

2112

Vedanta Kesari

XIX. No. 12.

XX. No. 1-2

April May, June, 1933.

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VOL. XIX.]

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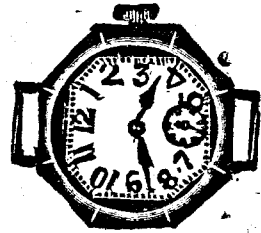
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman".

—Swami Vivekananda

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HINDU ETHICS

ॐ

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमः ।

तप एव द्वितीयः, ब्रह्मचारी तृतीयः ।

दाम्भ्यत दत्त दमश्चम् इति । तदेतत् त्रयं शिक्षेद्

दमं दानं दयाम् इति ।

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति

यज्ञेन दानेन तपसाऽनाशकेन ॥

There are three branches of Dharma. The first is sacrifice, study and charity; the second austerity; the third continence.

Subdue the senses, give alms, be compassionate. Learn these three—control of the senses, charity and compassion.

Those who follow the path of Brahman desire to realise Him—the Supreme Spirit—by studying the Vedas, by performing sacrifices, by giving alms, by religious austerities and by unselfish deeds.

THE UPANISHADS

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

(Continued from page 405)

Nature of Sri Ramakrishna's Mind, as described by Himself

ON many occasions Sri Ramakrishna himself told us: "The natural tendency of this (my) mind is upwards (towards the Nirvikalpa state). Once that state is reached, it does not like to come down. For your sake I drag it down perforce. Downward pull is not strong enough without a lower desire. So I create some trifling desires, such as, for instance, for smoking, for drinking water, for tasting a particular dish or for seeing a particular person, and repeatedly suggest them to my mind. Then alone the mind slowly comes down (to the body). Again, while coming down, it may run back to the upward course. Again it has to be dragged down through such desires". A wonderful state of mind indeed! While listening to this, we used to sit dumbfounded and think that if this was the meaning of the saying, "Keep secure the knowledge of non-duality in your pocket first, and then do whatever you like", then such achievement was simply impossible in our lives. The only course left to us was complete resignation. But in that also, after some time we met with extreme difficulty. For the evil mind would

sometimes remark, "Why is it that Sri Ramakrishna does not love me most? Why should he not love me as much as he loves Narendranath (Vivekananda)? In which respect am I inferior to him?" and so on!

Leaving aside this digression, let us now follow our original topic.

Physical Changes due to Mental States. Eastern and Western Views

After a brief exposition of the higher forms of ecstasy and Samadhi in so far as we have understood them from the words of the Master, we shall try to explain the state of 'Bhavamukha.' It has already been pointed out that any kind of thought, high or low, that occurs in the mind is necessarily followed by some form of physical change or other. This is a fact of daily experience and hardly requires an explanation. It can be easily understood by observing how physical changes take place in a person under the influence of different emotions such as anger, love, etc. Predominant thoughts, good or evil, affect the physical appearance to such a great extent that a man's character can be fairly guessed from his mere look. Hence it is that people very often remark,—'The very appearance of such and such a person shows that he is of fiery or

lustful or saintly temperament.' Many of us may have experienced how the devil-like, horrible appearance of a man of bad character undergoes remarkable change if he takes a new turn and lives continually for six months in good thoughts. Gradually his features become more softened and his gait more straight. According to Western physiology, every thought that comes to the mind leaves for ever its impress in the brain. A man's character, good or bad, is solely determined by the sum total of these impressions. Sages of the East, and specially those of India, say that the good and evil thoughts do not merely leave their impressions on the brain and end there, but are transformed into subtle motive energy which can actuate the soul to do good or evil in later life. This energy accumulated through all the numerous births, resides for ever in 'Muladhara', the lowermost centre of consciousness in the spinal column. It is destroyed only by God-realisation or by attaining the Nirvikalpa (non-dual) state. Otherwise the soul, while migrating from one body to another, has to carry with it this bundle of impressions 'like wind carrying odours from their sources.'

The Relation of Body and Mind

The close relation of body and mind, as described above, persists till the realisation of God or the attainment of the knowledge of 'Non-duality'. The affections of the mind are transmitted to the

body and *vice versa*. Again, in the totality of the human species the relation of body and mind obtains in the same way as in the individuals. The action and reaction of your body and mind pass on to those of mine and of all others. Thus an eternal relation of mutual interaction exists between the worlds, gross and subtle, internal and external. That is why where others are in mourning your mind also becomes gloomy; where others are full of devotion the same feeling arises spontaneously in your mind also. This principle holds good in other matters as well.

Thoughts are Contagious. Hence the Need for Good Company

That is why mental as well as physical states of one person are found to affect those of others according to their constitution. Hence it is that good company has been so highly recommended by the scriptures as a means of attaining love of God. So the Master used to ask his new acquaintances—"Do come here often. In the beginning frequent visits are necessary," and so on.

Physical Changes due to One-pointed Thoughts

Intense one-pointed love of God, like all other thoughts, brings about unusual changes in the body. For instance, with the appearance of such intense devotion, the devotee feels his attraction towards sense objects gradually flagging. The quantity of food and the period of sleep decrease

gradually day by day; he eats and sleeps less and develops liking for certain kinds of food and dislike for certain others. He also wants to avoid his wife and children and other worldly relations as one avoids poison. The Master used to describe, "I could not bear the company of worldly persons. In the presence of relations I would feel suffocated, life would go out of the body as it were," or again, "The vital energy of a devotee who prays to God in right earnest, is sure to run up to the head." etc., etc.

Harmony of the Paths of Yoga and Bhakti

Thus it is known that each one of the mental states that arise in

consequence of one's love of God, has some special form of physical manifestation. From the point of view of mind, Vaishnava scriptures have classed these phenomena under five '*Bhavas*' or attitudes towards God, namely, those of devotees, of servants, of friends, of parents and of lovers; while the Yogic scriptures have described the physical changes that follow such mental states in terms of '*Kundalini*' or the Coiling '*Serpent*' (i.e. the vital energy lying potential in the region of the coccyx, and the six *Chakras* or centres of consciousness within the spinal column and the brain.

AS WE SEE IT

THE following remarks are made in answer to a few points raised by Prof. Surendra Nath Mitra in his article entitled, 'A Point of View—a Reply,' published elsewhere in this issue. The readers may perhaps remember that 'A Point of View' is the title of an editorial note for the month of January. We had therein tried to meet some of the criticisms that Prof. Mitra brought forward in his article on the Gita Ideal of Sannyasa against Sankara's theory of opposition between work and knowledge, of the necessity of Sannyasa and so on. Since Prof. Mitra wanted to restate his position and answer our criticisms, we publish this new article from his pen elsewhere in this issue. In what follows we offer a few remarks on the points newly raised by him.

We first deal with Prof. Mitra's contention that Sankara admits Karma Yoga

to be the direct cause of knowledge. Our position is that Prof. Mitra misconstrues the passages he has quoted from Sankara in support of his own theory, and this, we believe, has happened because he tries to find out meanings for individual passages without taking a synthetic view of them, i.e., in their relation to the general theory that Sankara propounds. Before we give our interpretation of the passages he quotes, we give here two new passages which conclusively show that in Sankara's opinion Karma Yoga is meant *only* for the purification of the mind and for nothing more. Commenting on the Gita Verse V, 10, Sankara remarks: "He places all actions in the Isvara in the faith that 'I do action for His sake as a servant does for the sake of the master'. He has no attachment for the results even though it be Moksha itself. The result of his actions

so done is only purity of mind and nothing more. (केवलं सत्त्वगुह्यमात्रफलमेव तस्य कर्मणः स्यात्)". And again in his introduction to the 27th and 28th verses of the same chapter he says, "It has been said that the Sannyasins who remain steady in right knowledge obtain instant liberation. And Karma Yoga performed in complete devotion to the Lord and dedicated to Him leads to Moksha step by step; first the purification of the mind, the attainment of knowledge, the renunciation of all Karma, and lastly, Moksha." Sankara's view is quite clear from this. The same is emphasised in the Sutra Bhashya also. We refer the curious reader to the concluding paragraph of Sankara's commentary on Vedanta Sutra, III, 4, 27.

And now, what are we to make of Prof. Mitra's quotations? The last one is evidently an ambiguous passage where no qualification regarding the indirectness of Karma Yoga is stated, probably due to two reasons: firstly, because it is not a place where the comparative value of Karma and Gnana are discussed; and secondly, because it is unnecessary to repeat the qualifications in every place when they have already been clearly expressed elsewhere. Regarding the other two quotations, we cannot agree with Prof. Mitra's interpretations. The first quotation reads as follows, according to the more correct, though not very literal, translation of Mahadev Sastri: "Though it (meaning the Religion of Works) is a means of attaining to the condition of Devas and the like, still when practised in complete devotion to the Lord without regard to (the immediate) results, it conduces to the purity of the mind. The man whose mind is pure is competent to tread the path of knowledge, and to him comes knowledge; and thus (indirectly) the Religion of Works forms also a means to salvation." We wonder how Prof. Mitra selected such a passage, so

unfavourable to his position, as one in support of it. That purity of mind is the direct result of Karma Yoga, that this purity confers on one the competence to tread the path of knowledge, and that this in turn gives rise to complete knowledge is what strikes our mind as the clear meaning of this passage. As for the second quotation, its translation by Mahadev Sastri runs: By means of work dedicated to Iswara, Janaka and the rest attained perfection—perfection meaning either 'purity of mind' or 'the dawn of true knowledge'. Here we are inclined to think that 'the dawn of true knowledge' means only that maturity of mind required for the rise of true knowledge, which is in no way to be distinguished from what is called 'purity of mind'. In consistency with the rest of Sankara's writings this is the only meaning that can be understood from it. Moreover, purity of mind and the rise of true knowledge are so proximate to and so intimately connected with each other that a little looseness of language in describing them is quite unavoidable. To give more quotations and interpretations of passages is not a pleasant task in an article of this kind. Even a cursory perusal of Sankara's writings will show that he recognised nothing more than purity of mind (सत्त्वगुह्य) to be the contribution of Karma Yoga towards the accomplishment of human salvation. By doing so it must not be understood that Sankara in any way minimised the importance of works. Without purity of mind there is no spiritual life, even as there is no solid building without an adequate foundation; and Karma Yoga as the sole means of the production of this purity, occupies a place of first-rate importance in the spiritual discipline inculcated by Sankara. As soon as this purity is attained the mind becomes capable of apprehending the truth embodied in the Vedanta. Sankara only

contents that once this purity is attained, one may dispense with Karma Yoga and pursue the other disciplines that are more directly concerned with knowledge. Certainly when the foundation has been completed, one is expected not to waste any further energy on it, but proceed with the superstructure.

This brings us to the questions raised in regard to what we, in common with Prof. Mitra, consider to be the direct cause of Gnana, namely Sravana, Manana and Nididhyasana. We do not think Prof. Mitra is right in calling these a part of Karma Yoga in order to support his theory that the latter is the direct cause of Gnana. We admit Prof. Mitra's contention that all operations, even mental, which involve the use of the will are in a sense actions, but we wish to point out at the same time that all actions cannot be fitted into the scheme of Karma Yoga. Because lying, stealing, etc., are done through human will, can they be included in Karma Yoga? Evidently not, because they are sinful actions. Karma Yoga admits within its domain only such meritorious actions as yield some desirable fruits in this life or in the life to come, but which, when performed in a spirit of dedication to the Lord, will result in the purification of the mind in place of yielding their ordinary fruits. Sinful actions are not of this kind and they are therefore excluded from Karma Yoga. So also, on the other side, there are actions of a higher order, operations which border on Gnana and therefore transcend the field of Karma Yoga. The mental operation consisting of Sravana, Manana and Nididhyasana belongs to this category. It does not by its very nature yield any merit or enjoyment in this world or the next, and as such cannot form a part of Karma Yoga. It is not even a Karma of the usual kind, but a means of right knowledge. In its presence all obstructions to the revelation

of one's nature are removed, and simultaneously with this, *i. e.*, in and through this removal, without calling forth any new effort, the true nature of the Self stands revealed. The question of dedication, etc., so essential to Karma Yoga, has no meaning with reference to it. Again this mental operation called Sravana, Manana and Nididhyasana constituting the means for attaining Gnana is, in its highest reaches, perfectly indistinguishable from Gnana itself, since in these highest flights of thought the means and the end blend into one. Taken in this light this mental operation, unlike others, cannot even be called an action; for it becomes one with Gnana, and Gnana as shown by Sankara in his elaborate commentary on Vedanta Sutra, I, 1, 4 is no action at all. The purport of his argument is this: An action is dependent entirely on the mind of the doer, in as far as it can be undertaken or avoided by him. It has also no reference to the nature of an existing reality, as for instance the meditation on man and woman as fire in the Chandogya Upanishad. Regarding action, human will and human imagination are therefore the sole deciding factors. Knowledge which springs from the means of right knowledge has, on the other hand, existing things for its object and its nature and content are therefore quite independent of man's imagination or endeavours and of scriptural injunctions. As an illustration we may point out the knowledge of real fire as contrasted with the meditation on fire we referred to above. Moreover in Advaita Vedanta, since knowledge is only the revelation of one's own nature, knowledge and the nature of reality constitute one and the same entity. Its distinction from action is therefore quite evident. In as far as the mental operation called Sravana, Manana and Nididhyasana partakes of the nature of knowledge itself, besides being the means

thereof, it may also be treated as transcending the category of action. Even if this line of reasoning be not accepted we remark that the proper practice of Sravana, etc., tends towards the dissolution of the ideas of deity, agency, dedication, etc., which are unavoidable for the practice of Karma Yoga, and as such it cannot be fitted into the scheme of life set forth by the Religion of Works.

We agree with Prof. Mitra that Sravana, Manana and Nididhyasana do not form the privilege of Sannyasins or any other blessed group of people. We do not think Sankara puts forward any such exclusive claim, though he has championed the rules limiting the study of the Vedas to the higher castes. Any one competent can practise them. But it must be borne in mind that reflection on the nature of Brahman alone is included in this discipline, and not the reading of the Vedas and understanding their contents. In our opinion Prof. Mitra's identification of Swadhyaya (study of Scriptures) with reflection on the nature of the Self is quite unjustifiable. Even in the restricted sense we give to it, it is not excluded from the reach of men who have not taken to a formal life of Sannyasa. But the point is that even in their case it is not their *actions* but *reflection and reflection alone* that is responsible for their knowledge, and it is only by devoting themselves exclusively to it at a certain stage of life that they can hope to gain pre-eminence in Gnana. What Sankara contends is that when a person practises this discipline with sufficient earnestness, his Karma will automatically cease; for it will gradually do away with all the requisites of Karma Yoga and draw him to an exclusive devotion to it. This is a psychological fact supported not by logic or scriptures alone, but by the life of every aspirant who has achieved anything tangible in spiritual life. By calling such men still Karma Yogins, even though they

have not formally embraced Sannyasa, as Prof. Mitra's definitions compel one to do, we do not think anything is achieved in the interests of clear thinking. It will also go against the position of Prof. Mitra in his original article wherein he has excluded people who limit work to devotional practices alone from the class of Karma Yogins; for in his words "such actions are rather an apology of Karma understood in the wide sense of the Gita to include all aspects of social duties such as the political and the military." On this very ground those who practise reflection exclusively cannot be called Karma Yogins in spite of the theory of will advocated by Prof. Mitra. As for the reasons why persons who have reached this stage should take to the fourth Ashrama ordinarily in the interests of the Varnashrama system as understood in Sankara's time, we have given them in our previous comment. We need not repeat them again here. Prof. Mitra seems to think that it is not really Sankara's view, but we would refer the curious reader to the latter portions of his commentary on Sutra III, 4, 20.

We admit that Sankara in a way makes a distinction between knowledge and maturing of knowledge; but it is not of an absolute kind as Prof. Mitra implies by his expressions: knowledge produced by Karma Yoga, and the same matured by an intense practice of discipline (Nishta) possible in Karma Sannyasa only. In the context referred to in Prof. Mitra's article, namely, in the commentary on Gita verse 18, 55, there is nothing that warrants the conclusion that knowledge springs from Karma Yoga. What we understand therefrom is that in a mind purified by Karma Yoga Gnana springs up in the presence of the aids to right knowledge, *viz.*, "the teaching of the scriptures and the Guru, development of such attributes as purity of Buddhi, humility, etc., and renuncia-

tion of action which is associated with the idea of distinctions such as agency and other factors of action." In fact in the context referred to, what Sankara attempts is not so much to draw a distinction between production of knowledge and maturing of it, but rather to show that "the act of knowing and the act of entering (into Brahman)" are not two distinct processes, but one and the same thing. In fact he states in this context that by "devotion (Nishta)" is here meant that knowledge equipped with all the aids required for its rise and development and freed from obstacles has culminated in a firm conviction as to the true nature of the Self." Thus in this context the whole process of being grounded in Brahman is treated as one process. But Sankara however admits levels of knowledge, though not kinds of it. In the passage given above itself there is a reference to it, but a more clear mention of it is made in the commentary on Brahma Sutra III, 4, 47, in connection with the injunction of Muniship. The expressions he uses there to denote two levels of knowledge are Gnana and Gnanathisaya (pre-eminence in knowledge). It is asserted that the injunction of Muniship or pre-eminence in knowledge is with reference to the Sannyasin possessing knowledge, but it is objected that "if the Sannyasin possesses knowledge, pre-eminence in knowledge is already established thereby" and that therefore there is no use in such an injunction. The answer given is that Muniship is enjoined because pre-eminence in knowledge has not been reached due to the obstruction of impediments, and Muniship would therefore be helpful to its attainment. Thus there is a clear reference to knowledge and pre-eminence in knowledge. But then this recognition of two levels is made only to meet the requirements of dull-witted individuals whose growth is obstructed by

innumerable obstacles born of ignorance. In reality difference in level seems to be spoken of only with regard to knowledge understood in the sense of removal of ignorance, and not in the sense of revelation of the nature of the Self, in which no difference of degree can be admitted. In the case of a competent aspirant in whom the veil of ignorance is very thin, there is no such distinction between the rise of knowledge and the maturing of the same. In his commentary on Brahma Sutra IV, 1, 3, Sankara remarks in the course of a discussion on the question of repetition: "Those quick-witted persons on the other hand, in whose mind the sense of the words is not obstructed by ignorance, doubt and misconception, are able to intuit the sense of the sentence, 'Thou art that' on its first enunciation even, and for them therefore repetition is not required. For the knowledge of the Self having once sprung up discards all ignorance; so that in this case no *progressive* process of cognition can be acknowledged." It is evident from this that the progressive stages are not so much in knowledge proper, *i. e.*, in the intuition of the Self as in the removal of ignorance. Of course these are not two processes; when ignorance is completely removed, knowledge which consists in the cognition of one's own nature springs up automatically without any new effort. In a thoroughly prepared mind, therefore, it undergoes no progressive stages of origination, growth and perfection.

We next proceed to examine Prof. Mitra's criticism of our remarks regarding the method and the goal of the Karma Yogin. He has indulged in an elaborate discussion on the significance of the Gita term 'Naishkarmya Siddhi' which we have mentioned in our previous comment, but we fear he has missed the point we have tried to make out in that context. Our contention is

that work without the idea of agency is possible only for a Gnani and not for a Karma Yogi. A Karma Yogi is only a Sadhaka, one who is still labouring under the difficulty of Dehatma-Buddhi (looking on the body as the Self), and it is out of the question for him to be fully established in the consciousness that the Self is the unconcerned witness of all forms of activity that may flow through the body and the mind. If a person has reached this level of thought, he is neither a Karma Yogi nor a Gnana Yogi -- he is no Yogi at all but a Gnani or a Jivanmukta who has been liberated in life. No one can reach this state except through the subtle process of mental discipline known as Vichara. Theoretically there is nothing to prevent any one from practising this discipline, be he a Sannyasin or householder or anything else on heaven or earth. The question is only one of practicality. Rare indeed is an aspirant even among those who have the favourable environment of Sannyasa Ashrama, who can practise this discipline successfully; still more rare, almost impossible to find, are such individuals among non-Sannyasins, who have to labour under many more varieties of distraction. Sannyasa and other disciplines are, as we have shown, only aids to those who cannot get themselves established in knowledge owing to the presence of various mental obstructions and the distractions resulting therefrom. If there are individuals endowed with sufficient purity and strength of mind to practise Vichara successfully amidst all the worries of the world, we cannot help saying all glory unto them. They are already on the verge of perfection, if not already perfected; disciplines are not meant for them but for strugglers who want the help of favourable environment and well-directed and earnest endeavour. But most Vedantins recognise that while the perfect one can without injury live

under any environment, the Sadhaka requires every form of help that may come from outside. Even Vidyaranya who uncompromisingly supports the doctrine that a Gnani can without harm do any kind of work, even that of governing a kingdom, recommends retirement and freedom from Karma in the case of an aspirant whose mind has become mature enough to practise self-analysis uninterruptedly. (Panchadasi, Ch. VII, 124-30) In Sankara's opinion one is however to take to the fourth Ashrama under such circumstances. But when one has reached perfection in Gnana, the case is quite different; for then one *may* act or *may not* act, as we explained in our previous comment.

This brings us to a consideration of the ethical import of the Vedantic metaphysics and the vexed question of the position of the Jivanmukta. The Vedantic metaphysics is all-comprehensive, including as it does every possible strata of thought, and different people at different levels of spiritual evolution may find sanction in it for ethical principles suited to their needs. In the conception of Atman as the unchanging and unconcerned witness of all phenomena, the highest conception of Vedantic ethics is propounded. People who do not rise to this plane of thought are free to draw their own ethical implications, but it is not right on their part to characterise Sankara's position as unsound. It is always to be remembered in judging Vedantic ethics that in its highest conception it goes above all pragmatic considerations. Our interpretation of the Jivanmukta's position is based upon this idea. The problem of the Jivanmukta reduces itself to this: One who has been liberated in life is said to have become Brahman itself. The Vedanta declares that as an individual he has ceased to be, but yet his body and mind are seen to behave like those of other

individuals. Here is a riddle in the solution of which Vedantic thinkers have spent all their ingenuity. Surely nobody can see into another's mind, much less into that of a Gnani. The only criterion for classifying one as a Jivanmukta is the consideration whether he has recognised the identity of the self with Brahman. But no one viewing him from outside can say whether he has achieved this or not, and the only other remaining course is the indirect and therefore defective way of judging from the behaviour of the body and mind. Naturally different people will have their own different ideals of perfect behaviour, and comparing the Jivanmukta with their own ideals they say that he should behave in this way only and not in another. Prof. Mitra's highest ideal, as of every other noble-hearted man, is Lokasamgraha or doing good to the world, and he naturally concludes that a Jivanmukta *must* conform to this ideal. This, we should opine, is a rather pragmatic test of perfection. The '*must*', Prof. Mitra explains, does not indicate any compulsion from an outside authority, as from an external drill-sergeant, but only an internal necessity dictated by one's own nature. That this necessity is one of active benevolence, he argues on the ground that the Brahman with whom his individuality has been identified is described in the Vedanta as Love. Thus he tries to reconcile the freedom of Jivanmukta with the necessity of working for Lokasamgraha. To us this argument seems to be unsatisfactory on the following grounds: In the first place the substitution of an external drill-sergeant by an *internal* drill-sergeant is not in any way a more satisfactory solution of the difficulty. In the next place the description of Brahman as Love does not set forth the highest conception of it attainable in Jivanmukti, for every positive description of Brahman is given only to objecti-

fy that Subject-Objectless Reality for purposes of understanding and meditation, and every attribute given to Brahman is given not with a view to posit anything about it, but only to deny the contradictory of that attribute in it. Again, since the Jivanmukta has lost every trace of identification with the ego or individuality, there is no meaning in speaking of a nature belonging to him. Even the most subtle veilings of personality have been analysed by him into objective phenomena. His body, mind, all their workings, and what Prof. Mitra calls his internal nature—all these have become as foreign to him as yonder tree, or block of stone or men passing up and down the road. How can one speak of his nature when every appendage of personality has been externalised as something foreign to one's own self? The attribution of all the activities of the liberated one to Prarabdha seems a better explanation in our opinion. It implies that in reality the liberated one is quite unconnected with everything and beyond every form of predication, but we, men in ignorance, however connect the behaviours of the body and mind with his essence and call for some explanation for the same. This principle of explanation is the Prarabdha which consists in the Karma responsible for present embodiment. The Prarabdha will differ evidently in the case of different individuals and their actions too will vary in accordance with it. He whose body and mind are fitted for great works of world-reform will devote himself actively for works of human upliftment, but there may be others whose Prarabdha may not include any such mission of world-wide significance. They may therefore spend their life in a much quieter fashion, attending perhaps to the bare necessities of life. For this absence of mighty undertakings in their life, they cannot be denied the status of Jivanmuktas, since it is knowledge and not

the capacity of the body and mind for work that entitles one to that position. To say that only a good worker can be a Jivanmukta is no better than saying that only a long-lived man can be one; for both these qualifications consist in the capacity of the body and the mind. It is for this reason that we say that a Jivanmukta *may* work or *may not* work; according as nature may determine in conformity with the tendencies of his mind and body. But one thing may be confidently asserted, and it is that he will not do any selfish or immoral actions, because unless his body and mind were thoroughly pure and thus incapable of immorality, he would not have acquired the capacity to rise to the position of a Gnani. Hence selfish and immoral tendencies are excluded from his Prarabdha. We may even say that his mental tendencies are necessarily of a nature that would make him loving and well-disposed towards all creatures. As for the rest, whether one actively works for the good of the world or not, one is a Gnani all the same provided one has lost all sense of ego from the body and mind, and has realised one's essence to be separated from every conceivable objective appendage of one's personality. Regarding Prof. Mitra's imaginary example of a ruffian attacking a woman in a Jivanmukta's presence, we have to remark that it is a regrettable fact that Jivanmuktas are not so common in this world as knight-errants were in Medieval Europe that they cannot at all be relied upon for the work of rescuing maidens in distress. We may suppose that his mind being always well-disposed towards all creatures for the reason we have given before, it may react to every form of unrighteousness;

but if he fails to do so it is as futile to blame him as it is to blame Brahman Himself. But this is not at all the test of his Gnana, for these mental reactions only testify to the condition of the body and mind with which the Jivanmukta has in reality no more connection than with the other commonly accepted external objects. His essence has even during the life-time of the body transcended the domain of action, of subject and object. No attribute of personality can fathom the depth of that essence. Of him may be said in common with Brahman that silence is the best description.

As for the quotation that Prof. Mitra gives from Swami Vivekananda, the present writer is prepared to admit candidly that he does not understand its significance full well. We are inclined to think that Karma Yoga here means only life without formal renunciation. Even in such cases we have shown how it is not work but the means of right knowledge that gives rise to Gnana. In his last paragraph Prof. Mitra complains that he has never come across any one fit for monastic life. There may be others perhaps whose experience tells them just the opposite, namely that outside monastic life they have never come across persons who earnestly practise reflection on the nature of the Self. Both experiences may be true, but they however contradict each other and therefore carry no conviction to an ordinary mind. Experience is therefore convincing only to oneself not to others. As for the other historical, sociological and linguistic issues raised by Prof. Mitra, we do not touch upon them for want of space. Nor are they of special importance to the main topic of discussion.

A POINT OF VIEW—A REPLY

By Prof. Surendranath Mitra, M.A., B.Sc., L.T.

I feel myself highly obliged and honoured in seeing, in the last January issue of the Vedanta Kesari, under the heading, "A Point of View," an editorial notice and criticism of my article, "Sannyasa as Taught in the Gita," which appeared in the last December and January issues of the same magazine. I think, the criticism now calls for a further explanation of my position and an evidence of how far I have correctly interpreted Sankara's view of the problem at issue.

While writing the original article, I was keenly conscious of the historical conditions of the time of Sankara. The Meemangsaka School of Philosophy had, no doubt, a good deal of influence in Brahmanism in the days of Sankara, and committed a mistake in taking too extreme a view in favour of the transformation of will alone. But this cannot justify Sankara's going too far to an opposite extreme in upholding a doctrine of utter incompatibility of action and knowledge. The influence of the Meemangsakas was much greater in the time of the Gita than in that of Sankara. And, it is instructive to see that although Sri Krishna, too, had to denounce the Meemangsakas (Gita: II, 44-46), he struck the right balance in a wonderful synthesis of Jnana, Karma and Bhakti, carefully avoiding the error of an exclusivist attitude (Gita: 7, 17). He instructed Arjuna to transcend the Gunas of Prakriti as well as all pairs of opposites by means of Karma Yoga alone "निश्चै गुणयो भवार्जुन" निर्द्वन्द्वः "मा ते संगोऽस्त्वकर्मणि" II, 45; II, 47). I am inclined to believe that Sankara was carried away, in spite of himself, by the surging waves of Buddhistic monasticism and could not withstand the temptation of organising a

Brahmanic monasticism, as an efficient short cut of least resistance, to counteract the organised forces of Buddhist mission.

I am of opinion that the Varnashrama system and the Yajnas deserve a much greater appreciation than the one with which they have been mentioned by the critic. I leave it to the readers to settle how far his views, in this respect, tally with the actual teachings of Sankara, or Sri Krishna in the Gita. I may remark however, in passing, that there are ritualisms and ritualisms, and that the richer and the more appropriate the ritualism in a society the greater is the possibility of the development of its religion. Just as a science, such as mathematics, or an art, such as poetry, depends for its development on a rich and appropriate symbolism,—although the symbolism has a great risk of degenerating into a system of mechanical and unassimilated formulae or technique in the case of many persons,—so also even the highest flights of religion are possible with the help of appropriate rites and other symbols, in spite of the fact that the latter do often degrade into lifeless forms with many people. The rites and other symbols may change from age to age, according to the changing religious needs of the time; but, the value of the spirit of Yajna underlying all our duties, as inculcated by Sri Krishna in the Gita, abides for ever.

My critic objects to my assertion that, according to Sankara, Karma Yoga is the cause of Jnana. I think, the following three quotations from Sankara's commentary on the Gita may be enough to bear out this my assertion.

Towards the end of the introduction of this commentary we meet with the

following statement:—"The scheme of duties, characterised by urges of the will and prescribed with reference to the Varnashrama system of society, has for its object the promotion of worldly prosperity and causes the attainment of the abodes of the gods. Nevertheless, if they are performed without any desire of fruits for individual gratification and with the consciousness of their being offered as sacrifices to God, they lead to the purification of the mind. And for the person, whose mind is thus purified, these duties are the cause of the production of knowledge as well as of his fitness for an intensive practice of the discipline in knowledge, thus ultimately becoming the cause of the *summum bonum* also."*

Thus we clearly see that, according to Sankara, Karma Yoga is the *direct* cause of the production of knowledge and an indirect cause of the *Nishtha* in Jnana, i. e., of an intense practice of discipline in that knowledge.

We find this very idea again expressed towards the end of Sankara's commentary on the 10th verse of the 2nd chapter of the Gita. He says, "This passage may also be explained to the effect that Janaka and others of his type were not perfect knowers of the ultimate reality; they achieved the end characterised by purification of mind or by the production of knowledge only, by means of actions offered as sacrifices to God."†

Again, in his commentary on the 11th verse of the 4th Chapter of the Gita,

* अभ्युदयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मो वर्णाश्रमांश्चोद्दिश्य निहितः सः देवादिस्थानप्राप्तिहेतुरपि सन्निश्चयार्थं बुद्ध्याऽनुशील्यमानः सत्त्वशुद्धये भवति फलाभिसंधिर्वर्जितः । शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिद्वारेण ज्ञानोत्पत्तिहेतुत्वेन च निःश्रेयसहेतुत्वमपि प्रतिपद्यते ।"

† "अयं न ते तत्त्वविद ईश्वरार्पितेन कर्मणा साधनभूतेन संसिद्धिं सत्त्वशुद्धिं ज्ञानोत्पत्तिं लक्षणां वा संसिद्धिमास्थिता जनकादय इति व्याख्येयम् ।"

Sankara states: "I show my kindness by bestowing knowledge upon those persons who perform the prescribed actions without desiring their fruits for individual gratification and who also desire to attain liberation; similarly, I show my kindness by bestowing liberation on those Sannyasins who have knowledge and who also desire to have liberation."‡

That Sankara does make a distinction between the production of knowledge (possible in Karma Yoga), and a maturing of the production of knowledge, or, in other words, an intense practice of discipline (*Nishtha*) in the same knowledge (possible in Karma-Sannyasa only), will be evident also from his commentary on the 55th verse of the 18th Chapter of the Gita, together with his reason for the distinction. I refrain from quoting it for fear of taxing too much the patience of general readers.

I agree that Sravana, Manana and Nididhyasana (hearing, reasoning and concentration of attention) are the only direct cause of the production of the knowledge of the real nature of the Self or Brahman. But Karma Yoga does not necessarily exclude them. The scriptures prescribe for the three twice-born-classes the study of the Vedas including the Upanishads, not only in the Brahmacharya Ashrama with a competent teacher, but also in the Garhasthya Ashrama individually (*Swadhyaya*). It is prescribed, too, that they should also reason about and meditate on the instructions of scriptures as much as possible. Is not the Gita itself the quintessence of all the Upanishads, and was it not revealed to the Grihastha Arjuna even in a battle-field? Even the Sudras

§ "भजाम्यहमनुगृह्णाम्यहमित्येतत्..... ये यथोक्तकारिणस्त्वफलार्थिनो मुमुक्षवश्च तान् ज्ञानप्रदानेन । ये ज्ञानिनः सन्यासिनो मुमुक्षवश्च तान् मोक्षप्रदानेन ।"

and women might have the knowledge through a reading or hearing of the Itihasas and the Puranas, and Sankara too, admits it in his commentary on the Brahma Sutras, mentioning the instances of Vidura, Sulabha, etc. But neither the Sastras, nor Sankara, would sanction their taking to Sannyasa at any stage of their life. Then, why should we suppose that these actions are or were the monopoly of Sannyasashrama? From this, it also follows that Sankara's Sannyasa, unlike that of Buddha, was not meant to be universal, having no more than a limited and local application.

I do not agree with the critic that the classification of Sravana, Manana and Nididhyasana as actions is an abuse of language. The relation between the above three processes and actions is one of species and genus. Even in ordinary English we hear and read of acts of hearing, thinking, reasoning, etc. By action I mean, following Sankara in his commentary on the Brahma Sutras, any process directed by will. Certainly, these processes depend on our will, since we may or may not perform them. Moreover, every one of these processes involves the distinction of function, agency, result etc., just as walking or the performance of a religious rite does. Reasoning, for example, is a function of the mind in relation to a subject as well as an object, and the result is the arriving at a valid conclusion, and the destruction of doubts and of confusion of thought. Hence, in our scriptures as well as in our philosophies, actions are unanimously classified as physical, verbal and mental. As one single instance, I beg to refer to the Gita itself, XVIII, 15, where Sankara and Sridhara, too, in their commentaries, agree to this classification.

I agree with my critic in his view that the Gita speaks of a goal for the Karma-Yogi, viz., Naishkarmyasiddhi. But I do

not agree that, according to the Gita, there is any need of renouncing all Karmas (*i. e.*, moral activities) after this end is achieved. The word *Naishkarmya* occurs in the Gita only twice (III, 4; and XVIII, 49). In the 3rd chapter it occurs in connection with Sri Krishna's contention that it is impossible for this end to proceed except from the performance of Karmas, while Sri Krishna was comparing Jnana-Yoga with Karma-Yoga and proving the superiority of the latter over the former (III, 7-8). In the 18th chapter the word occurs in connection with Sri Krishna's statement of the fact that it is a means to an intensive practice of Jnana leading to Bhakti (Love of God), out of which arises the most perfect knowledge of God as well as the adept's entering into identity with Him. According to Tilak this has nothing to do with Karma-Sannyasa, but only with Karma-Yoga. I am rather inclined to think that this is in connection with Karma-Sannyasa, since here, too, Sri Krishna appears to be comparing separately the effects of Sannyasa (which, perhaps, here means Karma-Sannyasa) and of Yoga (renunciation of fruits of action: in Karma-Yoga) in answer to a pointed question of Arjuna about such a comparison (XVIII, 1). It is immaterial, however, whether even here, it is Tilak's interpretation that is correct or mine. For, there can be no doubt that a little further on Sri Krishna emphatically re-asserts that the same *summum bonum* can be achieved even by Karma-Yoga (XVIII, 56).

My argument, in this connection, would be still clearer if we remember the history of the word *Naishkarmya*. This is a very old technical word used in common both by the Vedantins and the Meemangsakas (See *e. g.*, Sankara's commentary on the Brahma Sutras; 4, 3, 14). According to the Meemangsakas Mukti (perfection) can be attained only

by doing the Nitya and Naimittika Karmas enjoined in the Vedas, without any desire of the fruits of these actions, and avoiding only the Kamya and Nishiddha (prohibited) Karmas. It is this changing of Karmas into Akarmas—*i. e.*, of the bondage of actions into freedom—that is called Naishkarmya by the Meemangsakas and not the renunciation of all actions. This is the sense in which the word is used in the Gita, too, though, according to the Gita, unlike the Meemangsakas, actions which exclude Jnana and Bhakti are not enough to lead to Mukti. Readers especially interested in this point may look up its much more elaborate discussion in Tilak's Gita. I beg to point out only this much more here that while the Karma-Sannyasi Jnana Yogis have only one final end in view, that of their individual Mukti, the Karma-Yogis have two, viz., the individual Mukti as well as Lokasamgraha (compare Swami Vivekananda's ideal of *आत्मनो मोक्षार्थं जगद्धिताय च*). And, it is this latter end which necessitates their still continuing moral actions even after they attain Naishkarmya-Siddhi or become *Yogarudha*. (Certainly there is no sense in calling a person Karma-Yogarudha, who renounces all Karmas, any more than in calling a person Ashwarudha who is off the back of his horse).

I do not believe that if one accepts Sankara's metaphysics, one is bound to accept all the ethical conclusions Sankara draws from it. My critic will perhaps agree with me in the view that Swami Vivekananda was a genuine follower of Sankara's metaphysics and that he was a philosophical genius of an exceptionally high order. But in spite of this fact we find Swami Vivekananda, too, expressing the opinion that Karma-Yoga is a *direct* and independent means to the realisation of the *summum bonum* of life. As an example, let us take the following quotation from the great Swami: "The

Yogas of work, of wisdom, and of devotion are all capable of serving as *direct and independent means* for the attainment of Moksha or perfect liberation. And therefore it has been said in the Gita—'Fools alone say that work and philosophy are different and not the learned.' " ("Karma-Yoga," Chapter VI, p. 135, Udbodhan Office Edition). In old days, too, in their commentaries on the Ishopanishad, Uvatacharya (Mantras 11, 12 and 14) and Anantacharya (Mantras 2, 10, 11 and 12) upheld the doctrine of synchronal combination of Jnana and Karma, although they both appear to have been strict followers of the metaphysical system of Sankara. The same remark holds good in the case of late Mr. Tilak, too. It is interesting to note in the history of this problem in Advaitism the singular instance of Sarvajnatma-Muni, the celebrated author of Sangkshepa-Sariraka, who held that even the prescribed Kamya Karmas contribute to the production of Jnana.

Sankara's doctrine of the incompatibility of Karma and Jnana, I consider to be a defect in the practical application of his philosophy. This, I think, would be evident to many intelligent and dispassionate philosophical thinkers, who have even a very high admiration for his philosophy. The great German philosopher and admirer of Sankara, Paul Deussen, says, for example, "However natural it would have been to desire from the described position of him who knows himself as soul of the world, a positive moral disposition which shows itself in works of justice and love, this consequence is not drawn in Sankara but only in the Bhagavad Gita (XIII, 27-28)." [The system of the Vedanta, Johnston's Translation; Open Court Publishing Company, Chicago; Appendix, p. 477, para 42. Cf. also the same book, Chapter II, last but one para, p. 59; and Chapter XXXV, art. 3, pp. 403-404].

The doctrine of synchronal combination appears to me to be the only logical conclusion, for practical religion, from the metaphysics of Sankara. It is perfected souls [*Siddhas* or adepts] that alone are the fittest persons to do good to the world (*Lokasamgraha*). Other souls are fit enough to do it only in proportion to their nearness to perfection. It is true that in the condition of perfected morality we cannot conceive of an effort in the sense of a conflict between the true nature of the self and the false one superimposed by ignorance. For, in perfected knowledge all ignorance is consumed together with all implied imperfections, including the efforts involved in conflicts with immoral or selfish impulses. And it is just then that the perfected moral will, *i.e.*, the conscious urges proceeding from the purest love will find expression in unrestricted profusion in the purest possible forms of moral action. The self, for all practical purposes, then dissolves in the selves of all. Even Vidyaranya, in his *Panchadashi*, conceives of the *Nirvikalpa Samadhi* as the promoter of pure morality and characterises the *Samadhi* as a cloud of morality pouring down the nectar of *Dharma* in torrents in thousands of ways (I, 59-60). The recognition of one's own self as the self of others is the only true basis and the only intelligible explanation of morality, as recognised by Schopenhauer and Deussen too. Is it not the only logical conclusion from this that where this recognition is the clearest, as in the life of the *Jivanmukta*, the morality, too, must necessarily be the most unselfish and the most vigorous?

According to Advaitism, Brahman or self is not only absolute knowledge but also absolute love (*Panchadashi*, I, 8, 9, 11; VIII, 56-57; XII, 69, etc.). The knowledge aspect expresses itself in the life of the *Jivanmukta* (the liberated soul in embodied existence) as a never-failing

recognition of the identity of his self with the selves of others, in spite of the apparent duality of experience, just as an astronomer never fails to recognise the rotation and revolution of the earth in spite of its apparent stationariness. So, too, the love-aspect is bound to express itself in the life of a man who is fully *Jivanmukta* in serving the genuine interests of other selves, since his own self with its interests is dissolved in other selves with their interests. Surely, Advaitism does not claim that all duality of experience is put an end to in the life of a *Jivanmukta*; it is only the duality created by the desires of the individual that is extinguished, but the duality created by God yet persists till the *Jivanmukta* is disembodied (*i.e.*, attains *Videha Kaivalya*). [*Panchadashi*, IV, 39; VII, 83, etc.]. Hence the duties of the *Jivanmukta* for the destruction of the evils and the preservation and promotion of the good of others still remain, so long as he lives.

The will of God can utilise the cosmic forces for the good of rational beings only through the will of the latter (*Panchadashi*, VI, 177). Whatever good God has done to our society through the bodies of the *Jnanis* of the type of Sankara and some of his followers could be done only through their activities. It could not have been done by some miracles if they had remained inactive.

It is, of course, true that a *Jivanmukta* does not do his duties to society in blind obedience to an external authority, such as the laws or social opinion, but only by virtue of the spontaneous urges of a perfected moral will within, rooted in perfected love—an essential characteristic of Brahman. Let us imagine a *Jivanmukta* in sight of a ruffian going to outrage the modesty of a woman. Would it be reasonable to say that he would be equally perfect whether he does or does not exert himself according to his power,

to help her? If he does not, he would clearly be no *Jivanmukta* at all, however capable he may be to enjoy individually the pleasure of a mystic union.

It is also true that a *Jivanmukta* always realises his identity with God from whom all the Vedas with the laws are born. But a God who does not Himself obey His own laws of love and justice would be a very poor God indeed—a morally depraved arbitrary despot! God, too, is constantly engaged in doing good to all in *Willing Obedience* to His own laws—by virtue of the necessary overflow of His own perfect nature as God, and not in blind obedience to the commands of an external drill sergeant. [*Gita* III, 22-24.] The *Jivanmukta* too must act similarly. [*Gita* III, 25; IV, 14-15.] Otherwise Advaitism will remain justly open to the charge of amorality with all its implications. We thus see that the words *must* and *must not* should have a place in describing the conduct of a perfect *Jnani*, just as that of God, in the sense that he cannot *necessarily* behave in contradiction to the essential characteristics of his being, *viz.*, those of perfect love and perfect knowledge. A perfect soul, in embodied existence, cannot necessarily act in an immoral way (*Panchadashi*, IV, 53-56), and he cannot but act morally.

As for interpreting a scripture according to one's philosophy, there can be no reproach, so long as one remains free from the *vitium subreptionis*—the eagerness or the tendency to read into the scripture one's own ideas, theories, sentiments, or attitude. The commentator

should have the frank courage and readiness to differ from the scriptural texts, too, whenever a disinterested love of truth or of accuracy of historical facts requires it. Otherwise, one will be sinning against intellectual integrity—"a correct sense of judgment regarding truth and untruth,.....and an intense desire to know the Truth." The guilt of many Indian philosophers in this respect is not less unpardonable than that of many compromising philosophers of the West in their reluctance to push their enquiries to the farthest possible limit and "examine problems in their stark nakedness."

My critic has correctly understood the essential meaning of my expression "open-door monasticism." I would only add that my personal experience has convinced me that individuals fit enough for monastic life are very rare, indeed. I have yet to come across one such. So far as I remember, I know of only two monks who have even an open-minded genuine search for truth or a steady and systematic pursuit of studies and thinking; and I believe that even these two monks could have been what they are, if not better, if they had never become monks. As for the pitfalls of unconscious swerving from the path of truth, they are common to all—monks or no monks. Life can grow best through a multitude of moral obligations and social responsibilities, so long as they remain within a certain range of complexity and hardship, depending on individual capacity, which, too, is by no means constant.

SWAMI RAMAKRISHNANANDA, SANNYASIN AND TEACHER

By Sister Devamata

VIII

THOROUGHNESS in all his thought-processes was characteristic of Swami Ramakrishnananda. He never left a problem half-solved. He carried it into his conversation, into his reading, into his meditation, he lived with it, until he found a solution for it. I remember when he was striving to discover a demonstrable point of contact between physical space and spiritual space, how insistent was his effort. He read the latest books on astronomy, he talked with those who were versed in the science of physics, he spent long hours searching the spaces of his own inner consciousness. Death alone was able to check the ardour of his seeking.

The solutions he reached were always definite. There was no vagueness in his mode of thinking. His thought was bold and convincing. Those who came to pay him homage often returned day after day, drawn by his power and the unfailing courtesy of his welcome. It was not his custom to rise when visitors entered, but from his seat on the rug at the far end of the monastery hall he would greet them with a gracious smile and a friendly wave of the hand, as he requested them to take their places in the group already gathered round him. There were certain devotees who came daily on their way home from their offices, and this led to a continuity of thought in the conversations of succeeding days. One simple question would provide the theme for many gatherings. So it was when a devotee asked: "What constitutes morality?" The Swami's answer was: "All

that takes man to God is morality; whatever takes man away from God is immorality."

"There is a social law and a religious law," the Swami continued. "God commands us to punish those who disobey Him. Why should we punish them? To make them obedient servants. It is true that Christ says, 'When a man strikes you on one cheek, turn to him the other'; but this is meant for those who have given up the world, not for the householder. He must punish the wrongdoer in order to protect society; otherwise there will be general depredation, the good will be destroyed and the wicked will prevail. For instance, a man desires nothing but God. He may have a house and another man may ask for it. The man who cares only for God can say: 'Yes, take it. I do not want it.' But that would not be possible for a man who still wishes to live in the world.

"Punishment is not a bad thing. If by punishment you help to rectify a man, really you have done good to him. You should not allow the wicked to thrive. In a field there are weeds, but if you want to reap a good harvest, you must pluck them out. A revengeful spirit, however, is bad. Satan always tries to revenge himself, but God never felt the least anger toward Satan. They say God sent him down below, but that is not true. Satan went of his own accord because he could not have what he wanted in heaven. The attitude of God toward Satan was that of pity. The attitude of Satan toward God was that of revenge, jealousy, hatred. These feelings

are always Satanic. Vengeance is based on egotism and malice."

The following evening the conversation turned on the origin of evil and one of the habitual group asked the question: "How has evil come?" Swami Ramakrishnananda replied: "The dualists say that all the good in man belongs to God and all the bad belongs to the man himself. The monists say that all belongs to God, both good and bad. In reality all is God. It is He who actuates the evil-doer as well as the saint.

"A man has sugar candy to sell in the shape of a mango or a bird or a dog. A little boy says to his father, 'Please buy me that bird.' He thinks it will taste sweeter than the mango or the dog, whereas in reality they are all alike. In the same way man looks at the world and calls this good and this bad, but as a matter of fact it is all made out of the same substance. God has created both good and evil, but He is beyond both. He has created the two parties and set them warring against each other, while He looks on as the Witness. All this warring of good and bad, pleasure and pain, is merely the play of God; this creation is His laugh. Some one said to Sri Ramakrishna, 'When God could make all people good, why did He create evil? Why did He not make every one good?' Sri Ramakrishna's answer was, 'Then with whom would He play?'

"It is because we are mistaking the real for the unreal, the unreal for the real, that all this seems so serious to us. We are taking the play to be the real thing and the Player to be unreal: whereas the Player or God is the one reality and the play of creation is absolutely unreal. If you will analyse your own life, you will find out how vague and uncertain it is—a birth, a death and a little space between. Out of darkness you have come, into darkness you will go, and you call the space be-

tween life. There was no dream, then you dreamed, and again there was no dream. A dream you look upon as unreal, but this little span of life is just as much a dream, just as unreal as the dream that comes to you in sleep. At any moment death may call you away."

Swami Ramakrishnananda spoke with great earnestness. The unreality of this outer life with all its perplexities and distresses was a subject on which he felt deeply. The outer world never grew real to him. He was never trapped into looking upon the play as the serious thing and giving a lesser place to the Player. At all times the Player stood in clear outline before him. He never forgot his Divine origin. "Man is made in the image of God; that is, man possesses all the powers of God, but in miniature form," he declared. "Evolution is a process of 'rolling out.' As we evolve spiritually, the inner powers become more and more manifest.

"Evolution means wanting something more. It implies a craving. A craving for more of God makes us evolve spiritually, a craving for outer things or earthly powers brings material evolution. The same craving is in the ant, in the angel, in man and in the *Siddhas* (Seers). Man worships the gods to satisfy this craving. But Bhagavan Sri Krishna cautions every one against worshipping the gods. 'Those who worship the gods go to the gods,' he says, 'but my devotees come to me'. What is desirable? Is it desirable to go to the gods or to the Supreme Being? Sri Krishna answers this explicitly: Those who depend on Me, I provide for them, I take care of them, I become their servant."

The question was asked, "Can a man ever do as he likes?" The Swami's answer was: "Sometimes he thinks he is doing as he likes, but in reality God is guiding all his movements. God is the only Doer, nothing is done by man.

The devotee asked again : " Then what is the use of man's making any effort to be good or to realize God ? " Swami Ramakrishnananda replied : " You cannot help acting. Your very nature is to act. Can you remain perfectly quiet even for a moment ? This body is born to act. Your hands, your feet, your eyes and ears have a natural tendency to

action. As long as you must act, you will want to do that which will bring the most desirable results ; so, as long as you act you will have to try to be good, to be virtuous, to be unselfish, in order to get the desirable results you are seeking ; and since God is the most desirable result to be attained, you will have to strive to realize Him."

To be concluded

PROOFS OF THE SOUL IN TAMIL SAIVA SIDDHANTA *

By Miss Violet Paranjoti, M. A.

THE Siva-jnana-bodham of Meikanda Devar is the chief among the philosophical works of the Tamil Siddhanta school of philosophy. A study of this work reveals to us the fact the Siddhantin is convinced of the existence of God, of the soul and of whatever else goes to make up a spiritualistic view of the universe. The Siddhantin is led to this position of a happy conviction in the eternal realities which sanctify human life as much by revelation as by reason. There is no dogmatic assertion of the realities which we in all meekness are expected to recognise as true. By the full exercise of our reason, we are led step by step to the facts of the system. And there is an implicit challenge to us to examine the system by the exercise of reason before accepting it. Since the thirteenth century when these arguments were formulated in Tamil, there has been much development in philosophic thought. And we at this late, may now examine these arguments for the existence of the soul in the light of metaphysics to see what has to be rejected as unable to stand the light of criticism, and what can be accepted as valid.

It is the third Sutra of the Siva-jnana-bodham that gives seven arguments for the existence of the soul. The first of these arguments states that there is in us something which says, "I am not the body; I am not any of the sense-organs." There is something remaining after every part of the body is eliminated as not being itself, and that which thus intelligently differentiates itself from the body and its organs is the soul. This argument establishes that "an intelligent soul exists, as its intelligence is exercised when it says, 'This is not the soul ;' this is not the soul."

This first argument refutes the Sunyavadi who says the soul is non-existent. If the Sunyavadi persists in saying that even the intelligence which refuses to be identified with any part of the body is non-existent, then his statement is equivalent to his asserting that his mother is childless.

We cannot here fail to be reminded of the similar way in which Descartes proceeds to establish the existence of the soul. He, too, adopting the method of elimination, realises that even after ruling out his body and sense-organs,

there must be something which constitutes his self. The very fact of doubt implies the existence of a doubter.

The second argument refutes one sect of the Lokayatas who say that the soul is no other than the body. The body cannot be the soul. As the phrase, 'my body,' is used in a separate possessive sense, there is a soul different from the body. As a man clearly realises that his city and his wife are not himself but different from him, so with careful consideration one can see that the soul is other than the body. The soul is that which, with a possessive sense, speaks of the body as its body.

The body certainly cannot be regarded as the soul, for as was made clear in the last argument, there is in us some residue even after elimination of every part of the body, and it is this factor which stands over against the body, and with a possessive sense speaks of the body as belonging to it. The soul is this residual factor which exercises the ownership. The body then cannot be the soul. "I am not this collection of members which is called the human body," says Descartes and Bradley gives expression to the same fact, saying, "Few of us would venture to maintain that the self is the body."

Another of the sects of the Lokayata says that since it is admitted by all that the five sense-organs perceive the five different sensations, these organs constitute the soul. This is refuted by the third argument which says that each sense-organ has its own particular function only, so that the eye, for example, cannot perceive sound sensations, just as the ear cannot sense the appearance of any object. But there is some one who experiences all the five different sensations, a feat impossible for any or all of the sense-organs. This is the soul, which, for gaining knowledge of the world, has the sense-organs as the avenues of sense-

knowledge. The sense-organs merely function, but are not capable of thinking 'we function thus.' They have the objective consciousness, but not the subjective consciousness. That which has the subjective consciousness is the soul. The sense-organs cannot be the soul because they are deficient in two respects. Not one of them can rise to performing any function but its own, nor is any of them capable of self-consciousness. But there is in us a factor which has neither of the deficiencies, while on the other hand it is able to perceive all the five different sensations and is also characterised by self-consciousness. This is the soul.

The above arguments have proved that the soul is not the body and not the sense-organs. The fourth argument attempts to prove that the soul is not the subtle body or body of the dream condition. The argument states that in sleep, when the senses lose their action, the soul enters another body, the subtle body, and has dreams, and when waking comes back to the gross body. The soul is therefore different from the subtle body. The subtle body and the soul cannot both remember the dream experiences in the same way. The dream body, is of one nature only—dreamy—and what it sees in dreams is quite vivid to it. If it be this body that remembers the dreams, it should remember them not as dim recollections, but as actual vivid experiences, just as in the dream condition. In our actual experience we find that on waking there is a factor which remembers these dream experiences and says 'I dreamt thus and thus.' This factor not only remembers the dream experiences, but is of twofold nature capable of perceiving things in the waking state and in the dream state. When it says, 'I dreamt so' it differentiates these experiences from waking experiences, for the former compared with the

* Substance of a paper read at the 8th session of Indian Philosophical Congress ; Mysore.

latter are now very faint. Thus to sum up what has been explained, the subtle body should be able to have vivid recollections of dream experiences, but in our actual experience we find that there is a factor able to contrast the dream experiences with waking experiences, and the former compared with the latter are dim. The subtle body theorist maintains that the subtle body is the soul. Against this the Saiva Siddhantin maintains that the recollection of dream experiences belongs not to the subtle body, but to another factor, which is the soul. The subtle body therefore cannot be the soul.

This argument is open to criticism in some respects. The assumptions of the argument are first that there is subtle body functioning only in sleep, and secondly that if in the waking state it remembered the dream experiences, it would have a very vivid recollection of them. The first assumption that the subtle body is different from the gross body cannot be accepted for the two bodies are not radically distinct; there is only one body which in the waking state has all its organs functioning and in sleep has fewer Tattvas at work; there is then one body which is co-present with the soul. If so how can it be so easily proved that it is the one rather than the other which recollects these dream experiences? With regard to the second assumption that if in the waking state the recollection of dream experiences belonged to the subtle body it would have vivid memories, we have to reply that this does not follow; for, what can otherwise be vivid may be distorted by the grosser Tattvas co-existing with that body in the waking condition.

A plausible argument on some such lines as these put forward by others is that in dreams, there comes into being a dream body which is entirely different from the gross body. In the waking

state, there is in us something which owns the dreams as well; and this is the soul.

In the Sanskrit commentary the third and fourth arguments are treated as one for the purpose of proving the existence of the soul as distinct from the sense-organs, on the ground of the existence of consciousness in dreams when the sense-organs are at rest. The Tamil author in splitting up the argument into two has introduced some confusion here.

Another sect of the Lokayata, the vital air theorist, says that unlike the dream body which is present only in the dream condition, the vital air, which is present always, is the soul. This is refuted by the fifth argument which points out that this body is given to us in order that we may have cognition of the world and the experiences of pleasure and pain. If the vital air be the soul, then, as it functions as well in sleep as it does in the waking state, it should have cognition of the world as well as the experiences of pleasure and pain in sleep as in the waking condition. But these we see are in abeyance in sleep, when the soul is resting, and resume their activities when the soul awakes. So these functions exist, not for the benefit of the vital air but for something other than this and that is the soul. And it is the soul which seems to have the capacity to exercise these functions or to stop them. The vital air is not the soul. The soul is something other than this.

The sixth argument maintains that the changing psychical states cannot be the soul. There must be some underlying identity which is present through all the flow of psychic phenomena and which recognises its identity in spite of occasional lapses of consciousness as in sleep.

With regard to this argument the Tamil commentator has not strictly kept to the original. He has interpreted the

argument to indicate that the soul is different from God. As he points out, our minds are subject to various limitations. We can only learn in part, and bit by bit, and our consciousness is always in such an incessant flow that we have hardly grasped one thing, when thought moves on to another, and this present thought already seems to be giving way to another thought that will come anon only to speed away as soon. And we are subject to forgetfulness and we can never have comprehensive knowledge. One other distinction is that "the human intelligence requires to be taught, improved and developed; it is imperfect and needs the support of a perfect intelligence." Our minds characterised by these and other limitations cannot compare with God's mind that is omniscient. The soul therefore cannot be identified with God.

As thus interpreted by the Tamil commentator, this is no argument for the proof of the existence of the soul. It is more a description of the nature of the soul.

The argument as in the original, contending for the existence of the soul on the ground of personal identity is very common. Personal identity is of course an essential feature of the soul which is mostly conceived as a permanent entity that cannot be identified with the flowing psychical states, each one of which is different from the rest. But whether such identity is intelligible will be examined later.

The last argument contends that the aggregate of the Tattvas cannot be the soul, for the Tattvas are constituted of the perishable Maya. The soul is something other than the Tattvas. This argument and the previous one are directed against the Buddhists who sought to dissolve the soul into an aggregate of Khandas or a series of cognitions.

From a general survey of these arguments it is evident that they are based mainly on elimination and the sense of personal identity. The soul is not the body or the sense-organs or the dream body or the aggregate of the Tattvas. The soul is that which intelligently differentiates itself from all these factors, and speaks of the body as its body, and appropriates dreams as its experiences. It is that which through all the changing psychical states, and through occasional lapses of consciousness maintains its identity. The net result of these arguments is then that the soul exists, and is different from such gross factors as the body and the sense-organs and that it has a continuous existence.

Can the conclusions regarding the soul withstand critical examination? Descartes, after rigorously yielding up all that was doubtful, found that there was one indubitable fact, and that it was his self, and the existence of his self was manifest from the fact that he doubted his existence. If he doubted, there must be a doubter. The similar Siddhanta contention that, after eliminating every part of the body, there is still a factor left and that this is the soul would appear to be so far valid.

All the knowledge that we have gained about the soul till now is mainly negative. We have seen that it is not the body or the sense-organs etc. The question which now arises is—"What then is the soul? In what way can we conceive of it? And in what sense can it be said to exist?" If it is not anything so gross as the body, then, perhaps it may be something psychical. Can the self be the psychical contents that are to be found at any moment in our experience? Introspection reveals that at any moment of one's existence, there is a mass of psychical content such as, for example, one's thoughts at the time, one's feelings, one's

awareness, of the environment, and in short all the felt experiences. Can these be said to constitute the self? It is at once obvious that these fluctuating psychical states cannot constitute the self as they are in an incessant flow, and the self must be a permanent factor.

Perhaps, then, the self is constituted of what can be reckoned as one's average psychical experiences. We have noticed that one's psychical contents from moment to moment are too changing to constitute the self. Perhaps when we take these psychical contents, and find out what is common to them this average would constitute the self.

It will be objected that is very absurd to identify the self with either the momentary or the average experiences of the self. The self, we are told, is an individual experiencer of these experiences. Therefore, over and above all this concrete filling is the self. But can we succeed in finding such a self that is a permanent factor and that is other than these experiences? Reflection unfolds to us the fact that what go to make up a man's self are his psychical experiences and his environment. Macbeth was a brave warrior and quite self-composed at all times, but the moment his hands were stained with blood, he had visions of a dagger and of the ghosts of his victims, and Lady Macbeth had to find excuses for his strange behaviour in the presence of the guests. We are in eager search of an essential self, but it seems well nigh impossible to meet with success. We find that the psychical experiences are too inconstant to be the self, and yet it is these happy or unhappy experiences that appear to constitute the self, so that if we remove these, we remove the self as well, or even if any residue is left, it merely amounts to a non-entity not worthy recognising. We here find ourselves up

against a fatal dilemma which Bradley expresses thus:—"If you take an essence which can change it is not an essence at all; while if you stand on anything more narrow, the self has disappeared." To quote Bradley again, "Evidently any self which we can find is some concrete form of unity of psychical existence and whoever wishes to introduce it as something apart or beyond, clearly does not rest his case upon observation."

Closer investigation leads to an even more desperate situation where we can draw no hard and fast line of distinction between the self and the not-self. At any moment of our existence, there seem to be present the self and the not-self. But from this, no hasty conclusion can be drawn that the self and the not-self are absolutely different one from the other. The self passes into the not-self and *vice-versa*, a circumstance by no means encouraging to those eager in pursuit of an essential self closed by wall from all the changing psychical phenomena which with certainty are placed in the category of not-self. The sound that was so disturbing to a person gets to be less of a nuisance as the person concerned gets used to it, and though continuing with the same tonal intensity, it finally passes out of the focus of his attention, gliding unobserved from the not-self to the self. The self in the same way can pass over to the not-self. Thus the feeling of pain which forms part of our inmost self is felt as a disturbing factor that should be eradicated. Of course it may be that not all of the self can thus pass into the not-self and not all of the not-self can pass into the self. Granting this, it still remains that when we abstract from the self all that does not seem essential to it, we seem to be left with what is best described in Bradley's terms as "a wretched fraction and "poor atom," and a "bare remnant" that is not worth having.

We meet with a similar difficulty when we approach the problem of personal identity, and this needs careful consideration. We do not think of a man as made up of a number of momentary selves but as one individual that remains the same through all the varying experiences of his lifetime. 'A' who is born now will be the same individual ten years hence or even in his old age. What we mean is that through the varying stages of life, we have one individual. When recollecting experiences of years ago, a man says, "I did this." On close examination, do we find that such personal identity is real? If so, in what does it consist? We may speedily dismiss the idea that personal identity consists in having the same body, for apart from the objection that the body changes as time goes on, it is a very crude conception. Neither can memory serve as a satisfactory basis of personal identity. The events relating to long periods of our life are forgotten, so that memory, being full of limitations at its best, fails to serve the purpose. Continuity of psychical experiences cannot serve the purpose, for the reason that in sleep this continuity is snapped. Moreover, besides continuity, there is need of qualitative sameness, and this too is not to be had in the stream of psychical experiences, each of which is different from the other. We may make another attempt and say that the various interests of a person go to build up his personal identity. It is very obvious that this suggestion must be rejected as our interests are never the same all through life. The suggestion that perhaps the self is encased in a monad rouses our hope, but there is only disappointment here as in the above instances. Granting that the self is a monad, then, this factor either changes or does not change. If it changes, then where is the permanence that is essential for personal identity? If the monad stands

aloof from the flow of psychical states, and thus maintains its permanence, why then we may as well have the self dwelling in the stars or the hills for all its indifference to what is happening in the human organism.

We have met with failure both in our attempt to conceive of the sense in which the soul exists and in our effort to understand personal identity. And yet we know that the soul and personal identity in some sense exist, and hence we must somehow have failed to arrive at the true conceptions. As Bradley says: "That selves exist, and are identical in some sense is indubitable." But with all our diligence, we have failed to understand the self and its identity. Our attempts to conceive of them have turned out to be full of contradictions.

Our failure to conceive of the self and its identity makes us wonder whether we should not retrace our steps and instead of regarding the self as an independent and self-subsisting factor, as we have done so far, we should rather consider it as a part of a bigger whole, which therefore should not be looked upon as independent and self-subsisting. Our attempt thus far to understand the self may be compared to the effort to understand the root of a plant without any relation whatever to the whole of the plant. The certainty as to the thinker may be based not on an atomic self but on an Infinite Consciousness of which thinker, thought and thinking are appearances. Our mistake thus far has been in attempting to conceive of the self as an independent factor out of all relation to the Infinite Consciousness of which it is an aspect. Hence our conceptions of the self have resulted in contradictions.

For the Siddhanta the soul is not atomic, but infinite and all-pervasive. If, on the other hand, we find the soul confined within limits, it is because of

Anava Mala, and all human effort is to be directed to ridding the soul of this impurity which acts as a drag on the soul preventing it from being all-pervasive.

The Saiva Siddhantin, in giving convincing proofs of the existence of the soul, went much further than his rivals who denied the existence of the soul, and in differentiating the soul from other factors of the human organism, he outstripped all other alien schools who identified the soul with gross factors. While then he is free from the defects

of materialism and of spiritual atomism, yet he is only half way to the truth that the self is one and infinite. Not merely does he hold to the difficult and contradictory notion of a plurality of infinite souls, but he holds also to the notion of an objective world over against them. For Descartes who thus sundered the self from the non-self, Representationism and Occasionalism were necessary consequences. The epistemological consequences for the Siddhanta are not dissimilar, but will have to be noticed separately.

THE SYSTEM OF SANKHYA

By K. A. Krishnaswamy Aiyar, B. A.

THE Sankhya posits two independent real entities, namely, spirit and matter. The soul or spirit is eternal and of the nature of consciousness and bliss, and is free from all activity, but being embodied, it suffers from not discriminating its own nature from that of matter. Hence a man superimposes upon himself the results of action due to his connection with the body (matter) and is subject to the joys and woes of phenomenal life. So long as his desire for sensory or mental pleasures is unsubdued, he passes through birth and death continually and his release can occur only when the primal cause, namely desire, through want of discrimination, is removed by reflection and by consequent realisation of his really unattached nature as the soul or the spirit. Kapila was the founder of the School (date about 500 B. C.)

The primordial condition of matter, which is also eternal, is called Pradhana, which is a state of equilibrium of three Gunas, its constituents. Matter enables the soul (1) to experience joys and sorrows, and (2) to obtain Release from the

cycle of births and deaths. It provides him with a mind which originates feelings, volitions, and cognitions. Without the help rendered by Pradhana, neither our ordinary life with its emotions and activities, nor our power to reflect and understand would be explicable. The three Gunas of Pradhana are the elements of which it is made up. Of these the Sattva is that which tends to goodness, knowledge and enjoyment; the Rajas to action; and the Tamas to ignorance and inactivity. These tendencies are rooted in the respective Gunas. The mechanism of the mind as well as the structure of the external world proves that both are the effects of the all-pervading Gunas.

The creation of the world begins when the exactly balanced state becomes disturbed and the Gunas start their activity by combining with each other in all possible ways. When at last the activity ceases, the effects are re-absorbed in their ultimate causes, the Gunas, and a primordial condition, namely Pradhana, is reached. This is the state of dissolution, a complete rest of the Gunas, to be

followed as before by disturbance, activity and the resultant creation. The individual soul, however, has during the subsistence of the world infinite chances not only of experiencing perishable joys and sorrows but also of exercising its power of reflection and judgment, and realising its really unattached and pure nature, of effecting its escape from the Samsara. Thus eternal Matter works only to subserve the highest purpose of Life, namely, Release and Salvation.

Criticism

This School of Thought leaves us helplessly in the conception of two equally abiding entities; the Soul and Matter. It is not intelligible why Matter should spontaneously work only in the best interests of the soul as if by an original contract, or why there should be Matter at all, an *embodiment* of the soul. Even if these entities are admitted to be beginningless and causeless, there must be some law by which the relation between the soul and matter and the behaviour of each can be defined and determined; and that that relation is one of ultimate benefit to the soul seems to be more a pious hope than a rational necessity. Besides the theory cannot satisfy the philosophical instinct in man which seeks a single principle that can explain all life.

When we dive into details, there are many important points craving an explanation. How is the equilibrium of the Gunas disturbed? Is the first shock communicated from without or from within? It cannot emanate from the soul which is pure consciousness not yet embodied, or from another source besides, as none other is admitted. Nor can the motion proceed from an impulse within the Gunas without a special change in them which pre-supposes a stimulus extraneous. If activity is an inherent tendency in the Gunas, then they must be eternally active and a state of rest or

equilibrium with which we start is inconceivable. Moreover, a permanent activity would obviate all chances of Release. Thus the initial activity becomes inexplicable, and without it the evolution of the world process is impossible.

While *Causality* is assumed, it is singular that Time is never taken into account or even recognised, which makes the system less precise than it could have been. Space likewise remains a grim uninvited guest demanding an adequate treatment. The original Avidya or Aviveka (want of discrimination) which is an inevitable death's head at the banquet of all systems of thought, Eastern or Western, is of course, left unaccounted for.

To make the first activity possible, which we found an insurmountable obstacle in the way of the Sankhyas who denied a transcendent Being, such as a God, another School arose known as the Sesvara Sankhyas who posited a Supreme Being in addition to the individual soul and primordial Matter. God as a conscious being was supposed to effect movement in the Gunas and release their tendencies to combine and evolve. This strategic position, however, brought no advantage and failed to heal the defect in the original conception. In the first place, the first School proceeded strictly on the basis of positive knowledge and the introduction of the transcendent entity ran counter to its spirit. In the next place, according to their theory, there cannot be a conscious being which is not embodied, and embodiment pre-supposes the activity of the Gunas to create the intellect or the physical body. For both the latter are products of evolution. Thus nothing is gained by positing a supreme conscious being or God beyond human experience. The first school, therefore, rejected the new idea altogether.

Although the system fails to be completely intelligible, it discloses many remarkable features. It is the first attempt made by the Hindus to steer clear of all allegiance to scriptural authority. It is the forerunner of the modern scientific desire to give the fullest scope for unaided effort towards grasping the first principle of life and piercing the veil of mystery surrounding it, armed only with reason, proceeding alone on the basis of experience, and carefully avoiding the pitfalls of sentiment and tradition. As the origination of life from matter was felt to be unimaginable, they rejected Monism with its time-honoured credentials, and boldly formulated two independent principles, the Soul and Matter. Still they could not get over the ancient idea that Life is a stage of suffering and they adopted the doctrines of Karma and re-birth which they admitted because the soul is eternal and the inequalities patent in life demanded a belief in them. Similarly they accepted the notion that Release was possible and desirable and they agreed with the Vedic dictum that it can be obtained by true knowledge, or discrimination between the nature of the soul and that of the Pradhana. They have wisely abstained from painting the joys of Release in flaunting colours of fancy, by the simple statement that the soul's final destiny is to enjoy its own pure and unalloyed bliss which it can claim by its very nature.

We should be unfair to the Sankhyas if we failed to say a few words on the perfection of its ethics. Since the soul is of a blissful nature, and its temporary

joys and sorrows arise from a wrong attachment to the body and the senses, a wise man, realising the purity of his nature, must overcome the attachment and the resultant selfishness. He must subdue his passions and live a life of self-denial, for he has a goal to attain to, viz., complete detachment from everything which is a creature of the Gunas. With this self-discipline, evil ceases to be evil; and when life ends, he departs with gratitude for the kindly services of Matter, hurrying to taste the bliss of his disembodied nature. In this respect, one must observe that to the Sankhyas—the ancient scientific thinkers of India—Life presented an aim and a purpose. While the reality of Matter was unquestionable, its existence was regarded as something to be thanked for, not regretted. In the speculations of the modern scientist, we miss altogether the formulation of a similar aim.

Sankara seems to have been indebted to the Sankhyas for his idea of Adhyasa or superimposition. But to suit his undiluted Monism, he has improved upon it. To the Sankhya superimposition begins with the embodied soul, and the really pre-existent Gunas are fully active in the anterior stage. This would not do for Sankara who admitted no reality besides the Soul or Atman. Hence he lifted superimposition bodily and placed it over the heads of the Gunas themselves or the Pradhana. He alleged that the Pradhana itself was an unproven hypothesis, simply superimposed on the Atman. This speculative feat set a new line and direction to Indian Thought.

AN EXPOSITION OF TANTRA SASTRA

By Thakur Brajmohan Singh, B.A., Bar-at-Law

(Continued from page 436)

The Vedanta, Sankhya and Tantra

The Advaitavad Vedantist does not recognise the primordial root principle (मूलप्रकृति) or its product, which is the world, as having any substantial reality. In the eyes of the Tantravadin this power (शक्ति) both as consciousness (चिद्रूपिणी) and as the manifested Nature (मायारूपिणी) retains its real character. To be more clear: the 'power' whether taken as the material (उपादानकारण) or as the efficient cause (निमित्त कारण) or even as an effect which is the world itself, is real. Because the Hindu philosophers hold that effect is the same as the cause in a modified form (कारणभावाच्च १-११८ सां० सू०). The Sankhya system accepts two independent principles, namely, Nature (प्रकृति) and Spirit (पुरुष), which are both real and eternal. The Shaktas admit only one with dual aspects. That is, they posit both the principles in one inseparable whole. Vedanta rejects Nature as illusion; while Sankhya takes Nature as the material cause of this cosmic net work. Though soul is associated with Nature, the creative action rests with the latter. The presence of one (soul) cannot affect the properties of the other (Nature)¹⁹. The attribution of creation to soul is a false

notion. The Vedanta takes Nature as dependent upon Spirit (ब्रह्म). Kapila's world is real and eternal and so is his Purusha. The Prakriti of Sankhya is insentient.

In Shakta Darshana²⁰ the union of both the principles though they are never separate, gives rise to evolution. The Tantrik Shiva and the Sankhya's Purusha are unchanging realities. The Shakti of the Tantras, and Prakriti of Sankhya, when the Gunas of which it is composed are in a latent or equilibrium state, are also changeless and inert. The two principles of Sankhya remain separate. In Tantravada they are in constant union and exist as mere phases of one whole substance. The Sankhyas accept only twenty-five principles, while the Tantras speak of thirty-six.

Tantra and Shaiva Siddhanta

It may be noted that the Shaiva Siddhanta of the Northern School of Kashmir, called *Trik Sampradaya*²¹, is not different from the Shakta School. The only difference between the two lies in the fact that the former worships the Shiva, while the latter the Shakti aspect of the same God. Just as the Shaktas are divided into several sects, so are the Shaivas. But the main school of Shaiva order is the one of Kashmir, which has elaborated an independent and fine system of Shaiva philosophy (पारमेश्वर दर्शन) based on Sruti. These 'Trikvamins,' like the Shaktas, be-

20. See also Shakti and Shakta by Sir John Woodroffe.

21. See J. C. Chatterjee's Kashmir Shaivism (Kashmir Series).

19. प्रकृतिवास्तवे च पुरुषस्याध्याससिद्धिः

(सांख्य सूत्र २-५)

अन्ययोगेऽपि तत्सिद्धिर्नाज्ञस्येनायोदाहृत

(सां० सू० २-८)

शिवशक्तिसंयोगात्रायते सृष्टिकल्पना

(शारदातिलक)

lieve in thirty-six Tattwas or principles as discussed at length in "Tantraloka," one of the most authoritative books on Tantra Sastra, in eight volumes, written by Abhinava Gupta (11th Century), a Kashmirian metaphysician of rare gifts. The Shaiva Darshaniks have beautifully carried on the analytical process from the 26th to 36th principle, which is clearly a development of Sankhya philosophy. In their brilliant exposition of the theory of evolution, they have shown how one single unchanging Reality, with a desire to become many²² resolves itself into various forms of 'matter'—a process in which a subtle principle becomes grosser and grosser until we get to our material creation²³. To explain the significance of each Tattwa fully and the part it plays in the cosmogony will far exceed the limitations of this paper. The object here is just to touch the mere fringe of some of the most important features of Agamic doctrines with a little detail here and a little there. Agama²⁴ by the way, is synonymous with Tantra. Let us for immediate purpose, at any rate, take it to mean as such. Really speaking, it is a comprehensive term and has various shades of meaning. The *Shaivagama* then further asserts that the unity of individual soul with Brahman the Supreme Spirit, is hampered by three kinds of impurities (मल) or impediments, known as atomic (आणव), illusory (मायीय), and pertaining to actions (कर्मिक). The end of Agamas is to help the Jiva to remove these obstructions

22. एकोऽहम् बहुस्याम् प्रजायेय ।

23. For fuller details read षट्त्रिंशत्तत्त्व सन्दोह, by राजानकानन्द, पराप्रवेशिका by क्षेमराज, परशुरामकल्पसूत्र and others.

24. Read बाराही तंत्र, कुलार्थव तंत्र, योगिनी-तंत्र and others.

and to pave his or her way for final or ultimate union with God or Paramashiva, or Shiva or Shakti, no matter how we call it. We have thus examined briefly some of the main fundamental principles of three different important religious institutions, and also noted the points of their respective similarities and differences. We have also seen that the Tantras derive their teachings chiefly from the 'Advaitavada' of Vedanta School.

Now, to realise this unitary sublime conception of Vedantic tenets that we are no other than God Himself (अहं ब्रह्मास्मि; जीवो ब्रह्मैव नापरः) or Thou art That (तत्त्वमसि), is indeed the culminating point which the Hindu mind could aspire to reach in its Godward flight²⁵. That He pervades the whole universe; that He is unknowable because he is subtle; that He looks as if divided, though indivisible, and that He is indestructible in the midst of destructible Creation; that He sees through all eyes; that He hears through all ears and so on—all these and similar other philosophic sermons contained in the Gita and the Upanishads are very easy to preach, but are extremely difficult to realise in life. The Tantras also, following the Advaitavada of Vedanta, aim at the ultimate acquisition of this supreme condition of human development²⁶ as a means to salvation from all worldly afflictions. So far this is all right.

But it is hardly possible for an average mind to meditate on the absolute and formless God, and to feel His unity with His multiple creation with any degree of success. To reach this stage, means a strenuous course of long sustained physical and moral discipline extending per-

25. यत्त्वाभावापरो लाभः यत्सुखान्नापरं सुखः यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥

26. भैरवोऽहम् शिवोऽहम् ॥ साऽहम् ॥ विश्व-त्मिका शक्तिः ॥

haps to several years, or even births. That is, it is mostly unpracticable.

Path of Devotion

So, to meet the spiritual necessity of men of common intelligence, our old Hindu sages (Rishis) or ancestors, mapped out a simpler, more comprehensible and more practical course of getting to the same final goal by gradual steps of training in the path of devotion. Lord Krishna also, realising the difficulty of concentration on the Absolute and unmanifest, gives preference to, and recommends, the method of worship as easier and more acceptable to the common run of humanity.²⁷ (Gita. XII, 5).

This path of worship or devotion is really a path of love. Devotion is not possible unless we have a feeling of attachment to the object of our devotion. As we progress in our course, this attachment develops into real love, which gets deeper and deeper until at last we reach a point where the distinction between the subject and the object is completely destroyed and we feel that we are "en-rapport" with the thing or the spirit behind it, which we have all this time been thinking as something different from our own self. Matter must see through matter. To know Brahman in the absolute sense, one must be like Brahman²⁸. It will be no exaggeration to say that the Hindu religionists did really display a deep insight into human nature when they pointed out a method less difficult and more practical of gaining one unitary spiritual truth by means of dual experience. This is the Be-All and End-All

27. Cf. ईश्वरप्रणिधानाद्वा—पतञ्जलिः

And

अन्यस्मात् सौलभ्यं भक्तौ (नारदभक्तिसूत्र ५८)

28. Cf. शिवो भूत्वा शिवं यजेत्; देवो देवमर्चयेत्
Or
ब्रह्मविद् ब्रह्मैव भवति (श्रुतिः)

of all kinds of devotion (उपासना)²⁹, no matter whether it is Shakta, Vaishnava or Shaiva. In fact it is the one and common goal of almost all the religious institutions of the Hindus which prepare the aspirant to comprehend the one golden Divine Truth, that this evident duality or even plurality is nothing more than unity. It is we who have invested it with a dual character which is essentially our own self reflected upon the vast plate of this cosmic mirror. If religion fails to bring home this open secret to the mind of the "Sadhaka" (practising aspirant) it falls far short of its objective, and cannot be called, or is not, at least, the Hindu religion. This is all the truth—the whole truth that we are enjoined to grasp and express in our existence upon this earthly planet, namely, to feel our oneness, which in essence is Divine, with the world around us. It is indeed the *summum bonum* of life, as it also is the highest aim of humanity. In other words, it means ultimate emancipation (मोक्ष) from all three kinds of pains that life is subject to³⁰. Thus the Tantras also opened out two avenues of approaching the Temple of Truth—one of knowledge, for those who were enlightened and advanced; and the other of devotion, or love, for such as were on the threshold of spiritual experience, or just initiated, though a man was free to choose any of the two, or combine both according to his competence and choice. Properly speaking, 'the Tantra' is essentially a devotional (उपासना) Sastra, and is concerned mostly with matters of practical importance.

Peculiarities of Tantric Religion

Some of the predominant features of Tantra Sastra are :

29. See Shandilya and Narada Sutras.

30. अथ त्रिविधदुःखात्यन्तनिवृत्तिः अत्यन्त पुरुषार्थः (सां० सू० १-१)
तरति शोकमात्मविन्द ॥ (श्रुतिः)

1. As distinct from the Vedas, any man or woman irrespective of caste, creed, or nationality, is competent to follow the Tantrik religion ("सर्ववर्णाधिकाराश्च नारीणां योग्यमेव च"—गौतमीय तंत्र)

2. It hates and shuns vices, but admits the vicious, the depraved and the fallen into its fold.

3. It has a peculiar method of its own of uprooting evil by means of evil. Vices in this way are transformed into virtues, and virtue into strength *1.

4. It creates an interest (प्रवृत्ति) in the pursuits of life with an ultimate object of achieving final emancipation (निवृत्ति).

5. The Tantrik rituals, it can be said, are not much different from those of the Vedas except in certain particular cases. This is not the place where we can detail them at length, as they are elaborate and deserve special treatment. It fact almost every point discussed herein is worthy of exclusive and separate consideration.

6. It is a practical Sastra *2.

Scope of the Tantras

The Tantras deal with Law, Medicine, Physiology, Chemistry, Botany, Mantras, Yantras, Psychology, Astrology, Astronomy, Geography, Evolution, Legends, History, Science, Piety, Rites and Ceremonies, Sacred places, etc., etc. This will show how wide is the range of subjects covered by Tantrik literature.

31. येरेव पतनं द्रव्यैः सिद्धिस्तैरेव चोदिता
(कुला० तंत्र ५-४८)

भोगो योगायते सम्यक् दुष्कृतं सङ्कृतयते ।
मोक्षायते च संसारः कुलधर्मे कुलेश्वरि ।
(कुला० २-२४)

32. कुलप्रमाणायां याति प्रत्यक्षफलं यतः (कुला०)

Koulas

Now a word about the Koulas *3:—The Koulas are Agama-Vadins. In common parlance, every follower of the Tantrik religion is called a Koula, though it is the highest degree of Tantrik Order.

We have said that apart from its theoretical value, the Tantras have infinite potentialities which can be harnessed to the service of mankind. But neglected and uncared for, they are undergoing gradual decay for some of the following reasons:—

1. Tantrik experts, though very few now, who really possess its secrets, are reluctant to communicate them to others. Sometimes their knowledge dies with them. Utmost secrecy, though permissible and even necessary in certain cases to a certain extent, has so greatly hampered the dissemination of Tantrik knowledge that it is almost impossible for an ardent lover of science to make any considerable headway in the field of experimental research.

2. It has been almost an invariable practice with the old Tantrik authors—evidently with a view to maintain the strictest possible secrecy—to write the Mantras and rituals, etc., in code words or cryptic language. We have no doubt the *Bijakosha*, but it lacks in general application. Because one single term is, in many instances, represented by more than one letter. Besides, each important Tantrik work is supposed to have a distinct *Bijakosha* which is commonly unobtainable. So, to say exactly what a particular term actually means, is sometimes more difficult than one can really imagine. Unless a man has an experience of Tantrik technicalities, he finds

33. सर्वेभ्यश्चोत्तमा वेदा वेदेभ्यो वैष्णवं परं ।
वैष्णवादुत्तमं शैवं शैवादिच्छिन्नुत्तमम् ।
दक्षिणादुत्तमं कौलं कौलात् परतरं नहि ॥
(कुला० तंत्र)

himself practically at sea. We have no doubt commentaries. But in these, as also in several other matters, we have to look to such commentaries for help in vain for, unfortunately, we find that those who undertook the task of making the text easier for us, have made it still more difficult by either assuming a discreet silence over questionable points or referring us to similar other technicalities to which we are total strangers. Besides, it is not seldom when we are recommended for explanation to consult the Guru (Master). A Guru, in the true sense of the term, is a rare blessing, and can guide us efficiently if we are fortunate to get the right one. But he is not handy and to locate him is another difficulty. All such clever devices so resorted to by our annotators may either mean a concealed ignorance about the matter, or the self-same motive which actuated the original authors to draw a thick veil of mystery over many important subjects which could have practically promoted the cause of human happiness. Knowing, as I do, the arguments advanced in favour of such secrecy, I should be going beyond the scope of my present scheme if I were to give it a controversial shape which is not likely to serve any fruitful end. I do, however, think and feel that if the strictness of this principle had been somewhat relaxed, Tantrikism would have been almost the prevailing religion among all grades and classes of scientists of the day all the world over. In short, it has vitally affected the utility and main scheme of the *Agamas*.

3. Genuine Tantrik works, specially on Practical Science, are rare and obtainable with no little difficulty. Certain institutions in Bengal, Poona, Kashmir and Baroda have rendered inestimable service in this connection by bringing out excellent editions of some of the most important and valuable books on Tantrikism. Thus some solid work has

been done in this direction, but there is much more ahead which still remains to be done. Let me add that a vast portion of this literature still exists in the form of manuscripts scattered over different parts of India, Nepal in particular. The most unfortunate part about these manuscripts is that they are sometimes found in possession of such persons as are illiterate. They are lying with them in a frightful state of neglect and inattention. It is high time that we should try, as far as possible, to hunt up and reclaim all such ancient writings for publication, so as to save them from dying a natural death. It will, thus, be a rich contribution to our past, old and yet highly valuable literature. Our Indian states can, no doubt, do much in this direction.

4. Wrong notions about some of its rituals, which are alleged by opponents as Unvedic, have helped in creating an atmosphere prejudicial to its growth.

5. Last but not least is the lack of sufficient interest in things old. This has been the cause of decadence of not only the Tantras, but also of many other indigenous arts and sciences which had, at one time, been a glorious and fruitful monopoly of the Indian people. It is also seen that those who have a taste have sometimes neither the means nor opportunities to carry on a smooth and scientific investigation of such interesting subjects.

Let us not forget to mention in this connection the worthy name of an eminent Tantrik scholar, namely, Sir John Woodroffe, sometime Chief Justice of the Calcutta High Court, who with an extraordinary zeal and application has devoted very many years of his precious life to the study of Tantrik literature in its various aspects. He was the first among the Western scholars, who not only made a special, serious and unbiased study of this neglected Sastra, but also wrote out

a series of learned books, commentaries and treatises on the subject. By his rich and able contributions to this branch of oriental philosophy and religion, he has very greatly promoted the cause of Hindu culture. For these services, which are as great as they are unique, India will always remember him with a sense of profound love and gratitude.

Conclusion

We have tried to give here a *concise* presentation of some of the salient features of Tantrik teachings as found embodied in the Agama Sastra. Many questions of equal weight and significance had to be left out, as it was not possible to give them a condensed shape. Considering the extent and depth of the subject matter, proper justice has not been done to it. The object in writing these lines has been, however, mainly to create in the minds of the educated class, a real taste and desire for detailed study of the Tantra Sastra.

The following are some Tantrik subjects which may profitably be taken up for separate study:—1. Practical application of Tantra Sastra. 2. Sound—its

(concluded)

MANDUKYOPANISHAD

WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY

By Dr. M. Srinivasa Rao

Gaudapada's Karika

When one jar-enclosed space (Akasa) is contaminated with dust, smoke, etc., the other jar-enclosed spaces are not contaminated thereby. Similarly, the happiness etc., of one Jiva does not affect other Jivas. (5)

Sankara's Commentary

Dualists may say: if one Atman resides in all bodies, then whatever

origin, colour and form. 3. Science of Language including chemistry of letters. 4. The "Swar-Vigyan," or the science of breath. 5. The Mantras and their powers. 6. The Yantras. 7. Medicines and their relation to Mantras. 8. Shat-Chakras or the six centres of Cosmic Energy. 9. Siddhis *i. e.*, acquisition of certain powers.

In its practical aspects, the 'Tantra Sastra' provides an extensive scope for search and research. Unless the theories are put to practical tests, we cannot decide one way or the other. To effect this end, some of us, at least, who may be qualified by reason of their education and experience, should come forward to pursue real scientific investigations of the subject with a view to demonstrate how far those facts are found practically possible today. The work is by no means easy; it would rather involve a great amount of sacrifice in several directions. However, no sacrifice is too great which can contribute to the enrichment of scientific acquisitions upon which the well-being and happiness of humanity as a whole so largely depends.

happens to one Atman, such as births, death, happiness, misery etc., must also be related to other Atmans and that actions and their results must become mixed up. The above verse is a reply to such an objection. Just as the dust and smoke contaminating the space enclosed in one jar have no effect on the spaces enclosed in other jars, so happiness etc., of one Jiva do not affect other Jivas.

(An opponent says): Is not Atman one only? (It is replied) True. Did

you not hear our saying that like Akasa, there is only one Atman in all bodies? (The opponent says): If the Atman is one only, then he must in all places be subject to happiness and misery. (The reply is): This objection cannot be raised by one holding the Sankhya doctrine, according to which happiness and misery cannot be predicated to Atman but are said to be related to Buddhi (intellect). Even Vedantins do not hold that Atman is subject to happiness or misery. There is no authority for creating in (or superimposing on) the Atman of the nature of Consciousness, any variety. It may be said that in the absence of variety, Pradhana cannot possibly work for the sake of another (that is, Purusha): but this is not so, for any action of Pradhana cannot bear any kind of relation to Purusha (Atman). If the bondage and release created by Pradhana, had reference to different Purushas, it would have been inappropriate to predicate the action of Pradhana to one Purusha only and it would be necessary to formulate variety of Purushas. But the Sankhyas do not hold that bondage or release, due to the activity of Pradhana, has any relation to Purushas, as according to them, Atmans, that is Purushas, have no differentiations at all and are of the nature of pure Consciousness. Therefore it is settled that Sankhyas attribute the activity of Pradhana to the mere presence of Purusha and not to any differentiation or variety in Purushas. There is thus no reason to hold that the activity of Pradhana for the sake of another, is for the purpose of creating a variety of Purushas. There is no other kind of authority for Sankhyas to create differentiations among Purushas. Pradhana enjoys both bondage and release, taking the mere presence of another (Purusha) apart from itself, as the instrumental cause.

The mere presence of another (Purusha) of the nature of pure Consciousness, is taken to be the exciting cause of the activity of Pradhana, and not any kind of variety (in the nature of Purushas). The assumption of the variety of Purushas, giving up the proper meaning of the Vedas, is due to mere stupidity. (If properly understood, the doctrine of Sankhya is purely Advaitic or non-dual. The Sankhyas do not admit any relation between Purusha and misery or happiness.) Vaiseshikas and others say that Atman is inseparably united with desire etc. This is not right, because the impressions which are the cause of memory cannot have any relation with Atman who is devoid of space (parts or magnitude) (which are necessary before any relation can be entered into). As memory arises from the union of Atman and mind, there should not be any rule (that a particular memory must arise at a particular time). Moreover, all memories might arise at one and the same time. Also Atmans who are devoid of qualities such as touch &c., belonging to a different class, cannot fittingly have any relation with mind and such other things. Moreover, (according to Vaiseshikas) apart from substance (Atman here) there can be neither qualities, action, generic and special attributes and relation. If qualities can exist independent of substance and if desire &c., (can exist) independent of Atman, there can never subsist any relation between these and substance. It cannot be contended that in the cases of those whose substances and attributes are inseparable, it is possible to predicate inseparable union (Samavaya), for desire &c., are transient (not permanent) and the eternal Atman different from them, is antecedent to them and there can be no such thing as inseparable union between substance and attributes (Ayutasiddhi). Moreover if desires &c.,

are in eternal union with Atman, they must be as eternal as Greatness (Mahatva, one of the attributes of Atma according to Vaiseshikas). This is not acceptable (either to Vaiseshikas or Vedantins) as it would deny release (Moksha) (to Atman) (as he would ever be subjected to happiness and misery). If inseparable union, (Samavaya) is something different from substance (Dravya), a new relation should be predicated between them, as is done in the case of substance and qualities (Dravya and Gunas). (If you object) that a new relation need not be predicated as Samavaya itself is inseparable union (we reply that) in the case of substances having Samavaya, there can be no separation one from the other, on account of the inseparable union. If they are absolutely distinct from each other, it would be meaningless to use the possessive case, implying the possession by the substances, of the attributes, such as substances having touch or having no touch. If Atman possesses attributes such as desires which are liable to origin and destruction, he would also become impermanent (Anitya). Having parts and being subject to change, like the body and the results of action (Phala) &c., the faults of (the Atman) being like the body &c., cannot be overcome. Just as Akasa is believed to be soiled with dust, smoke &c., superimposed on it through wrong knowledge (Avidya), similarly happiness, misery &c., are superimposed on Atman through wrong knowledge (Avidya) creating mind and other limitations. In this state (of superimposition, that is, in the experience of the wakeful condition) there is nothing wrong in attributing bondage, liberation &c., to Atman.

All disputants are agreed in accepting the experience of the waking state, due to the activity of Avidya, but nobody holds that the true Reality (Atman) is only as

real (as Vyavahara). So the theory of the multiplicity of Atmans has been uselessly formulated by the logicians (such as Sankhyas, Vaiseshikas &c.).

Gaudapada's Karika

Form, action and name may be different here and there. But there is no difference in Akasa. Similarly, in the case of Jivas, the same will hold good. (6)

Sankara's Commentary

(If you ask) how experience which depends on the variety of Atmans (Jivas), can be said to be due to the superimposition of variety on one Atman, by wrong knowledge (Avidya), we reply: In this world Akasa is one, but on account of its being enclosed in different articles such as a large jar, a small jar, a house &c., it comes to be spoken of as being big or small, according to the form it is supposed to assume. Again, it serves different purposes and looks different in our experience, according as its action is "fetching water," "storing water," "living purposes" &c., and according to the names given to it as "Akasa in a jar," "Akasa in a small jar" &c. Our varying experiences due to the variety of form etc. in Akasa, are not really to be found there (in Akasa). If we consider Akasa from the true point of view, there will be no variety at all, in it. Our experience depending on the (seeming) variety in Akasa, is simply due to the limitations superimposed on it (in the form of jars, &c). Similarly the Jivas, differentiated one from another by the limitations of their bodies, are in the same position as the spaces (Akasa) enclosed in jars &c. Therefore, wise people have considered all this deeply and have come to the conclusion that Atman is all one (without any differentiation).

Gaudapada's Karika

The jar-enclosed space (Akasa) is not a modification of (Maha) Akasa, nor is it a part of it. Similarly the Jiva is neither a modification of Atman nor a part of it. (7)

Sankara's Commentary

To the question, whether the jar-enclosed spaces &c., giving rise to our varied experiences due to form, action (purpose) &c., are not real modifications, we reply, no; for the jar-enclosed spaces are not real modifications of (Maha)

Akasa, in the same way as gold ornaments are of gold; or foam, bubbles and snow are of water. There are also no parts (of Mahakasa) as the branches and other organs are parts of a tree. Thus a jar-enclosed space is neither a modification of Akasa nor a part of it. Similarly, the Jiva who is compared to a jar-enclosed space in the illustration, is never and nowhere, a modification of or a part of the supreme Atman (Paramatman) who is compared to the unchanging Mahakasa in the illustration. Therefore the experiences depending on the appearances of variety of Jivas, is unreal.

JANAKA'S EXAMPLE

By Nirodh Kar

SOME modern Indian thinkers are of opinion that monasticism is at the root of most of our present ills. Those who became monks, they say, ought to have remained in society and taught the rest such subjects as military tactics, economics and industries. It is because they failed to do this and withdrew from active participation in society's affairs that Alexander and a long line of foreign conquerors subjugated us and brought us to our present plight. As the next step in the argument they hold up the example of King Janaka and declare that there is something radically wrong in monasticism, Janaka's method of "work" being quite sufficient—and in many respects quite superior—for achieving the *sum-mum bonum* of life, namely supreme Knowledge. Witness Mahatmajī, his work and his eminence: this completes the argument.

We see as clearly as any one else that the more Janakas we have in our midst the better and stronger our country will become. But what we wish to point out here is just one point alone, *viz.*, that "the example of Janaka" is somewhat

vague and misleading. Granting that one Janaka who followed the path of "work" attained illumination, are we sure we possess all the implications of this term "work" in order to pronounce judgment upon "other" paths? Let us refer to the very Mahabharata which speaks of Janaka's wisdom attained through "work" and enlarge our vision by studying two incidents connected with Mithila's ruler who sang: "My treasures are immense, yet I have nothing. If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt."¹

Santi Parva, Chapter CCCXXII shows Yudhishtira asking Bhishma how Suka, son of Vyasa, in days of old, was won over to Renunciation. The previous chapter leads up to this topic and begins with the question whether any one ever attained emancipation without abandon-

1. कर्मणैव हि संसिद्धिमाप्स्यता जनकादयः

Gita, III, 20.

2. अनन्तं बत मे वित्तं यस्य मे नास्ति किञ्चन ।

मिथिलायां प्रदीप्तायां न मे दहति किञ्चन ॥

Santi Parva XVII, 19.

ing the domestic mode of life. By way of reply Bhishma narrates the conversation between 'Janaka the King' and Sulabha the Sannyasini. To test how much Janaka had advanced, Sulabha assumed the form of a youthful maiden and visited the palace. By her Yoga power she then entered into the understanding of the King³. Janaka discovered this move of the visitor and in the presence of all his courtiers gave her a stern rebuke. He accused her, among other things, of "touching" his person against the rules of morality, of attempting a "mingling of castes," of a vicious desire to "test" others and to prove her superiority over them⁴—all contrary to the nun's life she was professing to follow. He then proudly referred to himself as the beloved disciple of "Panchasikha of the mendicant order⁵" and proclaimed how by remaining in the domestic mode of life, as his Guru laid down for him, he had become the possessor and the best teacher of emancipation and Knowledge⁶, which she, although wearing the outward symbols of Sannyasa, had failed to achieve. "That high intelligence," he said, "has been acquired by me, and accordingly I have transcended all pairs of opposites. Even in this life I have been freed from *stupefaction* and attachments⁷".

3. सुलभा तस्य धर्मेण मुक्तो नेति संशया ।
सत्त्वं सत्त्वेन योगज्ञा प्रविवेश महीपतेः ॥
Santi, CCCXXI, 16.

4. न मय्येवाभिसन्धिस्ते जयैषिरया जये कृतः ।
येयं मत्परिषत् कृत्स्ना जेतुमिच्छसि तामपि ॥
63

5. भिक्षोः पञ्चशिखस्याहं शिष्यः परमसम्मतः ॥
24

6. गस्य नान्यः प्रवक्तास्ति मोक्षं तमपि मे
शृणु ॥ 23

7. सेयं परमिका बुद्धिः प्राप्ता निर्द्वन्द्वता मया ।
इहैव गतमोहेन चरता मुक्तसङ्गिना ॥ 31

Before telling what reply Sulabha gave, Bhishma makes a brief and significant comment: "Though rebuked by the King in these unpleasant, improper and ill-applied words, the lady Sulabha was not at all abashed (न व्यक्रमत्)." On the other hand that beautiful one (चरुदर्शना) addressed him in words "that were more handsome than her person (तत्तत्पुण्यतरं वाक्यं)." If the King were really emancipated, argued she, how was it that he still maintained the distinctions of *his* body, *her* body, etc? If he had known the Soul and Prakriti aright, he would certainly not have asked her repeatedly *who* she was⁸. If he was really freed from all his bodily and mental attachments, as he vaunted he was, how could he accuse her of trespassing into *his* understanding and of thereby violating her vows of Sannyasini's life? Being a Sannyasini, she was certainly right in occupying "empty" abodes; and evidently King Janaka's understanding *was* empty, emancipated or otherwise! With this she turned the tables upon the king and asked, "Hast thou heard the religion of emancipation in its entirety from the lips of Panchasikha with its means, its methods and its conclusions?" It would seem not; she was inclined to think that he had "not listened to the scriptures or had listened to them without any advantage, or perhaps listened to some other treatises looking like scriptures⁹." This narration over, Bhishma concluded with the remark: "Hearing these words fraught with excellent sense and with reason, King Janaka failed to return any answer

8. इदं मे स्यादितं नेति द्वन्द्वमुक्तस्य मैयिल ।
कासि, कस्य, कुतोवेति वचनैः किं प्रयोजनं ॥

9. ननु नाम त्वया मोक्षः कृत्स्नः पञ्चशिखात्
श्रुतः ।

श्रुतं ते न श्रुतं मन्ये, मृषा वापि श्रुतं श्रुतं ।
अथवा श्रुतसङ्काशं श्रुतमन्यत् श्रुतं त्वया ॥

thereto." Well then, this Janaka's path of "work" first took shape under the inspiration of the mendicant Panchasikha; and when pride was waxing and introspection waning the mendicant Sulabha—towards whom he behaved in an improper manner—applied the necessary correction.

Let us turn to another scene (Santi Parva, Chapter XVIII). It is well known how Yudhishtira wanted to retire into the forest, unable to bear the thought of having achieved a victory after slaying his kith and kin. All the brothers then argued with him to show that he should not do so; and Arjuna too had his say. Arjuna, we find, began by referring to what the "grief-stricken spouse" of 'Janaka, the wise,' told him when he had determined to abandon his kingdom and lead a life of mendicancy. "Casting off wealth and children and wives and precious possessions of various kinds, the established path for acquiring religious merit and Fire itself, King Janaka shaved his head and assumed the garb of a mendicant¹⁰!" His wife then argued with him; and curiously enough most of the modern arguments against monastic life are there. She too tells that mendicancy might be followed by those persons that are desirous of happiness but are very poor, indigent and abandoned by friends! Salvation, she says, is doubtful (संशयिते मोक्षे). If the kingdom and a handful of barley are the same, then why, says she, should Janaka renounce the one and accept the other? Is not barley itself an object of attachment; and is he right in casting his eyes about for a handful of it like a dog (श्ववत् संप्रति वीक्ष्यसे)? Is that consistent with his professed renunciation? And so on. She, however, wishes the king to earn

religious merit by supporting the truly pious among men of matted locks or clean-shaven heads, naked or clad in rags or skins or brown robes. (These all moderns of course may not approve.)

After giving all the arguments put forward by the Queen, Arjuna adds a comment: "King Janaka is regarded to have been a truth-knowing person in this world. Even he, in this matter (of shaving his head, etc. as part of mendicant's life) had become *stupefied*. Therefore, do not yield to stupefaction, O brother."

The previous instance showed Janaka boasting of his knowledge and freedom from *stupefaction*, but unable to answer the mendicant woman. In the second instance we find Arjuna asserting that Janaka did take to the mendicant's life and *was therein stupefied*. Is this, or are these, the self-same Janaka of the "example"? Are there many Janakas, all rulers of Mithila and equally noted for their "path of work" and illumination through work? Which Janaka's example is then to be followed? Of the one who by his silence admitted before the mendicant Sulabha that he had not fully grasped the import of the teachings of the mendicant Panchasikha? Or, of the one who shaved his head and left his kingdom and, in the eyes of Arjuna and of the Queen of Mithila, *became stupefied* after he had already established a reputation as the possessor of highest knowledge? And as for the illumination attained, if we are to take the example of the work "aspect," are we justified in rejecting (a) the actual shaving of the head, or (b) the interventions of a male mendicant to start and inspire the "work" and of a female mendicant to correct the faults which crept in, in the case of some Janakas, even?

10. धनान्यपत्यं दारांश्च रत्नानि विविधानि च ।
पत्न्यान् पावकं हित्वा जनको भौह्यमा-
स्थितः ॥ XVIII, 4.

11. तत्त्वज्ञो जनको राजा लोकेऽस्मिन्निति गीयते ।
सोऽप्यस्मिन्मोहसम्पन्नो, मा मोहवशमन्वगाः
XVIII, 73.

REVIEWS AND NOTICES

THE RURAL COMMUNITY AND THE SCHOOL: By G. S. Krishnayya, Published by the Association Press, 5 Russel Street, Calcutta. Price Re. 1-4-0.

The author has done a signal service by the publication of this extremely valuable book. He has herein made sincere attempts to come to an effective solution of the most intricate problems of India such as ill health, poverty, ignorance, superstition, unproductive agriculture and inefficient house-keeping, which stand in the way of her progress. For this purpose he has placed before the readers the results of the thorough study he has made of three important institutions developed in America under similar conditions, viz., the Penn, the Berry, and the Tuskegee Schools, which aim chiefly at the production of better citizens, by opening to them the "Gate of Opportunities," by providing them with better education, the advantages of better farms, better homes and better health. These show unmistakably that the work of rural reconstruction in India, however difficult it appears to be, is not an impossible task after all. What is needed is a thorough realisation of the gravity of the situation; still more important—'love for the unlovely, the lowly and the lost.' People must be made to understand that such education as will create citizens of the right type, prepare them for country life, create a new attitude towards work, build character, develop rural leadership and promote community spirit, should deserve the highest encouragement.

F. L. Brayne, Esq., I. C. S., in his Foreword, specially emphasises that "the village school will be the centre of a new village and supply the cohesion, initiative and knowledge required for the great task of rural reconstruction." To the realisation of this noble ideal, this handy volume will certainly be a valuable help. The numerous pictures add to the value of the book.

YOGA AND PERFECTION (ENGLISH) & PURNA JYOTIH (SANSKRIT): By Swami Purnananda of Hrishikesh. Published by Matilal Sen, B.A., Chak Bazaar, Barisal.

These are both written in verses. The subject matter is not, and of course cannot be, anything new. The author's share lies in harmonising the various paths, avoiding controversies and in presenting the principles in a lucid manner. The careful reader can find out that the author has conceived Yoga in a most comprehensive way. Says he: "Sacrifice thyself to all, To the world, to Lord withal, Serve thou selfless, serve thou all, Serve the Lord, serve Him in all." In what ways one is to serve all, has not been described, that being beyond the scope of the books. How to perfect the psycho-physical mechanism with which the service is to be done; how to clear its vision—these alone form the aim of the author. In Purna Jyotih, the Swami himself has added a paraphrase in Sanskrit for the benefit of the readers who may not be proficient in the language.

NEWS AND REPORTS

Swami Paramananda in Madras

Swami Paramanandaji, Head of the Vedanta Centre at Boston and Ananda Ashrama, La Crescenta, Los Angeles County, U.S.A., arrived in Madras on Sunday the 26th March, accompanied by Srimati Charushila Devi and Sister Satya Prana. That evening the Swamiji spoke about some of his experiences in the West to a large number of devotees and friends who assembled in the hall of the Math at Mylapore to hear him. On

the 29th evening an address was presented to him by the public of Madras, under the presidency of Sir P. S. Sivawami Aiyar, K.C.S.I., C.I.E. The Swamiji gave a suitable reply and spoke on "The Need of the Hour." On the 30th the party left for Bangalore and Mysore whence they will return to Madras on the 4th April. They are expected to leave for Colombo on the next day. From there the Swamiji would be sailing on the 10th instant for America via Europe.

Works of Swami Paramananda

(AMERICAN PUBLICATIONS.)

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THE **VEDANTA KESARI**

Vol. XX

MAY, 1933

No. 1

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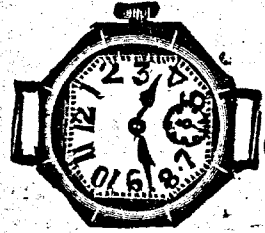
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XX]

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[No. 1

HINDU ETHICS

ॐ

वैरिणं नोपसेवेत सहायं चैव वैरिणः ।

अधार्मिकं तस्करं च परस्यैव च योषितम् ॥

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।

आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥

सत्यं ब्रूयात् प्रियं ब्रूयात् ब्रूयात् सत्यमप्रियम् ।

प्रियं च नावृत्तं ब्रूयादेष धर्मः सनातनः ॥

हीनाङ्गानतिरिक्ताङ्गान् विद्याहीनान् वयोधिकान् ।

रूपद्रव्यविहीनांश्च जातिहीनांश्च नाचिपेत् ॥

Let not a man intimately associate with his enemy or with the friends of his enemy, with an unrighteous person, with a thief or with another's wife.

A person should not disparage himself because of his past failures. Let him promote his welfare until death, and never regard it as beyond his reach.

One should speak the truth and speak the truth that is pleasant. One should not utter a disagreeable truth nor tell an agreeable falsehood. This is the eternal virtue.

One should not be rude towards those who are defective in limbs or who have redundant limbs, who are illiterate, who are aged, who are wanting in beauty or wealth or who are of low birth.

MANUSAMHITA

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

(Continued from previous issue)

What is Kundalini?

Its Sleeping and Waking States

WE have already given a brief introduction to the concept of 'Kundalini.' This term was used by sages like Patanjali to mean the great motive force that resides in subtle physical form, representing all the mental modifications that took place during previous lives as well as in the present life. The Yogi holds that in the souls in bondage this power remains almost completely enfolded in sleep, that is to say, almost without manifestation. Memory, imagination and other mental states arise in consequence of this sleeping power. If, however, it somehow fully wakes up, that is, reaches complete manifestation, then only it impels the soul towards the attainment of complete knowledge—the immediate intuition of God. How do memory, imagination, etc., it may be asked, arise from Kundalini, the sleeping power? Our reply is as follows: The power, though asleep, occasionally reaches momentary states of partial consciousness, due to the incessant shower of blows or stimuli from the external objects to the brain through the five senses.

The Upward Course of the
Awakened Kundalini, piercing
through the Six Centres, and
Samadhi

The Yogi holds that God or the Supreme Self, the All-pervading Existence, Knowledge and Bliss Absolute, resides in the Akasa or the open space in the Brahma-randhra (i.e. the opening for or passage towards Brahman) located in the brain. Kundalini has special attraction towards God or He constantly draws it to Himself. But being asleep it cannot feel this attraction. No sooner does the sleep disappear than it comes to feel this attraction and approaches God. The path, too, that leads the Kundalini to God, is present in all bodies. It extends from the brain through the spinal column, right up to the other end, the Muladhara or the basal centre of consciousness at the coccygeal region. This is the path of 'Sushumna,' described in Yogic scriptures. This same path has been called by western physiologists as the 'canal centralis' of which no function or utility has been discovered. This is the path through which the Kundalini, separated from the Supreme Self, came down from the

brain to the Muladhara centre and fell asleep there. Through this path again it will rise up higher and higher passing through the six 'Chakras' or centres of consciousness situated at different levels in the spinal column, and reach the brain at last.*

All these Chakras or vital centres are located in the 'Sushumna' within the spinal column. So, by heart, throat, etc., corresponding points in the spinal column are indicated. As the Kundalini climbs up higher and higher new experiences arise at each centre. And lastly, the moment it reaches the brain, it attains the culmination of religious experience i.e., identity with the Supreme Self, the Cause of all causes, through the knowledge of non-duality. At the same time the aspiring soul realises the highest level of consciousness,—its Absolute aspect which is the substratum of all its relative phases that appear in human mind at every moment of its existence. There the soul remains identified with the Absolute Consciousness beyond all its relative modes.

*In Yogic scriptures, the names of these six centres along with their location in the body, are mentioned in the following order:—

1. Muladhara—at the lower end of the spinal column.
2. Swadhishtana—above Muladhara, at the base of the genitals.
3. Manipura—above Swadhishtana, at the region of the navel.
4. Anahata—above Manipura, at the region of the heart.
5. Vishuddha—above Anahata, at the region of the throat.
6. Ajna—above Vishuddha, between the eye-brows.

The Master's own Experiences
about the Centres of Vital Force

In what simple language the Master used to explain to us these abstruse truths of Yoga! He would say, "Look here, something gradually rises up from the feet to the head. Till it reaches the head the consciousness of external objects persists. But as soon as it goes to the head, I lose myself completely. Seeing and hearing stop there. Speaking is out of the question. Who is there to speak where the very notions of 'you' and 'I' disappear? I wish to relate to you all about these experiences, all the details of the visions and other things that are perceived. Speaking is possible so long as it rises up to this, or at most up to this (pointing to the heart and the throat respectively); and till then I do speak. But as soon as it rises above this (pointing to the throat) somebody gags the mouth as it were. I forget everything and cannot maintain my balance. The moment I think of the experiences above this (pointing to the throat), in order to relate the same to you, the mind shoots up to the highest level and speech comes to a halt."

The Master attempts to describe
His Experiences in the
Nirvikalpa State

Indeed on so many occasions the Master failed in his attempt to keep his mind under control and describe the visions that are experienced at the centres above

the throat. As a friend of us narrates, one day the Master began to describe his visions with the emphatic assertion, "Today I shall tell you everything. Nothing shall remain concealed." The description went on fairly smoothly. Gradually proceeding, he said pointing to the spot between the eye-brows, "When the mind rises here, immediately the vision of the Supreme Self is attained and the soul enters into Samadhi. Only a thin transparent screen then intervenes between the individual soul and the Supreme One. The experience there is of *this* nature." As with these words he was going to describe in detail the intuition of Paramatman, immediately his mind plunged in Samadhi. After coming down to lower plane he repeated his attempt, but again entered into Samadhi. This hap-

pened a number of times. At last with tears in his eyes, the Master said, "My boys, how I wish that I could tell you everything without any reserve! But the Mother does not allow me. She stops my mouth!" Struck with wonder, we thought, "What is this? The Master wants to tell us all his experiences. For that he is striving so much, but with no success. This failure evidently pains him. The Mother is very naughty indeed to prevent the Master from speaking to us of his God-realizations." How could we then understand that the mind with whose help speech, etc., are possible, does not go very far, and that unless one goes beyond its range complete realisation of the Atman is not possible? How could we conceive that the Master, out of his love for us, was trying to accomplish the impossible?

A MISUNDERSTOOD VEDANTIN—I

THE great one to whom we refer as 'A Misunderstood Vedantin' is none other than Gautama Buddha whose birthday will shortly be celebrated by his admirers and acknowledged followers. It may be rather surprising that we should term the Buddha who is traditionally represented to be an opponent of Vedic religion as a great exemplifier of its truths. In this world it is not however unoften that modes of expression and historical antecedents give a contradictory setting even to ideas having very close affinities. Gautama Buddha lived in an intellectual atmosphere that was common to him as well

as to the thinkers of the Upanishads. But since the Buddha was more independent in thought and did not pay much regard to the Vedic authority, his system came to be looked upon as heterodox whereas the Upanishadic thought gained a reputation for orthodoxy as it did not break loose from its Vedic parentage. At the bottom, however, there is little difference between them. In the following brief exposition of the doctrines of the Buddha we shall try to make this clear.

It has been pointed out by many western writers on Buddhism that the Buddha preached a philosophy of

Becoming as contrasted with the Upanishadic doctrine of Being. He is also represented as having preached the doctrine of Anatta (generally translated as not-soul) as opposed to the Upanishadic doctrine of the eternal Atman. He is for this reason supposed to have discarded every trace of animism in his explanation of human personality, unlike the Upanishads which, they say, are still within that level of primitive thought. These western critics therefore find a striking resemblance between the Buddha's system of thought and the materialistic theories of the universe propounded by modern science explaining everything in terms of evolution or Becoming. In examining the Buddha's view of life we have also to bear in mind these opinions of modern scholars who seem to further strengthen the already prevailing notions regarding the opposition between the Vedantic and Buddhist thought.

Let us first of all consider the view that the Buddha preached a philosophy of Becoming as opposed to that of Being; for that takes us to the very heart of his metaphysics, if we may say that he preached a metaphysics at all. Strictly speaking, the Buddha did not preach any metaphysical view of the universe. His main purpose was not to build a system but to discover a way of deliverance for man. But yet a good deal of metaphysics is implicit in his teaching. The central fact of his message seems to imply that nothing which falls within our experience is permanent, and in this he includes both the objective and the so-called subjective spheres of knowledge. The world is Nijjiva (soulless) and Nissatta (without a substratum). In other words, all that we know of the external world is that it is a process of eternal change. People generally speak of a substratum, a

changeless residue underlying this flux but of such a substratum we have no experience. It is not necessary to assume it even for explaining the recognition of identity, for this fact can be accounted for if we recognise that each moment works itself up into the succeeding one and thus maintains the continuity of the whole without necessitating anything permanent in the process. The metaphysical question whether this process of change is real or unreal is not clearly discussed by the Buddha, and sharp differences of opinion prevailed on this point among later Buddhist scholastics. The main tendency of his thought seems to be to recognise this undeniable experience of change in all objects of knowledge, without however allying himself with either realists or idealists, with annihilationists or soul theorists. "This world, O Kaccana generally proceeds on a duality, on the 'it is' and the 'it is not.' But, O Kaccana, whoever perceives in truth and wisdom how things originate in the world, in his eyes there is no 'it is not'.....Whoever, Kaccana, perceives in truth how things pass away in this world, in his eyes there is no 'it is' in this world.....'Everything is'—this is one extreme, O Kaccana. 'Everything is not' is another extreme. The truth is the middle." And this truth is the recognition of change—a process that is not however haphazard but strictly regulated by the inherent law of causality.

Coming to the subjective side of knowledge, namely to human personality, we have much clearer and more detailed information from the Buddha regarding his views on it, and that naturally so in the case of a preacher of a way of deliverance like him whose main business was with man and not with the universe. Just as with regard to the external

world, the Buddha's psychological insight analyses the personality of man into groups of processes without assuming any changeless substratum underlying these processes. The groups of processes constituting human personality are the well-known five Khandas—Rupa (physical body), Vedana (sensations), Sanna (perceptions), Samkhara (mental processes accompanied by tendencies, or sometimes translated as mentations, dispositions, etc.) and Vinnana (cognition or consciousness). All these factors constituting human personality are united into an organic whole in such a way that it is impossible to divide them into water-tight compartments. In the words of the sage Nagasena of Milindapanha, it is as impossible to do this, as it is to distinguish the tastes of the ingredients entering into a nicely prepared soup and say, "This here is the sour and that the salt, this is the bitter, this is the biting, this is the acid, and that the sweet." Of these five groups, consciousness and body seem to be the most fundamental items. For it is in their presence that the other groups originate giving rise to full-fledged personality. Consciousness and body are mutually dependent. For consciousness, according to the Buddha, is the resultant of the countless cognitions, present as well as previous, which are rendered possible only in an embodied state. The body too in turn comes into existence when consciousness organises dead matter into living matter. "Suppose, Ananda, consciousness were not to descend into the maternal womb, pray, would the corporeal organism consolidate in the maternal womb?" The answer he approves of is that it would not. But a point of importance to remember is that though consciousness in this scheme resembles the soul of theistic speculations, it has however this fundamental difference from the latter in so

far as it is not something simple like the soul, but a compound produced by previous bodily contacts, and the resulting perceptions, sensations and mentations. It is thus changing every second but at the same time maintains its continuity through the transference by each moment of all its potentialities to the succeeding one. When a physical organism becomes unfit to live any longer, consciousness, driven by Tanha (desire or will to live) grasps at the germ of a new body. Through the instrumentality of the body it is possible for consciousness to interlock itself with external objects, and when such interlocking takes place, sensations, perceptions and dispositions come into being. While consciousness is thus ultimately responsible for these aspects of personality, it is also in turn sustained and fed by them in as far as they keep up desire or the will to live and thus urge consciousness ever to come into touch with external objects—a process that is absolutely necessary if consciousness is not to become extinct.

Except for the continuity kept up by each moment working itself up into the succeeding one, these series are all without any element of permanence in them, in fact consciousness and the resulting mental processes having even much less of it than the body. The Buddha deplores the fact that while men in general are comparatively familiar with the impermanent nature of the body, they are not to the same extent aware of the transitoriness of consciousness. "It were better, O Priests," he remarks, "if the ignorant unconverted man regarded as permanent the body which is composed of the four elements, lasts one year.....lasts ten years.....lasts fifty years, lasts a hundred years and even more. But that, O Priests, which is called mind, intellect, consciousness, keeps up an incessant round day and by

night of perishing as one thing and springing up as another."

Here the two allied questions of importance naturally arise. If there is nothing permanent in the personality of man, how is it that we have the experience of an ego which seems, as far as we know, to keep up its identity as long as we live? And then again, if there were no ego, how are the two cardinal principles of the Buddha's gospel, namely, moral responsibility and rebirth, possible? The answer is hinted in what we have said before, but the question is worthy of more detailed consideration. Most of the western interpreters of the Buddha and many of the old Buddhist scholastics tend to opine that the Buddha denied an ego in an absolute sense. And indeed a strong case can be made out for this view on the basis of the Buddha's doctrines regarding the composite nature of human personality and the constantly changing nature of the elements composing it. If all the elements of personality change every second, even as a flame or the water in a river changes constantly, where can that principle of permanence vouched by our sense of ego subsist? Visuddhi Magga puts it clearly thus: "Just as the word 'chariot' is but a mode of expression for axle, wheels and other constituent members placed in a certain relation to each other, but when we come to examine the members one by one we discover that in an absolute sense there is no chariot; just as the words 'house,' 'fist,' 'lute,' 'army,' 'city,' 'tree' are only modes of expression for collection of certain things disposed in a certain manner—in exactly the same way the words 'living being' and 'ego' are only modes of expression for a complex of bodily and non-bodily constituents." In exactly the same strain

does the sage Nagasena too speak in the famous Buddhist scripture, Milindapanha (the Questions of Milinda), supposed to be a conversation between the above-mentioned sage and a Greek king Milinda or Menander. The trend of these arguments seems to be this: If we can infer a permanent entity behind human personality, in spite of the fact that it is only a compound of some constantly changing series, one can as well do the same in the case of inanimate individual things like chariot and composite groups like the army. To these views of early Buddhist thinkers we may add a few statements of the Buddha himself, which seem to deny a permanent ego. "What is meant, Lord," asks a disciple, "by the phrase, 'The world is empty'?" "That it is empty, Ananda," replies the Buddha, "of a self or anything of the nature of a self. The five seats of the five senses and the mind and feeling that is related to mind—all these are void of a self or anything that is 'self-like'". Again to the listening Bhikkus he remarks: "Since neither self nor aught belonging to the self, brethren, can really and truly exist, the view which holds that this (I) who am 'world', who am 'self' shall hereafter live permanent, persisting, eternal, unchanging, yea, abide eternally—is not this utterly and entirely a foolish doctrine?"

It may be thought that the denial of a self in this fashion militates against two of the most important doctrines of the Buddha, namely moral responsibility and rebirth. "To say that man when the body dissolves," says the Buddha, "is cut off, perishes, does not exist any longer—that is heresy, heretical belief, heretical jungle, heretical wildness." But then how is the permanence of the ego nullified in that case? The riddle is solved by saying that it is

rebirth and not transmigration that the Buddha teaches. When a light is lighted from another light or when a person learns a verse from another, neither the light nor the verse passes over in the process; so too there may be rebirth without any unchanging entity transmigrating. In fact, according to the theory of momentariness, life lasts only for a moment and death may be said to intervene before the succeeding moment. If this is borne in mind, the question of rebirth would not at all seem a problem, for it is what occurs every moment. At death the whole personality is said to perish, but the efficient force of the previous acts survives and invariably bears fruit. It originates a new being which inherits the character of the dead man. In the event popularly called death, though the old physical organism is discarded, continuity is not broken since consciousness driven by the force of desire carries the characteristics of the old personality to its new abode. It is like a forest fire which, while getting extinguished on one side of a stream, is carried to the other side by the wind. It is still looked upon as the same fire although it is entirely different from it. Thus there is no migration of soul but there is migration of character. The moral forces released by a previous state are inherited by the succeeding state. In the words of the revered Nagasena of Milindapanha, "The murderer whom the executioner leads to the scaffold is not a 'murderer', for he is not the same person who has committed murder; but he merits punishment, because he cannot be said to be other than the murderer, being the continuation of the murderer." So also according to him a grown-up girl is not the child that she once was, but she nevertheless belongs to the man who had married her as a child, and the father

has no right to give her away to another husband; for the girl is the continuation of the child. Thus moral responsibility and rebirth are reconciled to the Buddhist theory of momentariness without assuming an unchanging substratum. What pass on are not substances but characteristics or processes of a continuous, fluid and complex nature. These can be dissolved by withholding the motive force that sustains them, namely, desire, even as a flame can be extinguished by withholding fuel. This dissolution of personality without leaving any succeeding momentum to cause new embodiments is Nirvana or Deliverance.

Presented in this form the Buddha's teachings seem to tend towards a goal that may be described as annihilation. This is at least what most of his western interpreters conclude from an examination of his teachings. The difficulty raised by the problem of rebirth and moral responsibility being got over as we have shown above, they argue in the following way: The Buddha has reduced the whole human personality to the five changing Khandas. He has also taught that by calming the passions and subduing desires these Khandas can be dissolved at death by a saint. Since man is nothing more than the Khandas, and deliverance consists in the destruction of these Khandas, the goal to which the Buddha leads man through all his spiritual striving is annihilation. Such an inference, we maintain, is unwarranted, both because of the express statements of the Buddha to the contrary and from a consideration of all aspects of his teachings. It may seem plausible and even logical from a consideration of the Buddha's analysis of human personality into the five Khandas, but we shall show below that the goal which the Buddha has in

view is not annihilation as many understand it to be, but the same Subject-Objectless state which the Vedanta teaches with greater clearness.

Now it is but too true that the Buddha denies an ego or a permanent entity in the personality of man consisting of the five constantly changing Khandas. A quotation to the point we have given before. The Buddha explains away the feeling of man that his body, sensations, perceptions, dispositions or consciousness is an "ego" that will last for ever, as a fantasy born of desire or the will to live. "When there is sensation...when there is perception...when there are predispositions...when there is consciousness, O Priests, then through attachment to consciousness, then through engrossment in consciousness, the persuasion arises: 'This is mine, this am I, this is my ego.' " But it must be noted that what the Buddha denies is the notion of a permanent entity in objects that are *seen*, and for the Buddha all that we consider subjective, namely the elements constituting our personality, are as much a matter of presentation to our awareness as any concrete object we perceive in the external world. "Wherefore, monks," he remarks, "whatsoever there is of body, whatsoever there is of sensation, whatsoever there is of perception, whatsoever there is of mentation, whatsoever there is of consciousness, in the past, in the future and at the present, our own or a stranger's, gross or subtle, mean or exalted, remote or close at hand..... is, in the light of the highest wisdom, to be regarded thus: "This belongs not to me, this am I not, this is not myself." The oft-repeated formula that he arrives at after examining the elements of personality is this: "What is transitory is painful, what is painful is Anatta (not myself); what is Anatta is

not mine; this am I not; this is not myself." When such passages are scrutinised the one fact that emerges clearly is this: The Buddha refuses to recognise anything *presented* to us as an Ego, for the nature of all objects or presentations is change and transitoriness which are incompatible with the notion of Self. Personality is something belonging to this realm of change and transitoriness, for it can be observed and criticised like any other object. And in fact the most important spiritual discipline inculcated by the Buddha consists in cultivating the power to objectify our personality and keep watch over it in order to eliminate the idea of ego from it. In propounding such a doctrine the Buddha did no more than recognise that nothing in the world of objective existence, included as all things are in the sphere of becoming, constitutes our true self, that all things as wealth, body, mental processes, feelings, consciousness, etc., belong to us and are to be identified with us no more than so much dried wood which a peasant burns up. Annihilation is here out of the question. All objects, including the elements of personality, are recognised as not-self and identification with them is thereby got rid of. Still the witnessing consciousness remains transcending the elements of personality. But of this witnessing consciousness the Buddha does not speak; for to do so would be to reduce the transcendent subject into an object which it can never become.

Here then we arrive at the same conclusion that the Vedic sages reached in the Upanishads—the idea that the knower can never be known and nothing can therefore be predicated of him. The Kenopanishad gives expression to this idea in the form of very significant riddles. Instructing the disciple about Brahman the teacher says in that

Upanishad: "If you think 'I know well,' only very slightly you know that Brahman.....Therefore your knowledge must be (again) pondered over." After reflecting well the disciple grasps the point and expresses his conviction as follows: "I do not think, I know It well; neither do I think I know It not, nor that I know It a little. He of us who knows It thus, knows It really; not he who thinks he knows or he who thinks he knows not." By way of approving the disciple's conviction the teacher then remarks: "It is known by him who thinks he knows not; he who thinks he knows, does not know. It is not understood by those who say they understand It, taking It to be a knowable object like other things; and It is understood by those who know they do not understand It, realising that It is always the subject and therefore never forms an object of knowledge." The gist of all these apparently puzzling statements is this: The ultimate principle in man can never form an object of knowledge. It is the Eternal Witness transcending everything of the external world as well as of the internal world constituting personality. It cannot therefore be thought of, much less spoken of. The seer can not be seen, even as the fire which burns everything else cannot itself be burnt. Hence has it been said that the only true description of Brahman consists in silence.

The Buddha's attitude towards the final destiny of man may also be described in precisely the same terms. We hope the few quotations we have given above from the Buddha's teachings have brought out this aspect of his thought, although, we admit, the metaphysical position is not elucidated by him with as much clearness as by the Upanishadic thinkers. In fact the message of the Buddha was specially directed on the metaphysi-

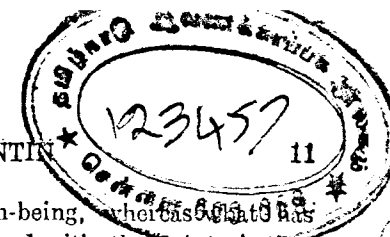
cal side against the animistic soul theories of popular theology on the one hand, and on the other against the teachings of his contemporary thinkers like Kesa Kambalin who proclaimed that death was the final end of man. The exposition of the Buddhist theory of rebirth we have given before would have made clear that in the case of ordinary men, although there is no permanent substratum or soul in the personality, there is some sort of 'fluid individuality' or a principle of continuity which renders moral responsibility possible. In the case of the saint who has entered Nibbana this continuity ceases, because he does not leave any momentum behind for further embodiment. Does he then become extinct? Yes, say many of the Buddha's interpreters, but we for our part maintain that what the Buddha has in mind regarding the fate of the dead saint is not extinction but the same as what the Vedantins mean when they say that the identity of Jivatman and Paramatman has been realised or that consciousness has reached the Subject-Objectless state. We shall give below the reasons for such a conclusion.

In the first place we have got the Buddha's clear and unmistakable assertion that he did not preach a message of annihilation. In words of terrible earnest he protests against the accusation of his contemporary critics: "To discover a monk the mind of whom is thus delivered, so that they could say, 'This is the substratum of the consciousness of the Tathagatha' is impossible even for the gods Indra, Brahma and Prajapathi included. And why so? Already in the present life is the Accomplished One not to be found out, say I. And, monks, against me thus teaching and preaching, many ascetics and Brahmanas falsely, groundlessly, untruly, in defiance of fact bring-

accusation thus, 'An unbeliever is this Samana (ascetic) Gautama. The real entity's destruction, annihilation, dying away is what he preaches.' But for what I am not, for what I say not, for that these good ascetics and Brahmanas thus falsely, groundlessly, untruly, in defiance of fact impeach me. For, O monks,.....I preach only suffering and the cessation of suffering". Or as he puts it elsewhere, "I preach the annihilation of delusion, I teach the annihilation of the manifold evil things that do not pertain to salvation." The ideas that are very clearly presented in this passage are that annihilation is of delusion, desire and suffering and not of the real Entity or Essence of the saint, that this Essence is the same in life and death and that this Essence can not be seen even by the gods. The Upanishads too would support every word of this conclusion, but would supplement it with an explanation of the riddle it involves, namely, that this Essence is not seen because it does not belong to the sphere of *objective phenomena* in which is also included every aspect of our personality that can be thought of and criticised. The Buddha was but following the traditions of the greatest thinkers of the Upanishads when he refused to assert or negate anything about this Essence, for all predications are relevant only with regard to things *seen*, i.e., things knowable or mediated through the six senses of sight, hearing, smell, touch, taste and thinking. Even the assertion of simple existence with regard to It is misleading, for existence always goes with the idea of objectivity in our minds. Since the knowing one has gone beyond all categories of objective existence, even existence cannot be predicated with regard to him. The word non-being also cannot be applied to him, because people understand by that word

absolute non-being, whereas what has really happened with the saint is that he is *nothing of our apprehension* or of the things grasped by the six activities of our senses including the mind. To extend the meaning of non-existence beyond the sphere of objective phenomena is highly illogical, for its assumption is impossible without simultaneously positing a positive subject to witness it. Thus the predication of either existence or non-existence about this Essence would be misleading, and therefore absolute silence is the only adequate description of Brahman according to the sages of the Upanishads. The same was the Buddha's method also. When inquisitive questioners asked him about this ultimate metaphysical point he either kept silent or told them that it was of no practical importance for them to think of it.

Of the former type of answer we give the following example: The wandering ascetic Vachagotta puts two questions successively to the Buddha, first whether there is an ego and next whether there is not an ego. The Buddha remains silent to both these questions and the ascetic thereupon goes away. Then Ananda asks the Master the reason for his silence, and the Buddha thereupon replies: "If, Ananda, when the wandering monk Vachagotta asked me, 'Is there the ego,' I had answered 'the ego is,' then that, Ananda, would have confirmed the doctrine of the Brahmanas and Samanas who believe in permanence. If I, Ananda, when the wandering monk Vachagotta asked me, 'Is there not the ego,' had answered, 'the ego is not,' then that, Ananda, would have confirmed the doctrine of the Samanas and the Brahmanas who believe in annihilation." What could this possibly mean except that the Ultimate Reality, as the Upanishads assert,



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is Subject-Objectless, or that the knower cannot himself be known?

Other types of questions the Buddha answered differently. Once his disciple Malukya being much dissatisfied with the Buddha for not giving a clear and convincing answer to this ultimate question asked the Master point-blank either to give a direct reply to it or admit his ignorance. Confronted in this way the Buddha first of all makes the disciple confess by a few Socratic questions that he has never been promised when he became a disciple that ready-made answers to such metaphysical questions will be given to him. And then he compares a questioner of this type to a man who, although in danger of imminent death from a poisoned arrow, however perversely refuses to undergo any treatment until he has known all details about the person who shot the arrow. Just as investigation into these matters will only hasten the death of the injured man, so also speculations on these ultimate metaphysical problems will only lead to the confusion of mind and the further postponement of the day of deliverance. Hence he does not encourage his disciples to think on these questions. It is absolutely of no use in curing the poison of the world. What is needed for deliverance, namely, the truth of suffering, the origin of suffering, the path to the cessation of suffering, etc., he has taught them. "Therefore, O Malukya-putta, whatever has not been revealed by me, let that remain unrevealed; and what has been revealed, let it be revealed." And that this unrevealed aspect of his doctrine is not annihilation, but the inexpressible Subject-Objectless awareness is clearly stated by the Buddha in his saying, "There is, O monks, an unborn-non-existent, not-made, not-compounded. Were there not, there would be no

deliverance from the born, the existent, the made, the compounded."

The same idea is emphasised in some of the illuminating conversations of the direct disciples of the Buddha. We give here brief summaries of two of these—first of the conversation between the monk Yamaka and Sariputta, the greatest of the Buddha's disciples, and next of King Pasenadi and Khema the nun. Yamaka holds the view that the saint at death is annihilated according to the Buddha's teachings, but Sariputta points out to him that he is only traducing the Exalted One by attributing such a view to him. In the light of the Buddha's theory that there is no ego in any of the five Khandas constituting personality, the saint cannot be said to be existing even when alive, for the saint has no sense of ego in any of these Khandas and it is only of these categories of the objective world that the word existence can be used. What disappears at death is only these transitory and therefore painful appendages, none of which constitutes the real Essence of the saint. In other words, the saint remains the same in life and in death. Thus instructed by Sariputta, Yamaka comes to the following conclusion regarding the ultimate destiny of man in the state of Nibbana: "The sensations.....the perceptions.....the activities of the mind.....consciousness, etc., were transitory, and that which was transitory was painful, and that which was painful has ceased and disappeared." Such is Nibbana, not annihilation. The annihilation is of what is alien to the saint, of the five groups of worldly appendages which are transitory and painful and which men in ignorance look upon as their ego.

The nun Khema's answer is still more illuminating. King Pasenadi asks the Sister, a disciple of the Buddha,

regarding the survival of the Exalted One after death. He puts forward the alternatives that the Exalted One exists after death, that he does not exist, and that he does and does not exist. The nun refuses to admit any of these alternatives, they being unwarranted in the light of the Exalted One's teachings. She points out that this problem is as impossible to solve as counting all the grains of sand on the sea-shore or measuring the water in the sea. "The great ocean," she proceeds "is deep, immeasurable, unfathomable. So also, O great King, is the existence of the Perfect One not to be measured by the predicates of corporeal form: these predicates of corporeal form are abolished in the Perfect One, their root is severed, they are hewn away like a palm tree and laid aside, so that they cannot again germinate in the future. Released, O great King, is the Perfect One from this, that his being should not be gauged by the measure of the corporeal world. He is deep, immeasurable, unfathomable like the great ocean.

From all this one thing is clear, and that is that the ultimate destiny of man, according to the Buddha, is not annihilation. What it is he refuses to state in a direct manner, because, being beyond the relation of subject and object, it is incapable of logical formulation in words and also because an intellectual apprehension of it is unnecessary to an aspirant

in his spiritual life. Moral discipline and mental analysis for the elimination of the sense of ego are alone helpful to him in the path, and the Buddha therefore insisted upon these alone. About the rest he maintained a dignified silence, for silence is more eloquent in this matter than words. Vedanta also recognises silence as the only possible and adequate description of Ultimate Reality, but it however adds a few indicative epithets like Sat (Existence), Chit (Knowledge) and Ananda (Bliss), lest silence should be interpreted as meaning non-being by others as it has actually happened in the case of the Buddha's teachings. But by these indicative words the Vedanta does not posit an animistic soul behind man or the universe as western critics of the Upanishads allege, for the Vedanta refuses to admit *objectivity* to Brahman. Even these descriptions are not meant to posit anything objective regarding Brahman, but only to negate the contradictory of these ideas, namely non-being, ignorance and misery. And the history of Indian religion and philosophy will show that the Upanishadic method has after all been the safer one.

We have till now discussed some of the metaphysical teachings of the Buddha. In the next part we shall consider the practical aspect of his message, showing there also the affinity of his thought with that of the Upanishads.

SWAMI RAMAKRISHNANANDA, SANNYASIN AND TEACHER

By Sister Devamata

IX

IN atmosphere of aloneness enveloped Swami Ramakrishnananda. It was not created by lack of companionship. His intervals of solitude were few, except for those he stole from his sleep at early dawn or in the quiet hours of the night. There was a constant coming and going in the monastery hall where he sat. Members of the household moved back and forth, visitors came and went, servants brought offerings of fruit or vegetables. Rare were the solitary moments in the day, yet the Swami seemed alone. The impression sprang, I believe, from his unconditional detachment. It was so complete that it insulated him. I do not know whether he was conscious of it or not. We never spoke of it specifically, but one day I made a passing reference to it and his decisive reply was: "I am full of God; what need have I of anyone else?"

He said no more, but the thought must have lingered in his mind; for a few days later he recurred to it again, saying: "Aloneness means singleness, purity. It also means fearlessness. When there are two, there is always fear. We think we need a companion to protect us. If we have to go out on a dark night or if we have to enter an unlighted house, we want another person with us. We say, 'Let Gopalan come. I do not like to go alone.' In reality fearlessness exists only when we are alone. When we are alone we can dance or sing or make faces, do whatever we like; but let a friend come and at once we begin

to be careful what we do. There comes a sense of constraint. We grow self-conscious. Fear exists when there is duality, fearlessness exists when there is only one. Since we cannot be happy so long as we fear, we shall not be able to find peace until we can say, 'I am alone. I need nothing.'"

These words reveal Swami Ramakrishnananda's perfect freedom from human dependence. His being was complete in his contact with God. Yet there was no lack of love for mankind in his heart. He was pre-eminently generous in his attitude toward humanity. To condone or to forgive cost him no effort. He made little of mistakes. If he spoke of a person's failings, as he did quite frankly, it was without malice. His heart was filled with loving-kindness for every living being. "No love is really love that has for its opposite hate," he said to me one day. "True love is always inclusive and universal. So long as a man has an enemy and cannot bear to have any good come to that man, he cannot know what real love is. That is why Christ tells us, if some one strikes us on one cheek, we should turn to him the other; if he takes our cloak, we should give him our coat also, no matter who it is. Until we are willing to do this, we cannot feel true love. Real love must be all-embracing."

Not long after, the question was asked one evening by a visitor: "How can we cultivate love for God?" "The nature of love is to love the beautiful," the Swami replied. "When you see a

beautiful person, your heart goes out to him spontaneously. God is the most beautiful being in the whole universe, so it should not be difficult for you to love Him. Now it seems to you easier to love the world than to love God. That is because the ego blinds our sight so that we cannot perceive the beauty of God. This ego must be conquered. It is always a falsifier. It places itself on the throne, which belongs to God, and tries to hide God. So long as the ego is on the throne, we can never hope to see or love God. Hatred and anger are signs of ego. If a man hates anyone or gets angry with anyone, you may be sure he has not conquered his ego and cannot feel true love in his heart. What is the ego? A mere soap-bubble. One blow will break it and reveal its hollowness. We must get rid of ego and reach the state where we can say sincerely, 'Not I, not I, but Thou.' When you have been able to put down the ego, love of God will come of itself."

Swami Ramakrishnananda was peculiarly inexpressive regarding his feeling for outer things. I heard him voice very rarely a personal like or dislike. His judgments were not formed by the reaction a person or object created in him. They were measured by their relation to an ideal or to the universe; by the largest unit of measure. The whole fervour of his being flowed out when he talked of God or his Master; but for lesser things he showed something akin to unconcern. Even the

beauties of Nature did not always move him. I recall one evening when I tried to draw his attention to an unusually wonderful sunset. His response was: "This is the hour when one should think on God, not on His creation."

This apparent disregard of outer beauty arose, not from insensibility to Nature, but from intense inwardness. The Swami's thought was centred in eternal beauty. That alone was real to him. "What are the Himalayas?" he exclaimed once, "Just rock piled on rock. Look at all this, outside the solar system and what will there be? The earth in the vastness of the heavens is only a minute point. What can be anything on it? The only reality in this universe is God."

* * * *

With this chapter the covers of my note-book close. The teachings they contain were spoken by Swami Ramakrishnananda in 1909, during the early days of my contact with India. The Swami passed away in 1911. Through the years since then I have treasured these records of his thought, awaiting an opportunity to share them with the world. Some of them have appeared in my previous writings. Those that remain have been set down in the present volume. A mighty voice echoes through these pages. The mighty one to whom it belonged can have no worthier memorial than his own words. His message has been given. My task is done.

THE THEISM OF SHELLEY "THE ATHEIST"

By James H. Cousins

SHELLEY was expelled from University College, Oxford, for writing a pamphlet entitled "The Necessity of Atheism." The same college now boasts a statue to him, probably because the century and more which has elapsed since his rejection, has brought some measure of realisation from the study of Shelley's attitude towards the fundamentals of that type of experience and thought which is called religious. He himself was specially sensitive to the element of living personality, and human caricatures of Divinity provoked the scorn of the poet; but an atheist in the sense of denying the existence of what is commonly termed a Supreme Being, Shelley was not. He specifically states in the preface to "The Revolt of Islam" that he spoke against "the erroneous and degrading idea which men have conceived of a Supreme Being," but "not the Supreme Being itself."

Stopford Brooke in his essays on "Naturalism in English Poetry," among much obsolete criticism of Shelley, very truly says: "If we have a right to call him anything, we may name him an ideal Pantheist, and say that, at times the Essence he conceived as the one supreme Thought—a term interchangeable in his mind with infinite Love—he conceived also as active, and therefore as having conscious being."

Shelley's vision was indeed constantly being crossed by shadowy indications of a Being too immense and resplendent to be seen by the external eye and called by a single name. Behind the West Wind he feels not only impersonal powers in nature but a Spirit with

which he strives in prayer. In the "Hymn to Intellectual Beauty" he sings:

The awful shadow of some unseen power
Floats though unseen among us:
This various world with as incessant wing
As summer winds that creep from flower to flower.

And in "The Zucca":

Summer was dead and autumn was expiring,
And infant Winter laughed upon the land
All cloudlessly and cold; when I, desiring
More in this world than any understand,
Wept o'er the beauty which, like sea retiring,
Had left the earth bare as the wave-worn sand
Of my poor heart, and o'er the grass and flowers
Pale for the falsehood of the flattering hours.

I loved—O no, I mean not one of ye;
Or any earthly one, though ye are dear
As human heart to human heart may be;

I loved, I know not what—but this low sphere,
And all that it contains, contains not Thee,
Thou who, seen nowhere, I feel everywhere,
Dim object of my soul's idolatry.

This "awful shadow," this "I know not what," is not, despite these phrases taken from the vocabulary of human limitation, a taciturn divinity seated far aloof from moral concerns. On the contrary, as Shelley sees it, with the same clear vision as that of the seer of India who created the Gayatri Mantram which expresses the identity of illumination in the universe and the individual, it is itself the impulse in mankind to knowledge of itself; the light in humanity through which it recognises the Light of lights. Its push is felt in all things; but the flash of recognition comes with invitation from the human side. It flows through all the shapes of heaven and earth,

Neither to be contained, delayed
nor hidden,
Making divine the loftiest and the lowest
When for a moment thou art not forbidden
To live within the life which thou bestowest.

We find the fullest expression of Shelley's idea of the Supreme Power of the universe in the forty-second and forty-third stanzas of "Adonais," in which he speaks, in connection with the death of Keats, of that Power

Which has withdrawn its being to its own,
Which wields the world with never-wearied love,
Sustains it from beneath and kindles it above.

Having thus stated the work of the Supreme Being as it relates to the world, Shelley proceeds to set out in detail its activity in and through humanity and nature, and in doing so epitomises and anticipates by almost half a century the doctrine of evolution, and gives us an example of the augmentation of significance which, as he himself has written,

time gives to "high poetry" in the disclosure, according to the opening vision of humanity, of "new and wonderful applications of the eternal truth which it contains" (A Defence of Poetry). He sings of "the one Spirit's plastic stress" which

Sweeps through the dull, dense world, compelling there
All new successions to the forms they wear,
Torturing the unwilling dross, that checks its flight,
To its own likeness, as each mass may bear,
And bursting in its beauty and its might
From trees and beasts and men into the heaven's light.

The common usage of the word *wields* in the first of these two passages may bring into the mind the idea of a Power external to the world, for we are accustomed to thinking of the wielder as something separate from that which is wielded. We speak of "wielding the pen" or the sceptre; and an *unwieldy* instrument is one which is not readily obedient to our will. But the word *wield* means more than this; it means managing or conducting; and it is in this sense that Shelley uses it. But, in addition to management, the poet attributes to the Power the function of sustaining the world from beneath and kindling it above, in which symbolical phrases Shelley's vision ranges from the provision of the necessities of the lower nature of the world to the illumination of the spirit that is humanity's highest experience.

In this statement of the work of the Supreme Power in the world we have an example of a patterning of the ideas in Shelley's creative imagination which is frequently to be detected in his poetry as it is in the expression of other great

poets. Activity, sustentation, illumination, these are his triangle reflecting a felt primal order of the cosmos, which Christianity reflects in the attributes of Omnipotence, Omnipresence and Omniscience, and the Vedanta of India in the *gunas* (qualities of nature), *Rajasa* or activity, *Tamasa* or substance, and *Sattva* or consciousness.

But at the point in "Adonais" at which Shelley expresses the triple function of the Supreme Power he may be regarded as saying nothing more esoteric than what is conveyed in the phrases: "Underneath and around are the everlasting arms," "Give us this day our daily bread," and "Lead, kindly light." He is in fact stating in another way the theme of "Prometheus Unbound," that life is superior to its forms. He is transcendentalist as well as pantheist. But when we pass into the second of the two stanzas under consideration we get the full measure of Shelley's thought as to the field of the divine operation. The "plastic stress" of the "One Spirit" is felt *within* all nature and humanity. It "sweeps through the dull, dense world" of matter; bursts "in its beauty and its might from trees and beasts and men!" and finds its culmination in "the heaven's light," which is Shelley's metaphor for spiritual illumination.

It would be easy to be self-deceived into the illusion that Shelley is here indulging in a hopeless dream, a dream incomprehensible, a dream without substance (to epitomise certain criticisms of the poet), when he is in fact stating the clearest science, but stating it gloriously, on the wing, as he here states the process of evolution not only in its biological aspect and order as Darwin and his followers did half a century later, but in its spiritual aspect as it was announced by the sages of India thousands of years before. The

successions of external form are not, in Shelley's view, merely adaptations to externally compelled necessity. They are compulsions of the one Spirit, with necessity as the sharp end of the goad. A fish may have taken wing in order to escape from an enemy, and so inaugurated the kingdom of the air. But flight was not only achieved by the creature; it was presented as a new experience in time and space to the animating spirit. Whatever the differences may be in outer expression, the animating Spirit is one and indivisible. The dross of the universe, acting according to its nature, which is itself a phase of the cosmic operation, is awakened out of its inertia and grossness into a state of responsiveness and fineness in which it can become the mobile and ultimately conscious expression of the beauty and power of the Spirit. And we note that the plastic stress which tortures "the unwilling dross" is not standardised in uniformity, but adjusted to the bearing capacity of the instrument. The stress is "plastic" because it has to adapt itself to the infinite gradations of response in its universe. Its work is to evolve the instruments according to their order. To break them would be to break its own expression. "On earth the broken arcs" sang Browning,—because we see brokenly. But Shelley had the heavenly vision that saw the "perfect round," and he figures it for us in these stanzas which are packed with a deeper and wider spiritual wisdom than literary criticism has always fully realised.

One other point remains to be noticed in order to gather the full riches of these lines. That Power, says Shelley, which wields the world, wields it "with never-wearied love." These words are not hammered into a line to fill it out or painted on for ornament. They

carry the whole significance of Shelley's central concept or the nature of the Supreme Being. True, they may not yield the full fruitage of their meaning apart from the rest of the poet's expression; but no literary gardener can hang the whole of his harvest on one branch of his trees. The instant flash that fell from the heaven of heavens, burning with the secret of the universe, translates itself into reverberations from hill to hill and from cloud to cloud; and from the intensity, the length and the complexity of the sound we judge the flame. To know what Shelley means by the phrase "never-wearied love" we have to read "Prometheus Unbound" from beginning to end, and not once only; and at the end of that salutary experience we shall know that, to him, love is the very essence of the universal life and its operations, the eternal fact beyond the influences of time and place, chance and change.

"In love," says Rabindranath Tagore, the Shelley of India, "we find a joy which is ultimate because it is the ultimate truth." But this "truth" is no mere assumption of sentimentality; it is seen by these master poets as the eternal necessity, the inevitable logical condition underlying any intelligent thought on the nature of the universe. And what applies to that universal Spirit as a self-existent Being applies also to its activities within that restricted area of itself called the world, and the still more restricted area of human life. We cannot think of a world without an interfused universal cohesive principle; else would it vanish into thin air, as would the subjective worlds of

man's imagination or speculation. And since that cohesive principle is not an external acquirement, but the essential nature of the universal Being, it cannot become weary or cease its activities. Destruction, which is the enemy of cohesion, may at times assume the air of mastery, but its end is ultimately the service of cohesion. "I feel most vain all hope but love," says Prometheus; and when he triumphs over the tyranny of Jupiter, all nature is suffused with the love which radiates from Asia, his consort. Her sister, Panthesa (the all-seeing), says that not she only, but the whole world, seeks the sympathy of Asia. There are sounds in the air which speak the love of all articulate things, to which Asia replies:

all love is sweet,
Given or returned. Common as
light is love,
And its familiar voice wearies not
ever.

And in one of the most exquisite songs in all literature (that beginning "My soul is an enchanted boat") Asia sings of
Realms where the air we breathe is
love,
Which in the winds and on the
waves doth move,
Harmonising the earth with what
we feel above.

That love, in the thought of Shelley, was an impartation of the essence of the Supreme Being. To Shelley in very truth "God is Love." But this theism of Shelley was universal; not localised in history or geography or limited in personality; and in a time of almost deeper darkness than our own the vision of the supreme theist was called atheism.

CLOTHES AND THE MAN

By Mrs. C. A. F. Rhys Davids, D. Litt., M.A.

THAT the body of man's encasement is to the man himself as now the worn garments he puts off, now the new garments he resorts to, is no unfamiliar figure to India. The lines in the Gita :

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ (II. 22)

are perhaps as familiar to the cultured son of India as are many verses of the Gospels to Christians. Not so familiar to the former, let alone the latter, is a figure repeatedly ascribed to a very worthy son of India, the Bauddha or Sakyan Sariputra, a figure which is a fit and a needed complement to the former simile.

"As a Raja or Raja's minister takes from his full wardrobe one suit to wear of a morning, another at noon, another of an evening, even so does the man of worth bring the mind under control, and is not brought under the control of the mind." (Majjhima-Nikaya, Sutt. 32.)*

The two sayings are complementary in this way: the man in both cases is shown as being more than his body or bodies, as being more than his mind, that is, his 'mindings.'

In the former figure, we see the soldier, stricken with horror at the coming carnage, reminded by the Deva that there is in death but a rejection of bodily vestments; in the latter figure

(Bring under control: '*vasam vatteti*,' may also be rendered by 'dispose of', and 'brought under control': '*vasena vattati*', by 'be at the disposal of' (the mind *chittam*).

we see the *mind-ways* as so many vestments. The warrior is more than his armour; the man who sees the more of beauty lent to the Sal-grove by the moonlight, sees also the more of spiritual beauty there is in the man who has his 'instruments of contact', his *matrasparsas*, as servants, not as masters.

We feel no jolt in reading the former citation. It is in keeping with the prevailing Indian attitude, old and new. In this we have the man—'he-who-has-the-congeries, the *dehi*—always to the front, first and last. Invisible, immaterial being, he is yet in a way present. In what way, not one of us knows, at least as yet. We may speak of the man as *atmabhavastho*: 'standing-in-(or-on)-individuality', yet is a 'standing in, or on' an inadequate make-shift. For all our speech is ultimately in terms of matter, of a being in space. It is only when we speak of the man as 'I' that we have in any degree got to a centre, where space, where matter is transcended.

But when we read the latter citation, we do feel a jar. Or if we do not, we ought to. For it is from a literature where, save at moments, the man is much less to the front, he is more often pushed into the background. In that literature we see the mind made leader and arbiter, both of sense impressions and of actions. The man is gradually becoming one who has no more pertinent reality than is the bowl containing nourishing food a real part of that food. To return to our figures, it is the suits of raiment that have become the man.

As the wearer of them he is fading out of the picture.

The figure seems to me to be a precious survival. There was no question, in the day when Sariputra and his Leader were teaching, of any distinction between a popular and a 'philosophic' way of teaching. That belongs to a time centuries later. Nor, even had the distinction been drawn so early, would there have been here any need for that 'popular talk' (*sammuti-katha*), judged by Buddhaghosa as having been used "by Buddhas" for beginners and the ignorant. The conversation is between half a dozen of the most noted first disciples. The implication in Sariputra's parable (and its application) is for me very clear, as clear as it is in the parallel about the body in the Bhagavad-gita. But the Commentary evades it, even while it speaks of the controlling subject as 'the wise man'. Buddhists overlook it. Writers on Buddhism overlook it—overlook the fact that in Sariputra's words we have a view opposed to the monastic *anatta* doctrine of a later day, but agreeing with the Indian teaching of the day of himself and his Leader.

When, with the growth of Sankhyan psychology and of monastic ideals, the man became merged in the mind, became a mere bundle of things-as-known (*dhammapunjamattam*), when first Deity had been ejected from the man, and next, the remaining reality of him, then India had no further use for what we now call Buddhism. Too impoverished had it become with its doctrine of Not-Man, the Man-in-the-Less, the very opposite view of those two figures.

Yet neither did India remain faithful to her own attitude. Ever, it is true, did she see the man, as entity, as one who is more than his equipment. But she failed to see that entity as even

more essentially a 'becoming' than a 'being'. She shrank from seeing in the *satta a bhavitr*. She saw the latter term as belonging only to material things, wherein becoming, wherein growth is naturally followed by decay, by dying off. And there is danger, that in her man as static only, she too may drift with dragging anchors—drift as Buddhism has drifted in the past, drift as we of the West have been drifting.

India is much occupied with a racial, a national ideal. As to that, she is more than a nation; she is a continent. And the federation of a continent is not realizable as yet. But there is on her brow a prestige now and again accorded her: that of being the Mother of Religions. If she would continue to merit this, she must not rest on her past. She must show that she is ware of the kind of mandate given by any great religion. This is, that the message of religion is, not so much to 'men', as to 'the man.' In every other mandate, social, ethical, political, it is well to think racially, socially, nationally, internationally. In religion the man is first and foremost; the man is the ideal. In religion, though a man give himself as a bridge for others to pass over, no oblivion, no annihilation is there for the unit, for the man. In the lowest specimen, in the most sordid, the most tragic earth-life, there is the divine potency, there is the Way of the worlds, there is eternal becoming.

Will India look to it that she mandate the man-as-real with a reality of such a kind as this? Will she take heed that, in her national ideal of 'men,' she must ever begin with 'the man'? With the man as essentially divine, because he is in process of an essential becoming, not a becoming merely of body, of mind, but a becoming of the very man?

This is not what we now call egoism. It is not saying that, if we begin with the man in our ideals, we must stop at the individual. Man cannot become a More, save in relation to the fellowmen. The other man is fellow-wayfarer. But each man must hold the other man in worth in virtue of That Who is in 'thee' as well as in 'me'. This is the ideal man, *Purusha, Atman, Brahman*. Still can he say, as in the ancient Upanishad, "Dear are you to me because of that Precious Thing within you." In this way he can radiate out over any number of 'you's.' But let him see the ideal within himself to start with, since there alone *can he be sure*.

We in Europe and beyond have marred our advance in the ideal by letting the man fade into a holding mind in worth. When we struggle out of this, we hold in worth what we have come to call 'character.' But this word is a mask (just as 'person' is also in origin a mask). It transfers, from the word 'man,' the way in which the man will act in an emergency. It is the 'stamp' he will set on his self-expression. It is not 'he'. Why use the mask-word, and not that for what is behind the mask? The result is, that we are ever using man for body, we are ever speaking of *this* as 'he' or 'she.'

Ministers of religion and poets are the worst offenders. How *ad nauseam* do we not hear of how 'our dear brother was laid to rest,' of how 'our sons lie beneath Flanders' poppies!' How are we not ever brought up against the odd, the repulsive dualism of hearing about man and his soul: "I am the master of my soul."

So do we cheat ourselves! Will India help to save us from the muddle? We have been in it quite a long time. Our Bible language is often of highest beauty, yet has it in the hands of translators maintained the muddle. "As the hart panteth after the waters so panteth my soul for Thee, O God!" "My soul is exceeding sorrowful..." And our intervening science of psychology—our Sankhya—made things worse. As in Buddhist India, the 'man' was put carefully on the shelf; the mind-ways became the man; one may say he became the dead wardrobe; the clothes postured as he. But if India will take to her heart her real man as man aspiring to a More than he is or has, a man in process of coming to be as man, and so word him to herself, we shall come to hear; we shall, it may be, through her, strip off our mask; we shall walk in the light; we shall adjust with her ideals, national and international, for our common welfare.

BRAHMA MIMAMSA: SAIVISM AND OTHER SYSTEMS

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

Saivism

THOUGH the Dwaita, Visishtadwaita and Adwaita are the chief schools of Vedantic doctrine, there are other important systems as well. Just as the Vaishnava Puranas and Agamas and the Prabandham formed the sources of Vaishnavism, even so the Saiva Upanishads and Puranas and the twenty-eight Saiva Agamas and the Thevaram and Tiruvachakam formed the sources of Saivism in South India. I shall later on refer separately to the Saiva Siddhanta, which is a choice product of the South Indian philosophic intellect. I may point out here that Saivism has as old and as Vedic a source as Vaishnavism and it is idle to pretend that the one has a higher or more ancient sanction than the other.

The following Vedic passages describe the supreme glory and majesty of God Siva:

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

तं हि देवमात्मबुद्धिप्रकाशं मुमुक्षुर्ह वै शरणं महं प्रपद्ये ॥

Swetaswatara Upanishad

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च देवतं ।

पतिं पत्नीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यं ॥

(Do)

पराऽस्यशक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।

(Do)

अस्मान्मायी मृजते विधमेतत्तस्मिन्मान्यो मायया सन्निरुद्धः ॥

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं ॥

(Do)

यदाऽतमस्तन्न दिवा न रात्रिः न सन्न चासन्निव एव केवलः ॥

एकोदेवः सर्वभूतेषु गृहः सर्वव्यापी सर्वभूतान्तर्गता ।

कर्मायुच्चः सर्वभूताधिवासः साचीचेता केवलो निर्गुणश्च ॥

If Vaishnavas, the followers of Sri Ramanuja and Sri Madhva, try to make out that even the names of Siva mean only Vishnu, Appaya Dikshita and others try to prove the converse and establish that Siva is the Supreme God. This is the special and appropriate realm of theology, and philosophy must scornfully pass by such squabbles of theology. In Nilakanta's Bhashya on the Vedanta Sutas, on which Appayya Dikshita has written a famous gloss called *Sivarkamanidipika*, he adopts the tenets of Sri Ramanuja's system but says that Siva with the goddess Amba is the Supreme God.

On the other hand the Saiva system which is known as the Pratyabhigna system of Kashmir and which also is based on the Saiva Agamas, is more Adwaitic in its outlook. The greatest writer of this school is *Abhinavagupta* though the earliest expounder of the doctrine was Vasugupta who belonged to the 8th century A. D. The system teaches that God Siva is the only changeless reality in the universe. His Shakti has various aspects, viz., *Chit* (intelligence), *Ananda* (bliss), *Ichha* (will), *Jnana* (knowledge), and *Kriya*

(creative power). The school recognises thirty-six *tattvas* or categories. The Lord who is described also as Spanda or Chaitanya (infinite consciousness) creates the universe by the power of His *Sankalpa* (thought). By His *Shakti* He appears as souls and as the universe. The school affirms that the souls are identical with Siva. Liberation is attained by *Pratyabhigna*, i.e., recognition of the Supreme Reality. Such recognition is necessary just as in the case of a love-sick woman the mere presence of her lover is not enough but it is necessary that she should recognise him.

Other Systems

Bhaskara who belonged to the 9th century A. D. propounded the *Bheda-bheda Vada* and wrote a commentary on the Brahma Sutras. He does not accept the Advaita doctrine of Sri Sankara nor does he follow the Visishtadwaita doctrine existing already but systematised later on by Sri Ramanuja. He says that Jiva and Iswara are in a state of real identity (*Swabhavika abheda*) and have only an adventitious (*aupadhika*) difference. Jiva (soul) is an *amsa* (part) of Brahman conditioned by Avidya and Karma. He is like a ray from the Sun of Iswara; a spark from the central fire. He is *anu* (atomic) but his atomism is due to his Karma and is not his natural or essential nature. The Jiva is thus a self-limited aspect of Iswara. The universe also is an expression of the self-limitation of Iswara. Bhaskara upholds the *Satkarya Vada*. He denies that God is Nirguna. He denies also that the Jiva is distinct from God. Owing to *Upadhi* or the principle of induration, He by His *Parinama Shakti* becomes the souls and the universe. Just as the waves constitute the ocean, the finite expresses the infinite but is not the totality of the infi-

nite. Thus the *Upadhi* is the finitising of the infinite. Like the Akasa in a jar (Ghatakasa) the Jiva is an *Upadhi* of Brahman. When the *Upadhi* goes, there is full identity between Brahman and Jiva. Bhaskara is an upholder of *Jnanakarma Samuchaya* and says that it is by a co-ordination and combination of Jnana and Karma that Moksha is attained. By it *Avdiya*, *Kama* and *Karma* are transformed into *Vidya* and *Atmakama*. He denies *Jivanmukti* and asserts *Kramamukti*. He does not accept the ideal of the separate personality of the liberated Jiva or the doctrine of *Kainkarya* to God but says that when the *Upadhi* vanishes the soul becomes one (*Eki bhava*) with Brahman which is not Nirguna but is Satyam, Jnanam and Anantham (Infinite Being and Consciousness).

I may mention here that Yadava-prakasa who was Sri Ramanuja's Guru and who lived in the 11th century A. D., held in a large measure, views similar to Bhaskara's views. He holds that Brahman is really changed (*Parinama*) into *Chit* (soul), *Achit* (matter) and *Iswara* (God). Thus Brahman and the universe are non-different and yet different. Samsara is due to the wrong knowledge to the effect that Chit and Achit and Iswara are ultimately distinct. By a union of Karma and Jnana we can attain liberation by the right knowledge of their real unity in and as Brahman. Ramanuja criticised this view that there was a difference between Brahman and Iswara.

Nimbarka wrote a commentary on the Brahma Sutras called *Vedanta Parijata Saurabha*. He belonged to the 11th century A. D. His doctrine is *Dwaitadwaita*. Kesava wrote a commentary on the Brahma Sutras. He is a follower of Nimbarka. According to Nimbarka the Jivas are atomic but

have knowledge and bliss, and God is the controller (*Niyanta*) and is the abode of all auspicious qualities. He is also the material and efficient cause of the universe. The world is a *Parinama* (evolution) of God and is created by the will of God.

Vallabhacharya who belonged to the 14th century A.D., wrote a commentary on the Brahma Sutras and called his doctrine *Suddhadwaita* (pure non-dualism), because he did not admit *Maya*. He holds that the souls and the universe are really one with Brahman and that Brahman creates the world by His will and not through *Maya*. God is not Nirguna but has auspicious qualities. He is Krishna and has infinite *Jnana* (wisdom) and *Kriya* (creative power). He assumes various forms to please His devotees. He is *Satchidananda* but in souls the *Ananda* element is suppressed while in matter the *Chit* and the *Ananda* elements are both suppressed. The Jiva is atomic but is one with Brahman and is a part of Brahman. When it attains liberation it becomes one with God. As the universe is only Brahman with the *Chit* and *Ananda* aspects obscured, it cannot be regarded as an illusion. God is the material cause and the efficient cause of the universe. Vallabha bases his view on the Brihadaranyaka Upanishad text that Brahman willed to become the many, i.e., souls and universe. *Maya* is only God's Power by which He evolved the manifoldness of the universe. The world is real but it should be realised as an aspect of Brahman. If it is unreal it cannot be one with the reality of Brahman. By *Bhakti* we attain God. The

body is the temple of God and should not be mortified. When freedom is attained, the identity of soul and God is realised and there is an infinity and immortality of bliss.

It is noteworthy that in North Indian Vaishnavism Krishna is the most beloved Lord. In Nimbarka's doctrine Radha is the spouse and consort of God. The Radhakrishna cult grew in power in North India through the songs of Jayadeva, Vidyapathi, Umapathi and Chandidas and attained its consummation in the system of Chaitanya who lived in the fifteenth century. Baladeva who belonged to the school of Chaitanya wrote a *bhashya* called *Garuda Bhashya* on the Brahma Sutras. According to this school, God Krishna is the supreme Reality. He is Satchidananda and is Infinite Love and Grace. He is *Nirguna* i.e., free from the qualities of Prakriti, and is also *Saguna*, i.e., full of auspicious qualities. He has three powers viz., Chit, Maya, and Jiva. By His Chit Shakti He manifests the bliss-giving force (*Hladini Shakti*) of which the manifestation is *Radha* (Paramananda Swarupini). By His *Maya Shakti* He creates the universe and by His Jiva Shakti He creates the souls. He is Brahman when viewed in Himself and Bhagavan when viewed in relation to the world. He and the souls are indescribably one and yet different (*Achintyabhedabhed*). The world is real. God is the ruler of all souls, and these souls are atomic in size. By *Bhakti* the soul will attain Krishna-Prema or *Ruchi* or *Priti* and by this means it attains liberation in love and bliss.

GITA AS A PEACE-MAKER

By Prof. P. M. Bhambhani

"**M**ORALITY makes cowards of us all" is a time-honoured saying, as coming from the camp of rank materialism. It seems to have stood the test of time. It looks like a challenge to humanity to prove its demand for good behaviour, a challenge to the very conceptions of 'good' and 'bad.' It is a statement from those who hate the very idea of a moral life. It is a cry from the sensualist and the voluptuary who wants his wild-oat-sowing inclinations to move free and unhampered even when they run amock. "Borrow money and eat ghee, for how can there be rebirth after the body has been destroyed,"¹ says the follower of the Charwaka philosophy. Do not think of the morrow, for all you know is the present; the past is dead and gone and the future is hidden from your view and so unknown and uncertain; and the only object we know as worth trying for is the immediate pleasure of the moment. He who foregoes this for the sake of any future advantage is a fool for his pains. So says the philosophy of Cyrainacism in Ancient Greece. This is one side of the life's picture presented by those who see life as a mere sum of conscious activities of the flesh, their centre being the brain, for to them "the brain secretes thought, as the liver secretes bile."

There is however another school of thought, as ancient as the previous one,

1. यावत् जीवेत् सुखम् जीवेत्, ऋणम् कृत्वा
वृत्तम् पिबेत् ।

भस्मीभूतस्य देहस्य, पुनरागमनं कुतः ॥

which presents the other side of the picture. To this school, man is essentially a soul. His existence cannot be explained in terms which connote the mere body and its desire for pleasure. For it is soon discovered that pleasures, even if they come in an unbroken chain of continuity and by a sheer fiat of the will of the person desiring them, leave a residue of dissatisfaction in his mind. Man's search is really for something that will endure and he refuses to be content with what will not stay. Therefore, if in spite of his search after the permanent and abiding, he keeps running after the pleasure of the senses, satiety overtakes him very soon and there arises in his mind a disgust for pleasure, a sort of nausea in his mouth and throat at the very name of pleasure, so that his race for sensuality ends and he falls gasping down and cries, "Oh God, come to me, I want Thee."

What does this cry, then, imply? It implies that human nature, though it is that of an animal, is yet above it and transcends it. Man is finite but there is in him hunger for the infinite, for 'infinite' and 'finite' are relative names, so that one could not be understood without implying the other. Therefore when he mistakes himself for the finite or the shrunken individual and understands himself as just a lump of flesh, it is because he does not know himself. Self-knowledge, on the other hand, reveals to him that he is not really a mere pleasure-seeking animal; and that he has been undeservedly gathering himself to the family of the brute, when, as a matter

of fact, for him are in store heights which he alone can reach, if only he will attempt to soar on to the sphere of the spirit. Meanwhile he finds he has already woven like the spider, a web round himself and that in it he is so fast imprisoned that he can never get out of it except when God himself helps him out of it. The prison is the prison of attachment or *moha* that he has formed with the things of desire and satisfaction; and of his attachment are forged in the furnace of a pleasure-seeking mentality, shackles so hard, so heavy and so corroding into the very vitals of the higher moral and spiritual life that escape out of that mentality into this life is impossible until a new awakening occurs, and a new light of knowledge dawns. He now comes to feel the need of freedom or *moksha* without which he finds his mind subject to an alternation of rises and falls—rises to an awakening to a need of the more truly human life, and falls due to attachment and a sinking back into the life of sin and sensuality.

The need for freedom also suggests the need for the means of freedom and a new school of thought arises. This school of thought insisting upon the need of spiritual life, advises the elimination of the life of the senses by a complete freedom from all presence of desire and its satisfaction, the attainment of purity of thought, word and deed, and recourse to good actions through *disinterested service*. There is however another branch of the same school which maintains that even good actions are a means to bondage by leading to the accumulation of the fruit thereof, which according to the theory of Karma must accrue to the doer. All Karma must bear fruit whether in this life or in the next, true to an extended sense of the principle that all action has its reaction.

Therefore even good life has the disadvantage of leading to births and deaths through transmigration. This school then considers the fact of transmigration an evil and aims at liberation from it.

This idea of freedom from transmigration has another doctrine underlying it. It is that man's being essentially proceeds from an all-pervading entity, the *Brahman*. The *atman* (Soul) draws its existence from the *Paramatman* (the perfect Soul, or God), and in doing so gets separated from its permanent and ultimate source: and it is due to this separation that it becomes subject to change. But inasmuch as it has its origin from the imperishable, its change is only that of form and it keeps going from one form to another through transmigration due to Karma whether good or bad. Thus its separation from the parent-stock or the ultimate source of all life is the *first evil*; its moving round and round in cycles of births and deaths is the *second evil*; the possibility of its rise and fall to the state of good or bad deeds due to temptation as long as this state of separation from the real stands, is the *third evil*; and taking all kinds of forms due to the variation of the quality of Karma (actions) is the *fourth evil*. To get free from these evils by getting free from transmigration itself is the business of every soul. Try to get merged into the *Brahman* (the Supreme Self) and cease thy separate individuality, and then *i.e.*, when thou hast become one with the All not merely in feeling or disposition but literally—then there is no return into any more lives, then comes peace.

The way to peace, some argue, is therefore through resignation or renunciation of all action. Give up all

Karma, do no deed whether good or bad and seek refuge in doing nothing. Also eliminate all desire from your mind, wish for nothing, seek nothing: "Great is he who wants nothing." You may, like Diogenes, the ancient Greek philosopher in a tub, live in a tub or sleep on the bare ground, that does not matter. What matters is that you must get free from the round of births and deaths and so cease accumulating any fruits of action. And as this is only possible through doing no action, and as freedom from all action means freedom from all desire, therefore renounce all action and be free—free from desire, free from Karma, free from the fruit thereof, and in time to come i.e., after you have enjoyed and suffered the fruit of the past Karma, you will be free from incarnation, finding peace in the Supreme Self, the God within.

These are two different and diametrically opposed schools of thought. To the one, man is but a machine. To the other, man is essentially a spiritual being, and in his journey 'home-ward-bound', he must eliminate all Kama (Desire) and all Karma (action) from his programme. The one affirms activity as a means to pleasure, while the other denies all action in the name of salvation. Both are however alike in being impracticable. One renders man into a brute, the other a nonentity. The poet Tagore says about the former, "No race can build the heights of greatness on the quicksands of unspirituality. The pure materialist is a pure barbarian, drifting in a fortuitous world of chance and circumstances which holds no abiding principles and can yield no permanent foundation."

What, then, is the solution? It is obvious that the remedy should be eclectic, i.e., such as derives profits from

both the channels of thought and obviates their injuries. For both of them point to a certain duty on the part of man. Man is both body and soul. The former stands for and requires the provision of the material goods; the latter, requires spiritual advantages. Both indicate human needs, physical, intellectual, emotional, moral and spiritual; and the human personality, being a totality or unity of organic, inorganic and mental energies culminating in a consciousness which embraces them all, has in it the possibilities for the realisation of all these needs; so that neither the spiritual nor the material goods can be sacrificed. Accordingly both these schools of thought are one-sided, inasmuch as the one emphasises the good of the body and the other that of the soul. Both are therefore faulty, because the complete good can be obtained through the good of both.

What we now want is a reconciliation of the two theories and the Gita supplies this when it lays down: Do thy Duty regardless of the consequences: कर्मण्येवाधिकारस्ते मा फलेषु कदाचन. The explanation of this solution is clear. Complete inactivity is impossible as well as inexpedient and unreasonable. It is impossible—the very meaning of life is activity, there being no life without activity or movement. Therefore so long as we live we cannot help being active whether we will or no. "Nor can man remain really actionless even for an instant; for helplessly is every one driven to action by qualities born of nature." Then again the maintenance of the body is carried on through activity. Without motion the body gets dull and gradually decays. Its digestion, assimilation, circulation, respiration, elimination of waste matter, formation of blood, bone, muscle, all indicate motion. Therefore "perform thou right action

for action is superior to inaction, and if thou be inactive even the maintenance of thy body would not be possible."

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥

Moreover, not merely the body but the universe itself is nourished on motion or activity: "Know thou that from Brahman action growth." (III-15)

This is the reason why action *cannot* be given up. But there is a good reason why it *should not* be given up too. The universe is a system, an organised whole within which every being has a place or function. Man is no exception to this rule. He has accordingly a place in the universe and in that place he has a function which he must perform correctly. He has a place in the universe in two ways: Firstly, he is what he is because he is a product of the universe and the human society in it. If these were not he would not be. He owes his existence to what has gone before him, namely, the long continued and infinite series of existences of all sorts that have been actually busy in producing him. Let every one look before him and see the grand panorama of a world of things that have gone before him as well as surround him and in the midst of which he is born. Thus he is, because other existences in the past have been: "From food creatures come; from rain is the production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action."

अनाद्वन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्वन्ति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

III. 14.

This explains the fact of his existence and for this very reason he owes to the universe a duty. Again this duty devolves on him not merely as a debt of gratitude; for he might easily throw off this burden by saying, as many fashion-

able and selfishly-minded men who care for the gratification of the flesh as the sole end of their lives, say, "We were not consulted before we were born." But there is a deeper duty devolved on man by his being an organic element in cosmic unity. There is a sense in which we may say that the cosmos exists and moves because of Him. This is so because in an organic unity the whole and its parts are so related that both depend on each other for their existence and integrity. Every part therefore has to do its work with a clock-like regularity and the whole will not be what it is unless this work is rightly done. To compare great things with small, a human body and a time-piece may be illustrations in point, as in them if the parts were to cease to work, the whole would also cease to function. And as it is with these instances in this partial analogy, so it is with the universe as a whole, since each part in it has a function to perform. Hence the necessity of action and the imprudence of its elimination. Gita therefore enjoins action and insists that the relinquishment of action is neither possible nor reasonable: "Perform thou right action, for action is superior to inaction" नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । "Verily renunciation of actions that are prescribed is not proper." नियतस्य तु सन्यासः कर्मणो नोपपद्यते (XVIII-7) "Acts of sacrifice and austerity should not be relinquished, but should be performed; sacrifice, gift and also austerity are the purifiers of the intelligent."

यज्ञदानतपः कर्म न त्याज्यं कर्तुमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

Gita then is a message of Duty or Dharma. All men being part and parcel of this universe have a duty to do, and to discharge this duty aright and in a true spirit is the Dharma of all men.

To run away from this duty for any reason whatsoever, whether it be to avoid pain or to get pleasure, is the work of a coward: "He who renounces an action from fear of physical suffering, saying 'painful,' thus performing a passionate relinquishment, obtains not the fruit of renunciation." (XVIII, 8.) "Yield not to impotence, Oh Partha, it does not befit thee. Shake off this paltry faint-heartedness. Stand up, Parantapa."

"But if thou wilt not carry on this religious warfare, then casting away thine honour, thou wilt incur sin" (II.33.) "The great car-warriors will think thee fled from the battle from fear, and thou, that wast highly thought of by them, wilt be lightly held." (II.35.)

Gita maintains therefore that an action involving Duty must not be abandoned. It is necessary both in the economy of nature as also in the economy of human society. The Lord divided human society into various castes under the principle of tendencies and division of labour and not, by reason of mere birth, to confer superiority on some and condemn others to perpetual serfdom and untouchability as some seem to think. Thus in this economy of social life and universal constitution, man must do his duty to hold himself immaculate within the organism in which he lives, moves and has his being. The whole and part, the individual and society are so intimately related to each other that neither can exist without the other. Hence the need of the activity of the part for the sake of the whole and itself, and *vice versa*. Every part therefore has duty towards the whole.

Now duty implies the knowledge of the duty. It becomes therefore the first duty of every man to acquire the knowledge of his duty. This necessi-

tates the knowledge of his place in nature and in human society; and the attainment of this knowledge depends a great deal upon self-knowledge, for we cannot know where we are and what we have to do unless we know what we are. Gita would therefore enjoin the necessity of self-knowledge* and through it, the knowledge of the universe and that of our place and function in it.

Thus Gita wants every man to do his duty by acquiring knowledge and exempts no man from this task, although duties many vary with different men according to the different stations in life.

Again the doing of duty implies the performance of action and action involves its consequences. Further, for human beings an action proceeds from a desire for it, and a desire in its turn implies the consciousness of its consequences. A motiveless action is a psychological impossibility, and a motive involves not merely action but the pleasure and pain accruing from it; so that a man may perform action either to gain pleasure or to avoid pain. In the case of every action then, pain and pleasure as a rule become man's masters, in obedience to which he strives to do anything, so that but for these two great

*The desire for education has now spread so far and wide, and the facilities for it have become so universal that it is absurd to say that the privilege of the study of any particular piece of Indian literature like *Sruti* is closed against any particular community. It is however strange that although history repeats itself proclaiming with a beat of drum that all narrowness and unreasonableness must ultimately go to the wall and that truth and freedom will in the end prevail, the apostles of selfishness should continue tenaciously to cling to their die-hard attitude and show no signs of learning by their experience of the past history.

forces to control his action, he would rather not do it. But pain and pleasure get him to be attached to his actions and result in the accumulation of his Karma, so that the cycle of his births and deaths continues and no day dawns when he may expect to be liberated. So does Arjuna cry out, "Action, Oh Krishna, binds me with the things of the material world and makes my salvation all the more difficult; how do you advise me, then, to engage in Karma? Action causes attachment and attachment leads me to be born and to die with an unending continuity; how am I to be free? Pray make this point clear and let me know the secret of your philosophy." "You are mistaken, O Arjuna," says Krishna. The tree gives its fruit and shade and fragrance and is thus useful to all men and other creatures of the cosmos without grudging them these advantages at any time in its life. It does not ask any reward for itself in any terms including pain or pleasure, it remains where it is for all its life, makes no complaint even when men cut its branches; it is regular in giving its fruit at the appointed season and seeks no praise or expression of appreciation for it. In other words it performs its appointed function naturally and its nature does this work with unflinching faithfulness. The same thing can be said of the stars, the sun and the moon. These shed their light, lustre and heat impartially and in an impersonal manner to all creatures without making differences of caste, creed, sex and nationality or of any other kind of private interest. Praise or blame, success or failure, pain or pleasure, fruit or no fruit—these things are simply not their concern, are simply outside the pale of their jurisdiction and occupy no place in their programme. Take again the case of the animal or

human body. Each of its parts does its own prescribed work without caring whether others are doing their part or not; and in this particular it is more than clear that the mainstay of the body depends entirely upon the proper functioning of each organ. If the hands, feet, eyes, ears, or, among the inner organs, the lungs, heart, liver or any other part gave up doing its work the whole body would go to rack and ruin. Nor do the various parts consider the possibility of an advantage as following from the right performance of their function. Each simply does its own portion of work—no more, no less—without questioning and without murmur, without complaint and without concern, and without making a comparison or contrast of its own work with that of the other parts.

Now this is the spirit of doing duty we want to introduce into the human organizations of social life like those of the state and community, civil or military. And it is in order to keep this spirit alive among their members that the leaders of the military discipline get their poet to say in reference to their soldiers,

Theirs is not to question why,
Theirs is not to make reply,
Theirs is but to do and die.

Of course to human beings this spirit is to be taught, whereas to the members of the cosmic organization, it is already naturally there, the difference being due to the following facts: Firstly, man is a conscious and self-conscious being. He knows what he is doing and also that he is doing it. He also feels the pain and pleasure of his acts and knows how far they are painful or pleasing; and as a result of this consciousness he tries to avoid painful acts and retain pleasurable ones. But these characteristics are either absent in the organic or inorganic beings

below his level or are not in them present to the same degree as in man. Secondly, men's actions are all voluntary and actuated by a motive, whereas in those of the other beings no conscious motive is present. Due to those two characteristics man can understand the *pros* and *cons* of his deeds and can judge their merit; and, what is more important for the purposes of this essay, he can know their consequences as affecting his person as distinct from those that affect men other than himself or those in whom he is interested. He can thus distinguish between himself and his society and can feel himself as apart from the society in which he lives, by the process of abstraction and hold the benefits of the two not merely as independent of but even as inimical to each other. He can therefore consider himself apart from the cosmos, in which he has his being and from which he cannot be separated, and regard his own good as different from the good of the cosmos. Hence enters the calculative attitude in his mind; and before he does any act, he calculates its consequences for himself, so that if he finds them pleasant for himself he does it and refuses to do it if he expects them to be unpleasant or painful. This conscious separation of the individual from the society, by calculating the good of the one as different from or hostile to the good of the other is what we call *selfishness*.

Now it is not action itself but this calculating spirit of selfishness attached to our actions which forms the root cause of all entanglement or *Moha* and acts as a bar to our liberation or *Moksha*. Whenever an action I do serves to raise in the mind the expectation of pleasure or of avoidance of pain or of any other profit, it serves also to accumulate the fruit thereof for me. As said before,

every satisfaction of a desire serves to strengthen the desire and makes us yearn for its satisfaction which means more pleasure. "Hoards upon hoards and hoards are wanting still," says Goldsmith. The more the pleasure I get, the more the pleasure I seek. This gets me attached to the pleasure-bringing actions for the sake of their pleasure, and to pain-bringing actions to negate their pain; and the thirst for pleasure instead of being quenched becomes tenacious, and this becomes the cause of my being reborn again and again. Satisfaction of desire gets me to form an attachment for the actions which cause that satisfaction, and this attachment weaves a prison-making net for me and saps from my soul the very power to get out of the prison made thereof by myself. But when actions are done in the name of God and humanity, freed from all desire and from attachment to their fruit in the form of personal pleasure, with a sense of resignation of all desire for comfort and luxury; when in the name of duty or Dharma the mind is prepared to forego, if necessary, everything that gives him comfort and to suffer all pain in order that an ideal may be attained; when even while living in the midst of his possessions and relations doing his work for them and himself, man lives and moves and works like men who perform all functions for the functions' sake and not for the fruit thereof, and acquires an attitude of freedom from desire, purity from the dross of passion, like the lotus flower which being in water is yet not wetted;—he, then, lives in the world and is yet unattached to the world. Such a man remains ready to obey the call of duty at all times and can leave the most delicious and captivating of his surroundings without pain or regret, although he is ordinarily in

the enjoyment of all their fruit. This is because his attitude is always that of a traveller who, when the destination comes, leaves the train without regret. For such a man, a man who has no attachment, there is no accumulation of *Karma* and so no rebirth, because in his case the doing or not doing is the same: "He is not performing action who performs it without attachment to the fruit of action. For him the doing and not doing is the same." It is not necessary, therefore, to resign action, but to resign the fruit of action: "Therefore, O Arjuna, do

thy duty without caring for the consequences."

This is the climax of the Bhagavad Gita, this is its essential and clarion call to duty, this is the message of the Gita. It is a reconciliation between the two schools of thought mentioned above, because for the materialist, pleasure remains though without the motive for it; for the Yogi resignation or renunciation of pleasure remains though not the abandonment of action. Gita therefore comes as a great peace-maker, assuming the role of a saviour of the world from ruin for want of the sense of duty.

MAN AND HIS POSSIBILITIES

By M. Gnanasambandam, B.A.

MAN is the highest in God's creation. It will be good for him to live like the lotus flower silently drawing its inspiration from the Heaven's light shining above while developing a beauty and sweetness all its own by floating in the pond of the Earth untainted by anything unworthy in it, but having continually a happy and winsome look at the glowing sun, opening all its petals to receive his golden life-giving rays to prevent its getting withered. Is not this the secret of a happy, contented and godly life lived on earth without affectation?

As there is much bad in the best of us and much good in the worst of us, it is not open to any of us to talk about the rest of us and waste God's time over it. Each man is free to think in the way he is able to think because thought by its very nature is infinite. Higher than all his present visible wealth and wisdom is man, the ever-evolving man, because he is capable of still higher wisdom and larger wealth. Man is not a

mere creature which he appears to be if only his impure and puny body should be considered. The lofty pure spirit within that body is infinite, it is all-powerful if it is realised in its full measure as it ought to be. Man is next only to God. God is greater than all visible worlds, more beautiful than the conception of beauty yet formed by the human intellect, wiser than the sum-total of human wisdom and more sublime than the dreams of poets and saints. As the sun is visible by his light, so God is perceived by consciousness.

Man will be wise if he bows before that Infinite Providence which we call God, in silent reverence, and sympathise with his brother man in trying to come to a fuller knowledge of that Supreme Being, knowing Whom nothing else would remain to be known. Man's body is the temple of that great Spirit and the world the great city in which that unnameable Spirit moves and functions. Keeping the temple quite clean and pure, let man move in the world

straightly avoiding all evil, and great many things not yet achieved will become possible. As man is of God, it is his first duty to be godly. No thinking man will ever feel happy without this godliness in him.

A man's life, his work and worth are at best writings on the surface of the oceanic expanse of consciousness. The moving finger writes and having writ moves on. Are not the exertions of life like so many ripples and eddies on the sea shore? We remember those born and gone before us, we hear of those whom we never saw, we know those actually living with us but what about those who are yet to be born? We can have no consciousness about them and what revelations they are going to make. Man's destiny is infinite. He cannot rest content until and unless he actually realises that he is infinite and the visible world around him is but an instrument in his hands to serve him completely. How one single spark of the divine spirit in him, if only worked in the proper direction, is able to express, illumine, develop, build and evolve until it actually becomes merged in that great spirit leaving a dazzling light behind for others to take up and progress still further! Saints and martyrs to the cause of freedom and love, which are the attributes of the divine, gladly laid down their body and life which every man likes most, because they really loved more lovingly something higher and better than the body itself, and their love of their small life was nothing in comparison with that other larger love which they actually felt; and thus they unmistakably pointed the way to a higher light, a purer love and a larger life. The greatest scientists, saints, poets, philosophers and inventors are all of this type—they pursued knowledge for the sake of knowledge—

they were essentially divine. Most of them had not time to marry and live the way of the world. So after all man seems to be a God in ruins, as Emerson said. Man therefore has the possibilities of becoming God in perfect condition. How grandly was this truth expressed by the Indian sages and seers of the long ago in the simple words "Tat-wamasi." O man, know Thou art That! Man's ultimate goal is to become one with That and nothing short of it. Conscious of this potential power in man, is not man justly entitled to exclaim with Jesus Christ, "I and my Father are one?" Knowing this, can man still go on crying hoarse that he is a sinner and a worm unless in utter ignorance of what his true nature and possibilities are, he voluntarily chooses to call himself so, remaining a slave to his own idea, like the spider in the cobweb which it has itself spun? The truth is that man is a free agent and a visible god on earth, if only he strives unceasingly to know all about himself fully, and lives in uncontaminated truth.

Man therefore must not talk one word of untruth because, as we have seen, his very essence is truth. Truth is God. Truth is the perfect life. Untruth is the negation. It is lifeless. It is appearance and not substance. It is seeming and not being. By one word of untruth, can man effectively try to cancel his own existence, deny his consciousness? Swallow a word that has left his lips? It is simply impossible. The word that has left the man's mouth cannot be made to re-enter it by any known process of physical law. There in the vast waves of space in all directions, the sound of the word is travelling in immense speed even though man is not conscious of it. Once a word is spoken, it cannot be overtaken and stifled to death. It is

this correct and firm insight into things that moved the great emperor Bali and the time-honoured Harischandra, to keep their words in the face of the worst persecutions and trial.

Man must therefore make truth his own property. Man should arise, awake, and he must not stop till he actually

lives in that consciousness of Truth and becomes one with that Universal Truth which holds up the Universe. If that ideal is reached man would have conquered his births and rebirths and become liberated and completely free. This he must learn *while still in flesh and blood*. This is Moksha. This is bliss.

THE ETHICS OF BHAKTI

By M. Yamunacharya, B.A.

THE Universe seems to have been launched by an unknown power we call God on its majestic career with a great end in view. This is the ground on which the teleological argument, commonly called the argument of design, is based. The argument of design is used to prove the existence of God, but here it is confined to the sphere of reading purpose in all Nature's endeavours. Even in the so-called inorganic kingdom, events transpire where design or purpose is evident, which is markedly observed for example in the crystal, which forms according to a prefigured end. Dr. W. McDougall writes in his *Outline of Psychology*: "It seems more likely that the processes of inorganic nature may ultimately be shown to be purposive than that the behaviour of animals will be shown to be purely mechanical."

What engages our attention here is the purposiveness of all effort or behaviour. If behaviour in the inanimate evinces purpose, our judgment may be more so in the distinctly biological field. That purposiveness is universal, whether we judge of it from the conscious field or the merely biological field, is made clear from what modern psychology calls the 'hormic' theory, according to which all processes in nature are teleological. The acorn, for instance,

possesses the mnemonic factor by which it becomes an oak tree. The 'tropisms' and 'reflexes' may be interpreted to lead to the same hormic purposive view of natural events unaffected by any contours defining one kingdom from the other, the living from the non-living. 'Hormi' is a Greek word meaning vital impulse or drive or urge to action. Schopenhauer's "Will-to-live," Bergson's "*Elan vital*," Dr. Jung's 'Libido' roughly subscribe to the same view. Prof. T. P. Nunn writes; "To this element of drive or urge, whether it occurs in the conscious life of men and the higher animals or in the unconscious activities of their bodies and the (presumably) unconscious behaviour of lower animals, we propose to give a single name—hormic."

According to these psychological considerations, ethical conduct which involves conscious behaviour is a purposive striving or has an end; and that end, according to the Vedantic philosophy, is self-realisation. Self is to be realised by the ethical process, and this leads to the meditatively emotional or aesthetic process called *Bhakti*, which has for its end God-realisation. Self is to be ethically transformed so that it may vividly realise, feel or enjoy the Universal, the Divine, by the further development and refinement of the

emotional or the Bhakti element in the texture of the soul. Bhakti, though predominantly emotional, is a complex and a blending of the intellectual, aesthetic and ethical aspects of human personality. Hence it is that Bhakti transfigures the life of a man who comes under its influence.

The great end of moral life is self-realisation and moral life unvitalized by the Bhakti element is drab and dull. The life of God-realisation is necessarily the life of Bhakti since it involves the bearing up of the whole personality of man towards the heart of the Universe.

Ethical conduct preliminary to becoming a God-lover or Bhakta is broadly stated thus in the Bhagavad Gita: "That *Bhakta* is dear to Me who practises the ethics such as: friendliness, sympathy, holding one's self and property in trust for service, equanimity in joy and grief, forgiveness, contentment at all times, holding the mind under restraint, firmness in resolve, dedication to Me of heart and will: fearlessness, etc. Such an aspirant joys not, hates not, grieves not, craves not; resigns both good and evil; looks

with an equal eye on friend and foe; takes honour and disgrace with equal grace; he is unperturbed in the midst of cold and heat, joy and grief, and is free from world-attachment.

Indeed this is a conduct too rigid for ordinary folks to practise, but the ideal is placed before all, to try as best as one may, to advance towards it. The more a soul becomes ethically qualified, the nearer it is to its own realisation.

According to Vedanta, the soul's very texture is ethical, and as such Vedanta has no place for such doctrines as original sin, eternal perdition and the like, which mar some systems of theology. Self-realisation is the development of its ethical nature. This is the necessary basis for the *Bhakta*. He who is indifferent to morality, understanding by it the practice of the highest good that man is capable of, can never love God, not to speak of becoming like Him. It is by ethical practice only that one can attain to soul-joy, and then expand it and have it in infinite measure by God-realisation which is accomplished by *Bhakti*.

MANDUKYOPANISHAD

WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY

(Continued from previous issue)

Gaudapada's Karika

Just as, to the (inexperienced) children, the Akasa looks dirty, so to the ignorant, Atman appears as if it were subject to various evils. (8)

Sankara's Commentary

Just as the experiences of form, action, &c., depend on the knowledge of the differentiations of jar-enclosed spaces (Akasa), so our experiences of birth, death, &c., are based on our know-

ledge of the differences in the embodied Jivas. So also is the appearance of misery, action and its results in Atman (due to differences in the embodiments) and has no reality. To expound this meaning, an illustration is made use of. To children, that is to persons having no discrimination, the Akasa appears soiled with clouds, dust, smoke, &c., while to those with power of discrimination of the real nature of Akasa, it is not soiled at all. So those who cannot

discriminate Atman from his concomitant embodiment, see him as subject to evils such as misery, action, its result, etc. Men of discrimination do not (see Atman with misery, &c.). Thirsty living creatures superimpose on a desert, water, foam, waves, &c. (while in reality, there is no water). Similarly, the meaning is that the evils superimposed by ignorant people on Atman, do not really exist in him.

Gaudapada's Karika

In the matter of dying and being born, of going and coming, and of existing in all bodies, (Atman) is similar to Akasa. (9)

Sankara's Commentary

What has been said before, is now more fully explained. Jar-enclosed space (Akasa) arises and is destroyed, goes and comes and exists. The meaning is that similarly, (Atman) in being born and in dying in all bodies, is exactly like Akasa.

Gaudapada's Karika

All combinations (of elements) have their origin in the Maya (wrong knowledge or Avidya) of Atman, as in dream. (Bodies) whether of a higher order or all alike, are not known to have any other source. (10)

Sankara's Commentary

The bodies which are similar to the jar-enclosed spaces (Akasa), take their origin in the Maya of Atman, just like the bodies seen in a dream or like the bodies created by a magician. The Maya of Atman is wrong knowledge or Avidya. What is meant is that (the bodies &c.) are superimposed (on Atman) and have no reality. Whether the combinations of effects and causes (that is bodies), are of Devas (beings of a higher order) superior to those of the living beings here (on the earth) or whether they are all alike, there is no

real cause pointing to their origin. The meaning is that they have no reality and are mere superimpositions due to Avidya.

Gaudapada's Karika

In the Taittiriya Upanishad has been described the (five) sheaths beginning with that of food. Their Atman, the supreme Jiva, has been well described by (comparing it to) Akasa. (11)

Sankara's Commentary

Those statements are made for showing that there are scriptural authorities for (maintaining) the Reality of Atman which is non-dual and which is devoid of birth (death, &c.). The (five) sheaths known as that of food, of Prana, (life), &c., are coverings (of Atman) like the sheath of a sword. The outer ones form the sheaths of the inner ones (that is, the sheath of food covers that of Prana; this again Manas; this Vignana which in turn covers the Ananda.) This is fully explained in the Taittiriya Upanishad Vallis. The Atman which is the innermost, confers on each sheath selfhood (Atmatva). As he makes each of these sheaths living, he is known as Jiva. To the question as to who this Jiva is, the reply is, that as described previously, he is that same Brahman who is of the nature of "Be-ness (existence), Consciousness and Endlessness." We have already said how from the Maya of Atman have risen the combinations such as sheaths of food, &c. In the same way from Atman have come out dreams, superimpositions, &c., beginning with Akasa (and four other elements.) This Atman has been described by us, comparing him to Akasa in the previous verses beginning with "Atman is like Akasa" &c. It is our opinion that this Atman is not the same as the Atman invented by logicians and said to be capable of being grasped by the human intellect.

REVIEWS AND NOTICES

HINDUISM TODAY: By D.S. Sarma, M. A., Ganesh & Co., Madras. Pages 114. 'Hinduism Today' is the title of Prof. Sarma's latest book, in which has been gathered a number of his essays and reviews that appeared from time to time in different periodicals of this country. We may incidentally point out that of the twelve essays comprising the book, two (The Criteria of Spiritual Life and A Talk to Teachers of Religion) were originally published in the *Vedanta Kesari*.

Though the different essays of the book have very little direct connection with each other, they are all however united together by a common underlying spirit. This spirit consists in the fact that the author herein intends to show "some of the reactions in the minds of educated and serious-minded Hindus to the impact of Western culture and also to indicate some of the lines of development which renaissance Hinduism is taking today." If Prof. Sarma is a warm admirer of Hindu culture and religious traditions, he is also a fearless critic of the unhealthy features of our social life. He rightly deplors the "very low average level" of religion among our masses, and the tendency of our classes to identify religion with a particular social order. Few writers on modern Hinduism have drawn the attention of the public in such a clear, strong and yet sober manner to these vital defects of Hindu mentality as Prof. Sarma has done in this important book. Our author however is not a pessimist. He is full of confidence in the future of Hinduism and is perfectly aware of its bright and unique features. He suggests three very practical measures for revitalising Hinduism, namely, the reformation of our temples and Maths, the re-organisation of our priesthood and instituting religious instruction in our schools. "If this is done with courage and might," he remarks, "there is no doubt that Hinduism, the most ancient of religions, with its great ideals of toleration and non-violence, its unique and elastic concept of Dharma, its doctrine of the inviolability of the

moral law, its integral vision of an evolving universe and its rich and adequate conception of God as a being both transcendental and immanent, both personal and impersonal, may still have a message to deliver to the world." We have pointed out here only a few of the striking features of the book. It is full of critical observations and wise suggestions which only a thoughtful well-wisher of Hinduism can give. For one who wants to know something of the modern Hindu spirit from within, of the constructive forces working in the bosom of our faith for a renewal of its glory, we can suggest no better book of its kind.

A PROPHET OF PEACE: By Swami Dharma Theerthan, B. A., LL. B., President, Gurukulam, P. O. Kazhakkuttam, Travancore. Pages 153. Price Re. 1 (Cheap Edition Annas 12 only.)

This small book contains a brief exposition of the life and message of Sri Narayana Guru of Malabar. The main incidents from his boyhood to the days when he consolidated his monastic order and effectively organised his lay disciples during the last nine months of his earthly life, have been brought in, no doubt; but they have been presented more with a view to give a comprehensive picture of the mission which the Guru came to fulfil. The point has been repeatedly stressed that although he lived and worked apparently for the uplift of the community in which he took his birth, his real message is universal, that he belonged to no particular caste or creed, but to humanity as a whole. His formula of "One Caste, one Religion, one God" might at first sight appear to be impractical and even fanatical; but when we follow the author's explanation we shall find that it is but a forcible way of emphasising the essentials of a Perfect Life not merely for the individual but for the entire world. The author has wherever possible endeavoured to connect the Guru's message with the motto, namely "Liberty, Equality and Fraternity" of the leaders of the French Revolution. His observations as to

why the Guru pitched upon the temple as the centre of his constructive works will also be perused with interest by most readers of this little biography.

POCKET HEALTH SERIES, I & II: By Shri Yogendra. Available at Messrs. Srinivasa Varadachari & Co., Printers and Publishers, Mount Road, Madras. Price each Re. 1.

These are two of the ten books which the author has brought out. Shri Yogendra is the founder of Yoga insti-

tutes in America as well as in India. The great merit of his books is that they are written in a simple and attractive style. The necessity of rhythmic breathing during exercise is specially pointed out. The books are profusely illustrated and this considerably helps those who seriously wish to build up their bodies. In many cases Yogic Asanas have been divested of their extra contortions and given new appellations like the "Rowing Exercise" etc. The printing and get-up are excellent.

NEWS AND REPORTS

R. K. Math Charitable Dispensary, Madras

This Dispensary has now been in existence for seven years. The fact that for the last three years the total number of patients treated was uniformly above 50,000, shows the scope of the work turned out by it among the sick poor. The chief drawback at present is the want of proper accommodation, many patients coming from distant places being put to the hardship of squatting in the grounds adjoining the temporary sheds. It is hoped that through the kindness of friends and sympathisers, it would in the near future be possible to place a spacious building at the disposal of the institution. Besides the medicines got free, the Dispensary had to purchase drugs, bandage cloths, etc., to the value of Rs. 644-1-3, i.e., about Rs. 50 per mensem. To meet this recurring expenditure as well as to maintain three workers and pay the allowance to the doctor, etc., a sum of at least Rs. 250 is required every month. Funds are also needed to equip the Dispensary with up-to-date appliances so that the talents and experience of the doctor in charge can be fully utilised. The management trusts that the Corporation of Madras (which was kind enough to grant Rs. 1,000 in aid of the work) and all liberal-minded persons who feel for the sick and the poor will continue to extend their active sympathy as hitherto, and enable the institution to carry on its labour of love without difficulty.

Ananda Ashrama, Dacca

On the 20th February, 1931, a Branch of the Ananda Ashrama of America (started by Swami Paramanandaji) was opened in Dacca for the benefit of the women of India. Literate or illiterate ladies, married, unmarried or widows of any caste or creed, girls brought up in comfort or with no one to care for them—all, whoever care to come, are eligible for admission. The institution is meant to provide a loving shelter for them, to mould their character and give them every opportunity to unfold the great ideal of Indian womanhood in every duty of their daily life. The Ashrama has various departments. Firstly there is the Ananda Vidyapeeth for general education up to the Matriculation standard. Domestic science, hygiene, nursing, etc., are taught in addition to the usual curriculum. The fee rates have been made very low to give facility to all. Industrial training is compulsory at least in one subject. Among the industries taught are: (1) Dyeing and printing, (2) Manufacture of matches, indispensable to every household, (3) loom-work to produce Asans, towels, and even carpets, (4) tailoring, (5) embroidery and (6) making of sweets on a commercial scale. At present the inmates of the Ashrama number about 40. Having no house of their own, they have to spend a large amount for rent. The monthly expenditure is about Rs. 500. Including Rs. 2,200 from Swami Paramanandaji and some American friends, the total

receipts came to Rs. 6,269-0-6, and the expenses to Rs. 5,921-0-6, thus leaving but a very small balance for the current year. The management hopes that this selfless constructive work for women-folk will evoke hearty response in the hearts of all those who feel for the country and that before long the institution will be enabled to stand on a firm footing financially. Any kind of love-offering—money, book-shelves, screens, etc.,—or even orders for printed Saris, curtains, matches, ready-made garments or sweets will be thankfully received, acknowledged or executed, as the case may be.

R. K. National Girls' School, Madras

The Report of this Girls' School for the years 1930-32 shows how it has had to pass through a great financial crisis. The Corporation of Madras considerably reduced the amount of compensation for the loss of fee income, and the Government grant was also curtailed to a large extent. The management was therefore forced to effect some retrenchment which affected the staff as well as the classes. The result was that the strength on the rolls was slightly lowered. Now fees are being collected and it is expected that this along with the subscriptions collected through some well-wishers who have formed a local Committee, will help the institution to tide over its financial troubles and at the same time cease to be a constant drain upon the limited resources of the local Math. In view of the fact that the school has been in existence for over 25 years and that it was started under the auspices of Swami Ramakrishnanandaji, it is hoped by the management that funds will not fail to be forthcoming to enable it to continue its noble work among girls.

The Ramakrishna Mission Sevasram, Rangoon

During the year 1931 the total attendance of patients at the Sevasram was 167,678. These patients did not

belong exclusively to the city of Rangoon; a considerable number of them came from the suburbs and from some remote districts of Burma. The number of patients admitted in the Indoor Department during the year under review was 2,053 males and 561 females including children. The aggregate of the daily totals of attendance came up to 25,427 males and 7915 females and 683 children, the average daily attendance being 93'21. At the Out-patients Department the total number of attendance came up to 133,653 including men, women and children. The average daily attendance was 366. The total income of the Sevasram for the year was Rs. 42,751-4-6 and the total amount spent was Rs. 42,352-13-9.

Compared to the previous year, the activities of the Sevasram in point of service have increased very much, and as a consequence the institution had to incur a loan of Rs. 1,500 in the course of the year. The Managing Committee of the Sevasram therefore earnestly appeals to the generous-hearted public to help the institution more liberally so that its ministration to the stricken humanity of humbler walks of life may not suffer through lack of funds.

The Vivekananda Society, Jamshedpur

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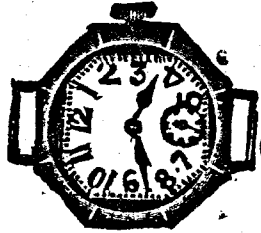
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

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[No. 2

HINDU ETHICS

ॐ

यद्यत् परवशं कर्म तत्तद् यत्नेन वर्जयेत् ।

यद्यदात्मवशान्तु स्यात् तत्तत् सेवेत यत्नतः ॥

सर्वे परवशं दुःखम् सर्वमात्मवशं सुखम् ।

एतद्विद्यात् समासेन लक्षणं सुखदुःखयोः ॥

यत्कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः ।

तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।

द्वेषं दम्भं च मानं च क्रोधं तैर्ह्येव च वर्जयेत् ॥

Works which make one dependent on others, a man of right conduct should studiously avoid; works which are entirely under his own control, he should diligently pursue.

All dependence is misery, all freedom is happiness. Know these to be the general definition of misery and happiness.

A work by doing which the heart is satisfied, do by all means and avoid the contrary.

One must avoid atheism, condemnation of the Scriptures, contempt of the gods, hatred, arrogance, vanity, anger and harshness.

MANUSAMBITA

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

(Continued from previous issue)

*God-realisation is Impossible
but through Divine Grace*

OUR friend heard the Master say: "Don't you see this? Is it an easy task to have the conviction deep-rooted that the objects of enjoyment are actually unreal, that the world is non-existent at all times? Can any one have it without God's Grace? It is attainable only if God Himself grants it out of His Grace. Or else how can a human being have it by his own effort? How limited is his capacity! With that limited capacity how much can he strive?" While thus talking on Divine Grace the Master entered into Samadhi. After a while, coming down partly to the plane of relative consciousness, he said: "One thing one cannot do properly and still wants to do more than that." In the same state of ecstasy he began to sing:

"Oh Kusha and Lava, why do you
boast?

Can you catch me unless I Myself
allow you to do so?"

As the Master was singing this song, copious tears rolled down his cheeks, so much so that a portion of the bed-sheet was completely wet with them. As a result of this instruction our friend's heart also completely

melted and he too went on shedding tears profusely. After a long while they came back to their normal state. Our friend said that the Master's teachings on that day were so deeply imprinted in his heart as to remain fresh for ever, and that he was convinced on that day that nothing can be attained without God's Grace.

*The Fivefold Movement of
Kundalini on the way to Samadhi*

The Master used to describe in still greater detail the various experiences that an aspirant gets when Kundalini rises to the head along the Sushumna path. He would say: "You see, the thing (vital energy) that gradually rises to the head, does not proceed always in the same way. Scriptures speak of its following fivefold movement: (1) *Ant-like movement*—Just as ants walk in rows carrying food in their mouth, similarly a sort of tickling sensation beginning from the feet slowly rises to the head till the mind merges in Samadhi. (2) *Frog-like movement*—As a frog takes two or three jumps in succession, then halts for a while and again repeats such series of jumps, in the same way something is felt rising from the feet to the head. As soon as it arrives there Samadhi

is attained. (3) *Serpent-like movement*—Serpents lie motionless with their bodies stretched or coiled. But whenever they are frightened or find some prey in front, they begin to run in a zigzag course. In like manner something runs directly to the head and Samadhi is reached. (4) *Bird-like movement*—Birds fly straight to their destinations passing through different heights and never stopping on the way. Likewise that thing (vital energy) runs straight to the head and the mind plunges into Samadhi. (5) *Monkey-like movement*—Monkeys travel by swinging through the branches of trees and reach their destination in two or three bounds. In the same way that thing is felt to reach the head in two or three jumps and the mind enters into Samadhi."

*The Seven Planes of Consciousness
in Vedanta and the Spiritual
Experiences at each Plane*

The Master used to describe in the following manner the experiences at each centre of consciousness during the mind's upward journey along the Sushumna path. "There are seven planes mentioned in the Vedanta. Unique experiences are met with at each plane. By its nature the mind moves about within the lower three planes, seeking for the enjoyments of food, dress and sex pleasures. If it rises above these planes to the heart, Divine Light becomes visible. Although the

mind occasionally rises to the heart, again it drops down to the three lower planes. When it rises above the heart to the throat the aspirant can talk of God alone and not of worldly things. Such experiences I used to have in those days. At the very mention of worldly topics I would feel as if the head were smashed, and run away from there to the Panchavati (the place with five trees—a lonely spot where the Master performed many of his spiritual practices) where no such words would be heard. At the very sight of worldly-minded persons I used to hide myself out of fear. Relatives appeared to be like pits. They seemed to be trying to drag me down to the bottom of a well from where there was no escape. I used to feel suffocated as though at the point of death and could not have peace till I would run away from them. Even after reaching the throat the mind may again go down to the lowermost three planes. So even then one has to be on one's guard. But if the mind rises above the throat to the point between the eye-brows, it has no danger of a downfall any more. There the soul attains the vision of God and rests in Samadhi without interruption. Between this plane and the Sahasrara, the lotus with thousand petals (the highest spiritual plane), only a crystalline transparent screen intervenes. Here the Supreme Self appears to be very near the Jiva, so much so that the Jiva thinks himself to

have become completely dissolved in Him, one with Him. But in fact, this unification does not occur even then. If the mind happens to come down from here, it can descend at most to the throat or to the heart and no further. Souls of the Jiva class (i. e., ordinary mortals) do not come down from here at all. They stay here for twenty-one days in continuous Samadhi after which the intervening screen is torn and they become completely merged in the Supreme Self. This complete merging in or identification with the Supreme Self is what is called the ascent to the seventh plane.

The Unusual Retentive Memory of the Master

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Mother, take back the Shastras and Puranas and give me pure devotion."

The Master's Simple Exposition of the Advaita State

The Master would thus explain the Advaita (Non-dual State). "It is the last step in spiritual progress. The following may serve as an illustration. A servant ably serves his master for a long time. Highly pleased with his services, the master believes whatever he says and consults him in every matter. One day being very much pleased he goes so far as to lead him by the hand to his own seat and make him sit on it. The bashful servant protests repeatedly. But the master replies that the servant is the same as his (the master's) own self. The Advaita state (i.e., the identity of the individual self with the Absolute) is just like this."

The Master's Instructions to Swami Turiyananda showing the Simplicity of his Method of Teaching Vedanta

Once a friend of ours (afterwards Swami Turiyananda) devoted himself earnestly to the study of Vedanta. The Master was yet in his physical form. He had great affection for this young man because of his intense devotion, unwavering faith, undefiled celibacy and other virtues. Deeply absorbed as our friend now was in the study of Vedanta and in meditation and other allied practices, he could not continue for some time his frequent

visits to the Master as before. The watchful eyes of the Master did not fail to notice this change in him. One day finding one of his usual companions coming alone to Dakshineswar, he inquired of him why he was alone and why his friend did not come with him. "Sir," the companion replied, "he is nowadays intensely engaged in the study of Vedanta. He remains absorbed day and night in reading and thinking, and has not come perhaps because he thinks his time may be wasted thereby." The Master kept silent without passing any remark. A few days afterwards our friend went to Dakshineswar to meet the Master. At his very first sight, the Master said: "Well, my boy, are you not nowadays deeply engaged in inquiring into the mysteries of Vedanta? Very good. But, 'Brahman is real and the world is unreal'—is not this alone the whole burden of the inquiry? Is it anything more than this?" Our friend admitted that it was nothing more than that. He says that really the Master with those few words opened his eyes completely to the truths of Vedanta. The words filled him with wonder. He thought that in fact if one could have a firm conviction of these truths, one would understand everything of Vedanta.

The Master went on with his exposition: "Hearing, inquiry and meditation: That Brahman is real and the world unreal is first heard. Then comes inquiry;

the truth is firmly established by reasoning. The next step is meditation, that is, withdrawing the mind from the unreal world and concentrating it on Brahman, the Real. This is the process. If on the other hand, the Truth is heard and understood but no attempt is made to renounce the unreal, of what use is that? Such knowledge is like that of the men of the world. It does not help one to attain the Truth. Firm conviction and renunciation—these are the things necessary. With these alone can one realise the Truth. Or else a person may profess in mere words that the world is unreal and non-existent and Brahman alone is existent; but the moment the sense objects, colours, tastes, etc., of the world appear before him, he takes them to be real and gets entangled just like a man who verbally says that there are no thorns, but bursts out screaming as soon as his hand comes in contact with a thorn and gets pricked. Once a Sadhu came to the Panchavati. He used to talk much of Vedanta before others. One day I heard that he had illicit connections with a woman. After a while, when going to that side I found him sitting there and said, "You talk so glibly about Vedanta; but what is all this?" "What of that?" he replied. "I shall show you that there is no harm in this. If the whole world is unreal at all times, how can my fall alone be real? That also is equally

unreal." I said with utter disgust, "I spit on such knowledge of Vedanta! It is not real knowledge but a mere sham falsely professed by the worldly-minded, by scholars with worldly attachments." Our friend says that the topic proceeded only thus far for that day. The Master took him to the Panchavati and told him all these while strolling there. Formerly our friend was under the impression that unless one studied such terse books as the Upanishads, Panchadashi, etc., and got thorough grounding in the Sankhya, the Nyaya and other systems of philosophy, Vedanta would never be understood and salvation too would remain a distant dream. Now from the words of the Master on that day he understood for the first time that all discussions on the Vedanta are meant only for bringing about a deep conviction in the mind that Brahman alone is real and the world unreal. If a person cannot have this firm conviction even after studying cartloads of philosophical books and discursive treatises, all his study amounts to nothing. Our friend took leave of the Master and came back to Calcutta with the thought revolving in his mind that henceforward he should devote his attention more to spiritual practices than to mere study of books. With the determination thus formed of realising God through Sadhana (spiritual practice) he thenceforth directed his attention to that alone.

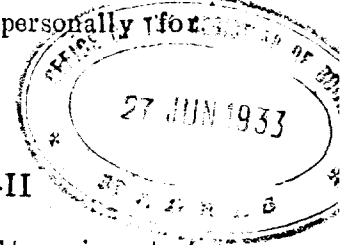
Whenever the Master would come to visit any house in Calcutta, the news would spread in no time among his ardent devotees. It happened so not because any one of them used to take upon himself the task of carrying the information to others but because the devotees were very eager to be always with the Master; and if on account of pressing business they failed to go to Dakshineswar and meet the Master there, they would take much pleasure in going to the houses of other devotees and hear and talk about the Master with them. So if any one of them happened to know of the Master's arrival, the news would immediately spread among many of them from one to another without any effort. It is difficult to convince our readers of the indescribable bond of love that existed among the devotees due to the influence of the Master. In Calcutta many of the devotees lived in Baghbazar, Simla and Ahiritola. Hence his visits were oftenest to these quarters. Of these again Baghbazar was most frequently visited.

Some time after the incident just mentioned, one day the Master came to S. J. Balaram Bose's house. Receiving this information many of the devotees assembled there. Our friend lived very near that house. On the Master's enquiring about him, a young man who was known to our friend and was also a neighbour of his at once fetched him there. Our friend entered

the spacious parlour on the first floor of S. J. Balaram Bose's house and saw the Master sitting with the devotees all around him. He paid his homage to the Master and sat on one side. The Master received him smilingly and having briefly enquired about his health proceeded with the topic under discussion.

Hearing a few words our friend understood that the Master was

explaining to the audience how neither knowledge nor devotion nor realisation can be attained but through the grace of God. At this it appeared to our friend that the Master had raised the topic that day only to remove from his mind the false notion to the contrary, and that the instructions of the Master on this point were meant personally for him as it were!



A MISUNDERSTOOD VEDANTIN—II

IN the last part we dealt with some of the metaphysical implications of the teachings of the Buddha with a view to show their agreement with Vedantic thought. In this section we shall deal with the more practical, and therefore the more important, aspect of his message. For metaphysics, which deals with the nature of the Ultimate Reality, the Buddha cared very little, since in his opinion it often led only to the confusion of mind, especially in men of ordinary calibre. He was therefore more of a teacher of a way of deliverance than a builder of a philosophic system, and whatever there is in his teachings of metaphysics, ethics and psychology, it is all subordinate to this central theme. People often speak of the Buddha as the exponent of a high moral code, presuming thereby that a high ethical life was his ideal of perfection. The Buddha himself strongly criticised such characterisation of his message. "Mean, ye monks" he said "and of subordinate importance; nothing but moral discipline is what average man means when speaking approvingly of the Perfected One." For the Buddha

ethical life was no doubt very important, but it was only a means to an end; and that end was deliverance, Nirvana. "As the vast ocean, o monks, is impregnated with one flavour, with the flavour of salt, so also, o monks, this my law and discipline is impregnated with one flavour, with the flavour of deliverance." The Buddha therefore calls himself a healer, one who is interested in discovering the cause of men's suffering and the cure for the same.

These discoveries of the Buddha have been summarised under two heads, the Four Noble Truths—those of Suffering, of the Origin of Suffering, the Cessation of Suffering and the Path leading to the Cessation of Suffering—and the Eightfold Path which embodies the various stages and disciplines of the last mentioned Truth. Stated in simple terms, the Buddha is of opinion that there is a preponderance of suffering in life in the shape of birth, old age, sickness and death. Not only is it that none of these can be prevented, but their course is not exhausted even by the term of present embodiment. The misery of life and death is prolonged through the process

of rebirth; for as sure as night follows day, man, caught as he is in the inexorable wheel of causation, is bound to be reborn for reaping the consequences of his thoughts and actions. Endless suffering is therefore the lot of life. The cause of these successive embodiments and their attendant sufferings is *thirst* or desire, for it is this insatiable desire for contact with objects of senses that forces the consciousness of the dying person to grasp at new bodies forgetting the miseries that are surely in store for him. Why then does man desire so much for life in spite of all the sufferings involved in it? In other words, what is the cause of this desire which allures man through promises of enjoyment to certain misery and death? The Buddha answers that the root of the whole trouble lies in ignorance. Ignorance means a false view of human personality, giving rise to the sense of ego where there is really no ground for it, and the false values that one comes to attach to the objects of the world as a consequence. Analysing our personality as deeply as we may, we come across nothing permanent in it. It consists, according to the Buddha, of the five series or the Khandas—Rupa, (physical body), Vedana (sensations), Sanna (perceptions), Sankhara (tendencies) and Vinnana (consciousness) of which we spoke at length in the previous part. These groups change from moment to moment without rest, like the waters of a river. All the elements of our personality are dying each moment, giving room at the same time to their successors shaping themselves according to the tendencies bequeathed to them by their predecessors. Thus the whole of our personality is in a state of constant flux, but strangely enough, man's life centres round the notion of an unchanging ego with regard

to these constantly changing factors of personality. He identifies this false notion of ego with one or more of the elements of his personality, and thus comes to think of himself as the body, the mind or consciousness. This false identification is Ignorance, and the result of it is desire, *Tanha*, which brings about life and all the miseries that are natural to it. For when man comes to think of the body or the mind as the ego or his self, the natural result is that he begins to entertain a strong attachment for objects pertaining to them. As factors essential for the maintenance and growth of the body and the mind, their objects are highly valued by the ego that identifies itself with them. This false valuation of the objects of the senses, of sight, hearing, touch, taste, smell and thought, arising from the wrong notion of ego with reference to the constantly changing Khandas, is known as desire or *Tanha*—the force that is responsible for all the ills that life is heir to. This is the great discovery of the Buddha, which he summarised in the first three of the Noble Truths.

Having discovered the malady of man, he applies himself to the cure of the same. His teachings in this connection are embodied in the Eightfold Path forming the fourth Noble Truth. The Path consists in Right View, Right Resolution, Right Speaking, Right Acting, Right Mode of Life, Right Effort, Right Recollectedness and Right Concentration. These eight steps do not form so many distinct members joined together, but constitute one unity of process, having these different disciplines, conditions and requisitions as aids to its complete realisation. If this unitary process is to be described in one word, the best way is to call it the cultivation of Right View, which

may be taken to represent the whole discipline, although it is stated as the first item in the formula. For the disease of man consists in the wrong notion of ego with reference to the changing elements of personality and the consequent attachment for the objects of the world of senses. Hence the sure road to emancipation consists in getting rid of this clinging sense of ego which lies at the bottom of desire. The sense of ego, being an entirely false view, can be got rid of by cultivating the Right View consisting in the Buddha's doctrine of *Anatta* or the negation of a permanent self in the elements constituting personality. Thus the right view is the beginning and the end of the Buddha's practical teachings—beginning in the sense that it is the first to be intellectually grasped from the explanations of the doctrine in the scriptures, and the last in the sense that all subsequent efforts are for realising this correct view in the fullest sense. Hence the Buddha has said, "Therefore, O monks, whatever in the way of material form, perceptions, sensations, etc., has ever been, will be or is, either in our case or in the outer world, or strong or weak, or low or high, or far or near, *it is not self*: this must he in truth perceive who possesses real knowledge. Whoever regards things in this light, O monks, being a wise and noble hearer of the word, turns himself from sensation and perception, from confirmation and consciousness. When he turns therefrom, he becomes free from desire; by the cessation of desire he obtains deliverance; in the delivered there arises a consciousness of his deliverance; rebirth is extinct, holiness is completed, duty is accomplished, there is no return to this world. He is free."

But the problem is how to get rid of this sense of ego and the attraction

that we feel for the objects of the senses. The Buddha assures us that a strenuous practice of the discipline that he prescribes will certainly free us from the clutches of ego and desire. The person who aspires to gain the Right View is asked to practise the following mental discipline. He is required to examine his personality thoroughly in order to find out whether there is any real basis for this clinging sense of ego, and this examination is possible only if he accustoms himself to objectify the personality and examine it critically as he would do with regard to other objects of the world. The unthinking man is incapable of taking a detached view of his thoughts and actions, but on the other hand identifies himself with every gust of impulse that manifests in the mind and finds expression through the body. But the person who has learned the correct view knows that personality is a bundle consisting of the five Khandas, ever changing in their nature, and that it is wholly foreign to his Self. When the conviction that personality is something extraneous arises in him, it becomes possible to take a detached view. In place of identifying himself with it, he begins to understand that it is possible to watch its movements as a scientist does the reactions of his apparatus in his laboratory. Side by side with the cultivation of this detached view and partly as a result of it, too, the aspirant has to realise that personality is a possession that brings pain. One who is in the habit of observing the body and the mind is easily convinced of their changing nature, and the truth of pain involved in birth, death, sickness and old age is but too patent to all from their own experience as well as from observation. If one thus realises the possession of personality as fraught with pain,

one ceases to look upon it as a precious acquisition. Thus the Right View consists in training ourselves to look upon our personality, not as it appears to us, but as it *really* is, *i. e.*, as something objective and as the seat of all pain and misery.

A merely superficial knowledge of this, as one may gain by reading a book, is not what is required, but a whole-hearted and burning conviction of its truth, derived from deep penetration and insight. Ordinarily man is lacking in this power of penetration, because his mind is not in the definite condition required for insight. This favourable condition is called Samadhi or oneness of mind. In the ordinary man desire is so predominant that the whole of his cognitive faculty is discoloured by it. It is virtually a bond-slave to desire. Therefore if we are to take a detached view of things, we have to rescue our cognition from the grip of desire and confront the influences of the senses in a thoroughly objective manner. By reminding the mind constantly of the misery and worthlessness of life, the control of desire over our cognitive faculty may be made to slacken. If this is done, desire can no longer possess our cognitive faculty beforehand and discolour and distort it even before it has examined an object in its real nature. The outlook of the aspirant being thus rendered dispassionate, he is able to see things not as desire falsely paints them to be, but as they are in reality, *i. e.*, as foreign to the self, changeful in nature and capable only of giving pain and misery in the long run. Thereafter cognition, in place of being a slave to desire, stands as a sentinel examining every object of desire, analysing things to their very depth, sifting reality from appearance. Cognition thus strengthened and purified is Right

Concentration. It forms an integral whole with Right View, and is the most effective means for realising the hollowness of our sense of ego.

Right Recollectedness is the name given to the process by which the power of purified concentration is directed towards the proper object. That object consists in the Noble Truths on the one hand, and the personality of man on the other, by understanding whose real nature one gets confirmed in the correct view of Anatta. As we have said before, the examination of one's own personality in a thoroughly objective manner forms the most important spiritual exercise in the Buddha's system. Accordingly, in his Four Foundations of Right Recollectedness, the Buddha has given a detailed and vivid analysis of the human personality including the body, mind and every function of our being, setting forth how they are transient in nature and how utterly worthless they appear on impartial examination. Especially interesting is his analysis of the human body in which he shows that beauty is but skin-deep. The anatomical view of the body is the true one for the Buddha, not the artistic, which is purely a creation of the mind under the slavery of desire. Thus pure cognition directed by Right Recollectedness confirms one in the Right View which consists in the recognition of the fact that personality is as foreign to us as anything else in the world and that it is utterly devoid of anything corresponding to our sense of a permanent ego.

An aspirant who engages himself in this discipline cannot all at once get the power of pure cognition or of directing it to the true object of contemplation. This can be obtained only by persistently following the graduated course of mental exercises given by the

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Buddha. The gradual but resolute and persistent practice of this discipline is called Right Effort.

The other members of the Eightfold Path—Right Aspiration, Right Speech, Right Action and Right Mode of Life are all complementary aids in the path. The first three refer to the discipline of our mind, speech and activities so that they may be emancipated from the service of desire. In the early stages of the discipline Right Speaking means "to avoid lies, calumny, harsh words and gossip;" Right Action means "to avoid killing, unchastity and taking things not given;" and Right Resolution means to cultivate the disposition of mind conducive to the practice of spiritual discipline. In other words, our thoughts must be permeated by the spirit of renunciation, and must be free from anger, malice, etc. In the higher reaches of the discipline, we are required not only to stop giving expression to these promptings of desire through thought, word and deed, but to root out the very tendencies which make it possible for us to behave in these ways.

Lastly we come to the Right Mode of Life. Stated in general terms, it means living that kind of life which will be helpful to us in practising the disciplines of body and mind set forth above. For the Buddha this meant the monastic life. Indeed it was not that the Buddha had any prejudice against the life of the householder. In fact he had profound respect for that mode of life, for "the man or woman living in a village or town, who has taken the Buddha, the Dhamma and the Sangha as the guide, who refrains from killing, stealing, adultery, lying and strong drink, who is religious and virtuous, who lives the life of a householder with thoughts devoid of avarice, and is

liberal in giving.....The odour of the flowers travels not against the wind, nor that of sandal nor the fragrant powder of frankincense or jasmine, but the sweet odour of the good man travels with the wind and against it." But he was conscious of the fact that this discipline meant such a whole-hearted devotion to it and such watchfulness of our personality that none but a person who dedicates his life wholly to it, can hope to achieve complete success in it. Others may lead a perfectly moral life, gain an intellectual comprehension of the discipline, practise as much of it as they can, and secure a good rebirth under more favourable conditions of life, but one who aspires after Nibbana, even in the present life, must enter the Sangha or the monastic Order established by the Buddha. It must not however be mistaken that simply getting ordained as a monk will take one to Nibbana. What is important is Right Living, and a high value is set on monastic life only because it provides one with the environment suited for an intense spiritual life.

The life of the monk is an arduous one. He has to discipline himself in the Eightfold Path that we described above, but the first condition of success in it is a perfect moral life and the consequent purification of the mind. "Just as, monks, a man standing on the shore of a pond which is disturbed, turbid, muddy, notwithstanding that he has eyes, cannot possibly recognise either the oysters and shells at the bottom, the sand and gravel, nor the multitude of fishes swimming about, even because of the disturbed water, just as little, monks, can a disciple whose mind is not purified, make his own the holy, the supermundane eye of insight, even because of his unpurified mind." This is the basis of the much spoken of

Buddhist ethics. It is only a means, not an end in itself, as some people understand it. The moral discipline that the monk practises is called *Sila*. He is in the first place to observe very strictly the moral commandments of the Buddha in regard to thought, word and deed, of which we spoke in connection with the Eightfold Path. He is never to be lazy or frivolous. All his time except what is required for sleeping, begging food, eating, etc., is to be devoted for meditation, study or holy conversation. He must not dance or listen to music. He may laugh but not heartily enough to show his teeth. It is unseemly for him to indulge in loud talks and noisy discussions. He may enjoy a little good food but it is better to be indifferent to taste. The ideal monk should be courageous and self-possessed, seeking knowledge from whatever source he can, and teaching the Truth to those less learned than himself. He may live in the monastery with other brethren, contributing his share to the general life of the community. He is in duty bound to promote harmony in the Order. Or he may wander forth as 'a rhinoceros,' as the Buddhist scriptures put it: "Without covetousness, without deceit, without craving, without distraction, having got rid of passion and folly, being free from desire in all the worlds, let one wander alone like a rhinoceros. Having left son and wife, father and mother, wealth and pomp and relatives, the different objects of desire, let one wander alone like a rhinoceros. Wishing for the destruction of desire, being careful, no fool, learned, strenuous, considerate, restrained, energetic, let one wander alone like a rhinoceros. Like a lion, not trembling at noises, like the wind not caught in a net, like the lotus not stained by water, let one wander alone like a rhinoceros."

Above all, he must exert himself strenuously for spiritual perfection. His heroic resolve in this matter must be of this nature: "We shall not discontinue our strenuous effort without gaining that spiritual perfection which can be secured by manly vigour, manly ability, manly exertion, so long as our skin, nerves and bones remain, even if our flesh and blood were to dry up." And this effort consists, as we have described in connection with the Eightfold Path, in objectifying the personality, keeping watch over it, realising its momentariness, and its painful and utterly disgusting nature, getting convinced of the fact that our sense of ego with regard to it is perfectly groundless, and thereby losing all sense of identification with it. Although in the beginning, suppression of desire is not very thorough-going, and insight into the real nature of things is only hazy, constant practice gradually brings him to a point when he becomes "as one blind, dumb and deaf towards agreeable sights, sounds, odours, tastes, feelings and thoughts," and he is consequently free from their alluring influence. When the personality is thoroughly objectified, he realises how it is absolutely foreign to his Self, or as the Buddha has put it, he discovers, "This belongs not to me, this am I not, this is not my Self." He recognises it as not-the-I (*Anatta*), entirely changeable, a product of an organism made of filth, always grasping at filth. He gets rid of the four perversities of "holding not-the-I to be the I, the perishable to be imperishable, suffering to be happiness, the repellent to be lovely." When the personality is realised as something objective and foreign, desire and ignorance also wholly vanish. There then arises the insight, "Delivered am I; life is lived out; the

holy goal is achieved; done all that was to be done; to me this world is no more." He becomes an Arhant. His personality, however, continues to live owing to the momentum of its past deeds until it withers away in death. But in regard to no part of it, under any circumstance whatsoever, does the idea of I or mine arise in his mind. He lives in complete equanimity in his relation to the world and what is called his personality. Not even for death he cares a little. "He stands unmoved by any in heaven or earth. And perceptions do not lay hold on him, the Holy One, who lives apart from desire and questionings and distress of mind, thirsts no longer for existence." He has left everything behind, even the doctrine of the Buddha which is only a raft meant for escape, but not meant for retention. For as the Buddha has said, "Understanding the similitude of the raft, O disciples, ye must leave righteousness behind, how much more unrighteousness?" When the body perishes at death he is said to enter into *Pari-Nibbana*, after which there is no more rebirth for him.

In the last part we have considered the nature of *Nibbana* at length, and have pointed out how the view that it means extinction pure and simple, is entirely mistaken. It is the elimination of the sense of I from everything, personality included. The witnessing subject is there, which rejects everything objective as the not-self or *Anatta*, but this subject itself can never become an object of knowledge. As the Upanishads have beautifully put it, the knower cannot be known. Hence the Buddha has persistently refused to speak anything positive about the condition of the saint who has attained *Nibbana*. For to posit anything would be to make the knower an object of knowledge and therefore a

part of the transient phenomena which it is not. *Nibbana* is Subject-Objectless, and hence unspeakable and unthinkable; only he who has reached it understands it. We can, however, positively deny that it is annihilation, observing the condition of the saint who has reached *Nibbana*, but whose body has not yet fallen off. Negatively speaking, he has overcome all evil, all craving, all misery and discomfort, belonging to the world of becoming. Positively speaking, his condition is one of absolute peace, freedom, joy, insight and illumination. "Bliss is *Nibbana*, bliss is *Nibbana*," exclaimed *Sariputta*; it is the bliss resulting from the stopping of all sensation, from the complete satisfaction of the saint's will to stop all willing. Will-lessness, absolute freedom, inexpressible peace, purest bliss, are all terms of identical meaning used for describing *Nibbana*. Although none of our descriptions suited for objective phenomena can really be applied to the Subject-Objectless state, we can yet see the *direction* of it from the condition of the living saint. Side by side with the decrease of limiting bondages, there is a growth, an expansion, a sense of realisation and fulfilment in the saint in place of a shrivelling, which must surely be the case if annihilation were the end. "Profound, measureless, unfathomable is the Arhant, even as the mighty ocean; reborn does not apply to him, nor not-reborn, nor any combination of such terms." And this is so, because *Nibbana* is nothing of this world, nothing that partakes of the limitations characteristic of objective phenomena. As the Buddhist scriptures have put it: "Just as rivers lose themselves in the great ocean, and all the waters of the air pour into it, yet the great ocean thereby knows neither increase nor diminution, so when many

Arhants become extinguished in the pure realm of Nibbana, the Nibbana realm knows neither increase nor diminution. There, water, earth, fire are not, there no candle gives light, no sun beams, no moon shines, no darkness is. And when the enlightened has attained in stillness to insight, there is he free from form and formlessness, from pleasure and pain."

To those who are familiar with Vedantic literature, the identity of thought between them and the teachings of the Buddha will be quite astounding, especially in view of the fact that successive generations of Vedantic teachers have stigmatised this great son of India as a heretic who preached a false gospel of life. In reality his thought was identical with that of the best thinkers of the Upanishads. Some of these passages we have given above about Nibbana will not be out of place in any Upanishad. The Sila or moral discipline of the Buddhist monk can be compared to the Vedantic Sadhana Chatushtaya while the Eightfold Path, as we have shown above, is identical with Vedantic Jnana Vichara, which consists in objectifying and eliminating the five sheaths of personality and realising them as the not-self. What the Vedantin calls the separation of the *Dr̥syā* and the *Dr̥g* is the same as the Buddha's Right Recollectedness and Right Concentration. The object they both have in common is the same Subject-Objectless state; the Vedantin calls it Mukti, the Buddha Nibbana. The Vedantin's perfect man, the Jivan-mukta, and the Buddha's perfect man, the Arhant, are kindred spirits differ-

ing only in name, but not in the ideal of character they represent. Is there then anything strange in our characterising him as 'A Misunderstood Vedantin'? He is in fact the greatest of Vedantic teachers and his message has in a great measure been absorbed by India although his wonderful personality has been forgotten by her sons to their own disadvantage. In the present age India has therefore to rediscover him as a type of perfected character, and along with it she has also one point in his message to understand and realise more fully—a point which she well nigh forgot after Buddhism ceased to be an organised religion in India, and that is the missionary spirit which the Buddha enkindled in this country, nay, in the world, for the first time, out of his abounding grace and mercy for the suffering humanity. His earnest solicitude for the welfare of others, his passionate longing to share his own cherished experiences with the rest of mankind, he conveys to us of the present generation through the memorable words with which he addressed his devoted monks: "Fare ye forth, brethren, on the mission that is for the good of the many, for the happiness of the many, to take compassion on the world, to work profit and good and happiness to gods and men. Go not singly: go in pairs. Teach ye the Truth, lovely in its origin, lovely in its progress, lovely in its consummation. Both in the spirit and the letter proclaim ye the higher life in all its fullness, in all its purity. Beings there are whose eyes are dimmed with dust, perishing, because they hear not Truth."

FIRST PRINCIPLE OR THE NATURE OF GOD

By Swami Sharvananda

IT is well known that philosophy means rational knowledge of fundamental principles. The philosophy of the Upanishads embodies the Vedantic, or the Vedic, conception of these fundamental principles. When we start with the questions about the fundamental principles of the Universe, which present a variety of aspects,—questions as to how this universe has come into existence, what is the actual nature of the universe, what relation it bears to the fundamental cause, how the individual souls have come into existence, what is their destiny, and so on,—it naturally dawns on us that they can be answered in a variety of ways.

The answers have come from three different directions, from time immemorial. The first answer was from the theological standpoint; the second answer was from the materialistic standpoint, and the third was from in between these two extreme viewpoints, viz., the rational or philosophical standpoint.

From the earliest days, theologians in different parts of the world tried to propound different theories about the origin and nature of the universe, its purpose and its meaning. As is well known, the Jewish concept, which is a typical theological doctrine about the fundamental principle, speaks about a Supreme Deity, a God, who is a spiritual being, uncreated, external, living in some extra-cosmic region, and bringing into existence the universe out of nothing. There are other doctrines, which are also theological, and it is asserted that God created the universe, not out of

nothing, but out of His own personal being: He transmuted his own power, Shakti, into the form of the visible universe, and this universe, then, this creation, is but an extension, or the concretisation, of His power or His Shakti. There are other schools of theologians again who held that there were two eternal principles, God and Matter, coeval like two parallel lines, and God created or fashioned out the universe from that original, primeval, material substance, according to His own light and knowledge. So this creation is not a real creation: this universe has been brought into being from some remote, primeval substance, which was co-existent with the spiritual personality of God.

Now these three theological doctrines in one form or other are prevalent in different parts of the world today.

In India the first doctrine, the creation of the universe out of nothing, never found favour. It was never accepted, it was rejected at the very outset. In the very early days of the Vedas, we find some Rishis just raising the question and answering it in the negative, that something can never come out of nothing. The other two theories, namely the doctrines of Shakti and of two coeval principles existing side by side are in favour among different theological groups. But these are all theological doctrines, meaning thereby that they are all based upon some dogmatic assertions and supported by faith in the sayings or utterances of this man or that man, or a group of men. They have no rational basis, in the strictest sense of

the term, and as such, they naturally claim the allegiance of the devotees and votaries, who place in them their belief, their faith on which all religions are more or less based.

Then there is the other extreme school, the materialistic school which held—and this view is also held by the modern materialists—that there is no such thing as a spiritual entity, or a spiritual being called God. The world has been as it is, through all eternity, and there is no need for us to search for the fundamental cause of this universe; let us take it at its *prima facie* value, as it appears to us, with all its manifold grandeur, till its end. Let us enjoy the world as it is and be not troubled with the question of a hereafter which does not exist.

Just as the theological doctrine is based upon dogmas, so the materialistic doctrine is based equally upon pure observation. The modern scientist does not take the world at its *prima facie* value; he tries to analyse things as they appear and wants to understand the fundamental basis of the material universe. But his method is empirical; it is always guided and conditioned by the process of experimentation. And in this experimentation the observer always takes his stand as a quite permanent real entity, separate from the object of the experiment. For instance, when we try to understand the composition of water we go to the laboratory, do the necessary experiment of electrolysis, and find that the substance called water is not an element but a compound made up of two gases, oxygen and hydrogen, in the proportion of one to two. Now, while carrying on the process of electrolysis, the scientist presumes that he is a permanent, absolutely real entity. All the objects of observation

are to be subjected to certain processes, and the fundamental truth has to be found. So the scientist takes a separate stand and always presumes that his position is constant, unshakable and supremely real. Taking his position as real, he goes on analysing and synthesising to find out the fundamental truths. That is the process of modern science,—the process of analysing, the process of understanding truths from the standpoint of a separate entity.

But the philosophical process is in many important respects quite different from the scientific method. Though it is not based, unlike the theological method upon dogmas and assertions, though it does not gather its strength from faith, it takes its stand upon observation, analysis and reasoning. In that respect, it is quite similar to the scientific method; yet it is different from science in this respect that whereas in science the concrete, material object is taken for analysis, in philosophy the ideas, the thought and its contents, the known concepts are taken and analysed. The analysis of the philosopher, then, is not of a concrete substance; the analysis is of the contents of thought; the analysis is of concepts, and as the modern scientists, while experimenting on external substances, group the different objects under different classes for their common generalization, so the philosopher also classifies the different concepts according to their value and content under different headings known as categories. So philosophy deals with categories, and its method is to understand the inter-relation of different categories and their final values.

In ancient India both the theological process and the extremely materialistic

process were not much indulged in, but it was the rational, philosophical method that was developed to the highest degree, because, perhaps, the Indian mind is introspective, analytical and very subtle. The Indian mind revels in subtleties, as it were, and that is why we find that even in those pre-historic days of the Vedas, when other parts of the world were almost groping in a savage condition, the highest philosophical flights were attained in India.

Now this philosophy, which is to be found based upon the utterances known as the Upanishads, is indeed the highest flight that the human mind can ever take in the realm of philosophy. First, perhaps, the Vedic Rishis started with the theological doctrine that the universe has been created by a God who is residing in some extra-cosmic region called heaven, and that He must have created it from His own power, from His own Shakti. And having been created, it has separated from Him just like a pot made by a potter, or a web woven out of the body of a spider. This was their first conception; but the Vedic sages, by their introspection and rational analysis, began to understand the nature of Reality. If God is really to be God, if He is really to be an entity which is not created and as such has to be the cause of the universe, then He must be infinite. This universe, as we cognise it with our five senses, certainly appears to be infinite in all its dimensions. And if the universe is infinite, its cause must be 'much more infinite.'

Then in answer to the materialistic view of the world that there has been no cause of the universe,—that the universe has existed as it is,—they also began to find out that if this were so, then this universe could not change,

because from common experience we see that anything that changes has had a previous existence. Take, for instance, a chair or a tree. A chair changes; in course of time it disintegrates and is reduced to dust. Similarly, all objects that are made by man undergo change. Similarly, the tree that is now a big tree had its previous state and it will have also an after-state in the form of dead wood. So everything that we see in the universe appears to be changing. If the universe is thus changing and moving, then, had the present state a previous state, and had the previous state a still more remote previous state, and so on? If we go back to the past, we find that there is a series of changes, and we also notice, as in the case of a tree, that from the seed a manifest form of tree comes. If we take a tamarind seed, we cannot find anything of that tree, but yet the entire potentialities of the tree lie hidden, undeveloped in the seed, and the seed manifests itself as the tree. Again, the tree goes back to the seed form from which is created a new cycle of tree-life.

Hence from these observations we find that what we call creation is a movement, a flux, and as such it must have had a previous condition. And as the gross is preceded by a subtle condition, which is causal to the gross, we can fairly imagine that behind the gross manifestation there is a subtle principle, and that after the manifestation, in course of time, this universe or any part of it will go back to some subtle or causal, non-manifest state.

That energy by which manifestation comes is called Shakti and it is this energy that has produced the universe. Energy remains in two states, potential and kinetic. If the universe is the expression of kinetic energy it must

have had a potential or non-manifest state. There is energy in my hand; my hand is not working now and you do not know how much potential energy lies there. If I raise a 100 lb. weight, it is a manifestation of energy, and then you say that I have so much energy as to raise a 100 lb. weight. Manifestation therefore means making the energy kinetic; so, if the whole universe is a manifestation of energy, there must have been a state when the energy must have been potential. The law of cause and effect is, then, the natural conclusion we arrive at from the analysis of the visible universe.

Now, if God is the cause of the universe, and God's energy supplied the material for the universe, then the energy that remained in God was in a potential form, and it is that very same energy, expressed in the kinetic form, that has become the creation.

Further on, when we say that God is infinite, what kind of infinity is meant? Is He infinite like time, infinite like space, or infinite like causation? Evidently not. The infinity of time, space and causation is so called because of the incapacity of the mind to picture it. But on analysis we find they are composed of parts, and as such cannot be truly infinite. But to hold that God is infinite would first mean that He is infinite in the sense that He is co-existent with time and space, nay, that He is with time and space. To be co-existent with time means there never was a time when God was not, there never will be a time when God will not be. So God is eternal. To be co-existent with space means that there will be no space, not even a single atom, where

God is not. So God becomes omnipresent and all-pervasive.

Now, to hold such a view of God would naturally mean that God is not a person, not an individuality, but is an immanent principle, eternal and all-pervasive.

The first theological view that God created the universe and remains in Heaven, that God is a person, separate from everything else is illogical, because personality or individuality means distinctness. If you think that God is separate from creation, that He is an individual residing in some Heaven above as a person, that would mean that God is not infinite—He is not co-existent with time and space—and that He is limited and conditioned by space and time. Hence, the personal conception of God as an individual is illogical. To say that God is infinite and at the same time to hold that God is a person, is something like holding that there is a square circle. A circle can never be a square, nor a square a circle. So an infinite entity can never be an individual, nor an individual be ever infinite. That would be a contradiction.

The analysis of the two concepts, the individual and the infinite, would thus reveal the self-contradiction in our thoughts, yet there are many of us who hold that God is infinite, and at the same time say that He is residing in some heaven. So the ancient Vedic Rishis gave up the conception of a personal God, or of God as an individual quite separate from the universe, and they began to assert that God is infinite, immanent, all-pervasive. Every atom is imbued with His existence.

(To be continued)

GO, AND SIN NO MORE

By R. Ramakrishnan, M. A.

JESUS went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

And the scribes and pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned; but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down and wrote on the ground.

And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.

(St. John, 8, 1 to 11.)

In this short sentence, *go, and sin no more*, Jesus has not merely manifested

his love and compassion, but has condensed a world of philosophical meaning.

Man in his search after happiness knocks at many a door, and in his thirst for the waters of life drinks at many a spring and fountain. But all to no purpose. He finds that after all, the changing objects of the phenomenal world and the shifting scenes of external nature are not the real homes of happiness. They but serve to lure him away from real joy. When tired and exhausted by this futile search, the longing for a lasting peace becomes very intense, wisdom dawns on him from somewhere, even from the depths of his own being, and he strives for God-realisation.

But it is not an easy task for him to shake himself free from the oppressive weight of past accumulations. In his wanderings after the mirage, he has gathered on himself much dust and dirt—dirt that water cannot wash away,—and this heavy burden of old accretions becomes a positive source of nuisance and hindrance to the pilgrim wending his way to the haven of peace. In short, the memory of past misdeeds, of ancient wrongs, of irretrievable sins, of lost opportunities, worries him at every step. What in psychology is called the Law of Similarity and Contrast (meaning that one idea recalls similar and opposite ideas) operates in his being with full vigour, and just because he strives to think high thoughts, to dream truer dreams, their opposites persist in bubbling out of his great store of memory. He feels naturally depressed,

and fears he may never get redemption.

But this brooding over past misdeeds, however pious it may look, is a piece of the Devil's work. It is anything but godly. As Swami Vivekananda says, the remedy for weakness is not brooding over weakness, but thinking of strength. Further in the spiritual path, it is never too late to begin. There is no sinner however horrible, who will not be redeemed, who will not receive divine grace. For, what after all is the purpose of the spiritual strivings? If the expression will be pardoned, the whole spiritual discipline is a huge negative process. We are not going to acquire anything positively new, through that discipline. We are only attempting to shake ourselves free from the illusion that clouds our vision; we are only de-hypnotising ourselves, only removing the several veils on our fair face. We are the self already; we are not going to become the self hereafter. There is to be no *becoming*, but only *knowing*. We are only to realise that we, who are now beggars in the kingdom of Nature, are really not born beggars, but born princes of the realm. It is only ignorance that has dwarfed us all along. Hence the difference between a sinner and a saint is, as Swami Vivekananda points out, only one of degree. All of us are walking on the slippery path to salvation. Some of us are in advance of others, or fall down a less number of times; and these are called good. Those that march slowly and fall down at every step are called bad. None is going to stand still. All will reach the goal. What a really consoling message is this! Hence does Swami Vivekananda say that sinners are only potential saints.

There is therefore nothing like absolute or eternal damnation in God's

universe. The soul can never be tarnished by any amount of external sin. The gold is covered by huge masses of earth, but does not suffer its worth or lustre to diminish. Only the earth has to be removed, and it is there, shining as bright as ever.

Again, the Lord's universe is based not merely on justice, but also on mercy, compassion and forgiveness. The Lord never says; 'An eye for an eye; a tooth for a tooth.' He is not a warrior chieftain sitting behind the clouds with a whip in one hand and a revolver in another; eager to pour his wrath on His offending and erring children below. The very Devil himself He hugs to His bosom. For the Devil cannot always remain such; he will have to move on and be turned into God. God is the mother that delights to see her children play. Does the mother ever discriminate between her children? Rather, it is the sick infant and the sinning son that she takes greater care of. Therefore God makes everything whole, fills in the deficiencies, freshens the faded things, restores the lost objects.

H. G. Wells has written a beautiful story about the Judgment Day. The Lord had all the dead persons brought into His presence, and heard the account of each about his performances on earth. The 'under-trials' were trembling meanwhile, thinking that while a few of them will be sent to heaven, eternal hell will be the lot of many. But the Lord always knows better. He took all the men in his huge palm and said, "Now go forth into the world, again. I give you another chance."

It is just like His Son below saying to the adulteress, "Neither do I condemn thee. Go, and sin no more."

The young spiritual aspirant need not therefore worry himself about the magnitude of his past misdeeds. He

need only resolve to turn over a new life, to be born anew and to forget the bygone things. He must then keep the ideal in constant view and stick to his path tenaciously, no matter how many times he fails. For failure and sliding down are very common occurrences in the spiritual march. Sharp as the razor's edge is that path. As Lord Krishna says, "One, perchance, in thousands of men, strives for perfection; and one perchance, among the blessed ones striving thus, knows Me in reality." But no need for despair. For the Lord assures us, "Verily there is no destruction for him (for the aspirant who fails to gain perfection in this birth) here or hereafter; for, the doer of good never comes to grief." And again, "In this (any spiritual pursuit) there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from great terror." But having once resolved to live the higher life, he must never relapse into

the old methods. He must struggle hard to keep above the water and never sink again into the mire of worldliness, never to taste again the things he has spat out of his system. Jesus was ready to save the adulteress, but he commanded her, 'Sin no more.' The same great lesson is preached by the Gita:

'I am the same to all beings: to Me there is none hateful nor dear. But those who worship Me with devotion are in Me and I too am in them.'

'Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.'

'Soon does he become righteous, and attains to eternal peace; boldly canst thou proclaim that My devotee is never destroyed.'

May we therefore pray to the Lord that He may wake us from our dreamy slumber and tell us also in words as potent to redeem as Jesus' own words to the adulteress, 'Come to Me, and sin no more'.

THE PROPHET MUHAMMAD AND HIS MESSAGE*

C. Abdul Ghani, B.A., B.L.

TO the non-Muslims I would give a caution at the outset not to judge the Prophet and his teachings by the incorrect and the garbled versions emanating from interested quarters or by the acts and conduct of the ignorant masses who profess to follow his religion. I would rather request them to judge the Prophet from his life, as handed down to us from history, and his message as embodied in the Quoran. His actions and words are in black and white. Study him and he will appeal

to you as a great benefactor of humanity.

Born an orphan, he had to be reared by his grandfather and then by his uncle. In his youth he grazed sheep, and as a young man he travelled with caravans and traded for his employers. Between the ages of forty and fifty he was the most persecuted man imaginable, because he chose to defy his people and stick to his mission, in spite of the offer of kingship of the country to dissuade him from it. Finally he

*The substance of a lecture delivered on the Prophet's birthday at Sri Ramakrishna Ashrama, Mysore.



triumphed and became the spiritual and temporal head. From an orphan boy and a persecuted refugee to an overlord of a whole nation is a vast landscape with its numerous ups and downs. In all these roles, one finds the light of the hero shine on his face. To us of the twentieth century, engrossed as we are in materialism, his life reads like a fairy tale. I have heard doubts expressed that one could be so selfless, so devoted to the service of humanity, so unassuming and disinterested and simple in spite of having attained the kingship of the country. That a man, obscure in all but birth (which Islam does not recognise), brought up in the midst of a wild, unruly, obstinate and unlettered race, and himself neither lettered nor possessed of any resources that may be called his own, should by the inspiration of his example bring about a complete transformation, abolish all sorts of evil and unite the people into a vast and active movement of fraternal fellowship, appears hardly credible. Nevertheless it is a fact and was accomplished within the space of a few years. There must have been something remarkable in the Prophet to bring this about, and we Muslims believe that it was Divine inspiration. The Prophet could not read or write and yet he has given to the world his message in the Quoran which is acknowledged to be the best literary production in the Arabic language.

Of all the roles he played, there is nothing like Muhammad the man. It is the human touch in all he was and in all he did that lends the whole a grace of its own. He was a man first and a prophet afterwards. Muhammad's heart overflowed with the milk of human love. To serve man, to uplift, to liberate, to educate and in one word to humanise man, was the be-all and the

end-all of his life. This all-dominating passion never abated. Ridiculed, pelted and stoned in the earlier stages of his preaching, when some one suggested imprecations against his tormentors, the man in Muhammad revolted against the idea. "I am not sent as a curse to mankind. I am sent as a blessing to humanity," he said. When in the field of battle, knocked down by the enemy, he was lying in dust and in his own blood, his heart beat with the same sentiment of human love. "Lord," he was heard to murmur, "Forgive my people, for they know me not." Time came when fortune put the regal sceptre of Arabia in his hands—a position in which man usually becomes intoxicated with power and forgets himself. Yet there was not the slightest change in him. The king of Arabia, he would as usual stitch his own clothes, mend his shoes, milk his goats and even sweep his house. He slept on no softer bed than a palm matting.

It was after the conquest of Mecca that Muhammad stood at the zenith of his power. How did he utilise that opportunity? In the self-same service which was the keynote of his life—the service, uplift and unification of man. "This day," he proclaimed, "I trample under my feet all distinction between man and man, all hatred between man and man." To call such a man an impostor, exclaimed Carlyle addressing the Western world, was an insult to their intelligence. Muhammad's humanity is the greatest testimony to the worth and genuineness of Muhammad as the Prophet.

In this connection I would refer to the tributes paid by non-Muslims to the Prophet. Their appreciation can be safely taken to be unbiassed. Gibbon and Carlyle have acknowledged the greatness and

sincerity of the Prophet and the truth of his mission, and Bosworth Smith has the following to say: "One has only to refer to Muhammad's conduct to the prisoners after the battle of Badr, to his patient tolerance towards his enemies at Medina, his love for children and dumb creatures, and above all, his bloodless entry into Mecca and the complete amnesty he gave to those who had been his bitter enemies during eighteen years of insult and persecution and finally open war, to show that cruelty was no part of Muhammad's nature."

The whole world irrespective of its geographical bounds, of its creeds and its colour, owes a debt of gratitude to Muhammad. The Holy Quoran calls him "Rahmat-ul-lil Alamin"—mercy for all the nations of the world. At the appearance of Muhammad the world was sunk deep in ignorance. History has shown it. The Quoran sums up the world condition very tersely when it says, "Corruption prevails in land and sea on account of what the hands of man have wrought." (30-41). According to Denison, "In the fifth and sixth centuries, the civilised world stood on the verge of chaos. The old emotion cultures that had made civilisation possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down and nothing had been found adequate to take their place . . . It seemed that the great civilisation, which it had taken four thousand years to construct, was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism. . . . Civilisation like a gigantic tree whose foliage had overreached the world . . . stood tottering . . . rotten to the core. . . . Was there any emotional culture that could be brought in to gather mankind once more

into unity and to save civilisation?" And he answers that question by referring to the equally fallen condition of Arabia and the achievement of the Holy Prophet Muhammad: "It was among these people that the man was born who was to unite the whole Roman world of east and south" (*Emotion as the Basis of Civilisation* by Denison).

If a Prophet was needed by every nation, one was surely needed before the advent of Muhammad.

From Muhammad, let us pass on to his message. In a nut-shell it was Peace and Universal Brotherhood. I shall confine myself only to such aspects of his teachings as will appeal to all, particularly non-Muslims, and as have a bearing on present day conditions. 'Islam' is a religion of peace and love, though the non-Muslims from their personal experience in these degenerate days may express a surprise at the assertion. I have already warned them to judge not by the acts and the conduct of some of the so-called followers of Islam, but on what Islam is in its intrinsic purity. The word Islam defines the religion which it designates. Its primary significance is the making of peace. A Muslim, according to the teaching of Islam, is he who has made peace with God and with man. We cannot possibly fight with God, and therefore peace with God implies complete resignation to His will. In other words it means love of God. Peace with man signifies doing good to others. The Quoran says, "Whosoever submits himself entirely to Allah and is the doer of good to others, he has reward from his Lord, and there is no fear for him, nor shall he grieve." (2: 112). The greeting of a Muslim is, "Peace be upon you". The Quoran describes paradise, as the "Abode of Peace". Here are other verses from the Quoran on the

point. "Eat and drink of the provisions of Allah, and do not act corruptly in the land making mischief." (2: 60). Again: "Do not create disturbance in the earth after its reformation." Again: "A perfect Muslim is one from whose tongue and hand mankind is safe. Allah does not like mischief or mischief-makers." (5: 63). Again: "There is much good in peace. If an enemy is inclined to peace, then incline to it and trust in Allah" (8: 66). A true Muslim must necessarily be a true lover of peace. At least the Quoran expects him to be such. Love of God is an abstract proposition. Therefore the Prophet has explained the difficulty and has given us a practical suggestion. "Love His creatures," he says, "if you wish to love God." Here is a gospel of true love and true peace. If we abide by this golden rule there can be no war, no political aggression and no need for police, the jail or the military. This is not a mere ideal, but is capable of being put into practice. In his life the Prophet has demonstrated it. When he forgave the Meccans who had persecuted him for years and had attempted to take his life, he gave a practical illustration of "Love thine enemy"—the precept of Jesus Christ (Peace be on Him).

The work of the Holy Prophet is generally studied from the theological standpoint. It will be interesting if we consider historically, and not theologically, the efforts of Muhammad to promote world unity. The Quoran begins with the verse, "All praise and glory is due to Allah, the creator and the preserver of all nations." Throughout the book this conception of the creator is kept and it is not necessary to quote verses. The natural and the next step from this basis was the establishment of the idea of the Universal Brotherhood of man

in the world. A Muslim is reminded five times in his daily prayers that the God he serves is not only solely interested in him and his nation, but that He is the cherisher and the maintainer of every man and every nation that breathes on God's earth. Therefore he should keep in his mind that worship of the Lord of all nations goes for nothing, if he does not serve the cause of Universal Brotherhood of man under the Universal Fatherhood of God—the dream of Jesus but the faith of Muhammad. The Father is interested in all His children, and gives them equal opportunities. His sun, His moon, His earth, His air, His water, in fact everything in the universe, He made for all. He makes no difference. The whole nature has been made equally subservient to man, though we may differ from one another in utilising the advantages. The Prophet knew that man was born for the unity of the Spirit, and for this reason he removed all barriers of distinction and prejudices. He liberated men from different kinds of thralldom and bondages which religious opinion and accepted opinions on politics, etc. had created. He gave to men a useful domestic and civic code as his religion, making service of humanity its characteristic feature. Slavery was abolished. Even the servant was declared to be on the same footing as his master.

Necessary provision was made for the upkeep of the indigent. The status of women was raised to one of equality with that of man. He allowed freedom of judgment and liberty of opinion even in matters of belief. "No compulsion in religion" was his favourite motto. By announcing that he was a man like others and that there is no intermediary between man and God, he dealt a death-blow to sacerdotalism. He made virtue, and not descent, a matter of personal

distinction: "Oh you men! Surely We have created you of a male and a female and made you tribes and families that you may know each other. Surely the most honourable of you with Allah is the one among you who is most virtuous and careful of his duty." (49:13). The principle of the brotherhood of man laid down here is on the broadest basis. The address here is not to Muslims only but to men in general who are told that they are all, as it were, members of one family, and that their division into nations, tribes and families should not lead to estrangement from, but to a better knowledge of, each other. Superiority of one over another in this vast brotherhood depends only on moral greatness. He thus demolished all barriers that colour, creed or race had created before him. Salvation does not depend on being a Muslim. One who submits himself to Allah and who is the doer of good to others will have reward and he will not grieve, as the verse already quoted shows.

Muhammad can be rightly called the founder of democracy in the world, and the Caliph Omar, the second successor of the Prophet, gave expression to that splendid gospel of democracy which is still a dream even in Western countries. "There is no Caliphate," said Omar, "without the consultation of the general body of Muslims." The principle of election was established, and after the Prophet, it was not his kith and kin that inherited the sceptre, but the one who was elected by the Muslims. The changes that have crept in later are immaterial.

Islam is an international faith. The greatest obligation which the non-Muslims owe to the Prophet of Islam is that he was the first teacher who first confirmed the truth of their religious founders. Islam assumes a most tolerant

attitude towards other religions and a most respectful one towards the founders of those religions and the teachers of mankind. It accepts the truth of the prophets of all nationalities. Here are the verses of the Quoran on the point.

"And every nation has an apostle." (10:47)

"No nation has passed to which God has not sent an apostle." (35:24)

"There is a guide for every nation." (13:7)

"We shall make no distinction between any of the Prophets." (2:136), etc., etc.

The first condition on joining the brotherhood of Islam is that the person should believe not only in the truth that is revealed to the Prophet of Islam but also in the truth of what has been revealed to all the prophets before him. In the very beginning of the Quoran, a Muslim is taught to believe in "What has been revealed to thee (Muhammad) and what was revealed before thee." (2:4). In accordance with these teachings, Muslims regard or *should regard* Lord Buddha, Lord Krishna, Confucius and Zoroaster as true prophets of God. No doubt the names of some of the prophets are not specifically mentioned in the Quoran, but when we consider that 1,24,000 prophets appeared before Muhammad according to a tradition, we can fill in the gaps. Note the following verse: "We sent apostles before thee, and there are some we have mentioned to thee, and others whom we have not mentioned to thee." (40:78). Zoroaster was accepted as a prophet, though not mentioned in the Quoran. Not only should we believe in the prophets but we should also follow all that is left of their original teachings. The Quoran says, "These (prophets) are they whom Allah guided; therefore follow their guidance." (6:91)

This is not all. Islam is further a protectorate of religions. Religious freedom is the keynote of Islam. The Quoran enjoins the Muslims to protect and maintain not only mosques but cloisters and churches and synagogues. Here is the authority: "And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered." (22; 40). Note that precedence is given to the places of worship of other religions. They came first for protection and then the mosques. Churches, synagogues, temples and cloisters are as sacred to a Muslim as mosques, and a Muslim has to protect them even at the cost of his life. These were not mere lip professions to win over others; nor were they based on diplomacy to serve time. They formed a command from Allah and were faithfully translated into practice by the Prophet and his successors. During their imperial days Muslims have invariably been the guardians of holy places of all religions. The Prophet gave a charter to the Christians and the Jews to follow their religions freely, and undertook to protect their places of worship. When a

deputation of Christians came, they were 'lodged in' the mosque.

When Jubal was appointed governor of Yaman, the Prophet gave the following instructions: The people of Yaman are non-Muslims. They are tender-hearted. You must treat them with all kindness and consideration. You must not be harsh, nor must they be robbed of their belongings. Beware of the imprecations of the oppressed. Between their sighs of distress and the Throne of God, there intervenes no screen.

I need not reiterate the services of the Prophet towards the uplift of women. He raised women to a status equal to that of man, in all respects, though custom and environment in India may still keep them at a disadvantage. I shall just touch on two other reforms which entitle the Prophet to a very high place. I refer to the abolition of interest and the prohibition of drink. The first of these may not appeal to many, but it appears to be the cause of the accumulation of capital in a few hands and certainly leads to the bitter conflict between capital and labour. As to the question of drink, there can be no dispute. Muslim countries are exceptionally free from the evil of drink or at least have been.

THE ATMAN IN THE UPANISHADS

By Prof. Jadunath Sinha

THE Upanishads identify the Self with the Absolute, the Atman with Brahman. The Atman is not an object of knowledge. In the Upanishads we do not find clear-cut arguments for this doctrine. But we find certain passages in them, which may be regarded as symbolical expressions of the following arguments.

First the Atman is absolutely unconditioned. It has no qualities or attributes. It is devoid of sound, devoid of touch, devoid of colour, devoid of taste and devoid of smell¹. It is devoid of all sensible qualities. So it cannot be perceived through the external sense-organs. It is devoid of pleasure, pain

1. *Kathopanishad*, 3. 15.

THE ATMAN IN THE UPANISHADS

and the like. So it cannot be perceived through the internal organ or Manas². It is undefinable by speech, and unattainable by the outer or inner senses³.

Secondly, the Atman is beyond the categories of space, time and causality. It contains space but is not spatial; it contains time but is not temporal; it contains causality but is not subject to the law of causality. It is spaceless, timeless and causeless. It is the Ultimate Reality. It is the noumenon. It is beyond the categories of the phenomenal world.

So it cannot be comprehended by the intellect which can know only phenomena bound by space, time and causality. The intellect can give only categorised knowledge. The Atman is beyond all categories. So it is beyond the grasp of the intellect.

Thirdly, the Atman is the knower of all things and as such cannot be known by anything. How can the knower be known? ⁴ How can you see the seer of seeing? How can you hear the hearer of hearing? How can you know him through the mind, which impels the mind to know? How can you comprehend him through the intellect, which makes the intellect comprehend? ⁵ The Atman is the seer but is not seen; it is the hearer but is not heard; it is the comprehender but is not comprehended; it is the thinker but is not thought ⁶. The Atman is the witness (Sakshin)⁷, the seer (Paridrastr)⁸, the knower (Vijnatr)⁹. And the knower

can never be known. The subject can never be an object of knowledge. Deussen says, "The Atman as the knowing subject can never become an object for us, and is therefore itself unknowable" ¹⁰. Ranade says, "The Atman is unknowable because He is the Eternal Subject who knows. How could the Eternal Knower be an object of knowledge?" ¹¹

Fourthly, the Atman is all-comprehending. It comprehends all relations. It can never be a term of any relation. It embraces the distinction of subject and object, knower and known. How, then, can it be an object of knowledge? The distinction of subject and object is within it; it is not subject to the distinction. It is non-dual. It is one. It is infinite (Bhuma). In it one cannot see any other thing, one cannot hear any other thing, one cannot comprehend any other thing ¹². Where there is duality in appearance, there one smells the other, one sees the other, one hears the other, one addresses the other, one comprehends the other, and one knows the other. But where there is no duality, where everything is realised as the Atman, how should one smell, see, hear, address, comprehend and know the other? ¹³ The Atman is the one, infinite reality. It is beyond duality. It is beyond distinction. So it cannot be an object of knowledge ¹⁴. "The supreme Atman," says Deussen, "is unknowable, because it is the all-comprehending unity, whereas all knowledge presupposes a duality of subject and

2. *Kenopanishad*, 1. 5.

3. *Kathopanishad*, 3. 12 and *Taittiriyo-panishad*, 2. 4. 1.

4. *Vijnataramare kena Vijaniyat, Brhadaranyaka Upanishad*, 2. 4. 14.

5. *Ibid.* 3. 4. 2.

6. *Ibid.* 3. 8. 11.

7. *Svetasvatropanishad*, 6. 14.

8. *Prasnopanishad*, 6. 5.

9. *Brhadaranyakopanishad*, 2. 4. 14.

10. *The Philosophy of the Upanishads*, p. 403.

11. *A Constructive Survey of Upanishadic Philosophy*, p. 272.

12. *Chandogyopanishad*, 7. 24. 1.

13. *Brhadaranyakopanishad*, 2. 4. 14.

14. H. N. Dutt: *Brahmatattva* (Bengali) Ch. III,

object¹⁵. This conception of the Atman as beyond the distinction of subject and object is higher than the conception of the Atman as the Eternal Knower or Subject. And this conception we find in Sankara's system.

Lastly, though the Upanishads make the Atman as the unconditional Brahman absolutely unknowable, they do not make it so, as the Inner Self (Pratyagatman) of man. The Atman which is hidden in the heart of man (Gahvarestha) as the Inner Self is apprehended by ecstatic intuition (Adhyatmayoga)¹⁶. God created the sense-organs in such a way that they always turn outwards to external objects; they can never turn inwards to apprehend the Inner Self. So we cannot perceive the Inner Self through the sense-organs.

15. *The Philosophy of the Upanishads*, p. 79.

16. *Kathopanishad*, 2, 12.

But some men can perceive it by withdrawing their senses from the external objects, and concentrating their minds on the Inner Self (Pratyagatman)¹⁷. The Inner Self hidden in all creatures cannot be comprehended by the gross or unrefined intellect. It can be perceived only by Yogis or subtle seers (Sukshmadarsibhih) through their subtle one-pointed intellect or intuition¹⁸. The Atman can be realised by one in meditation through the pure, enlightened heart, where there is the illumination of the spiritual vision¹⁹. The Atman can be realised only by supra-intellectual intuition (Prajnana)²⁰. Thus the Inner Self of man is inaccessible to the outer and inner senses, the Manas and the Buddhi. It is only an object of higher intuition which is above intellect.

17. *Ibid*, 4, 1. 18. *Ibid*, 3, 12. 19. *Mundakopanishad* 3, 1, 8. 20. *Kathopanishad*, 2, 24.

KAPILA'S TEACHINGS ON DIVINE LOVE*

(ADAPTED FROM THE SRIMAD BHAGAVATAM)

By Swami Prabhavananda

KAPILA, the founder of the school of Sankhya Philosophy, was born a free soul. He was a natural teacher of humanity. His mother, Devahuti, was proud of her beloved son. Being desirous of acquiring the highest knowledge, she would discuss philosophy and religion with Kapila. One day she said: "My son, you are very dear to me. Will you not tell me of that knowledge through which I may find freedom from the bondages of the world? Since taking on the duties of a householder, I have become more and more attached to the world. In my youth

I learned much from your beloved father Kardama; now in my old age would I gladly learn wisdom of his son."

Kapila loved to talk on philosophy. He was pleased at heart with the enquiry from his mother. He said: "O Mother, one finds complete cessation of misery by following the Yoga that teaches unity with the Divine Self. This Yoga brings the highest good to humanity. I taught this Yoga to the saints of yore in my previous incarnations. I will now teach the same truth to you.

"Mind alone is the cause of the bondage or the freedom of the soul. By

attachment to the world we become bound; by devotion to God, we become free."

"Give up all ideas of 'me and mine', for thus alone is the heart purified, freed from lust, greed and delusion. In such a pure heart are manifest the divine attributes, such as knowledge, non-attachment and love; and the true Self is realised as being divine, impartible, one without a second, self-luminous, pure and free. Prakriti has no sway over him. The doorway to the knowledge of Brahman, the realisation of the Absolute Truth, is to follow the path of Yoga—unity with God through love and devotion.

"The wise say truly that 'attachment' which causes insurmountable bondage to the soul, if directed to the things of the world, brings freedom when directed towards great divine men. These divine men are those who are poised, forbearing, loving and friendly to all. Such great souls, with their minds concentrated on God, love Him. They work in the spirit of worship; they dwell in God-consciousness; their hearts are always united in God. Therefore, no sorrow or grief can agitate their minds, or disturb their equilibrium. They are free from all attachment.

"Association with such men purges one of all impurities. Loving them, all become purified. Living in their holy association, and hearing the praises of the Lord, there develops faith in God and reverence for Him.

"One begins to find delight in the thought of Him, and love for the Highest finds expression. One becomes devoted to God alone and meditates on Him.

"Thus when true love comes in the heart, pleasures of the senses no longer attract a person. Man becomes free from the meshes of ignorance, and by

knowledge, love and meditation, realises the Kingdom of Heaven even in this life."

Devahuti then asked: "Tell me how I may love God. Teach me that love which would easily bring freedom. Also tell me about this Yoga of meditation."

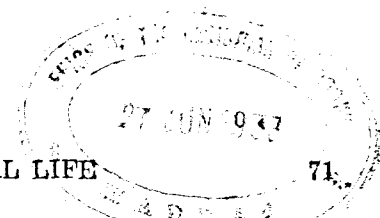
Kapila replied: "O dear mother, our senses draw us out into the external world, because we love the objective world. If these same senses are directed towards God, that is the Divine Love. Divine Love is the same as Divine Knowledge and Absolute Freedom. But there are great souls who find such joy in the service of the Lord and service to humanity, that they do not wish for this highest knowledge which brings absorption in the Divine Self, nor do they wish for the Absolute Freedom. Even so, Divine Love ultimately brings that Absolute Freedom.

"Those who love God as dearly as themselves; those who have affection for Him as for their children; those who trust Him as their beloved companion, and reverence Him as the Teacher of all teachers; those who love Him as their dear friend, and worship Him as God, theirs is Eternal Life.

"Blessed indeed are they that steadfastly devote themselves to the worship of God, for they shall attain to Absolute Freedom.

"I am God, the Lord of the Universe. I am the Self in all beings. I am fearless. I am free from all the fears of the world. From fear of Me, the wind blows; from fear of Me the sun sheds light and heat, the clouds yield rain; and from fear of Me fire burns. The Yogis worship and serve Me, Who am fearless. They love Me and meditate on Me to realise the Highest Good. When the heart becomes calm, and the mind becomes united in Me through love, that is the Supreme Good."

* The Sankhya Philosophy as given here and in the subsequent Chapters by the author of the *Srimad Bhagavatam* differs in some details from the Sankhya Philosophy of Kapila. The spirit of the teachings is the same.



VEDANTA AND THE ETHICAL LIFE

By Sheo Narain Lal Srivastava, B. A.

THE view is widely prevalent, both among the Western scholars of Indian thought and the Indians themselves who think in the same strain, that the Vedanta of Sankara, by insisting on the incompatibility of Karma or action with Gnana or knowledge, and declaring the former to be a bondage, by all means to be got rid of, has removed the very spring of life and activity, of healthy moral and ethical endeavour, and landed man into a region of bare knowledge and total passivity. It has become the fashion of the day to attribute our present national and social degeneration to this philosophy of Sankaracharya. A careful perusal, however, of Sankara's writings and a clear understanding of the teachings of Vedanta show that the view is erroneous and deserves to be refuted with all the emphasis we can command.

Let us understand clearly Sankara's view on the nature and scope of Action and liberation from Action. Sankara pointed out in a very clear and convincing manner that the spring and source of all the activities of a man, his good and evil tendencies, his moral and immoral propensities, is his inherent psychological disposition, which he called स्वभाव (Swabhava) or जैवप्रकृति. The tendencies of every man are merely the index of his innate disposition or जैवप्रकृति, which is the cumulative resultant of all his actions and experiences in the previous lives during the course of his metempsychosis or संसार. These tendencies or Samskaras exist as latent, and are aroused on receiving external

stimuli. In this way exist in our minds all our tendencies of राग and द्वेष, love and hatred, agreeableness towards objects which give sensuous pleasures, and disagreeableness towards those which do not.

The activities of a man are thus wholly determined by his tendencies and in this sense he is passive in his actions (अस्वतंत्रः, अवशः). He is led blindly by the momentum of his tendencies. He has the animal and sinful propensities in him, which he rushes headlong to gratify.

But this empirical self, Sankara points out, is not the whole self of man. There is a higher Self, the rational Self, rising above the conflict of desires and tendencies and controlling and regulating them. It is this higher Self which is always pulling man from the blind life of desires and appetites, towards the realisation of life's Supreme End or पुरुषार्थ.

The Self of man, therefore, cannot be a mere aggregate of desires. All desires presuppose a Self, distinct from them, for whose self-satisfaction they exist. If it were not for such a Self, desires taken as ends in themselves are meaningless; as Sankara says in his commentary of Gita: "अप्रसिद्धे हि आत्मनि, स्वार्थाः स्वार्थाः प्रवृत्तयः स्वार्थाः प्रसज्येरन्।" That is, if we negate the Self, and take desires as ends in themselves, they become व्यर्थ or meaningless. It should be noticed here that Sankara endows the Self with active, controlling and willing power, and does not represent it merely as a passive intellectual entity, as many people suppose.

Now, Sankara lays particular emphasis on the conflict or विरोध between this lower and the higher Self, the former plunging man in endless activities, कर्म whose source is his जैवप्रकृति, the resultant of tendencies and desires, and the latter pulling man toward ज्ञान or the realisation of Supreme End or पुरुषार्थ.

Sankara declares emphatically that between this lower self and the higher Self, there is a real conflict or विरोध and he who obeys the lower self, the self which is ridden with वासना's or desires, and consequently pursues the path of Karma for their gratification, cannot at the same time obey the higher Self which rises above them and moves only towards the realisation of the Supreme End or पुरुषार्थ: as he says:

"He who loves or delights in outer actions, cannot possibly delight in his inner self, for delight in external objects and inner bliss are two different things. Only when man turns away from the enjoyment of external objects does he become capable of inner bliss. Darkness and Light cannot remain together in the same place." (Mundaka Bhashya 3, 1, 4). The same thought seems to be embodied in the saying of Christ "No man can serve two masters."

What is important to note in this connection is that when Sankara repudiates Karma he means by Karma only the actions with desire which bring bondage in their wake, the actions of the desire-ridden self which seeks gratification of tendencies forgetting that the only true goal of life worth striving for is Self-Realisation.

Sankara never disparages the higher disinterested actions or नित्यकर्म's, but on the other hand regards them as necessary for the purification of mind, soiled as it is, with evil tendencies.

These actions, done as they are disinterestedly, do not bind the doer but purify his mind. Thus the view held by many, that Sankara cuts at the very root of our moral and ethical life is quite erroneous. Says Sankara in his Gita Bhashya:

"He who performs the Nitya-Karmas, his mind being cleared of evil tendencies and desire for fruits of actions, emerges by the performance of those very Nitya-Karmas, regenerate and purified. Thus purified, it acquires the capacity for Self-Realisation. He, whose mind is thus purified by the performance of Nitya-Karmas, moves towards Self-Realisation, and in due course, becomes established in Self-knowledge." (18, 5 and 6)

Thus Sankara all along emphasises the performance of Nitya-Karmas, but with the warning not to take them as ends in themselves, but merely as means, there being truly only one end of life, viz., Self-Realisation. Although he is adamant on the point that the realisation of this End necessarily calls for निवृत्ति, he does not undervalue प्रवृत्ति.

Thus it is abundantly clear that Sankara does not stand for total passivity, as his critics suppose him to do, but only for the rejection of actions with desire and substituting for them the actions without desire, which would lead to the purification of the mind, and eventually to the realisation of the Self. His teachings are everywhere in perfect accord with the saying of the Gita:

"यज्ञो दानं तपः कर्म न त्वाज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥"

(गी० 18.5)

"Acts of sacrifice, gift and austerity should not be relinquished, but must be performed; acts of sacrifice, gift and

austerity are purifiers of the mind of the intelligent."

The upshot of Sankara's arguments is that when the ultimate stage of ज्ञाननिष्ठा or firm establishment in knowledge is reached, the utility of Karmas, as means of purification, is outgrown; but for the realisation of this End, the performance of Karma is simply indispensable. He is in full agreement with the teaching of the Gita :

न कर्मणामनारम्भाच्चैकस्य पुरुषोऽश्नुते ।

न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥

(गी० ३.४)

"Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection."

That he gives the heartiest support to this idea may be clear from his own commentary on the above. Thus, in Sankara's view Karma Yoga has value only as means to Gnana Yoga which is the final End, and not as an end in itself.

Though Sankara has given value to Karma only as means, he is always careful to point out that Karma is a necessary means, and one who is not already established in Gnana Yoga should not take to inactivity under the cloak of a pretended ज्ञानी; as he says : यस्त्वनैतन्मञ्जु-दितं कर्म नारभत इति तदसदेव" (गी० भा० ३.५.)

Finally, however, Karma must culminate in Gnana, and this view is corroborated by the text of the Gita itself : "सर्वे कर्माखिलं पापं ज्ञाने परिसमाप्यते ।"

MANDUKYOPANISHAD

(WITH GAUDAPADA'S KARICA AND SANKARA'S COMMENTARY)

(Continued from previous issue)

By Dr. M. Srinivasa Rao.

Gaudapada's Karika

The Purusha inherent in Prithvi and other things, in the form of Tejomaya (radiant form) and Amritamaya (immortal form) corresponding to Adhidaiva (divine region) and Adhyatman (region of the individual self) respectively; and the Atman of the forms of cogniser, are both the supreme Brahman. (12)

Sankara's Commentary

By the consideration of such pairs, the supreme Brahman is shown to remain while all duality disappears. This is treated of in Madhu Vidya, so named because it gives rise to joy from imbibing the nectar of Brahman-knowledge. This is found in Madhu

Brahmana. What is meant is that this is taught in the Slokas in which the illustration of Akasa is used and the presence of the same Akasa is inferred as existing in Prithvi and the bodies.

Gaudapada's Karika

The Jiva and Atman are said to be non-different from each other and this non-difference is praised, whereas the differentiation is censured. Both are therefore acceptable to reason. (13)

Sankara's Commentary

The non-distinction and (consequent) identity between Jivatman and Paramatman, established by reason and by the authority of scriptures, is praised by Vyasa and other teachers and by scripture also. The appearance of

distinction which is within the common and natural experience of all living creatures, which is unsupported by scriptures and which is fabricated by perverse logicians, has been condemned by knowers of Brahman, by means of texts such as the following: "The second thing does not exist" (Brih. Up.); "Fear arises from the existence of a second"; "To one who makes even the slightest distinction, there will be fear" (Tait. Up.); "This Atman alone is all this" (Brih. Up.); "Who here perceives difference, goes from death to death" (Kathopanishad). Thus all this comes to be in accord with reason, and is comprehensible. The perverse views put forward by logicians are not easily comprehensible and on proper consideration are not acceptable to reason.

Gaudapada's Karika

The statement that prior to creation, Jiva and Atman are different, is to be taken as metaphorical (Gauna), for it does not fit in with what is said later on. (14)

Sankara's Commentary

(It is objected :) The distinction of Jiva and Paramatman is mentioned in the Karmakanda portion (that which treats of rituals) of the Vedas, which is prior to the Upanishadic portion of the Vedas and which refers to creation. There it is said of the Jiva that "he desired this and desired that," and of Paramatman that "he supported earth and heaven (Antariksha)." Seeing that this is so, when the texts of Karmakanda and Gnanakanda are in conflict, how can the words of the latter alone supporting identity (of Jiva and Paramatman) be said to be acceptable to reason? The reply to this is as follows: The separateness (of Jiva and Paramatman) mentioned in Karma-

kanda, prior to the Upanishadic texts speaking of creation, is not real. The texts are: "From what these elementals arise" (Tait. Up.); "Just as from fire rise sparks" (Mund. Up.); "That Atman from which arose Akasa" (Tait. Up.); "It saw. From it arose fire," &c. It is metaphorical in the same way as jar-enclosed space may be said to be separated from the great (unenclosed) space (Akasa) or as the present tense is used, in view of what it is to be in the future, when one says; "He is making cooked rice." It is not appropriate to say that texts referring to separateness mean real separateness. For those texts that mention variety in Atman, do so only from the point of view of living creatures who under the influence of wrong knowledge (Avidya) naturally perceive variety (in the universe). The same Upanishads, in which there are texts speaking of origin and dissolution, have other texts having the aim of establishing the identity (of Jiva and Paramatman), such as, "That thou art" (Ch. Up.); "The man who says 'This deity is one' and 'I am another,' does not know." (Brih. Up.) The meaning is: seeing that the aim of the Upanishads is to establish the identity (of Jiva and Paramatman) in the end by the aid of scriptures, such texts as refer to variety in accordance with the view of general experience (of ignorant people) must be metaphorical.

Or, the text, "There was one only, non-dual" mentions identity (of Jiva and Paramatman) before the texts speaking of creation, such as "It saw," "It gave rise to fire" (Ch. Up.). Seeing that texts like "That is the truth: that is Atman: and thou art That" (Ch. Up.), are to come later on and establish the identity (of Jiva and Paramatman) subsequently, any texts referring to distinction between

Jiva and Atman, must be metaphorical, in the same way that the present tense is used for what is to come in future, in the statement "He is making cooked rice."

Gaudapada's Karika

The use of (illustrations) such as earth, iron and sparks, in describing the creation of variety, is with the object of introducing the teaching of the real (Brahman). There is no variety from any point of view (of the subject). (15)

Sankara's Commentary

(It may be objected :) Though before creation, all was one, unborn and non-dual, after creation, all this would be the derived effect and Jivas distinct from one another. (The reply is) that it is not so. The scriptures mentioning creation have another meaning. Such objections have already been answered before. The combinations (of elements) forming bodies arise from Maya of Atman, as during dreams. Just as different jar-enclosed spaces arise, so the origin of and distinction between Jivas should be understood. Here the same texts speaking of creation and variety are taken again for the purpose of explaining their real purport.

Our point is that the details given in the method of creation and of variety, as explained by the illustrations of earth, iron, sparks, &c., are all intended to impart to us the knowledge of identity of Jiva and Paramatman. Just as in the story of the dispute among Pranas, statements have been made about Asuras (demons) investing speech, &c., with sin, for the purpose of establishing the superiority of Mukhya Prana (chief life-force), so in the present case (that is, to establish the identity of Jiva and Paramatman,

creation and variety have been brought in). If the correctness of the meaning attributed to this story is denied, we say that the different versions of this story are given in different branches of the Vedas. If the story regarding the dispute had been real, all the branches of the Vedas would have had one version of it and not varying and different versions. Therefore, the Srutis (scriptures) mentioning this dispute do not intend to treat the dispute as a real one at all. Similarly, the texts referring to creation should be understood likewise.

It may be said that in different creations during different periods of time (Kalpas), there have been different versions regarding the dispute (among the Pranas) and about creation. To this we say : no, as there is no purpose served by the texts regarding creation. The texts dealing with the dispute and with creation cannot be considered to have any other purpose than that of imparting knowledge regarding the identity (of Jiva and Paramatman). (It may be said that) these texts are intended for people to concentrate their thoughts on the facts mentioned therein. (We reply that) this cannot be, for nobody would wish to concentrate his mind on such undesirable things as dispute, creation and dissolution (as the results of concentration would be similar to the subjects of thought). Therefore, the Vedic texts inculcating creation, &c., are intended to impart the knowledge of oneness of Atman and no other purpose can be invented for them. Therefore, there can be no variety in the effects of creation.

Gaudapada's Karika

There are three Ashramas (grades of intellectual calibre), inferior, middling and superior. Worship

and meditation have been kindly prescribed for their use (for the first two classes only). (16)

Sankara's Commentary

If on the authority of the text, "One without a second" (Ch. Up.) there is only one Supreme Atman of the nature of eternal purity, consciousness and freedom (from Samsara) and if all else is unreal and mere appearance, why prescribe devotion and worship, according to texts such as the following: "Atman alone is to be seen" (Br. Up.); "That Atman who has destroyed all sins in himself" (Ch. Up.); He should be meditated upon" (Ch. Up.); He should be worshipped as Atman" (Br. Up.). Why should Vedic rituals such as Agnihotra be enjoined? The reason for this is now explained.

By "Ashramas" is meant those people who belong to the Ashramas, that is, those that are authorised to follow the path sketched in the Vedas and to perform Vedic sacrifices. These are of three classes, those of inferior intellectual calibre, those who are middling and those of a superior grade. The word "drishtis" means powers of intellect (that is power of understanding what is taught). According to their power of grasping, they are said to be inferior, middling and superior. Worship and rituals are intended for those whose breadth of view is either inferior or middling. It is not for those of a high order of intellect who have come to the conclusion that Atman is one without a second. Out of kindness and with the intention of leading such men into the right path and for enabling them ultimately to realise the identity (of Jiva and Paramatman), the Vedas (to enjoin on them worship and rituals) use the

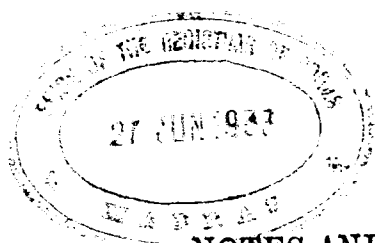
following authoritative texts: "That which cannot be known by the mind but that by which the mind itself comes to be known (as the knowers of truth declare), know That to be Brahman and not that which is worshipped" (Kena Up.): "All this is Atman" (Ch. Up.): and "That thou art" (Ch. Up.).

Gaudapada's Karika

The holders of the doctrine of duality are certain that their own conclusions have proper basis. Among them, the opinions of some are in conflict with those of others. But this (Advaita) is not in opposition to anything. (17)

Sankara's Commentary

This view is correct, that non-dual Atman is established on the authority of scriptures (Vedas) and on reason. Other views (that is, of duality) are false, being devoid (of scriptural authority and reason). There is also another reason why the dualists' views are false. Dualists like Kapila, Kanada, Buddha and Arhat and others are quite certain that their own opinions have proper basis, that they only have truth, that their methods only are correct and others are wrong. They become so enamoured of what they consider the truth, that they come to hate those who differ from them. Being thus imbued with love and hatred, they quarrel with their opponents in defence of their own doctrines. Our own Vedic view of non-dual Atman is not opposed to any of their mutually conflicting opinions; no one has any quarrel with one's own hands and feet. What is meant is that the knowledge of non-dual Atman is the only correct one, as it gives no room for feelings of love and hatred.



NOTES AND COMMENTS

Is it a New World-Religion?

Writing "On the Emergence of a New World-Religion" in the *International Journal of Ethics* for January, Sidney Webb points out the various characteristics of the communist movement in Russia, which seem to raise it to the status of a growing World-Religion. Among these characteristics which communism shares with world-religions are a particular view of the relation of man to the universe felt emotionally as the truth, the discovery of a firm basis and effective sanction for conduct in this passionate belief, the development of a Holy Writ, hostility to other faiths, and the formation of brotherhoods to propagate its ideals.

On this last point he writes: "Some observers may find the crowning achievement of the communist faith in the creation and steady growth of what has, in 20th century guise, many of the attributes of one of those religious orders which constituted so important a part of the organisation of the Roman Catholic church of the 17th and 18th centuries and may be thought still to do so. The communist party in Soviet Russia is quite unlike the bodies that go in that name in Great Britain, France and Germany—indeed, quite unlike any political party in the world. It is a strictly limited and carefully selected companionship, now over a million and a half strong, giving under enforced discipline and autocratic direction, their whole lives to what they deem the service of the community Instead of taking vows, the members on admission subscribe to regulations which are enforced by watchful official scrutiny of personal behaviour, by public criticism, by disciplinary removal, and in the last resort, by expulsion from the companionship. Two of the three characteristic vows of old religious orders appear explicitly among these regulations, namely, those of obedience and poverty. Every mem-

ber of the party has to give prompt and complete obedience to any order that he may receive from the superior authority that he has undertaken to obey. He must undertake any task that is assigned to him, proceed to any place to which he may be dispatched, assume whatever office may be committed to him and do all this in a spirit of jealous devotion to the supreme purpose of the companionship. The salary that he may receive for his own use or for that of those dependent on him, is strictly limited by a statutory maximum, which, for those holding political office or performing merely administrative duties, does not amount to more than is earned in Soviet Russia by the most highly skilled mechanics..... The regulations may not be quite equivalent to the vow of poverty taken by the Franciscan, but it, at any rate, represents a determined attempt to insure that work of Government shall not fall into the hands of a wealthy class. The third vow—that of chastity—is not represented by any party regulation. But it is significant that increasing attention is being paid to the instruction that a party member must not 'waste time or strength over sex,' must not fail in any of his obligations to spouse or child, and must not become a cause of public scandal. A large proportion of the expulsions from companionship—apart from those on doctrinal grounds—are due to failure to maintain the party standard under this head."

No one can dispute that a companionship like the one described is something more than a political body. Especially the rules regarding poverty and chastity are remarkable when we consider the fact that modern politics has entirely eschewed the private character of the politician from its purview. A rake or a scoundrel can pass for a respectable party man or even a leader, provided he is capable of impressing others by his ability and his sincerity to the party

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principles. Self-sacrifice and self-control—saintly virtues in themselves—are seldom demanded. In this the Soviet's attitude, as given in the above extract, really verges on the religious. But we doubt whether in spite of all this the communist movement can be raised to the status of a world-religion as Sidney Webb has done. It lacks in the most essential characteristic of a religion, namely, a positive attitude towards the ultimate destiny of man. A shallow scientific materialism of the type that the Russian communist preaches can never satisfy those fundamental emotional needs of man—his longing for the infinite, pure and holy existence, his craving for immortality and so on, in response to which religion arose in society. People often show Buddhism as an example to the contrary, but they forget that Buddhism is not cheap materialism, but a gospel conveying a message of profound wisdom regarding the ultimate destiny of man. That message is so high-strung that the ordinary theist fails to grasp it. With a movement of an entirely secular outlook like communism, viewing man and the universe as a series of dancing electrons and nothing more, no section of humanity can remain satisfied for a considerable length of time. Either it has to introduce the spiritual element stealthily into its social gospel, or it has to give way before the unquenchable urge of the human soul.

Indianising Christianity

The problem of Indianising Christianity is receiving a good deal of attention in these days. Mr. S. P. Adinarayanan has some very interesting suggestions on this question in an article of his appearing in the May issue of the *C.S.S. Review*. The Indianisation of Christianity in his opinion is not an academic job where experts can go into committees and devise ways and means. "If Christianity is to be Indianised at all, it must be through the dynamic spirit of Christ looking through the forms of Hindu thought, adapting, moulding or transforming them as the case may be! For will

our Lord, who did not refuse to use the background of Judaism to preach his glorious gospel, disdain to make use of all that is best in Hinduism?"

Mr. Adinarayanan has many practical suggestions for facilitating this process. First comes a reverent and sympathetic study of Hindu scriptures, especially of the Bhakti literature which has a peculiar fascination for the Christian. The technique and practical directions of the Yoga system for the promotion of concentration may be tried by the Christian as a form of Sadhana or prayer. Sanskrit words may be imported in large numbers into Christian religious vocabulary in order to make Christianity less foreign to the Hindu. The writer believes that the use of words like Paramapurusha for Divine Being, Bhakti for devotion, Atman for soul is more than a mere matter of translation. He further suggests the starting of Christian Temples, and the celebration in churches of social and national festivals like Deepavali, spring festival, etc.

The writer believes that the desire of the Christian to Indianise Christianity is not merely a phase of the 'Swadeshi Movement.' "The root of the matter lies deeper. It is the fruit of a more catholic view towards Hinduism and a more sympathetic understanding of its rich religious lore. It is also the result of a growing sense of dissatisfaction with the traditional methods of preaching Christianity in India."

The writer is quite aware of the fears entertained by the opponents of this movement. "These seem to be afraid that if Hinduism is brought into contact with Christianity, the former may transform and submerge the distinctive content of the latter. But fear is unbelief. Is there a limit to the conquering power of our Lord? Does it require any artificial buttressing? I think not. The basic facts of Christianity, Christ and his saving power, no other religion can do away with, and as long as this remains, what do other things matter? It is Christ that matters. Was not Christianity much influenced by Pagan and Greek thought in the past

and can any one say that this has been unhealthy? Then why be afraid of yet another new influence? May it not be that it will become richer by this contact with Hinduism?"

We are in entire sympathy with the ideas expressed by the writer, but we fear they are not sufficiently thorough-going to make Christ and his gospel a part and parcel of Indian religious experience, which after all is the real significance of the expression 'Indianising Christianity.' Mere change of terms and the introduction of a few forms of Indian worship will not Indianise Christianity. It may even possibly misguide the Indian masses. To become truly Indian, Christianity must become something like a sect of Hinduism as Savaism, Vaishnavism, etc. For that, Christians must be prepared to interpret the gospel of Christ in the light of the Indian religious and philosophical conceptions, and as the writer has suggested, if Christianity could in the past interpret Christ in the light of the Jewish and the Greek thought, why can the Indian Christians not graft their Lord and Saviour to the spiritual

traditions of their motherland? For the Jewish doctrine of Sin let them substitute the Indian doctrine of Samsara; for the seven days' creation of the Old Testament, the doctrine of the cyclic evolution of the cosmos; for the Day of Judgment, the Indian doctrine of Moksha; for the theory of eternal damnation of the soul, the doctrine of its gradual evolution; for the Jewish conception of the soul, the Indian doctrine of Atman. Such doctrinal changes will not only help towards Indianising Christianity, but even for rendering it more rational and acceptable to the modern mind. Thus it will give Christianity a new lease of life in a world that is growing increasingly hostile to it. As for Indianisation, we are of opinion that this could be said to have been achieved only when Indian Christians begin to print the Upanishads and the Gita as their Old Testament in their editions of the Bible. Will this ever come to be? Surely not as long as Christianity continues to be artificially propagated in this country by the wealth and efforts of missionaries from the West.

REVIEWS AND NOTICES

THE COMPLETE WORKS OF H. P. BLAVATSKY (1874-1879): Published by Messrs. Rider & Co., Paternoster House, London, E. C. Price 15-Net.

This volume contains in chronological order the contributions made by H. P. Blavatsky to various periodicals from 1874. Many deal with spiritualism and are replies to critics who ranged themselves on the side of science and proclaimed all spiritualistic phenomena to be fraud. Many are on the various aspects of Theosophy and show that it is not to be bracketed with ghost phenomena. Still others are about Buddhism, the Arya Samaj or Indian metaphysics in general, and reveal, in addition to the scholarship and polemical skill of the author, the enormous ignorance which foreign critics had in those days regarding the East and its ways. All students of Theosophy will find in this book enough

information about the fortunes of Theosophy in those early days and about the evolution of the life-work of Madam Blavatsky.

INDIA'S MISSION IN THE WORLD: By Anilbaran Roy. Published by the Hindu Mission, 32-B, Harish Chatterjee St., Kalighat, Calcutta. Pages 80. Price 1s. 12.

This book contains a series of small articles explaining Indian ideals and defending them. The author is not blind to the decadence of our vigour and of our capacity for constructive thought at the present day. Indeed he brings home to us the contrast between what our life, individual and collective, could have been and what it actually has turned out to be. His theme, as that of many a true son of India has been, is that she has a mission to fulfil in the evolution of world culture. He has

drawn largely from Sri Aurobindo's writings.

VIVEKACHUDAMANI: Translated by Mohini M. Chatterji, F. T. S. Published by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2.

The translation is lucid and as literal as it can be. A few notes have been added, sometimes referring to J. Krishnamurti's works or to the main

Theosophical ideas. The printing and get up are excellent.

SRI RAMANA STHUTHI DASAKAM: By Ramana Dasa Sadananda. Price As. 5.

The first part of this booklet contains some Tamil verses and the latter part notes of some talks with the saint, some poems and a few anecdotes, all written in English. The volume will be interesting specially to those who have had any intimate contact with the Maharshi.

NEWS AND REPORTS

R. K. M. Home of Service, Benares

The management have issued the Thirty-first Annual Report of the Home. The total number of new cases admitted in the In-door section was 1668, the daily average being 122. But very often the 145 beds were all filled and the seats in the Male Refuge Block had to be converted into hospital beds. In the Invalid Ward there were two permanent inmates at the end of the year. Accommodation was insufficient in the house at Dasaswamedha Ghat for women invalids, and under the Land Acquisition Act, a new plot has been bought. Funds are required for putting up buildings thereon. Present inmates number 11. Seven girls are also being looked after and trained. In the Paralytic Ward, 15 cases were admitted. In the Out-door Dispensary and its newly started branch together, 39,937 fresh cases were treated. Repeated numbers came to 61,517. In addition to these, many deserving cases were given assistance in various ways as in previous years. The total receipts came to Rs. 40,488-5-6 and the expenses to Rs. 34,435-11-6. The financial resources of the Home has not increased in proportion to its manifold developments and the Management hope that the generous public will continue their kind help as before in support of this noble work.

R. K. Mission, Ceylon

The Board of Management have submitted their Report for the year ending June 1932, the third year of the Mission as a legally incorporated body. There were 222 members on the roll, and 6 business meetings were held. The Ashrama at Wellawatte continued to

be the Headquarters as before. It stands in need of a plot of land and some buildings of its own before its work can further expand. Regular weekly discourses on the Gita, Upanishads, etc., occasional lecture tours and radio talks formed the main items of the ministration undertaken by the Ashrama. Special mention has to be made of the Religious Conference which was held under the auspices of the Ashrama, at which the various important religions were represented by eminent scholars. To manage the different schools local committees were formed, and wherever possible monks of the Order stationed for supervision. The Students' Home maintained 12 orphans, and as accommodation was insufficient for them, the new building was completed. As in previous years, moral and religious instruction was given to the inmates at the Mantivu Leper Asylum and the Batticaloa Jail. Educational work was expanded by the starting of a new Tamil Mixed School at Wellawatte, Colombo. With proper funds and co-operation the Management hope to accomplish more in the shape of educational and other activities.

R. K. Mission, Singapore

The Advisory Committee has submitted its Report for 1932, the fourth year of the working of the Mission. The ground floor of the new building was completed and occupied during the year. There is now accommodation in it for a Lecture Hall, a Shrine, two living rooms, bathroom, etc., and three school rooms. The Swami-in-charge conducted weekly services and lectured in the Mission premises as well as elsewhere on Vedanta

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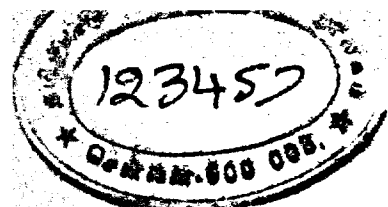
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