dance festival. None could tell me why they are used in dances and also of the significance of the festival, though it appears to be a common festivity in all the monasteries. Probably it represents Buddha's conquest over Mara, the evil one. I saw small boys of tender age between eight and twelve years being trained in this monastery. They are novices and known as "Chibbis" meaning students or Brahmin-children. I am told that it is customary for every family to send one child or more to the monastery to embrace the monastic life—this is, I fancy, a legacy of Buddhism. By the way, it will not be uninteresting to know a little about the Tibetans, and their customs and manners.

The Tibetans resemble Mongolians in their features, but these people generally have a rude appearance. They speak a dialect known as 'Huniya'. They are unclean and dirty to a great degree. Women are less in number when compared to the number of men, and this has led to the adoption of polyandry among them. Women are however more industrious than men. I saw women come from the villages and transact business in the bazaar and always busy with their spindle. Men are comparatively idle. Women wear trousers and boots, and are fond of jewels as elsewhere. They wear bracelets made of conch shells, belts round the waist, loose chains and rings. They keep their hair finely braided, and at the end of each braid some jewel will be hanging as pendant. Both men and women are, I learn, addicted too much to drinking, and as a consequence they are not so virile as they look and are

getting devitalised. Women of poorer class sing and dance in the public for money. They subsist upon Sathu (flour of parched wheat), tea, dried meat and home made wine.

Both polyandry and polygamy exist among them. Marriage is a very simple ceremony. They select their partners themselves—courting and wooing take place before marriage. When this is known to the parents of the parties, the marriage is settled. On the day of the ceremony, in the presence of the parents and relations, the bridegroom places a lump of yak's butter on the forehead of the bride, who also in return does the same and the marriage is said to be over when they are declared husband and wife. After this, the marriage party with the bride and bridegroom repairs to a temple where the couple worship the Lord Buddha with offerings. The relations are treated to a good dinner. The younger sisters of the wife, it is said, become the property of the husband, and the wife also becomes the property of the brothers of the bridegroom. This system, though not generally acknowledged, is still in vogue and practice.

They dispose of their dead either by consigning the bodies to the nearest stream or river or like the Parsis by exposing them on the top of a hill or a high ridge selected for the purpose, to be eaten by wild animals or devoured by vultures and kites. They cannot think of cremation, as there is no plant or tree in Tibet. They use the dried cakes made of the dung of animals for cooking purposes. In some places there are small shrubs which also they use for wood fuel. For the satisfaction of the departed, the Lamas are fed by the nearest and dearest of the dead. Some also burn ghee lights before the image of Buddha

in the monasteries for a year or two, according to their means.

The Tibetans follow Lamaism which is a hotch-potch of degenerated Buddhism and Tantrikism. There is no doubt that they were originally Buddhists and followers of the Mahayana school. Lamaism has a tradition of its own, if not a history behind it. About the 6th or 7th century A. D. when Buddhism declined, and the great reformer Sri Sankaracharya was reforming and preaching Hinduism in India and in the Himalayas, the then chief of Tibet is said to have invited one Padmasambhava from Kashmir. He happened to be a Tantrik by faith. This Padmasambhava introduced Tantrikism in Tibet but the people could not completely eschew the former religion to which they still adhered and hence there remained a little of Buddhism as well. This mixture of degenerated Buddhism and of Tantrikism came to be known afterwards as Lamaism. This Padmasambhava has been deified and is worshipped in some places. In his worship black magic is more in vogue; also various kinds of incantations and spells are utilized by the Lamas for curing diseases and exorcising ghosts.

About the 15th or 16th century A. D. this Lamaism was a little bit reformed by the introduction into it of a few more tenets of Buddhism, as the Lamaism which was preached and taught by Padmasambhava had degenerated and given shelter to many corrupt practices among the Lamas and priests. This reformation brought into existence Dalai Lama whom the people consider as the Maitreya Buddha incarnate. He wields both temporal and ecclesiastical powers in Tibet. In deciding the important issues of the country, though the administrative

head of the Government sits with Dalai Lama, the latter's decision is considered final. He lives in Lhasa, the capital of Tibet. There is another religious head Thasi Lama by name. The chief Mantram or mystic syllable of the Tibetans is "Om Mani Padme Hum" which means "Glory to the jewel of the lotus (Dalai Lama)." This is written everywhere and even on the stones piled on the way side. In passing I may quote one of their general prayers which is, "Omji chhuma pāāma dūma-lachh chhato; ehhangshi dūma nīma pēmu ehīmū kacchi langthang dūna." The first part means, "I bow down or supplicate to Thee, O Father and Mother (Shiva and Parvati), and the other half contains the names of different gods who dwell in Kailas. This is also repeated by the Bhutias as one of their principal prayers. I have already stated that the form of worship closely resembles the Hindu rituals.

I visited another important monastery at Khojarnath which is 10 miles to the east of Taklakot and is situated on the bank of the Karnali river. Here many Lamas live. Sri Sita is the presiding deity in this monastery and the worship conducted is almost similar to that of the Hindus in their temples. Here are three big metal images nearly four to five feet in height. The biggest of the three is called by them as Sita and the other two Rama and Lakshman. These are consecrated on a high altar and placed side by side. There are big images of Buddha also kept elsewhere in the monastery but no regular worship is done for him. I was taken to a dark room on the first floor and shown a beautiful image of mother Kali which is placed in a niche in the wall and worshipped. Here also they have a very big library. Prayer wheels

and flag staffs also are a common sight here. I had a talk with the head Lama for a little while with the aid of an interpreter. He opened his scripture and showed me a picture of mother Durga with something written below it. And he asked me whether I could decipher the writing, but I could only answer in the negative. While we were conversing, I saw many devotees and lay disciples coming and paying their homage and respects to him and also explaining their difficulties and sufferings. In all such cases he used to touch their heads with a wand, about two feet long and one and a half inches in diameter, and repeat some Mantrams and further assure them that everything would go on well with them. I was told that he cures illnesses and diseases by incantations. This was also borne out by Mr. Kumar Kharag Singh Pal Bahadur of Askot. He told me that he had once a sprain and had gone to a Lama to get it cured. The Lama repeated some Mantrams and a few hours after he felt relieved from the pain and suffering. This took place about ten years ago. I was very much impressed by the head of the monastery, and it looked as if he had undergone a good religious discipline. No Lama is seen without a prayer wheel in his hands whirling it incessantly and repeating the Mantram, whether walking or in his leisure hours. The Lamas are looked upon with great respect and regard by the Tibetan lay people.

Tibet is the most magnificent and the highest tableland in the world, fourteen to fifteen thousand feet high. The landscape and snow-clad mountains are of surpassing beauty. The Gurlamandatta which is the highest mountain (25,400 ft.) with

its eternally snow-covered peaks rises tier above tier penetrating far into the sky. The river Karnali is like a mother to the the Western Tibetans, for it supports and sustains many villages throughout her course on either bank. The Tibetans are of opinion that there are gold mines in some parts of the plateau. There are also borax and salt mines which they utilize. As none but the Bhutia traders are allowed to enter into the tableland, Tibet is little known today to outside people, and therefore it still remains a forbidden land to the others. When our party of Kailas pilgrims reached Taklakot, the officers of the local administration came and made enquiries about us and made sure that we were only pilgrims bound to holy Kailas and had no motive other than that.

After securing yaks to convey our luggages to Kailas and back, we proceeded towards the goal of our pilgrimage. Our next stopping station was Balda (14,200 ft.) which is seventeen miles from Taklakot. Just leaving Taklakot we passed through a couple of villages and the rest of the journey was through steppes. The journey is not very difficult here, as it is somewhat level ground. But then none feels comfortable owing to the peculiarity of the climate and the rarity of air. In about a few days the exposed parts of the person, i.e., face, hands, etc., become black and skin begins to crack. The Tibetans also are not free from this trouble, but they all use a kind of ointment and rub it on their faces and exposed parts of the body. We used vaseline. To protect ourselves from the glare of the light every one of us had to use goggles throughout our journey in Tibet. Travelling about

twelve miles from Balda we came to Rakas Tal (a very big lake, 14,800 ft.). Five miles from Balda, we had for the first time a clear view of Mount Kailas at a distance. Imagine the feelings of the pilgrims! It was still about forty miles away from us. The sudden glimpse of Kailas filled the heart of the pilgrims with great rapture and reverence, and for the moment all of them were lost in the world of their own feelings forgetting all the surroundings. Involuntarily everyone prostrated or bowed down to the distant Abode of Shiva. We were in Kailas indeed after all! We sat pondering for a while on the glory of holy Sri Kailas, thus trying to realise the Invisible Presence inhabiting and consecrating this holy home of the gods. This first view of Kailas and Manasa-sarowar would cause any one, even the atheist, to burst into tears of joy. Indeed, the sublimity and grandeur of the wonderful landscape with its surpassing beauty is inconceivable. Who can deny that it is the most sublime mount, incomparable in the world? To attempt to describe it will at best only result in describing one's own feelings. We encamped at one end of the Rakas Tal, which is a big lake to the west of Manasa-sarowar. Here we were asked to be very careful by our guides, as it is a resort of dacoits. The place is very windy. The whole day we enjoyed a very beautiful scenery; the snow-covered peaks of the Gurlamandatta also deserve special mention. On the hills and the slopes near about this lake there are many thorny shrubs which the Tibetans use for fuel.

Manasa-sarowar (14,900 ft.) was our next camping ground, about 8 miles from the end of the Rakas Tal where we had halted. On the way, at the top of the

hills, wind was blowing so furiously that many fell ill by the time they reached the banks of the holy lake. This Manasa-sarowar is another wonderful phenomenon which is next only to Mount Kailas. In this beautiful lake of green waters the pilgrims bathe. As it is the home of gods, so it is the home of winds also, hence it is very difficult to get into the waters owing to big waves dashing on the banks. The idea of every Hindu pilgrim is that one dip in the holy lake absolves him from all sins. They take the holy water of the lake when they leave it. Sometimes along with the waves fishes are washed on to the shores. These fishes are picked up by the pilgrims, because they believe in their efficacy in curing diseases. There are wild geese, gulls and swans in this lake. The lake is almost oval in shape, narrower in the south than in the north and is said to be about sixteen miles in diameter, and about fifty miles in circumference. The greatest depth is calculated to be two hundred and sixty eight feet. There are two or three Gompas (monasteries) of the Buddhist Lamas on the high banks of the lake. Goat's milk is available here in plenty. Near Jiu-Gompa there is a channel about fifty feet wide and three feet deep which connects this lake and the Rakas Tal after flowing a distance of about four miles.

Dharchin (15,000 ft.), the foot of Kailas, is about twenty miles from the lake. We broke our journey on the way near the channel referred to above after travelling a distance of about 8 miles along the banks of the holy lake—from which place we easily reached Dharchin. That day we had to travel through a water-logged land at a little higher altitude. The whole tract between Kailas range on

the one hand, and the Manasa-sarowar and the Rakas Tal on the other, may have been covered up by a very vast sheet of water in times of yore. Also the natural position and the sight and view of the tableland drove me to the conclusion that Tibet once must have been the bottom of a sea or ocean of ice. I leave this point for the students of geology. From Dharchin Parikrama (circumambulation) begins—the length of this route around Mount Kailas may be about thirty miles. We took two days to complete it and to reach back to Dharchin.

Kailas rises above the other ranges with its snow-fields resembling an ice-dome overlooking the world, as it were. The towering vertical heights of the glaciers and avalanches are indeed incomparable in beauty. It is a fitting abode for the great Monk-God Shiva—a sight for gods to see and enjoy at the same time. When we go round Kailas, we have to march up the valley. Perpendicular cliffs and heaps of boulders are there on either side of the valley. We saw two Gompas (monasteries), Nandi Gompa and Didippoo Gompa of the Lamas on the way. The climb to Goori Kund (Gouri Kund) over the glaciers and avalanches is an arduous task and it is unbearably cold and chill owing to the high altitude of the climb which is not less than 19,000 ft. Every one experiences hard breathing, as the air is very much rarified. When we reached Gouri Kund we forgot all our fatigue; for such is the beauty of the place. One can hardly describe it, for any description will fall far short of the reality we experienced. Gouri Kund is a tank eternally covered with a thick sheet of snow and is bounded on three sides by towering and perpendicular ice mountains. It has on the

surface, embroidered as it were, a green patch of ice running the whole circumference. The pilgrims break open the top layer of ice and reach the water and use it for their ablutions and prayer. Water could be only sprinkled on our body and none of our party could take a dip and it seems to me that it is impossible for anyone to do so. We finished our worship, etc., in about half an hour's time when we were constrain-

ed to hurry down the steep glaciers, as it began snowing. We finished the Parikrama and reached our starting point Dharchin in two days. The experience of this pilgrimage shall ever be a pleasant recollection in my life. Even now when I think of it, it lulls me into a pleasant and joyous reverie. Wonderful is the abode of Shiva; and wonderful is the ideal of the Hindu who could conceive of such a pilgrimage!

(Concluded)

PURITY

By Brahmachari Param Chaitanya

It is a matter of history that the deeply spiritual nations of the world have always attached the greatest importance to the topic of purity. And the most remarkable fact is that there is no uniformity whatsoever in the ideas of purity obtaining among them. The Englishman believes that 'cleanliness is next to godliness' but at his table he eats mutton, beef, and other articles of animal food, which are abominably impure, say, to a Brahmin from Madras or Gujarat. A Brahmin sometimes meditates neck-deep in water, and to an occidental tourist this appears to be cleanliness run mad. Indeed the Brahmin seems to be so susceptible to impurity that he goes to the length of (what every one now-a-days considers as idiotic) ordering the untouchable or unapproachable from touching him or coming near him; and it is a funny spectacle to see him cursing at the approach of an 'unapproachable' human being, though the same man will not resent a dog or a pig passing close to

him! Again in orthodox Hinduism there is a regular code of impure acts with their corresponding purificatory ceremonies. Among the ancient Jews also there were more or less similar injunctions and prohibitions as regards purity.

It is not true to say that these customs and purificatory ceremonials were due to a self-seeking and idiotic priestcraft, and had no reference to the laws of spirituality. Rather most of these customs relating to purity are very good and hygienic, but they have become like good customs corrupting the world. The letter killeth but the spirit enliveneth; these customs have become meaningless due to the undue emphasis laid on them and the consequent disregard of the principle that runs through them. When custom becomes petrified, the emphasis tends to be laid equally on the details as well as the principles; or, what is worse, the details are emphasized to the utter exclusion of the principle. It is this loss of proportion that has led to the retention of the

extraordinarily little customs (now perhaps meaningless and out of date) relating to purity in India.

What, then, is the basic law of purity, the losing sight of which has caused such a muddle in the social and spiritual life of India? An eminent scientist defined "dirt" as "matter in the wrong place." This definition gives us a good criterion for judging physical impurity. But it requires a slight alteration to become a criterion for mental impurity. We shall therefore call mental "dirt" as thought in the wrong place.

Before proceeding to consider the topic in the light of our definition, we have to remark that in the highest spiritual sense there is neither purity nor impurity. As an ancient sage pithily put it,—the body is so continuously unclean that it will never become clean, and the soul is so pure that it can never be sullied. This is the highest Vedantic standpoint and all discussions relating to the topic of purity must not lose sight of this central idea.

Coming now to the subject of physical impurity, we are confronted with the fact that the body is like a machine that has to be kept clear of the dirt that clogs around and in it and thus prevents its efficient working. In brief we must observe the laws of health; we must keep our skin clean from the dirt that accumulates on it; we must breathe pure air free from noxious smells, and to this end we must keep our environments sanitary; we must take nourishing food, vegetable or animal, in moderate quantities; we must have exercises and rest suited to our occupation; and above all we must have temperance in all enjoyments.

A word here in connection with food. There is a wide-spread notion that animal food is positively harmful to the spiritual development of man, that it is Tamasic or Rajasic in nature and encourages man's bestial instincts. The life story of any one of the great spiritual leaders of mankind will demonstrate that this notion is far from the whole truth, is but a partial observation of facts and therefore hard to eradicate from the minds of people who have imbibed it as a part of their social culture. The antagonists of animal food quote the Upanishads: "By purity of 'Ahara,' the Satva or mind-stuff becomes pure; and when the mind becomes pure the memory becomes firm; with the possession of a firm memory all bonds fall asunder." Sankara has rightly explained 'Ahara' as the 'ingoing' impressions through the senses. It will be a straining of the language if animal food alone is to be impure 'Ahara' as a certain school is anxious to maintain. On the other hand the Sastras lay down clearly that any edible food offered first to the Almighty Creator, and then taken as Prasadam is pure. No distinction is made between vegetable and animal food. This point has been made clear in the Gita which says:—

"Persons of Sattvic nature are fond of food that augments vitality, energy, strength, health, cheerfulness and appetite, and is savoury and oleaginous, substantial and agreeable; food that is excessively bitter, sour, saline, hot, pungent, dry and burning is liked by the Rajasika and is productive of pain, grief, and disease. The Tamasik nature likes food that is stale and tasteless, stinking, cooked over-night, or which is refuse and impure."

The ancient Smritikaras made the hygienic rules obligatory by investing them with a semi-religious sanction, and it was an excellent code of physical cleanliness that they laid down. This is amply manifest on a perusal of the *Manu-Smriti* or the *Yagnavalkya Smriti* or the *Ahnika-Kanda* prescribed for the orthodox Brahmins. Manu, for example, enjoined that human beings should answer the main call of nature in a place about two furlongs from water-forms or places of human habitation; and he gave elaborate instructions as to the disposal of refuse. Similar rules were given as regards the quality of water for drinking and bathing purposes.

For want of means and proper education, we find a great disregard of these rules in actual practice in many places in our country. In some of the tanks in the towns as well as the rural parts, the quantity of water is so small that in a very short time its quality equals that of the gutters. Still many people have a dip in it and consider themselves purified! Happily there is an ever-growing recognition of the evils of such insanitation on the part of the younger generation even in the country parts and the real character of physical purity is being better understood.

While the object of physical purity is the keeping clean of our persons and surroundings so as to keep ourselves healthy, and not offend the sight and smell of the people with whom we come into contact, the object of mental or internal purity is the efficient upkeep of our mental mechanism. If the one keeps our body healthy, and enables us to do our duties more efficiently, the other achieves the same result in a more remarkable degree. The greater

importance of mental health to our general well-being was very clearly grasped by our ancient sages: "He who absorbs himself in external purifications to the exclusion of the internal prefers like a fool a clod of earth to a bag of gold."

In the path of spiritual progress the Sadhaka often finds it easier to observe external purity, as that is more or less mechanical; and if he is not intelligent enough he makes these external ablutions take the place of that indispensable self-introspection which would have removed the deadening weight of unclean thoughts and inordinate desires.

Ordinarily almost every spiritual aspirant is found, in the beginning of the spiritual career, to attach a great importance to the external rites of purification and worship. Not seldom does the importance attached to these things become disproportionate to their real value; instances of such exaggerated importance given to external purity and worship will recur to the minds of many readers who have anything to do with the orthodox Hindus. In defence of such practices the examples of very pious and religious men are trotted out saying that these great souls observed these rules and that we the lesser ones cannot but do well to follow them, that in the course of one's spiritual practices one's mind becomes susceptible to the slightest disturbing influences conveyed by the touch or even near presence of persons who are physically or mentally impure, and that by the mental law of association of ideas the mind becomes easily disturbed by the mere sight of such persons or things. Hence the necessity of unapproachability, untouchability and other less objectionable concomitants. So powerful has been the appeal of this argument

from the authority of the examples of great persons that even educated people are carried away by it. But mature reflection will enable us to see the unsoundness underlying the above line of argument. True, it is a matter beyond doubt that advanced souls of a certain particular type have been susceptible to disturbances at the proximity of the slightest mental impurity; but this can be true of a few souls like Sankara, or Jesus or Ramakrishna. In their cases they felt the effect of such impurity and therefore they had to, and they did, avoid it as was natural. But with the vast majority of us who try to imitate their example in these respects, do we feel the mental pain consequent on the nearness of such impurity? Nay, can we be reasonably sure that those whom we, in our ignorant imitation, avoid as contamination may not be better than ourselves? Jesus Christ asked those that considered themselves pure to cast the first stone at the woman, but none from the vast multitude dared to do so. Judge not others lest ye be judged. The famous Manisha Panchaka of Sankara, that protagonist of purity from the land of "unapproachability," again cautions us from ignorantly judging others.

The human mind is powerfully imitative, and very often imitates only the superficial manners and habits of those whom it considers great because these outward things are easy of imitation and give it an artificial colouring of greatness. But we have to be on special guard against this slavish following of the superficial and the unimportant. For, by such conduct we not only become the object of laughter for other people but we incur positive harm, to ourselves. We are lulled into a false sense of achievement; even though our

mind is like a revenging wolf, outwardly we appear to be calm and self-possessed. Such a state is spiritual death, anything but a state of spiritual purity.

Spiritual purity may be defined as thought in the right place, or right thought or सत्यसंकल्प, as the Upanishads put it. Right thought is a true and proportionate valuation of things that concern us, not only intellectually, (that is but part of the whole affair), but also emotionally. The proper appraisalment of our emotional nature, and its cleansing is the first step towards spiritual purity. And the one wrong thought that colours our emotional nature completely is the idea that we are one with these physical bodies of ours. This emotional identification of ourselves with this mass of blood, flesh and bones, of heart, brain and stomach and the various sense organs is so thorough that the whole of human life is but a more or less strenuous attempt to satisfy the pressing needs of this physical and nervous organism in which we are perforce caged (if at all we feel that we are caged!). All religions therefore aim at redeeming us from this bondage to the physical, at destroying or at least at decreasing this body consciousness, this imperative necessity of satisfying the demands of the senses. That is why all actions that lessen man's attachment to his body and senses are considered as elevating, ennobling, and purifying him. This is the *raison d'être* for all the numerous fasts, vigils, vows, sacrifices, prayers and worship which every religion prescribes for its votaries. And in some religions an appeal through the promise of a glorified sensual existence in Paradise or Heaven is made to those natures whose carnal appetites are very strong, in order to wean them from their attachment to this earthly life. It

is worthy of notice that such practices of sacrifice, charity and self-denial are most numerous among the Hindus to whom there is probably no day in the calendar which has not its religious significance and which does not enjoin some rite of charity or self-denial.

As the Bhagavad Gita says:—

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

"Sacrifices, gifts and penance are never to be given up, for these purify men." Most Hindus try to carry out these instructions literally, for it is an ardent desire that they have to get into a nobler state of existence than this earthly one. In the present day the name of Mahatma Gandhi will readily occur to the mind of the reader as an example of high spiritual purity of a rare type. It is a moot question whether living in these physical bodies of ours it will be ever possible for any man to be completely free from all traces of body and sense consciousness. But it is open to all aspirants towards the highest spiritual purity to do what is perhaps as good i.e., to sacrifice, to give up everything, their possessions and even themselves at the altar of the service of God and humanity which has been created in the image of God, as the Christians would say, or which is but God in another form as the Hindus would put it.

Purity or impurity can be predicated of any action only from the results. Any action that ennobles us, lifts us from our present level, is pure; the contrary actions are impure. A general

classification of pure and impure actions has been made by different communities for their benefit according to the dictation of centuries of experience. But such rules are not for all time, nor for all persons. What a former generation condemned as impure, the present generation extols as pure. All that the social customs and laws of the country can do is to show the direction in which the spiritual aspirant may steer his course safely. The burden of the actual voyage lies with himself or herself; and from complete self-surrender to God will come the strength that will give the stamina to plod on the way to the goal of complete spiritual purity. To quote the Bhagavad Gita once more:—

यत्करोषि यदभ्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

शुभाशुभफलैरेवं मोदयसे कर्मबन्धनैः ॥

"Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O Son of Kunti, do that as an offering unto Me. Thus shalt thou be freed from the bondage of actions, bearing good and evil results." Our spiritual 'Ahara' becomes pure by seeing the hand of the Lord in every action of our life; this clarifies our mental vision, and destroys our attachment to the ephemeral and the finite. Then shall we reach that Eternal from which there will be no more return to this physical human life, our inborn attachment to which would have been destroyed by such unselfish, yet strenuous life.

OUR VILLAGE REFORM *

By E. S. Sunda, B. A., B. L.

RECENT years have witnessed a sudden appetite for village life. Economists put it as a new village revival. Propagandists orate, "Back to the village". Prosaic workers adopt the milder phrase "Rural Reconstruction". All roads lead to Rome. The best, easiest, nay cheapest, is still elusive.

Huge mass of materials, by several writers and speakers has been placed before the public. The latter stand confused and stunned. To many, rural reconstruction is a phrase that stands sinned against. It has ceased to have its old sweet associations, happy memories and its simplicity-out-look. It has passed into the lips of every pulpit speaker, and platform orator, as a stop-gap idea which affords the weaving of a couple or dozen happy phrases, just towards the close or middle of a speech to keep awake the unmotional audience! What it is, what it aims at and how to achieve it, have been entirely lost sight of, in the passion of carrying the audience with them!

Time has now come to put ourselves the plain question, what it is that we are talking or writing about. A synthetic outlook based on an analysis of what all have said is necessary. What are the *principals* and what are the *subsidiaries* in our village reform, what are the *concrete* plans suggested, and what will suit our environment,

*Rural Reconstruction by Prof. K. S. Srikantan, Madura College; V. S. Swaminathan, Publishers; Madura (Rupee one per copy).

should be studiously noted down and pursued. A symposium of all literature on the subject is necessary. This has been given to us concisely by Prof. K. S. Srikantan in his booklet on rural reconstruction. The book does not soar high; nor is it strictly of mundane ambitions. It has got an essentially practical appeal, undisturbed by emotions or impractical suggestions. It is not a new gospel, or a new enunciation of newer theories. It is a study of the schemes suggested in their essentials, a comment on the ideas already put forward. It does not assert but after exposing some of the fallacies leaves the reader to form his own judgment. The merit of the book lies in its charity, its generosity to believe in the efficacy of every suggestion. The criticism, if any, is born of sympathy, a readiness to understand the view from the author's standpoint. What the book lacks in originality is made up in the complete mastery of the various aspects of the problems and the solutions suggested. Mr. Srikantan's ambition is modest—to present in a small compass the varying views of the problem and connect the one with the other and show that all of them are after all one organic whole with varying emphasis on different aspects. Certain remarkable frank statements deserve special mention. The reconstruction of a village is not by a demolition and by a re-creation. It is fashioning the same to the new environments, to the newer age, India is having—probably to a better national evolution. To talk glibly on pulpits

and platforms that our modern graduates are not discharging their duties to their 'native' villages and they shun to go back there and do their bit, is after all an uncharitable attack, when we only realise the dangers of an intelligent graduate going and sinking himself in a village, the approach from which to the nearest centre of civilisation and modern culture would take a full 24 hours' day journey at the lowest. To send back graduates to such distant centres is only suggesting a wilful suicide to the young intellectuals. Should we not as a first step towards rural reconstruction evolve a means of communication with all our villages, which will keep them in a measurable and approachable distance from the centres of modern life, at the same time keep them distant from the modern vices and modern city? A modern village should not be the puritanic, ascetic, household congregations of old, but one thronging and reverberating with life, with all simplicity and charm. People should cease to think of towns as places of living but should begin in terms of rural-residence and city-business. Daily evening rural retreats, a night's quiet peace daily in rural surroundings, a good morning chat are sure to make the lives of all happier. For all this, the means of communication, and quick transit arrangements are necessary. Suburban trains, motor mail-coaches and electric tramways should wherever possible connect the different rural parts and those alone will add to the mirth and peace of our country. Without means of communication, without any opportunity and means for a graduate to show his ability in his native home, every village is showing a deserted appearance. "Back to the village" will follow as a matter of

course when you have the closely knitted ties of transit and conveyances. This aspect of the problem has been well brought out with considerable force by Mr. Srikantan. It is refreshing that he has not followed the dull routine of abuse of the university young men.

Means of rural reconstruction are oftentimes told and retold. The problem of marketing should be considered foremost, next to the communication. As we write, the Economic Depression Enquiry Committee is sitting. We who are in the mofussil feel even now the anxiety to sell off the paddy on the threshing floor, rather than suffer the worry of a transit and wait for a better selling-season. The villagers' increase in income depends upon the facilities for marketing. Co-operation ought to come to the help of the village folk in this matter and the non-credit activity of the Co-operative movement should be requisitioned to start a Co-operative Paddy Loan and Sale Society in all paddy areas. That may pull up the dull season in several areas.

Some legislations should be taken against fragmentation of holdings. The theory of primogeniture and the conception of the Hindu Joint Family had this one economic utility of the lands passing undisturbed into successive heirs who take up the roll of the leadership of the family. But modern ideas of individualism have invaded even the distant households of the village and the joint family is not even one in a thousand nowadays. The property of the family gets divided and divided, while the rich Marwari or the Chetty buys good portion of the landed property and those families which still retain their property keep them with their innumerable divisions (after several partitions) not large enough to

satisfy one household. The time has now come for legislation and one despairs whether the disintegration of the joint family should be allowed to continue. The real economist, who believes in Economic Sociology too, should have something to say against it.

Mr. Srikantan's another refreshing point is his reference to the confusion of philanthropy with social service. Quoting Henry Ford he aptly says, "The moment human helpfulness is systematised, organised, commercialised and professionalised, the heart of it is extinguished and it becomes a cold and clammy thing". Instead of helping the hungry, steps should be taken to make hunger in our country impossible. Mr. Srikantan's hatred for commercialised humanitarianism is finely conceived and aptly expressed and it is a point for rural reformers to take note of.

The necessity of co-operative training and the role of the teachers and educationists in the rural areas have obtained their well-merited mention in the book. One is apt to throw all the burden on the village school-master. It is imagined he is fit for all work, capable of digesting all new ideas, harnessing all new forces and pushing every urban pioneer work in the rural parts. Mr. Srikantan, along with others, forgets the stuff the schoolmaster is made of; what is the stuff we can get for the small salary that is paid for the village schoolmaster? First class scholars with means, doing sacrifice and entering into village work, are apt to excite admiration and gather pupils and create enthusiasm. But a poor schoolmaster cannot immediately evoke public enthusiasm. If business is meant, Rural Welfare Associations ought to be able to organise well-paid missionaries to

"Henry Ford "My life and work"

take up the work, well paid in the sense of the salary being enough to maintain the man of culture or the 'village ideal guide' as one may term him. That alone will pull the village work up.

The mission of the agricultural officer ought to be better understood and realised. He is not to come always with new fangled ideas to fasten them on the agriculturist, literate or illiterate. Machine husbandry is not after all the best for all places or for all soils. The officer concerned should be able to show the economic advantage between the uses of the old and modern implements. The agricultural farms should not be the place of exhibition of western implements alone. Better it is made a place of comparative practical study. Let it be the *propaganda-spring of comparative value and not of one type of implements alone*. Agricultural culture and instruction should include a complete diagnosis and digest of the Indian systems; and the *improved methods alone*—whether of the West or of the East—should be suggested.

The last chapter of Mr. Srikantan's book is a summary of the schemes suggested, with a running commentary on them. Economic surveys ought to be done on more scientific—if not honest—lines. They should not be based on an "Yield Register" of several years old or the figures of a Census Report of a decade ago. In this respect, there is no use of cynical aspersions against the capacity or the unreliability of the figures of the village Karnams or of their work. As several authors of the Indian Constitution, or those of us who have an inside view of the administrative machinery, can very well testify, the poor village officer is the pivot on whom the whole framework of the

lowest whisper regarding a murderer, or the news of smuggling of opium, right up to the collection of all revenues including Income-Tax by distraint and sale, figuring as a witness in a criminal case and getting probably snubbed by an irate Sessions Judge that he did not report of a crime to the nearest police station in time—sometimes with a suggestion or insinuation of dishonesty—the Village Karnam or Officer has to answer all Officers at all times, for all purposes. If you suggest a better class of village officers, you ought to be prepared to pay a better salary. With a pay, not even half of the lowest paid clerical staff in the Collectorate, probably drawing the salary of a first class Dafaddar, the village officer is called upon to do duties—revenue, police, judicial, sanitary, co-operative, slightly civic, prohibition (or anti-prohibition as the officers order) and what not. His work, under the circumstances, in every aspect ought to be halting and to a certain extent cannot form the basis of a scientific study.

Economic survey is not synonymous with a study of a village, or of a

household. It ought to be that of an area. Conclusions should be based on the figures pertaining to a small area. It ought not to be big. A study of the villages in Periyar Delta is possible and can be imagined as a welcome experiment. But a study of Madura District Villages as a whole with varying tracts, varying sources of irrigation, and varying soil—from the most fertile to the desert tracts—and attempting a general statement from it, is uneconomic and valueless.

Mr. Srikantan's attempt is welcome as embodying the essence of what people term and mean by rural reconstruction. As Prof. V.L.D'Souza in his Preface says, "The author's object is to paint on a broad canvas or, to vary the metaphor, to focus attention on the way things are going in Rural India". Mr. Srikantan is neither a rural tourist nor a practical demonstrator. He is a sympathetic economist who feels with the rural folk, for them and to better them. His book is the testimony of this urban sympathy for the rural home and one hopes that Mr. Srikantan starts the new roll of young professors of rural bias and village service.

ISLAM THROUGH THE AGES

P. N. Kalyanasundaram, B.A., B.L.

Adam was wiser than even the angels; for he could name the several creatures brought before him, which the angels could not. Endowed with this superior intelligence, man has been trying from the very creation to solve the mysteries of nature, and understand the eternal truth. In this onward march towards realisation, he has been helped by the

Sri Krishna says that through his Atma-māya, he is born from age to age for the protection of the good, destruction of evil-doers, and for the sake of firmly establishing righteousness. The Quran speaks of the apostles sent before Mohammed, and says "There is no people but a warner has gone among them." The seers and prophets of old have all sent to this world with this

mission. The prophet of Islam had a glorious vision of one God, and his message was "Say, God is one God, the eternal God; He begetteth not, neither is He begotten and there is not any one like unto Him." This doctrine of unity of Godhead is the essence of Islam; all other customs, beliefs, rituals and a hundred other things which we have come to associate with Islam are either the survival of pre-Islamic times or later day accretions.

The temple of Kaba in Mecca "the mother of cities" had been the *sanctum sanctorum* to the Arabs from time immemorial; Hijaba and Sikaya, the trusteeship of the keys of the temple and the wells of Zem-Zem, were the most coveted social honours among the Koreish. Fully comprehending the intensity of the Arab's religious feeling for his temple, and wishing to utilise it for the consolidation of Islam, Mohammed perpetuated its sanctity by the institution of Haj as one of the religious obligations of Muslims. Nay, he even increased its sanctity by enjoining on the Muslims to turn their faces towards the Kaba during prayers.

The practice of circumcision among the Muslims is of Jewish origin. "Every male child among you shall be circumcised....And it shall be a token of the covenant betwixt me and ye." (Genesis). The Purdah which is observed so strictly by Indian Muslim women does not appear to be of Arabian origin; it apparently originated in Persia. There is evidence of its having existed among the Athenian aristocracy. The custom of guarding the harem by eunuchs was originally a Byzantine practice. The Quranic verses regarding the seclusion of women are, "O Prophet! Speak to thy wives and to thy daughters, and to the wives of the

faithful, that they let their wrappers low." "And speak to the believing women,.....that they display not their ornaments except those which are external, and that they draw their veils over their bosoms."

The relations between the sexes in the animal kingdom are promiscuous; similar was the case among men and women also. As society advanced, jealousy and man's possessive instinct caused polyandry to disappear. But polygamy has continued to flourish, as woman has not yet been able to assert herself. Moreover, women, as beasts of burden, drawers of water, and hewers of wood have been an asset to man in primitive society, and plurality of wives was therefore an advantage. In Arabia, the male population was being constantly depleted by internecine warfare and hard life in the deserts, and the female population was steadily increasing; the Arabs even resorted to the burying alive of their unwanted female babies. Mohammed saw quite clearly that it was neither desirable nor possible to abolish polygamy and he therefore sanctioned its continuance. As for conditional marriages, they were tacitly allowed until the third year of the Hegira, but the Shi'ahs even now hold that temporary marriage is lawful. Regarding the practice of keeping slave-girls in addition to legitimate wives, theologians are not agreed as to its legality under the Shariat.

Moses and Jesus had preached the doctrine of the unity of Godhead; even in pagan Arabia, there was an indigenous movement called "Hanif" which had propounded a similar doctrine before Mohammed. Intimately connected with this idea is the conception of the ego as a self-conscious entity capable

of existence after the dissolution of the physical body by the process of death. From the dawn of human civilisation, there has been a firm belief in the immortality of the soul, in future rewards and punishments for the acts committed in this life. The Semitic races also believed in the doctrine of Resurrection and the Day of Judgment. The Egyptians believed that Osiris judged the departed souls; the evil were sent to perpetual torment, and the righteous to perfect bliss, where they were fed with choice food. The early Jews emphasised on tangible earthly rewards and punishments; then came the notion of Sheol, the counterpart of heathen Hades. Talmudic Judaism revels in the description of the beauties of heaven and horrors of hell. The Persians believed that the evil ones were dragged down into the Gulf of Dozakh, and the good crossed the bridge of Chinvad to join Ormuzd and enjoy the Society of fairies (Hooran-i-Behist). Jesus also spoke of the Day of Judgment when he would appear in the clouds of heaven. The dead, small and great, would stand up before God and be judged from the book of life. The chosen, a handful, would be sent to an illuminated mansion to partake of banquets; the guilty would be cast out into utter darkness and everlasting fire. It may be noticed that in all these cases the emphasis is on the sensuous nature of the pleasures and pains awaiting the departed souls. This, no doubt, helped a primitive people to visualise the effects of their good and bad deeds, and literally put the fear of God in their hearts. The Quran deals with these subjects on similar lines.

From the beginning of the world, man has sought to explain the unexpected, and perhaps undeserved

events of his life, and the inequalities between man and man, by the doctrine of fate. The Quranic verse "God directs him whom He chooses, and leads astray him whom He chooses" has been the basis for the upholders of the doctrine of predestination in Islam.

Soon after Mohammed's death, the question of succession to the Caliphate arose. The people of the house of Mohammed contended that the Caliphate descended by divine appointment in the apostolic line; the others insisted on the right of electing any person to that post. As Syed Amir Ali says, "The pontiffs of Islam...seized with avidity upon the claim prepared by willing minions to supreme spiritual and temporal rule, and in their desire to maintain the undivided allegiance of their subjects, caused equal bloodshed and strife in the bosom of Islam." Doctrinal differences were manufactured, canons invented, traditions unearthed, and the words of the Prophet twisted—all to suit the political exigencies of the time. To give an idea of the lengths to which these things were carried, it is enough to mention that the people of the house of Mohammed were harassed, Hasan and his family butchered at Kerbela (the anniversary of which is so fervently celebrated by the Shi'ahs during Mohurram), the Medinians who gave shelter to Mohammed in his early days driven into exile, the public mosque at Medina converted into a stable, the holy stone of Kaba removed and the shrines demolished for their ornaments. Abdul Malik-Ibn-Merwan forbade pilgrims to visit the Prophet's tomb.

While the teachings of Mohammed were thus disregarded by the politically minded Arab, there had arisen another factor hampering the development of

Islamic thought and culture. In their great reverence for Mohammed, the disciples began to stereotype his ordinary mode of life and evolved elaborate sets of rules based on what he said, did or even did not prevent. His most casual words and trivial acts, which were never intended for the guidance of the disciples, were converted into immutable laws. Nay, the Muslims began to believe that the right of private judgment on spiritual matters ceased with the early jurists or the "expounders of the law". This patristicism has resulted in the stagnation of Islamic thought.

Every nation believes in a golden age in the pre-historic age, and its return at some future age, when God Himself or His chosen messenger will descend on earth. The Hindus believe in Avatars; the Zoroastrians in Sosiosch; the Jews in Messiah; and the Christians in the re-appearance of a Messiah. Islam has not been an exception. The Sunnis wait for the appearance of the "expectant" Imam, and the Shiah for the re-appearance of the "absent" Imam on the Day of Judgment.

As Islam spread among different nations, it was moulded according to the environment in which it found it-

self. To quote Syed Amir Ali, "The national characteristics of a people, the climatic conditions under which they exist, the national features of the country in which they dwell, the influence of older cults, all give a colour and complexion to their faiths and doctrines." In Persia, the home of Mago-Zoroastrian mysticism, the words of the Quran were given an esoteric significance. In Arabia itself, the Mutazalas attempted the interpretation of religion in the light of reason. The Sufis believe that the words of the Quran have a deeper and inner meaning than the one they have on the surface for the ordinary man. In India, the rosary (Rudraksha) has become to the Muslims a symbol of piety; the tombs of Pirs have become the resort of pilgrims.

This is in brief the story of Islam through the ages. Let us remember the beautiful message of the Prophet: "The East belongeth to God, and the West belongeth to God. And so where-soever ye turn, there is the face of God." Let not the barriers of customs, beliefs and rituals prevent us from having a glimpse of the eternal Truth interpreted by Mohammed, the Prophet of Islam.

SELECTIONS FROM THE ADHYATMA RAMAYANA

AYODHYA KANDA : CHAPTER VI

SAGE VALMIKI IN PRAISE OF RAMA—(Concluded)

त्वयि दत्तमनोबुद्धिर्यः संतुष्टः सदा भवेत् ॥
त्वयि संत्यक्तकर्मा यस्तन्मनस्ते शुभं गृहम् ॥ ५८ ॥

यः who त्वयि to Thee दत्तमनोबुद्धिः has surrendered his mind and intellect (सन् being) सदा always संतुष्टः happy भवेत् is यः who त्वयि in Thee (च and) संत्यक्तकर्मा has surrendered all works (सन् being तिष्ठेत् lives) तन्मनः his mind ते Thy शुभं auspicious गृहम् abode (भवति is).

58. Whoever remains happy always with his mind and intellect surrendered to Thee, whoever has renounced all works for Thy sake—the mind of such a person is Thy auspicious abode.

यो न द्वेष्ट्यप्रियं पाप्य प्रियं पाप्य न हृष्यति ॥
सर्वं मायेति निश्चित्य त्वां भजेत्तन्मनो गृहं ॥ ५९ ॥

यः who अप्रियं unpleasant thing पाप्य getting न not द्वेष्टि is excited यः who प्रियं pleasant thing पाप्य getting न not हृष्यति feels glad यः who सर्वं all माया illusion इति thus निश्चित्य firmly convinced त्वां Thee भजेत् worships तन्मनः his mind (ते Thy) गृहं abode (भवति is).

59. Whoever remains free from excitement under unpleasant circumstances, and from gladness under pleasant circumstances, and whoever worships Thee being fully convinced that all phenomenal existence is illusory—his heart verily is Thy abode.

षड्भावादिविकारान्यो देहे पश्यति नात्मनि ।
क्षुत्तृप्तसुखं भयं दुःखं प्राणबुद्धयोर्निरीक्षते ॥ ६० ॥
संसारधर्मेर्मुक्तस्तस्य ते मानसं गृहम् ॥ ६१ ॥

यः who षड्भावादिविकारान् the six-fold changes देहे in the body पश्यति sees न not आत्मनि in the Atman (पश्यति sees) (यः who) क्षुत् hunger तृत् thirst सुखं happiness भयं fear दुःखं misery प्राणबुद्धयोः in the Prana and Buddhi निरीक्षते sees (यः who) संसारधर्मेः from worldly virtue निर्मुक्तः free तस्य his मानसं mind ते your गृहं house (भवति is).

60-61. He who knows that the six-fold changes relate to the body and not the Atman, who sees that hunger, thirst, happiness and misery are of the Prana and the Buddhi, who is free from all worldly virtues—the mind of such a one is verily Thy abode.

[1. Sixfold changes are :—जन्म, सत्ता, विपरिणामः, वृद्धिः, अपचयः, विनाशः ॥]
पश्यति ये सर्वगुहायस्थं त्वां चिद्धनं सत्यमनंतमेकं ॥

अलेपकं सर्वगतं वरेण्यं तेषां हृदये सह सीतया वस ॥ ६२ ॥

ये who त्वां Thee सर्वगुहायस्थं as the dweller in the heart of all bodies² चिद्धनं Pure consciousness सत्यं Truth अनंतं the eternal एकं the one without a second अलेपकं the untainted सर्वगतं all-pervading वरेण्यं the ado-

able पश्यन्ति see (गृह्यत्तम O Lord of Raghus) तेषां their हृदये in the lotus of the heart (त्वं Thou) सीतया by Sita सह accompanied वस dwell-
lest.

62. Whoever perceives Thee as the dweller in the heart of all beings, as pure consciousness, truth, the eternal, the one without a second, the all-pervading and the adorable—in the lotus of the heart of such persons, O Lord of Raghus, dost Thou dwell in the company of Sita.

[2. The bodies here refer to five Koshas, i.e., Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya. The Lord dwells everywhere from the Annamaya to the Anandamaya Kosha.]

निरंतराभ्यासद्वीकृतात्मनां त्वत्पादसेवापरिनिष्ठितानाम् ॥

त्वन्मन्त्रादीनां हतकल्मषाणां सीतासमेतस्य गृहे हृदये ॥ ६३ ॥

निरंतराभ्यासद्वीकृतात्मनां persons having their minds deeply concentrated in Thee by constant practice त्वत्पादसेवापरिनिष्ठितानां men highly devoted to Thy service त्वन्मन्त्रादीनां by singing the glory of Thy name हतकल्मषाणां persons with sins destroyed हृदये in the lotus of the heart सीतासमेतस्य accompanied by Sita (त्वत् of Thee) गृहे abode (भवति is)

63. Those persons who have their minds deeply concentrated in Thee by constant practice, who are highly devoted to Thy service and whose sins have been destroyed by the singing of the glory of Thy name—the lotus of their heart is verily the abode for Thee in the company of Sita.

राम त्वन्मन्त्रमहिमा वर्यते केन वा कथम् यत्पूजावाद्दं राम ब्रह्मर्षित्वमवाप्तवान् ॥ ६४ ॥

राम Oh Rama यत्पूजावाद् through the influence of which अहं I ब्रह्मर्षित्वं the status of a Brahmarshi अवाप्तवान् have attained त्वन्मन्त्रमहिमा the glory of Thy name केन by whom कथं how वा or वर्यते can be described.

64. O Rama, how and by whom can be described the glory of Thy name by the greatness of which I attained the position of a Brahmarshi.

[1. In the succeeding Slokas the sage Valmiki narrates his previous history up to his exaltation into the position of a Brahmarshi. We add below the following summary : A Brahmin by birth, but a Sudra by association, Valmiki took to the profession of a highway robber in his early life in order to support his Sudra wife and her numerous children. One day while waiting by the side of a forest track, with bow and arrows in readiness to fall upon any traveller that might pass by, he saw at a distance seven sages of luminous countenance approaching towards him. He went up to them and asked them to surrender all their belongings, adding also as an explanation of his conduct that he was committing robbery for supporting his wife and children. The sages thereupon asked the robber to go to his wife and children to ascertain whether they would be willing to share the sins that he committed for their sake, and promised also to stay in the forest until his return. To his great sorrow the robber learnt from the beloved members of his family that no one among them was willing to share his sins on the plea that the fruits of one's action belonged to oneself and not to others. Thanks to the benign influence of the holy sages on his mind, this cold reply opened the eyes of the robber to the hollowness of worldly affections. Full of repentance for his reckless life in the past he returned to the sages, and prostrating himself before them begged of them for some instruction to save himself from the miseries of Samsara. The merciful sages thereupon instructed him in the holy name of Rama, taking care however to communicate to him the Mantra only in its in-

verted form, since the recipient in this case was an extremely debased person unfit to receive the sacred name in its ordinary form. He was asked to repeat the name until the sages returned to the place. The robber did so and when the sages came back after the lapse of many long years they found him sitting in the same place absorbed in the contemplation of Rama's name. His mind was so withdrawn from all external distractions that he was even unaware of the fact that his body was now well nigh covered by a hillock thrown up by white ants. The sages roused him up from his contemplation, and the man for the first time got up from the midst of the ant-hill, now no longer a robber but a sage of luminous countenance freed from all his previous sins by the power of Rama's holy name. In commemoration of his second birth from an ant-hill the sages called him Valmiki.

After narrating this story the sage concludes his prayer with the following verses:]

अथ साक्षात्पश्यामि ससीतं लक्ष्मणेन च ॥ ८७ ॥
रामं राजीवपद्माच्च त्वां मुक्तो नात्र संशयः ॥

आगच्छ राम भद्रं ते स्थलं वै दर्शयाम्यहम् ॥ ८८ ॥

अहं I ससीतं along with Sita लक्ष्मणेन by Lakshmana च and (सह accompanied) राजीवपद्माच्च the lotus-eyed रामं Rama त्वां Thee अथ to-day साक्षात् in reality पश्यामि see (तस्मात् therefore) (अहं I) मुक्तः liberated (भवामि have become) (अत्र about that) संशयः doubt (न not अस्ति is). राम O Rama आगच्छ come अहम् I ते Thy भद्रं auspicious स्थलं abode दर्शयामि show.

17-88. To-day I see the lotus-eyed Rama in reality accompanied by Sita and Lakshmana. Therefore I am liberated without any doubt. O Rama, come, I shall show Thee Thy auspicious dwelling place.

NEWS AND REPORTS

R. K. Mission Sevashram, Kankhal, Hardwar

Since its establishment in 1901, the institution has been steadily growing in its usefulness to the poor people of the locality as well as to the large number of Sadhus, students and householders who flock to Kankhal every year. During 1929, the year under report, 812 indoor patients were admitted while outdoor relief was given to 39,369 patients, of whom 18,000 were new cases. Although there is indoor accommodation for 66 beds, there is permanent endowment for only 12. The management, therefore, while thanking those who have already subscribed, appeals again to the generous public for endowments for maintaining the remaining 54 beds, each of which would

require a capital investment of Rs. 3,000. Funds are necessary also for carrying on the work of the outdoor department, especially the Ayurvedic section, and for the erection of quarters for workers, for guests, etc., and for conducting the free night school, which has been educating the children of the depressed classes since 1913. Arrangements can be made for perpetuating the memory of dear friends or relatives by contributing for the permanent maintenance of a bed or for the building of one or more rooms.

An urgent appeal has come from Hrishikesh, the famous place of pilgrimage and resort of Sadhus for the opening of a Sevashram there. Funds are necessary for purchasing land, erecting buildings and for commencing dispensing work there.

Contributions, however small, towards any of the departments of the Sevashram, including its library, will be thankfully received and acknowledged by its Secretary, Swami Kalyananda, or by the President, R. K. Mission, Belur Math P. O., Howrah.

R. K. Math Charitable Dispensary, Mylapore, Madras

The R.K. Math Charitable Dispensary, Mylapore, completed the fifth year of its existence in 1930. The popularity and usefulness of the institution have increased by leaps and bounds, as is evidenced by the phenomenal rise in the number of patients daily flocking to it for relief, many of them coming from places which are six or seven miles away from Mylapore and where hospitals are already in existence. The total number of patients treated during the year under report was 54,567, of which 26,632 were new cases, while the respective figures for the previous year were 30,932 and 14,630. The number of minor operations including hypodermic intravenous injections went up to 2,381. This enormous rise in the number of patients brought about a corresponding increase in the expenses; and medicines, appliances, etc., had to be purchased for Rs. 965-12-0, although gifts in the shape of such articles were received from charitably disposed individuals and firms, Indian, European and American, to the approximate value of Rs. 1,082-4-9. The present dispensary building consisting of two thatched sheds is quite insufficient for accommodating the growing number of patients and the dispensary staff. It is therefore proposed to erect a spacious building at an estimated cost of Rs. 10,000 against which a sum of Rs. 4,530-0-9 has already been subscribed. Those who wish to perpetuate the memory of their dear friends or relatives may arrange for doing so by contributing the amount required for building one or more rooms or the entire building. A tablet with an inscription of the name of the person shall be fixed in a suitable part of the building. It is unfortunate that due to the want of modern

appliances and other necessary outfits, many poor patients have to be denied relief and the talents and experience of the honorary doctors cannot be fully utilised. Funds are required to supply these, as also for meeting the daily needs of the dispensary, including the maintenance of its workers. The management, while recording its thanks to all its benefactors, appeals again to the generous public to continue their active sympathy and co-operation and to come forward with liberal contributions for removing the urgent needs of this institution for the sick and poor. Contributions in kind or otherwise, however small, will be thankfully received and acknowledged by the President, R. K. Math and Mission, Mylapore, Madras.

Sri Ramakrishna Anniversary at Colombo

The 96th Birthday Anniversary of Sri Ramakrishna was celebrated with great eclat at the Ramakrishna Mission Ashrama, Hamer's Avenue, Wellawatte, Colombo, on Sunday the 1st March. In the morning there was Pooja followed by reading in English and Tamil from Swami Vivekananda's booklet "My Master" and "Sayings of Sri Ramakrishna" respectively. Besides, the assembled devotees who numbered about 500 were entertained with religious music by Subodha Vilas Sabha of Colombo and other Bhajana parties. The evening session began at 4 P.M. with a brilliant religious concert by Ananda Samajaya of Colombo. At 5-30 P. M. there was a well-attended public meeting presided over by Dr. Wignarajah, M.R.C.S. (Eng.), L.R.C.P. (Lond.) Several prominent citizens of Colombo delivered speeches in Tamil and English on the life and teachings of Sri Ramakrishna. Leaflets containing the photogravure of Sri Ramakrishna and of some of his select sayings in Tamil were distributed and a message of good wishes and blessings from His Holiness Swami Sivananda, the Head of the Ramakrishna order was read. Feeding of Daridra-Narayanas numbering about 1100 formed an important feature of the celebration.

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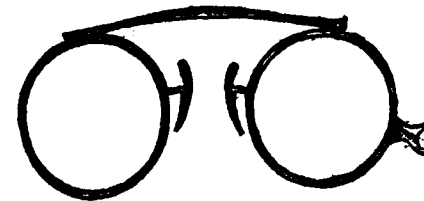
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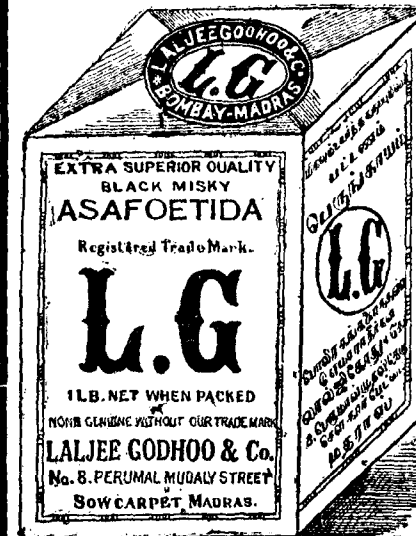
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I. CAPTAIN P. RAMACHANDRA RAO ESQ., M. B. & B. S., Maharanipeta, Vizagapatam, writes on 26-3-1930.

My dear Mr. Vyasa Rao,

Glad to receive your letter, Dr. Hari Rao's father has written to me, acknowledging receipt of your medicines. I hope the child will improve soon. Yesterday I got a letter from my niece's husband that his brother's child is suffering from Liver Enlargement. Please send by V. P. P. by return of Post to the address noted below: M. R. Ry. Aroor Lakshminarayana Rao Avl, B.A., B.L., Advocate, Udipi, South Canara District.

II. DR. GURURAJ ACHAR ESQ., Regd. Medical Practitioner, Udipi, S. K. writes on 14th June, 1930:—Baby Shanker Narayan Rao, (Liver Patient), has much improved. The liver has contracted a little than what it was originally. There is no fever, etc.

III. MR. S. SRINIVASACHARYA, Auditor, Local Fund Accounts, Stn. Cuddalore, writes on 18-3-30:—I hasten to make a special request of you to consider the following case and give instructions as to what should be done. There was another child who took your good medicine and escaped from death. I thought it would die. But it is thriving well. So, I want to get your medicine and apply it; the child (female) is 18 months old.

IV. DR. T. S. PICHU AYYAR, L. M. P., Registered Medical Practitioner, Koranad, Mayavaram, writes on 19-6-30:—My Dear Dr. Jammi Vyasa Rao, I am glad your medicine for Liver & Spleen Enlargements is doing good; and that your name is successfully winning in the Market.

V. MR. M. RAMACHANDRAN, B.A., L. T., 5, Nadhler Koll Street, Worlur, writes on 30-6-30:—I have much pleasure in telling you that my child is improving. Please send me the necessary medicines per V. P. P. as early as possible.

As for recommending you to my friends, etc., I know it is my pleasant duty to do so and I have already done so etc.

VI. DR. D. JAYA RAO, 311, Visweswarapuram, Bangalore City, writes on 12-8-30.

Dear Mr. J. Vyasa Rao,

Thanks for your kind letter dated 28th July. I have been using your medicines in a case of Liver Enlargement. I know similar case which is better among those in Bangalore city and as well as in Malnad parts where I was for 35 years before my now returning to Bangalore finally, and where your medicines would be a great boon to the dying children in numbers. My friends there will be very gladly welcoming it. I must be useful to you also. Therefore I think I may also help to popularise your medicines.

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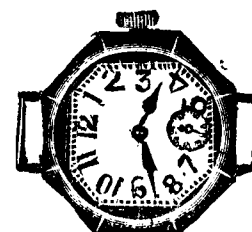
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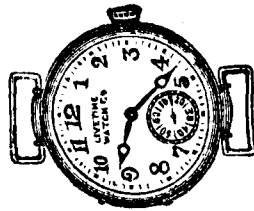
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[No. 1

PRAYER

ॐ

यदाहुर्वेदके पुरुषमितरे कर्म च परे

परे बुद्धं चान्ये शिवमपि च धातारमपरे।

तथा शक्तिं केचिद्गणपतिमुतार्कं च सुधियो

मतीनां वै भेदात्त्वमसि तदशेषं मम मतिः ॥

सुघोरं कांतारं विशति च तडागं सुगहनं

तद्योतुंगं शृंगं सपदि च समारोहति गिरेः।

प्रसूनार्थं चेतोबुजममलमेकं त्वयि विभो

समर्प्याज्ञस्तूर्णं वत न च सुखं विंदति जनः ॥

I am convinced, O Lord, that Thou art indeed the One Being, whom wise men, according to the differences in their mental make-up, call variously as Brahman, Purusha and Karma, as Buddha, Siva and Brahma, or again as Sakti, Ganapati and Surya (the Sun).

In search of flowers wherewith to worship Thee, O Lord, misguided people are seen to go into thick forests, climb to the summits of high hills, or venture forth into deep lakes, and yet fail to attain the bliss supreme, which they could quickly have got by offering unto Thee the single, stainless flower of their heart.

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OUR NATIONAL IDEAL

None who keenly watches the course of events in modern India can help feeling that the nation is today passing through one of the most significant epochs in its history. The great renaissance movement that had begun in the last decades of the 19th century seems to have now reached the age of its maturity, as may be understood from the vigour and speed with which the nation is marching forward in all the fields of its collective life. The life and teaching of the great Indian leaders beginning with Rajah Ram Mohun Ray have roused the country from the slumber of ages and filled the national mind with a new enthusiasm which is day by day carrying the nation forward in the path of progress. At the present time the Indian Renaissance has also begun to reveal its international significance and to impress the outside world with the magnitude of India's possible contributions to the well-being of mankind in the coming centuries. In fact her arts, her commerce, her religion, her politics, and even the achievements of her scientists are today being viewed with keen interest by all the nations of the world.

But of all the diverse movements that are at present agitating the national mind, it is perhaps the political struggle of the country that has attracted the largest measure of attention both in India and the world outside. The unexpected developments in the political life of India during the past few years have roused the whole country to the height of political enthusiasm. Not only are the minds of the best men and women in the land riveted on the political life of the nation, but even the Indian masses who were till

now considered devoid of political instincts have been moved by the new forces that are at work in the country at the present time. The attitude of indifference with which the Indian peasant was accustomed to regard all problems of politics and administration is now giving way before the new political consciousness that has dawned on the national mind. The country seems to have fully realised that unless her political system is built upon a sound basis she can never grow to the full stature of her nationhood and achieve her best in all the various fields of life.

While it is a matter of unmixed joy for us to note this rapid growth of patriotism and public spirit, it is however to be observed that there are dangers ahead unless the new flow of enthusiasm is wisely directed. For although the present political movement in India is strongly influenced by the high spiritual and moral traditions of the land, it is not, we hope, an idle fear on our part when we say that there is a certain body of opinion in the country that regards the spiritual traditions of India's past as a great menace to her material progress. Exponents of this view hold that Indians have in the first place to change their outlook on life if they are to occupy a rank of equality among the great nations of the world. As an instance we point out the opinion expressed by the late Lala Lajpat Rai in his learned book entitled *The Problems of National Education*, wherein he puts a vigorous plea against the Indian ideals of renunciation and salvation and exhorts his countrymen to regard life as something 'real, precious, earnest, invaluable, to be prized, preserved,

prolonged and enjoyed.' There are others who hold opinions more radical than the one indicated above, and wish sincerely to cure Indians of their passion for religion and spiritual life. They attribute the downfall of India to her peculiar predilection for spiritual life and view any revival of it as a great menace to her national well-being in the future. According to them the whole trend of our cultural past is in the wrong direction and the best that the present generation of Indians can do in reconstructing their motherland is to organise her national life on an entirely new basis.

Opinions of this kind are not however in the best interests of the country. They are mostly the result of over-zealous patriotism and inadequate acquaintance with India's cultural genius. When the modern generation of Indians view the past and present of their motherland, they are impressed by two facts which stand out so prominently in the history of their race. They are that India has in modern times fallen from a state of pre-eminence among the nations of the world, and that the peculiar characteristic of her people in contrast to the inhabitants of other countries is the high ideal of spiritual life they have cherished all through their long history. The co-existence of these two features leaves them room to suspect that they are causally connected. Their suspicion is strengthened when they observe that the great nations of the West who occupy a predominant position in the world today do not show any high regard for spiritual life and especially for the ideal of renunciation which Indians have been accustomed to regard as the great end of human life. They feel further confirmed in their belief when they experience some of those impediments which conservative elements of

Indian society place in the way of progressive national workers on the plea of saving their religion and community from disintegration.

These facts do not, however, give sufficient ground for drawing a conclusion which in effect condemns the whole cultural past of our country. It is not true that India has fallen because of her adherence to the spiritual ideal. In the case of a country like India, whose life history is measured in millenniums, periods of rise and fall are inevitable, but the point to be noted is that even in the state of abject downfall she retains within herself the capacity for revival. In the annals of the world the Indians and the Chinese stand as two solitary examples of nations whose history dates back to the very beginning of civilisation and maintains an unbroken continuity even up to the present time. Other nations of antiquity like the ancient Egyptians, Chaldeans, Persians, Greeks and Romans have long disappeared from the face of the globe, but India, in spite of her diminished glory, still remains a living force in the world with potentialities of immense development in the future. The same ideals that inspired the Rishis of the Upanishadic times continue to animate the minds of their modern descendants. To our mind the spiritual ideal of India is more directly connected with this unique feature of her national life than with her present state of downfall and decadence. The fact that those nations of the ancient world who based their collective life on wholly material principles had only a brief span of existence proves the unsoundness of the argument which, basing itself on the analogy of modern nations of a similar type, seeks to show that India should change her national ideal, which in reality has at least been the source of her undying vitality.

The fallacy will be more striking if we observe the matter a little more closely. In a society like that of India where spiritual idealism has always been the mainspring of national life, it is natural that people should try to trace all the institutions and traditions of their society to an origin that is beyond the operation of natural and social laws. Before the modern methods of comparative study and historical criticism came in vogue we used to take all these notions regarding the supernatural origin of social institutions as gospel truth, but in the light of these branches of research we are in a position to understand that all social institutions are the result of a long process of evolution dating perhaps from that distant age when the family of man first branched off from his arboreal ancestors. They have grown and reached their present stage of development in the course of millenniums under the action of diverse forces, geographical, ethnological, political and also religious. To connect therefore all of these social institutions with the fundamentals of spiritual life as our ancients used to do and as some of India's modern critics persist in doing in spite of their better knowledge, only helps to confuse the issues and to render a correct and impartial analysis of the problem impossible. To our mind it seems that most of those who try to find a causal connection between India's present downfall and her spiritual ideal are committing this fundamental mistake. They try to find a relation of cause and effect where no such relation really exists. It is true that among the various formative influences that have shaped the social institutions of our land, religious conceptions have also played their part, but it is certainly not true to say that these conceptions are their sole cause or that they

are responsible for the abuses that have crept into the workings of social institutions in the passage of time. As a conclusive proof of this we wish to point out that the elimination of such social institutions as do really stand in the way of the nation's onward march will not in any way affect the ideals for which it had stood all through its history. All that it would mean is that institutions which were developed under the stress of circumstances peculiar to the ancient world will have to be replaced by new ones shaped in the light of modern conditions of life, and that the spiritual principle will have to find expression through this modified system of social organisation. We find nothing incompatible in such a combination of the spiritual ideal with the modern spirit. On the other hand any attempt that aims at undoing the effects of India's cultural past and at substituting alien ideals of life for her own, is bound to meet with failure in the end, causing, however, much unsettlement and waste of energy during the period of adjustment. India's downfall was largely due to the violation of certain basic laws of social life as a result of the spirit of exclusivism and conservative instincts she developed in the course of her long history. The spiritual ideal that her scriptures uphold has no fundamental relation with these factors that form so marked a feature in the social life of modern India. The task of present day leaders of Indian society, therefore, consists in liberating the nation from the deadening influence of these forces, and in working out anew the spiritual principles underlying its culture in a manner suited to the needs of the modern age. In the course of her evolution India has acquired certain national characteristics or Samskaras which form the very basis of her individuality as a

nation. They may be safely modified or refined in the light of fresh experiences, but they cannot be wholly effaced or substituted without endangering her life as a nation. The day, on which the Indians as a whole will give up their allegiance to the central fact of the cultural tradition of their land, will mark the time of their disappearance from the face of the earth as a nation. "Do you know why you Indians are treated differently from the Negroes?" said a Frenchman to an Indian, and himself gave the following reason to our indignant countryman: "Because Indians have still something they can call their own, their dress, their alphabets, their languages, *their religion*, their music, etc., whereas the poor Negroes are purely third-rate imitators of the West all along the line. If and when the Indians lose all the distinctive traits of their nation and become slavish imitators of the West, which God forbid, they too will be treated just as Negroes are treated now." This does not, however, mean that we have nothing to learn from the West or that we should revert to the life of our ancestors of ancient days. Back to the past is an impossible cry, for even if India tries to do so the forces acting within her environment will surely drag her out into the vortex of modern life. But before submitting herself to the influence of the modern spirit she should equip herself in such a manner that she is not forced away from the moorings of her ancient culture and put to the disastrous fate of blindly imitating her western masters. She has therefore in the first place to dehypnotise herself completely from the spell cast on her by the aggressive culture of the West, and learn to appreciate correctly the traditions of her

* An Indian in Western Europe : By A. S. P. Ayyar, M. A., I. C. S.

own land handed down from the past. The great treasures that lie buried in our literature, both sacred and secular, have to be unearthed and all those wholesome ideals that inspired our arts and the daily life of the individuals in the past have to be revived and allowed to take new shape under the action of modern influences. It is only by such a reverent yet critical study of the past that India can gain that strong faith in herself without which no individual or nation can achieve anything substantial in this world. She will also be thus put in a position to assimilate what is best in the culture of the West and reject what is poisonous to her system.

India stands today, as it were, at the parting of the ways. The great political upheaval that is in the process of rapid development is at present attracting the attention of all the public minded men in the country. Although some of the great leaders who stand at the head of the movement are profoundly influenced by the spirit of Indian culture, there are many, we fear, among them as well as in the rank and file of their followers who regard politics as an end in itself. But politics, we think, is more a matter of temporary interest than of permanent importance for India. It is important in her case only in so far as it is essential for securing a sound system of political and economic organisation for the country to give the people sufficient leisure and opportunity for cultivating their higher instincts. Hence it is highly necessary that while a good many of India's best men devote their energies to the political reconstruction of the country, there should be others who must be left free to follow the more peaceful but arduous avocations of life calculated to keep alive the best cultural and spiritual traditions of the land. There is a tendency in some

quarters to look upon such persons as deserters in a struggle of vital importance to the future well-being of the country. This attitude, we feel, is highly unjust, for the function they are discharging is no less important for the country than the work of their more politically minded brethren. They stand as the custodians of their country's culture at a time when it suffers neglect at the hands of the general public owing to their pre-occupation with other matters, and it depends

largely on them to initiate the rising generations into the essential facts of the ancient culture of the country. To-day, as never before, India stands in need of such a band of devoted men representing the best spiritual and cultural traditions of the land, so that in the rough and tumble of political agitation their life and example may always stand as a source of inspiration to the Indians, reminding them of the great spiritual ideal that always formed the keynote of their national life.

THE SCIENTIFIC MYSTICISM OF THE GITA

By Prof. Girindra Narayana Mallik, M.A.

The best method of interpreting the Gita

BEFORE explaining the nature of the Gita mysticism we think it necessary to say something about the methods of interpretation applied to the texts of the Gita. Of the ancient commentators the names of Sankara, Ramanuja, Madhwacharyya, Vallabhacharyya and Nimbarka are worth mention, inasmuch as they were the founders of five different schools of Vedantic thought and established the five theories about Brahma, soul and the world with their mutual relations, namely, the Advaitavada, the Visishtadvaitavada, the Dvaitavada, the Suddhadvaitavada and the Dwaitadvaitavada. The commentary of Sridharaswami, which is now very popular, is based upon the Suddhadvaitavada of Vallabha, while the others, e.g., the Bhashya of Madhusudana Saraswati, are based upon those very schools of thought. It is quite natural that these commentators, guided as they were by their own philosophical biases, could not do an impartial justice to the full significance of the Gita taken as a whole. For example, the earlier commentator

Sankara who was a follower of the Nivritti Dharma of the Vedas has consciously or unconsciously introduced his own pet theory, and thereby the theory of Sannyasa or renunciation of all worldly action has been given the most prominent place to the detriment of the other equally important theory of Karma. "Nothing but Jnana can yield Moksha, and Karma is of very secondary importance, nay, Karma has no place whatsoever in the matter of granting release," says Sankara. The other commentators, all belonging to the Vaishnava sect, are evidently followers of the Pravritti Dharma of the Vedas and so they were expected to attach a greater importance to the Karma-marga. But biased as they were towards the Bhakti theory as developed in the Bhagavata Purana, they too committed a similar blunder in attaching all importance to the Bhakti theory thereby minimising the importance of the Karmayoga. Human beings as they are, they are not to blame for such partial criticisms coming out from their ethical motives. But as an evitable untoward consequence, the true meaning of the Gita mysticism

has been lying as a concealed fact, and the inquisitive mind gets only bewildered in judgment in oscillating between those equally important interpretations of the ancient savants. Under such circumstances, if we want to understand the true meaning of the Gita mysticism, we can do nothing but apply the old exegetic canon of the Mimamsists, namely,

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ति च लिङ्गं तात्पर्यनिर्णये ॥

This canon was undoubtedly not unknown to the early commentators; but they, it seems, could not attend to it properly owing to their own philosophical biases and great eagerness to establish their own theories. By applying this canon we can see that the theory of Karma is the introduction in the Gita, the theory of Karma is its conclusion, the importance of Karma is repeated again and again, Karma is its distinctive feature inasmuch as it is not emphasised in the other scriptural texts, viz., the Upanishads, the Vedanta and the Bhagavata Purana, the theory is the object to be attained, it is applauded and established by adducing arguments in its favour and refuting counter arguments.

Reconciliation of the three methods of Dharma : Preference to Karmayoga

It is to be noted here that like Karma, Bhakti and Jnana also are repeated and applauded and mentioned in the concluding chapter. From all these diverse statements all that we can conclude about the significance of the Gita is that all the three theories of

*In spite of the great antiquity of the Karmayoga theory it has not been discussed in the Upanishads except in the few Slokas such as the Isopanishad Text beginning with कुर्वन्नेवेह कर्माणि..... and आरभ्य कर्माणि गुणान्वितानि..... (Sveta VI, 4),

Karma, Jnana and Bhakti are equally recognised in the Gita so much so that the Gita alone and no other Scriptural text of the Hindus, should be regarded as the best harmonising combination of the three different pathways of Dharma without ignoring the other philosophical theories, viz., Sankhya, Yoga, Nyaya and Mimamsa. Still to do full justice to the Gita we must admit that some special stress has been laid upon the theory of Karma, and this is proved by the simple fact that the origin of the Gita is to be traced to Arjuna's unwillingness to do the act of fighting and that after his delusion was removed by the wholesome instructions of Bhagavan Krishna he did actually engage himself in the great fight for the right cause. To understand the true spirit of the Gita it is necessary, therefore, to see how the three methods of Dharma have been harmonised here.

Meaning of Karma

First, let us try to understand the true meaning of Karma. The word Karma has been used in different Sastras in different senses. The Mimamsists restrict its sense to the rites or ceremonial observances relating to sacrifices (Yajnas), and these alone, they say, if properly performed, lead to salvation. The Smriti texts recognise, besides, those distinctive acts, viz., sacrifices, fighting, agriculture, etc., which are to be done by the four castes. The Puranas, again, add some acts more, namely, the acts relating to vows, penances, etc., and classify all such acts into Nitya, Naimittika and Kamya. But in all these Sastras the word Karma seems to be used in more or less contracted senses. The Gita, on the other hand, has warned us against these narrow views of the sages, and has taken the word Karma in the widest sense possible as we come to know from the

verses IV, 16 and V, 8—10. The word Karma in the Gita, in other words, implies all the various acts—those relating to the body and bodily movements, those relating to speech and articulation, and those that are going on in the mental sphere as well as in the sphere of the senses—which a man has to do in the world from birth to the grave. An exhaustive enumeration and classification of such acts is indeed an impossible task.

Meaning of Dharma

The next word Dharma has got a similar meaning. Indeed, its scope has been more or less restricted in the different Sastras. The Mimamsists, for example, have used it in the same sense as Karma, namely, that whatever act is instrumental to the attainment of bliss in the after life is called here Dharma. Such limited sense we also notice when we consider such subjects as Raja-dharma, Desa-dharma, Jati-dharma, Guna-dharma, Varna-dharma, Asrama-dharma and the like. Popularly, however, we often use it in a wider sense, e.g., when we say that such and such act has not been Dharmasangata, i.e., proper according to his Dharma or Kartavya-Karma. This popular or wide sense can be traced to the Mahabharata texts (Santiparva, 109, 1-2). This sense we get from the very derivation of the word (from धृ 'to hold' with suffix मन्), and Dharma here means, "Whatever acts are necessary for the protection, regulation and conservation of the society of the world." When, again, the author of the Mahabharata says towards the close of the treatise, "ऊर्ध्वबाहुर्विरैर्मये न च कश्चिच्छृणोति माम् । धर्मादर्थश्च कामश्च स धर्मः किं न सेव्यते ॥" (I am crying aloud with uplifted hands—but nobody hears me—that wealth enjoyment and desire, all come from Dharma; why is not such

Dharma practised?), he evidently uses the word in that very wide sense. It thus appears that there is no difference in meaning between Dharma and Karma so far as the texts of the Gita are concerned. In fact, the three words Dharma, Karma and Niti (moral acts) are to be regarded as synonymous from the real point of view of the Gita philosophy.

The Method of Karma

But to make the meaning more precise we are to remember carefully that of the various acts or Dharmas which a man has to do in the world, some are common to him and other animals. Yet man is man, and irrational animals are more animals. There is something, therefore, underlying all these acts, which distinguishes man from other animals. And that thing is the peculiar way or method in which the acts are to be done by man. The way is closely connected with the ultimate object of desire, the attainment of which the Gita holds in view and instructs us about. The object is evidently Moksha or Self-realisation, and the Karmas or Dharmas must be performed by our bound souls in such a way that the soul's ultimate object is not frustrated thereby. It is this peculiar and ingenious method of performing all the acts of the world which is described in the Gita as Karmayoga (II, 50) and which serves as the keynote of the whole Gita Text, and we propose to elucidate this point later on.

Karma emphasised in the Gita

That a special stress has been laid in the Gita upon the necessity of Karmayoga is quite evident from the positive statement तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते १ (V. 2). This positive statement, again, is corroborated by many more texts, viz. (1) तस्मात् युध्यस्व भारत—

Therefore fight on, O Arjuna (II, 18), (2) तस्मादुत्तिष्ठ कौन्तेय युद्वाय कृतनिश्चयः—Therefore you stand up or be up and doing, O Kaunteya, with a firm resolution to fight (II, 37), (3) तस्मादसक्तः सततं कार्यं कर्म समाचर—Therefore you do your own duty giving up all attachment (III 18), (4) कुरु कर्मैव तस्मात्त्वम् (IV, 18) (5) मामनुस्मर युध्य च (VIII, 7), (6)..... शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि (XVI 24) In all these verses the Bhagavan clearly expresses His own view about the importance of Karma. After doing so over and over again, in the closing chapter He asks His dear Arjuna whether his delusion which so long stood in the way of his fighting is gone, and in answer to that final question Arjuna says,—"Yes, my delusion is gone, I have regained my true consciousness through your favour, and with all doubts removed and with a stable Buddhi I shall act up to your advice". Moreover, common sense also is in favour of the indispensable necessity of Karma in preference to the theory of Sannyasa; for, even if a man retires from the world of action to a lonely forest or a penance grove, he cannot avoid such acts as inhalation, exhalation, sitting, lying, eating and the like. This very idea is stated in the Gita texts—नहि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् (III 5), and नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः (XVIII, 11).

Ethical neutrality in Karmayoga

The theory of Karmayoga which is thus repeatedly emphasised in the Gita means, in the language of Bertrand Russel, that a man must get himself married with the facts of the world, if he wants to be a scientific mystic. The facts of the world taken as a whole constitute the Maya of the Vedantist, strictly speaking, the effect of Maya; and this Maya has Karma as one of its

constituent elements. In fact, there is virtually no very wide difference between Maya and the eternal stream of action, for without some sort of Karma, Nirvisesha-Brahma cannot transform Himself into Savisesha-Brahma. The method of performing such acts is, as with the scientific thinkers, a disinterested one. The full meaning of this disinterestedness or the mood of ethical neutrality is stated in the Gita text—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

—which is regarded as containing in a nutshell, as it were, the whole theory of the Gita. The verse says that we have right to an act but not to its fruit. We are free no doubt to make all efforts we can to perform an act, but we should understand at the same time that our efforts are not and cannot possibly be always fruitful. This is what our daily experience teaches us. For the fructification of our acts some other condition or conditions are necessary, namely, the favourableness of our environments. We have thus no absolute control over the fructification. We must not think ourselves alone as the sole instrumentality for giving us fruits. Such being the case, we must act without an eye to its fruit. Unrest alone is the consequence of those acts which we think most at the outset must yield fruits but which actually turn to be fruitless. This forsaking of all desires, all eagerness and avidity towards the effect means an absence of attachment to the effect, but never implies that we should renounce all action. The bleaching of the colour of a piece of cloth never implies the destruction of the cloth itself.

Stability of Buddhi

It is easy to philosophise in this way about the disinterested method of action but not so is the practice. There is a

gulf of difference between the theoretical and practical aspects of philosophy, and mysticism is practical philosophy. Yet such mood of ethical neutrality in respect of action can possibly be attained by one who is wise and who is a sincere and steady devotee—by one whose Buddhi has become stable and tranquil. This practicability has been admitted even by an extreme anti-metaphysician like Spencer. "Thus admitting that for the fanatic some wild anticipation is needful as a stimulus, and recognising the usefulness of his delusion as adapted to his particular nature and his particular function, the man of higher type must be content with greatly moderated expectations, while he perseveres with unblemished efforts. He has to see how comparatively little can be done and yet to find it worth while to do that little" (Spencer's Study of Sociology, p. 403)—where the expressions 'fanatic,' 'man of higher type,' and 'greatly moderated expectations' correspond respectively to the expressions 'अहङ्कारविमूढात्मा', 'विद्वान्' and 'फलौदासीन्यं' used in the Gita.

Theories of Conduct

The question now arises why it is that we should judge the value of all our acts from the standard of the stability of the Buddhi and not otherwise. This requires us to plunge into a discussion of the doctrines of Vedantic thought, and a deep knowledge of such doctrines goes by the name of Jnana-yoga in the Gita. This metaphysico-Theistic theory of conduct is decidedly superior to the many anti-theistic theories that have prevailed both in the East and the West. Without entering into an elaborate discussion we may briefly indicate some of the important theories on this point. The first is the theory of those who rely upon perception alone for determining the rightness

and wrongness of an action. With their minds wholly absorbed in the facts of this world and without feeling the necessity of a faith in the Absolute, these scientific moralists judge the rightness of conduct not from the standpoint of our relationship with the Eternal but from the standpoint of our happiness or temporal good. Of these the gross sensualistic thinkers like Charvaka attach all importance to the individual's own sense-pleasure and hence are to be rejected on the ground that this reduces man to the level of a doll made up of the sole ingredient of gross egoistic pleasure. Others, again, like Hobbes and Helvetius who regard such higher pleasures as fellow feeling, sympathy, kindness, etc., are subject to a similar criticism, viz.,—(1) that when a conflict arises between an individual's own pleasure and others' pleasure, this cannot be explained away satisfactorily; (2) that those springs of action when analysed would themselves be found to be based upon an egoistic feeling.* The view of the common-sense moralists like Sidgwick being a combination of these two views, need not be separately discussed. Lastly, the Idiopsychological theory of the Intuitionist School of Martineau, which regards conscience and a hierarchy of several springs of action (corresponding to the divinities of Manas referred to in the Gita X—34. Taitt. III—4, Chha. III—18, etc.) as the determining factor in conduct, involves such controversial points as, "Is conscience the same in all individuals", "Is it capable of improvement by education and the like?"—which cannot be satisfactorily solved.

* Take the case of 'kindness'. Now, what is the psychological import of kindness? It is nothing but a change arising within one's mental principle when affected by a feeling of the sorrow of other phenomenal beings. The act, therefore, proceeding from kindness as a spring of action is intended to remove the want thus felt within the mental principle. Kindness, in other words, is based upon an egoistic feeling.

(To be continued)

ANCIENT HINDU CIVILISATION IN BORNEO

By Dr. Ramesh Chandra Majumdar, M. A., Ph. D.

Borneo is the largest island in the Indian Archipelago, and the third largest in the whole world, being next in size only to Australia and Papua. Its length is about 800 miles, with a breadth of 700, and an area of about 284,000 square miles. The population is roughly estimated at 1,865,000 or more. In addition to the recent European settlers, the population mainly consists of three classes;—the original inhabitants called the Dayaks, the Malays and the Chinese. The greater part of the Island is now under the domination of the British and the Dutch.

The archaeological study of the old remains of Borneo has only recently begun and is still in its infancy. Our knowledge of the early history of the Island is, therefore, still very meagre and we cannot attempt anything like a connected narrative for the history of the early period. I propose, therefore, to confine myself to a study of such remains as are distinctly characteristic of Hindu civilisation and thereby lead to the inference of the establishment of a Hindu colony in that island in bygone ages.

The earliest and at the same time the most interesting remains of ancient Hindu civilisation in Borneo are furnished by four inscriptions. These inscriptions are engraved on four sacrificial pillars, called Yupas. They were discovered in Kutei, on the east coast of Borneo, and their date may be referred to as 4th century A. D.

Of the four inscriptions, one is almost illegible and the remaining three may be summed up as follows:

1. May the leading Brahmins and other honest persons listen to the

virtues of Mulavarman, viz., multifarious charities and gifts; gift of life, of Kalpa tree, and of land. (As a memorial to) these virtues this Yupa has been set up here by the Brahmins.

2. The Great King Kundariga had a famous son, Asvavarman, who was the founder of a family, like Arisuman. He had three sons, the eldest of whom, Mulavarman was endowed with austerity and restraint (tapobaladaman-vita). He celebrated the sacrifice called Vahusuvarnnakam, and this pillar of that sacrifice has been set up by the Brahmanas.

3. By the Brahmanas who came here, this Yupa was erected (in token of) the gift of twenty thousand cows by King Mulavarman to twice born men (dvijatibhya) in the sacred enclosure Vaprakesvara. Of the fourth inscription nothing can be read except the name Mulavarman and a phrase "as Bhagiratha was born from King Sagara".

Now these inscriptions would leave no doubt that there was a powerful Hindu colony in Borneo some time, and perhaps long before the fourth century A. D. when they established a royal dynasty on the eastern coast. These colonists carried with them Sanskrit language and Brahmanical religious traditions, with a great deal of Hindu culture. It is to be noted that a golden image of Vishnu was also found at the place where these inscriptions were discovered. Thus the Brahmanical religion in a fairly developed form was introduced in this distant land and a strong influence of the priestly class which characterised the later Hindu society is also evident from these inscriptions.

The inscriptions were found in Kutei at a place called Muara Kaman on the bank of the Mahakam river and not far from its mouth. The discovery of the ruins of a Chinese Junk at this place shows that it was at one time a commercial centre frequented by seagoing vessels. This explains the early settlement of the Hindus at this place.

The progress of the Hindu colonists further inland in this region is evidenced by the discoveries at Kombeng cave, on a hill to the north of Muara Kaman.

The cave consists of two chambers, one behind the other. In the dark back-chamber were heaped twelve sandstone images, some hewn stones and a quantity of decayed wooden beams. The images were furnished with stone-pins underneath their cushion, showing that they were originally set up at a different place. Indeed the ruins unmistakably indicate the remains of one or more temples, made partly of wood and partly of stone, and containing a number of images. Evidently the temples had to be deserted and all that could be carried were deposited for safety in this rock cave. A sudden invasion or a similar catastrophe may account for this.

Among the images, it is easy to recognise the familiar Hindu Gods Ganesa, Nandi, Vishnu, Skanda, and a head of Brahma. To this must be added three images of Siva which were taken to the Batavia Museum from this cave.

These images do not resemble, in their workmanship, the later images of Borneo which are all products of Indo-Javanese art. As a matter of fact the later Hindu civilisation of Borneo seems to have been derived almost entirely from Java. In contrast to this, the images discovered at Kombeng show a direct influence from India and we must thus recognise that at this time the Hindu colonists of

Kutei in Borneo came directly from the Hindu soil. The river Mahakam must have served as their channel of communication and it was evidently the valley of this river which formed the stronghold of their power and authority in this region. An inscription discovered at Sangbelirang in Kutei shows that the colonists spread themselves higher up the coast far beyond the mouth of the Mahakam river.

The province of Kutei in E. Borneo which preserves these traces of early Hindu civilisation was also called 'Koti' and Keru has made the very ingenious suggestion that this region is referred to as the Yava-koti by the Indian astronomers who place it 90° of Longitude to the east of the meridian in Ceylon. Whatever we may think of this there is hardly any doubt that Kutei formed a strong Hindu colony in very early times.

In western Borneo also we find unmistakable traces of Hindu colonisation. Here the colonisation evidently followed the course of the river Kapuas. In various places on the banks of this river, remains of Hindu temples and images have come to light. Inscriptions have been found at Sanggau, Baturpau and other places, all written in Indian character. An image of Ganesa was discovered in Serawak and a Mukhalinga at Sepauk in Sintang. Remains of Buddhist religion have also come to light in these regions.

These remains do not show any Indo-Javanese influence and have to be explained by a stream of colonisation direct from India.

This brief account of the first phase of the Hindu civilisation in Borneo, although bereft of all technical discussions of details, would, I hope, prove a stimulating reading to the modern Hindus, unfolding, as it does, a picture of steady enterprise and catholic religious propaganda of their ancestors in unknown seas and lands.

THE PRANA : ITS OBJECTIVITY AND ITS TWOFOLD MANIFESTATION*

By Prof. Kokileswar Sastri, Vidyaratna, M.A.

(1) What is Prana in Vedanta? Let us see how Sankara himself speaks of this Prana. "The term Prana is the world-seed (बीजात्मनास्थितम्), and Brahma is defined as *Sad-Brahma* (सद्ब्रह्म) in relation to and in identification with (तदात्मना) the Prana. It is this Prana which, before its manifestation, existed 'in the state of energy of the causal seed' (बीजशक्त्यवस्थम्). It became manifested—developed—as this non-intelligent world" (मा० का० भा०, १.२) Prior to its manifestation, this world of Nama-rupa is called as *Avyakta*. Sankara informs us that the *Prana-bija* exists in *Pralaya*—dissolution of the world, and also in *Sushupta*—deep slumber of finite self, in undeveloped or *Avyakrita* condition, i.e., not yet differentiated in space and time-order—

"अव्याकृतस्य देश-काल विशेषाभावात्..... अव्याकृत एव प्राणः सुषुप्ते (प्रलये च)..... सर्व-भावानामुत्पत्तेः प्राक् प्राण-बीजात्मनैव सत्त्वम्" । (मा० का०, १.२).

"समस्तं जगत् कार्य-कारण-लक्षणं, सह विज्ञा-नात्मना, परस्मिन्चरे सुषुप्तिकाले संप्रतिष्ठते, सामर्थ्यात् प्रलयेऽपि.....तत एव च उत्पद्यते इति च सिद्धं" (प्र० भा०, ६.१).

"प्रागवस्थायाम् परित्यक्त-व्याकृत-नामरूपं बीज-शक्त्यवस्थं अव्यक्तशब्दयोग्यं दर्शयति" (ब्र० सू० भा०, १.४.२).

[In the dreamless sleep (and in the *Pralaya*), the Prana was non-differentiated. Before their birth (i.e., appearance in developed forms of Nama-

rupa) all objects had their *being* in the form of potential (अव्याकृत) Prana. It then became gradually developed or manifested in space and time.]

[All the universe in the nature of effects and causes, together with the knowing self, enters into the supreme, undecaying Self during sleep and that by necessary implication even in *Pralaya* and is produced from thence.]

[(The world) in its prior condition was fit to be called as *Avyakta* (not manifested), as it is reduced to the state of 'Power of seed' devoid of differentiated Nama-rupas.]

This Prana in *Avyakta* stage is synonymous with *Maya*. The *Brahma-Sutra-bhashya* says—

"बीजशक्तिरव्यक्तशब्दनिर्देश्या.....मायामयी महासुषुप्तिः" (१.४.३).

[This seed indicated by the term '*Avyakta*' is like deep slumber consisting of *Maya*.]

The *Mandukya-bhashya* states—

अव्याकृत एव प्राणः सुषुप्ते, प्रलये च...प्राण-शब्दत्वमव्याकृतस्य" (मा० का०, भा०, १.२).

[In the deep slumber and in *Pralaya* the Prana becomes *Avyakta* the Prana is known by the term *Avyakrita*.]

Behind this Prana or *Maya*, there is *Brahma* as its substratum or *Adhi-sthana*. This *Avyakrita* (non-manifested) Prana is not a self-existing entity, but it cannot be explained

without referring to the *being* of Brahma whose energy it is—

“मया अपकृष्टं परित्यक्तं शून्यं तत् स्यात्..... सर्वभूतानां बीजं तदहमर्जुन” (गी० भा०)

[Anything into which ‘I’ have not entered, from which ‘I’ am removed, would be without self (could not exist) and would be void.]

Again—

“तमोबीजस्य स्वातन्त्र्येण प्रवृत्तिशंकास्यात्, तथा सति सांख्यसिद्धान्तापात इति ‘आश्रय’ (substratum) दर्शयति”

(रामतीर्थे in उप० सा०, १७.२७).

[Someone might think that this ‘seed of Tamas’ i.e., Pranabija, acts’ independently and in that case our theory might resemble the Sankhya Prakriti: to disarm such suspicion the author (Sankara) shows its substratum (आश्रय, अधिष्ठान).]

This seed of Maya or Prana existing in Brahma in undifferentiated state, identically blended in it, distributed itself gradually, when manifested, into three forms—the gross (स्थूल), subtle (सूक्ष्म) and the causal (कारण) conditions of the Prana.

तदेवैकं विधाहेयं मायाबीजं पुनः क्रमात् ।

मायाव्यात्माऽविकारोऽपि बहुर्धको जलार्कवत्” (उ० सा०, १७.२७).

[One seed (of Maya) gradually divided itself into three forms. The intelligent *Atma* which is changeless, though one, appeared as many in connection with the three-fold Maya, like the sun appearing as many when reflected in the rippling surface of a lake.]

These three forms of the Prana may be compared with the three states of the finite individual self in its wakeful, dreaming, and slumbering conditions respectively. The differentiations into gross state are the product of their subtler condition. The subtle diffe-

rentiations are again the product of the causal state which is called as the undifferentiated causal form or the seed-form of the Prana (अव्याकृत प्राणवस्था). All these states were merged in Brahma in Avyakta form.

(a) But what is the relation between Prana and its substratum Brahma?

The Avyakta Prana is really the *Swarupa* (nature) of Brahma itself—

“मम परमेश्वरस्य विष्णोः ‘स्वभूता’..... माया” (गी० भा०, ७.१४).

[This Maya is inherent in Me, Vishnu, the Lord.]

नामरूपबीजभूतात्.....स्वविकारापेक्षया परात् ‘अक्षरात्’ परं सर्वोपाधिवर्जितं ‘अक्षरस्यैव’ ‘स्वरूपम्’ (मु० भा०, २.१.२).]

[The Maya or Prana, the seed of all names and forms, is termed ‘Akshara’ and this being the *source* of all changes does not itself change. The Brahma which is devoid of all determinations and limitations is the real ‘Akshara’. The former Akshara—the Maya-seed—is, in reality, the *Swarupa* i.e., the nature of the Akshara Brahma.]

There is thus a *Swarupa* or *Tadatmya* relation between the Avyakta Prana and Brahma in which it is submerged but not obliterated. What is *Tadatmya*? Sankara defines this *Tadatmya* (तादात्म्य) in his commentary on the *Brihadaranyaka* thus—

“यत्स्वरूपव्यतिरेकेण अग्रहणं यस्य, तस्य ‘तदात्मत्वं’ दृष्टं लोके (२.४.७).

[Some thing which cannot have any being or action *apart* from the other is in *Tadatmya* relation with it.]

Prana then has no being or activity *apart* from that of Brahma which is its substratum. In all its successive forms, the Prana works not apart from but in identity with Brahma.

“(नामरूपे) ‘आत्म-तादात्म्येनैव’.....सर्ववस्तुषु व्याक्रियेते” (तै० भा०, २.६).

[All its differentiations and developments are, in all conditions, in intimate relation with Brahma, not apart from Brahma.]

“यदात्मकं मयि वर्तते स्थितिकाले”

(बृ० भा०, २.१.२०).

“प्रलेपे च कलानां ‘आत्मभावा’गमनम्”

(प्र० भा०, ६.५).

“(जगत्) ब्रह्मणि लीयते—‘तदात्मतया’ स्थितिः.....तद्व्यतिरेकेण अग्रहणात्, तस्मात् ‘सर्वमिदं ब्रह्म’ (छा० भा०, ३.१४.१).

[The world of Nama-rupa exists not apart from ‘me’, but in identity with ‘my’ *Swarupa* (स्वरूप).]

[“When it disappears, the ten-fold Kala (i.e., all the differences) are merged in ‘my’ nature and thus exist in identical relation with ‘me.’]

[In an order reverse of that of birth, all this dissolves into Brahma—becomes identified with it thus at all periods of time this universe remains one with Brahma and is never cognised *apart* from it, consequently this universe is, in reality, Brahma itself.]

We find then that the Prana or Maya, when existing unmanifested in Brahma, has no being or activity* *apart* from Brahma. “The Prana had no independent being of its own or activity *apart from* Brahma and for this reason the Prana *though existing* cannot violate or interfere with the unity—non-duality—of its substratum.”† When the differentiations gradually develop un-

*of: “नान्यत् किंचन मिषत्”—“न किंचिदपि व्यापारवत्” (ऐ० भा०, १.१).

† स्वतः—सत्तावत्त्वे स्वव्यापारे स्वातन्त्र्यमेव स्यात्.....अतः आत्मनोऽद्वितीयस्य न विरोधः—आनन्दगिरि in Aitareya-bhashya.

der space and time limitations, they do not arise *separated* from or independent of or apart from Brahma, and when these differences go on operating (स्थितिकाले), we cannot say that they have made Brahma something else (अन्य). Brahma remains, unaffected, the same substantial being,—under the appearance of differences. These differentiations, again, stand in *Tadatmya* (तादात्म्य) relation to their cause, Prana, as the latter is related to Brahma—its source, its substratum—in the same *Tadatmya* relation. They cannot make the causal substance something different (अन्य). Because, they are in reality (परमार्थतः) not something different, but express the nature of Brahma.

(2) To the *Sruti*, the Prana, as soon as manifested, is known as *Sutra* (सूत्र)—

“तदेतत् हिरण्यगर्भस्य सूत्रात्मनो जन्म,—यदव्याकृतस्य जगतो व्याकरणम्”

(बृ० भा०, ५.५.१).

[The differentiation of the undifferentiated world is the birth (or first manifestation) of *Hiranya-garbha* which is *Sutra*.”]

It is called *Sutra*, because it weaves into itself all the differences of the world. It is this energy which related together all the beings, all the determinations (विशेष) in the world. It passes through all, it sustains all, as a piece of thread passes through and contains in it all the flowers of a garland.

“अन्यथा सक्तमुष्टिवत् विशीर्येत”

(बृ० भा०, ३.६.१).

[Otherwise, if it did not sustain, all the differences of the world of Nama-rupa would have been torn to fragments, scattered, like a handful of fried grounded grain (सूतः).] But

we have seen it cannot act independently; it has Brahma as its substratum, as its source, as its sustaining ground. With a view to impress this fact upon our mind, the Sruti calls Brahma as—

“सूत्रस्य सूत्रं, तस्यैव नियन्तारं”,

and

“प्राणस्य प्राणः”—

[“Brahma is the thread of all threads; it is the controller—the guide of this thread.”] And [“It is the Prana of the Prana.”]

“मयि सर्व्वमिदं प्रोतं सूत्रे मणि-गणा इव”

(गी० ७.७.)

Nilkantha thus explains—

“सामान्यरूपे मयि सर्व्वे विशेषाः प्रोताः दुन्दुभ्यादिदृष्टान्तैः ।...सतन्मात्ररूपे मयि सर्व्वे अप्रविशेषाः प्रोताः—इत्यादि,.....सूत्रवत् सर्व्वत्र अनुस्यूते मयि इदं सर्व्वं परस्परव्यावृत्तं तत् प्रोतं,अतः प्रपञ्चातीतोऽहम्”

[“Strike a musical instrument, the stroke will produce a *general* undifferentiated sound—अनुगुण । Then strike it more and more, varieties of sounds would now be produced upon it. But all these varieties—these various degrees—high and low—of different sounds would all be heard *accompanied* by the *general* अनुगुण first produced. As a peice of thread enters and touches all the different flowers in a garland, so, I, the self, have entered and kept constantly touching all the mutually exclusive (व्यावृत्त) finite objects of the world. As the continued identity (अनुगत) remains distinguished from, and unaffected by, the mutually exclusive objects, so I transcend the world.] Each of the objects of the world is finite and it arises from its *negative relation* to others *. As

*Sankara's idea in this respect is identical with Plato's.—‘A finite is that which has a limit. If something is limited, it follows that beyond the limit there is another something. Hence to be finite means to be limited by something else and so on.’ “अश्वत्वान्तं गोत्व-

Plato says—“In their *distinction* from each other, things are limited and hence many”. But as Brahma is present as *Sutra* in each, contains everything,—the many are also one—Infinite. We thus find that the phenomenal objects are the expressions of the active non-phenomenal essences (सामान्य) behind them, and these latter are all involved in the Ultimate Essence—Brahma.—

“कथमवगम्यते अज्ञाने (i.e. अव्याकृते प्राणे) तमः—प्राधान्यमिति तत्राह—जाह्याधिक्य दर्शनात्, सत्ता-स्फूर्ति प्रदत्वेन चेतनस्यापि ईषदनुवृत्ति सूचयति” (रामतीर्थ in वे० सा०) ।

“Why is there prevalence of *Tamas* in their cause?The author implies—from seeing non-intelligence (जाह्य) in the effects, there is in all products some degree of intelligence (चेतन)”.]

Now, then, this Prana is the germ, the energy (स्फूर्ति) of the Supreme, from which perishable things take their rise. This is the imperishable (अचर), undifferentiated *seed* (बीज) or germ, with Brahma behind it as its *source*—the *real seed*.

“बीजं मां सर्व्वभूतानां विद्धि पार्थ सनातनं”

(गी०, ७.१०)

And

“अचरात् परतः, परः (अचरः)” मु०, २.१.२.

It is that which causes the growth of all things that germinate, and this

मिति अन्तवदेव भवति । स च अन्तो (Limit) भिन्नेषु वस्तुषु दृष्टः” ।—Thus arises a complex system of *many* inter-related finite things. But limit, according to Sankara, always involves negation (निवर्त्तकत्व)—“यतो यस्य बुद्धे-‘निवृत्तिः’, स तस्य अन्तो भवति, यथा गोत्वबुद्धि-रश्वत्वात् ‘विनिवर्त्तते’ (तै० भा०.)”

“The idea of ‘cow’ *negates* or *excludes* the idea of the ‘horse.’ This is what keeps one thing separate from another thing. Each one *negates* or *excludes* the other ones from it.” Thus one finite object *negates* another finite object. There are therefore series of finite objects—many. (Vide my “Adwaita Philosophy,” second edition).

endures as long as *Samsara* endures. Nothing springs up without a seed, and since growth is constant, the continuity of the seed never fails—

“नित्यं च प्ररोहदर्शनात् बीजसंततिर्न व्येति” (गी० भा०, ६.१६).

[I am the *manifested* which *manifests itself* in relation to the cause; and I am the reverse, the non-existence, i.e., the *unmanifested*, the cause]

(‘सत्’—यस्य यत्संबन्धितया विद्यमानं तत्, तद्विपरीत ‘मसत् च’ अहमेव”—गी० भा०, ६.१६). This causal Power—बीज—is subject to God, subject to His control—(तदाश्रया तदैश्वर्य्यभूता)—and existing in Brahma, this causal seed, Prana, develops into differentiations of Nama-rupa, the world.

(b) Brahma is the source and regulator of the Prana—

We have seen there is *Tadatmya*-relation between this Prana and Brahma, and through this Prana Brahma is the cause of all.

The Gita says—

“When Brahma is said to be not accessible to the thought or word—सत् (Existence),—one may suppose it to be असत् (non-existence). To prevent this supposition, the Gita declares its existence as *manifested* in the Upadhis through the senses of all living beings (XIII-12-13).” “There must be some self-conscious principle *behind* the *insentient principles in activity* such as physical body; for, we invariably find self-consciousness lying behind all insentient objects *in activity*, such as a carriage in motion.” Brahma, the sentient principle is not *actually engaged* (व्यापाराविष्टतया) in the *particular activities*;—and in that supposition Brahma would be as if reduced to पररूप or assuming the character of that with which it is connected. We should understand Brahma manifests itself

through the Upadhis or limitations of the senses, through the *functions* of all the senses: that is to say, the knowable Brahma (ज्ञेय) functions, *as it were*, through the functions of all the senses. (‘As it were’—i.e., not actually engaged, only seems to be so engaged).”

Sankara elsewhere observes—

“विक्रियादि विशेषरहितस्य आत्मनः मन-आदि-पृवृत्तौ निमित्तत्वम्” (केन, वा० भा०, १.२).

[Atma is not subject to modification or change; and remaining unaffected in its own nature, it is the director of the intellect, senses, etc.]

And again—

“सर्व्वचितनपृवृत्तीनां चेतनाधिष्ठानपूर्व्वकत्वान् तस्मिन् चेतने सर्व्वचितनपृवृत्तिहेतौ नास्ति नास्ति-त्व-शंका” (गी०, १३.१३).

“नहि अचेतनं चेतनानधिष्ठितं स्वतन्त्रं पूर्व्वर्त्तते पूर्व्वर्त्तयति वा” (ब्र० भा०, २.२.१२).

[The existence of an intelligent principle cannot be doubted, *behind* the non-intelligent objects in activity as their *source*, inasmuch as wherever there is activity of any non-intelligent objects in the world, that activity must have an intelligent principle as its controller or regulator.]

[“A non-intelligent thing cannot act or cause others to act, of its own accord and independently, without being presided over by an intelligent principle.”]

Compare what Rama-Tirtha says in his gloss on the Vedanta-Sara—

“प्राणाः स्वातिरिक्त-स्वान्तर्गत-चेतन्याधिष्ठान-पूर्व्वकपृवृत्ताः अचेतनत्वात् रयादिवत्”—

[The vital airs (प्राणाः) have as the antecedent of their activities superintendence of Intelligence, other than themselves but residing in themselves, because they are unintelligent, like a chariot.]

During the dissolution of the world, the Prana merges with all the varieties of its actions, in Brahma. And this Prana is, in Vedanta, not an independent principle, and as it is non-intelligent and always acts in combination with senses and others, it cannot be held to be independent in its activity but must be held to be acting for some sentient principle, as is stated in the Brahma-Sutra thus—

“संहतत्वाचेतनत्वादीन् प्राणस्य स्वातन्त्र्य-निराकरणहेतुं दर्शयति” (२.४.१०).

Prana may therefore be called the creative energy of Brahma, and Brahma for this very reason is called in Vedanta as—प्राणस्य प्राणः। It is not something which can exist and work separated or divided from Brahma. It has no independent Swarupa or nature of its own like the Pradhana of the Sankhyas, but is in constant and living relation with Brahma.

“यदि हि प्राणादयः प्राणुत्पत्तेः ‘स्वेन आत्मना’ i. e., as an independent principle सन्ति, तदा.....पुरुषस्य प्राणादिमत्त्वं भवेत्। न तु ते.....स्वेन आत्मना सन्ति; अतः अप्राणवान् पुरुषः” (मु० भा०, २.१.२).

In this quotation, ‘स्वेन आत्मना’ can be explained in the light of what Sankara states in the Brahma-Sutra, 2-3-7. He states there—all finite things are divided (विभक्त) like a water pot, piece of cloth, pillar and the like. Each of these is characterised by particular modifications or *Vikaras* and such characteristic modifications of each can be said to be the *Swarupa* (स्वरूप) or the nature of that object and this Swarupa separates one finite thing from another finite thing—

“न हि अविच्छिन्नं किञ्चित् कुतश्चित् विभक्तमुपलभ्यते।...येन ‘विशेषेण’ व्यतिरिच्यमानं (i. e., विभक्तं) अन्येभ्यः, तेन ‘स्वरूपवत्’, स विशेषः प्राणुत्पत्तेर्नास्ति” (ब्र० भा०, २.३.७).

In the light of this hint, here also ‘स्वेन आत्मना’ would mean that such particular modification by which Prana is characterised as Prana and is distinguished from other particular modifications characteristic of other objects, was not present in Brahma, prior to its manifestation. Hence, in that stage, the self (पुरुष) can be called as—अप्राणादिमान् पुरुषः। Similarly in the Brahma-Sutra, 2-3-7, Sankara concludes—“आकाशादि-स्वभावेन न स्वभाववत् ब्रह्म”। Hence we can conclude that prior to manifestation, Prana existed in Brahma not in the form of *modification* but in *identity with* Brahma, as non-modified seed or power. We thus find that in Vedanta Prana is looked upon as a universal, all-pervasive, quasi-material energy. It is a self-constructive divine energy working from the centre and gradually evolving differentiations. All the cosmic (आधिदैविक) physical (आधिभौतिक) and psychical (आध्यात्मिक) forces and activities are to be traced to this energy which first appeared as universal *Pari-spanda* (vibration).—

“प्राणस्य परिस्पन्दात्मकत्वं—वागादिषु अग्न्यादिषु च अनुगतं” (ब्र० भा०, १.५.२३).

And

“न हि प्राणादन्यत्र चलनात्मकत्वोपपत्तिः” (१.५.२१)

[It is the vibration of Prana which is contained in the cosmic fire, etc., and in the psychic speech, etc.] And

[“There can be no vibratory motion anywhere apart from Prana”].

And also—

“It is this Prana which, without forfeiting its own nature, divided itself into these three main forms of activities everywhere in the world, and it works as varieties of names, forms and acts”;

“एतावाद्भि इदं सर्वं व्याकृताव्याकृतं च यदुत नाम-रूपं कर्म्ममेति.....अध्यात्माधिदैवताधिभूत-भावेन व्यवस्थितमेतदेव” (ब्र० भा०, १.६.३)

And

“स प्राणमसृजत।.....तदुपाधिद्वारा आत्मनि सर्वविक्रियालक्षणः सव्यवहारः”।

“अहं प्राणः.....सर्वपरिस्पन्दकृत्”

[He created Prana.....By this Prana all practical concerns of life consisting of all changes are done by Atma.

[“I am Prana.....the active source of all vibrations.]

(To be concluded)

LIBRARIES OF THE ANCIENT WORLD

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

AN attempt is made in this article to give a brief account of some of the libraries in the ancient world. This is bound to be a topic of interest, for, everywhere, the academic atmosphere is charged with the talk of ‘Library’ and ‘Library Movement’. It is particularly so in Madras where the Library Association and the University are jointly trying to make the libraries effective engines in the intellectual regeneration of the presidency, if not of India as a whole. Thanks to the efforts of some of her cultured sons, the ‘library’ which was till recently considered to be a brick and mortar box for keeping the books safe, and a refuge for the unemployed, deaf, dumb and never-do-wells of society is coming to be recognized as ‘a dispensary of the soul with the librarian as the highest doctor administering pills in the form of books to those aspiring intellects that are in need of them.’ The importance of such a movement in the educational progress of India is difficult to be estimated. It is hoped that the authors of this movement will not rest content until there is a book for every reader and a library for every village.

Naturally enough one is compelled to turn his attention to centuries be-

fore Christ, to find out for oneself whether here as elsewhere the past is the root of the present. Such a labour is not without its rewards. The recent excavations both in the East and in the West have carried back the history of world culture far beyond human imagination. And with this is carried back the history of the Library Movement too; for, it is as ridiculous to think of culture without a library as it is to think of man without a soul. The excavations of Babylonia and Assyria have revealed to scholars the existence of libraries thousands of years before the birth of Christ. As early as 1850 Mr. Layard came upon numerous tablets of clay covered with cuneiform characters. These tablets appear to have formed part of the great library of the great monarch Assurbanipal—a patron of literature among the Assyrians. Some of the works appear to have extended over several tablets, and it is estimated that the library contained more than 10,000* distinct works. It is probable these works might have been methodically arranged, catalogued and thrown open for the king’s subjects. “We know”, observes W.

* Ency. Brit. Vol. XIV.

C. Brewick Sayers in his Introduction to Library Classification "that in the library of Assurbanipal, king of Assyria, there was a catalogue inscribed on twenty-five clay tablets, fourteen of which set forth the works on the knowledge of the earth, and eleven on the knowledge of the heavens." Mr. Brewick Sayers goes a step further, and says that this classification must have been in some respects far in advance of ours. The battle of classification which is still being fought seems to have had reached a settlement in so early a time.

The position of Egypt in the cultural history of the world is too well-known to need any mention. It was practically the home of civilization from where it is said other nations drew inspiration. The pickaxe and the shovel have laid bare the pre-historic antiquities of Egypt. These remains clearly point to the existence of libraries. Libraries appear to have been looked upon as temples. Books were kept not only in these special buildings, but also in the tombs of kings. The most famous among such institutions appears to have been the so-called library of Ozymandias of Egypt whose name has been immortalised by the short but beautiful poem of Shelley :

"My name is Ozymandias, King of Kings :

Look on my work, ye mighty, and despair."

Still another library, more famous than this existed in Memphis to which a heavy blow was dealt by the Persians.

The most famous of libraries in the ancient world however belongs to Alexandria. Under the enlightened rule of the Ptolemies, Alexandria appears to have become a temple of the Goddess of Learning. Ptolemy Philadelphus is said to have constructed spacious buildings for the sake of

the libraries. It is possible that he was responsible for the creation of a new organization for their control. He is said to have sent his men to the other parts of the world for collection of excellent literature. His successor is said to have adopted the novel plan of seizing the books in the hands of the foreigners with a view to add them to the library. Of these institutions, two stood foremost having, it is said, nearly six lakhs of volumes, a number far larger than those of the Trinity College, Dublin, and the University College, London.

What interests us more in a study of these libraries is the right emphasis they laid upon the selection of a proper librarian. Even in the nineteenth century, some of the advanced countries in Europe had not realised the importance of the position of a librarian. A recent writer like Augustine Birrel, in his chapter upon "Librarians at Play", gives the instance of a woman who recommended her cook for the post of a librarian. The magnificence and the renown of the libraries of the Ptolemies excited the welcome rivalry of the kings of Pergamus, who were second only to the Egyptian rulers in their encouragement of their libraries. The library of the Attalai is said to have had more than four times the volumes the Madras University Library now has.

Julius Caesar and Augustus in the History of Rome, remind us of the Ptolemies of Egypt. To Varro was given the work of collecting and arranging the books by Julius Caesar. Varro, a great scholar as he was, made use of this commission to write a book on the "Libraries". What claims our attention most in the library organization of Varro, is his original and striking idea of filling the libraries with statues and busts of great and learned men.

Under Augustus the movement seems to have gained pace, for, to him belongs the credit of starting two famous libraries—the Octavian, and the Palatine. The former was founded in honour of his sister, and the latter was a dedication to Apollo.*

What the contribution of India was to this great Library Movement is a very interesting question. That India could not have been second to any of the civilised countries of her day has been amply proved by the wonderful discoveries of Sir John Marshall and others in the Punjab. But the condition of libraries in Ancient India still remains one of her unexplored subjects. The importance of the 'Library Movement' today, it is hoped, would lead some scholars at least to turn their thoughts upon the library organization of Ancient

Ency. Brit. Vol. XIV.

India. That such institutions must have existed in those days admits of no doubt. It is even possible that here, as elsewhere, India served as an example to other countries. Universities like Taxila, Nalanda, and Ujjaini could not have existed without libraries of the Alexandrian type. The library in Nalanda appears to have been called Rathnasagara—a very significant epithet indeed! The magnitude of the libraries can be gauged by the fact that most of the foreign travellers who came to India returned with actual libraries; of canonical literature. "We have it on record that Itsing sent five hundred volumes of translation, as the first instalment to China;" the inscriptions of North as well as South India speak amply to the patronage her sovereigns extended to culture. In the light of these, it is no wonder the modern Library Movement has so soon taken a firm root in India.

THE QUEST AFTER TRUTH

By M. Gnanasambandam, B.A.

IF one religiously reads the Bhagavadgita, Bhagavatam, the Bible, the Ramayana, the sayings of the Paramahansa and the works of some inspired authors such as Swami Vivekananda, Swami Rama Tirtha, and Sadhu Vaswani, and comes into contact with sages like the Ramana Maharishi of Tiruvannamalai, one cannot but become conscious of God's love. And the world's urgent need today is God-consciousness. The distress and distrust of the present century will not be removed without reverting to the wisdom of the sages who saw in all religions the one eternal Self and in all nations the one spirit of divine humanity and in all living things the one Love Supreme. We are

in the world of God and we must ever remember him.

Most of us have read the following lines in the Song Celestial by Sir Edwin Arnold :—

"Higher and deeper than the outward sense-life
Abides another life escaping sight but remains
Unchanging, and this grand life endures when all
Created things perish and pass away.
This life is
The Unmanifest, Infinite Life. It is the
is the
All-Comprehensive-Life. It is the
ever-subsisting

Essence of the Universe. That Life is God's Life

Reaching which none return."

It was taught to Arjuna by Sri Krishna. But it is intended for all truth-seekers. It appears difficult to grasp the meaning of this. We have therefore to look at a concrete instance of one's life in which the above Truth was actually proved and we cannot do better than read the life of the Paramahansa and his relationship with his disciples. A disciple asked the Paramahansa, "Have you seen God?" The remarkably simple reply which the saint of Dakshineswar gave goes straight to the depths of our hearts. "Yes" said the Paramahansa. "I see God as I see you, only more intensely" and added, "Who cares to seek and know God? There are people who shed torrents of tears for wife and children, for wealth and fame, but who does so for the sake of God?" "Yes, children can be made to forget their mother for a time by being given toys to play with and sweets to eat but a moment will come when casting all these things aside, they will cry aloud until they see their mother."

How true and realistic is this of every soul blessed with human life and intelligence, trying to seek and know the Original Source? It is Sri Ramakrishna that successfully sought, knocked and found; so he speaks from his own personal experience and not from books or hearsay. As Prof. Vaswani would say, "Sri Ramakrishna had the non-attachment of a child, the gentleness of a child, the sweet unconsciousness of a child, the loving naturalness of a child, the utter unconvention of a child." The Paramahansa did not define God but he saw everything as God and actually proved what God is like by his spotless life. In God-consciousness he felt indefinable joy but he said his ears were burnt

when hearing worldly topics. Like a child, he wept bitterly to get a vision of his Mother Divine. He was so much fixed in that one single thought that his eye-lids remained unmoved for six years. The Rev. P. C. Mazumdar, a Europeanised and highly educated scholar, spoke as follows of this poor, illiterate Hindu saint whose frequent trances and Samadhi states were in fact relapses into the lap of God whom he adored always heart and soul:—"A living evidence of the depth and sweetness of Hindu religion is this good and holy man. He has completely controlled his flesh. He is full of soul, full of reality of religion, full of joy, full of blessed purity. As a Siddha Hindu ascetic he is a witness of the falsehood and emptiness of the world. His witness appeals to the profoundest heart of every Hindu. He has no other thought, no other occupation, no other relation, no other friend in his humble life than his God. That God is more than sufficient for him. His spotless holiness, his deep unspeakable blessedness, his unstudied endless wisdom, his child-like peacefulness and affection towards all men, his consuming all-absorbing love for God are his only reward". Surely he is the latest Avatar belonging to the race of Rishis who came for the sole benefit of the entire humanity. Are not his simple sayings, his small stories, soul-stirring? He speaks not on information got from printed books but from the Book of Life and the depth of the human heart. When reading the sayings of the Paramahansa, everyone must have strongly felt that he merely heard the secret utterances of his own inner self. Just as the master musician brings out the most melodious tunes and keeps his audience spell-bound, even so this master spiritualist brings out the purest thoughts and longings of the human

heart and attracts them most powerfully. Sri Ramakrishna's love had the clear touch of divinity in it. His most extraordinary devotion to God and love to man purified and perfected all those whom he saw and touched. This was indeed how he converted his greatest disciple who became the patriot-saint and prophet of vital Vedanta.

Human love is often inconstant. What a strange contrast between this and the Paramahansa's super-human love? Of the inconstancy of human love, Mathew Arnold sang plaintively as follows,—

"The Earth hath kindness,
The sea, the starry poles,
Earth, sea and sky and God above;
But ah! not human souls!"

Have not men and women died of broken hearts due to the treachery of those whom they trusted and loved? But who can have the heart to deceive another after hearing and knowing the life of Sri Ramakrishna, the child-like simple saint? His was a life wholly dedicated to truth, love and devotion. It is impossible for us constituted as we are, to rightly understand him. That is why Swami Vivekananda said of him. "The world has yet to know that man" and the same thought has been echoed by Sadhu Vaswani when he wrote, "Not yet have we known him well." When we earnestly wish to know him and take pains, surely the attempt will not be in vain. In the fulness of time, the Paramahansa will be more and more loved, honoured and followed and he will continue to remain the delight and solace of way-lost souls oppressed by materialism and worldliness. Already the greatest idealist Romain Rolland has written the life of this saint whom humanity claims as its own.

"God is Love". If so, why should millions of men in the world starve and

suffer? From the Paramahansa point of view the answer comes—the father is healthy and loving, why should his children get sick and morose? The father leaves a vast estate. Why is the son a prodigal? The sons suffer by their own faults. They deviate from the proper path and disregard the father's example. The love which the universal father bears to each of his children is so great that as has been said by Mahomed, the prophet of Islam "when man walks to God, God runs to man". Want of faith in God and ignorance of our real nature, and thoughtless acts have brought on us untold misery. Each man thinking he is a unit in himself apart from the world in which he is a member, grabs and clutches at as much happiness as he can conceive of, but the merciful universal Father has as much concern for the welfare of the whole world as each man has for himself. It necessarily follows that if the greed of the individual or a set of individuals becomes harmful to the general welfare of the world, disturbance is the result. In many ways such disturbances are removed by God. The parents having the welfare of the sick children at heart, get them admitted into the hospital. Human beings are born in this earth for gaining God-Consciousness. The earth is a place of enjoyment and also a place of correction. Heaven and hell are not distant places, they are conditions of the mind. Perpetual joy is heaven, while perpetual grief is hell. Sense enjoyment is not this bliss. We have to realise God through complete sacrifice of our individual egos which ever clamour for selfish enjoyments. As soon as men become God-conscious, which is the highest and purest state of human life, the truth of which was amply proved by Sri Ramakrishna, of what further use is the world to them except it be

for helping others who need help and service? Where is the need of a hospital for a perfectly healthy man? Filled with divine love, intoxicated with God-madness, these Paramahansas assume human lives not for gratifying their own selfish desires nor for undergoing suffering brought on by their own vices, but they come in order to serve humanity and to lift it to a higher, purer state of consciousness which when attained will ensure it permanent bliss.

Is this not an attempt to fathom the divine purpose of life? Who can do it? Can the ant drag a sugar hill? Can the firefly guess the size of the sun? Can the land crab note the area of the earth in which it finds itself stranded? To fully comprehend the divine purpose, and the divine love is something like the above. How can His love be grasped by an act of the mind or expressed by the word of the mouth? We must remain in prayerful silence, losing our little selves in God's glory.

The fact however remains that whenever a person earnestly turns his mind to God, who by common consent as well as by the intuitive knowledge of mankind is the sole, inseparable, indispensable refuge of man, he begins to forget his little ego, and the more he thinks of Him, the less will he worry himself about mere material wants and personal animal comforts. If man thinks that God punishes him for his sins he has not understood God. Men are really punished *by* their sins and not *for* their sins. Evil comes to him who thinks evil to others. To know what God's love is like, we must know the love which was shown by Sri Ramakrishna to all mankind in his life of purity and blessedness. In fact this love is the greatest power ruling the universe. Poet Gray gave a terrible description of Death when he said :

"Death lays his icy hands on kings,
.....
Sceptre and Crown must tumble down
And in the dust be equal made."

But Sri Ramakrishna has transformed this 'Death' into 'Love.' God's loving hands snatch away kings, sceptres and crowns when they are no longer needed for the welfare of His world. Everything happens by His will. The sage or seer who realised God's love was therefore in possession of the mightiest force known to man and hence it was that he was right royally worshipped by the mightiest of monarchs. This was indeed the past glorious history of religious India which was the home of many a bright Paramahansa. Paramahansa means the highest swan because like the swan which separates milk from water and drinks only milk, he can separate the real God from the phenomenal world in which he finds himself. He is ever conscious of what *is* and never confused about what *seems*. Being is not seeming.

We are careful to prevent wild beasts from coming into our homes and gardens but quietly allow worse beasts of passions to invade our mind and heart. We are eager to catch a man for stealing a loaf of bread in a shop and hand him over for punishment but we hide in our minds worse thieves. Most men profess outward purity and honesty but few there be who are also inwardly so. This is not self-respect. It is self-deceit and self-degradation. No wonder God conceals Himself from us. Every one is glad to realise God but few are willing to pay the necessary price in the shape of complete self-surrender and self-sacrifice. Man must never be tired of completely purifying his mind. Spiritual Sadhanas purify the mind and the man liberated from worldly desires will see and know God and will be able to exclaim—

"As a lamp does not burn without oil,
So a man cannot live without God."

He will be enabled to realise it is the Lord that has become the Jiva and the Jagat and come to the conclusion—"The whole world I see as full of the Lord". Knowledge is not mere possession of information, it is not book learning. It comes to man with meditation, discrimination and renunciation. Even to understand the words of the Master, we first need thorough internal purification. We need absolute

faith and simplicity, pure love and humility. How can any of us get the Paramahansa-consciousness or the Atman-consciousness without caring to go through the prescribed Sadhana? Truth is not a mere intellectual assent. It is absolute and complete self-surrender. If we should know something of God, Atman, religion and realisation, we must read the life of the saint of Dakshinewar, the latest Avatar of the All-merciful, Universal Father, who wept not only for realisation for himself but shed bitter tears at the thought of man's persistent ignorance of God.

THE MUSIC OF INDIA

By C. S. Venu

UNDERstanding between persons or people can never be won without a certain measure of surrender—a willingness to set on one side the conclusions of special experience, individual or national. In order to arrive at a just estimate of a country's achievement in any given art, the inquirer must be able to divest his mind of the trained tastes and distastes associated with the practice of that art among his own surroundings.

The futility of mere analysis, applying the tests of its own familiar canons and conventions to alien customs is recognised in dealing with dead civilisations, and the method of modern research is to retrace one's steps as far back as possible towards a common starting point. By examining different cultures in their relation to one another, with as little educated bias as possible, the student can construct a psychological background against which contrasting customs are shown up in their true perspective. It is to be regretted that the comparative method has

been, in general, so little used in treating questions of Indian culture, whose history dates back as far as those of ancient Greece or the past empires of the Far East.

For this reason, therefore, the verdict of the old fashioned critic, who instinctively holds that his own country's traditions are founded upon natural and universal laws, and judges the practices of other nations by the measure of their conformity with those laws, still holds the ground on many points regarding the cultivation of the arts in India. The merits of Indian drama and epics were indeed recognised by a small circle in the West as long ago as the end of the eighteenth century, when they were first translated into English; for literature conforms to more universal laws than the other arts and makes a wider appeal. Indian painting and sculpture have begun to engage the attention of the Westerners seriously, only within the last two decades. The music of India still waits to be interpreted to their understanding, though

signs of an awakening interest have begun to appear.

The traditional estimate of Indian music by European critics is not logical. It cannot be denied that Indian music, however well performed, rarely makes a spontaneous appeal to their musical sense, and affects it not always pleasurably. The West is under the delusion that the dearth of Indian writings on the subject is so great as to discourage research in that direction, and that the Indian system of musical notation is crude and defective. From such facts as these have arisen naturally enough, the beliefs that Indian music lags behind the other arts and has never developed beyond the most elementary stages, and that it has little vitality at the present day and is already on the path of decay. Such conclusions are, in our opinion, due to want of understanding on the part of Western critics regarding the true scope and meaning of Indian music.

In his valuable preface to Mr. C. E. Clement's *Introduction to the Study of Indian Music*, Dr. Ananda Coomaraswamy writes: Its golden age must be far back from the present. It not improbably coincided with the moment of greatest achievement in drama, Kalidasa and in the theory, Bharata. Long anterior to this however music was a highly cultivated, perhaps the most highly cultivated, of the Indian arts, and to the present day it has remained the most continuously vital and the most universally appreciated art of India. Taking together what has been lost and what remains, music is the most complete expression of the soul or genius of the Indians—a mirror faithfully reflecting their inner life.

This statement, emphatic and authoritative, gives the lie direct to the popular theories of the West. But let us discover for ourselves to what extent

it is upheld by the facts of Indian life and experience.

To begin with, legend gives to music a place high above all other artistic influences and attributes to it powers quite beyond those of mere human attainment. We know, for example, that Mien Tansen, a musician of the court of Emperor Akbar, sang one of those night Ragas at midday, and that by the powers of his music darkness fell over the palace as far as his voice could be heard. On another occasion, when the council hall of Akbar was illuminated by a thousand dazzling lights and candles and was in full Durbar, Tansen is reported to have sung another of his songs or what is called *Dhveepa jhodhi* which had a miraculous effect upon the lights and resulted in their magical extinction. It would also appear that when Tansen was spending one pleasant evening on the banks of the Jumna singing one of his popular airs, the snakes, the fish, the frogs, and other aquatic creatures, all swam ashore in large numbers to hear the celestial music of Tansen. We also know for instance, how a Bengali girl-singer had drawn down showers of rain upon the parched crops in time of famine by singing the Rain Rag Megh-Malar. Why, the impious Ravana chanted the hymns of the *Sama-Veda* with such effect that Lord Shiva was moved to pardon him. Moved by his songs, Lord Vishnu honoured and blessed saint Thyagaraja by his presence.

It is just because music could affect our feelings and moods so deeply, that we still look with such awe upon its powers. For simple minds that have seen how the compelling charm of music forces people to do this or that at its behest even against the dictates of their reason, it is only a further step to conclude that the

sovereign power of music could control the workings of Nature too. There is no doubt that the reluctance shown by some of the South Indian musicians to sing a Raga at any but its prescribed time is dictated by a latent fear of disturbing the divinely appointed order. In other words the reason alleged is that the presiding deity has time to listen to the melody only at the appointed hour.

Apart from legend, however, history from the very earliest times is quite definite in according to music the foremost place among the arts, whether in courtly or in popular life. It forms an essential part of religious observances and dramatic representations. The strongest ethical influence is attributed to it and its place in education is now widely recognised.

But the western conception of music is quite different and affords interesting contrasts. To the westerners it is only an art to be studied and appreciated. They tend to think of it less as a creative activity obeying certain artistic rules than as a thesaurus of masterpieces to which individual men make their contributions. Musical activity in the West has never taken the form of a religious cult so much so that a westerner has recorded his opinion thus:—"So long as music is content to be the handmaid of devotion she is well worthy of regard; but when she sets up herself to be worshipped, down with her, down down with her to the ground." (Italics mine) We in India do not consider music in that light: we try to climb the pinnacles of spiritual realisation through the power of music. It is a weapon or a vehicle with us through which we can invoke and appeal to the gods: it is a part of our religion; it is truth which guides the destinies of

all animate and inanimate objects in this world.

The Indian people are essentially a musical race. Every important event in our life has its appropriate song. To such an extent is music an accompaniment of existence that every hour of the day and season of the year has its own melody. In the days before the advent of the British into India, music was in general use at marriages, fairs, and religious festivals; and in everyday life it was figuring largely in the foreground. Mirasi women were called in on various occasions, as for instance to invoke the aid of the goddess Sitala if a child were sick, to sing a friend away when she leaves the village or to welcome her with a song on her return. But the spell of lethargy that has fallen on the cultivation of music as of other arts in India during the twentieth century is due to no internal weakness or decrepitude, no negligence or lack of activity. The reasons are not far to seek. Predominance of Western ideal, slavishly imitated but never assimilated to our advantage, the invasion of India by the restless commercial spirit of the West, the rise of industries, transferring production from the workshop to the factory—these are among the many causes that kept the creative spirit in check for so long a period. But the active spirit of Renaissance that is making itself so widely felt in the India of today is full of promise for the arts along their own lines of development. Music above all is too closely bound up with Indian life as a whole to be diverted permanently from its essential traditions. In character the true national music—and it is this alone we need consider, not the hybrid musical declamation which foreigners generally hear and accept as the type of Indian music—has never changed or lost its prerogative.

It may be difficult for us to understand how an art can conceal itself from foreign observation for so long, allowing nothing to be heard of it or written of it, unprotected by the zealous guardianship of societies or bodies which discuss its methods and preach its laws, and in the end emerge intact with an unbroken tradition. The custom of oral transmission by which Greek epics were handed down for centuries was superseded in the West by the art of writing. Here in India it has continued side by side with the written language fulfilling its own separate function. The true followers of the national art at the present day even, uphold the custom of oral transmission and regard the threatened introduction of a fixed and more elaborate system of notation as an innovation destructive to the very nature of Indian music.

Clearly, then, since the whole purpose and nature of Indian music is so much unlike those of the West, all attempts to judge it by western canons must be futile. For all that, is it not strange that the voice of Indian music should not have transcended the barriers of convention at least so far as to convey some intelligible message to the Western ears, since music, of all the arts, lies closest to the instinctive feelings of mankind? Can no reason other than difference of convention and manner, be found to account for the deafness of the westerners to its meaning? We think there is at least one reason which will explain this fact without detriment either to Indian musical genius or to Western understanding. Recognising their music as unique in its own excellence, westerners have

taken it as a type, the norm, by which to measure the musical arts of other lands. Herein lies their error. Starting from this false promise, they have blundered into a *cul-de-sac* off the road of scientific inquiry, and can only extricate themselves by retracing their steps historically.

To the European, music is a thing that stands outside his life, is wholly external to his normal routine; it gives him pleasure and interest in a greater or less degree according to his taste or understanding but it is not expected to mould his character or to determine and shape his conduct. But to the Indian, on the other hand, whose life is ordered on a religious basis throughout, music—the chief handmaid of religion—is a *pious duty*, having a more serious significance than mere recreation. In its beginnings, the offspring of one of the four *Vedas*, music was early appropriated to the service of religion, and to the present day, every religious act is performed, every festival with its innumerable sacred functions celebrated, even many of the ordered duties of the day discharged in chant or rhythmic movements.

In Indian music the spirit of the nation is nearly always the direct source of inspiration, and personal genius must subserve the end of expressing this spirit. Among the purposes of Indian music must also be included its service to the people of the country from the highest to the lowest without any distinction. To be short, it is very closely connected with the life and routine of everybody, irrespective of caste or creed. Never was there a more democratic art than music as practised in India.

CONTINENTAL LANGUAGES AND INDIAN CULTURAL EXPANSION

By K. Sundaram Aiyar

FROM time immemorial Indian culture had peacefully spread in distant countries of the world and left its impress on the thought and aspirations of humanity as a whole. Emperor Piadasi better known as ASOKA sent his peaceful band of missionaries all over Asia who carried the message of the enlightened Gauthama Buddha so effectually that even today one-third of the human race looks upon the contemplative prince of Kapilavastu as its spiritual guide. For some centuries past the streams of activity have been a little curbed. But with the advent of the modern age with all conveniences of transport and with the rise of the younger and more active races of the West, there has again arisen an urgent need for the chastening and ennobling culture of the ancient seers. Raja Ram Mohan Ray, the first versatile and original thinker of modern India, boldly and unequivocally proclaimed the glory of Vedanta—the kernel of the ancient religion—in this country, went abroad and preached it in England. Then came the vigorous Arya Samaj which under the influence of the powerful Vedic scholar Dayananda Saraswati expounded the truths of the Vedic religion in a manner quite different from the old schools. Later on Swami Vivekananda expounded the truths of regenerate Hinduism without contradicting the religious traditions of our land. His message influenced the thoughts of America and Europe in no small measure, and in his wake the earnest

band of workers organised by him are doing their best to hold aloft the torch of Indian culture in foreign countries.

Western admirers of Indian thought in Europe, especially in Germany and France, have laboriously studied the languages of Sanskrit and Pali, traversed over many of the branches of learning stored up in them and they have preserved the fruit of their labour in their own languages. The streams of travellers, scholars, and businessmen from Europe, in the midst of their preoccupations, have been impressed by the learning of our ancients. Some of them like Pierralote and Schopenhauer have described in glowing terms the sublimity of Indian thought. The savants of the West have now begun to recognise the contribution of India even to those branches of knowledge which are specially associated with modern Europe. Regarding the indebtedness of the West to the achievement of ancient Indians in the field of science, it is stated as follows in Weber's History of Indian literature, "During the 8th and 9th centuries the Arabs were, in astronomy, the disciples of the Hindus from whom they borrowed the lunar mansions and whose Siddhantas they translated. The same thing took place also in regard to Algebra and Arithmetic in particular, in both of which it appears the Hindus attained, quite independently, to a high degree of proficiency. It is to them also that we owe the indigenous invention of the numerical symbols which in like manner passed from them to the

Arabs and from them again to European scholars. By these latter frequent allusion is made to the Indians, and uniformly in terms of such esteem."

The better minds in Europe are anxious to know and learn about the Eastern countries direct from the best products of this country. The great courtesy and respect with which scientists like Raman and Bose, philosophers, poets and historians like Radhakrishnan, Tagore and Kalidas Nag are received by the people of the West testify to their genuine regard for learning and culture, from whatever land it may be coming. But among the educated Indians of culture, there are very few who are acquainted with the European continental languages. That is the reason why most of the best men who go abroad have to confine themselves to America

and England, while the real live centres of Western thought are in Europe. The audience in the European capitals who know and understand English must certainly be few. It is therefore of great importance that the educated Indians who are interested in interpreting their ancient culture to the people of the civilised world should see that European continental languages are given their rightful place in the scheme of studies in our Universities. Further, with an acquaintance with the European languages the large and ever increasing stores of Indology will be made accessible to our cultured men. Will it be too much to hope that the leading lights of the country will earnestly strive to introduce this much neglected but yet quite essential study of European continental languages in Indian educational institutions?

SELECTIONS FROM ADHYATMA RAMAYANA

AYODHYA KANDA: CHAPTER VII

VASISHTA CONSOLING BHARATA

[On being told, step by step, by Kaikeyi herself, why she was seated alone and Dasaratha and Rama were not to be seen anywhere, Bharata stood for a time as though struck by a thunder-bolt. Then, looking at her with eyes darting fire, and calling down on her head frightful curses for being the murderer of her husband, the young prince turned his back upon her, and seeking Kousalya out, ran eagerly into her embrace, protesting his innocence and begging to be consoled. Meanwhile, Vasishta, having heard that Bharata had, in accordance with the message sent to him, returned from the palace of his maternal uncle, repaired to the royal apartments, accompanied by all

the ministers. And there, seeing Bharata weeping, he spoke to him the following words of comfort with due respect.]

वृद्धो राजा दशरथो ज्ञानी सत्यपराक्रमः ॥
भुक्त्वा मर्त्यसुखं सर्वं इष्ट्वा विपुलदक्षिणैः ॥६३॥
अश्वमेधादिभिर्धैः लब्ध्वा रामं सुतं हरिम् ॥
अंते जगाम त्रिदिवं देवेन्द्रार्थिनं प्रभुः ॥६४॥

वृद्धः aged प्रभुः the ruler of men
ज्ञानी enlightened one सत्यपराक्रमः en-
dowed with true valour (or exert-
ing his prowess in the mainte-
nance of truth) राजा दशरथः King
Dasaratha सर्वं all मर्त्यसुखं earthly
pleasure (happiness enjoyable by

mortals) भुक्त्वा having enjoyed
विपुलदक्षिणैः involving enormous
gifts अश्वमेधादिभिः यज्ञैः by means of
Aswamedha and other sacrifices
इष्ट्वा having sacrificed सुतं (as his)
son हरिं Vishnu (Himself) रामं (in
the person of) Rama लब्ध्वा having
got अंते finally त्रिदिवं the realm of
the Immortals जगाम attained
देवेन्द्रार्थिनं (privilege to sit on) half
of Indra's throne (प्राप च got also).

93-94. The aged king, Dasaratha, endowed with true valour, enjoyed every conceivable earthly pleasure. And having performed Aswamedha and other sacrifices involving enormous gifts, and having got for his son Vishnu Himself in the person of Rama, the enlightened ruler of men has now finally attained to the realm of the Immortals and is seated with Indra on one half of his celestial throne.

तं शोचसि वृथैव त्वं अशोच्यं मोक्षभाजनम् ॥
आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादिवर्जितः ॥६५॥

मोक्षभाजनं fit for liberation अशोच्यं
not to be mourned for तं him त्वं
you वृथा एव in vain शोचसि feel
sorry for. (परंतु Besides) आत्मा the
soul नित्यः eternal अव्ययः immutable
शुद्धः pure जन्मनाशादिवर्जितः devoid of
birth, death and the like (भवति is).

95. It is meaningless that you should grieve for one who is already fit for liberation and (therefore) should not be mourned for. (Besides) the soul is eternal, immutable, pure and devoid of changes like birth and death.

शरीरं जडमत्यर्थं अपवित्रं विनश्वरम् ॥
विचार्यमाणे शोकस्य नावकाशः कथंचन ॥६६॥
शरीरं the body अत्यर्थं exceedingly
जडं inert अपवित्रं impure विनश्वरं peri-

shable (स्यात् is) विचार्यमाणे when pro-
perly considered शोकस्य for sorrow
कथंचन any whatsoever अवकाशः oc-
casion न not (स्यात् is).

96. As for the body, it is exceed-
ingly inert, impure and perishable.
When properly considered, there is no
occasion whatsoever for sorrow.

पिता वा तनयो वाऽपि यदि मृत्युवशगतः ॥
मूढास्तमनुशोचन्ति स्वात्मताडनपूर्वकम् ॥६७॥
अपि (च) Again यदि if पिता father
वा or तनयः son वा or मृत्युवशगतः (स्यात्)
dies मूढः the ignorant (एव only)
स्वात्मताडनपूर्वकं beating their breast
तं him अनुशोचन्ति mourn.

97. It is only an ignorant man who
beats his breast and mourns when his
father or son happens to perish.

निःसारे खलु संसारे वियोगो ज्ञानिनां यदा ॥
भवेद्भैरव्यहेतुः स शान्तिसौख्यं तनोति च ॥६८॥
ज्ञानिनां for wise people निःसारे
petty संसारे in earthly existence
वियोगः separation (of dear ones by
death) (भवति occurs) सः that sepa-
ration वैराग्यहेतुः stimulus to the
spirit of dispassion भवेत् becomes
खलु invariably; (तत् it) शान्तिसौख्यं bliss
of spiritual calm तनोति च and
makes (them) experience.

98. In this petty earthly existence,
bereavement invariably awakens the
spirit of dispassion in wise men and
makes them experience the bliss of
spiritual calm.

जन्मवान्यदि लोकेऽस्मिन् तं मृत्युर्वन्वगात् ॥
तस्मादपरिहार्योऽयं मृत्युर्जन्मवतां सदा ॥६९॥
यदि If (कश्चित् पुरुषः a person) अस्मिन्
लोके in this world जन्मवान् (भवति)
takes birth तर्हि then मृत्युः death तं
him अन्वगात् follows तस्मात् There-
fore जन्मवतां for those that are born

अयं this मृत्युः death सदा always अपरि-
हार्यः inevitable (स्यात् is).

99. Death follows all who take
their birth in this world. Indeed, it is
the inevitable end of all embodied
beings.

स्वकर्मवशतः सर्वजन्तूनां प्रभवान्मृत्यौ ॥

विज्ञानत्रयं विद्वान्यः कथं शोचति बांधवान्

॥ १०० ॥

यः Which विद्वान् wise man सर्वजन्तूनां
for all creatures स्वकर्मवशतः due to

(To be continued)

NOTES AND COMMENTS

NEW YEAR GREETINGS.

With the beginning of May the Vedanta Kesari enters the 18th year of its existence. At the commencement of this new year it is our earnest prayer to the Lord that He whose grace has sustained us in all our activities may continue to shed His mercy on us ever more, so that we may voice forth effectively the message of love and harmony to a world that is badly in need of them. We take this opportunity to express our gratitude to our many learned contributors whose scholarly writings have helped us not a little to increase the popularity of our journal. Our thanks are also due to our many friends, readers and sympathisers whose support and appreciation of our cause have always been a great source of encouragement to us.

All these years the Vedanta Kesari has been trying its best to fulfil an urgent need of our times. It is perhaps the common experience of all lay men who are interested in religion and spiritual life that it is a matter of great difficulty at the present day to get a real insight into the spirit of Hindu Scriptures, and understand their significance in relation to the problems of our times. The modern Hindu finds that all the great Scriptures of his faith are written in Sanskrit, a language, which, in spite of its beauty and refinement, is

and in accordance with their own actions प्रभावान्मृत्यौ birth and dis-
solution (भवतः happen इति thus)
विज्ञानं on knowing अपि even बांधवान्
(for his dead) relations कथं how
शोचति mourns.

100. On knowing that the birth and
death of all creatures depend upon
their own Karma, how can any wise
man grieve for his relations (who are
dead) ?

ununderstandable to him at the present time. The ordinary Pandits who know the language sufficiently well are in most cases devoid of any knowledge regarding the conditions of the modern world, and are wholly out of touch with the spirit of our times. Besides, the majority of old world people are violently partisan and are therefore more interested in proving that the Scriptures support their traditional schools of thought than in interpreting their real significance. More than all, since the fundamental truths of Hindu religion relate to the great laws of spiritual life, they lose much of their meaning for the ordinary individual unless he sees them illustrated and verified in the lives of great men. A sincere spiritual aspirant however finds a solution for most of these difficulties in the lives and teachings of Sri Rama-Krishna and his illustrious disciple Swami Vivekananda. These two personalities stand as an epitome of India's religious strivings and in their life and teachings one can find the best commentary on the Hindu Scriptures, written not in the lifeless and purely intellectual strain of the scholar but in the language of life and experience characteristic of the ancient Rishis. In Sri Ramakrishna all the best sides of India's ancient culture are represented, while in Swami Vivekananda's personality we see the same harmoniously mingling

with the healthy ideas of modern times. In them alone we find the common meeting ground of all the conflicting sects of Hinduism, and of the divergent religious systems of the world. The Vedanta Kesari has, during the years that are past, devoted its pages for interpreting the truths of Hindu Scriptures in the light of the life and teachings of these two great personalities. May the Lord enable it to continue this noble work and carry illumination to the mind of its readers.

SIR P. C. RAY ON SWAMI
VIVEKANANDA

Sir P. C. Ray delivered an interesting speech on Swami Vivekananda on the occasion of the 69th Birthday anniversary of the great Swami, celebrated at Ulsoor, Bangalore, on 15th March, 1931. He began by stating that persons like him from northern India felt themselves hopelessly at sea before an audience composed of the various elements of the south, and thus emphasising the necessity of them all learning to speak Hindi. Next, entering into the subject, he proceeded to show the effect Swami Vivekananda succeeded in producing at the Parliament of Religions held at Chicago in 1893.

"I remember," he went on "one single fact in that connection. It was Maxim—the inventor of the Maxim guns that play a havoc in the modern world—who was present in most of the lectures by the Swamiji, and has left on record that of all the great religious preachers who went from the East, none created such a great impression as the red-robed monk from India. He carried the material American world by storm. In America people were going headlong along the path of progress and machine-made civilisation. But there were many who had begun to shake their head over it. America had already produced a sage in Emerson. He had studied Eastern literature and propounded to the American public the principles of pantheism as well as spiritual laws. It was at this critical time that Swami Vivekananda went there to preach the new gospel of the Advaita Philosophy. And what he preached there was of a lasting nature."

The lecturer then spoke of the slave mentality of our people, adding a humorous touch regarding himself. "We never learn" said he, "to appreciate anything unless there is the stamp of the West imprinted on it. From that time i.e., of his recognition in the West, we began to appreciate what a great man India had produced in Swami Vivekananda. I remember how the Raja of Ramnad fell at his feet on his return from America and almost worshipped him as one of the great Apostles of modern India. Here again, I found that the Swamiji was more appreciated in Southern India than, I am afraid, in the north. It is quite natural. Jesus Christ himself complained, 'A prophet is never appreciated in his own land'. Familiarity breeds contempt. I am a very humble man. Whenever I address a meeting in Bengal, the audience will be only in hundreds; whereas in Madura, Tinnevely and other places I get them in thousands!"

He then spoke of the necessity he has always felt of leaving behind the bustle and hustle of modern life and occasionally repairing to Ashramas, to spend some time in contemplation and in communion with higher powers. "In the midst of the struggle for existence" he said, "we really forget that after all we are in this world only for a short time. That is the reason why a brother is at arms against his fellow brethren and there is so much contention in the political world, in Bengal especially between the Hindus and Muslims, and here in South India between the Brahmans and non-Brahmans. It is all about the spoils, about the loaves and fishes of office." With this pregnant statement he passed on to explain what Swami Vivekananda meant by real service. It was that aspect of Swamiji's message that dealt with the Daridra-Narayana that he specially preferred to dwell upon. Nine hundred and ninety-nine out of every thousand in our country are steeped in ignorance and misery and are living in a state of semi-starvation. "It was the Swami's message" said the lecturer, "that they should be taken as our brethren. Not only was the right hand of fellowship to be extended to them, but

they should all be embraced as a brother embraces his fellow brother. Instead we are keeping them at arms length.All efforts at getting Swaraj will be useless till we learn to treat our own brethren—our fellow beings—as the bone of our bone and the flesh of our flesh.....In the eye of God there is no distinction between one man and another. I as a humble student of science cannot explain it. It is only in Hindu India that we find theseAs a student of science I have often said that water is composed of oxygen and hydrogen and a tumbler made of glass is a nonconductor of heat; and if water is offered by a Panchama how can there be any contamination by it if only he is clean?.....The

Brahmins use ice and aerated waters in their railway journeys but not water touched by lower castes. As Rabindranath put it, you go to Kelnar's for tea. Wherein lies the difference between tea and water? There is not much in the accident of birth. We are all equal in the eye of God." With some more instances he drove home the need for following the message the Swami boldly proclaimed and for kicking out this curse of untouchability for ever from our country. After this obliteration of meaningless distinctions, positive work in various directions had to be undertaken for the upliftment of the Daridra-Narayanans. Such was the aim of the great Swamiji.

REVIEWS AND NOTICES

AN INDIAN IN WESTERN EUROPE, VOLS. I & II: By A. S. Panchapakesa Ayyar, M.A., (Oxon), I.C.S. Published by R. C. S. Maniam, Seshadripuram, Bangalore. Price Rs. 2 nett per volume.

These two volumes, covering 400 pages in all, record Mr. Ayyar's experiences from the day that he got the offer of a studentship to proceed to England to appear for the I.C.S. competitive examination to the day on which he returned successful to his native village, determined to cross the "black waters" once again and "revisit dear England" some years later. The events are described as they occurred; and as Mr. Ayyar has extraordinary powers of observation and an easy and exceptionally forceful way of depicting men and things, the reader is led through an abundance of detail, instructive in most cases, and certainly interesting and amusing throughout. Combining in himself a never-failing sense of humour and an admirable capacity to give inquisitive questioners and unwary critics effective, and on occasions crushing, retorts, not excluding the usually dreaded examiners at competitive tests or the commonly ignored shop keepers or girl clerks, Mr. Ayyar draws scene after scene, located variously in a part of the ship's cabin or bath-

room, in the Police Praefect's Office or the I.C.S. *viva voce* hall, each bringing into relief a virtue or a defect, of himself or of others, of the East or of the West. In true sportsmanlike spirit, he describes at length also every 'defeat' he sustained, some of which were exceedingly painful, like the taunt given to him, a Brahmin, for being unable to explain a passage in the Ishopanishad. The last three chapters deal with the family system of England and India, the secrets of England's greatness and what England and India should learn from each other. Here the author extols the strong features of each country and at the same time refutes in forceful terms such startling yet commonly advanced claims that India should teach the West "everything, beginning with astrology and ending with Varnashrama" or is to be taught every conceivable virtue, not excluding honesty, brotherliness and kindness to living creatures. The concluding portion contains a pen picture of Mother India drawn with a masterly hand, a picture one can never forget. Indeed on every page the author has left the stamp of his genius as a master of literary art and as a keen observer of men and institutions. The picture he draws of his life in England and of the

REVIEWS AND NOTICES

cordial treatment he received at every turn during his three years' stay there, will certainly be helpful in creating a better understanding between Indians and Englishmen, so needed at the present day. We wish the book a very wide circulation.

INDIA: A NATION: By Mrs. Besant, Fourth Edition, 1930. Published by the Theosophical Publishing House, Adyar, Madras. Cloth Rs 2; Board, Rs. 1-8-0.

This book is intended to open the eyes of the British Democracy to the actual conditions in India. A valuable introduction, covering nearly seventy pages, while portraying India "as she was" under eastern rule, brings out with adequate vividness the great wealth, the trade and the happiness of the masses of her people through "untold centuries," a fact which western historians, with their gaze fixed on petty local wars alone, have sadly failed to note or recognise. Towards its close, this Introduction becomes most strongly worded, and forms more or less a summary of the book. It affirms that "the English connection, under the Company, reduced India to poverty and dislocated her industries," and that even under the Crown "a cruelly severe drain" together with the present fiscal arrangements prevents the return of prosperity. It ridicules the idea that after an admitted prosperous existence for 5,000 years under her own rulers, India could fall into barbarism "even by a sudden withdrawal of the British, who have been here in power only for a poor 165 years, of which the first fifty were spent merely in plundering." With true historic perspective, the author explains how the modern National Movement has followed in the wake of a religious revival, with the Brahmo Samaj, the Arya Samaj, the Theosophical Society and the Ramakrishna Mission as its branches in order of time. After exposing the evils of the economic administration and the educational system, the author next traces in detail the origin, growth and demands of the Congress. Current political demands have gone much more ahead; yet the value of the book is bound to remain undiminished. We wish the book a wide circulation.

RURAL RECONSTRUCTION: By K. S. Srikantan, M. A., F. R. E. S. (Lond.), Prof. of History & Economics, Madura College. Pages 124. Price Re. 1. Copies to be had of V. S. Swaminathan, Book-seller, Madura.

This book deals with some of the general principles underlying any sound policy of rural reconstruction. As Prof. V. L. D' Souza of the Mysore University has pointed out in his Foreword, Mr. Srikantan has approached the subject, not like a self-complacent officer or an all-knowing expert ready with his discoveries, but as "a friend interested in improving the lot of the rural folk." Rural reconstruction is to him the reconstitution of the rural life in all its aspects, economic, social and political; and its effect on the villager should be to rescue him from the "thralldom of poverty and penury," and provide him with every opportunity to lead "a decent life." With this as the key-note a discussion is taken up, in turn, of such important topics as the proper education for the villager's child; methods to make it possible for University men to "go back" to their villages and work there without getting "sunk" into lower levels; adequate sanitary arrangements not only to treat but to prevent diseases of men and animals; and the removal of evils like the ryot's indebtedness, the fragmentation of his holdings and the impossibility of properly marketing his produce. A section is then very profitably devoted to describe various "experiments" now carried on in Gurgaon, Benares, Bholpur and other chosen areas. As actual work can be begun only by means of an "economic survey," the process of making surveys is explained and rendered easy by an excellent and elaborate questionnaire. We hope that this book will be a handy manual with valuable suggestions for sincere workers in rural areas.

HINDUISM INVADES AMERICA: By Wendell Thomas, B. S., M.A., Ph. D., S.T.M., New York.

This book is neither an attack on Hinduism, nor a defence of it. "It is simply a study of the amazing adventure of an Eastern faith in a Western land." The facts are presented by

means of a lengthy description of the two most imposing Hindu cults in America, namely Vedanta and Yogoda, followed by a short survey of all other Hindu movements. After briefly considering the interpretations Sankara and Ramanuja gave to the Vedanta, the author devotes three chapters for giving a picture of Ramakrishna, "the patron-saint" of the present Vedanta movement in America, of Vivekananda, its first missionary, and of the different Vedanta centres now flourishing in the United States. He sums up his impression of the "kindly and sweet-tempered Swamis"—with some of whom he had direct contact—with the remark that "in the Vedanta centres, the Swamis sing their song and those come to listen who will." The Yogoda, on the other hand, explains the author, means business. Under the able leadership of Swamis Yogananda and Dhirananda, this cult has plunged completely into American methods and preaches to its twenty-five thousand followers its attractive message of "Yoga technique, financial success and all round bliss." With its organised campaign of high pressure advertisement and "follow-up letters," it has made a capture of the cities and popularised its "Travelling University," its correspondence course and healing service. While thus endeavouring "to control even the future," the Yogoda, says the author, may have gradually to modify the message itself till it becomes a kind of second New Thought. Baba Bharati, Swami Omkar, Rama Tirtha, Dr. Tagore, Mrs. Naidu, are all included in one chapter, which also deals with some American impostors like "Oom the Omnipotent". Besides, it explains various American cults of partly Hindu origin and traces the influences of Hindu ideas on Western thought from olden times. Though many of the notes, inferences and comments, which are "meant to be sympathetic", are really caustic and without justification, it must be admitted that the author has adequately brought out the difficulties in the way of presenting the pure religion of Vedanta in a manner acceptable to the generality of Westerners with their "business" mentality. The comments

and notes apart, the book contains valuable information, which must undoubtedly remove many false notions both Easterners and Westerners have, regarding this "invasion" of America by Hinduism.

SPIRITUAL PRACTICE: By Ananda. Published by the Advaita Ashrama, Mayavati, Almora, Himalayas. Pages 170. Price: (cloth) Rs.1.8.

Many are the stages to be covered before the average man can reach the point of real, serious religion. Ill-qualified and ill-equipped persons, although acting under the impression that they have received the call of religion, can only meet with the greatest disappointment. The author has, therefore, rendered a real service by explaining how one has to, and can, test the genuineness and intensity of one's desire for the avowedly religious life. He has also tried to remove many common misconceptions regarding the implications of Brahmacharya, the efficacy of Pranayama, the share contributed by "human love" and intellectualism in the attainment of spirituality, and various other problems, which usually present themselves in the path of the sincere struggler. People often have a subconscious feeling that "spirituality is something to be acquired in a brief space of time and then will follow a long holiday with leisured enjoyment". The author exposes its absurdity and cautions that the same watchfulness and rigour, with which one has to set out, have to continue undiminished to the last. An uncompromising yet correct estimate is made of the value of external renunciation: and one comes across the pregnant observations that *all* Sannyasins do not succeed in attaining real freedom and fearlessness, but that they have the *opportunity* for constant practice, which the householder has not. Individual spiritual practice depends upon what the Guru may see fit for the particular temperament. Hence the author has rightly wound up by giving the Shastraic description of the Guru and emphasising the necessity of resigning oneself to him, when one's choice is made. Till that stage is reached, one will find much in this book to help in solving many a doubt.

NEWS AND REPORTS

The Birthday Anniversary of Sri Ramakrishna at Anantapur

The birthday anniversary of Bhagawan Sri Ramakrishna was celebrated with great solemnity at Anantapur on the 22nd of February. In the morning there was a procession in which about 600 devotees took part. There was a Hari Katha Kalakshepam in the afternoon by an amateur Bhagavatar of the locality. It was followed by a public meeting with Ramadas Rau Garu, B.A., B.L., as president, and several speeches were delivered on the life and teachings of Sri Ramakrishna. The function came to a close with Mangalam at 9 P.M.

Swami Vivekananda Anniversary at Ulsoor, Bangalore

The public celebration in connection with the sixty-ninth anniversary of Swami Vivekananda was celebrated with due pomp and appropriate ceremonies at the Vivekananda Ashrama, Ulsoor, Bangalore, on Sunday, the 15th March. In the morning, portraits of the Swamiji were taken in procession through the principal streets to the accompaniment of music and Bhajana. Afterwards more than 2000 Daridra-Narayanans were sumptuously fed. At 3.30 P.M. there was Harikatha which lasted for nearly two hours. In the evening at 5.30 P.M. a well-attended public meeting was held under the presidentship of Rajasabha Bhusan K.R. Srinivasa Iyengar, M.A., Retired First Member of Council, Mysore. Among the principal speakers of the evening was Sir P.C. Ray who spoke in glowing terms about the Swamiji's message of equality, and exhorted his audience to do their level best to rid the country of the curse of untouchability. After the president had wound up the proceedings with a neat speech, the function came to a close with the singing of Mangalam and distribution of Prasadam.

Sri Ramakrishna-Vivekananda Anniversary in Bombay

The Ninety-sixth Birthday Anniversary of Bhagwan Sri Ramakrishna was

celebrated at the Ashram, Khar, on Sunday the 29th March with great eclat. Special Mandap was erected to accommodate men and women of all communities who gathered to pay their reverential homage to the Godman of Dakshineswar. The morning programme included Bhajana, Pravachan and the feeding of the Daridra-Narayanans. In the afternoon the boys and girls of Dadar Vyam Mandir showed their physical feats to the delight of the assembled crowd of visitors. To crown the programme of the sacred day, the life-story of Bhagawan Sri Krishna was shown on the screen. A public meeting was held at the Blavatsky lodge on the 25th March with Dr. G. V. Deshmukh, the Ex-Mayor of the City in the chair. A Vedantic drama "Nachiketa" (Kathopanishad dramatised) was staged by the Bengalee residents of Bombay entertaining a huge gathering of spectators.

The Vivekananda Anniversary which was celebrated in the month of January included many novel features this year. An exhibition of Indian arts and industries was held for nine days with lectures, music and recitations on the multiple personality of Swami Vivekananda and his views on industry and philosophy every day. Many of the biggest manufacturers of India joined it. A Charka and Takli competition was held and Mrs. Gandhi who happened to be present on that particular day was highly pleased. An essay competition too was held for the first time, in English, Gujarati, Marathi and Hindi on "Swami Vivekananda, The Patriot Saint of Modern India." 20 Prizes (including two Gold Medals to Bhagwan Chandra Sen the distinguished Pakwajist of India) were given away by Sir P.C. Roy to the successful candidates of these competitions who hailed from the remote Districts of the Bombay Presidency. The celebration was held also in Girgaum, Dadar, and Fort in Bombay. The occasion was a unique one. The elites and magnates of the city and suburbs of Bombay as well as the mass used to

join the function by thousands every day.

The R. K. Mission, Ceylon Branch

The Mission activities in Ceylon began definitely to expand towards the close of 1924, when Swamis Sharvananda and Vipulananda visited Trincomalie. As a result of the enthusiasm evoked by their lectures, the management of many educational institutions, conducted till then by bodies like the Vivekananda Society of Batticaloa, was in due course transferred to the Mission, whose sole representative in the island at the time was Swami Vipulananda. In 1926, besides organising religious discourses for the inmates of Jaffna gaol, the Mission took direct charge of the local Vaidyeshwara Vidyalaya, which had been formally handed over as early as 1917, and attached to it a Home for poor boys and orphans. In 1928, His Excellency Sir Herbert J. Stanley, the Governor of Ceylon, was pleased to open the new school building in Trincomalie and Swami Yatiswarananda, President of the Madras centre, who was present on the occasion, accompanied by Swami Anantananda, made a subsequent tour in various parts of the island explaining the ideals and activities of the Mission. With the arrival of Swami Avinashananda in 1926 the first steps had been taken for giving a legal status to the fast-developing Ceylon Branch; and as a consequence, it was incorporated by an Ordinance passed by the Legislative Council in July, 1929. In June, 1930, the close of the period under report, the Mission was conducting 14 schools, 10 in Batticaloa, 2 in Trincomalie and 2 in Jaffna. The main source of income was the Government grant, supplemented by loans from certain endowments and contributions from monastic workers' salaries. The Ceylon Branch is grateful to all its donors, friends and sympathisers, and looks forward to their kind co-operation for the further expansion of the work.

The R. K. Mission, Singapore

The Ramakrishna Mission in Singapore was registered by an Ordinance in 1928, but as some technical difficul-

ties arose afterwards, that Ordinance was cancelled; and at the beginning of 1930, the second year of its existence, the Mission was given exemption from registration. During 1930, the year under report, the President, Swami Adyananda conducted regular services at the Mission premises every Sunday. There is a proposal to conduct these services in the vernaculars, especially in Tamil, for popularising the ideas among the masses. Besides these classes the Swami delivered several lectures under the auspices of various societies and associations of this cosmopolitan city, and made regular contributions to the local papers. In spite of the general economic depression, the building committee is making progress in the collection of funds for the Mission quarters. The management thanks its donors and subscribers and appeals to all generous minded people to co-operate with the building committee and to assist substantially in the educational cause which the Mission proposes to undertake when the building is completed.

The Kaivalyadhama, Lonavla

The report gives an account of the activities of this institution from 1924 to 1930. The Kaivalyadhama was started by Srimat Swami Kuvalayananda at Lonavla in October, 1924, to effect a co-ordination of modern sciences and mystic experiences. As no Indian University produces the scholars or the subjects necessary for laboratory research in Yoga, an academy is set up to give intellectual instruction along with Yoga training. At present there are some fifteen students who have devoted their lives to achieve spiritual evolution through Yoga. There are special arrangements for taking working students also and for training outsiders along Yogic lines. The results of researches by X-Ray and other means into many of the Asanas, Kriyas Bandhas, etc., are being published with suitable illustrations in the Yoga-Mimamsa Quarterly, whose three volumes issued till now have been highly spoken of by eminent men of all countries. During the last three years, the Clinical Laboratory attached to the Ashrama treated by Yogic therapy over 1800

patients, after having them thoroughly examined by a competent doctor, whose services can be availed of free by others as well. A more generous response from the public would help the management to extend its work both extensively and intensively, and in due course those who complete their training and dedicate their lives for the service of others may be sent out to start branches and make the benefits of Yogic culture accessible to the world at large.

R. K. Mission Flood and Cyclone Relief in South India

The Ramakrishna Mission undertook relief operations in the areas affected by the South Indian flood of November, 1930. Two centres were started at Irumbutalai and Budalore, from which relief was given to 52 villages in the Tanjore District. As the labourers had no work and were reduced to starvation, distribution of rice had to be kept up for nearly three weeks, the total number of measures distributed being 8,710 and the families benefited 1,535. Steps were meanwhile taken to collect bamboos and other materials to re-erect the fallen huts, wherever possible on better sites. In all, 1,051 huts were rebuilt, the average cost per hut amounting to Rs. 7. The total expenses came to Rs. 8,026-12-6, while the receipts were only Rs. 5,777-2-5, thus occasioning a deficit which had to be met from the Provident Fund of the Mission Headquarters at Belur, Calcutta.

The fierce cyclone of 28th and 29th November, 1930 caused equally serious damages in the district of Chingleput. On the request of the Collector of Chingleput, the Mission started relief operations from five centres. 2,454 families were supplied with earthenware pots and other cooking utensils along with rice, of which the total quantity distributed came to 15,414 Madras measures. Dhoties and Sarees were supplied in extremely needy cases, and in all 2,738 such pieces were given. With considerable Government help and the co-operation of various individuals and local bodies 2,384 huts were

re-erected, as far as possible in better localities.

Mass Education Work of the Ramakrishna Mission

The well-being of a country depends largely on the condition of its masses. This in its turn depends on the spread of education. In order to enable our masses to adjust themselves to their environment the imparting of a knowledge of the three R's is absolutely necessary. The Ramakrishna Mission has been striving in its humble way to remove illiteracy by conducting over sixty free primary schools in different parts of the country through its many centres. Four of these were started by the headquarters in 1928, viz., at Manikanda in 24-Perganas, Brahmanikitta in Dacca, Belda in Midnapur, and Charipur in Sylhet, which have at present 43, 32, 104, and 24 pupils respectively on their rolls. The first two are for girls, and the rest are mixed schools. The schools at Brahmanikitta and Belda are U. P. and the rest L. P. schools.

The L. P. mixed school in Bankura, started by the headquarters in 1928 had 18 pupils on its rolls, but it was closed in 1930 for want of local support, and one L. P. school was reorganised in its place at Amlagora in Midnapur, which has 47 pupils on its rolls. We are glad to note that one girl from the Manikanda school stood first in the district in this year's scholarship examination.

An attempt is being made to convert the Belda U. P. School into a Model School, with a provision for an extra year's course so as to give a finishing touch to the training usually imparted in the U. P. Schools. The pupils are given elementary lessons in hygiene as well as spiritual instruction.

For the spread of useful knowledge, secular as well as religious, among the adults lantern lectures were organised in the interior from the headquarters. Different villages in 24-Perganas, Midnapur and Bankura were visited, and everywhere the villagers showed a keen interest in the subjects dealt with. The party sometimes carried a radio with it which did its work in attracting a large audience. The Mission

centres at Deoghar, Tajpur (Sonargaon) and Sylhet have been provided with magic lanterns for educational work in the villages.

Owing to the unsettled condition of the country our work could not progress as satisfactorily as we would wish. The funds at our disposal too have been exhausted. Yet we feel that the schools already started must be kept going, for education of the right type is a crying necessity of the times. We earnestly appeal to our countrymen to replenish our funds. We sincerely hope that the generous public on whose help we have always counted will promptly come forward with their offerings in aid of Mass Education. Any contribution will be thankfully received and acknowledged by the President, Ramakrishna Mission, Belur Math P. O., Dt. Howrah.

(Sd.) SUDDHANANDA,

Secretary, Ramakrishna Mission.

Sri Sharadashrama, Ponnampet

Sri Sharadashrama of Ponnampet is a branch of the Ramakrishna Order in Coorg. As a result of the religious enthusiasm created in Coorg by the Ramakrishna Vivekananda movement, a society known as Ramakrishna Vedanta Sangha was started in 1925. It developed later on into the present Ashrama of Ponnampet, which was

formally opened in June 1927 by Swami Nirmalananda. During these four years of existence the Ashrama has been doing much to promote the spiritual and material well-being of Coorg. Besides the daily worship, regular Bhajana, religious discourses and birthday celebrations of Sri Ramakrishna and Swami Vivekananda formed an important part of its spiritual ministrations. The Ashrama has also been attempting to carry through a scheme of rural development. A number of magic lantern lectures were delivered under its auspices in different parts of Coorg on matters of vital importance to the well-being of villagers, as human mind; animal husbandry; dairying; bee-keeping, etc. A modest beginning has also been made in giving practical instruction to the ryots about bee-culture and dairying. Besides, the Ashrama has under contemplation a scheme for starting anti-malarial work and a hostel for students in Virajpet. The Ashrama appeals to the generous public for a sum of Rs. 1,550 for meeting the expenses connected with the preparation of magic lantern slides and the starting of a nursery garden and an apiary for demonstration purposes, and a small library with books on village economy, sanitation and other subjects relating to rural work. Besides, it is in need of a permanent endowment for the daily worship and the maintenance of the workers.

(9)

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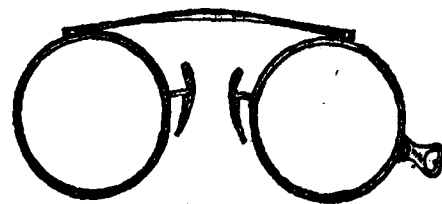
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OPINIONS

I. CAPTAIN P. RAMACHANDRA RAO ESQ., M. B. & B. S., Maharanipeta, Vizagapatam, writes on 26-3-1930.

My dear Mr. Vyasa Rao,
Glad to receive your letter. Dr. Hari Rao's father has written to me, acknowledging receipt of your medicines. I hope the child will improve soon. Yesterday I got a letter from my niece's husband that his brother's child is suffering from Liver Enlargement. Please send by V. P. P. by return of Post to the address noted below: M. R. Ry. Aroor Lakshminarayana Rao Avl, B.A., B.L., Advocate, Udipi, South Canara District.

II. DR. GURURAJ ACHAR ESQ., Regd. Medical Practitioner, Udipi, S. K. writes on 14th June, 1930:—Baby Shanker Narayan Rao, (Liver Patient), has much improved. The liver has contracted a little than what it was originally. There is no fever, etc.

III. MR. S. SRINIVASACHARYA, Auditor, Local Fund Accounts, Stn. Cuddalore, writes on 18-3-30:—I hasten to make a special request of you to consider the following case and give instructions as to what should be done. There was another child who took your good medicine and escaped from death. I thought it would die. But it is thriving well. So, I want to get your medicine and apply it; the child (female) is 18 months old.

IV. DR. T. S. PICHU AYYAR, L. M. P., Registered Medical Practitioner, Koranad, Mayavaram, writes on 19-6-30:—My Dear Dr. Jammi Vyasa Rao, I am glad your medicine for Liver & Spleen Enlargements is doing good; and that your name is successfully winning in the Market.

V. MR. M. RAMACHANDRAN, B.A., L. T., 5, Nadhier Koll Street, Worlur, writes on 30-6-30:—I have much pleasure in telling you that my child is improving. Please send me the necessary medicines per V. P. P. as early as possible.

As for recommending you to my friends, etc., I know it is my pleasant duty to do so and I have already done so etc.

VI. DR. D. JAYA RAO, 311, Visveswarapuram, Bangalore City, writes on 12-8-30.

Dear Mr. J. Vyasa Rao,

Thanks for your kind letter dated 28th July. I have been using your medicines in a case of Liver Enlargement. I know similar case which is better now from the medicines directly got from you. Certainly I can popularise you among those in Bangalore city and as well as in Malnad parts where I was for 35 years before my now returning to Bangalore finally, and where your medicines would be a great boon to the dying children in numbers. My friends there will be very gladly welcoming it. I must be useful to you also. Therefore I think I may also help to popularise your medicines.

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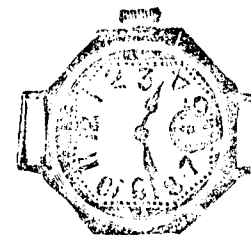
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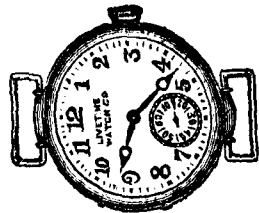
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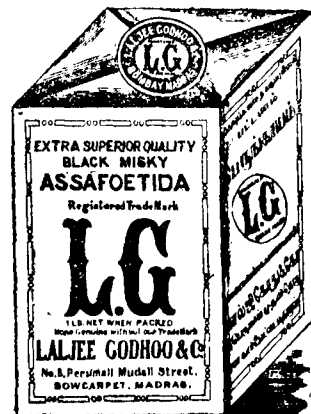
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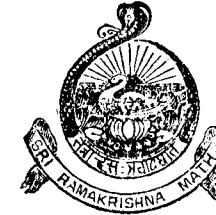
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[No. 2

PRAYER

ॐ

ओं पिता नोऽसि पिता नो वोधि ।

नमस्तेऽस्तु । मा माहिंसीः ॥

विश्वानि देव सवितर्दुरितानि परासुव ।

यद्भद्रं तन्न आसुव ॥

नमः शम्भवाय च मयोभवाय च ।

नमः शंकराय च मयस्कराय च ।

नमः शिवाय च शिवतराय च ॥

Om ! Oh Lord ! Thou art our father. Do Thou instruct us like a father. We offer our salutations to Thee. Don't Thou destroy us. Do Thou protect us for ever.

Oh Lord ! Oh Thou the Illuminator ! Do Thou free us from all sins. Do Thou bring to us all that is auspicious.

We offer our salutations to Thee—the giver of happiness, and well-being. We offer our salutations to Thee—the promoter of good and auspiciousness. We offer our salutations to Thee—the granter of bliss and still greater bliss.

YAJURVEDA

THE CONVERSION CONTROVERSY

THE question of religious conversion has of late received a new significance in our country. A very spirited controversy has been for sometime past raging over it with special reference to certain alleged statements of Mahatma Gandhi on the subject. According to a certain reporter the Mahatma is alleged to have said regarding the evangelical activities of Christian missionaries in India, "If instead of confining themselves to humanitarian work and material service to the poor, they do proselytisation by means of medical aid, education, etc., then I would certainly ask them to withdraw." This distorted version of the Mahatma's view has caused considerable excitement among some sections of Christian missionaries and a few leaders of the Christian community in India, and certain *religious politicians* in England have not failed to find in it the ominous sign of a policy of religious persecution in Swaraj India. The report has later on been discredited by the Mahatma himself who has characterised it as a travesty of what he has said on the subject and has expressed his correct view as follows: "I told that proselytising under the cloak of humanitarian work is to say the least unhealthy. It is most certainly resented by the people here—In my opinion these practices are not uplifting and give rise to suspicion if not secret hostility. The methods of conversion must be like Caesar's wife above suspicion...I am not against conversion. But I am against the modern method of it. I remember having read a missionary report saying how much it cost per head to convert and then presenting a budget for the next harvest....No one faith is perfect.

All faiths are equally dear to their votaries. What is wanted, therefore, is living friendly contact among the followers of the great religions of the world and not a clash among them in a fruitless attempt on the part of each community to show its superiority over the rest...Conversion in the sense of self-purification, self-realisation is the crying need of the times. That however is not what is ever meant by proselytising. To those who would convert India might it not be said, 'Physician, heal thyself'." Even this courteous and straightforward expression of Mahatma Gandhi's view has not allayed the fears, assumed or real, of zealous Christians who hold that proselytising is a religious duty according to their faith and that the methods of conversion are to be decided upon by missionaries and not dictated by others. In other words, believing that the end justifies the means and that conversion by any practicable method is a Christian duty, they are bent upon proceeding with their evangelical activities regardless of all moral consideration in respect of the methods they adopt in their pious work.

What is the attitude of the Hindus towards this important question *with special reference to their own faith*? We have often heard it declared that Hinduism is not a missionary faith, and it is true in a certain sense. Certainly it is not and has never been a converting religion in the sense Islam and Christianity are; for to the latter two faiths conversion means completely overhauling a person's beliefs and starting him anew in spiritual, social and cultural life. But Hinduism believes in

conversion of another type which it had always adopted *within India* when our national life was vigorous. And to-day when the hosts sent out by the Christian churches of the West are threatening to swallow the indigenous culture of the land, it behoves us to consider in what respect Hinduism is proselytising.

In considering this question it is necessary first of all to determine the meaning of the word Hinduism. Unknown to our fore-fathers in pre-Muslim days, and still unfamiliar to a large section of our masses, the word Hindu was first used by India's foreign invaders to denote the people living beyond the Indus. By a strange irony of fate the term Hinduism is now used as a common designation for the main body of prevailing indigenous systems of belief adhered to by the people of India in whose sacred literature such a name is conspicuously absent. Scholars have attempted to define this term on a religious basis, but have invariably failed to give a satisfactory definition. Babu Govinda Das in his learned book on Hinduism examines more than a score of stock definitions of Hinduism and finding them all unsatisfactory concludes that "every one is a Hindu who does not repudiate that definition, or better still, because more positive, who says he is a Hindu and accepts any of the many beliefs and follows any of the many practices that are anywhere regarded as Hindu". He again describes Hinduism as "an Anthropological process to which by a strange irony of fate, the name 'religion' has been given. Starting from the Vedas, embodying the customs and ideas of one or a few tribes, it has like a snow-ball gone on ever getting bigger and bigger in the course of ages, as it has steadily gone on absorbing from the customs and ideas of all people with whom it has come into contact, down

even to the present day." A more pointed and positive definition has been given by Sister Nivedita in whose opinion "Hinduism is a convenient name for a nexus of Indian thought". The best description is perhaps that of Sir John Woodroffe according to whom "Hinduism is not so much a religion as a culture which has produced, among other things, certain fundamental religious and philosophical beliefs on which have been superimposed a number of varying forms of particular philosophies and religions". From these observations of modern scholars as well as from the attitude of India's foreign invaders it will be clear that Hinduism is only another name for the *spirit of Indian culture* which has been termed a religion by outsiders because of the *predominating spiritual outlook* that characterises our culture. It is not a religion in the sense Islam and Christianity are religions, for in striking contrast to them it does not prescribe a single system of beliefs and dogmas as the only way of salvation for mankind.

One dogma, however, it specially emphasises upon, but even this is so unlike the ordinary dogmas of other religions and so antagonistic to the spirit of dogmatism that the very name appears so inappropriate to it. We have in mind the characteristically Indian belief that all religions are revelations of God suited to the needs of different temperaments and different countries, and are therefore equally effective in showing the path of salvation to their sincere adherents. It is with reference to this broad and catholic outlook of Indian culture that Swami Vivekananda said, "From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the

agnosticism of the Buddhists and the atheism of the Jains, each and all have a place in the Hindu's religion." In short the spiritual experience of our race discourages all kind of *religious imperialism*, and teaches us not only toleration of others' opinions, but also the universal acceptance of the beliefs of all as long as they do not clash with or become hostile to the faith of others. Any religion or system of faith can truly be said to be Indianised only when it has absorbed this spirit of liberalism that forms the very core of Indian culture.

We are now in a position to understand the exact attitude of Hinduism to the question of religious conversions. *Hinduism as a spiritual gospel does not believe in doing violence to the sincere and harmless faith of other people*, although it is not inconsistent with its principles to defend the truths preached by its scriptures against the onslaughts of less liberal religionists. It is also permissible to preach one's spiritual convictions to those who are dissatisfied with the religions in which they have been brought up and are in quest of beliefs and forms of worship that are more satisfying to their understanding. In any case it is unspiritual to create a demand for one's faith by unsettling the beliefs of others with the aid of one's superior powers of reasoning or organised worldly resources. *The Hindu, however, believes in undermining the faith of other religionists with regard to their belief in the exclusive efficacy of their own faith in working out the salvation of mankind.* To-day too the Hindu says, as did his ancestors in a nobly worded petition addressed to the Emperor Aurangzeb in the days of the persecution of their faith, "If Your Majesty places any faith in those books by distinction called divine, you will there be instructed that God is the

God of all mankind, not the God of Muhammadans alone. The Pagan and the Musalman are equally in His presence....In your temples, to His name, the voice is raised in prayer; in a house of images, when the bell is shaken, still He is the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty."* In other words the Hindu tries to convert other religionists to his liberalising dogma of universal acceptance. While he leaves the spiritual side of their beliefs and their forms of worship undisturbed, he seeks to persuade them to give up their spirit of religious imperialism and the attitude of contempt and hatred of others' beliefs prevalent among their masses and the fanatically orthodox, and of patronising tolerance among the more liberal and well-informed circles. According to the spiritual traditions of India the distinction between truth and falsehood in spiritual matters is not, as in mathematics, absolute. In other words man does not travel from falsehood to truth, but from truth to truth, from lower truth to higher truth. No one is consigned to eternal hell or awarded the perpetual bliss of paradise for subscribing to any particular doctrine or dogma. Truth has many facets and men see them according to the stage of their mental evolution. *Cultivation of holiness, love and the spirit of self-sacrifice form the very essence of religion, since they alone, and not particular forms of worship or belief in particular theological dogmas, determine a man's well-being in the hereafter.* Conversion to Hinduism chiefly means the acceptance of this point of view, other matters of doctrine and forms of worship are of minor importance. We believe that it

*V. A. Smith's Oxford History of India.

is only by the wide dissemination of this liberal religious tradition of India that religion all over the world can be rescued from the clutches of man's grossly secular and selfish motives whose alliance has so often marred its fair name in the annals of mankind. Its acceptance will put an end to missionary enterprise as an organised large-scale business for undermining other peoples' national institutions, and will convert it into true spiritual ministration that it actually was in the days of the great founders of the so-called missionary faiths. Hindu missionaries can do much useful work in this direction in India as well as abroad.

While the modern Hindu still believes in this spiritual view of conversion strictly followed by his ancestors till a century ago, he has, however, been forced in recent times to modify his attitude towards this question with special reference to India from certain secular considerations that have been prominently brought to his notice by the bellicose attitude adopted by the missionary faiths of foreign origin. For several centuries past the Hindu has been seeing how alien faiths are increasing the number of their adherents by taking converts from the people of his fold. But until recently the idea of adopting a similar policy never struck his mind either due to his tolerant spiritual traditions or due to the general apathy and the suicidal notions of purity prevailing in his society. If these conversions were purely the outcome of individual spiritual convictions, and if they did not interfere with the cultural outlook and the social relationship of the converts, the Hindu can possibly have no objection to them. But unfortunately in our land, the close association of the State with one particular religion in the days of Muslim rule, and the businesslike-

methods adopted by the modern missionaries of Christ's religion from the commercial West have induced many Hindus to give up their ancestral faith from thoughts of worldly gain or the fear of organised force. What is worse, alien faiths like Islam and Christianity not only ask converts to change their beliefs but make them secede from the Hindu society and join social groups that are dominated by foreign cultural influences and sharply divided from it by separate personal laws, manners, customs and communal aspirations. *As long as alien faiths are imperialistic in their missionary enterprise, and as long as conversion signifies a change in the social and cultural allegiance of an individual, Hinduism as a culture cannot but resist in all legitimate ways the attack on its citadel carried on by foreign cultures in the name of religion and spiritual life.* In adopting this attitude the Hindu has to descend from his high spiritual ideal of conversion. *He is profoundly sorry for it, but the thought of self-preservation forces him to deviate in this respect, as the aggressive tactics adopted by the so-called missionary faiths are well-nigh on the way of swallowing his society and the culture entrusted to its care.* If any interested critic charges the Hindu of inconsistency and breach of his own spiritual conviction for adopting measures in defence of the indigenous culture of his land within its own borders, our only answer is the French sarcasm that says, "This is a wicked animal, it defends itself when attacked".

Hence under the existing circumstances the Hindu is forced to adopt measures, both offensive as well as defensive, for the preservation of the indigenous culture and the society of his land. In his offensive tactics the Hindu cannot, by reason of his spiritual conviction, follow the method of

vilification of others' faith adopted so often by Christian missionaries to raise funds in foreign countries and to misguide people who have not made a proper study of their own religion. He can, however, appeal to the patriotism and self-respect of the followers of alien faiths in India by showing them how their forefathers have been compelled mostly by worldly circumstances or organised force to forsake their ancestral society and become members of social groups dominated by foreign influences. To those who are sincerely believers in the principles of their adopted faiths, he can show that by fusing with the society of their ancestors, they need not necessarily give up their faith in the conception of God and spiritual life proclaimed by Muhammad or Christ, since Hinduism makes room for any cult within its mansion, as long as it does not assume an attitude of fanatical hostility to the religious convictions of others. For effectively absorbing other social groups, Hindu society will have to make accommodation for the healthy social institutions and practices of others who have become permanent elements in the population of our land. If modern Hindus do not belie the past history of their race, they can raise no objection to such a policy of assimilation. At the present day, however, the Hindu society has to concentrate more on defensive measures. *The chief among such is the removal of untouchability which by its manifest injustice to a large section of people and the ignorance it encourages among them has always been the most vulnerable spot in our social scheme exposed to the attacks of foreign faiths.*

In these days of communal clamour for separate electorates, weightage and safeguards, and of religious objections to constitutional progress, one realises the

full significance of the statement that *'every man going out of the Hindu pale is not only a man less, but an enemy the more.'* As long as the non-Hindu religionists of India have their faces turned to the culture and traditions of foreign lands and look down upon those of their own country with contempt, we can only say with Rev. John Hayne Holmes, "Be not deceived by Christianity! *As embodied in the person of Jesus and as defined by the Sermon on the Mount and the two great Commandments of the Law, Christianity is a great and noble religion.* Its precepts of love as taught and lived by the Nazarene, I would commend to all of them. *But Christianity as preached by churches, as practised by Governments, and as carried far and wide by soldiers and missionaries is an abomination.* Having nothing of it Gandhiji has done many wise as well as noble things in his unparalleled career of political and spiritual leaderships. *In nothing has he been wiser and nobler than in acknowledging his grateful indebtedness to Jesus, but steadfastly remaining a Hindu.* I sometimes wonder if religion, as organised anywhere can ever save the race. Certain I am that if any religion can save any people, *it will be no foreign cult or creed but its own faith from the spirit of its own life.* Let India be India. You have much to learn from us, as we have much to learn from you. No race or country or civilisation or religion has a monopoly of virtue. But the first condition of all interchange is *self-culture and self-respect.*" When the modern Hindu talks of conversion into Hinduism he has not so much in mind the idea of saving others' souls as of creating this feeling of self-respect and passion for self-culture in the minds of his denationalised countrymen.

To the foreign missionaries who have come to this land on the self-appointed task of saving heathen souls and (according to some) of enslaving heathen bodies, the modern Hindu would say: If you come to our land to preach the pure spiritual gospel of Jesus Christ, you are welcome to our midst. But our experience of you however convinces us that you do not come here to satisfy any urgent spiritual need of our race. By your efficient propaganda you have been creating a demand for your spiritual goods and dumping them on the ignorant and backward sections of India, just as your commercial agents are doing with regard to your manufactured goods. What with your organised business methods copied from the industrialists of your land, and what with the huge funds raised in foreign countries by a scandalous propaganda of lies and villifying stories, you have killed the very spirit of the religion of Jesus Christ. Your ministration in this country has failed to elevate us spiritually, although it has succeeded in increasing the social divisions of our people. You have no doubt done much valuable work in the sphere of education and medical relief. *But in utilising these as a means for religious conversions you are guilty of the unspiritual conduct of taking undue advantage of peoples' material needs to force your opinion down their throat.* Mahatma Gandhi's criticism of your methods receives the endorsement of every Indian who is truly national in

his outlook. *In spite of the unfriendly feeling you have created by your activities you need not entertain any fear of persecution in a free India, as some of you have done or pretend to have done.* As for the Christian community of India, there is no necessity of your standing godfathers to them, for long before your arrival in this land they have lived here enjoying not only the full protection, but also the active patronage and encouragement of sovereign Indian States. But even if Indians adopt a hostile attitude towards you, as we hope they never will, they shall only be following the footsteps of the present Christian Government of India. For as Manilal C. Parekh says, "While the last Great War was going on the British Government expelled or interned all the German missionaries, and I doubt even if now they have all been allowed to come back. If one Christian Government cannot trust the Christian missionaries of another Christian Government, is it proper to expect non-Christians to trust missionaries who are out to destroy their national faith and that too in such a manner as described above.' Even though Indians in a purely self-governing India will never meet out such an unfair treatment to you, we shall all, however, be glad if you quit our land, or else give up your present methods of religious propaganda and follow the footsteps of the original Apostles of your faith.

* Indian Social Reformer, 2nd May.

THE PRANA : ITS OBJECTIVITY AND TWOFOLD MANIFESTATION

By Prof. Kokileswar Sastri, Vidhyaratna, M. A.

(Continued from the last issue)

(3) The Prana-Bija (प्राण-बीज) existing in Brahma in unmanifested, *Avyakta* form exhibits from the moment of its *manifestation* two phases, one concomitant of the other.—

Every manifested form of Prana allows two inseparable sides,—*करणांश* (energy or motion) and *कार्यांश* (Matter). The *Sruti* declares—

उभायात्मको हि प्रजापतिः उपकार्योपकारक-दर्शनात् अत्ता, अद्यश्च । न हि कार्य-करण प्रत्याख्याननेन संसारोऽवगम्यते ।कार्य-करणानामात्मा—प्राणाः । प्राणस्यतिकरं सत् अन्नं, न स्वातन्त्र्येण अन्न-सम्बन्धः ।”

(बृ० भा०, १.३.१८).

“As there is always interaction and inter-relation between the two, motion (or energy) *करणांश* and matter, *कार्यांश*, the *Prajapati* (the Universal Prana) is twofold in his nature—composed of these two concomitant and inseparable factors.” The Prana is the essence of both. *अन्न* (matter) is the basis or support of *प्राण* (energy or motion) : and thus there is concomitance of the two. If you leave off these two factors, there is no *Samsara*—‘अग्नि-धोमात्मकं जगत्—प्रजापतिः (प्राणः) —बृ० भा०, १.४.६.

1. अन्नं प्रतिभावमापद्यते ऋते प्राणात् । प्राणः अन्नेन विना न शक्नोति आत्मानं धारयितुं”

(बृ० भा०, ५.१.२०).

2We find two other terms for *Anna*, as *रयि* and *सोम*. For *annada*, two other terms, as *अग्नि* and *प्राण* (Vide प्र० उ०, १.४.५). The manifestation of Prana from the Supreme Self (अक्षरात् पुरुषात्) is considered

Again—

नाम-रूपे सत्यं—कार्यात्मके शरीरावस्थे । क्रिया-त्मकस्तु प्राणः तयोरुपपद्यमानः बाह्याभ्यां शरीरात्म-काभ्यां छन्नः अप्रकाशीकृतः” (बृ० भा०, १.६.३).

बाह्यश्च कार्यलक्षणः उपजनापाय धर्मकः तृणकुश-मृत्तिकासमः” (२.१.१).

“The Nama-rupas are true. These Nama-rupas are the external, material portion (*कार्यांश*) and it is liable to growth and decay. It gradually becomes developed into the form or organisms. The Prana-portion (*करणांश*) appears as motion (*क्रिया*) which supports the former. It is the matter by which Prana lies concealed”. “The *कार्यांश* is its exterior and *करणांश* interior.”

The change from a diffused, imperceptible state to a concentrated, perceptible state is dissipation of motion and concomitant integration of matter⁴. The loss of energy or motion is always accompanied by a corresponding gain in the volume of matter. When the loss of insensible *motion* we call heat, light, sound, etc., proceeds, the particles of diffused *matter* become more concentrated, and liquefaction (*तारल्य अप्, जल*) and eventually solidification (*काठिन्य, पृथिवी*) of matter take place.

as all अतिप्रश्नः, for it lies beyond the province of logical demonstration.

(प्र० उ०, ३.२.३).

3 cf: उत्पत्तिं प्रलयान्ते हि नामरूपे

(बृ० भा०, २.६.२०).

4 Herbert Spencer's *First Principles*.

As there is radiation of heat and light (*तेजः*) into space, there is dissipation of *motion* (*वायु*) within it. And it is followed by concentration of its concomitant *matter* in the form of liquefaction (*जल*).—

चलनस्य वायुपूर्वकत्वात्

(छा० भा०, ४.३.१).

and

वातस्य सर्गः अभवत् सरीमणि अग्नेः—

(Rg- Veda. ७.१.३४.११).

“All movements are preceded by वायु or vibration.”

and

“When the fire speeds on, the वायु (force) is implicated therein.” Then—
“अग्ने रापः”

and—

“अपां यः शरः स समहन्त्यत, सा पृथिवी सम-भवत्” (बृ०)

“The radiation of heat and light is followed by liquefaction (*अप् or तारल्य*),”

and—

“What constitutes the essential portion of water became integrated and the result is solidification—*पृथिवी* or *काठिन्य*” ।

We thus find the manifestation of sound (*शब्द*), and heat and light (*तेजः*) on the part of motion, and the consequent appearance of liquid (*जल*) and solid (*पृथिवी*) from its concomitant *matter*. About *आकाश* or space, the *Aitereya Aranyaka* says—

“आवपनमाकाशः प्राण उच्यतेऽस्मिन्”

“It is the space into which Prana-vibration is interwoven.” And the *Upanishad* also similarly describes space by saying “वायुरं रवम्”⁵ i.e., “the space containing वायु (vibration) can be said to be qualified by it.”

5 वायवादेरेव शब्दवत्त्वसम्भवात् किमाकाशेन—इति अतिप्रसंगात्, अतः श्रुतत्वात् वाय्वादिकारणत्वेन आकाशावत् आगन्तुकत्वेन &c

(रत्न० प्र०, १.१.५).

It is in this way that from the *करणांश* and the *कार्यांश* respectively, of the Prana-Bija,—the *five elements* have come out, i.e. from the *करणांश* (energy or motion) sound (*शब्द, स्पर्श*), heat and light (*तेजः*) come out ; from the *कार्यांश* (matter), the liquefaction (*अप्*) and solidification (*पृथिवी*) take place. Space (*आकाश*) is the container of all these.

This also holds good in the case of living organisms. It is the Prana which builds up the child's body in the mother's womb and distributes the various sense-organs and its other parts.

In the protoplasmic cell, the fertilized ovum does not petrify (बृ० सू० भा०, २.४.८). as the Prana has first manifested within it and exerted its activity. It is this energy which acted on by the cosmic and physical environment gradually unfolds the sense-organs and the entire apparatus—

“प्रथमो वृत्तिलाभः प्राणस्य चक्षुरादिभ्यः... गर्भे पुष्यति प्राणः” (बृ० भा०, ६.१.१).

“मुख्यः प्राणः.....चक्षुरादीन् इतरान् प्राणान्ययाह्वानं सन्निधत्ते” (पू०, ३.३).

“कार्य-करणानामात्मा प्राणः...अंगानां रसः” (बृ० भा०, ३.१.१६. & ८).

“It is Prana which first manifests itself in the ovum in the womb of the mother and it gradually builds up the sense-organs, and owing to its presence and activity the ovum does not petrify.” “Prana distributes various organs to their respective places.” “Prana is the essence of both the *करणांश* (the senses, mind, etc.) and the *कार्यांश* (the physical portion) of the body.....It is the essence of the limbs of the child's body in the mother's womb.”

The phenomena of growth, circulation of sap and blood, nutrition, arrangement of cells, unfolding of the structure of the foetus—are due to the agency of

Prana. Even the power to heal injured organs by the growth of flesh is due to the activity of this Prana. (देहं शस्त्रादि हिंसितं प्राणः पुनर्मांसं आपूरयति"—बृ० भा०, ५.१३.४). It maintains (देहेन्द्रियरक्षा) and nourishes (देहेन्द्रियपुष्टि—बृ० भा०, २.४.११) the animal life—"यावदस्मिन् देहे प्राणो वसति, तावदायुः" (बृ० भा०, २.१.२६).

As from this Prana, both the cognitive and active powers within the organism are produced,—this energy is termed in the Sruti as essentially cognitive and active—बोधबोधत्मकम् or ज्ञान-क्रियाशक्तिम् (कट० भा०). It is the collective Prana (प्राणः), because it possesses power of action: and it is also known as *Hiranya garbha* (हिरण्यगर्भः), because it possesses power of cognition. Or it may be described as—

"अथवा ज्ञान-क्रियाशक्तिम्-समष्टिप्राणेन्द्रिय-समुदायात्मकं समष्टिलिङ्गरीरम्"

(रामतीर्थ in वे० सा०).

"The collective subtle body consisting of the aggregate of all the vital airs and organs, and possessing all cognitive and active powers in the form of Buddhi, Manas and Prana".

This Prana within the body is the modification of the *Sutra* (सूत्र)—

"मुख्यप्राणोऽपि वायोर्वाह्यस्य सूत्रात्मरूपस्य विकारः" (रामतीर्थ)

It is called अन्तःकरण (Antah-karana) when emphasis is laid on the cognitive powers, and the same is called प्राण (Prana) when emphasis is laid on active powers. In this way Buddhi (बुद्धि) stands for cognitive power, Manas (मनः) for desire or feeling and Prana (प्राण) for active power or willing; and all these are but the modifications or functions (वृत्ति) of the same Prana

or Sutra. ९—"In the Samvarga-vidya it has been shown that the activities of the external objects—the sun, the moon, the light, the heat &c., derive their respective functions from the Prana, and that when their respective activities cease, they merge and disappear undivided (अविभक्तस्वरूपेण) in the Prana. The different functions of the internal sense-organs, etc., also merge during sleep in this Prana within the body and when we wake up it is this Prana which sends forth these organic activities again to their respective objects. It is not a resultant of the operations of all the forces in the organism as the Sankhyas hold, but a separate energy which is at the root of all kinds of activities going on in the creation. It is this Prana which has brought the finite selves and all finite existences into relation, and it is the common medium in which they interact

६ Here, it will be instructive to bear in mind what विज्ञान-भिन्नु has explained about this Prana—"महत्तत्त्वं हि एकमेव पृष्ठते: (i. e. अव्याकृतात्) उत्पद्यमानं, ज्ञान-क्रियाशक्ति-भ्यां बुद्धि-प्राणशब्दाभ्यामभीलभ्येते—इति स्मृतिषु अवधारितं 'यो वै प्राणः स प्रज्ञा, या प्रज्ञा स प्राणः' इत्यादि श्रुतिषु च। अतएव महत्तत्त्व-सृष्टेः पृथक् प्राणसृष्टिः श्रुतिस्मृतिषु प्रायशो न श्रूयते..... यद्यपि प्राणान्तःकरणयोरपि एकव्यक्तित्वमेव तथापि क्रियाशक्तेस्वान्तरभेदाः पंच, ज्ञानशक्तेस्वान्तरभेदाश्च चत्वारः" (वि० भिन्नु in his ब्रह्ममूल-भाष्ये, २.४.१२).

It was the Prakriti (or the Maya or Avyakta-Prana) which appeared first as महत्तत्त्व (or Sutra), and this is called as बुद्धि (अन्तःकरण) or प्राण according as its cognitive or active powers are exhibited. Both the Buddhi and Prana constitute one principle. Though one in substance, it is modified into four cognitive acts and five active or vital energies.

of which their organisms are.

पकार्योपकारकभूतं जगत् सर्वं पृथिव्य-ल्लोके परस्परपकार्योपकारकभूतं वैकं, 'एकसामान्यात्मकं' Common कृपलयं च दृष्टम्" (बृ० भा०, २.५.२). प्रारम्भकत्वेन उपकारात् 'मधुत्वम्'।

तत्त्वगतानां तेजोमयादीनां करणत्वेन उप-कारात् 'मधुत्वम्' (२.५.५)

"There is reciprocal, sympathetic interaction among the elements of the world. And this reciprocal action of the elements presupposes unity of some kind; they all belong to a whole—a common medium in which the elements interact, from which source they come and in which they disappear."

"Between the inorganic and organic world a constant interaction goes on, and elements from the external world are absorbed and are made to function as constituents in the life of living beings. This presupposes adaptation and sympathy."

But this whole or the principle of unity, continuously present in the world and differentiating and determining all the elements in it, has its source or final ground in a Transcendent Reality. We have pointed out previously that the characteristic of the world (or the common medium of Prana) is Self-transcendence. This is, as stated above, due to the Transcendent Supreme Self which is its ultimate ground, which is behind the world. This Transcendent Self is the director (प्रेरक) of the activities of the Prana, and this fact has been beautifully described in Sankara's *Sata-Sloki* (शतश्लोकी) thus—

व्यापारं देहसंस्थः.....प्राणः सर्वेन्द्रियाणा-मधिपतिरनिशं,.....यस्य चिद्धनस्य सत्तया कुरुते,.....प्राणस्यप्राण एषः" (८६).

"The Prana residing in each bodymaster of all senses, incessantly

carries on all the activities..... by a Power which belongs undoubtedly to the Self that is pure consciousness; it is the Life behind all life (प्राणस्य-प्राणः)"

Again—

"वृक्षच्छेदे कुठारः प्रभवति यदपि, प्राणि-नोद्य-स्तथापि, स्वातन्त्र्यं नश्वरेऽस्मिन् नहि खलु घटते, 'प्रेरको' ऽस्त्यन्तरात्मा" (८.४).

"Although the axe is able to fell a tree, it is nevertheless wielded by a living being;.....yet the axe cannot do it independently; it is impelled thereto by the inner Self."

Sankara, in his commentary on the following stanzas of the *Gita*—

"मयाध्यक्षेण प्रकृतिः^७ सृयते सचराचरं। हेतुना-ऽनेन कौन्तेय जगद्विपरिवर्तते" (गी० ६.१०).

thus explains—

"दृशिमात्रस्वरूपेण अविक्रियात्मना 'अध्यक्षेण जगत्.....व्यक्ताव्यक्तात्मकं.....विपरिवर्तते सर्वसु अवस्थासु"।—

"Because 'I' am the witness, because 'I' preside, this universe comprising manifested and unmanifested moves on in all stages."

Here Ananda-giri remarks—

"कार्यवत् कारणस्यापि साक्ष्यधीना प्रवृत्तिरिति 'अव्यक्तत्वमाह'—

"The term 'Avyakta' has been employed to show that not only modification of Namarupas at present perceived, but also the causal seed of this world were impelled or moved to action because 'I' presided."

Then Sankara adds—

सर्वसु अवस्थासु 'दृशिकर्मत्वापत्ति'-निमित्ता. हि जगतः प्रवृत्तिः,—'अहमिदं भोक्ष्ये', 'एतदर्थ-मिदं करिष्यामि'.....इत्याद्या अवगतिनिष्ठा 'अवगत्यवसाना' एव"—

"All activities of the world arise by way of 'forming an object' of consciousness", i. e., all activities have their

^७ of: "प्रेरयिता हि असौ भोज्य-भोक्तोः"—

(मु० भा०, ३.१.१)

Handwritten notes and signatures on the right margin, including "Rb's" and "N31-10".

value only in the fact that they may be used by the *Drishi* (दृशि)—the rational "I" for his own purpose, that they may be utilised for his own end, that they may prove useful to him (कर्मत्वपत्ति or उपकार). Otherwise, all these movements and actions (पृवृत्ति) will lose their value, and thus also the realisation of *Drishi* (दृशि) is its final end—its अवसान, its पर्यन्त"।

Elsewhere he has brought this important fact in a slightly different way thus—

‘अप्रसिद्धे हि आत्मनि, स्वार्थाः सर्वाः पृवृत्तयः व्यर्थाः प्रसज्येरन्.....दुःखं दुःखार्थमेव, सुखं सुखार्थं”

"If no *Atma* is present behind these activities and movements they would prove useless; for, in that case the activities would be for their own sake—e.g. pain would exist for the sake of pain, pleasure would exist for the sake of pleasure; but this is quite absurd."

"नहि चन्दनकण्टकाकृते दुःखे चन्दनकण्टकाय.....अतः तद्विज्ञातुर्भूतं चन्दनादिकृतोऽर्थः अहं हि ततोऽन्यः" (उप० सा०, गद्यांश).

"The pain produced by a thorn cannot be for the sake of the thorn itself. It must be for me who feels the pain, and 'I' am distinct from the thorn as well as from the pain".

These remarks are very important. They show that the intelligent self (चेतन) has his own purpose of being in himself and his purpose is realised in these activities; and it is he who utilises these actions for his own use in which lies the value of these actions.

From all these discussions the fact stands out very clearly and prominently before us that urged on by the Infinite within, the Prana or the universe is constantly moving towards the realisation of an end and this end is the Transcendental Brahma itself. For this, the finite world ever keeps on

transcending its finitude until it will reach its own end. The universe is a sort of self-working system with Prana, the vital principle, for its maintenance. It is composed of several members among whom functions are distributed, so that each member with the co-operation of other members exercises its own function in the place allotted to it, and the unity of the whole system is maintained by the vital principle—Prana. We would quote the whole passage here—

"तस्मिन् आत्मतत्त्वे सति नित्यचेतन्यस्वभावे...मातरिश्वा वायुः (प्राणः) सर्व्व-प्राणभृत्-क्रियात्मको, यदाश्रयानि कार्य्य-करणजातानि यस्मिन् ओतानि प्रोतानि च, यत् सूत्रसंज्ञकं, सर्व्वस्य जगतो विधारयितुं, स मातरिश्वा,.....प्राणिनां चेष्टालक्षणानि, अग्न्यादित्यप्यन्तादीनां ज्वलन-दहनाभि वर्ण्णादिलक्षणानि दधाति 'विभजति' ।" "सर्व्वार्हादि कार्य्य-करण-विक्रिया नित्यचेतन्यात्मस्वरूपे सर्वा-स्पदभूते सत्येव भवति"—ईशा० भा०, ४.

"It is because the *Atma* whose nature is eternal intelligence (चेतन्य) is constantly present behind it, that it has become possible for the *Matarisva* (the Prana)—which is the essence of the activities of all those who possess life and in which, as a substratum, all the physical and psychical elements are woven as warp and woof, and which under the designation of 'Sutra' 8 by which it is known sustains the whole world—to allot and to distribute various functions of burning, kindling and raining to the respective objects, viz., the fire, the sun and the clouds, and to allot various functions to the living beings also." "All the physical and psychical activities (of the whole world) are maintained, because there is present behind them the *Atma* whose

8 It is "Sutra"—because like a piece of thread it passes through all the elements of the universe and binds them all.

nature is eternal intelligence and which is the ultimate ground of all."

It is for this reason that the Prana is looked upon as an instrument of the Self for the accomplishment of all his purposes or ends, as in the passage—

"प्राणो राजमन्त्रिवत् सर्व्वार्थ्यकरणभूतः; न स्वतन्त्रः" (ब्र० सू०, भा०, २.४.१०).

(To be concluded)

THE BUDDHISTIC THEORY OF AVIDYA

By Dr. R. Shamasastri, Ph. D.

THE Sunya-Vadi school of the Buddhists deny the existence of an external world and say that like things dreamt of in a dream the world and its objects are mere appearances. Their argument is as follows:—Objects such as a bull of varied colours and the like are not real, because they are objects of sense perception like two moons appearing to a man of diseased eyes. It cannot be said that while the sensation of two moons is contradicted and negated, the notion of a bull of varied colours and other objects of the world are not contradicted and negated. For there can be no contradiction or negation in either of the cases. As a matter of fact no perception is contradicted or negated at the very moment of perception, for if so, there can be no perception of anything. It cannot be contradicted or negated the next moment, for by that time the perception itself has of its own accord vanished for ever. For all perceptions are momentary and they either repeat themselves or vanish. Nor are appearances contradicted as appearances in their own form, for it is impossible to deny them when they are there; in other forms they need not be contradicted at

"The Prana is not an independent principle; it is an instrument which the Self uses for the realisation of all its purposes or ends (अर्थ्य), as a minister is employed by a king."

The whole system of nature is animated by the same spirit and stimulated into activity by the same end.

all. Also the contradictable and the contradictory ideas cannot possibly be simultaneous: if of different moments, they cannot contradict each other; for in that case the idea of a pot arising in the first moment would have to be contradicted by the idea of a pot arising the next moment. Nor can the contradictable and contradictory ideas be of different forms, for in that case the idea of a piece of cloth would have to contradict the idea of a pot of the previous moment. Also it cannot be said that the contradictableness of the sensation of two moons is due to disease of the eyes, whereas it is not so in the other case. For the disease is not perceived by the seer. Conditions being different the perception of another man cannot affect the perception by a man of diseased eyes. Hence it is said:—

Bhāva yena nirūpyante tadrupam nāsti tatvatah

Yasmādekamanekam vā rūpam tes-hām na vidyate.

The forms in which things appear are not real; for they can have neither one nor many forms. Hence there can be neither external nor internal object or form. For a thing cannot be both big and atomic. Every thing is merely illusory.

Illusion is of three kinds: 1 world-illusion (Lokasamvriti), 2 Truth-illusion (Tatvasamvriti), 3 Faith-illusion (Abhisamaya-samvriti). The first is like that of mistaking mirage for water; the second is the usual notions of external objects of the world; the third is religious belief. Accordingly it is stated by the Bhagavat (the Buddha) as follows:—"Katamat samvritisatvam? yavallokaavyavahārah". "Which is the type of illusion? All customary usage and talk of the world."

If then there are no objects corresponding to the notions of a pot, a bull of various colours, and the like, it will reduce itself to non-dualistic knowledge or sentiency (Gnanādvaitya) but not Sūnyata or emptiness. In reply to this objection the Buddhist says, "We do not say that cessation of appearance is Sūnyata or emptiness. All that we say is that forms are all appearances. It is accordingly said: Pratibhāsaopamāḥ sarvey dharmāḥ", all attributes are appearances. The sensation of middle moment (Madhyamasamvid) free from all attributes is truth (Paramarthasati). It is said:—

Madyamā pratipat'saiva saiva dharmānirātmatā,

Bhūtakotischa saiveyam tathyata saiva sunyata.

Knowledge or impression of middle moment is the very entity free from all attributes; the limit of creatures or elements is the same, it is the reality and it is Sūnyata. That notion or knowledge of the middle moment is indivisible; yet owing to Avidya it appears as split into many. Accordingly it is said:—

Avibhāgopi buddhyātma viparyasita-darsanaih

Grāhyagrāhakasamvittibhedavānivalakshyate.

Intelligence, though indivisible appears as the knower and the knowable

in virtue of erroneous seeing. When all Avidya or erroneous notion has melted away, pure knowledge alone remains. This is also said:—

Nānyonubhāvyo buddhyāsti tasya nānubhavo' parah

Grāhyagrāhakavaidhuryāt svayam saiva prakāśate.

There is no other thing to be experienced by the mind; nor is there another experience beyond it; free from the distinction of the knowable and the knower it alone shines in itself.

(Sastravartasamuchchaya by Haribhadrāsuri—pp 214-215.)

The Vignānavādi school of the Buddhists regard the world as a phenomenon of Gnāna or thought itself and their arguments are as follows:—The logicians believe in the existence of an objective world apart from thought. They say that we can speak of a thing as non-existent only when that thing is perceived somewhere else in the past. If the world is not perceived at any time or place, its non-existence cannot also be perceived. Then if existence of the world cannot be perceived, it follows that its non-existence cannot also be inferred; for inference cannot apply to nonperceptible things. We do not say that there is no hare's horn; for before we go to speak of the non-existence of a hare's horn, we must be sure of having seen a hare's horn in some place at some time. But a hare's horn is unheard of. Hence we cannot speak of it as non-existent. Likewise in order to deny the existence of the world we must be aware of it sometime or other. But if we are aware of it, we cannot deny it.

Against this argument the Buddhist says as follows:—"Is it the world that we see or the external appearance of our Gnāna, thought itself? It is a law of thought that the thought and the thing thought of appear together simultaneously. Without thought there

can be nothing thought of. But without a thing thought can exist, as Madhyamā-samvit or thought in the middle moment of its rise and disappearance. Hence it is said:—

Sahopalambhaniyamāt abhedo nīlat-addhiyoh.

Since both blue and the idea of blue appear together, there is no distinction between the two. In other words, when we think of some thing, our thought itself takes the form of the thing thought of. The logician says that pot, water, and washing are all real things and actions. But we say that pot, water and washing are all ideas and the purpose served is also an idea brought about by a chain of cause and effect firmly implanted in the mind. If the logician were to be believed, we should be forced to believe in the existence of his personal God and other imaginary things.

Again things are not as self-evident as thought. Thought shows itself and does not require any other aid to illumine or show its occurrence, whereas a thing assumed by the logician requires thought for its manifestation. If things were self-evident as thought, all of us would have been omniscient. But we are not so. Hence it follows that things are not self-evident (Svaprakāśa).

It is true that all knowledge is three-fold, in as much as it consists of a knower, knowing and the thing which is the object of knowing. We say that as knowing is the function of the knower there is no difference between them. There is also no difference between the knower and the known object; for where is the difference between happiness and the experience of happiness? If in the experience of happiness there is no happiness distinct from its experience, then where is the necessity to assume the existence of an external

thing apart from experience in our knowledge of external things? As to the question, "Can the subject of experience itself be its own object?" we say that it is illusion like the illusory appearance of silver on a shell. Hence it is said:—

Nānyo' nubhāvyo buddhyāsti tasya nānubhavo' parah

Grāhya-grāhakavaidhuryāt svayam saiva prakāśate.

There is no other thing experienced by the mind or intelligence. Its experience is not distinct from itself. Devoid of all distinction between the knower and the knowable it alone shines of itself.

It is true that there is a distinct sense of object whenever a man sees and says that "I perceive a blue colour or a bull of various colours". The sense of a distinct object, like blue colour here, is as erroneous as the notion of a piece of silver on a shell. It cannot be said that just as the notion of silver is contradicted later, so in the case of seeing an object, the notion of the object is not contradicted or negated later. For though contradiction or negation in the latter case is not as self-evident as in the former case, still on close examination contradiction is quite perceptible. It is in the experience of many that hair and worms are sometimes seen floating in the air, though as a matter of fact no such thing is really found there. Accordingly it must be admitted that consciousness itself appears here as both knower and the known. So in our experience of everyday-world, too, it can be very well said that the knower itself appears as the known. This is stated as follows:—

Avedyavedakākāra yathā bhrāntaiḥ nirikshyate.

Vibhaktalakshanagrāhyagrāhākāra-viplavā

Tatha kritavyvastheyam kesādignāna-
bheda-
Yadā tadā na sannodyagrāhyagrāha-
kalakṣaṇā.

Just as men having a tendency to commit mistakes see objects like hair and other things in the air, though there are no such things and though there is neither a knower nor a knowable distinct from the knower, so in the case of the world, too, the knower or consciousness itself appears as both; and this deserves of no questioning.

It may be said that though with regard to the experience of happiness and the mental image of a pillar and other objects there is no external object apart from experience, it cannot be denied that in the experience "I see a thing or colour", there is the idea of a distinct object apart from the knower. But here also the distinct notion of an object can be explained as the manifestation of the mind itself. Just as it is usual to regard light and its rays as different, in spite of their identity, so it has been the tendency of people to regard the manifestation of consciousness as being composed of a knower and a knowable thing. Just as various things are seen in dream, though there are no things corresponding to dream pictures, so in the waking state, too, things, though non-existent, are seen as existent. An opponent may say that the perception of external objects by others after those objects cease to impress the attention of a particular man is itself an evidence as to their existence apart from consciousness. We reply that there is no reliable evidence to prove that the same objects are seen by all. Nor can it be said that experience is made of three factors, knower, knowledge, and the knowable; and that knower and knowledge are self-luminous unlike the knowable which is invariably non-luminous; and that this non-luminosity

of an object as opposed to the luminosity of a knower and his knowledge is a proof about the existence of external objects. For, the luminosity of a knower and his knowledge are as dependent upon senses for its manifestation as the so-called external objects. Thus though all the three are dependent upon the senses for luminosity, and though all the three come together in each of our notions, there is no reason to distinguish them as knower, knowledge and the knowable. An opponent may also say that in the absence of external things the idea of a thing lying upon another will be inexplicable. In reply we say that even on the admission of the existence of external things the notion of a thing lying upon another is no more than a confusion. For it is merely an assumption to regard one thing as a container and another as the contained.

Hence it follows that at the time of perception of an object, it is the creation of consciousness itself; and there is no evidence to say that there exists any object before its perception. Accordingly it may be concluded that what appears is knowledge and knowledge alone, and that there is no object apart from consciousness. As to the objection raised by some that if the non-existence of objects is taken for granted on the ground of their not appearing themselves of their own accord and always before our eyes, why does not a man lament for the loss of his son on not seeing him? The reply is that the conviction of the son's non-existence is not as strong as the conviction of his existence. In the theory of idealism ideas take the place of objects and serve the purpose of objects, as in dream.

Some are apt to say that things experienced in the waking state are perceived in dream and that dream-experience goes to prove the existence

of things rather than their non-existence. We reply that here is no rule that only experienced things are perceived in dream. For men are found to have dreamt of their own head being cut off and lying on the ground before them. Accordingly it is said:—

Nīlapitādi yatgnānāt bahirvadava-
bhāsate
Tat na satyam ato nāsti vignānam
tatvato bahih.
Tadapekṣhā cha samvitteḥ matā yā
kartrirūpatā
Sāpyatatvam atah samvidadvayeti
vibhāvayate.

What appears as blue, red or yellow outside are not real; it is internal Gnāna alone that appears so; nor is there Gnāna outside. Nor does knowledge as subject require an object; it is not true that it so requires. Hence knowledge without a second is all that shines.

The objection that if the world is merely an idea, then there will be no distinction between life and emancipation, is also groundless. For mind vitiated with passions is life and mind free from passions is emancipation. Anādyavidya or primordial ignorance is the cause of all passions (Klesas). When ignorance is got rid of, passions and feelings disappear leaving pure sentience (Prabodha) behind. This is stated as follows:—

Anādyavidyākhyāvasānaiva klišhta-
chittajanani, nīvartate cha sādāvaya-
tatvagnānāt, asato gnānanivartyatvani-
yamāt, asatya-rajatākāre sukṛtitatvagnā-
nanivartyatvadarsanāt. Ata eva pra-
kāśamātramapi samasāradasāyamavid-
yāsaktiprābalyāt anyathā prakāśate.
Tadāha Dharmottarah:—Tasmāda-
vidyā saktiyuktam gnānam asatya-rupamadar-
sayati ityavidyāvasāt prakāśate
ityuchyate.

The meaning of the above passages is as follows: Vāsana (memory) called

Avidya is the cause of all mental passions. That beginningless Avidya disappears when it is realised that there is only one thing, Prabodha (Advaya-tatva). For what is unreal is got rid of through Gnana, knowledge of reality, just as the false perception of silver is got rid off through the knowledge of shell. Hence sentience alone appears through the power of Avidya in life as varied things. So says Dharmottara, one of the Buddhist teachers:—Hence Gnana through its power of error called Avidya brings about the manifestation of unreal things. For this reason it is said that things manifest on account of Avidya.

From the above it is clear that so far as the theory of Avidya is concerned there is no difference between the Buddhists and the Advaitins; but they differ in their conception of Prabodha sentience. The Buddhists hold that Prabodha with its Avidya-power persists; and that Prabodha deprived of its Avidya-power disappears of its own accord; and all that remains is Sunya, Void. But the Advaitins hold that Pure Prabodha is eternal and that its Avidya-power, though beginningless, is perishable. This is stated by Udayanacharya in his Atmatatva-viveka as follows:—

Na grāhyabhedamavadhūya dhiyo'
sti vrittih
Tadbādha-ke balini vedanaye jayasrith
No chedanityamidamidrisameva visvam
Tathyam Tathāgatamatasya tu ko'
vakāśah.

The meaning is this:—Knowledge of knowable things is impossible, unless there is difference between knowable things. Therefore there is victory on the side of Advaita (Vedanaya) which refutes the above view. If it is not so, if this mutable and ever changing world be real, as it is, (as the Dvaitins hold), what have they, the Dvaitins, to say against the logical view of the Buddhists, (as set forth above)?*

*The above article is based upon Harihadrāsuri's "Sastra-Varta-Samuchchaya" (Nirayāsagar Press, Bombay, Ed, 1914).

HOW TO PRESERVE HINDU SOCIETY

By An Observer

HINDU society has been most apathetic for centuries. Under the cover of a sham toleration it has been hiding a terrible passivity from which it should extricate itself immediately, if it wants to preserve itself and its culture. The Hindus are declining in number, and one of the reasons of this alarming phenomenon is their conversion into alien faiths. So long as other religious communities are carrying on active proselytization, Hindu society cannot afford to sit quietly and suffer as at present. It should, on the other hand, organise itself efficiently and take proper steps for its preservation. In the course of his presidential address at the supplementary session of the Hindu Mahasabha held recently at Karachi, Sriji Ramananda Chatterjee, the renowned editor of the *Modern Review*, Calcutta, strongly pointed out this urgent need: "Successive censuses have revealed a steady but none the less an alarming decline in our percentage of the total population of India. We claim, therefore, to exercise the same rights as the members of other faiths have been exercising of increasing our numbers by legitimate and peaceful conversions. In our case we have a special justification; for our activities consist mainly in reconvertng or recovering our lost numbers. This has, no doubt, irritated those who had so far gained by our indifference or passive attitude in this vital matter. But logic and justice are on our side; they have no right to resent in us what they have been doing so long."

Even if we take for granted the criticism of a section of interested propagandists that Hinduism is not a pro-

selytising religion, the Hindu religion should change its ways and open its doors especially to those who have been perverted from it. But in doing this it will not be making any innovation at all; it will be only following its old law of growth. It has ever been assimilating new elements, and it is thus that it has grown into what it is in the world of religions. Of course, the method it has followed is not one of mere formal or spectacular conversion, but of spiritual and silent transformation. And what it has done in the past and is still doing haphazardly, it has got to do more vigorously. But more important than the question of admission of new elements, is the need for re-admitting those who have been lost through the ill-treatment and neglect of the so-called higher classes.

The duty before the leaders of Hindu society is twofold. The encrustations of false conservatism and orthodoxy, which have become dangerous to the progress of the Hindu community, should now be broken down mercilessly and suitable steps should be taken, which will make it unnecessary for the so-called lower classes to take shelter within the fold of an alien faith, be it for considerations of material gain or social uplift or both. Besides, measures are to be adopted for the re-admission of the perverts most of whom continue to be, in spite of the change of label, what they were before their conversion.

But all this will be possible if Hindu society reforms itself along healthy lines. And one of the most important items of reform is the removal of the curse of untouchability that exists in various forms in different parts of the

country. It is the spirit of an all round service for the depressed and the down-trodden that can save the Hindu community from its present crisis. Very rightly did Sriji Ramananda Chatterjee stress this important point when he said, "We aim by economic and other means, at removing the curse of untouchability from the land. We must quicken the pace of education among ourselves, for, as the latest official report on education shows, the Hindus as a community, are more backward in education than either Christians

or Muslims. Our upper classes are no doubt more advanced than Muslims; but our lower classes lag far behind. The ancient Hindu teaching embodied in the Mahabharata enjoins on us the duty of service to lower classes. Though we are entitled to defend ourselves against attacks from backward communities, our ancient way to conquer was not by brute force but by service and service alone."

May the leaders of Hindu society take to heart these wise words!

THE SCIENTIFIC MYSTICISM OF THE GITA

*By Girindra Narayan Mallik, M.A.**(Continued from the last issue)*

TO determine the rightness of our acts, therefore, we have no other alternative than to take recourse to the Adhyatmika theory of the Vedanta with special reference to its metaphysico-psychological aspect.

Epistemology of the Gita

The whole organic system of a human being (we say 'human being' because this is the highest creation of God) is called 'Kshetra' in the Gita. It has been analysed into several constituent elements, viz.,—the soul or Jivatma encased in the body, Buddhi, Ahamkara, Manas Chitta, five sense-organs, five organs of action, Chetana, Dhiti, and the gross body made of the five gross elements, Akasa, Vayu, Agni, Ap and Kshiti. The status, function and mutual relation of these are to be understood thus. The Jivatma is the sole master of the Kshetra and so called here the Kshetrajna-purusha. The others are its subordinates. The five sense organs always in contact with the five forms of perception supply from outside clus-

ters of sensation or senso-impressions which are at first in a chaotic state. These sense-impressions are thrown into the moulds of time and space, which being included in the Maya potency are to be regarded, as with Kant, universal principles, and are then brought before the Manas. The Manas then operates upon these sense-impressions, and at this stage it is called Chitta. With its twofold function of Sankalpa and Vikalpa it arranges the sense-impressions in a series of gradation according to their relative value and importance, and, like an advocate, places them before the judge-like Buddhi with arguments for and against. It lies with the Buddhi, therefore, to determine which of the impressions are to be accepted and which to be rejected. Hence Buddhi is described in the Gita as Nischayātmika (निश्चयात्मिका). After so determining, Buddhi with a view to some particular act or acts being done, orders the Manas which, through the medium of the five organs of action,

brings the accepted impression in contact with the outer world, and thereby acts are done or avoided in the shape of some motor activities. The Manas then has got besides the above function of Sankalpa-Vikalpa another function which is technically called Vyakarana whereby it puts the decision of the Buddhi into practice and for that purpose engages the five organs of action. Briefly speaking, the Manas when concerned with the sense-organs has got the function of Sankalpa-Vikalpa, and when related to the organs of action it does the act of Vyakarana. As distinguished from these functions, the function of Buddhi is called व्यसयः, decision or ascertainment. So it is said in the cryptic formula of the Mahabharata, Sā 251-11, व्यसयात्मिका बुद्धिर्मानो व्याकरणात्मकम् ।

It thus appears from the above that the sole function or attribute of Buddhi is to judge the rightness or wrongness of acts by foreseeing the consequences thereof. It has no other attribute as we come to know from the Maha. Vana. 181--26. The attributes of the Manas again are manifold, viz—Sankalpa, Vasana, Ichchā (desire or volition), Smṛiti (remembrance or recollection), Dhṛiti (patience), Śraddha (faith), Utsāha (energy), Kāruṇya (pity), Utkan-thā (eagerness), Prema (love), Dayā (kindness), Sahānubhūti (sympathy) Kritajnatā (gratefulness), Kāma (sexual desire), Lajjā (bashfulness), Ananda (pleasure), Bhīti (fear), Rāga (attachment), Saṅga (association), Dve-sha (aversion), Lobha (greediness), Mada, Mātsaryya, Krodha, etc., and these feelings and volitions cause in various ways a tendency to act. Necessarily, therefore, Buddhi alone independently of the Manas cannot give an impetus to the senses to act. Notwithstanding this dependance upon the Manas, Buddhi

must be regarded as superior to the Manas and the senses, simply because it is the sole judge of the rightness or wrongness of acts. The acts which follow from the Manas unconcerned with Buddhi must not necessarily be right acts. Referring to this very superiority Buddhi has been described as the charioteer of the chariot-like body.

Two phases of Buddhi

Vāsanā or desire being an attribute of Manas, it is not proper to ascribe it to Buddhi. But popularly the word Buddhi is used in two senses, viz., (1) the judge of rightness or wrongness, (2) the Vāsanā arising in the Manas. Buddhi being the highest official of the Kshetrajña, it is not altogether improper to describe it in terms of Vāsanā. To avoid such confusion, however, Buddhi has been described in the Gita as of two phases*—(1) Vyavasayatīkikā, (2) Vasanātmikā (II, 41, 46, 49 & III, 42). In the first phase, Buddhi determines that such and such acts are right and worth doing, while such and such acts are wrong and to be avoided. This is followed by a desire in the Manas to do the right acts. If, therefore, the Buddhi is pure, it will be followed only by right desires and right acts.

*These two phases of Buddhi are similar to what Kant describes as Pure Reason and Practical Reason. Hence the rightness of acts is always to be determined from the standard of pure Buddhi or what is called the Sattviki-Buddhi in the Gita. It is to be noted here that this doctrine of the Gita finds its analogue in the theory which Kant develops from the metaphysical and ethical points of view in his *Metaphysics of Morals*, and is subsequently developed further in Green's *Ethical theory of Self-realisation*. "The moral worth of an action cannot lie anywhere but in the principle of the will without regard to the ends which can be attained by action." (*Metaphysics of Morals*, transl. by Abbott, p. 16). Elsewhere Kant says—"When the question is of moral worth it is not with the action which we see that we are concerned with but with those inward principles of that which we do not see." (p. 24, *Ibid*).

Besides Buddhi, Manas and the senses, there is also the Chetana in the body. This is nothing but the vital principle or energy which underlies all the diverse movements that are always going on within the organic system and which it is that makes the body a living one. The existence of this vital principle is necessary for the different instrumentalists—Buddhi, Manas and the senses—to perform properly their respective functions. The gross body is made of the five elements, and underlying these gross elements there are five subtle elements (the Tanmatras). Lastly, it is to be noted that all the various categories that have been described are inter-related to one another, and they exist and operate in harmonious co-operation. This well-regulated state of activity and energy is due to some higher vital force which is called Dhṛiti in the Gita.

Now all the categories described above are the evolutes of Prakṛiti which is an unintelligent substance. Necessarily, therefore, these are intrinsically blind, their functions or activities are never possible, but for the existence within the Kshetra of the Spiritual Principle—the Kshetrajña-purusha or Jivatma. As already stated the Buddhi, the Manas and the senses are all subordinates carrying out the orders of the master, the Kshetrajña. Not to speak of the others, even Buddhi the highest official cannot perform its function of determining the rightness or wrongness of acts unless it gets this impetus from the master. Whatever acts are to be done are intended for the good of the master, and this good is nothing but its own self-assertion or Swarupa-Vyavasthiti. Towards this self-assertion or intuition (if we understand 'intuition' in its derivative sense—tendency to go back to its former state) the soul has always a tendency—a potential

activity so to say, and this intrinsic tendency has been described in the Gita as Atma-prorana and is the same as what Bengal Vaishnavism describes as the Swarupanuvandhitva. Side by side with the natural tendency of the senses towards the forms of perception as Rupa and the like, the Vedanta and Vaishnavism admit a natural tendency of the bound soul towards its own Supreme Master—the Absolute Lord Paramatma Purusha pervading the whole universe of being. When a quantity of vapour is put in a covered jar, its force is perceptible by its tendency to move out of the confinement. So is the case here. The bound soul intuitively, in other words, towards its own intrinsic state of enjoying the realisation of Brahma of which it is a part. The tendency, however, is completely actualised or made dynamic only when the soul absolutely frees itself from confinement in bodies, gross as well as subtle, that is to say, by the actual attainment of Mukti. But so long as the soul dwells in bodies in consequence of its previous acts, it cannot avoid actions; on the contrary, it must take part in all the operations of the senses, being guided by Buddhi. The soul must delegate its impetus and power to Buddhi; and being thus started to action the Buddhi employs Manas and the senses in such acts as can gradually prepare the pathway of yielding the soul's self-realisation. It is to be noted here that the nature of such acts depends, according to the view of the Gita, upon the social status an individual occupies in the world and these are described as Swadharma.

Purity of Buddhi

From the above it is quite evident that the purity of Buddhi plays a most prominent part in the matter of a man's doing his own acts with the sole object of attaining Moksha. The purity

of Buddhi, again, necessarily implies the purity of Manas. This superiority of pure Buddhi and pure Manas, which is too much emphasised in the Gita, is also admitted in the Upanishads. "It is the Manas of men which causes bondage and release—for the former, the Manas is attached to temporal objects, for the latter, it must detach itself from these objects (i. e. from their effects)." ("Brahmabindu Up. 2, Maitr. IV—II). To attain this state of purity there must be deep-rooted in the Buddhi or reason the knowledge that one and the same Akshara Brahma in His aspect of Immanent Regulator dwells alike in the heart of all beings of the universe and so there can be no intrinsic difference between these beings, and that each individual being should treat others in the same spirit of love and sympathy. This doctrine of identity in the midst of differences is of vital importance not only in Hindu religion but in all religions which admit the immanent character of God. It is analogous to Hegel's conception of One-in-all and bears a close resemblance to Professor Green's theory that there is a Spiritual Principle in Nature and in man, and that the two are virtually the same. (Prolegomena to Ethics).

*Relative aptitude of the three methods of
Yoga, Jnana and Bhakti*

The question now is, how can such knowledge be deep-rooted in the Buddhi. Various methods are indicated for this purpose, viz., the Yoga-marga of Patanjali, the Bhakti-marga and the Jnana-marga. To determine the relative aptitude of these methods we are to remember the fact that the ultimate motive of the bound soul is complete deliverance from the shackles of mundane existence—the cessation of all Karmas, the cause of bondage. With a view to hasten this

state by effecting a speedy control of the senses, the Yoga-marga is adopted by many even at the earliest stage of life without undergoing the processes of Karma, Jnana and Bhakti*. And so it is that the sixth chapter of the Gita gives an account of the practices of Kriyâ-yoga as indicated by Patanjali. Indeed in the Yoga-method abnormal experiences might be acquired, sometimes with striking and vital results. But the method has some defects. The preliminary ancillaries of Kriyâ-yoga are too severe to be borne through by many. Besides, the senses with or without awareness on the part of the Yogarukhsus are so much inclined towards the objects of the outer world that an artificial coercive method of controlling them is not a sure guarantee of success. As a result, there is an apprehension of most of the Yogis meeting with a downfall before the last stage Samâdhi is reached. Those fortunate few, again, who make a steady progress in Yoga are sometimes granted intermediate favours in the shape of eightfold (according to Patanjali) or eighteenfold (according to the Bhâgavata) Siddhi; and such achievement operating upon their egotistic feelings might bring about their degeneration. Defects like these of this method are pointed out and warned against in the Bhâgavata. Moreover, though the Gita prescribes this method to be occasionally adopted for the purpose of securing a concentration of the Chitta, still it never does so at the cost of the Karmayoga. Against the Karmayoga it might be contended by many that the method of participating in all acts of the world, even if it might be without any the least attachment to their effects, takes a good deal of time to bring about the desired purification of Buddhi and thereby taxes the patience of the doors. Others might urge

*See Maitr. and M. Sa. 239, 32.

that Karmas, being included in Maya and so irrational, cannot bring about that complete annihilation of all Karmas which is co-existent with Moksha. To meet such futile objections, the Gita, while approving of the method of Karma, enjoins a gradual practice of sense-control and holds up an assurance that the method is slow but sure (VI. 25 & 45; II, 40). It is further emphasised that those Karmas which are done without any attachment can never cause re-births or metempsychosis of the soul. Moreover, the Karmas are enjoined to be done not in a blind mechanical way but with a clear knowledge of the oneness of God manifesting Himself in the differences of the world. The knowledge that there is a spiritual principle in man and in Nature, that the two are virtually one, that the Supreme Spiritual Principle dwells alike in the heart of all beings, that the world is nothing but a form of the Supreme Being—such metaphysical knowledge must always be the guiding principle of our conduct in life. Briefly speaking, the Gita like Paul Carus in his 'The Ethical Problem' lays down in clear terms that "the leading principle in ethics must be derived from the philosophical view back of it, that the world-conception a man has can alone give character to the principle in his ethics, that without any world-conception the ethics of man would be a mere moral instinct with no rational insight into its *raison d'être*."

As has already been stated, the substratum of Jnana referred to above is Buddhi. And the Buddhi which itself is irrational can never produce this Jnana from within itself. Owing to the contiguity and reflexion of the soul, or, to use the phraseology and metaphor we have already adopted, being dictated by the soul it can acquire this knowledge from the Sastras. But no such know-

ledge—the hardest knowledge ever conceived—can be deep-rooted in the reason unless there is faith in the Sastras. This faith in the contents of the Sastras goes by the name Sraddha, and Sraddha is the most preliminary stage in the Bhakti-marga. It is clear, therefore, that the Jnana-marga must be combined with Bhakti, and the two are inter-related and inseparably connected. In fact for the perfection and fruit-bearing state of the Jnana, Bhakti is indispensably necessary. And so the Gita attaches no less an importance—perhaps a greater importance as appears from certain texts, e.g. भक्त्यालभ्यस्त्वनन्याया, भक्त्याहमेकया लभ्यः, मय्यवेश्य मनो ये माम् etc., (XII. 2), भक्तास्तेऽतीव मे प्रियाः (XII. 20), भक्त्या मामभिजानाति etc., (XVIII. 55)—to the Marga of Bhakti so far as the matter of self-realisation is concerned. Side by side with the texts which eulogise the Jnana-marga there are quite a good number of texts which eulogise Bhakti. The significance of all these texts is that no sharp line of demarcation has been drawn in the Gita between these two Margas.

Bhakti-marga in the Gita

It is to be noted in this connection that the Bhakti-marga as described in the Bhagavata and as elaborated by the expounders of Bengal Vaishnavism has not been accepted in toto in the Gita. Karma as explained previously being the predominant feature, the Gita lays a greater stress on the broad fact, namely, that God can be attained not simply by performing certain ceremonial rites or by going over the pages of scriptural texts in a solitary place, but also by participating in all acts which a man is required to do in his own status determined by his capabilities and qualifications. Whatever one does, eats, offers unto fire or gives, and

whatever penance one makes, must be dedicated to Bhagawan Krishna. Resorting to Bhagawan as the Ultimate Refuge of all beings, and dedicating all acts whatsoever to Him—these two stages of the Bhakti-marga are described in the Gita.

(To be continued)

PRAYER

By M. Gnanasambandam, B.A.

A perfectly good man's life is a continuous prayer and a humble submission at the feet of God. Prayer is born of piety and piety is not a thing to be practised only at particular times and in particular places, but it is a state of being which is spread throughout the entire day's transactions by a man. It will express itself in truth, in forgiveness, in compassion and in doing actions in a spirit of devotion and love. The man who is always conscious of the presence of God in himself is the truly pious man. He who has taken pains to be pure, truthful and humble is the man who has made room in his heart for God. The pious man or the man of prayer is he who thinks even when he is persecuted, "Why should I retaliate and try to add to the persecutor's miseries?" Patient and confident in misfortune, brave in difficulties, modest in prosperity, just and kind in actions—is the pious man who has nothing to fear. In a man of deep faith and piety every happening which is at first sight arbitrary and meaningless generates more of faith in the goodness of God and fortifies his mind against agnostic views. Who can deprive the pious man of his peace of mind which he experiences in all the varying situations of life? Full faith in the loving kindness of God is the foundation of spiritual life. There is in all pious men the deep longing to be with God which is more powerful than the desire of the child to be with its

mother. If any one wishes to become pious, he must correct himself every day and every hour and contemplate on the fine qualities of head and heart evidenced by the world's great Bhaktas who were born in every clime and in every age, whose memory is sacred and refreshing. If a man has successfully trained himself to feel sincerely that this vast world with all its wonders belongs to God and that he alone is the sole Master and Lord guiding the destinies of the kings, kingdoms and inhabitants in the world who are all His chosen instruments, is there the slightest cause for such a man to be upset even in the most unexpected calamity happening to him? In proportion to the depth of a man's faith in God is his strength to bear difficulties which confront and confound him. Prayer is the unspoken language by means of which one communes with God. Tears of joy fill the eyes of the man praying to God from the depths of his heart, not knowing His mysterious ways. Who can rightly understand Lord Sri Krishna? Even Bhishma lying on his death-bed confessed his inability to understand His ways. Can ordinary mortals sunk neck-deep in Maya attempt to interpret His ways?

The Almighty has not even a moment's rest. He is awake while the whole creation slumbers. At His command the fire burns and the wind blows and the sun shines, at His desire men come into the world and go out of

it. The scriptures say that God is in everything. "The Lord it is that has become the Jiva and the Jagat." And standing humbly before God, what request can a man make of Him who knows everything concerning all. Man does not know himself; what the 'Me' is, is always a mystery. God knows everything of each man, his past, present and future and therefore he knows best what is fit for each man's evolution. Who is man to presume and suggest anything to the Almighty God? It is man's first business to try and realise the God in him either by Bhajana, Sadhana, or selfless service. Man must place his purified mind at the entire disposal of God. When man's personal ego becomes zero, his mind ceases immediately to give him trouble. It is good for man to become convinced that nothing happens in the world without God's command. "Not an atom moves but by His bidding" is a saying truer than any other saying. This implies faith. Divine justice never fails. There is absolutely no need to despair of justice in the world whose lord is God. But for the infinite grace and compassion of God, men would not have been endowed with consciousness. The most urgent need of the present age is sincere prayer—prayer to be blessed with the ardent desire to know and love God whose ways are mysterious and beyond human comprehension. God is the owner of the universe and the Lord of all creation. How can small and short-lived men call anything their own except the God in whom they live and breathe, move and have their being? What is 'Maya' except the false idea that the perishable things belong to man and the eager desire to possess those things which appear to-day and disappear tomorrow? Forgetting the essence of things which exists in all things, man has clutched the show and

shadow of things which glide away. Without the knowledge of the Self, of what use is the acquisition of the whole world? As Jesus said, "What shall it profit a man if he gains the whole world and loses his own soul?" In the heart of every pious man is the prayer, "Awake in me, O Lord, the sense to feel and know Thee in preference to any other object." God is invisible so long as man is proud of his possessions and powers but God reveals Himself when material glamour and false pride are removed from man. Though the head that wears a crown feels giddy and uneasy, the head of the Bhakta who has felt the touch of the Lord's grace feels composed and easy at all times and under all circumstances. Without God-consciousness man is proud, selfish and wicked. But with the rise of God-consciousness in him, he becomes kind, loving and forgiving. The love and light which support and enlighten the world is of God and the same love and light shine in men as pure consciousness. To taste permanent bliss men must have no other thought than God, no other talk than God, no other friend than God. To seek and find that which is highest in us, which is not subject to changes, which is not dependent on anything outside of us but which is self-subsisting and self-revealing without which the body is a mere lump of flesh—is true prayer. Henceforth, let our thought be, "Why not acquire the same intensity of love to the Maker and creator instead of the liking which good many people cherish towards the fleeting objects of the senses, knowing that man is not the objective visible body subject to pleasure, pain, fear, decay and death but the subjective Invisible Spirit without whom the niverse has no existence. This is prayer, pure and proper. This is man's true property.

TIME AND ETERNITY

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

THANKS to Bergson and Einstein time has become the central problem of philosophy. The crux of the question is presented by the antithesis between time as felt and time as thought. Perceptual time is agreed to be a continuous whole, whereas conceptual time is supposed to be mathematical discrete and infinitely divisible in character. Confronted by this problem philosophy has so far taken the usual methods of suppressing one or other of the aspects of the problem. The first to take time seriously was Bergson. He dismissed conceptual time as empty, spurious and 'spatial', and upheld perceptual time as the only concrete reality. Time becomes the very stuff of reality. But Bertrand Russell has a great suspicion of this easy solution. For him, analysis is the road to reality, and the world can be analysed into a number of series of discrete moments. The mind is a succession of sensations and images, and the world a succession of 'particulars' (a term which Russell adopts for his neutral entities in the *Analysis of Matter*). These present day discussions on time display opposite abstractions. As usual extremes meet, and both views commit the same fallacy—that of denying unity. Bergson seems disinclined to admit a unitary ground or essence, revealing itself in duration, and speaks of 'pure duration'. And Russell is equally emphatic in denying continuity of essence between the succeeding particulars. As usual, the truth consists in the synthesis of opposites. Reality is both duration and succession. If we interpret time as the aspect of succession, we have to supplement it with the aspect of ground or

essence to render it adequate to reality in its fullness. This aspect is that of eternity. Reality displays both the aspects of time and eternity. This view renders Bergson's duration concrete as the creative self-expression of reality. It renders Russell's atomicity intelligible as referring to the successive stages of its growth.

II

Bertrand Russell's Analysis of Time

Russell develops his view of time in our knowledge of the external world. He refers to this problem again in the *Analysis of Matter* only to reiterate the old views. Regarding the usual arguments for the unity and indivisibility of change based on perceptual experience, his answer takes three forms.

1. Physiological
2. Psychological
3. Logical

The physiological and psychological considerations are urged by Russell to prove that continuity of experience need not imply the continuity of the objects of experience, nor even continuity of sense data. Snapshots may produce the illusion of change. The logical consideration is intended to prove that it is necessary to distinguish instantaneous states of objects and to regard them as forming a "Compact Series".

1. *Physiological proof of discreteness*

"A motion is perceived, and not merely inferred, when it is sufficiently swift for many positions to be sensible at one time; and the earlier and later parts of one perceived motion are distinguished by the less and greater vividness of the sensations." (Our Knowledge

of the External World, pp. 139-40.) Discrete stimuli may therefore, produce continuous sensation,

Sensations have duration; if stimuli occur faster than the duration of sensations, sensations fuse into each other, and produce the perception of motion.

1. This view assumes the discreteness of stimuli as Russell admits. (E. W. p. 140.)

2. Bergson points out that the discrete stimuli must be governed by a continuously changing apparatus, if they are to be successively presented. If change is not in the stimuli, it must be in their presenting or operating cause. "In order that the pictures may be animated, there must be movement somewhere. The movement does indeed exist here; it is in the apparatus." (Creative Evolution)

3. And perception of motion or continuous change implies a close similarity between the stimuli; they must have the same general character. This qualitative similarity precludes ultimate atomicity.

4. Further, the different staccato strokes of stimuli must occur in some pattern or order, if sensations of them are to fuse into one. Such a pattern or order implies a unitary source in the nature of stimuli.

Discrete stimuli cannot, therefore, produce perception of continuous change. Bergson's argument does not rest merely on perceptual continuity of time. It is metaphysical, showing the necessity of continuity. This physiological answer of Russell is not therefore conclusive.

2. *The Psychological Considerations*

This line of thought is the central interest of Bertrand Russell. He attempts to bridge the gulf between sense data and physics.

He points out that we may have unperceived sensations. "In all cases of sense data capable of gradual change we may find one sense datum indistinguishable from another, and that other indistinguishable from a third while yet the first and the third are quite easily distinguishable". (E. W. p. 141). There may be difference, therefore, when identity is perceived. "Such considerations as the above show that although we cannot distinguish sense data unless they differ by more than a certain amount, it is perfectly reasonable to suppose that sense data of a given kind, such as weights or colours really form a compact series." (E. W. p. 142.) By a 'compact series', Russell means a series in which there are infinite number of units between any two units. Between two sensations of weight or colour, there may be an infinite number of sensations of unperceived weight and colour.

Nor is this psychological line of argument conclusive.

a. A sensation that is not sensed is a contradiction in terms. The intermediate stimuli are only physical stimuli.

b. This consideration confuses sense data with sensory awareness. Even if sense data are discrete, sensations may be continuous.

c. Even if we allow for marginal sensations in the sub-consciousness sensations cannot certainly be infinite in number at every instant.

3. *Logical Considerations*

Russell desires to show the possibility of giving an atomic interpretation to perceived motion. He points out that in a moving body, the extent which we see at one instant is different from that which we see at another. Thus he says we are brought back to a series of momentary views of the moving body, and

that this series will be compact. (E. W. 14.) But this atomic interpretation of motion is exceedingly frail.

a. The difference is perceived as in the same moving body, otherwise there would be different perceptions of different bodies.

b. Does the momentary state display change, a pattern of before and after? If it does not, how can static moments constitute change, even if they produce it in us?

c. In an instant of the cantorion series, no compact series of sensations can be experienced—a veritable swarm of 'little perceptions' in an instant which is infinitely divisible.

Russell proceeds to assert the necessity of analysis till we get static units. So long as our analysis has only gone as far as other changes, it is not complete; if it is to be complete, it must end with terms that are not changes, but are related by a relation of earlier and later." (E. W. 151) But we must ask—

a. Why should analysis be complete? The answer must undoubtedly be—for the mathematical theory of infinity and not for the analysis of motion.

b. What is meant by changes that are not changes but related by earlier and later? This is certainly a meaningless contradiction. Either it is change with a pattern of before and after, or it is a static point.

Russell has not shown the *logical necessity* of analysing motion into motionless units; nor has he shown the possibility of perception of change, if the stimuli are absolutely discrete.

III

Bergson is the protagonist of time. If continuity is perceptual illusion to Russell, it is the essence of reality for Bergson. He maintains the integrity and indivisibility of change. If intellectual

analysis leads to discreteness, to atomicity, it is not a suitable instrument for revealing reality.

Bergson's description of concrete duration implies and calls for a unitary essence persisting in the changing phases, calls for another "dimension of time" which is eternity. "Like finalism, although in a vaguer form, our philosophy represents the organized world as a harmonious whole." (C.E. 53.) Life on the contrary progresses and endures in time." (C.E. 54.) ".....this reality is undoubtedly creative *i.e.*, productive of effects in which it expands and transcends its own being." (C.E. 55.) Something of the whole therefore must abide in the parts; and this common element will be evident to us in some way, perhaps by the presence of identical organs in very different organisms." (C.E. 57.) "For our duration is not merely one instant replacing another; if it were there would never be anything but the present, no prolonging of the past into the actual, no evolution, no concrete duration. Duration is the continuous progress of the past which gnaws into the future and which swells as it advances." (C.E. 425.) These expressions have no meaning if they exclude reference to an essence or material connecting the several phases and revealing itself progressively in them. A harmonious whole, endures in time, expands and transcends its own being, the common element evident in the presence of identical elements, prolonging the past, and gnawing into the future these are inexplicable phrases if a central reality taking successive forms is denied.

Bergson proves the identity of impulsion by similarity of organs in divergent channels. He is thinking of the whole course of the evolution of life on the planet. But if we think

of each organism and its life, we must postulate a central essence, a determinate nature revealing itself in the changing phases of its growth and decay. It need not have clear models of ready-made ends. It will forge its own purposes in the stress and strain of its life.

Accepting the lesson of relativity, we must think of the life of each organism as a whole. Momentary snapshots will not give us its true nature. Its full nature is revealed throughout the changing phases of its life. If we cannot describe a bit of matter adequately without reference to the time axis, the greater is the need of taking account of time in the case of living organisms. But time is not the whole story. The changing phases from birth to death reveal a unity of essence, a "continuity of interpenetration," which is the eternal background. The concrete reality cannot be fully described therefore in terms of change alone, but needs supplementation by another dimension. The real-in-duration, essence-taking-form is the full nature of the observed fact. This is what Gentile means when he speaks of mind as pure act. Bergson does not draw this implication because he is absorbed in combating mechanism, and mechanistic finalism, and because he is afraid of the Cartesian substance, the string that runs through the necklace of beads. "Instead of a flux of fleeting shades merging into each other, it perceives distinct, and so to speak *solid* colours, set side by side like the beads of a necklace, it (*i.e.*, the mind) must perforce then suppose a thread, also itself solid to hold the beads together." (C. E., p. 4.) ".....As a matter of fact, this substratum has no reality; it is merely a symbol intended to recall unceasingly to our consciousness, the artificial character of the process by which the

attention places clean-cut states side by side, where actually there is a continuity that unfolds." (C. E. p. 4.) It is a strange meeting of extremes that both Bergson and Russell should inveigh against the same abstraction of substance, that both should feel the necessity of clearing the same lumber before proceeding. Instead of a permanent piece of matter, we have now the conception of a "Worldline," which is a series of events connected with each other in a certain way. "A light wave is analogous to a material unit; it differs in the fact that it spreads spherically instead of travelling along a linear route." (Russell: *Analysis of Matter*, 246.) Both are unconscious that the work was done long ago. The transition from substance to subject, from pre-Kantian thought, both empirical and rational, to post-Kantian thought has not been assimilated in contemporary philosophy. The whole work needs to be done again with special reference to fresh regions of fact, physical and psychological. The alternative to "substance" is not mere change or pure atomicity. It is obvious that both Bergson's "continuity that unfolds", and Russell's "series of events connected with each other in a certain way" imply a reality that unfolds a stuff or material that runs through the series of events. There need no hesitation in granting that there are no distinct beads, no motionless states, and no permanent substances hiding behind the series of events. But we are still left with the changing phases, with duration. To speak of an initial impulsion at the beginning of life is insufficient unless it operates in the organisms every moment, and in every divergent channel of life. If it does, the vital essence in each organism reveals itself in its changing phases; it cannot be identical with them. It is

"compresent" with its whole duration. It is its eternal background. Vital essence taking form, or manifesting itself in successive forms is therefore the concrete fact.

Thus in Bergson time and concrete duration are identified. The aspect of change is stressed so much that it comes perilously near the meaninglessness of mere change. Reacting against the old idea of substance as a static and indifferent entity binding together momentary states into a mechanical whole, Bergson seems to deny all ground of unity in duration. Duration as mere change without something that changes is as much of an abstraction as clock-time, an infinitely divisible whole, empty of all events. But in Bergson himself there is a concrete view of time, which needs to be freed from its excessive emphasis on mere change. Contemporary thought on time is involved in blind alleys. It is caught between the Scylla of mere duration and the Charybdis of a mathematical infinity of pure instants,—between an abstract interpretation of perceptual and conceptual time.

A true view of time is impossible without an adequate conception of eternity. A more concrete interpretation of duration will give a clue to a more adequate solution of the problem of time. Time is to be thought of against an eternal background. Of course discussion is bound to suffer from the necessary employment of metaphors. We must first get rid of the spatial conception of eternity as an endless line. The precept, "Take time seriously" has resulted in a one-sided emphasis on mere successiveness. Duration is a flow certainly; but it cannot be a mere flow. There is something that flows. Bergson is afraid of admitting this aspect of duration, on account of the bogey of the Cartesian "matter," an

inert substance, which might convert his flow into a "necklace of beads". But the fear is groundless. Duration is a concrete process which has "*thickness*." Something is *realising itself in the process*. It is not hidden behind the outer wall of the process. Principle and process are one. Reality is life expressing itself. Mere expression is meaningless. Mere duration is unthinkable. So is mere substance. The flower is a block of duration, an event or series of events, in the language of relativity. The flower or any bit of reality is a set or system of processes in which its nature is expressing itself. Dr. Whitehead speaks of "Realisation as the becoming of time in the field of extension." (Science and the Modern World: p. 159.)

The very mention of "nature" or "essence" is enough to perturb contemporary thought, because science and philosophy have not been able to get rid of the paralysing influence of the old notion of inert substance. But here is no inert substance, but a living principle, a plain fact of observation. The flower is not a mere process; it has a uniqueness and individuality which is different from everything else, which it reveals through all its phases. The whole nature of the flower is not found at any one moment of its existence, neither in the bud nor in the glory of its maturity, nor in its fruitful seed. It is a growth, a duration. To appreciate the full nature of its reality, therefore, we have to take account of the essence or system of qualities and relations as well as the changing phases which constitute its life. This indwelling principle is found throughout the growth: its fullness is revealed in the complete life of the flower, not at particular stages of its growth. It is "compresent", to use Dr. Alexander's word for a different meaning with the whole

process. It is its *eternal aspect*. If *before*, *now* and *after* constitute the three dimensions of time, eternity may be said to be its Fourth Dimension, compresent with all the other three dimensions, just as time is the fourth dimension of space and 'compresent' in a looser way with its three dimensions. This 'compresence' of eternal essence with temporal phases confers value on all the phases, in different degrees, but each unique in its kind. Childhood is not mere undeveloped manhood. The child is not a little man, a means to his future. Every stage of life is primarily an end in itself, and only secondarily a means to the later stages. Every phase is a unique realisation of an aspect of the eternal essence which is not "thin," but "thick," not linear, but multiple in possibility. That is why the play of childhood has in its own way a final value. Every stage is to be lived, and not lost in retrospect or expectation. That is why romantic love is an end in itself, and not a mere means to the good of the race. The flower is not a mere instrument for bringing about fruit and seed; it is an end in itself. It reveals a part of the eternal essence. Rabindranath Tagore had this truth in mind when in a poem in the Gitanjali he speaks of 'The unseen playmate' pressing the cygnet of eternity on many a fleeting moment of careless joy.

The word 'compresence' is to be taken in a specific sense, more intimate than the relation meant by S. Alexander. For him, it is primarily spatial in its reference. The earth and sky, floor and table, even mind and its object are examples of compresence in his meaning. It means the most universal fact of togetherness in the space-time manifold. The words *manifestation*, *expression*, *realisation*, are nearer the intimate relation we are referring to, indicate

more nearly the nature of the relation between eternity and time, essence and successiveness.

This view of time and eternity is borne out by the principle of relativity. If time is essential to things, if the ultimate unit be the event, Space-Time-Particle, there are as many times as Space-Time-Systems.

1. Time matters to things, passage is an essential characteristic of things, of even "dead matter". It renders intelligible the idealistic insistence that time is the form of manifestation, that process is necessary to realisation.

2. There is no one time, but many times, as many times as there are relatively isolable systems in reality. This means philosophically the abandonment of a Unilinear Conception of Eternity as endless line. The universe then "has no histories of its own, though it contains histories beyond number."..... "has no seasons, but all at once bears its leaves, fruits and blossoms." (F. H. Bradley: Appearance and Reality.)

The recent developments in Physics in regard to the Quantum Phenomenon also tend towards the organic concept of Nature. The particles of matter have become singularities in waves, foci of fields of force, rather than isolated billiard balls. Eddington points out that interspace is as essential as the centre; that the electron cannot be located definitely and that the same electron may never appear twice. That is to say, what is constant is the balance of forces in patterns of field and centre, and not self-existent particles.

Thus recent physics illuminates classical metaphysics. If the unit of reality is the event, it becomes rather meaningless to speak of points, instants, as though they could exist by themselves. As Vaihinger puts it, the mathematical view is an instrument of dealing with the world, not a picture of it. The

universe therefore is a unitary fountain the fountain underlying it throughout is of energy giving rise to infinitely Eternity. Eternity is the Fourth diversified events, each process is time, Dimension of Time.

RAM MOHUN ROY

By K. Subbarayan

B RISTOL has become a veritable centre of pilgrimage for all Indians who happen to visit England; for here lie the remains of one whose life marks the dawn of a new era in the history of our race. He is one of the great prophets of India who in various ages have led her in the onward march of her great world-destiny. It was his mission to show modern India where the cultures of the East and the West had met that a unity of both was possible on a basis of mutual friendship and understanding. The epitaph written to his sacred memory beautifully sums up the life of this great and good man: "Beneath this rest the remains of a conscientious and steadfast believer in the unity of Godhead. He consecrated his life with entire devotion to the worship of the Divine Spirit alone. To his great natural talents, he united a thorough mastery of many languages and early distinguished himself as one of the greatest scholars of the day. His unwearied labours to promote social, moral and physical condition in India, his earnest endeavours to suppress idolatry and Sati-rite and his constant zeal in the advocacy of whatever tended to the glory of God and welfare of man live in the grateful remembrance of his countrymen."

A long and continuous period of Muslim rule had given place to the domination of a Christian power from the West. Owing to the constant play and interaction of the religious beliefs, ideas and customs of many faiths—

Hinduism, Islam and Christianity—the whole life of India was enveloped in a gloom of mystery and chaos filled with utter superstition and rank ignorance. Then it was that Ram Mohun Roy appeared as the herald of a new age.

He was born in the year 1774 to a Brahmin Zamindar, Ramkanta by name. He inherited the spotless and pure character of his mother. The way in which he began to master all languages bore perfect testimony to the fact that he was "a robust genius born to grapple with whole libraries". When he was but nine, he went to Patna, a centre of Arabic culture and learning. His talents, diligence and retentive memory, combined with his independence of disposition, won for him the love of his Gurus. Before fourteen he secured a fair knowledge of Sufism and Vedanta and finished a course of study in Aristotle and Euclid through Arabic translations. During his stay in Benares, he made a more deep and careful study of Vedanta Philosophy and found that there was no basis in it for many of the existing baneful social practices of the Hindus. Then he resolved to root out these many evils prevalent in the Hindu society of his day. As he grew older this desire became an intense passion with him. Moulded in courage, manliness and vigour, his passion for reform made him break away from his family. He left his house and travelled far and wide over India, going as far as Tibet, where he came in contact with Buddhism. Brave as he was, he could

not tolerate many of the precepts attributed to that religion and openly attacked them. The Lamas who strongly resented the intruder's conduct would have prosecuted him, save for the timely help afforded by a young lady who took pity on him. This incident earned his eternal gratitude for the fair sex.

The parents felt keenly their separation from the boy and sent messengers in all directions in search of him. He was soon found out, brought home and in due time married. Being very critical, some of the meaningless and minor rites of the marriage ceremony did not escape his notice. Two years elapsed. The greatest blow to his loyalty to traditional religion was occasioned by the painful sight of his brother's wife being consumed on the funeral pyre of her husband in accordance with the custom of Sati.

The storm began. The passionate advocacy for the abolition of social evils such as Sati and idolatry brought him into the arena of social reform. His aversion to the British rule in India seems to have vanished by now. His study of the English language and friendly contact with many English people enabled him to appreciate their chivalry and admire their powers of organisation and discipline. Driven out of home, he made his own way in the world and gradually rose to the position of a Dewan. Within a decade he had amassed an immense fortune. Resigning his post in 1814, he engaged himself in spiritual culture and in the investigation of truth.

He produced the first Bengali prose which can claim a permanent place in literature. His efforts were marked with immediate and tremendous results. Minds of many types began to be busy. Poets arose. The monotheism of Islam, the great precepts of Jesus and the universal religion of the

Upainshads mingled together in the birth of a new Church. He wrote ceaselessly in Bengali and English, that the world might open its eyes to the awakening that had taken place among his country-men. His fame spread to England and America. Considerable victory in his fight against idolatry and social evils came to him. He established in the year 1828 the Brahmo Samaj on broad and liberal lines. His was a universal religion promoting at once piety, morality, charity and benevolence, and strengthening the bond of union between men of all faiths. Today the plant has grown into a big tree under the cool shade of which many weary pilgrims rest in peace.

He showed to his countrymen that the Sati rite did not at all form a part of the Hindu religion, as assumed by them. His disinterested, patient and persevering efforts bore their fruits ere long; for Bentinck, the Viceroy, passed a regulation declaring the practice of Sati illegal and punishable. The crowning victory proved a source of infinite joy to him and he thanked God for rescuing the dignity and character of his noble and ancient race from the contempt of the civilised world. He also advocated the cause of widow marriage with that generous and noble man, Pandit Ishwar Chandra Vidyasagar; although he was not successful in his life-time, the nation reaped the fruits of his work some years after.

Study was a recreation to him. He opened the eyes of his countrymen to the fact that if they wished to be the citizens of the world, they should break through the orthodox barriers and travel in foreign lands to study the institutions of other countries and profit by the experiences of all the nations of this world. He took great delight in educational reforms. Indeed he had much to do with the growth

and spread of English education throughout India.

Ram Mohun Roy sailed for England on the 15th November, 1830, as a witness in the controversy between the Moghul Emperor of Delhi and the East India Company. Besides he wanted to present memorials to the Queen for the abolition of Sati which the orthodox had till then resisted. Wherever he went, he was received with great cordiality. The circle of friends he had

won was very large. He was not however spared a long lease of life to continue his work in England, for he was attacked by a serious fever and in spite of the best medical aid, he breathed his last in Bristol on the 27th September, 1832. But his soul shall ever direct us in our onward march in the vanguard of civilisation.

"Ram Mohun's body lies smouldering in the grave but his soul is marching on."

SELECTIONS FROM ADHYATMA RAMAYANA

AYODHYA KANDA: CHAPTER VII

VASISHTA CONSOLING BHARATA

(Concluded from the last issue)

ब्रह्मांडकोटयो नष्टाः सृष्टयो बहुशो गताः ।

शुष्यन्ति सागराः सर्वे कैवाल्या चणजीविते

॥ १०१ ॥

ब्रह्मांडकोटयः crores of universes नष्टाः (स्युः) have gone into dissolution बहुशः many सृष्टयः creatures (सृष्टयुवशः) गताः have perished सर्वे all सागराः oceans शुष्यन्ति have dried up चणजीविते in this momentary existence का एव which indeed आस्या (permanent) place or means of abiding (वर्तते is).

101. Universes have gone into dissolution by crores; many are the creatures that have perished and the oceans that have dried up. What permanent place or means of abiding is there in this existence which is transitory like a second?

चलपलातलभां वृद्धिदुवत्तणभंगुरम् ।

आयुस्त्यजत्यवेलायां कस्तत्र प्रत्ययस्तत्र

॥ १०२ ॥

आयुः life चलपलातलभां वृद्धिदुवत् like a water drop on the edge of a qui-

vering leaf चणभंगुर transient (राग is) (पुरुषः man) अवेलायां (वात्येऽपि) at a time which (in the world's opinion) is improper (as for example, even in childhood) (तत् it, life) त्यजति gives up तत्र in that matter, i.e., about life तत्र for you कः what प्रत्ययः belief (वर्तते is).

102. Life is as impermanent as the water drop on the edge of a quivering leaf, and men are seen to meet with untimely death. What reasonable faith can you possibly have in this life?

देही प्राक्तनदेहोत्पत्त्यक्रमेण देहवान् पुनः ॥

तदेहोत्पत्त्येन च पुनरेवं देहः सदात्मनः ॥ १०३ ॥

देही the individual soul प्राक्तन-देहोत्पत्त्यक्रमेण due to actions performed with the body in previous life पुनः again देहवान् endowed with a body (भवति becomes) तदेहोत्पत्त्येन (कर्मण) by virtue of actions done with that body पुनः again च and (देहवान् भवति assumes a body) एवं in

this way आत्मनः for the individual soul देहः body सदा always (वर्तते is).

103. The individual soul becomes endowed with a body in accordance with the actions performed in the previous incarnation; and due to works done with the present body he comes into possession of another. Thus the individual soul is always assuming bodies.

[Vasishta means that there is no reason for one to mourn over another's death; for the soul is sure to assume bodies until final emancipation.]

यथात्यजति वै जीर्णे वासो गृह्णाति नूतनम् ।

तथा जीर्णं परित्यज्य देही देहं पुनर्नवम्

॥ १०४ ॥

भजत्येव सदा तत्र शोकस्यावसरः कुतः

॥ १०५ ॥

यथा just as (पुरुषः a man) जीर्णे tattered वासः garment वै verily त्यजति throws aside नूतनं new (वासः garment) गृह्णाति takes (च and) तथा in like manner देही the individual soul जीर्णे worn out देहं body परित्यज्य giving up सदा always पुनः again नवं new (देहं body) भजति एव takes without fail तत्र there (in this matter) शोकस्य for grief अवसरः occasion कुतः how (स्यात् is).

104-105. Just as a man throws aside a tattered garment and puts on a fresh one, so the individual soul relinquishes a worn out body and invariably acquires a new one. What occasion is there for grieving over this?

आत्मा न म्रियते जातु जायते न च वर्धते ॥

॥ १०६ ॥

षड्भावरहितोऽनंतः सत्यप्रज्ञानविग्रहः ।

आनंदरूपो बुद्ध्यादि साची लय विवर्जितः

॥ १०६ ॥

आत्मा the soul जातु ever न म्रियते does not die न not च and जायते is

born वर्धते (च) grows (either) (सः he, the Atma) षड्भावरहितः devoid of the six changes अनंतः infinite सत्यप्रज्ञानविग्रहः whose form is truth and pure consciousness आनंदरूपः of the form of bliss बुद्ध्यादिसाची the witness of all modifications of the mental stuff or Anthakarana लय-विवर्जितः not subject to dissolution (स्यात् is).

105-106. The soul has no birth, growth or death. Devoid of the six changes, infinite and of the form of truth, bliss and pure consciousness, it is the undying witness of all modifications of the mind-stuff.

एक एव परोह्यात्मा ह्यद्वितीयः समस्थितः ।

इत्यात्मानं दृढं ज्ञात्वा त्यक्त्वा शोकं कुरु क्रियाम्

॥ १०७ ॥

आत्मा the soul एक एव one only परः the Supreme (beyond Prakriti) अद्वितीयः without a second समस्थितः existing equally everywhere हि verily (स्यात् is) इति thus आत्मानं the Atman दृढं firmly ज्ञात्वा knowing शोकं sorrow त्यक्त्वा giving up क्रियां funeral ceremonies, etc., कुरु do.

107. The Atman, who is one only and without a second, is the Supreme Being that exists equally everywhere.¹ With this firm conviction, shake off all grief and perform the funeral rites.

[1. It is hereby indicated that the individual soul is one with the Universal Self, and that therefore there is no occasion for grief.]

तैलद्रोण्याः पितुर्देहमुद्भूत्य सचिवैः सह ।

कृत्यं कुरु यथान्यायं अस्माभिः कुलनंदन

॥ १०८ ॥

कुलनंदन o high-born one तैलद्रोण्याः from the vessel of oil पितुर्देहं (your

father's body उद्भृत्य taking out सचिवैः ministers अस्माभिः us सह attended by ययान्यायं fitting कृत्यं duty कुरु do.

108. O high-born one, take out your father's body from the vessel of oil: and with the assistance of your ministers and ourselves attend to your duties

इति संबोधितः साक्षाद्गुरुणा भरतस्तदा ।

विमृज्याज्ञानजं शोकं चक्रे सविधिवत्क्रियाम्

॥ १०६ ॥

इति thus साक्षाद्गुरुणा by his Guru himself संबोधित instructed सः भरतः

(that) Bharata तदा thereupon अज्ञानं born of ignorance शोकं sorrow विमृज्य giving up क्रियां ceremony (funeral rites, etc.) विधिवत् according to religious injunctions चक्रे performed.

109. Thus instructed by his Guru himself, Bharata forthwith gave up the sorrow which had arisen from his ignorance and performed the funeral and other ceremonies in the prescribed manner.

NOTES AND COMMENTS

THE FAITH OF A COMMANDER

Under this heading the *Atlantic Review* for April publishes an interesting article on the religious belief of Marshal Foch. As the generalissimo commanding the allied armies in the Great War, he had perhaps a larger share than many a great man of our day, in shaping the destinies of the modern world. That this great soldier of rare executive capacity was a devout Christian and that the thought of God was the chief source of inspiration for him in life would be a matter of great interest to the world at large, especially in these days when religion is regarded by many as a concern of the weak and the imbecile. "Born of an old Catholic family of the Pyrenees, he (Marshal Foch) was brought up in the faith and piety of his ancestral home. A pupil of the ecclesiastical seminary of Poligan, then of the Jesuit Colleges of Saint-Etienne and of Metz, his Catholic faith received from his teachers a lovely quality of simplicity and strength." What a strong influence this religious education had on his mind is evident from the following remark he made one evening in November 1928 at his family home in Valentine: "When I left Saint-Clement de Metz, Father Cosson gave me as his highest word of advice to call often on the Holy Spirit. Ever since

that time I have said each day the traditional prayer *Veni, Sancte Spiritus*, followed by the liturgical prayer...*da nobis...recta sapere.....*"

"His conviction was extraordinarily intense that God as the sovereign master controls the world's course. He expressed this conviction more than ten times in public and incessantly in private conversation. When a friend congratulated him on having received the supreme command at Doullens, he answered, 'Don't congratulate me yet. I am none the prouder for that. And pray God it may not be too late.' On the day of King Albert's triumphal re-entry into Brussels Cardinal Mercier paid his respect to Foch's genius. 'No, no,' protested Foch 'genius has nothing to do with it. I have thought, planned, reflected. But when everything has been considered, I have never seen the way to a solution. Finally when the "yes" had to be given on which thousands of lives were going to depend, I felt myself to be the blind instrument of Providence.' Speaking of the battle of the Marne in September 1914 and of the even more daring marches to the sea in October 1914, he again said to Father de Grandmaison, 'How was I able to accomplish what I did? Because God willed it so. I don't know how. We are the blind instruments of Providence.' And still

another time, referring to the most critical situation which he had known, 'From what source did that unconquerable strength come to me? ..I do not know. We are blind instruments of Providence. It is God who guides everything.' But it would be wrong to think that his faith relieved him of the duty of action. He expressed his opinion on this point admirably: 'There is no need to confuse the miraculous with the providential. Strictly, it is now proper to speak of the miracle of the Marne, on the miracle of the Yser, the miracle of Victory. This would be to disparage the tremendous part played by our troops. As far as I am concerned, when at an historic moment a clear vision is given to a man and the event proves that this clear vision has determined movements of enormous consequence in an important war, I hold that this clear view (such I think I had at the Marne, at the Yser, on the twenty-sixth of March) comes from a providential influence in the hands of which man is an instrument, and that the triumphal decision is brought from on high by a will superior and divine.'

He was, as Mr. Baldwin said, a great soldier, a great Christian and a great gentleman..... He never concealed the fact that he had a Jesuit brother, and he never failed to follow the parish service as a simple believer. At Ploujean in Brittany, to the time of his death he sang at Mass with the Breton peasants, received the sacrament, and followed the procession, a taper in his hand... He died a believer. A great crucifix dominated the bed on which he died.... Foch loved to recall what Napoleon said of war, that it was an art primarily simple and all a matter of execution. But Foch would certainly have said no less of religion, of his own religion, that it was simple, and all a matter of execution, that is to say, a great truth infusing a whole life."

THE IDEAL MISSIONARY

We have elsewhere expressed the feeling of resentment which Indians generally feel at the methods of conversion adopted by Christian missionaries in these days, and at the attitude of mind they help to develop in the converts.

Primitive Christianity and to some extent even the Church Christianity of pre-Reformation days had a tradition of missionary work which, unlike that of the present day, aimed more at preaching a sublime gospel of life than at destroying the national culture of other countries. Manilal Parekh whom we have quoted elsewhere expresses his views on this subject in an illuminating article on 'the Ideal Missionary' in the *C. S. S. Review*. Mr. Parekh is described in the Review as a Catholic without a Church, and his views may be summarised briefly as follows: Jesus Christ charged his twelve disciples to preach his gospel, wandering from place to place with no money with them and depending entirely on the charity of the people among whom they preached. Though he did not insist on their giving up all family connection, they were to remain absolutely poor and to live virtually like Sannyasins. In St. Paul, however, the Sannyasim ideal reached a higher stage of perfection, for he was the first among the followers of Jesus to take the vow of chastity as well as that of poverty... "Paul of all Apostles was a true Sannyasin i. e. a man who is socially, civilly and politically dead and who lives to the universal in him." Hence his tremendous success as a missionary. Following him the Catholic Church maintained the ideal of poverty and chastity, but the temporal power of the Church however stood in the way of its remaining perfectly faithful to the ideal. With the Protestant Movement, which was more secular than religious in its origin, the worldliness of the Church reached the climax, and the result was that when Christianity subsequently came face to face with the people of Asia, it proved a miserable failure. "This has been the case because Christianity has suffered spiritually from the political, economic and cultural superiority of the so-called Christian nations... Even the Roman Catholic Church which is undoubtedly the noblest and the greatest of all Christian Churches is not free from most of the evil qualities mentioned above. A Catholic Indian priest said the truth when he said to the present writer...

that the Roman Church had failed in Asia. The example of Francis Xavier, perhaps the greatest of Christian missionaries in Asia, is a glaring proof how politics spoil even the best of God's men. The Portuguese power in India was too great a bait even for him not to be used for spiritual ends. In Japan where the western nations had never attained any power, the work of the Roman Church resulted nearly three centuries back in the creation of sect which tried to assert its independence by a civil war."

In conclusion he summarises the qualifications of an ideal missionary of Christ as follows: "A missionary should be one who is socially, civilly, politically and racially dead.... This means he must be a *Sannyasin* such as Jesus, Paul, Francis of Assisi, Francis Xavier, etc., were..... He must be filled with the spirit of God and Christ and share with them the passion for souls. He must identify himself with the people among whom he goes just as Jesus and Paul did. He must be a Hindu to the Hindus. He must not belong to any organisation or Church which is not purely spiritual and as such God's... He must come with the idea of fulfilment of all that the people among whom he goes may have by way of religious culture, and not with that of destruction or displacement.... He must lead a poor man's life, a Sadhu's. His work should be of a purely spiritual character and he should look upon individuals as ends in themselves. He should under no circumstances create a new sect in the country to which he goes, a new religio-social-political or even cultural unit, but let the life that he releases permeate like a leaven the whole lump of life."

We dare say all Indians would welcome missionaries of this kind if Europe can send such men into our midst.

UNTOUCHABILITY PROBLEM

Swami Iswarananda of Sri Ramakrishna Ashram, Rajkot, C. S. Kathiawar, has sent us his illuminating pamphlet on 'Untouchability Problem and its Solution.' It contains many wise and practical suggestions for the

solution of this problem which has now become an urgent necessity for securing the future well-being of the country. We give below a short summary of the pamphlet.

The Swami says that one becomes an untouchable for want of *soucham* or clean habits. Therefore the solution of the problem chiefly lies in the observance of better and cleaner habits by the so-called untouchables. In support of this he says that in Puranic and Medieval times many untouchable communities gained admission into the 'touchable ranks'. Even now the educated and therefore more cultured among the untouchable castes are treated on many occasions on equal and familiar footing by men of other castes. The Swami quotes many authoritative passages from Manu, Apastamba and Mahabharata to show that culture can raise one's status in the social scale. The plan of work laid down by the Rishies is to gradually bring all aboriginal tribes and foreigners settled in the country within the fold of the Chaturvarnas. As regards temple-entry he suggests that any one who has taken his bath that day and put on freshly washed cloths may be allowed to go in and have Darshan whatever may be his caste. Regarding food he says that there is neither Nimithadosha nor Ashrayadosha with it when it is prepared and served cleanly with due attention and regard to the guest, and the giver is not positively known to the receiver as a vulgar and morally degenerate man. As to persons engaged in dirty professions, they are untouchable only when they are engaged in their work, and even a scavenger becomes touchable when he has taken a clean bath and put on fresh cloths. "No one is low by his profession..... Every community by its profession is worshipping the Viratpurusha as manifested in society and so the Dharma of cleaning latrines is as sacred as the Dharma of Vedic study and teaching or Governing the kingdom. The bucket and the broom in the hands of the scavenger are as holy to him as the Vilwa and Ganges water to the priest in the temple." Thus Varnashrama does not admit the superiority or inferiority of

castes on the basis of duties; for all duties are sacred and when discharged in the proper spirit lead to the salvation of man. Therefore a scavenger even while remaining in his profession will be recognised and respected as a Brahmin by the practice of control of mind and senses, austerity, cleanliness, forbearance, guilelessness, learning, self-knowledge and faith which are the natural duties of the Brahmin. Exclusive privileges are no part of Varnashrama Dharma. If they have been claimed and presumed in the past by higher castes, it was due to foolish

short-sightedness. What will remain in future will be the Varnashrama with out privileges in which every group will have equal rights and full opportunities for the attainment of the four-fold Purusharthas. He concludes by an exhortation to the higher castes to spread the Vaidika Dharma among the Avarnas in accordance with the glorious tradition of their forefathers, and to the down-trodden classes to cast off the hypnotic spell of inferiority by realising that the Almighty and Ever-pure Lord is lodged in their innermost hearts.

REVIEWS AND NOTICES

A GUIDE TO THE STUDY OF HINDUISM: by E. Soundararaja Aiyangar, B.A., B.L. Published by Vaman & Co., 149, Broadway, Madras. Pages 84.

This book contains a brief presentation of the main features of the Sanatana Dharma. The author supports every one of his statements by free translations of apt passages from the Gita, the Upanishads, the Bhagavatam, Manusmriti, Tiruvachakam and other sources. One chapter is set apart to show how "it has remained for Mr. Gandhi" to find the underlying truths of alien religions to be the same as those of the Sanatana Dharma and how by living up to the ideal pointed to by their fundamentals, he forms a type in whom the religions of the East and the West can find a common solution for the problems that vex them. The catholicity of the Hindu faith is clearly brought out in one chapter and several others are devoted for discussing the beliefs, the methods of worship and the rules of conduct of the Hindus. In the last few pages, the author has rightly emphasised the importance of the love of man and of God, and most appropriately quotes in full the little poem, "Abu Ben Adhem". The book is precious because of its concise presentation, its avoidance of controversial methods and the wise choice and happy arrangement of its numerous quotations,

REMARriage OF HINDU WOMEN ON SASTRIC BASIS, (2nd Ed.): By Dr. Shimoga Vengoba Rao, B.A., Retired Superintendent, Mysore Indigenous Hospital. Published by R.C.S. Maniam, Malleswaram, Bangalore. Pages 110. Price annas 12 net.

The author takes up many objections that are usually brought forward against remarriage of widows and refutes them by quoting profusely from Manu, Yajnavalkya, Adityapurana, Padmapurana and various other authoritative texts. He does not hide the fact that in some cases texts are found to be opposed to each other, some favouring and others positively prohibiting remarriage. In such cases, it is shown from Gautama, Hemadri and others, that obedience to any of the texts is optional. The learned discussion is concluded with the modest statement that in certain calamities such as the death of a husband, his desertion, his becoming an ascetic, etc., "the remarriage of woman is sanctioned by the Sastras and that it is optional". Two long quotations from Parasara and Manu, stating that no sorrow whatever should be caused to women, are then combined with a final appeal that when any of the calamities mentioned above befall them, widowhood or Brahmacharya should not be enforced on them but that they should be encouraged and helped to remarry

"if they wish to do so". This book is free from any bias and deserves to be widely read.

DARSANIKA MAHA PRAVACHANA :
By Swami Jnanananda. Published by N. Satyanarayana Raju and P. Rajam Raju, Sri Narasimha Bhavanam P. O. Balanoi, West Godavari. Pages 209. Price (Inland) Rs. 2-8, (Foreign) 4 Sh.

This book contains four lectures delivered by Swami Jnanananda in Germany. Professor S. Radhakrishnan, M.A., D. LITT has written a brief foreword to it. The first two lectures are on "Philosophical Religion" and explain how the Vedic Seers made every phenomenon the object of their keen observation and meditation, and how they perceived the unity of existence and sang: "The Reality is one, the sages call it differently". Philosophical religion, according to the Swami, "looks with the senses, studies with understanding and reason," grasps and enters the subjective forms of intuition and reasoning and finally transcending them all plunges into the realisation of the Absolute. If one patiently and carefully follows the subtleties of the author's thought and the rather cumbersome phraseology in which he has in some places expressed them, one is sure to find highly interesting descriptions of subjective transformation and of the various aspects of mystic revelation. The lecture on "Science and Religion"

is couched in more easy language. It gives a detailed refutation of the pretentious claim that the solution of the mystery of the universe is possible only through the study of matter, and draws, by way of contrast, a grand picture of religion and the final truth, as pointed out by the sages of India as well as by all the great teachers in every part of the world. The last lecture is on Transcendence. It reverts to technical phraseology and by gradual reasoning comes to the conclusion that "neither the subject nor the object nor their relations have a real and absolute existence, and that transcendence is by no means a course of annihilation, as some wrongly regard it, but a course of enriching and strengthening our attitudes till we are able to reach 'there-where there is no longer a where', Lifting the veil of technical terminology, we find that the author is never one-sided, but that he assigns a proper place in his scheme for every process from sensuous perception to mystic absorption. Such a broad view of religion, which is not limited to a particular sect or church, caste or creed, race or nationality but which aims at the manifestation of the Divine Essence and Reality in one's own Self, and the creation thereby of a world blessed with harmony, must undoubtedly awaken response in the minds of all cultured men of the present day.

NEWS AND REPORTS

Vivekananda Society, Colombo

The 28th annual report of the society shows that it had 1,335 members during the year 1930-31. Under the auspices of the society discourses on Gita were given and Kathaprasangams were performed. It celebrated in a fitting way the Gurupoojas of the 63 Shaivite Saints and the birthday anniversary of Swami Vivekananda. The Society organised 28 public lectures during the year 1931. Besides a library, a book depot, and a Sports Club, the Society also runs a Vidyalaya having 204 children on its roll. The Society sent a religious preacher to give religious instruction to the Hindu inmates of the Mahara Prison, and

Hondala Lepor Asylum on Sundays. It also distributed prizes to the value of Rs. 250 to the winners in the religious examination held under its auspices. The Society now proposes to construct buildings for housing itself and the Vidyalaya at an estimated cost of Rs. 75,000 and appeals to the generous public for contribution.

Kanchi Prohibition Association

The Report of the association for 1930 is a record of useful work done for eliminating the drink evil prevailing among the masses. It carried on wide propaganda by means of lectures, leaflets, magazines, magic lantern slides, dramas and individual persuasion.

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OPINIONS

I. CAPTAIN P. RAMACHANDRA RAO ESQ., M. B. & B. S., Maharajpeta, Vizagapatam, writes on 26-3-1930.

My dear Mr. Vyasa Rao,

Glad to receive your letter. Dr. Hari Rao's father has written to me, acknowledging receipt of your medicines. I hope the child will improve soon. Yesterday I got a letter from my niece's husband that his brother's child is suffering from Liver Enlargement. Please send by V. P. P. by return of Post to the address noted below: M. R. Ry. Aroor Lakshminarayana Rao Avl, B.A., B.L., Advocate, Udipi, South Canara District.

II. DR. GURURAJ ACHAR ESQ., Regd. Medical Practitioner, Udipi, S. K. writes on 14th June, 1930:—Baby Shanker Narayan Rao, (Liver Patient), has much improved. The liver has contracted a little than what it was originally. There is no fever, etc.

III. MR. S. SRINIVASACHARYA, Auditor, Local Fund Accounts, Stn. Cuddalore, writes on 18-3-30:—I hasten to make a special request of you to consider the following case and give instructions as to what should be done. There was another child who took your good medicine and escaped from death. I thought it would die. But it's thriving well. So, I want to get your medicine and apply it; the child (female) is 18 months old.

IV. DR. T. S. PICHU AYYAR, L. M. P., Registered Medical Practitioner, Koranad, Mayavaram, writes on 19-6-30:—My Dear Dr. Jammi Vyasa Rao, I am glad your medicine for Liver & Spleen Enlargements is doing good; and that your name is successfully winning in the Market.

V. MR. M. RAMACHANDRAN, B.A., L. T., 5, Nadhier Koil Street, Worlur, writes on 30-6-30:—I have much pleasure in telling you that my child is improving. Please send me the necessary medicines per V. P. P. as early as possible.

As for recommending you to my friends, etc., I know it is my pleasant duty to do so and I have already done so etc.

VI. DR. D. JAYA RAO, 311, Vivaswarapuram, Bangalore City, writes on 12-8-30.

Dear Mr. J. Vyasa Rao,

Thanks for your kind letter dated 28th July. I have been using your medicines in a case of Liver Enlargement. I know similar case which is better now from the medicines directly got from you. Certainly I can popularise you among those in Bangalore city and as well as in Malnad parts where I was for 35 years before my now returning to Bangalore finally, and where your medicines would be a great boon to the dying children in numbers. My friends there will be very gladly welcoming it. I must be useful to you also. Therefore I think I may also help to popularise your medicines.

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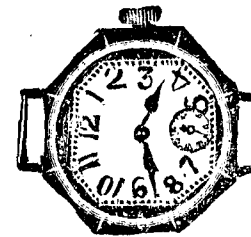
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Rheumatism : : Toothache

Lumbago : : Swellings

Stiff Joints : : Cough,

Sprains : Annas Eight only : Cold, Cuts,
per Tin.



and all aches and pains,
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