

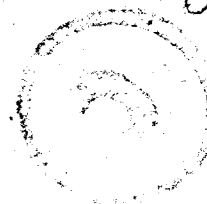
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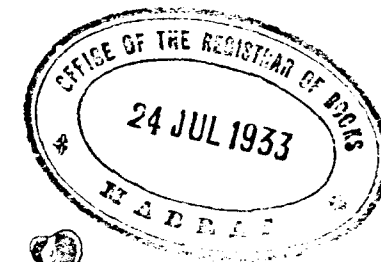
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[NO. 3.

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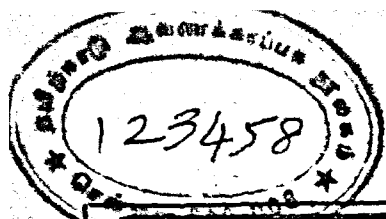
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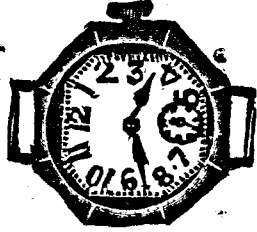
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XX]

JULY, 1933

[No. 3

HINDU ETHICS

ॐ

अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम् ।

हिंसास्तथ यो नित्यं नेहासौ सुखमेवते ॥

न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।

अधार्मिकानां पापानामाशु पश्यन् विपर्ययम् ॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥

अधर्मेणैवते तावत् ततो भद्राणि पश्यति ।

ततः सपत्नान् जयति समूलस्तु विनश्यति ॥

An impious man whose wealth is ill-gotten, who is ever bent on doing evil to others, cannot enjoy happiness in this world.

Seeing that the dishonest and the ungodly meet with reverse very soon, let him not, though suffering on account of righteousness, set his mind on unrighteousness.

Unrighteousness practised in this world does not bear fruit at once, as is the case of the cow that yields milk as soon as it is milked, but working slowly it completely destroys its doer in course of time.

Through unrighteousness a man may thrive, may see prosperity, may conquer his enemies for a time, but ultimately he is sure to perish root and branch.

MANUSAMHITA

SRI RAMAKRISHNA THE GREAT MASTER

*By Swami Saradananda**(Continued from the previous issue)*

The Master's Reply to Sasadhar Pandit on his requesting the Master to Cure Himself by Yogic Powers

WE cannot omit here another instance of the Master's profound knowledge of non-duality. The incident happened when he was lying seriously ill in the garden-house at Cossipore. Having received the information of his illness, Sreejut Sasadhar Tarkachudamani with some other gentlemen came to see him. In course of conversation with the Master the Pandit told him: "Sir, I have read in the scriptures that men like you can cure their physical ailments whenever they like. If only the mind is once concentrated for a while on the affected part of the body with the suggestion, 'Let it be cured,' all the troubles will disappear. Can't you do this once?" The Master replied, "Well, how do you say so, a wise man as you are? How can I wish to drag the mind from its absorption in God, who is Existence, Knowledge and Bliss Absolute and direct it to this shattered cage of flesh and bones?" The Pandit was silenced. But Swami Vivekananda and other disciples could not give up the attempt. Immediately after the Pandit's departure they began strongly to persuade him to heal

himself. "Sir," they insisted, "You must cure the disease. For our sake, you must."

The Master: "Is it my choice, my lads, to be suffering from diseases? Certainly, I wish that the disease were cured. But what is the use? Cure or no cure depends on the Mother alone."

Swami Vivekananda: "Then, please pray to the Mother so that She may cure you. She will certainly grant your prayer."

The Master: "You all say so; but my tongue cannot utter such a prayer. What am I to do then?"

Swamiji: "No, sir, that will not do. For our sake you must pray for your cure."

The Master: "Very well. Let me try if I can."

A few hours later, Swamiji again came to the Master and inquired whether he had prayed to the Mother and what Her reply was. The Master said, "I told the Mother that on account of this (pointing to the sore throat) I could not swallow anything, and prayed to Her that I might eat a little food. But the Mother, pointing to you all, said, 'Why? Here you are eating with so many mouths!' In utter shame I could not speak a single word more."

What an unusual absence of body-consciousness and unprecedented steadiness in the Non-dual state! In those days continually for six months the Master's daily diet consisted perhaps of nine or ten ounces of barley water only; but yet when the Mother said that he was eating with so many mouths, at once the Master cast down his head in great shame and remained speechless, as if he had committed a grave sin by identifying himself with a petty body. Can our reader form in his mind even a faint picture of this high state of spirituality?

The Master passed through all sorts of Trials with Complete Success

What a wonderful Master we had the good fortune to meet! What an unheard of harmony of all the various religious ideas, ancient and modern, of knowledge and devotion, of Yoga and action, did we find in him! The Rishis or the seers of the Upanishads hold that the knower of Brahman becomes omniscient and that all his desires are fulfilled. All natural objects and mundane forces implicitly obey his will and are transformed according to his desire. Hence it is no wonder that his own body and mind will do the same. True, it is not within the power of ordinary human beings to test the validity of this statement of the Rishis; but this much at least can be said without any scruple that we left nothing in-

complete in our constant attempt to test the Master in every matter to the best of our capacity. But every time the Master used to come out successful with perfect ease, thus mockingly saying as it were, "Do you doubt still? Have faith. Believe firmly that the same power that appeared as Rama and as Krishna, has now incarnated under this mask (pointing to his own body); but this time the arrival is in secret like that of a king who visits his kingdom incognito and goes away as soon as he is detected and the news of his arrival spreads."

The Master's Experiences in Samadhi State turn out to be True in External World

Many incidents in the Master's life open our eyes to those truths of the Upanishads. Generally, it is found that all the various thoughts that arise in any person's mind are in truth facts only of his own experience. That is, he alone can definitely know the contents, intensity, etc., of such thoughts. Others can only infer about them from their physical manifestations. This subjective nature of spiritual visions is a fact of everybody's experience. Everyone knows that they are like all other thoughts, mere modifications of the mind, manifestations of its creative power. In mind only they arise and disappear. It is not possible to find for oneself or to show to others their images or representations in the external world. But many of

the Master's thoughts (that arose in normal state or in ecstasy) were of a different nature. The following may be mentioned as illustrations:

1. During the days of Sadhana at Panchavati, once the Master found that the small plants planted there with his own hand were being destroyed by cattle, and he desired to set up a fencing around the place. After a short while, all the materials required for this work, namely, a number of wooden posts, bamboo pieces, coir-rope and a knife too, came drifting with the flow-tide in the Ganges, and the work was done with the help of Bhartabhari, a gardener of the temple.

2. Once in course of a discourse with Sreejuth Mathuranath, the son-in-law of Sreemati Rasmani, the Master said that everything is possible with God. If God wills so, white flowers can grow in plants producing red flowers. Sreejuth Mathur did not accept this. The very next day the Master found on the same branch of a China-rose plant in the garden two flowers, one white and the other red. He broke the branch with the flowers and gave it to Sreejuth Mathuranath.

3. Whenever the Master would feel a desire in his heart to go through religious practices according to a particular cult, whether Tantric or Vedantic, Vaishnavite or Islamic, some person versed in that cult would come to the temple at Dakshineswar and initiate him into that cult.

4. The Master used to call to him his disciples who were yet unseen but still ordained to be his followers, and would recognise and receive every one of them when they came to him for the first time.

Lots of such illustrations can be cited. Critical reflection on them reveals this truth that the thoughts that arose in the Master's mind did not terminate there as mere thoughts with only mental manifestation, as those of ordinary human beings do; but guided by some unknown law, events of the external world also would take place in conformity with them. We leave the topic here with mere hints at this truth. Our readers may ponder over them and arrive at conclusions according to their respective tastes; but the actual facts are as described above.

The Master had Different Relations with Different Devotees.

We have already pointed out that the Master used to stay in Bhavamukha (on the threshold of relative consciousness) at all times other than the moments he passed in the Nirvikalpa state. In consequence of this Bhavamukha state, he had special Bhavas or relations with each devotee which he maintained unchanged all along. It is quite familiar to the public in general that throughout his life the Master looked upon as mother all women in whom the pleasing and attractive powers of the Divine Mother are specially manifested. But it is not perhaps

so widely known as yet that he had special relation with every one of his male devotees too. So, a few words with regard to this may not be out of place here. Generally, the Master would classify his devotees into two groups, namely, those that have originated from the Shiva aspect and those that have from the Vishnu aspect. He could clearly understand for himself the difference between these two classes and would state that the devotees of one group differ from those of the other group in their nature, in their behaviour, in their love of certain religious practices, and in all other respects. But it is almost beyond our power to explain clearly to the readers what those differences are.

The Two Groups of Devotees

So, let our readers know this much in brief that the mind of each one of the devotees is cast in one or the other of these two moulds. The Master had all sorts of relations with his disciples, namely, those existing between God and His devotee, between master and servant, between friend and friend, between the parent and the child, and so forth. For instance, the Master would say with reference to Swami Vivekananda, "Narendra is like my husband. Within this (his own body) is the female aspect and within him is the male aspect as it were." Swami Brahmananda was looked upon by him as his own son. Similarly he had special relation

with every one of his disciples, lay as well as monastic. As regards devout persons in general it is needless to mention that he used to consider all of them as images of God; hence towards them he maintained the attitude of a devotee. These different relations were established in accordance with the peculiar inner nature of every individual. For the Master used to say, "I see everything that is within each individual as clearly as things within a glass case." No one can go against his own nature. So none of the disciples could behave in such a way as would conflict with his relation with the Master. If any one would ever imitate another and act contrary to his own nature, the Master would feel much annoyed and would clearly explain to him his mistake in so doing. The following may serve as an illustration: The Master used to call Sreejuth Girish, 'Bhairava,' the servant of Shiva; for, once in a state of trance he saw him as such in the Kali temple at Dakshineswar. He would smilingly tolerate all his undue liberties and harsh words, as he saw concealed behind them a uniquely sweet attitude of absolute resignation. Once the Master was very much displeased with one of his dear disciples because of his using insolent language in imitation of Sreejuth Girish. Afterwards he explained to him his mistake in doing so. However let us proceed with our original topic.

RE-THINKING MISSIONS

IT may be a matter of surprise to all, and one of anxious concern to a good many, to hear that missionary enterprises have been overtaken by adverse fortune in recent years owing to the slackening of interest in them among their supporters in Europe and America. "The old fervour," says an important work published recently, "appears to have been succeeded in some quarters by questionings, if not indifference. Subscriptions have been falling off, problems of the utmost gravity face Mission Boards in nearly all fields. There is a growing conviction that the Mission enterprise is at fork in the road, and that momentous decisions are called for." As a result a group of American laymen started on an enquiry with a view to study the situation of American Missions in India, China and Japan, and to make recommendations concerning their future. The result of this enquiry has recently been published in the form of a book called "Re-thinking Missions", comprehensively dealing with the general principles underlying the missionary movement, the various aspects of missionary work in the East, and the administrative problems confronting the Missions today. The whole book is of absorbing interest to all students of religion, Christian or non-Christian, its method of treatment being at once candid and critical, thorough and thoughtful. It is a reliable and authoritative document for studying the great changes taking place in the religious ideas of a large section of thoughtful Christians and in their attitude towards non-Christian religions. In the following paragraphs we shall set forth some of the salient thoughts of the book with a few comments of our own.

What is the motive-force working behind the missionary movement? In the words of the Commissioners' report, it is an ardent desire to communicate a spiritual value regarded as unique and of supreme importance. It is an integral passion for 'saving' men and peoples, and implies a peculiar sense of the tragedy and danger of the unsaved. For the Christian Missions of early days this tragedy and danger was nothing short of eternal damnation. "The pioneers were moved by a stirring sense that many in Asia had not so much as heard the Gospel, millions of souls believed to be in danger of eternal death, might be given the opportunity of eternal life; there was but one way, the way of Christ. There was need for haste." In fact, the peculiar teaching of Christian theology, while it created the sense of solicitude for souls in danger, at the same time also impressed the missionary outlook of the Christian with a crudity that has often been disastrous to other people's liberty of conscience. Mankind has sinned against the Almighty through the disobedience of their original parents, Adam and Eve—a sin which, being an offence against the will of the Almighty, requires an infinite atonement. In the absence of such an atonement all the progeny of Adam and Eve would have been damned eternally had not God in His own mercy sent His Son, Jesus Christ, in order to sacrifice Himself on the cross and thus wash away the sins of mankind; for all His actions have infinite value. Belief in Christ and the atoning virtue of His sacrifice is, therefore, the only way of salvation for men, and Christians felt convinced that it was their duty to convert all men to their belief by persuasion and even by force

lest their souls should otherwise perish. We feel, therefore, that in Christianity, at least as it was understood and interpreted hitherto, the missionary movement and the spirit of intolerance and persecution have a common source. The motive-force behind Christian missionary enterprise, is, therefore, a strange balancing of benevolence and intolerance.

This theological foundation of the Christian missionary spirit and its intolerance is hinted in the report, but is not sufficiently emphasised. We are however told that this narrow outlook is a thing of the past, and that it is precisely this change in the religious mentality of the Western Christians that has brought the Missions to their present situation, necessitating the appointment of this Commission. "Western Christianity," says the report, "has in the main shifted its stress from the negative to the affirmative side of its message; it is less a religion of fear and more a religion of beneficence.....What, ever its present conception of the future life, there is little disposition to believe that sincere, aspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good."

Why is Christianity changing its view regarding the fate of unconverted heathens? The first reason, we must say, is that it is increasingly becoming impossible for the modern mind to believe that purity, righteousness and spiritual illumination are of less consequence to the salvation of the soul, than belief in a particular theological dogma, namely the atoning power of Christ's sacrifice on the cross. We are of opinion that the Commissioners have not sufficiently stressed this aspect of the question in spite of their admission that Christianity

is at present moving away from dogmatic theology. The theories of original sin and Christ's atonement are so fundamental to it that Christianity will indeed be a changed religion when men cease to regard belief in them as essential to salvation. But such a change is unavoidable, and on the Commissioners' own admission, a shifting of emphasis in this direction is already taking place at the present time. The mind of man cannot be eternally enchained by an irrational dogma. Especially as the Christians of the West are beginning to study the religions of the East at their source and coming into contact with the saintly personalities they have produced, they cannot, as rational men, avoid questioning: Can these non-Christian religions, if they are only the creations of Satan, as 'our old theologians' used to represent, contain such lofty ideals and produce such saintly characters that equal any that Christianity can boast of? Can sin really beget holiness? It is, we believe, an as yet vague but persistent questioning of this kind within the Christian conscience that is reflected in the liberal views of the report. But the pious Christian has not yet fully become liberal in his attitude. If Westerners as a people are moving away from narrow dogmatic beliefs, professed missionaries, as a body, are far away from doing so. This is evident from the unsympathetic criticism of this liberal report published in many missionary magazines. The report itself contains some sentiments indicative of this old attitude. For it says: "If there is any truth or value in religion at all, it is for all men. The questions religion deals with are not questions which admit of local or national answer." Again it states: "For if any aspect of Western culture—commercial, scientific, political, industrial, military,—is to be recommended to other parts of the world, it is imperative that

the religious aspect should also have its expression, and an adequate expression." And what is more, the Commissioners still support the old Christian ideal of establishing the Universal Church, for the maintenance of that appears to the Commissioners to be an essential condition for the health of the Church, and the test of the universality of the Christian Gospel.

These ideas are evidently the relics of the intolerance of Medieval Christianity and are in time bound to pass away as more intimate contact with other religions comes to be established. It is true that there is a universal value in religion, which is for all men; but this value does not consist in any particular conception of the Deity or any particular dogma and set of social practices. It consists only in the love of God and holy living. That questions relating to the basic factors of spiritual life are not capable of local or national solutions is not wholly true. For although the fundamental ideals underlying religions are the same, they must necessarily find varying expressions according to the particular nature and genius of the culture through which they find expression. If in Christianity itself innumerable sects, widely differing in their theologies, can thrive, and if changes in dogma and in the general religious attitude are admissible from time to time—a fact for which the present report itself is the best illustration—, then, the only rational course for the Christian is to admit the need for diversity in the conceptions and interpretations of religious ideals, and the ways of worship and holy living according to the genius of particular nations and cultures. If the Commissioners' analogy of commerce, science, politics, etc., is really applicable to religion as well, we find no reason for objecting to the variations in religion as manifested in different

cultures; for though the abstract principles of science, commerce, and politics are the same for the East as well as for the West, we do really find variations in their application in the different cultures of the world. We do not, however, admit that, as the Commissioners contend, Western religion also is necessary for the East, because the East accepts the politics, science, etc., of the West. The East has been receptive in regard to these latter branches of culture, because it has by practical experience discovered that the Westerner is a better general, politician and manufacturer, but in regard to religion the West has established no such superiority in the eyes of the Easterners. We of the East have little admiration for the spirituality of the West as a whole, and in regard to the ideal characters, the saints and sages that our religions have produced can stand comparison with the best of such men in any other part of the world. The West has, therefore, not established its claim to teach its religion to the East, as it has done with regard to commerce, fighting and politics. To us it appears that the fallacy of the Western missionary attitude consists in that it looks upon the teaching of religious truths on the analogy of teaching mathematical truths. The West has studied so much about evolution, but it seems to have not applied its principles in the study of spiritual life. Men's spiritual ideals vary in accordance with the variations in their spiritual stature. To force them all to one system of belief is neither possible nor desirable. The spiritual growth of men is thereby stunted, not accelerated. While it is therefore legitimate to communicate one's spiritual conviction to those who are dissatisfied with their original ideals, to thrust them on others taking advantage of their simplicity and unpreparedness is a highly questionable procedure. In spite

of all the changes in the westerner's religious outlook, he cannot abandon his old spiritual narrowness until he gives up such crude theories as original sin, atonement and so on, and comes to recognise that salvation is not reached by any particular belief, but is a matter of gradual attainment, and that man has more than one chance to struggle for perfection. A more sympathetic understanding of Vedanta alone can do this for the West. The ideal of a Universal Church is quite impracticable; for before attempting this impossible task, at least let the existing Christians first of all form a united Church.

We have till now considered the internal causes for the liberalising movement in missionary circles. Now another important reason of a still more striking character is the rise of the non-religious attitude. The Commissioners have pertinently remarked: "What becomes of the issues between the merits of one sacred text and another when the sacredness of all texts is being denied? Why compare Muhammad and Buddha when all utterances of religious intuition are threatened with discord in the light of practical reason? It is no longer which Prophet or which book? It is whether any Prophet, book, revelation, rite, church is to be trusted. All old oracles are seeing a new sign: the scorn in the faces of students who know the experiments in anti-religion in Russia and non-religion in Turkey and actual religionlessness of much western life. The chief foes of these oracles is not Christianity but the anti-religious element of the philosophies of Marx, Lenin, Russell. The case that must now be stated is the case for any religion at all. . . . But these problems are not alone the problems of other religions, for since the same world change has entered the sphere of the Christian Church and of the Mission,

they, too, must deal with their own question of life and death. They too must state the case for any religion at all. There it is that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia. It is an alignment which creates no new truths and solves no problems of religious difference. It simply shows how necessary it has become for any religion to be aware of, and to stand upon, the common ground of all religions." Thus the fear of a common danger also seems to have made Christianity more friendly towards other religions.

In what, then, does this changed attitude of Christianity towards non-Christian religions consist? To answer this question in the words of the Commissioners: "Within the piety of the common people of every land, encrusted with superstition as it usually is, and weighed down with vulgar self-seeking in their bargainings with the Gods, there is this germ, the inalienable religious intuition of the human soul. The God of this intuition is the true God: to this extent universal religion has not to be established, it exists. Upon this theme the great religions have made their elaborations. They have mixed true discernment with much vagrant imagination. But there is no doubt that they have used the real foundation and have made, on the whole, genuine advances. . . . Christianity, however unique its message, has nothing to gain by disparaging the degree of this progress. So far from taking satisfaction in moribund or decadent conditions where they exist in other faiths, Christianity may find itself bound to aid these faiths, and frequently does aid them, to a truer interpretation of their own meaning than they had otherwise achieved." In agreement with this growing liberal outlook the Commissioners want that the

Mission should make "a positive effort, first of all to know and understand the religions around it, then to recognise and associate itself with whatever kindred elements there are in them." The report recognises that there are many errors, many abuses, in the great Asiatic religions—are there not such shortcomings in Christianity too, we ask—but at the same time warns Christian missionaries to take note of the fact that there are also strong reform movements tackling these problems from within. "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion, nor is it his primary duty to denounce the errors and abuses he may see in them: It is his primary duty to present in positive form his conception of the true way of life and let it speak for itself." He may criticise when criticism is needed, especially in the interest of the kernel of religious life, but that should be done with the attitude of a co-worker and not of an enemy. For the Commissioners' conviction is this: "We desire the triumph of that final truth, we need not prescribe the route. It appears probable that the advance towards that goal may be by the way of immediate strengthening of several of the present religions of Asia, Christian and non-Christian together. *He (the Christian) will look forward not to the destruction of these religions, but to their continued co-existence with Christianity each stimulating the other in growth towards the ultimate goal, unity in the completest religious truth*" (Italics are our own.)

This last sentence is perhaps the most magnanimous one ever written by Christians in a book expounding their religion. What great progress Christian religious thought, at least among some forward sections, has made from its old dogmatic beliefs that consigned the whole of the non-Christian world to

eternal hell, is evident from this. We, in India, are really glad of this. For centuries we have been proclaiming this as the greatest lesson that India has to teach the world, and we have every reason to be glad of the fact that the world is coming to recognise its truth, however late it may be. But as we have shown before, even this admirable liberalism of the Commission is vitiated by the still persistent Christian dream of a Universal Church. This last resting place of narrowness and bigotry can go only when Christians come to recognise that spiritual progress is a matter of evolution extending over many lives, and that herding all men in one enclosure of religious views is an impossibility.

It appears from the report itself that all Christians are not disposed to share the liberal views of the Commission with regard to non-Christian religions. "The friendly recognition of other faiths," the report remarks, "means to many Christians in the Mission fields and at home an essential disloyalty, a compromise with error and a surrender of the uniqueness of Christianity.....If we fraternise or accept the fellowship of the alien faith, what becomes of the original hope that Christianity will bring the world under its undivided sway? If that objective is surrendered, has not the nerve of the Mission motive itself been cut?" To satisfy such critics the Commissioners reply that it is what is strong and sound in non-Christian religions that offers the best hearing for whatever Christianity may have to say; that in other words, encouraging the strong points of non-Christian religions is really strengthening Christianity. That the ultimate triumph of Christianity is still lurking in the mind seems to be reflected in this attitude.

Although many points in Christianity are thus common to non-Christian

religions also, Christianity according to the report has still got its uniqueness and a message of its own to deliver to the Orient. But this uniqueness does not consist in any particular doctrine that is found in Christianity alone and in no other religion. "It would be difficult to point out any one general principle which could surely be found nowhere else.....There is no property here: What is true belongs, in its nature, to human mind everywhere. From this treasury of thought, however, Christianity proffers a selection which is unique. The principle of selection is its own peculiar character: Its individuality lies in the way in which it assembles and proportions its truths, and lends to them clarity, certainty, exemplification and therefore power. Its features, like the features of a person, are unmistakably its own." Space does not permit us here to give even a brief exposition of the charming presentation of modern Christianity as given in the report. We shall however indicate a few of its important features. It preaches a God who is both transcendent and immanent. He is a self and not an impersonal principle of moral order. He appears in the terror of the world as well as in its beauty. In all our actions we are dealing with Him, whether we know it or not. He can be worshipped only by pure and sincere hearts. He is present in personal life, and the highest privilege of religion is a direct experiencing of companionship with God and union with His will. This is attained not through any difficult technique or asceticism, but by pure devotion to God's will, which at the same time is a love for the divine possibilities in other human beings, one's brothers. Practical religion is, therefore, an alternate or double process of withdrawal from the world and immersion in the world, of prayer and social activity, uniting thus the love of God

with the love of men. Its theology at once flows out into a conception of rightful human relationship. The spirit of love is its guiding principle in meeting all specific ethical problems. And it asks its missionaries "to seek with people of other lands a true knowledge and love of God expressing in life and word whatever we have learned through Jesus Christ, and endeavouring to give effect to His spirit in the life of the world." It may incidentally be remarked that we for our part find the strong impress of Vedanta on Christianity in this modern presentation of its cardinal principles.

One of the most beautiful features of the report is its criticism of the tendency on the part of Christian Missions to utilise philanthropic works as a means of recruiting church members, and its interpretation of true Christian charity. Education and medical aid, when subordinated to evangelistic motives, cease to be disinterested, although they may still be unselfish. It proceeds from an ulterior object; it savours of a commercial interest in the promotion of one's own type of piety and association. Such an attitude is therefore un-Christian. The Commissioners therefore want the missionaries to be prepared to give largely without any preaching. Such charity, the report says, will not be beyond the scope of the missionary's work, although he has come out not as a mere distributor of charity but as a preacher of Christ, for "ministry to the secular needs of man in the spirit of Christ is evangelism, in the right use of the word. For to the Christian no philanthropy can be mere secular relief. With the good offered there is conveyed the temper of the offering, and only because of this does the service become holy. To regard social service as something more than a humanitarian act of relief, namely, as an act of union with God's will, is

thus in a special sense an expression of the Christian faith."

These are indeed priceless words so strikingly in contrast to the recommendation of Bishop Whitehead who pleads in his book on Indian Problems that Christian charitable works in India, especially educational, be limited to the Christian community, chiefly to the new converts to it. Such a view of charity is the logical consequence of philanthropic work undertaken as a means to increase the number of church members. The Commissioners' recommendation on this point is a timely corrective, not only to the Christian Missions but even to the followers of Indian religions. As Christianity does, Hinduism too claims that philanthropic work in a spirit of divine worship is a special characteristic of it. But in these days of communal bickerings and animosities we feel there is a tendency to limit charities to people of one's own group and refuse it to others who are in equal if not in greater need. Such charity may have value from patriotic or communal standpoint, but it loses the true spiritual significance which Hinduism attributes to it. The Commissioners' re-interpretation of Christian charity is therefore a timely reminder to the Hindus as well. But we should however warn our Hindu brethren that because the Commissioners have thus recommended, the present Christian organisations working in India have changed their time-honoured devices. They carry on their trade as merrily as ever.

Christian missionaries, it is said, are unwelcome guests in the countries where they go to preach. This feeling exists even in India where freedom of opinion in religious matters has always been a recognised principle. The reason for this is not far to seek. Besides the purely religious motives, missionary movements have been prompted also by the desire to enforce one's own

system of belief on others, and thus satisfy one's sense of spiritual superiority. To take away as many people as possible from their original faith, culture and social surroundings, and give one's own label to them appear to be the central aim of missionary activity. Hence missionaries often measure their success by reference to statistics of their converts. Church membership rather than the spirit of Christ seems to loom large in their eyes. As a result the Christian missionary activities have helped to create a fresh group in this already much-divided land of India. Through their group consciousness, and their cultural and communal ambitions Christians too can impede the political advancement of India, and for this reason no patriotic Indian can but oppose the conversion activities of the missionaries. Under such circumstances it is gratifying to note how the report asks the missionaries to subordinate the Church to the interests of life. Although this attitude, when carried into practice, will mitigate a good deal of the resentment people feel against proselytising activities, we have our own doubt as to the possibility of its application in actual life. A self-conscious Christian community already exists in the country clamouring for its own communal rights as against those of the nation. Under these circumstances any movement for spreading the Christian Gospel, if it separates its followers from the rest of society under any form of church organisation, cannot but be contributing to the communal spirit in the country so disruptive of India's national unity. It is because Indians see this tendency to create new communal animosities in the missionary movement that they are so opposed to it, not because they have any opposition to the true Gospel of Christ, in which they find no difference from the spirit of their own scriptures. Even the

Commissioners in spite of their admirable liberality of outlook, have not completely overcome the church mentality, as is evident from their haunting vision of a Universal Church. India will always welcome missionaries of the ambassador type, as the report characterises the kind of missionaries required in this country—men and women who reflect the spirit of Christ, who preach through their lives and not through their words. But the

crucial question that India asks is this: Can the missionaries work in this country propagating the spirit of Christ, but without creating a Christian community? The report does not answer this important question, but if it can be answered in the affirmative, we do not think anybody in India will resent the missionary activity in this country. For India accepts Christ, but rejects churchianity.

FIRST PRINCIPLE OR THE NATURE OF GOD

By Swami Sharvananda

(Continued from the previous issue)

NOW the next question raised among the Upanishadic sages was: Is there any sense in accepting a spiritual principle? Why not accept a material substance, as some of the modern scientists hold—a material substance which is infinite in its nature and which permeates the entire creation, and hold that what is called intelligence is only a by-product of matter? That question was also raised in ancient India, and then they began to analyse again the concept of matter and intelligence. These two entities should be evaluated. How are we to understand the fundamental value of these two concepts? What is matter? Matter means objects of perception. Our cognition of matter is due to our five senses. Through our eyes we see colour, through our ears we hear sound, through our nose we perceive smell, through our touch we feel hardness or softness, through our palate we get taste.

So we see that our entire universe is composed of five kinds of sensations,—sight, sound, smell, touch and taste. Our universe is nothing but a com-

posite entity made up of one, two, three or all of these principles of sensation. Hence the external world appeals to us in the form of five kinds of sensations, and behind the sensations is the receiver of the sensations, viz., the intelligence. The eyes see a particular tree, for instance: the tree is the object of sight, but to whom does the tree become an object of sensation? To me, the intelligence. Thus the whole world can be divided into two categories primarily, the seer and the seen. The seen, the object, is giving certain sensations, and the receiver of the sensations is the eternal subject. As the world is divided into subject and object, what we call matter and spirit is matter and intelligence.

If we hold, as the materialists hold, that the seer, that is the subject, is a by-product, is only an outcome of the existence of the object, then, it would be like having a son without a father. As there can never be a son without a father, you can never imagine an object without the seer, without intelligence.

In this respect the philosophical method, as stated before, is fundamentally different from the scientific. In

scientific method, the experimenter stands quite aloof and the experiment is carried on in camera, quite isolated from the view-point of the seer; but in philosophy, it is just the opposite, as the object derives its value from the seer. If there is an object, for instance, which nobody has seen, if anyone says there is a chimera, a hobgoblin which nobody in the universe has seen, we will begin to laugh and think, "How can there be such a thing?" If I say there is such a thing which nobody has seen, which nobody can see and which nobody will see, then it would only be a fiction, not a reality. An object to be real must enter into the field of cognition, must derive its value by coming into contact with human intelligence.

So we see that it is the intelligence that gives the value of reality to an object, but intelligence stands on its own legs. The seer does not depend upon the object to get its value. I see the sun; the sun exists because I see it, but I can exist even without the sun. No doubt the relation between the seer and the seen is like father and son. Their conceptions, as of father and son, are mutually dependent. Fatherhood would not remain without the son, but the man father can remain without the son. This is exactly the position with regard to the seer and the seen: their relative values depend upon the duality as the subject and the object, but the seer stands on his own legs as it were. He does not depend upon anything for his own assertion: nobody can doubt whether he is existing or not. Some of the western philosophers started their philosophy with the point that doubters exist because they doubt. We can doubt everything else. I can doubt the existence of the sun, but I cannot doubt the existence of myself. So the position of the doubter, the position of the seer, the

position of the knower is certain, it is self-evident, and that self-evident fact is the starting point of philosophy, and that is exactly the view-point of the Vedantic or Upanishadic Rishis: the starting point, so far as values are concerned, is the seer. So, instead of saying that intelligence has been derived from non-intelligent matter, it is much better to say that non-intelligent matter is the outcome of intelligence, because intelligence comes first, and non-intelligent matter, the object, comes next. Father comes first, son comes next. Hence, the Vedic sages held that the first Principle which is at the back of the whole universe, the First Cause, is not non-intelligent and blind matter, but an intelligent entity, and that intelligent entity may have had a non-intelligent principle associated with it in the form of energy or Shakti, and that Shakti, the non-intelligent entity, transmuted itself, changed itself into the form of creation.

But there cannot be two infinities, two first principles, two infinite causes; so to hold that there were two ultimate causes of this universe, matter and spirit, is illogical. Therefore, the background of the two aspects of the universe, the background of the objective side and the background of the subjective side, really is one. It is the only one Entity which forms the common background of both subject and object. Before the universe came into manifestation there existed only One without a second. There was no duality, no two entities in the form of matter and spirit, or God and energy, but there was only one infinite Principle and that Principle was essentially a principle of intelligence. The Upanishads refer to the Supreme Principle as Brahman. It is the common background of both the subjective

and the objective world, the common substance and the common reality of the whole universe. It is of the nature of *Sat*, *Chit* and *Ananda*. To understand that common background we must notice its existence in everything. We all say that God is infinite, God is the supreme substance of excellence, He is omnipresent; that means He is present in every atom of existence, otherwise He would not be God. He is present in this table, He is present in this flower; He is present in myself; He is present in yourself; He is in everything.

But we notice so many differences in creation. We all see the world as a world of diversity, a world of variegated expressions. No two things are alike, no two faces are alike, yet we all say that all these are real, everything that we notice, everything that comes within the field of our cognition, which becomes part of our knowledge, appears to be real. So reality is the common background of all. When I see this table, it strikes my consciousness with the value of reality. When I see that tree, it appears to be real, and everyone of us feels that it is real. So reality, real existence, is the common background of all, and this reality is of the nature of *Sat* (Absolute existence). Nothing can be real without that common background of *Sat*.

Next there is *Chit*, expression, knowledge. Behind everything there is the cognizer; every object gets its value by being a content of our thought. Unless it becomes a content of our thought, unless it enters the field of cognition, it can never be real. All our conception of reality is derived from an abiding consciousness. This table is real because we are conscious of it; that tree is real because we are conscious of it. Everything that we call real, everything that we think real, must be part of our

consciousness. So it is consciousness that gives the value of reality to a particular object by making it its content. No liquid substance can be seen unless it is held in some vessel: for instance, unless milk is kept in a cup or jar or in a bottle or even flat on the floor,—unless there is some container,—milk cannot be seen. So, no object can be seen or perceived without consciousness. Consciousness becomes the container which is like the cup, and the object, the content. So we see that all objects become contents of the consciousness which illumines them, and therefore they become real.

As intelligence is at the back of all reality, so naturally the First Principle, that is, Brahman, must be of the nature of supreme intelligence, impersonal intelligence. It is very difficult to understand. The mind cannot grasp how intelligence can be impersonal, yet Brahman is impersonal, absolute Intelligence.

He is also of the nature of *Ananda* (Absolute Bliss). What is called misery and suffering in the universe is due to limitations, is due to some conditioned state of existence, and when limitations and conditions are taken away, we feel happy. For instance, when we are hungry or thirsty, it means there is some want, some limitation in our physical system. That limitation appears to our consciousness in the form of hunger and thirst, and when that limitation is removed by food or drink, we feel happy. So, the limited or conditioned state is always felt as suffering, misery, and when there is no condition, when there is no limitation, there is infinity, there is happiness. That is why they found that the Supreme Principle, the First Principle, being unlimited, being infinite, must be also of the nature of Supreme Bliss. That is why *Sat*, *Chit* and *Ananda* are the essence of the Supreme First Principle called Brahman.

Nothing can rationally be attributed,—I emphasise the word rationally,—to the First Principle. Every attribute given to the First Principle will make it limited, will make it appear conditioned.

So, to believe that the First Principle is infinite, it must be absolute, it must be transcendental; that means it must be beyond time, beyond space, beyond causation. But that Supreme Brahman, which is absolute existence, absolute intelligence and absolute bliss—a transcendental entity—cannot be understood by the human mind which is limited. And when the mind cannot grasp It, how can it express It? Brahman is called *Avangmanasagocharam* (beyond word and thought). Yet there is the subtle logic, rigorous logic, that demands that the First Principle must be Infinite and One without a second.

We shall consider here a very simple proof of the necessity of the Absolute. According to philosophy we find that no thought can arise in our mind without an opposite, or antithesis at the background. We cannot think of day without having the conception of night at the background. So if day is a positive concept, then night or the negation of day is at the back, and that is called technically the antithesis. No thought or thesis can arise in our minds without an opposite in the form of an antithesis in the background. If we see the universe as limited, as conditioned, the limited, conditioned idea can never arise in our mind without having a background in the consciousness of an unlimited, unconditioned state. The very consciousness of time naturally brings in us a deep-seated consciousness of timelessness or eternity. Perhaps, ordinarily, an unanalytical mind cannot discern it, but when we try to analyse the mental conception of time and space, we find that at times we attain a stage where there is no time, no space.

When we are thinking very deeply of some problem which interests us most, and when the mind thus gets fully concentrated upon an object of thought, we ourselves feel that we have transcended all time and space. Perhaps an hour has passed, but we have no consciousness of it; we sometimes forget where we are; we forget our surroundings, our space. There are thus subtle states of consciousness in which we transcend the limitations of time and space.

This particular state of consciousness has been very strongly urged by the Vedic sages as a real fact, as genuine state of realisation. They call it *Samadhi* or a superconscious state. In that state man transcends all limitations of time and space. It is a real experience; the experiencer feels that he is neither he nor she; he is neither in this space nor that space; he is neither in this time nor in that time. He has transcended all limitations of time, space and causation, and this peculiar realisation of a simple, absolute existence is attained.

When the realisation of *Samadhi*—or to use a philosophical word—this state of contentless consciousness is attained, man stands in his native grandeur. Man then realises that time and space do not form an integral part of his consciousness. This is a rare experience.

Hence, that state of *Sat-Chit-Ananda*, which is at the back of the seer; is also the cause of everything, cause of the objective reality as well as of the subjective principle. It is in the observed. It is in the observer. That is how it is logically maintained that without the Absolute, the relative can never be explained. The relative world, the limited world, the universe, derives its explanation and value from the unlimited. As day gets its value from night, which is a negation of day, so the relative gets its value and explanation

from the negation of the relative or from the Absolute which is called Brahman in the Vedanta.

This is exactly the conception of Brahman, put in easy language. It is very difficult to put it in easier language than that. It is an entity which is a negation of all that we see, yet it is immanent in all that we apprehend. It is not changing, it is the unchanging and unchangeable principle in the midst of the changing; it is the eternal entity in the midst of the non-eternal.

Such is the Godhead of the Upanishadic philosophers, the Supreme God or the Supreme Principle, the First Principle, which is immanent in the universe, in the form of *Sat-Chit-Ananda*. He assumes different values by putting on different cloaks and garments, as it were, and the garment is called matter. He appears in the form of trees; He appears in the form of man; He appears in the form of animals, birds, insects, everything. He is the One appearing as many, yet He is hidden behind the many. When we see a tree, we see the tree and not Him; when we see a man, we see the man and not the Supreme Brahman who is in man, who is behind everything. That which cloaks the Supreme Principle in the form of garments and dress is matter. He Himself produces his garments, and puts them upon Himself, and sometimes He appears as man, as woman, or as child. Only bar His own *Maya-Shakti*,

the oft-misunderstood power of Reality, and you will realise Him.

We must however guard against one misconception which may arise from the foregoing exposition. The misconception is that the Vedantic doctrine, or the philosophy of the Upanishads, does not accept a personal God or a human God. It is not however so. The Upanishads accept and express the absolute reality of the Godhead: He is of the nature of *Sat*—an absolute, transcendental entity—and nothing can be posited of Him. Yet He assumes different forms. He is more than substance; He can take different forms. Just as the same substance water can assume the three forms of ice, water and vapour which do not contradict one another, so also the same principle of Brahman can appear in three aspects, *viz.*, God as a person, God as the Immanent Principle and God as Transcendental Absolute. The same Supreme Being, Brahman, can assume different forms of gods and goddesses of the Hindu pantheon. He is an absolute reality, transcendental entity, yet He assumes forms. So He is personal as well as impersonal, immanent and at the same time absolute. He becomes immanent in nature and at the same time He can assume the forms of Shiva, Kali, Vishnu, etc. He assumes different forms; all forms are His. This is exactly the view of the Upanishadic sages about the First Principle, about God.

(Concluded)

THE CAUSE OF MISERY AND THE WAY TO FREEDOM

(ADAPTED FROM THE SRIMAD BHAGAVATAM)

By Swami Prabhavananda

KAPILA continued: "Now, O Mother, I will tell you of that Truth through knowledge of which man becomes free from the meshes of ignorance.

"The Light of Inner Consciousness which exists as the Self of man is also known as Purusha (Spirit). (Purusha is self-luminous, beginningless and endless and separate from Prakriti (Undifferentiated Nature, consisting of the Gunas—the material cause of the universe). The whole universe comes out of Prakriti and is made manifest by Her association with Purusha. The Purusha by identifying Himself with Prakriti (the Self identifying Itself with non-self) becomes deluded in Avidya (ignorance) and His consciousness becomes finite. The Purusha or the Self is the eternal witness, always free, and never the 'doer' of actions. All actions proceed from the Gunas of Prakriti. But because of the superimposition and identification, Purusha thinks Himself the 'doer' of all actions, and because He thinks Himself the 'doer', though in reality He is blissful and free, He seems bound by Karmas (actions, i. e., cause and effect), and remains subject to birth and death, and is either happy or sorrowful."

Devahuti asked: "I understand that Prakriti is the cause of the expression of this universe, subtle and gross. But what is Prakriti?"

Kapila replied: "Prakriti is that which, though undifferentiated, has within itself the cause of all differentiation. Prakriti consists of three Gunas, —Sattva, Rajas and Tamas (equilibrium, activity and inertia). When these

Gunas are in a state of equilibrium or perfect balance, that is known as Prakriti or Undifferentiated Nature. When the balance of the Gunas is disturbed, there is the projection of the universe.

"The Purusha or the Real Self is formless, attributeless and changeless; therefore He cannot be the 'doer' of actions. As the sun, though reflected in water, is not affected by the attributes of water, similarly the Purusha, though living in the body, is not really affected by the attributes of the Gunas of Prakriti. But because through ignorance the Purusha identifies Himself with the Gunas, He seems to be happy or sorrowful and thinks Himself the 'doer' of actions. Hence His bondage to Karma, through which He remains subject to birth and death in this world, and is born as bird or beast, man, angel or god according to His Karmas (deeds)."

"By allowing the thought to cling to the world and the objects of the world, attachment grows and there comes the delusion. One desiring to rise above the world, must learn self-control by the practice of non-attachment.

"Follow the path of the Yoga meditation. Be steadfastly devoted to God and, with a concentrated mind, dwell in the thought of God.

"Learn to look with an equal eye upon all beings; shun all hatred and enmity and, with a cheerful heart, surrendering yourself at the feet of the Lord, engage yourself in your respective duties.

"Be content with whatever comes to your lot.

"Practise moderation in eating, drinking and recreation.

"Learn to love solitude and to find peace within.

"Be friendly to all, kindly and sympathetic in the suffering of others, and forbearing with the faults of all.

"Give up all ideas of 'me and mine'.

"Attune yourself to the knowledge which reveals the Truth.

"Thus shall you be free from the meshes of ignorance, free from the limitations of consciousness set upon you by the limited adjuncts of Prakriti;

and you shall realise the Self, the Purusha, which is pure, free and divine.

"As a man while sleeping may dream unhappy dreams, but on awaking, though he may remember them, is not deluded by them, so, when the Self knows Itself, realises the Divinity, and delights in the Divine Self, Prakriti can no longer delude Him. He realises the Bliss of Heaven and conquers life and death. He is no longer tempted by the Yoga powers, for he has power over them. He lives a free soul, while in the body, and attains absolute freedom at the time of dissolution of the body."

NEW LIGHT ON BUDDHISM*

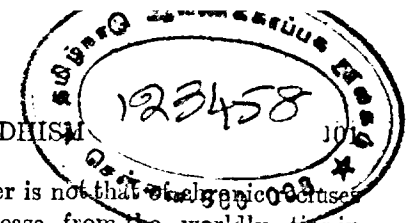
By Swami Jagadiswarananda

DR. Rhys Davids, the well-known scholar of the West, needs no introduction to the reading world. She is a lecturer in Pali in the University of London and is also the President of the Pali Text Society of which her late lamented husband, T. W. Rhys Davids, was the founder and life-president. The present book, the latest of her works, is "primarily out to enquire into the history of how to fit the nucleus of Pali Thought into the history of Indian religious ideas and to show in that nucleus an attempt at an expansion in that history, followed by a number of contracting changes (in the Far South) with a re-expansion of a distinctive character in the Far East." It is "relatively less concerned with the external history of either Founder or Church, or his domestic or topical history" and is "rather a guidance for advanced students for thoughtful and critical study of Pali scriptures." "The utmost ambition and scope of a modest manual like this,"

reiterates the erudite authoress, "is to bring about a truer and sounder view of the *New Word* in Indian religion offered by Buddha."

The authoress has been uncharitably taken to task, though quite ignorantly, by the Pali Buddhists for her last three books—"Gotama, the Man", "Sakya Origins" and the present one. In these books, particularly in the one under review, she refutes the claim of the southern Buddhists that Pali canon is the whole of the original Gospel; she shows that such a claim has little evidence to stand upon and clearly points out that the twenty eight distinct works constituting the Pali Tripitaka with numerous commentaries is not the whole of Buddhist scriptures, and that in them the original teachings of Buddha have been so much twisted, deformed and smothered that they have lost their historical basis. The learned doctor does neither accept the Mahayanist conception of Buddha as an Avatar of God

* A Manual of Buddhism: By Mrs. C. A. F. Rhys Davids, M. A., D. Litt. Published by the Sheldon Press, Northumberland Avenue, W. C. London. Pages 341. Price 7 s 6 d net.



or an emanation of Dharma Kaya, nor the Hinayanist cult of superman, but interprets Buddha as a great helper of humanity who "sees life as a possible more for man, not a less" and "shows man as potentially a divine more in his nature, destiny and life."

Buddha's message of the divine potency in man has been lost sight of in the morbid over-growth of later monastic pessimism. So by historical elucidation, scientific exegesis and logical interpretation she has, in this book, winnowed the older grain from the chaff of later accretions in the Pali Suttas. She shows that Buddha taught to men the same ineffable goal which had already been held up in his own land of India, and not a soulless, Godless, narrow, materialistic cult of "monkish interpretation." To understand Buddhism rightly we must never forget "to wash off the complexion given it by the alien skies and see it as the child and heir of India of its birthday, for Buddhism is doubtlessly an unbroken continuity and fulfilment of ancient Indian Religion."

Buddhism which the Pali Pitakas give us is thus utterly divorced and estranged from its source. So Pali Buddhism is a decadent view of Sakyan mandate. Buddha is not an unconnected appearance in the Indian humanity of his day but the child of its religious evolution and environment. So in order to know his true religious ideal we must see him in the Indian cradle. The Sakyan teachings, having been handed down orally by monks of various nationalities for centuries, have naturally been side-tracked and atrophied and at last been converted into a "moribund monk-formula of wilted vision and truncated outlook."

Great teachers have their setting in the historical tradition of their own countries. Like all world teachers Buddha came to fulfil and not to destroy,

though as a Vedic protestant he stood against its degraded ritualism. His message was an expansion and fulfilment of the Upanishadic gospel stressing more the dynamic doctrine of *Becoming* than the static doctrine of *Being* from which the age was beginning to lean away. "To deny this," says Edmond Holmes, author of *The Creed of Buddha* (quoted by the authoress), "is to wipe out the whole preceding religious teaching of India in force before and during his day" and "to imagine him trampling upon the Upanishadic Teachings is to libel him unspeakably." Buddha created a living interest in practical religion of "realising the tremendous possibility latent in man—the God-nature in human nature". As a great teacher Buddha is both a reformer and an innovator and he is more vindicated "not in breaking away but in growing beyond its parent teaching of the Upanishads." For we see Gotama in youth as a persistent, earnest student with Brahmanas, and no quarrel is recorded between them on the subject of Soul or God. Moreover he had no anti-Brahmanic feeling as it was the Brahmanas who became his leading disciples. Distinguished disciples of Buddha, like Sariputta, Moggallana and Kassapa were cultured Brahmanas. Sakyan Missioners were mainly Brahmanas and the teachings were fundamentally their own, but progressive radicalism of seceders strangled it. The Sakyan Mission was out to enlarge and enhance the accepted faith of those days "not by asseverating or denying it but by making it more vital". Buddha upheld also the "Upanishadic doctrine of the life of God-conduct or Brahmacharya" "with of course the development of comradeship through monasticism."

In the Upanishads of the middle period there was a new interest in the analysis of man with the growing influence of Sankhya psychology—which

came to be so marked a feature in early Buddhism. Accordingly he taught that man is mortal as his body and mind, but is immortal as the *Very Man* or Self. But he never said, as the Buddhists believe, that man is "a bundle of transient factors or Karmas, transmigrating without a doer." In India's religious teachings in 500 B. C. when Buddha was born, neither body nor mind ever meant the whole man. Beyond Rupa (visible body) and Name (mind) there was the very inexpugnable 'me' in the innermost way, and so both Sakyan and Sankhya psychology disentangled the *Very Man* from body as well as mind to establish a separate being for the *Very Man* even more clearly than before. In the Suttas, due to later quasi-scholastic paraphrasing, the shrinkage of Indian concept of Self is remarkable. In the Pitakas one will find passages, especially material passages, upholding the Upanishadic teaching about the reality of the Ultimate Self. "Upanishadic teachings," says Dr. Rhys Davids, "we find lurking in the first utterances of Buddha. Emphasis in Atman, survival of self and Karma are distinct in Dhammapada and Early Anguttara." Ancient India and genuine Sakya teachings laid utmost stress on the reality and possibility of the *Very Man* or Self while the trend of Pali Books is the pushing away of man and teaching a 'Less' about his reality and ultimate destiny. Buddha upheld the Indian ideal of the past that Dharma or Religion is a drawing out and expansion of the Divine More in man, and not a contraction of life which is a heretical mushroom-growth of later monkdom. Dr. Rhys Davids pays glowing tribute to the monks of the Ramakrishna Order, and says that like the Franciscan Friars the Ramakrishna monks today know what sort of monasticism Buddha and his immediate disciples preached; for the life

of cloister is not that of the monk but a release from the worldly ties in order to tend the ailing fellowmen in a better fashion.

Buddha never denied the existence of Atman. The quest of the highest Self is enjoined in his very words. He says, "What is here in this Brahma citadel, that should be searched out, that one should want to understand." The Atman doctrine was retained for a time and was then dropped at a much later date as the outcome of the Sankhya influence upon the Sakyan tradition. Prajna, an Indian religious term, meant developing Divine nature or the very God in man, and Nibbana was known as the attainment of Sammak Sambodhi or Absolute Wisdom. Then the immanent Deity had been renamed as Dharma. The mystery of the ultimate source came to be worded as Avijja (nescience). Man as body was called Bhava (becoming), as mind Vijnana, but when life in the other world is included, Vijnana meant spirit or soul and so on. And finally the Indian doctrine of man as a wayfarer in the More, bound for the immortal Most, the deathless Highest, was discarded. Buddha taught about that which is Highest Brahman or Atman thus: "Wherefore by one desiring the self, longing for the great self, the very Dharma should be upheld in great reverence." "Dharma," says the authoress "is such an outstanding feature in the Pitakas that somehow Dharma has come to have the weight the Atman had, as much as the Atman came to have the weight Brahman alone had."

Buddha's mandate was the same Indian teaching that placed the *Very Universe* of the Best, the Highest, the Most within man's nature. "That Buddhism is spoken of as inventing morals for India," says the authoress, "does not hold water for a moment. You will find them, if you search well, reverber-

rating in the pages of the Upanishads." Buddhism is not merely an ethical religion, for its founder was "emphatic in holding fellowmen as precious shrines of the Holy Spirit." "About the life in the other worlds," reiterates the veteran scholar, "we find nothing in the Pitakas save echoes from the Brahman teachings of the Upanishads, nor do we find a high cosmology evolved unknown in the latter. Yogic Jnana (Skt. Dhyana) which occupies a prominent place in the Pitakas is emphatically of the older stratum—which is a gradual Becoming along a More towards a Final Most. The inner guide and bidding witness—the monitor-self was called Dharma, thus shifting the emphasis from self and lending a new weight to the word, 'Dhamma.' The inner Dhamma had become worded as a formulated Dhamma in the later age—which is alien to the main teaching. In Anguttar Nikaya Self is worded in the verses (verses betrays more than prose an older stratum of Indian Thought), as the indwelling witness in close conformity with the Upanishads, thus—'The inner self of all, the overseer of Karma is the all-abiding witness.'"

The gospel-mantra of Buddha is to bring out the world-gospel of the revered religion of his day and to address it directly to *Everyman*, not chiefly to monks or recluses, to enter upon a More, a better in his heritage as man. Buddhism is greater than a monk-

gospel, for Buddha was a great physician of mankind and his sublime message is a clarion call to every man to live a life of spiritual perfection and progress, and to compass in the long run his eternal salvation. Buddhism is rightly called by the scriptures as the Middle Way, the way of the mean or via media, i.e., Everyman's way of becoming. "Buddhism is Bhava-Magga, the faring on, in becoming ever better ever narrowing that gap between man-as-he-is and man-in-the-Highest."

The book under notice is the higher criticism of Buddhism and naturally a home-thrust to its fanatical adherents. It is the best and ripest fruit of life-long research of this world-famous orientalist and is certain to serve as a pole-star to the students of Buddhism in the vast ocean of Pali literature. With the rapid growth and expansion of Pali researches most of the books on the subject have been superannuated in a decade, but as this work is based on the exhaustive study of Pali scriptures it is sure to survive decades. By starting this new method of studying the Pali scriptures Dr. Rhys Davids has left the entire Buddhist world in a deep debt of gratitude as it will help to create in them a more ennobling view of their ancient faith. The book merits a world-wide popularity and in a special sense deserves a place in the shelf of every student of Buddhism.

SHAKTA PHILOSOPHY

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

THE Shakta philosophy is as old as the Vedas. I do not think that there is any real basis for the western view which holds that Shakti worship prevailed originally among the non-Aryans and was gradually adopted by the Aryans. The Rig-Veda refers to Rudrani and Bhavani. The Devi Sukta in the Rig Veda is the real source of the Shakti doctrine. It says: "I am the Sovereign Queen, the Treasury of all treasures; the chief of all objects of worship; whose all-pervading Self all Devatas manifest; whose birth-place is in the midst of the causal waters; who breathing forth gives form to the created worlds, and yet extends beyond them; so vast am I in greatness." In it and in Sri Sukta, Bhu Sukta, Neela Sukta and Durga Sukta we have the central truth of Shakti enunciated in wonderful words. In the Kena Upanishad She is described as *Uma Haimavati, bahu sobhamana* (Uma, daughter of Himavan and infinitely radiant) and as bestowing Brahma-vidya on God Indra. In the Devi Upanishad and other Shakta Upanishads Her glory is described in detail. Thus Devi is not only the principle of creation, the principle of auspiciousness, the principle of cosmic energy and the principle of austerity, but is also the principle of Divine knowledge. She is Jada Shakti and Chit Shakti, She is Ichcha Shakti, Jnana Shakti and Kriya Shakti. She is not only the Maya Shakti but is also Moksha Lakshmi. In the Vaishnava Agamas Lakshmi is described as mercy and as the means of salvation. But in the Shakta

Agamas, Devi is described as the creator and ruler of the universe and as the Saguna aspect of Brahma as well.

In the Puranas also Her glory is sung. In the Itihasas She is described as having shown grace to Rama and to Arjuna. In the Srimad Bhagavata She is described as the sister of Krishna. But it is in the Shakta Agamas and Tantras and in the Devi Bhagavata that Her glory is most elaborately sung. The Shakta Agamas are eighty seven. I got from a friend of mine a copy of Agastya's Shakti Sutras which deserve a wide circulation and homage. The famous poems attributed to Sri Sankara, viz., Sivananda Lahari and Soundarya Lahari show how he revelled in the worship and adoration of Siva and Devi. Bhaskara-raya's commentary on the Lalita Sahasranamah is a valuable work. Recently the enthusiastic labours of Sir John Woodroffe (Arthur Avalon) have made Tantra works available to the modern reader.

In the Shakti doctrine Siva is the supreme, unchanging, eternal consciousness, and Shakti is His kinetic Power. Siva and Shakti are described as Prakasa and Vimarsa, i. e., Glory and Power. Siva is Chit and Shakti is Chidrupini i. e., static and dynamic consciousness. They are really one. Siva becomes the creator of the universe through the power of Shakti. The first stanza of Soundarya Lahari says:

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ।

न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ॥

(If Siva is in union with Shakti He becomes the Lord of the universe; if not, He cannot even move.)

Brahma, Vishnu and Rudra perform the functions of creation and preservation and destruction of the universe in accordance with the will of Shakti. It is from Her that Tirodhana (obscuration) of the Divine nature and Anugraha (grace revelatory) of the Divine nature come.

The course of manifestation is Siva, Shakti, Nada, Bindu and Suddhamaya. From Maya which assumes the form of Prakriti comes the evolution of the universe, the total number of categories being thirty six, as in the Saiva Tantras.

The *Jivas* are Amsas of Siva and are really one with Siva. Sir John Woodroffe says in his *Shakti and Shakta*: "The function of Prakriti is to veil, limit, or *finitise* pure, infinite, formless Consciousness, so as to produce form, for without such limitation there cannot be the appearance of form." These Gunas work by mutual suppression. The function of Tamas is to veil Consciousness, of Sattva to reveal it, and of Rajas, the active principle, to make either Tamas suppress Sattva or Sattva suppress Tamas.....The forms of life are therefore the stairs (Sopana) on which man mounts to the state of infinite, eternal and formless bliss."

One peculiar feature is that Siva is described as Satchidananda, Nirvikara (changeless), Nishkala (partless), Nirmala (untouched by Maya), Nirguna (without attributes), Arupa (without form) and all-pervasive like space. Sir John Woodroffe says: "The Shakta Tantra is thus Advaita Vada, for it proclaims that Paramatma and Jivatma are one." One of the Devi's names in Lalita Sahasranamah is ब्रह्मदेव्यस्वरूपिणी (whose nature is of the identity of Brahman and Atman). The Sammohana Tantra says in Chapter VIII that Sri Saṅkaracharya was an incarnation of God Siva for the destruction of Buddhism. The Shakti worshipper is asked to

meditate at dawn on the following verse:

अहं देवि न चान्योऽस्मि ब्रह्मैवाऽहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं नित्यमुक्तस्वभाववान् ॥

(I am the Devi and none other. I am Brahman who is beyond all grief. I am of the form of Satchidananda and am eternally free in my nature.)

The great glory of the Shakti doctrine is its affirmation that the universe is Power—a manifestation of Devi's glory. But Power is not blind physical force but is the power of knowledge, the power of bliss, the power of love (Chit Shakti, Ananda Shakti, Prema Shakti).

While not denying the Advaita doctrine that from the standpoint of noumenal reality there is no creation at all, the Shakti Shastras which are Sadhana Shastras describe the universe as the manifestation of Shakti.

Another great aspect of the Shakti philosophy is the emphasis placed by it on Yoga by which the higher energies in us can be awakened and brought into play to help the world and to enable us to realise the Supreme. It teaches us how to waken the *Kundalini Shakti* and pierce the six Centres of Power (Shatchakra) and realise the ineffable glory of Siva-Shakti in the Sahasrara (the spiritual centre in the brain).

A third great feature of the doctrine is the emphasis laid by the system on mystic Mantras and worship, though all the Sadhanas, i. e., Nishkama Karma and Bhakti and Yoga and Jnana are accepted as Sadhanas, means of liberation.

It is true in some degraded forms of Shaktism there have been magic and immorality and seeking of occult powers. The theory of the five Makaras (Madya or wine, Mamsa or flesh, Matsya or fish, Mudra or symbolical acts, and Maithuna or sexual union) is a travesty of the truth. But it is not proper to condemn

the pure doctrine on account of its temporary degradations and corruptions. Sir John Woodroffe says well: "Ritual is an art, the art of religion. Art is the outward material expression of ideas intellectually held and emotionally felt. Ritual art is concerned with the expression of those ideas and feelings which are specifically called religious. It is a mode by which religious truth is presented, and made intelligible in material forms and symbols to the mind. It appeals to all natures passionately sensible of that Beauty in which, to some, God most manifests Himself. But it is more than this. For it is the means by which the mind is transformed and purified. The Shakta is thus taught that

he is one with Shiva and his Power of Shakti. This is not a matter of mere argument. It is a matter of experience. It is ritual and Yoga practice which secures that experience for him."

The concept of the Motherhood of God is a beautiful and tender and attractive concept. The Gita says: पिताहमस्व जगतो माता (I am the father of the universe. I am the mother of the universe). The Shakti cult is open to all, including women. God is neither male nor female. Gender has no place in the concepts of Divinity. But the Mother aspect of God is no less true than the Father aspect, and is Infinite Mercy, Love and Grace.

HOW TO EVALUATE THE SUPER-SENSUOUS?

By Govindachandra Dev, M.A.

Fundamental Problems

IN order to evaluate the place of the super-sensuous in Philosophy, we cannot but study the following problems that are closely connected with it: (I) the problem of the existence of the super-sensuous, (II) the problem of its knowledge, (III) the problem of its relation to philosophy and (IV) the problem of its utility in life. A discussion of those problems would show that the super-sensuous has not been studied with the seriousness that a dispassionate study of it fully requires.

Defects in the Method of Study

People are, as a rule, believers in what may be called temperamentalisms. They deny the super-sensuous because they do not like it. Similarly they uphold it with all the force that they can possibly command, because they like it. The conclusions of philosophy should not be at least consciously coloured by our prejudices. The problem of the super-sensuous is not being studied properly because of the

distaste of the majority for it. The majority of men do not like to think of the super-sensuous, their sleep is never disturbed with the thought of it. It is for this reason that they call this enquiry after the super-sensuous a vague dream. But the verdict of the majority can not be significant at least in philosophy. Greatness, philosophical or otherwise, is exceptional, and as a result of this does never care a straw for the opinion of the general run. The opinion of the village folk in no way proves or disproves the validity of the theory of relativity of Einstein. If we are too fond of the verdict of the majority, it might be shown to our profit that the majority of philosophers believe consciously or unconsciously in the existence of the super-sensuous.

The Super-sensuous as a Subjective Phenomenon

It is often urged that the super-sensuous is something subjective, that its experience is contentless. In the same

strain Hobbes has observed that when people say that they see God, really they dream of God. A comparative study of religion has led many thinkers to foster such a notion. Psycho-analysts go the length of maintaining that the super-sensuous God is a mere creature of imagination, and that religion, even at its best, is nothing but the sex-impulse sublimated. Of course, in its worst form, it is full of dogmas. Freud's book, 'The Future of an Illusion', tries to show that religion deals with dogmas whose validity is nil. It is better not to speak of behaviourism, which in its denial of the super-sensuous, goes one step further than psycho-analysts in as much as it denies even the mind.

The flaw behind such attempts at the relegation of the super-sensuous from the sphere of speculation is quite obvious. It is very easy to treat others' experiences as subjective. But our opponent might also retort that our own experience is subjective. As a matter of fact, while the opponents of the super-sensuous have almost uniformly opined that the super-sensuous is something subjective, the advocates of it have claimed for it unquestionable existence. They, in their turn, sometimes regard this gross world as something subjective. A great philosopher like Kant treats this world of experience to be partially subjective. Mere leaning on the verdict of the majority would be, as has been shown, of no avail here. The conditions of the objectivity of the content of our experience must first of all be discovered, and then the fate of the super-sensuous should be sealed. Before that, it would be sheer injustice to agree with Russell in treating the 'logic of mysticism' as faulty. The course stated here has scarcely been resorted to.

Alternative Solutions

Substitutes have often been discovered to satisfy the hankering after

the super-sensuous that is within the human soul. It has been maintained, that humanity should be served as a substitute for God. Man has been treated as the highest of all creations and thus consciously or unconsciously the old maxim of Protagoras—"man is the measure of all things"—has been accepted as valid. The service of humanity is, undoubtedly, a great thing, but whether it can serve as a substitute for the super-sensuous remains to be proved.

Agnosticism has tried to solve the problem by denying the possibility of certain knowledge about Reality. Agnosticism has, however, no right to deny the possibility of metaphysics unless and until it can finally prove that Reality cannot be known even by what is known as intuitive knowledge. The inadequacy of intellect to know Reality, it has more or less proved, but it has not done away with the possibility of intuitive knowledge.

Modern Science and the Super-sensuous

Turning to the verdict of modern science on this question, we see that it has done away with the static conception of the world. The idea of space and time as separate entities has been substituted by a single stuff called space-time. What space-time is, cannot be intellectually conceived; it is, according to our estimation, not less inconceivable than the attributeless Brahman of Sankara, capable only of negative description. The negative implication of the concept of space-time is not far to seek. It holds that staticity is a fiction, the world that we live in is not static at all as we think it to be, but is a series of momentary events. The idea of staticity is a primitive fiction. Thus, the very world that we are dealing with has become something super-sensuous and intangible in the hands of the scientist.

The scientist does not cry halt at this stage. The crude matter of the natura-

list, he has reduced to a number of electrons and protons which are not static but moving in nature. Matter is not a solid crust but its greater portion is vacuum. It has been shown by the scientists that if all the electrons and protons composing a human body could be packed up very closely, eliminating all the unfilled space, "the man would be reduced to a speck just visible through a magnifying glass." The scientific research, indeed, is very shocking to common sense. The world of our experience is hollow in nature though we think it to be quite solid. But the critics of the scientific theories are not even prepared to admit the existence of electrons and protons but like to deny the existence of such hard lumps. Says Russell: "The idea that there is a hard lump there which is the electron or proton is an illegitimate intuition of common-sense notions derived from touch."

The fact of rigid determinism, once considered to be the speciality of scientific assertions, has sustained a rude shock in the hands of the scientists themselves. Science does not nowadays speak of causality but of causal laws, not of necessity but of probability and statistics.

The current version of the scientist is far less audacious than it was ever before. The scientist is rather bewildered with the vastness of the domain of his query on the one hand, and of his very scanty intelligence on the other. Eddington believes that "the external world of physics has thus become a world of shadows.....In the world of physics we watch a shadow-graph of the drama of familiar life." Sir James Jeans also is of the same opinion. The concluding lines of his famous book, "The Mysterious Universe", sounds a note of ignorance: "So that our main contention can hardly be that

the science of today has a pronouncement to make, perhaps it ought rather to be that science should leave off making pronouncement; the river of knowledge has too often turned upon itself."

What is still amazing is that scientists have begun to believe that the ultimate reality behind the world of physics is something mental. Eddington is of opinion that....."the stuff of the world is mind-stuff.....The mind-stuff of the world is of course something more general than our individual conscious minds, but we may think of its nature as not altogether foreign to the feelings in our consciousness." He does not stop there even. He believes also in 'an immediate knowledge of reality',—the reality that is behind the symbols of science, which can only be gained through the 'insight of consciousness'.

Contemporary Philosophy and the Super-sensuous

It is strange that inspite of the present-day crusade against the super-sensuous, contemporary philosophy is more super-sensuous than sensuous, more intangible than tangible, more ideal than real, more Platonic than Lockian. To grasp the function of the super-sensuous in philosophy, it is not necessary to fly on the wings of imagination, to revert our vision from the present to the past, but it is enough to confine our vision to the present. It is better to begin with the realists, since they pose to discard, as we have already shown, all sorts of mystic philosophies. It is not under these circumstances too much to expect from them the banishment of the super-sensuous and the non-empirical from philosophy, a divorce of the extra-experiential from speculation.

Let us begin with the philosophy of Alexander. The fundamental concept of his philosophy, namely, space-time, is

something not intelligible to sense. Space is something sensible, time can be experienced within. But space-time is hardly intelligible to common sense. Alexander himself does not hesitate to admit that space-time is super-sensuous since he himself defines philosophy as an "experiential or empirical study of the *a priori*." But it is difficult to realise how the *a priori* or non-empirical can be the object of an empirical study. If by an empirical study we mean what Russell calls 'knowledge by acquaintance,' it would be a manifest contradiction to hold that the non-empirical can be directly experienced. But if it is maintained that the knowledge of the non-empirical is of a hypothetical nature, is something inferential, then the contradiction does not occur, and the super-sensuous remains really so. Alexander most probably subscribes to the latter view.

The philosophy of Russell, in spite of its express denial of mysticism, nevertheless cannot wholly do away with the super-sensuous. Events of Russell are as good as super-sensuous entities, since mind cannot readily grasp them. He himself admits: "All sorts of events happen in the physical world, but tables and chairs, the sun and the moon, and even our daily bread have become pale abstractions, mere laws exhibited in the succession of events which radiate from certain regions." What he upholds as reality, appears to our common vision to be nothing but an abstraction, though his philosophical considerations led him to treat this tangible, solid world as an abstraction.

And what applies to Russell, applies with equal force to the metaphysics of the American realists, who are upholders of neutral monism as well. James denies emphatically in his famous article "Does Consciousness Exist?"

the very existence of consciousness as expressed in the subject-object relation. James' denial of consciousness might be true, might not be true. But the neutral particulars, of which he speaks in his radical empiricism, are something unintelligible to common sense.

Bergson expressly believes in the existence of the super-sensuous. His substitution of intellectual knowledge by the intuitive one as the means of knowing reality in its uniqueness and novelty, indicates that the 'élan vital' is something super-sensuous.

It is better not to speak in detail of the idealistic philosophies, because in them the role of the super-sensuous is clearly visible. In brief, all philosophies of the world have a conscious or unconscious leaning towards the super-sensuous. It is present in Kant, in Hegel and his followers, in Socrates, Plato, Aristotle and Plotinus, nearly in all Greek philosophers; it equally dominates the system of Sankara and Ramanuja, and gets its way into the thoughts of nearly all other Indian system builders.

As a matter of fact, philosophy has not been able to deny, the super-sensuous wholly, at least up to this moment. Even crude materialism cannot dispense with the super-sensuous. The matter of Locke possessed of primary qualities and the atoms of the atomists are hardly intelligible through the senses. Perhaps, for this reason, Spencer had to recognise the existence of an unknowable force behind the course of evolution. Philosophy up till now may be described as an attempt at explaining the tangible by the non-tangible, empirical by the non-empirical. Whether such search after the super-sensuous bears logical test or not, is an altogether different question, but there is no denying the fact that the super-sensuous has its indisputable sway in philosophy. The super-sensuous indeed is three-fourths of philosophy.

if not the whole. It is perhaps because of this that philosophers, as a class, are popularly regarded as otherworldly, unpractical and contemplative in nature. Whether philosophers are men of action or vague dreamers is a point which we do not like to labour now, but the popular impression about the philosophers still remains undisturbed, and we try merely to trace its probable origin.

It might be thought that we have made a confusion between the super-sensuous and God, but we have consciously not brought into relief this distinction, in order to show at first that the super-sensuous is present in nearly all philosophies, and then that of all super-sensuous categories, perhaps God or the Absolute has the most extensive sway in philosophy. For the time being we do not like to enter into the philosophic distinction between God and the Absolute but merely wish to point out to those who deny the historical fact of the sway of God upon philosophy, the pages of the history of philosophy. Our interest here is mainly philosophical, not a historic one; so we cannot enter into unnecessary historic details.

However, when we for ourselves consider the distinction between the super-sensuous in general and God, we find that as super-sensuous they stand on the same level, that none of them is capable of being sensibly experienced. And if for their guilt (?) of being super-sensuous they should be treated as 'speculative dogmas', then the speculative dogmas are not the monopoly of the idealists, but we may meet with a host of them in the realistic camp. Other super-sensuous entities besides God are generally regarded as existent merely on intellectual grounds. But there is a vast record of mystic experiences of the Divine. There might be divergences of opinion among the mys-

tics, there might be absence of logical sequence in their ideas, there might be enough of real superstitions in them, but still it is undeniable that there are some people who claim to have a first-hand knowledge of a super-sensuous God. Their experiences certainly deserve an unbiased consideration from philosophers, and so far as the second point is concerned, it seems to us that the mystic's super-sensuous God stands on a stronger ground than the super-sensuous of merely intellectual philosophy.

How the Super-sensuous is to be Determined

Whether there is the super-sensuous or not can finally be determined by a philosophic or scientific discussion. If we are led to hold in our attempt at the interpretation of the sensuous world that there is something super-sensuous, then certainly it is, but if we come to the conclusion that it is not, then our study of the super-sensuous would yield a negative answer, a categorical denial of its existence.

This brings us to the treatment of a very serious problem. We are consciously or unconsciously constrained to consider the method, the procedure of philosophy. It has been indicated that philosophical interpretation must be loyal to facts and logical. But without the consideration of the question of questions, namely what fact is and what the term 'logical' signifies, it is vain to deny the super-sensuous, and it is perhaps vainer to affirm it. It is vainer because the ordinary run of people have no experience whatsoever of the super-sensuous.

It is often found that one school of philosophy proceeds to make a threadbare criticism of another school from its own point of view. But these criticisms have a bit of vagueness about them, since they do not proceed to discuss what criticism is, what proof is. It is

very easy to criticise Kant from the Hegelian stand-point or to criticise Sankara from the view of Hegel and vice versa, but these are unwarrantable criticisms, since they assume some view-point to be right and proceed to criticise others in the light of that view. Such criticisms we meet profusely in philosophic circles. The series of arguments for and against the super-sensuous are more or less criticisms of this kind. They are more dogmatic than critical in character. Therefore the first task in the evaluation of the super-sensuous would be to determine the method of philosophy, then to interpret this world of experience in the light of this method.

If this interpretation is in favour of the existence of the super-sensuous, it would then establish the existence as well as the knowledge of the super-sensuous—to be more plain, it would be a solution of the metaphysical and the epistemological problem concerning the super-sensuous. If it shows that there is no super-sensuous, the discussion concerning the super-sensuous would come to an end. It would then be useless to discuss the utility of the super-sensuous and its place in philosophy, since the utility of the non-existent is bound to be meagre and its function in philosophy would be that of cipher, since philosophy is not a search after a fiction.

MANDUKYOPANISHAD

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

By Dr. M. Srinivasa Rao

Gaudapada's Karika

For, non-duality is the only Reality and anything other than that is duality (Dvaita). In the case of dualists, in both cases there is duality. Therefore, this Advaita (non-duality) is not in conflict with anything. (18)

Sankara's Commentary

Why Advaita is not in conflict with duality is now explained. Advaita is the true reality and duality which is variety is other than non-duality. That is, it is the effect of non-duality, as evidenced by the texts, "One only without a second" (Ch. Up.) and "It gave rise to Tejas (fire)" (Ch. Up). Reason is also on our side, for in the absence of any activity of the mind, as in Samadhi (enlightened reflection), swoon and deep sleep, there is no duality. Therefore duality is said to be the effect of non-

duality (as the appearance of a snake in a rope, due to superimposition). From the point of view of reality or of unreality, to the dualist there is duality in both cases. As they are under the influence of superimposition, they see duality, while we (Advaitins) being free from the influence of superimposition, realise non-duality. Therefore, our position is not in conflict with theirs. Br. Up. says, "Indra through his magical powers, appears as many," and also, "But there (in sleep) there is no second thing." A mad man on the ground, seeing one seated on an excited elephant, may tell the latter to drive his elephant at him, fancying that he is also seated on another elephant, but the man on the elephant has no feeling of enmity towards the mad man and refrains from driving his elephant at him. Similarly (the Advaitin does not come into conflict with the Dvaitin or dualist). A

knower of Brahman realises his identity with the Atman of the dualists. Therefore, our side (that of Advaita) is not in opposition to that of dualists.

Gaudapada's Karika

The appearance of variety is due to Maya (wrong knowledge superimposing one thing on another, like a snake on the rope). The unborn (Brahman) cannot (become various) in any other way. If distinctions were all real, the indestructible would become subject to destruction. (19)

Sankara's Commentary

If duality is the effect of non-duality, some may come to think that duality must be quite as real as non-duality. To overcome such possible doubt, we say as follows: Just as to one who has errors of refraction in the eyes, one moon appears to be many, one rope looks like a snake or line of water, so also the really existent, non-dual (Brahman) appears as many and various through Maya (wrong knowing), giving rise to superimposition. (This appearance is) not real, as Atman has no parts. That which has parts can show variety, when its parts become differentiated, just as mud can be formed into jars. The meaning is that the partless and unborn (Brahman) nowhere, at no time and in no way whatever, can become differentiated. If the differentiation were to be real, that (Brahman) which is 'Sat' (Be-ness) by nature, deathless, unborn and non-dual, will become subject to death. This will be as likely as fire changing its nature and becoming cold. Such a change will be inconsistent with nature and against all evidence (authority). Therefore the unborn and non-dual and real nature of Atman is to be considered as undergoing differentiation only through Maya (wrong knowledge,

causing superimposition) and not really. Therefore, duality is never real.

Gaudapada's Karika

Some disputants attribute birth to the unborn being. But how can there be destruction to the being that has neither birth nor death? (20)

Sankara's Commentary

Some Brahmayadins (interpreters of Brahman) who have written commentaries on Upanishads admit real birth to the Atman who by its very nature is devoid of both birth and death. If (according to them) anything is born, it must of necessity be subject to death, how can the unborn and deathless Atman of the very nature of existence (Be-ness), become subject to death (that is, become nothing)? The meaning is that death can never occur to (Atman), it being opposed to its very nature of Be-ness (existence).

Gaudapada's Karika

The immortal can never become mortal and the mortal can never become immortal. In no way can the nature of a thing become converted into something else which is quite opposed to it. (21)

Sankara's Commentary

In our experience in this world the immortal never becomes mortal and so also the mortal never becomes immortal. Just as the heat-giving property of fire never undergoes change, a thing is never and in no way seen to give up its original nature and acquire another nature quite opposed to it.

Gaudapada's Karika

(One may believe that) (Brahman) which by its nature is immortal becomes mortal (through real birth). But on this assump-

tion of immortality, how can he expect it (Brahman) to remain unchanging (since the very act of birth presumes continuous change)? (22)

Sankara's Commentary

Again, the disputant holds that anything, that is, Brahman, of the nature of immortality, becomes mortal by passing through real birth. But then his assertion of the natural immortality (of Brahman) before its birth, is merely futile. What then? The assumption is that it (Brahman) is of immortal nature. How can this substance of assumed immortality be expected to remain unchanged (when it is said to be born)? The assumption of immortality cannot hold good (or be justified) in any way. To those who argue that Atman is born, there can never be such a thing as being unborn. Everything is mortal. This means that according to this view, there can be no liberation (from Samsara).

Gaudapada's Karika

The creation may be considered to be real or unreal, but the scripture (Veda) remains unaffected. That which is established by scripture and consistent with reason, is the only thing real and nothing else. (23)

Sankara's Commentary

It may be objected: To those that maintain that there is no birth (creation), the scriptural texts referring to creation, have no authority. We reply: True, there are texts which speak of creation. Their purport is however different. We have already said that this purpose is to help the mind to understand (Brahman). Though the subject has been disposed of already, the objections and explanations are

again brought forward to overcome any doubts whether the scriptural texts referred to, have any authority or not.

Whether we think the creation real or think it to be as unreal as the appearance of things created by a magician (or hypnotist), in both cases the scriptural texts referring to creation remain unaffected. If you object that when a word has a metaphorical and a primary meaning, the latter alone should be accepted, we say no, for we do not recognise any creation (other than that due to Avidya). We have said before, that they (the texts speaking of creation) have no purpose to serve. All creation due to Avidya is both metaphorical creation and primary creation. (There is) no (creation) in a real sense. The authority for this is the (Mundaka) text, "He (pervades) both outside and inside and has no birth". Therefore, that which scripture has established as one without a second, unborn and immortal and which reason has demonstrated, has been described in the preceding verses. That is the only meaning of the scripture and there can be no other at any time or in any form.

Gaudapada's Karika

From the texts, "There is no variety here" and "Indra appears as many through his Maya", the origin of variety from the unborn (one), is seen only to be by means of Maya (wrong knowledge causing superimposition). (24)

Sankara's Commentary

What the conclusion of the scripture is, is now explained. If the creation is real, the variety will be also real, and therefore there would have been no scriptural texts to assert that they are unreal. But there are a number of texts like this: "There is no kind of variety here" (Ch. Up.), to the effect

that there is no duality. Therefore the creation which has been formulated for making us understand the non-duality of Atman is as fictitious as the dispute between the Pranas. Moreover, in the text, "Indra appears as many through his Maya" (Br. Up.), the word 'Maya' is used to indicate the unreality of the objects of creation). To the objection that the word 'Maya' is also used to mean knowledge, we reply: True. As the knowledge got through the sensory organs is pervaded by Avidya (wrong knowledge by which we know one thing as another). Maya is the name to such knowledge. Therefore there is nothing wrong in what we have said. The expression "through Maya" means "through our having sensory organs pervaded by Avidya". A Taittiriya text says, "The unborn one is born as many". Therefore that (At-

man) becomes subject to birth through Maya only. The particle "tu" in the verse, is intended to emphasise that *only* through Maya (the variety is produced). Just as heat and cold cannot be predicated together in fire, it is inconsistent to predicate two opposite qualities of being unborn and of giving birth to many, to the same thing. As a result is said to accrue on the realisation of non-duality of Atman, we may conclude that this is the real meaning of scripture. "To him who knows the non-dual Atman, where is delusion and where is sorrow?" (Isa Up.) This and similar texts are the authorities. From texts such as "From death he goes to death" (Katha Up.) which censure those who hold the doctrine of the reality of creation (and variety), (we can also conclude what the real meaning of the scriptural texts is).

NOTES AND COMMENTS

The Value of Rituals

We Hindus have often been criticised by foreigners, especially by Christian missionaries, for the great emphasis we lay upon rituals. Hinduism has for this reason been described as idolatry, as man worship, as a preserve of superstitions and as a system believing in the magical efficacy of words and gestures. But it seems in the West they are changing their view on the value of rituals. The Oxford Movement which is one of the most influential forces at work in the religious life of England is responsible for this change in outlook. This is what Evelyn Underhill says in her article on the Oxford Movement appearing in the April issue of the Hibbert Journal. We give the following extract from it describing the value of ritual in devotional life:

"Ritual as an aim itself must always be absurd.....But ritual as the outward sign of inward action is natural to human creatures. It releases religious energy, and both expresses and stimulates our

transcendental and corporate feeling... ..When we come to the things of the spirit, the corporate use of solemn ritual, taking up into one great tide of worship the devotion of individual believers, balances the obvious dangers of formalism by two immense advantages. (1) Its emphasis is social and objective. It represents the ordered and all-inclusive action of the whole church, visible and invisible, adoring and supplicating God for Himself alone. (2) Next in importance is the fact that ceremonial worship gives religious value and opportunity to the whole of man's mixed nature, body, mind and spirit.....In our strange, rich human experience nature and super-nature are distinct, but not divided. God, the invisible and ineffable, shows Himself and speaks to us in natural ways and by the conciliated use of homely things. As spirit must enter into the life of the body, so the body must play its part in the spirit's life... ..More and more we are realising that Christianity in its richness, its complete penetration of life, cannot find

adequate expression on invisible levels alone. And being what we are, it is just this appeal to the whole of us, this sacramental mingling of sense and spirit—turning the whole man Godward, and emphasising the deep mystery of life—which as a matter of fact gives the spirit its best chance, and provides that environment in which the life of prayer can flourish best. Believers in an incarnational religion ought not to find this strange: but a hundred years ago it was an idea which had become entirely foreign to English Christianity."

This is exactly the view of ritual that Hinduism has always upheld. Through the system of worship followed in the temples, which appears as meaningless idolatry to critics, we seek to personalise the Transcendent Being so that He may become a centre for focussing all the forces of our emotional life flowing through the mind and body. So too the employment of art and festive elements in worship seeks to harness the artistic and pleasure-seeking tendencies of man, and subordinating them to a holy ideal, tends to raise him in the spiritual scale. In the system of Upasanas taught in the Upanishads external nature and the functions of the human body are inter-related to divine life though sublime symbolism. What is ordinarily looked upon as lifeless, gross, physical and carnal is hereby given a new cosmic significance, and through these highly psychological rituals man is raised from a feeling of opposition between matter and spirit, between good and evil, which marks the early stages of spiritual life, to a level of thought from where he sees God in everything. No religion is perhaps as rich in rituals as Hinduism, but the world outside had little opportunity to profit by its riches because of the fanatical and unthinking hatred of all ritualism. May we not hope that if, as the extract shows, there is abroad a growing recognition of the value of ritual in devotional life, Indian ritualism will be able to play an important part in fulfilling a great spiritual need of mankind?

Dictatorship and India's Religious Differences

Speaking on "India's Religious and Social Problems and the New Constitu-

tional Reform" before the East India Association, Sir Albion Banerjee, the well-known Indian statesman and administrator, advocated a dictatorship for India. His reasons are that Indian social life today is rent asunder by religious and sectarian animosities and that these diverse elements of her national life can be welded into a unity only by an autocrat from whose power and decision there is no appeal. It is true that there is a great deal of communal wrangling and religious strife in the country at the present day, but we doubt whether an autocrat can in any way put an end to this state of affairs. India had an autocratic system of government, bordering on dictatorship, in the past but she was not cured of her religious and cultural differences by such a system of government. Her present government is perhaps the most powerful autocracy she ever had, but in spite of it, religious and sectarian animosities have only increased as the history of the communal riots and agitation for the past decade will show. With this record of the past before, it is impossible for one to agree with Sir Albion that an undiluted dictatorship is the panacea for India's social ills.

While emphasising the obvious differences obtaining in India Sir Albion has lost sight of another side of Indian social life today, namely, the growth of an intense national spirit. If religious animosity is great, perhaps even greater than before as Sir Albion says, so too is the movement for national unification. If India's social ills can have a political solution, that solution lies only through an intensification of this spirit and nothing else. A dictatorship or a strong government, as constitutionalists would like to call it, is of course the best instrument for achieving this purpose, provided the dictator or the strong ruler furthers the growth of this national spirit in place of using his power to put it down and increase the already existing differences so that his authority may be perpetuated.

A Significant Warning

In the same speech Sir Albion gives also a note of warning to those Indians who are interested in religion and believe in its social and spiritual efficacy. He fears that if the blind forces of reli-

gious fanaticism and prejudice are let loose throughout the length and breadth of India, there may take place a reaction and a revolt against every form of religious sentiment. "Religion at the present moment," he says, "stands in the greatest possible danger of being wiped out of India in spite of the fact that our people in India are intensely religious in a sense. If we are going to have all this struggle, if we are going to have these innumerable parties springing up, based primarily on religious sentiments, customs and practices, I fancy that, as it has happened in Russia, India one day will be in the throes of an anti-religious movement. Young people will be sick of all religion. They will say, 'You are steeped in all these different kinds of superstition, which are making you cut each other's throats. We will have none of it. We will do without religion. We will have a political community which will be non-religious.'"

Sir Albion's warning in this respect is very timely. If religion is going to be a perpetual source of divisions and differences, it will certainly alienate the sympathies of all who wish well for their country. But for the influence of Mahatma Gandhi, Indian politics might have by this time taken an anti-religious turn. Anti-religious parties of not very wide influence already exist in the country. People in South India must be familiar with the Self-Respect Movement which has got the abolition of religion as the most important item in its programme of work. If religion is therefore to be saved, it must become a force of spiritual upliftment and cease to be the basis of social division. A good many of what are called religious practices forming the basis of societies, Hindu, Muslim and Christian, are only the survivals of the customs and manners of different social groups originally belonging to different parts of the world. These have nothing spiritual in them, but it is exactly these superficialities of dress, customs, manners and laws that operate as the greatest dividing factors in our country. In the name of religion they create 'spiritual tribes' as hostile to one another as any group of primitive tribes. And selfish politicians come and exploit these senti-

mental differences of the masses in order to secure for themselves the loaves and fishes of office. In place of these tribal religious ideas we want today, more than ever, the true, uplifting influence of a spiritual view of life, whose spirit will permeate every department of our individual and collective life without engendering the hatred and jealousy characteristic of the present day secularised and tribal notions of religion. Will religionists take heed of this warning ere it is too late?

Untouchability and Hinduism

Among the other social problems of India that Sir Albion touches upon in his speech is the present day movement for the abolition of untouchability and the admission of Harijans into Hindu temples. He remarks: "Mr. Gandhi says in effect, 'Let Hindus have the caste system and let the untouchables be legally permitted to make an inroad upon it.' You cannot blow both hot and cold: either be an orthodox Hindu or be a reformer. Purge Hinduism of its excrescences and abuses, or, in the alternative, be an out and outer believing in nothing, and do as you please." Again he says: "It appears to me that temple-entry reformers want to maintain caste at all hazards, and yet profess their belief in the desirability of allowing those who do not belong to the recognised Hindu caste divisions a certain right which neither religion nor custom gives them. Are these reformers prepared to abandon the very foundation of the Hindu religion—namely, the Brahmin supremacy, which is so inconsistent with the proposed new legislation? One may with reason doubt the *bona fide* character of this movement, which may be, after all, a mere political expedient adopted for a special purpose."

These are indeed trenchant remarks, but we fear while they amply show Sir Albion's legal acumen and capacity for clear thinking, they do not however do credit to his grasp of the fundamental principles of social evolution among the Hindus. We may incidentally state that the very same objection against the temple entry legislation was brought forward by Dr. Ambedkar in a letter to Mahatma Gandhi. He said that only

in case the Mahatma is in favour of abolishing the Varnashrama system he can side with him in the temple entry legislation. We wish to point out that it is a mistake to suppose that the abolition of untouchability and the temple entry by Harijans go against the principles of caste system. To avoid misconception we must state that we hold no brief for caste system. Our object is only to show that even for those who believe in it, there is nothing inconsistent in working for the abolition of untouchability. Anyone who has studied the history of caste in the Vedas, Purana and Smritis, and also how caste is observed in various parts of India would be struck by the great changes undergone by the rights and duties involved in it as ages have passed by, and also by the great variation in the rigour and exclusiveness of its practice in different parts of the country. What it proves is that caste is not so inelastic and fixed as Sir Albion supposes, and that a believer in it can quite consistently agree to changes in its practice according to the needs of the time, especially when such changes are advocated by a great spiritual man. In olden days, when India was politically free, our kings in consultation with the wise men of the country used to bring about the required changes in social usages, but after loss of political freedom some thousand years ago there came to be no authority of this type to bring about social reforms. Foreign Governments would never do this work, and hence the Hindu society has remained stagnant for several centuries, preserving innumerable harmful customs and obsolete practices. Today, when the national spirit has infused new vigour into the country, if people try to effect changes in social and religious practices through legislatures, they will only be reviving a method that has been in disuse for a long period of time.

As for caste, the abolition of which is so much insisted upon by Sir Albion and Dr. Ambedkar, the question is who is to abolish it. There is no one central authority in Hinduism as, say, in Roman Catholicism, to sanction such change with any chance of its being obeyed. Whatever remains of it is due to the still medieval conditions of India's

economic life. Before modern conditions of economic and political life, its main strongholds are being destroyed one after another, and this gradual and natural ousting of it, we feel, is the only possible way under the present circumstances. But let no one think that if caste passes away from the country, Hinduism will perish. For caste is only a system of social organisation, and it can be replaced by any other, without in any way doing violence to the fundamentals of Sanatana Dharma. What is fundamentally spiritual and therefore eternal in the notion of Dharma is the recognition of the four kinds of outlook and character attributed to the four Varnas, and these, in as far as they are involved in the scheme of nature, can never be invalidated even if caste as a system of social organisation ceases to be. The attempt to give expression to these four types in the social organisation through the hereditary principle has been a failure as experience shows us today, and there is no other go now except to substitute it by a new system. Perhaps in the future we shall be moving away from the caste system towards some form of class system, or if the communist ideal of a classless society shows its superior efficiency in other parts of the world, we may happen to adopt it with the required modifications.

As for the *bona fide* of the movement against untouchability, Sir Albion need not doubt whether the Hindu reformers are fired by a disinterested humanitarian motive. Hindus have for long begun to feel that untouchability is a blot on Hinduism, and that they cannot stand justified before humanity unless they root it out of the social system. Mahatma Gandhi's fast was intended to show that the movement is not a political stunt, but a religious and ethical endeavour. Of course as in the case of all active socio-religious movements, modern political conditions have added impetus to the movement.

Bishop Whitehead's Solution

In a discussion that followed the above-mentioned speech of Sir Albion, Rev. Whitehead, lately Bishop of Madras, opined that the solution of the social and religious problems of India

referred to by Sir Albion lay in the "rapid rise of the Christian Church in the villages of India and the spread of the spirit and power of Christ among the masses of Indian people." He said, "When we turn from the futile efforts that are being made to secure for the outcastes admission to the temples of orthodox Hinduism to this spectacle of the unity of the caste and outcaste people in the Christian Church, we cannot but feel that here is the new power that India needs as a remedy for the communal and sectional strife and animosity which threatens to make representative government in India impossible."

A very doubtful remedy indeed! we have nothing but praise for the spirit of Christ which can certainly do good to any individual or nation that is sanctified by it. But the rapid growth of the Church, in place of smoothening matters, is likely only to intensify the conflict. At least our experience in India at the present day makes us think so. The harmonious relation between caste converts and outcaste converts in the bosom of the Christian Church is only a glorious imagination in the Reverend gentleman's head. We read in papers nowadays of many protest meetings organised by outcaste Christians against their exclusion from caste converts' Churches. If in places of divine worship the exclusive spirit is maintained, its presence in other spheres can be very well imagined. Inter-marriage is as rare among them as among non-converts. There has even been a demand by the Depressed Class Christians in Madras and Travancore for separate representation, and it was but the other day that the Madras Depressed Class Christians approached the Minister of Education for reserving special scholarships for them, evidently due to the feeling that they are not getting their due share when put together with the rest of the Christian community.

As for promoting harmonious relations, we find that the growth of Church membership is only going to complicate matters. The Christians are as communally minded as any other section of Indians today, and where they are in sufficiently large numbers they are pressing forward their

demands in as unreasonable a form as other communalists are doing. The agitation of the Christians in connection with reforms in Travancore is an instance to the point. The creation of a powerful Christian Church in India would only divide the country into three warring factions in place of two as at present—into Hindus, Muslims and Christians also. The day of national salvation will only be further postponed thereby, not brought nearer as Bishop Whitehead supposes.

Another Cordial Invitation

The Muslim Review for May states that Mr. K. L. Gauba, Bar-at-Law (a new Hindu convert to Islam), presiding over a sitting of the Anjuman-Himayat-I-Islam, appealed to the Hindu untouchables to seek the haven of refuge from social ostracism in the fold of Islam where they were assured a warm welcome and full equality. He said that orthodox Hindus could have no legitimate objection to untouchables, the cast off dregs of Hindu society, becoming Muslims. The only salvation for the untouchables was to accept the invitation of the Muslim community because their untouchability would disappear in Islam as in no community and they would get equality as well.

The Depressed Class Hindus will find it difficult to make a choice between these two cordial invitations—that of Christians tendered by Bishop Whitehead on the one hand and that of Muslims by Mr. Gauba on the other. We may incidentally state that Mr. Gauba has been generous enough to invite not only the Depressed Class Hindus, but even Mahatma Gandhi to follow the footsteps of so illustrious a person as himself; for such was the purport of a telegram that he sent to the Mahatma during his fast. If the Depressed Class Hindus accept this invitation for the sake of the so-called equality of status, are they going to profit by it in any way? We think not. It is doubtless that Islamic society is more democratic than Hindu or Christian societies. But it is a baseless exaggeration to state that the untouchables will get equal status immediately they enter its fold; for in Islam too contempt of the high class Muslim for the low class

convert, exclusiveness of the aristocrat in his relations with low born people and even caste distinctions are quite prevalent, even though these go against the teachings of the Prophet. What is more, the material and moral condition of the Depressed Classes is in no way going to be improved in the Islamic fold; for Islam has in the past taken quite a large number of people from the lower classes of Hindus, and as we actually see from life, while these have been made into a fanatical and aggressive group ready to make a breach of the peace with and without provocation, their cultural, educational and economic condition has remained practically unchanged. The Muslims' present gesture to the Depressed Classes is undoubtedly due to political reasons, for apart from the offer of the label of their religion they have given no evidence of their genuine humanitarian spirit since they have made no sacrifice in men and money to help these unfortunate people, as the Hindus are at present doing. The Depressed Class leaders have for the time being preferred to remain aloof from general Hindu society politically, because by merging in it they feel the interest of their class will suffer. If they join Islam, under a mask of equality they will be subjected to this very danger they apprehend. For the increase in the statistical figures of Muslims by their entry into the Islamic fold will be exploited by the politically minded Muslims to secure more of the loaves and fishes of office for themselves, while the voices of these poor people will remain unheard, and under the mask of social equality, their degradation will be perpetuated without being brought to the notice of the world at large. Perhaps the distinctions that Hindu society has maintained have, though wrong in themselves, proved a blessing in disguise to these poor people at the present day; for it has given their problem sufficient concreteness and tangibility, thus rendering it impossible for modern Hindus to remain indifferent to their grievances any longer. If they were merged in the general society they would have remained in a state of submerged misery and the great efforts made at present for improving their condition would never have been started.

Faith as a Force in Life

In his inspiring convocation address to the graduates of the Gurukula University, Hardwar, Professor Mahedra-nath Sircar of the Calcutta University deploras the preference given to intellectualism over faith in our present educational system. He says: "The need of the moment in our education has been to vibrate all the chords of life and to encourage the strength and the dynamism of faith which is apt to be lost in the system with a too much stress upon intellectualism. Intellectualism has its place in life, but it should not demand our whole attention and blunt the faith that moves.

"Life is faith and illumination. Without faith it is lame, without illumination it is blind. We need to day the creative force of faith, the faith that discerns without logic, the faith that electrifies, the faith that removes all barriers and obstacles from its path and is anxious to fill us with divine enthusiasm and to give expression to the divine in man. Be strong in faith, and be complete in the light faith enkindles in the heart.... If the powers of intellect can discern the ideals in life, the power of faith retains them and makes them active in us. The delight of life is in the constant striving for actualising the ideal, and unless we can claim the touch of divine faith in us, we do not see the joy of a new creation, a new realisation, a new life, a new dream."

The learned Professor is in complete agreement with Swami Vivekananda on this point. In all his speeches addressed to the Indian people the Swami insisted upon that type of intense faith or Sraddha which characterised Nachiketas of the Katha Upanishad. Faith is not the belief in the infallibility of certain books or the efficacy of certain superstitious habits; it is, as the Professor points out, the force that moves. It consists in an unshakable conviction in an ideal and one's capacity to realise it—a conviction that dares face every danger and opposition in the way and takes one either to victory or death in the effort. It is the attunement of all the faculties of life with an ideal, rendering the personality dynamic and

incandescent with a noble and resolute determination. In the words of the Gita a man is verily what his faith is. In contrast to it intellect is cold and calculating, weighing things in the balance and estimating their worth. It can assist faith, but not take its place. It can provide the man of faith with true ideas guided by which faith may be saved from degenerating into superstition or fanaticism, but unless enkindled by faith the conclusions of the intellect will remain like unlighted fuel, useless for the purposes of life. Faith is like

gunpowder which explodes and drives the bullet to the mark aimed at. In the combination of these two forces lies the secret of a great and successful life.

It is unfortunate that our educational system should care so little for developing this all-important factor of faith in the minds of the students. The only way for remedying this deficiency lies in giving facilities to students to come into contact with genuine men of faith and imbibe high ideals from early life. For it is faith alone that can engender faith in those who lack it.

REVIEWS AND NOTICES

THE LIFE OF SWAMI VIVEKANANDA: *By His Eastern and Western Disciples. Published by The Advaita Ashrama, Mayavati, Almora, Himalayas. Two Volumes, each costing Rs. 4/- or 6 sh.*

The previous edition of the Life of Swami Vivekananda consisted of four volumes running into more than 1600 pages in all. Such a size was unavoidable, as the material in the shape of extracts from private letters, newspaper reports, etc. was enormous, and as the editors found it necessary in many cases to add fairly lengthy explanations to connect together the various incidents and show the gradual evolution of the life-mission of the Swami. But while much was gained in respect of vividness of the setting in which the main events were enacted, much was undoubtedly lost also, owing to the cumbrousness of the volumes which must have considerably taxed the patience of even devoted readers. While bringing out the present edition, therefore, the editors have exercised great care and wisdom and managed to see that all the advantages of the previous edition are retained while the disadvantages are eliminated. The two present volumes cover only 927 pages, and the price too has accordingly been lowered. The incidents are presented one after another in rapid succession so that one is never kept in awkward suspense and forced to plod through long explanations or interpretations. Many new incidents have been added and fresh light is

thrown on the relation between Swamiji and his Guru, the rewriting being based mostly on the Sri Ramakrishna Lila Prasanga by Swami Saradananda. Besides the attractive printing and get up, the present edition is valuable also because of the incorporation of 37 photographs, the majority of which are of the great Swamiji himself. We believe these two volumes will be widely appreciated by readers in India as well as abroad.

GITA-SANDESH: *By Ramdas. Published by Anandashrama, Ramnagar, Kanhangad P. O., S. I. Ry. Pocket Size. Pages 222. Price As. 12.*

This small book presents the teachings of the Gita, chapter by chapter, in a most lucid and instructive manner. That spiritual progress is accompanied by the perception of one's own self as the self of all, nay that 'universal vision' is attained through universal love based upon such perception perfected by continuous Sadhana, is very clearly brought out by the author. A quotation will suffice to show the liberality of the author's outlook. Says he: "By attaining the vision of the Atman let us behold God alike in the man of the West and the East, in the European and the Asiatic, in the Christian and the Hindu, in the Hindu and the Muslim, the Brahmin and the non-Brahmin, nay, in the people of all creeds, castes, colours, sects and parties." Such commentaries,—and their being followed up in practice—are the need of the hour.

SCIENTIFIC HINDUISM: By I. V. Krishna Rao, Masulipatam. Pages 58.

This book attempts explanations of some Hindu ideas by means of "rhythmic vibrations" of atoms, etc.

MENTAL HEALING: By K. L. Sarma. Published by the Nature-Cure Publish-

ing House, Pudukotah. Pages 19. Price As. 2.

This pamphlet is No. 3 of Better Health Series. By adopting an attitude of "Self-Surrender" to God, mind is to be healed first, then all troubles can be got over. This is the main theme.

NEWS AND REPORTS

A New Vedanta Centre in New York

Some active admirers and devotees of the Vedanta movement in New York have organised a new centre and incorporated it under the name of the Ramakrishna-Vivekananda Centre of New York. They have invited Swami Nikhilananda, formerly Minister of the Vedanta Society of New York, to be the spiritual head of this new organisation, and the Swami has kindly agreed to their earnest request. The inaugural service of the new Centre was conducted by the Swami on May 7th when he spoke on "Sri Ramakrishna, the Great Master of Modern India." Every Sunday the Swami addresses the congregation on vital religious problems of the times, and every Tuesday evening he devotes for the study and explanation of the Gita and other scriptures. Fridays are set apart for meditation classes and explanation of the Yoga aphorisms of Patanjali. Swami Nikhilananda as Minister of the Vedanta Society of New York has made personal contacts with many leading men and institutions of the city. The Swami has frequently been invited to deliver speeches under the auspices of many churches and societies. Some of his subjects were: Unity in Diversity; How Man May Conquer Fear; Universal Religion of Good Will; A Pilgrimage to the Hindu Rishis, and Gandhi and Indian Ideals. Swami Nikhilananda has also been invited to take part in a Congress of Religions to take place in the latter part of June at the Hotel Waldorf Astoria.

R. K. Sevashrama, Araria, Purnea

The Sevashrama was able to make all-round progress during the year 1932. The total number of cases treated by the Charitable Dispensary was 3853, i.e.,

about 16% more than in the previous year. In about a third of these cases the patients had to be visited in their houses and given medicines. "The cost of the medicines was met from the general fund of the Ashrama and supplemented by a special contribution from the Araria Union Board at the rate of Rs. 10 per month. But the Dispensary is still located in a thatched shed and is badly in need of a pucca building. The Ashrama library contained 71 books and a few magazines. The young men of the locality have now removed their own library to the Ashrama premises. Utsavs, Puja, lectures, etc., have been regular items in the routine of the Sevashrama. The total collections came to Rs. 662-10-9 and the expenses to Rs. 661-13-6, thus leaving practically no balance for the current year.

R. K. Students' Home, Bangalore

This Students' Home has now completed thirteen years. It was at first located in No. 999, Visweswarapuram Extension and the strength was 24. Of these 14 appeared for public examination and 8 were successful. As in the previous year some of the boarders attended the National Physical Culture Institute and made appreciable progress. Owing to the great demand for seats the management has raised the number of boarders to 30. To accommodate this number the premises have been shifted to a more spacious house in Shankarapuram on a monthly rent of Rs. 50. A suitable building of its own has thus become a pressing need of the Home. The total receipts, including the proceeds of Benefit Performances, etc., amounted to Rs. 3,035-5-1 and the expenses to Rs. 2,414-7-9. With greater support from the public the management hopes to enlarge the usefulness of the institution.

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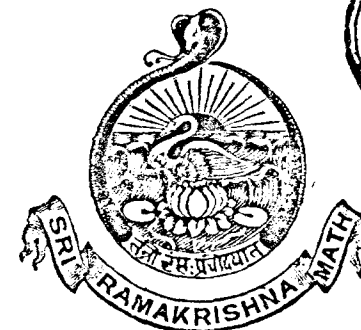
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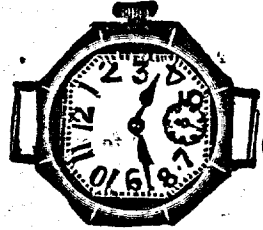
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

THE VEDANTA KESARI

VOL. XX]

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[No. 4

HINDU ETHICS

ॐ

न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेजीवितस्यापि हेतोः ।

धर्मो नित्यः सुखदुःखेत्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

क्षमा सत्यं दमः शौचं दानमिन्द्रियसंयमः ।

अहिंसा गुरुशुश्रूषा तीर्थातुसरणं दया ॥

आत्मव्रतमलोभित्वं देवतानां च पूजनम् ।

अनभ्यसूया च तथा धर्मः सामान्य उच्यते ॥

Never should one give up Dharma through desire or through fear or through greed, nor even for the sake of one's life. Dharma is eternal while pleasure and pain are transient. The Self in the individual is eternal, although the cause of Its individuality is non-eternal.

Forbearance, truthfulness, self-control, purity, charity, subduing the organs, non-injury, service to the preceptor, pilgrimage, compassion, devotion to Self, absence of greediness, worship of the gods and absence of envy form the Dharma common to all.

MAHABHARATA

SRI RAMAKRISHNA THE GREAT MASTER

*By Swami Saradananda**How the Master would help the
Devotees on in Their Spiritual
Progress by Various Means*

NOW we shall close this chapter with a short description of how the Master had special relations of love established for ever with every one of his devotees in accordance with the spiritual attitude that followed from his or her nature and how he used to help them onward in the spiritual path by various means through their respective attitudes. After coming down from the non-dual state the Master performed various practices to attain God-realisation through the attitudes of the friend, of the parent and of the lover, and reached the highest culmination of such practices. A long time after, when many of the devotees had gathered round him, one day the Master, while in a state of ecstasy, felt a desire that his devotees too should have spiritual experiences similar to his own, and he prayed to the Divine Mother accordingly. Just after this some of the devotees began to have such experiences. In that state their consciousness of the external world as well as of their own body would fade away to some extent and some particular spiritual idea would gain special prominence. For instance, to some of them the thought

of a particular divine form would be so prominent that they would see the Deity appear before them as a living reality, laughing and talking to them and so forth. They used to have such experiences mostly while listening to devotional songs.

*Disciples having Visions of Gods
and Goddesses*

There was another class of devotees who used to have such experiences, not while hearing devotional songs but while engrossed in meditation. At the outset they could see only the divine forms; but with the growing intensity of their meditation they found the deities moving about and talking to them too. There were some others still who used to have such visions in the beginning. But when their meditation deepened the visions ceased to appear. The wonder of it was that by hearing about the visions and other experiences of every one of the devotees the Master could at once understand which class he belonged to, what were his needs and what experience he was going to have next. We shall mention the case of one of them here as an illustration. One of our friends (Swami Abhedananda) began meditation and other allied practices under the guidance of the Master and in the beginning used to

have during meditation visions of the chosen Deity in various ways. Every few days he would come to Dakshineswar and relate his experiences to the Master. The Master also would either approve them or prescribe new practices. Later, one day, the friend saw in meditation all the various forms of gods and goddesses merging into one form only. When this was related to the Master, he said, "You have got the vision of Vaikuntam (the abode of Vishnu). You will not have visions any more." Our friend says, "This was exactly what happened. No vision could be seen any longer during meditation. Instead of this, omnipresence of God and similar high thoughts would occupy the mind. In those days I liked to have visions and would try my best to have them again; but all was in vain. No vision could be seen by any means."

*The Master's Instructions to the
Believers in God with Form*

The Master would thus instruct those of his disciples who had faith in God with form: "During meditation you should imagine as if you are tying your mind to the lotus feet of the Deity with a silk thread so that it may not wander about from there. But why must the thread be silken? Since His lotus feet are too delicate, any other band will give Him pain." Or, "Should you think of God only at the time for meditation and remain forgetful of Him at all

other times? Have you not noticed how during Durga Puja a lamp is kept constantly burning near the image? It should never be allowed to go out. If ever it is extinguished the householder meets with some mishap. Similarly, after installing the Deity on the lotus of your heart you must keep the lamp of His thoughts ever burning. While engaged in the affairs of the world you should every now and then turn your gaze inwards and see whether the lamp is burning or not."

*Washing of the Mind before
Meditation*

Or, again, he would say, "Well, my boys, in those days before meditating upon God I would imagine as if I was thoroughly washing the mind of all the various impurities (evil thoughts and desires, etc.) that were there, and then installing the Deity therein. Do like this."

*Which is Higher—God with Form
or God without Form?*

Once the Master told us with reference to meditation on the different aspects of God, namely, those with form and without it: "Some devotees reach the formless God through God with form while others arrive at God with form through His formless aspect." Once in the house of Sreejut Girish Chandra, a friend of ours asked the Master, "Sir, which aspect of God is higher? That with form or without form?"

"Formless aspect," the Master replied, "is of two kinds—mature and immature. Mature formless aspect is a very high one indeed. It has to be reached through God with form. The immature formless aspect, as professed by the 'Brahmos', is like darkness perceived merely by closing the eyes."* The Master had among his disciples this latter class too, who in consequence of their western education, proceeded with this

* For truth's sake we have to write this. But no one should infer therefrom that the Master used to denounce the Brahmo Samaj or its followers. At the close of devotional songs when the Master used to show his respect to the devotees of all denominations we have heard him say time and again, "Salutations to the modern Brahma-jnanins." It is universally known that Sreejut Keshab Chandra Sen, the great devotee and renowned leader of the Brahmo Samaj, was the first man to make Sri Ramakrishna known to the Calcutta public; and among the monastic disciples of the Master, Swami Vivekananda and some others openly express their deep sense of indebtedness to the Brahmo Samaj.

RENUNCIATION—INDIAN AND OTHERWISE

IT is said that desire often clouds one's vision of truth. Nay even more than that, it creates a perverse view of it. Nowhere is this reflected so glaringly as perhaps in the attitude of imperialistic nations towards their political subjects. Their sense of superiority and their desire to maintain their power *ad infinitum* blur their

immature formless aspect. The Master would forbid them to denounce the meditation of God with form and to look down upon the devotees that proceeded through this path as 'idolators,' 'blind believers' etc. "My boys," he would say, "God is with form as well as without it, and much more than all these, nay, beyond human comprehension. Do you understand what these two aspects of God are like? They are just like ice and water. Ice is merely frozen water. Water permeates it within as well as without. It is nothing but water. But you see water has no form (*i.e.*, no particular shape) while ice has. Likewise the undifferentiated waters of the Absolute are congealed into various forms through the devotion of the lovers of God. Innumerable are the souls that attained peace of mind by being convinced of the possibility of the co-ordination of these apparently contradictory aspects simultaneously in the same Being through the above illustration of the Master.

vision to such an extent that they fail to see even the conspicuous virtues of their political subjects. If they see them at all, they do so in a perverse light—as an intolerable and dangerous vice, that is all the more a reason for tightening their control. Such at least seems to be the attitude of many English writers on topics Indian. Recently we came across

an example of this mentality in an outrageous caricature of a great Indian ideal by Mr. F. B. Bradley-Birt, in an article contributed to The Quarterly Review under the title "Renunciation—Indian and otherwise".

We shall in the first place briefly indicate the writer's line of thought. His contention is that there is such a fundamental difference between the western and eastern outlook on life that even ideals supposed to be common to both are understood and practised in quite different ways. Some good-natured Englishmen who want to stand on certain ideals in common between themselves and Indians often say: "But surely Christianity and Hinduism have some of the most important principles of life and conduct in common. Do not both teach that self-sacrifice and renunciation are amongst the highest attainments? May not Englishmen and Indians meet and understand each other along these great lines of thought and conduct?" "On the face of it," remarks the writer, "the contention is true. Self-sacrifice and renunciation are ideals necessary of attainment for the highest expression of both Christianity and Hinduism, but like so many other aspects of the Indian situation apparently quite clear and plain to the superficial observer, they find a difference and a distinction that instead of drawing the two creeds closer, place them still further apart.....Self-sacrifice and renunciation, though inculcated by the eastern and western creeds, have an entirely different aspect in English and Indian eyes. Christianity has cut straight across them giving them an entirely different interpretation from that which holds in the East."

The writer then proceeds to illustrate the distinction through the example of a young Englishman and a young Indian. The young Englishman, a brilliant, well-

to-do university student with a prosperous career before him, suddenly determines to go out to India as a missionary. "He must sacrifice himself and renounce his worldly prospects for—this is the essential point—for the good of others. It was to try and benefit his fellowmen that he made the sacrifice and renunciation. There was no thought of self or of any self again. He was not doing this in the hope of reward in this world or the next. It was solely his desire to help others that prompted him. Unless he could hope to benefit others, the sacrifice and renunciation would be meaningless."

In striking contrast to this stands the renunciation and sacrifice of the Indian. Suresh Das, a young Hindu student brought up in orthodox Hinduism, has been taught by example and precept "that it is only through self-denial, self-sacrifice and renunciation, the suffering of the body, that the highest can be attained. He had been accustomed to see the doctrine openly put into practice and carried out to its most extreme limits. He had seen men subjecting their bodies to the most horrible tortures. He had seen them lying on iron spikes that entered and tore their flesh. He had seen them living half-buried in the ground. He had seen them dragging themselves on hands and knees over rough roads for hundreds of miles without ever standing upright. All these things he had seen, and they had represented to him self-sacrifice and renunciation. These men were sacrificing their bodies and renouncing all their pleasures in this life for a definite end—this again is the essential point—for the purification of their own self, in the hope of personal gain to themselves. The thought of others never entered their head. Their self-sacrifice and renunciation are entirely personal..... Suresh Das had never heard of any

self-sacrifice and renunciation that were not personal."

The story is however not over with this. As a young under-graduate at an Indian University, Suresh Das is swept into the vortex of present day politics. The Hindu tradition of renunciation and self-sacrifice in which he has been brought up from early childhood, he applies to the political situation. If individual suffering can procure the salvation of the soul, the suffering of her children can secure the freedom of the motherland. "The combined suffering of thousands of human beings will become so great a spiritual force that it will attain the freedom of the motherland which at the moment is otherwise unattainable." Influenced by such political ideas derived from his notions of self-sacrifice and renunciation, Suresh Das demonstrates his devotion to the country by shooting the Police Commissioner of his City. "He commits this crime not because he believes the British Raj will be seriously injured thereby, not because he wants to indulge in frightfulness, nor even because he has a grudge towards the Police Commissioner and wants him to suffer, but solely because he, Suresh Das, himself wants to suffer for his act, so that through his suffering he may contribute towards the salvation of the country." From this of course the writer has his lesson to draw for the benefit of the British rulers of India. Since these fanatical and insane ideas of self-sacrifice and renunciation are at the bottom of the patriotic spirit of modern India, Englishmen have got only two alternatives, and they are these: "We must either clear out of India, or we must remain and govern enforcing law and order." And the writer's choice of course falls on the second alternative.

The point of interest for us in this lesson on renunciation and self-sacrifice

is the contrast that the writer draws between the western and Indian conceptions of this ideal. The political implications that he draws out of it fall outside our purview. We have stated it here only to show that the writer has a definite purpose in misrepresenting the Indian view of renunciation. We may also incidentally mention that although there is an influential section of politicians in the country who believe in the efficacy of suffering, the terrorists, however, are not among them as Mr. Bradley-Birt supposes. They do acts of terrorism with the deliberate intention of injuring, or making themselves felt by the Governments in India and England. Even the believers in suffering are not actuated by the motives that Mr. Bradley-Birt attributes to the politically minded section of Indian youth as a whole. They are no doubt influenced by religious motive, but that motive consists in the belief that the sight of suffering undergone by men of character in the interests of a just cause will so influence the spiritual instinct of their oppressors that they will in course of time rather yield than persist in their injustice. It is therefore a substantial belief in the spiritual worth of their opponents—the belief that as human beings they are susceptible to the influence of a spiritual appeal in spite of their temporary blindness—that inspires them to undergo suffering, and not a blind and unreasoned belief in the value of suffering *as such* in miraculously effecting the salvation of the country. We do not wish to say anything more on the political issues so artificially foisted by the writer on the Indian ideals of renunciation and self-sacrifice.

Let us now consider for a while the exact spiritual significance of this ideal. For those who are strangers to it there is nothing more common than to have

mistaken notions regarding it. They imagine it to be this and that, but never hit upon the correct idea in the guesses they indulge in. This is what has happened with Mr. Bradley-Birt's interpretation of renunciation, both western and eastern. In the former case he identifies it with altruism and in the latter with asceticism. We are not in a position to speak authoritatively on the western conception of this ideal, but we feel none the less convinced that Mr. Bradley-Birt's interpretation of its significance will not receive assent from the majority of those westerners who practise it in life. Mere talkers who never mean practising may speak of it like Mr. Bradley-Birt as consisting only in devotion to the welfare of others in complete forgetfulness of one's own self. Having never tried it themselves, they are completely ignorant of the fact that this merging of the self in the rest of humanity is an impossible task, unless the identity of interests belonging to the two factors concerned is realised in a higher unit common to both. In other words, what the writer glibly talks of when he says "Self-sacrifice and renunciation meant literally and in reality complete forgetfulness of self and a life of devotion to others" is in itself a psychological impossibility, but it is however turned into a practical ideal if a point of contact is established between 'the self' and 'others' through the recognition of a Supreme Being. In fact, except for a very small section of people who believe in some sort of humanism as Comte conceived, the West too is inspired in a life of self-sacrifice and renunciation only by the recognition of an intimate relationship existing between the 'self' and 'others' through the personality of God. The humanism of those whose vision is not enlightened by the conception of God remains practically a barren sentiment

lacking in that efflorescence of life and vitality characteristic of the saint's love of man.

If the writer's ignorance regarding this ideal as practised among his own people is so great, his ignorance of it as practised in India is simply appalling. The great mistake he commits in this connection is to identify renunciation and self-sacrifice with pure asceticism even as he has wrongly identified them with altruism in the case of the West. Pure asceticism consists in wilfully subjecting the body to the most intense forms of pain in the belief that the body is a thing of evil and that by inflicting pain on it one can gain power or favour in the eye of God. Men of this persuasion have existed in every religion and one will only be ignoring facts if one pretends that the western religious conceptions are free from it. Among no peoples was it perhaps carried to such absurd lengths as among the early and medieval Christians of Asia and Europe. India too has contributed its quota to this type of human achievement. It is true that it still prevails in India to some extent among a section of its professed religious folk, but to identify it with the religious spirit of India in any sense is a mistake, even as it is to identify the religious spirit of the West with pure humanism.

The religious drive in man is in fact quite different from either asceticism or altruism. It consists negatively in a feeling of discontent with a sense-bound life and positively in a yearning to break that bondage and to seek fulfilment in a larger life that transcends it. It is essentially an attitude of life under the influence of which one's entire outlook on life undergoes a thorough change. This change may be described as an altered sense of values with regard to the things of the world. Ordinarily for man health, wealth,

family, objects of comfortable living, reputation, etc., are intensely real things, and the whole energy of his being is spent in working for these as if they are ends having an abiding value in themselves. Their conception of the desirable is wholly confined to such objects as are conducive to a successful and prosperous life on the plane of the senses, and in their scale of values these occupy a position of importance derived wholly from themselves and not from any higher goal to which they may be a means, if put to proper use. In the case of one whose spiritual consciousness is awakened the position becomes quite reversed. The awareness of an existence vastly nobler, purer, holier, more enduring than the sense-world begins to pinch on his life, and as the consciousness of this becomes more and more persistent, his sense of values undergoes a thorough change. What appeared to him to be of absolute value before, now seems to be of relative worth only. What appeared to him to be enduring before, now seems to be momentary only. What appeared to him to be an end before, now appears to be only a means at its best, and a hindrance at its worst. Thus man's sense of reality undergoes a thorough change. Health, wealth, family etc., cease to interest him as ends in themselves, because they appear to him as transitory, and in many respects, opposed to the larger consciousness that is dawning on him. The claims of the body begin to interest him less while the claims of the spirit begin to occupy the forefront of his attention.

A change in outlook of this kind is naturally accompanied by a corresponding change in one's behaviour towards society and one's own body. The withdrawal of attention from the self is followed by a growing disinclination to concern oneself too much with one's

own physical life, and the inward urge for the expansion of one's own being and its fulfilment in the Supreme Spirit finds a concrete expression in an expanding sympathy with the life of one's fellow-beings in whom one begins to recognise the immanence of the Supreme Soul. These two mental developments are at the root of the twain factors of asceticism and altruism, which necessarily accompany the awakened spiritual consciousness of man in some form or other, although the peculiar political prejudice of the writer we referred to would have the former as a privilege of the East and the latter a privilege of West. But the point to be noted is that neither does in itself form the essence of spiritual life. That essence consists in the shifting of the centre of one's values in life to the spiritual principle ordinarily called God, and the ascetic and altruistic tendencies are its by-products. An artificially cultivated indifference to the body, much less a deliberate and scientific system of torturing it, has not got any spiritual significance whatsoever, but a natural indifference grown out of a growing concern with the spirit and not deliberately assumed as a pose, has been a characteristic of many a great spiritual personage of the world, both in the East as well as in the West. So also sympathy for all life and consequent desire to alleviate the sufferings of fellow-beings—both of which spring from a consciousness of the unity of all life in God—are noteworthy features of all spiritual personages.

But this tenderness for living beings is not in any way to be identified with the kind of craze that prevails nowadays for reforming and elevating the whole of mankind at a stroke—which is perhaps the form of activity that Mr. Bradley-Birt has in mind when he speaks ignorantly of western spirituality as consist-

ing in a devotion to the service of others without any thought of self in contrast to his own imaginary ascetic spiritual ideal of the East. In such activities the thought of self is in fact the most important factor even as is the case in ascetic practices indulged in for their own sake. In most cases eagerness to come into limelight and receive public applause is the only compelling force. A little mental analysis will show that the professed sympathy for life is conspicuous by its absence. For that can come into operation only when man begins to feel the kinship of his own self with that of other beings through the recognition of the Divine Principle in which all receive a common spiritual status. In other words, genuine altruism involving true renunciation and sacrifice is only an outcome of awakened spiritual consciousness. It is only when man recognises that the service of man is the worship of God that such service receives the real spiritual sanction.

We do not however deny that in the wake of the spiritual impulse, the accompanying ascetic and altruistic tendencies have received different emphasis in different societies and in different ages. In highly developed societies where the struggle for life is too keen and complicated, where civic duties are considered more important than anything else, the altruistic tendencies may receive greater encouragement, and therefore attain higher development. This is what has happened in the modern West. Since the passing away of the Middle Ages the social consciousness of western nations has rapidly developed. The widening of man's range of knowledge, modern facilities of communication, development of town life, the concentration of population in industrial areas, the growth of democratic institutions—all these have

resulted in focussing the attention of man on his collective life in a greater measure than before. Consequently religion too has imbibed a good deal of this new social impulse and has developed a new type of ritual out of social service by infusing it with the idea of divine worship in place of the ordinary motive of social or national efficiency that predominates it when uninfluenced by the transforming power of the spiritual impulse. In Christianity this is a modern growth dating from the birth of the new social consciousness, and not as Mr. Bradley-Birt thinks, the fundamental feature of it, rendering it so very different from the eastern religions. Before the modern era, Christianity was as mystical and as ascetic as the Hinduism conjured up by Mr. Bradley-Birt's imagination. For everywhere before the social awakening of the modern type, the methods of spiritual culture must necessarily be more individual than social in its form. But the spirit of true sympathy, the kernel of all genuine humanism of the spiritual type, is however bound to be present although it may not take an impressive form through gigantic schemes of social upliftment.

Perhaps due to the backwardness of India's social organisation, the altruistic type of religious behaviour has not received the same emphasis as in the West. But this does not mean that the Indian ideal of renunciation and self-sacrifice is tantamount to stupid self-torture, hard-heartedness and indifference to the welfare of others. These have no place in genuine spiritual life whether it be in the East or the West. The feeling of sympathy and kind-heartedness towards all beings is a positive virtue to be cultivated by all spiritual aspirants according to Indian scriptures. *सर्वभूतहिते रतः* or one devoted to the welfare of all beings—is an oft-repeat-

ed phrase employed in describing a spiritual person by such a popular and authoritative scripture like the Gita. Charity and alleviation of the sufferings of others are duties of first rate importance in the Indian code of ethics, and no other country has perhaps such a popular and universally accepted motto of great ethical significance as our *परोपकारार्थमिदं शरीरं*—(this body is for the service of others). But these ideals, however, manifested in Indian social life not in so spectacular a form as in the modern West, and this was so, as we said before, due to the difference in our system of social organisation. Our charities have been less organised, our system for alleviating suffering has been less ostentatious as necessitated by the conditions of village life in India. The true altruistic spirit consisting in a sense of devotion to duty, the attitude of worship in work and the feeling of good will and charity to all have been as powerfully present in the Indian consciousness as anywhere else in the world. If it had a weak spot in it, it was only that caste consciousness often checked the tendency of this altruistic spirit to grow on universal lines, and the popular mind was therefore often side-tracked into an unjustifiable conviction in the inherent worthlessness of certain classes of society resulting in the neglect of the work of improving their cultural and economic condition. Barring this, the charge that the altruistic ideal is unknown to the traditions of Indian spirituality is a baseless charge.

The allegation of self-torture too is equally without foundation, when viewed from the standpoint of the true ideal of Indian spiritual life. Mr. Bradley-Birt may have seen some beggars in streets or crowded places displaying feats of self-torture and their capacity to endure the same, but these are only some kinds of circus meant only for

earning a livelihood and not for advancing their spiritual life. The greatest spiritual personages and the most authoritative scriptures of India have unanimously condemned the practice of self-torture in the name of spiritual life, and they have pointed out the importance of keeping the body in a clean and healthy condition. It was the Buddha who, having himself fallen into the company of some self-torturing ascetics and realised the futility of their practices, later on declared the need for moderation in the case of all spiritual aspirants—for a life that avoided the vice of extreme luxury on the one hand and the mistake of meaningless torture of the body on the other. Earlier still, in equally emphatic voice the Bhagavad Gita declared: "The men who perform severe austerities, unenjoined by the scriptures, wedded to vanity and egoism, impelled by the force of their desires and passions; unintelligent, tormenting the aggregated elements forming the body, and, Me also, seated in the inner body—know these demoniacal in their resolve."

The teaching of all authoritative scriptures is to the effect that the body is the temple of the Lord, and that it is a valuable God-given means at our disposal for the attainment of salvation. Hence the popular adage runs: *शरीरमाद्यं खलु धर्मसाधनं*—(the body is the first among the means for a righteous life). From the spiritual point of view the evil consists in looking upon the body as an end in itself, as a thing interpreted in terms of pleasure attainable through it; but viewed as a means of righteousness and salvation the Indian spiritual ideal does not condemn it as an evil, as medieval Christianity used to do to some extent. But this attention to the body is to be carefully prevented from growing into an attachment and an obsession. Hence a strain of asceticism has been insisted

upon, but not the meaningless type of self-torture that Mr. Bradley-Birt has conjured up from his prejudiced imagination. This type of asceticism having a spiritual significance is technically known as *Titiksha* or fortitude—the capacity to bear any suffering when it comes without any feeling of sorrow or impatience. Physical and mental hardness, coupled with an indifference to the body that does not however lead to a neglect of health, is what spiritual life as understood in India demands of an aspirant.

It may be asked why then there happens to be a current notion that ascetic spirit forms the substance of the Indian spiritual ideal and that altruism is not recognised by it as an integral element. The answer is not far to seek. The impression is derived from the sight of large numbers of Sadhus, most of whom do no kind of work, and a few of whom indulge in self-torture. What type of asceticism is required of a spiritual aspirant we have already described. It is true that Indian scriptures have prescribed a life of worklessness for spiritual aspirants of the highest type, for men who have lost all selfishness and are competent to devote themselves to Advaitic Sadhana. But such aspirants are few and far between, and their inactivity, though it may appear futile to an onlooker having no knowledge of their condition, yet results in social good indirectly by the healthy influence they exercise on the character of people who come into contact with them. The large number of Sadhus who pass for spiritual aspirants of this type are not fit for that kind of workless life, and their

conduct is condemned as much by Hindu scriptures as by men of the type of Mr. Bradley-Birt. Unless a man passes through the strenuous discipline of disinterested work, he cannot gain the fitness for a life of worklessness and pure contemplation. Hence what we object in Mr. Bradley-Birt's criticism is not the condemnation of the perverse types of modern Indian Sadhus, but his traducing the Indian spiritual ideal itself by identifying it with the conduct of its decadent followers possessing not even an intellectual conception of it. Still more objectionable is his malicious insinuation that the educated Indian youth of today is being influenced by the example of these ignorant Sadhus. Young India has very little intellectual contact with them, and any one who knows even a little of modern Indian life can confidently assert that the idealism behind the modern national awakening is derived from the true spiritual traditions of India reinterpreted by modern reforming religious movements in the country, while the political bias it has received in these days is wholly due to a bitter consciousness of national wrongs and economic slavery combined with the patriotic ideal derived from the reading of European literature and history.

But a writer of Mr. Bradley-Birt's persuasion who believes that India ought to be governed by the sword has no interest in knowing the truth. His avowed object is to justify a more liberal use of the lathi and the sword, and what will be a better method for this than to show that Indian ideals are worthless and that Indians are only semi-savages?

YOGA OF MEDITATION

[ADAPTED FROM THE SRIMAD BHAGAVATAM]

By Swami Prabhavananda

KAPILA continued: "Having told you these truths, I shall now explain to you the Yoga of Meditation.

The first steps to this Yoga are the moral principles of life, which are to be followed universally. These teachings are: Do your duties faithfully, no matter what your position in life may be. Live in the association of the holy and do services unto them. Above all, acquire eagerness and a thirst for righteousness, truth and freedom.

Practise moderation in life. Practise non-injury. Swerve not from the truth. Covet not the wealth of another. Accept only that which is your need in life. Lead a pure, continent life. Practise self-control and self-denial. Above all, be clean and pure in soul, mind and body.

Study the Scriptures regularly and always surrender the fruits of your actions to God.

For the practice of meditation one should select a secluded spot and keep it for that purpose only. When seated, the body must be held erect, but not tense. Then he must practise control of the Prana (the vital energy) with the help of breathing exercises. The mind must then be 'gathered in' from the thraldom of the senses, and not permitted to dwell among sense objects.

Next, the mind must be fixed on one of the centres of consciousness within the body. This is known as the practice of concentration.

Thus prepared, one should meditate on the divine attributes.

By these practices, wonderful spiritual growth will develop. By the practice of Pranayama (breathing exercises), physical health may be yours. As you practise Pratyahara or 'gathering in,' you will attain non-attachment for the sense objects. Practice of concentration will bring purity of the heart; and meditation will help you to express divine qualities.

Thus, when your mind and heart become calm and pure, you will learn to dwell in God-consciousness. Then will you express the true Divine Love."

Devahuti said: "Tell me more about the Religion of Love, for it is not possible to practise Yoga of Meditation without love for God."

Kapila replied: "Love is divine. But love is expressed differently and in different degrees according to the evolution of each individual human soul.

There are people who still have hatred, jealousy, anger and pride in their hearts. To such, God is above, beyond and apart. They also may love God, but their love is selfish. This love is Tamasik.

To love and worship God as separate and to love Him and pray to Him for the fulfilment of material desires is known as Rajasik love.

When we love God for His grace, when we love Him for the sake of love alone and offer ourselves whole-heartedly to Him, that love is Sattvik love.

But when the love, lover and the Beloved have become one, when we see Him and love Him as the Innermost Self in all beings and when there is a continuous current of love flowing in the

heart, then is it that we realise the highest expression of Divine Love.

When such Divine Love grows, one goes beyond the three Gunas and becomes united with Brahman.

In order that the heart may be purified and Divine Love may be expressed, one should practise the following:

Do the duties of your life, but work without attachment to the fruits of action. Work must be performed as worship.

Perform worship of God regularly. Chant His name. Sing His praises and dwell more and more in the thought of God.

Learn to see God in all beings. Revere the great souls; be kindly to the poor and destitute, and friendly to all.

Thus may one attain the Kingdom of Heaven.

I am the Self in all beings. I dwell in the hearts of all. Where else shall one worship Me, but in all beings?

Knowing Me as the Self in all beings, love all and live in the service of all.

God dwells as the Innermost Self in the hearts of all beings and things, although He is manifest more in some and less in others, according to their evolution. He is most manifest in the pure in heart, and in one who has realised the unity in the midst of diversity."

After these teachings Devahuti practised faithfully all these truths which she had learned from her beloved son, Kapila. Because of her faithfulness and devotion, she very quickly realised the God of Love within her own heart and in the hearts of all beings, and finally attained the absolute freedom, the Kingdom of God within.

Kapila took leave of his mother and renouncing all ties journeyed north into the Himalayas. It is said that he still lives in Yoga completely absorbed in Samadhi for the welfare of all mankind.

VEDIC SUPPORT FOR NON-DUALISM

By K. A. Krishnaswamy Aiyar

BEFORE claiming the support of the Vedas for Non-dualism or Advaita, it is necessary to sift the foundations on which the Vedic authority itself rests. The Christians, the Mahomedans and the Buddhists repudiate and reject it. The Arya-Samajists assume it, the Meemamsakas imagine they have established it, and the Dvaitins and the Visishtadvaitins of every shade confidently build upon it. But the naive question remains unanswered, viz., why should we believe in the Vedas? The Meemamsakas, with an unconscious inconsistency resort to reasoning when they attempt to solve the problem. "Articulate sounds are eternal, the Vedas consist of words made up of

articulate sounds, ergo they are eternal. They are likewise authoritative as they cannot be traced to any personal being, not even God, as their author. Their distinct identity, besides, which entitles them to a special consideration depends on the invariable order of their words and sentences. The sentences being thoughts made up of eternal concepts disclose absolute truths demanding our implicit acceptance, since there is no personal factor to taint them." These arguments are supposed to have a cumulative force which is logically irresistible. Now even if these reasons some of which are obviously too wide were admitted, the net result would be to enhance the status of

Reason and lower that of the Vedas. If on the contrary the Vedic truths are alleged to be self-valid, so might those of other revelations be similarly claimed to be. If they are to be validated by Reason, they must be harmonised with life and experience from which all reasoning draws its breath.

This is a question of central importance to us, Hindus, for it vitally affects the very root of our beliefs. In this age of universal and unrestrained questioning no prescriptive right or traditional authority will be left untouched, and if we failed to settle the question now, we should be prepared to meet a dismal future for our Religion and Philosophy, a future of rampant scepticism, irreligion and chaos, or of drivelling and degrading superstition. No theology, however well fortified by ancient beliefs, by scholastic learning and by supernatural miracles, can stand the persistent attack of reason and enlightenment; and our renowned stronghold of religion and philosophy must yield to forces which are relentless in their work of destruction. Most of the creeds holding sway at present over human minds were founded many centuries before the dawn of Modern Science, and the rapid progress of the latter is an increasing menace to the continuity of their influence or prestige. Old idols along with mystic rituals and unchallenged dogmas cease to inspire faith in men of culture, and the claims of special Revelations must follow in their wake, never again to be advanced or admitted. The founders of religions never could spy in the sweep of their vision the possibilities of a scientific era, and coolly believed that the dogmas which satisfied them would also satisfy future generations without end. Hence if we are earnest and loyal in our allegiance to the Vedas, we must ransack every means of proving their

claims for an assured place in cultured life.

In tackling this problem we shall derive no help from a reference to ancient writings. Their authors believed instinctively in the Vedas, and so long as there was no formidable opponent, it was easy enough to dispose of all opponents as atheists or unbelievers. Yet, two of our adversaries may be mentioned as remaining unvanquished, the Buddhists and the Jains, against whom no reasoning has been hitherto successful.

What then is our present duty? Since the validity of the Vedas must in any case be made good, the mere citing of the views of great men of the past would be futile; and by elimination, we arrive at Reason and Life as the only arbiters of the destiny of the Vedas. Now since obviously the portion of Works relates to effects to be looked for only in the future after death, they cannot carry their own evidence with them, and it is only the portion of the Upanishads which treat of the nature of the soul that allows of their being subjected to a rational examination. Even here if the realisation of the truths concerning the soul and of its release were only after-life events, we should be left with nothing positive to be discussed or verified; and, as in the dark all cows are black, so all eschatologies would be of equal or no value because they would be equally incapable of verification.

Fortunately for us there are these remarkable words of the Upanishads ever ringing in our ears: अत्र ब्रह्म समश्नुते । One enjoys Brahman here. This vibrant voice of the Upanishads cannot be ignored. The challenge must be taken up and the reasonings examined with all care and caution. The angle of vision is provided by the verse, साची चेता

केवलो निर्गुणश्च । (He is the witnessing consciousness, one and without attributes) and the angle covers the three States. If the enquirer can adjust himself to the angle, see through the three States of waking, dreaming and deep sleep and arrive at the conclusion "I am Brahman", then the truth of the Upanishads is placed beyond all dispute. It is inconceivable how a conviction so arrived at can ever be affected by all the changes that characterise the *inside* of the States. Even if one should provisionally adopt the position he would feel that he was left without an opponent. The truth becomes absolute to him, though it may require some time to sink into his blood, so that every moment of his is coloured by it and confirms it. This is the bed-rock of experience that we have reached in seeking for the basis on which Vedic authority can stand for all time, and Vedic pronouncements be fearlessly proclaimed from the house-tops. In other words the Vedas are the highest Revelations of the true nature of man because they reveal a fact which goes to the very root of our life. Their authority becomes unimpeachable because the truth they unfold is verified *in life* and so precludes all doubt or controversy. While the Upanishads thus rise to the rank of unquestionable authority, they also at the same time contribute to elevate the rank of the portion of Works, since both constitute parts of an integral whole. The promises regarding after-life must be true and acceptable, for the general veracity of the Vedas has been placed on an incontrovertible basis in the only case in which the challenge can be verified, and that confessedly the most essential, *viz.*, the nature of our soul. Thus the Meemamsakas who fancy that they can rely independently upon a system of their own are lost in the quicksands of dogmatism and supersti-

tion, unless they subordinate the Works to *Jnana* by which their own position can be ensured. Similarly, with all Hindu theologies. God can be proved to be an undoubted entity only on the basis of the Upanishadic method which takes the aspirant to the very Reality of all life, *viz.*, Brahman.

The authority of the Vedas being shown to turn on their declaration of the one principle of existence, whenever by interpretation the Vedas are taken to teach a dual principle, the conception saps the very foundations of Vedic testimony and becomes suicidal. For the existence of two or more ultimate and transcendent principles can never be referred to common experience, and God as well as the individual soul as distinct entities can never be established except by a reasoning which dissolves their separateness. Hence if the Vedas are assumed to teach theological distincts, they are not entitled to superior claims—superior to those of similar scriptures of other nations. Whatever is imagined to be peculiar to the Vedas will be sure to be confronted by features similarly peculiar to the other Revelations, so as to result in a hopeless ruin of all.

We shall now turn to the next point. How far can the Vedas be alleged to support Non-dualism? The truths being expressed in an ancient tongue, we have necessarily to derive help from early commentaries. The older these are, the nearer they take us to the original import. But another difficulty now rears its head. If these commentaries differ, which are we to prefer and on what principle? This is a real objection. While to discover the meaning of an ancient passage we inevitably depend on the help of scholars, it is possible that their explanation receives the tinge and the complexion of their private conviction. How should we know what the import of the text is apart from the

personal predilections of the commentator? This gives a picture of the narrow and dangerous strait we have to pass through, but I believe the picture is overdrawn. For, it cannot be maintained that there are no sentences in the Upanishads which one who knows Sanskrit cannot understand without the commentary. That would be to constitute the commentary into a fetish—a disposition which has arrested the growth of independent thought for several centuries in India. Surely एकमेवाद्वितीयं, तत्त्वमसि, अयमात्मा ब्रह्म, नेह नानास्ति किंचन, प्रपञ्चोपशमं शान्तं शिवमद्वैतम्। (One only without a second; That thou art; This Self is Brahman; There is not the least multiplicity here; It is worldless, Peace, the Good, and the Secondless)—these short, simple, transparent sentences do not stand in need of any abstruse comment to expound their meaning. An emphasis on oneness with an embargo on plurality furnishes us with a positive and a negative proof as to the Advaitic import of the Vedas. If in all the various, sometimes vague, teachings of the Upanishads we come across any equally clear statement opposed in tenour to oneness, if oneness were interdicted and pluralism were upheld or commended, then we should despair of ever harmonising Vedic truth with life and of finding impeccable grounds on which to defend the authority of the Vedas. The commentators, therefore, who employ their subtle scholarship in interpreting the Vedas so as to favour Dualism, do it at their peril. Although life abounds in duality, this duality characterising a portion or an aspect of experience, must be sharply distinguished from *Dualism* which posits an *ultimate* dual principle to account for experience, operating behind the phenomenal sphere and at the same time immanent in it. If Philosophy's function is to explain the duality of common

life, the formulation of duality again as its source or basis is not to explain duality *as such*. It is to admit a non-plus. Duality can be traced only to non duality. The prevailing tone of the Vedas is monistic as is evidenced by the fact that Ramanuja, the great supporter of real distinctions and of the individual identity of the souls and objects, was obliged to provide for a concept of Unity in the fancied *embodiment* of the principle of Reality, a figure admirable as rhetoric, but certainly inappropriate in the region of precise thought. Even this interpretation is made possible only by excluding from consideration the claims of the States (waking, dreaming and sleep) as the more inclusive elements of experience. For, the examination of the States lifts us to an angle of vision in which the plurality and the reality of individual things have to be confined to the individual States and cannot be raised to an interstitial value, while the witnessing consciousness is realised as the one and secondless principle, the changeless entity before which the great and unique drama of Life is enacted in the shape of the States with their contents, never appearing together, never succeeding each other in one and the same time-series, and never absolutely identical in any of their individual aspects. We then discover that the pure undifferentiated consciousness of deep sleep is the basis of all manifestation, remaining itself unchanged and unmodified throughout. The manifestation of every State is the manifestation of the whole of Reality, as, otherwise, we cannot explain why the States are not experienced in juxtaposition of each other, or why they are not externally connected by time. The truth is that Reality transcends all time, space and change. If now by this method of pure introspection and observation we find that Life or Reality is one indivisible

whole and all the variety of things and occurrences cannot affect the integrity of Reality, we have every reason to be reverential in our attitude to the Vedas which declare this truth and point out the unique method of its realisation. Besides, if all that is witnessed within the States is only a manifestation, a creation of the Reality, the Vedas themselves must be admitted to be such; and as this highest unifying truth is to be found only in them and only by later adeption, if at all, in other scriptures and systems of thought, the Vedas have an exclusive claim to be regarded as an infallible authority, not only on what they have brought within our experience, but on what they postulate as future possibilities.

But it is wrong to think that Vedanta as the Science of Reality is a sectarian Dogma, a scholastic basis of Hinduism. All Theology in fact stands on uncertain ground so long as God and the Soul remain unproven affirmations, and so long as the universal instinct which makes men crave for a higher and more perfect life and bliss cannot be satisfied by an ex-cathedral injunction, "This shalt thou believe or perish". On the contrary the Vedic system of monism must be welcomed by all Theologians as that which supplies the living principle on which they all stand or fall. It proclaims not a sectarian but a universal truth endorsed by the nature and experience of all humanity. That is its claim to supreme authority, not resting on authorlessness or antiquity, but on an analysis of life within the power of every one of us to make for himself, unfolding an immutable truth indubitably verified. It is therefore to me unaccountable why it should rouse antipathy or hatred in the bosom of the Theists. Sankara, the greatest exponent of Hindu Monism came, like Christ, to build up, not to pull down. Under the

auspices of his system, Theology, Ethics, Freedom and Immortality are endowed with a new and unending lease of life. Opposition to it is not merely futile but disastrous. Do the critics realise this? Sankara, indeed, appears, in different capacities, as a theologian, mystic, and scholastic: but the dominant and unmistakable tone of his writings is that of the philosopher, of one seeking the Absolute Truth. In fact, even the Upanishads from which he quotes and on which he comments, are cast in a rational mould. When they deduce the ultimate truth, they lean on no authority, either their own or of God, but on positive experience, and this contrast is striking between them and the theologies. In the latter, stress is laid on dogmas like the original sin of man, the need of a saviour and of faith in him. The Upanishads on the contrary speak of the Divine nature of man and set out the ways in which it can be realised, by works, by meditation, but immediately by knowledge. In the Brihadaranyaka and Chandogya, the secret truth is revealed through a strict course of reasoning on the States and no external authority is invoked to confirm it. Yajnavalkya and Prajapati are rational thinkers, and Sankara following in their wake cannot have turned theologian needlessly. Although he seems to follow the texts very closely, remember the doctrines that he ultimately enforces. "The creation is illusory. The reality is the resting place of the self in sound sleep. Knowledge alone can bring about release. Works only purify the mind and qualify the aspirant for enquiry. Meditation which culminates in trance is only for the ignorant who cannot rise to a direct realisation of oneness. The enlightened are immediately set free. Those that practise meditation on God, a personal being, may be taken to Heaven, God's abode, but must still await the dawn of

enlightenment for ultimate Release. The abodes of all gods are only a replica of the dual conditions prevailing here. They are not the final haven of rest. Rebirth and Karma again are true only in the illusory stage. Truth puts an end to all phantasies of a second being, second to the self." The effects of works or meditation, says Sankara, are problematical, that of knowledge is immediate. In his majestic introduction to the Sutras, he starts with the concepts of subject and object and proves by reference to universal usage that this empirical life is a bubble floating on a sea of illusion, and even the structure and activity of our mind presuppose it and flourish on it. The supreme fact that he never begins with a prayer, as a theologian would do, is never anxious to adduce scripture for his opinion, but makes the premise that the Upanishads, of which the Sutras are but brief summaries, only teach what he has established from a study of life and human nature, ought to point eloquently to the philosophic cast of his mind, capable of the widest grasp, but turning to its own purpose, every ancient belief and tradition, every phase of life and experience. Brahman is simply our self, the highest Reality.

Dr. Otto relying on a mere will-o'-the-wisp concludes that Sankara was essentially a mystic. He is said to teach oneness, the oneness of trance. Still his mysticism is inferior to that of Eckhart, for India is not Palestine. Such assertions are only worthy of that type of self-complacent Christian critics to whom any statement torn from its context is sufficient to warrant a predetermined conclusion. "Sankara does not undertake to explain Avidya, ergo, he is not a philosopher." This is something like the statement "The king wears a beard, therefore he must be a monk." In the first place, every

writer of a book of any kind, every speaker, whatever his subject, that has figured on the different stages of human life, presupposes the ignorance of the reader or the listener on the subject-matter of his treatment, and has never once, poor man, thought of explaining the origin of that ignorance. All the scientists, philosophers and sages come under this universal indictment. If Dr. Otto be right, there never was a philosopher born. Neither Plato, nor Kant nor Hegel can pretend to that privilege, let alone Jesus, Luther or the Popes. For, they have invariably assumed the ignorance of the world on the points on which they strove to let in some light. Dr. Otto himself who has read their works must confess his previous ignorance of them, and if he is a philosophic critic must account for it in his own case. In the next place, it is one thing to use the word ignorance in common parlance, but it is quite another to employ it as a philosophic term. In the latter sense, Sankara clearly proves our common ignorance of Reality and our mistaking the unreal for the real which runs through all life, as an inevitable thread. Time, space and causality are amongst its products and the tendency to ask for the cause of any thing is itself rooted in this original perversion of truth. All un-Atman, being unreality, dissolves completely when the truth about the Real is known, and as the oneness of Reality precludes a second entity, even Avidya evaporates with Knowledge. To assume a cause for Avidya under the circumstance is to betray a mind impervious to reason, for Avidya giving rise to time itself cannot have originated in time. It is that with which all intellection, all empirical life starts. 'Why' or 'how' are questions valid within the walls of Avidya. They cannot and, in strict logic, must not overleap them. If

Sankara were a mystic, his insistence to the end on reasoning would be an anomaly. He could have simplified his labours by emphasising *Samadhi* which, on the contrary, he classes with dreamless sleep. सुषुप्ति समाध्यादौ, in deep sleep, trance, etc., is a recurrent phraseology with him.

A scholastic is one who takes up a theological dogma and justifies it by clothing it in the form of an Aristotelian syllogism. The doctrine of Christian Trinity, Resurrection, the Messiah, The Ascension, Reappearance and Millennium—these are the topics that exercise the the ratiocination of the scholastic, who invents new articles of belief to support the old. But Sankara, to whom similar Hindu doctrines are bereft of any value from the higher standpoint, makes no secret of his real purpose which is to guide the human soul to a recognition of its *oneness*, and treats these incidental matters as strictly pertaining to the sphere of Avidya—अविद्यावद्विषयाणि सर्वाणि शास्त्राणि (All Scriptures are meant to enlighten the ignorant). But, with a merciful regard for the average minds, he does not think of explaining them away. For if the fundamental truth is known, what do the forms of faith signify?

I might appear to have digressed far from the subject into questions not directly connected with it. But it seems to me that the issue raised by them is vital to the cause of truth and to a right understanding of Sankara. I hope that I have clearly shown that both affirmatively and negatively the Vedas inculcate the truth of non-Dualism and their authority is thereby ensured. To avow that they teach Dualism is to bring them down to the level of other Revelations and plunge into a conflict with these and with Reason, a conflict which shall re-

main doubtful for all time. So long as no text can be put forward which clearly and expressly states that Dualism alone is true and that non-Dualism is untrue, so long as there is no positive and negative support in the Vedas for Dualism as the final truth, such as we have for Monism, there is every justification for us to affirm that non-Dualism alone is the teaching of the Vedas. Besides, if texts known are to be met and superseded by texts unknown, if fact is to be borne down by fancy, then the contest will be unfair and unequal. For, while the realm of Fact has a limit, that of Fancy will have none. The mere circumstance that the Vedas are couched in words, and that words imply concepts, and these, plurality, is meaningless. For all expression must conform to conditions of empirical life which appears real during the continuity of the same State, but is sublated in another. The meaning of the Vedas is evident from their own statements नेह नानास्ति किञ्चन । एकमेवाद्वितीयम् (There is no multiplicity here in truth it is one) which both negatively and positively inculcate oneness. Plurality is not Pluralism. Further, the dualist or the pluralist has necessarily to explain, if Dualism were the real drift of the Vedas, why Non-Dualism should be mentioned or extolled even for once, and why Dualism should be positively condemned in unambiguous terms, मायासात्रमिदं द्वैतं अद्वैतं परमार्थतः । All this duality is but illusion; in truth it is one. The alternatives, it seems to me, are clear and coercive: either give up the Vedas or give up Dualism. As to the invectives and anathemas shot at the monists, the effective answer is that monism carries, on its very brow and in its very name and concept, the badge of security from all evil and suffering. द्वितीयद्वैतं भयं भवति (Fear proceeds from a second). Dualism on the contrary must raise in

us an eternal and inevitable presupposition that what is offered by it as the final state of release must, reasoning from the known to the unknown, abound in all the struggles of empirical life

multiplied through endless time. We have the unquestionable logic of thought and life on our side, while the dualists have their interpretations and unfounded faith on theirs.

THE FOREST DWELLERS

Bhikshu Ananda Maitreya

WHEN I was one day wrapt in my usual thoughtful mood, a panoramic scene passed before my mind, and I saw therein a vast forest abounding in huge trees with thick foliage overshadowing and darkening everything underneath. Its inhabitants, as it is in the case with owls, being quite accustomed to darkness, did not feel its real nature. The fruits of the trees which served them as food brought on them a long slumber, in which they dreamt curious dreams, while a kind of worm-like reptiles living in the soil awaiting an opportunity came out and sucked out their blood. When these unfortunate beings awoke, they felt exhausted, thirsty and hungry owing to the loss of blood, and ate the somewhat nourishing but poisonous fruits and sipped the juice thereof and fell asleep, a prey to the blood-suckers. Very few saw even faintly the frightful nature of this forest, and even those were very forgetful of its dangers.

So curious and apparently beautiful but actually so dangerous was the condition of this alluring forest habitation. One may call it an enchanted land.

To my wonder I saw a man emerging from a distant thicket of its centre and going past me in a hurry. He moved towards a glen near the edge of the forest, where he joined a company of

some other persons who were apparently half-awake. He held an interview with them, in the course of which, I remember to have overheard him describing the evils of this forest-dwelling and of the need of finding a way out. On hearing this they were glad at heart as they felt that they had another to join their company and said, "Well, brother, we too are searching for a way out, but we are not strong and wise enough to find one ourselves without any guidance. A guide we await and we expect one ere long." The stranger then said, "I require no guide. I am a man of experience. After long investigation and gathering varied experiences I discovered that the further away from the heart of the forest I go, the less are the dangers. Unless one keeps watchful, one forgets where one goes. I have discovered a medical herb which has the power to keep me heedful. Being thus on the alert and using my strength, onwards I go till I find the Land of Bliss." So replied our pilgrim and paying no heed to the discouraging words of his companions, started on his journey. On and on he went facing bravely and passing with courage innumerable difficulties, and entered upon a path leading to a hillside on the outskirts of the forest. The further he went the more refreshed and less tired

he felt. Soon he found himself on the summit of the hill. From there far away he saw a light spreading out to cover the distant sky. Against this light was a second hill higher than the one on which he was standing now; and in front lay a road leading to its peak. Soon he trod that way and ere long he reached the peak.

The further he went the more effective, he found, was the herb he used. Seeing a third hill likewise and a way leading thereto, our hero proceeded towards it. From there he saw a higher plateau illuminated all over by the dazzling radiance of the light that was no longer a haze. Seeing the road thereto, he trod it and was on the summit of the plateau. This was the final climb and the highest level our hero had to reach. He was now bathed in that light blissful and eternal, which touched him deep even to his bones and marrows so piercingly that he felt the pleasures of Real Life, and realised that what he had experienced till then was but an illusion.

Full of Life, perfectly cured, thoroughly awakened and thus supremely enlightened, our heroic pilgrim breathed forth a joyous utterance: "I am now, at last, perfectly free and am no more a prisoner being preyed upon by the cruel creatures of the forest and open to all the dangers of that place."

He spent a short time there enjoying the bliss of Eternal Life which he had attained; and then directing his penetrating sight from his exalted position towards the forest, he saw the unimaginable sufferings of the frail mortals striving in vain in the forest. Their words once more rang in his ears and now he felt that the time had come for him to show them the way of Escape. He descended carrying on the light into the gloom of the forest. Immeasurable were the

lives saved. A sign-post he placed in the glen, showing the way out of the forest for the use of those who cared to be guided. At the foot of the sign-post he left a stone slab and painted thereon in clear bold type a description of the dangers of the forest, why those who are caught in it cannot get out of it, the nature of the Land of Bliss found beyond, and the way leading thereto. Not far from the post he built an inn for the use of the pilgrims emerging from the forest, bound to the Land of Bliss. Thus fulfilling all its duties the Hero of Perseverance, the Guide to Infinite Life, the discoverer of the Eternal Life left there his decaying body, which had belonged to the forest as it had been fed and chiefly maintained by the poisonous fruits therein, and became one with the Infinite Bliss, the Eternal Light.

His admirers cremated his body in accordance with their manners and customs, and later on embodying the remnants and ashes thereof, built memorials here and there in the glen in honour of the Great One.

Those who followed the path thus discovered, on passing these monuments, bowed their heads now in gratitude and following the example of the victorious one, with no delay, hastened on their way to the Land of Bliss. As time rolled by, others who came later went even to the extent of making images of their venerable guide, that posterity might be reminded of him as one that should be followed. These statues they made according to their imagination and skill, and were of many forms.

Those who really respected the hero were those who, following his example, hastened out of the hideous forest, for they read the words of the guide at the foot of the sign-post, "The exact way of paying me honour and gratitude is to tread the path discovered and revealed

by me." The greater the number of pilgrims that gathered at the inn, the less was the number of those who actually proceeded to the Land of Bliss. Some began to decorate the letters on the slab at the sign-post and added garlands and various other decorations to the post itself. The post was now nearly buried in garlands. The letters could hardly be read, and still there were others who came and added explanatory notes which were but many more ornaments to the letterings and decorations. There was no space left on the slab and others found it necessary to widen it by adding more slabs to it. These hieroglyphics described or attempted to describe geographical, astronomical, geological, botanical and zoological aspects of the forest and life therein. Now I saw numerous images of fabulous trees, rivers, lakes, mountains and all sorts of fanciful creatures sufficient to equip a whole earth with, if Satan wished to create a new world for us.

Too numerous was the crowd at the inn now, and many were the discussions as to the interpretation of what was written on the slabs at the sign-post. Some professed to know what the original exactly meant but others disagreed with them and consequently discordance arose, parties were formed and actual progress ceased. Those who showed special intellectual skill and capability to interpret the symbols on the slabs at the post and those who were honoured and looked up to by others for numerous other reasons, now became leaders of each party. The more confused and the more difficult to interpret the original words of the victorious guide, the more skilful and the more holy appeared the leaders in the eyes of those who were of a lower state of mentality. To make the many ignorant people depend more and more on these

interpretations paid the leaders more. To mystify the people was to get them to do whatever the leaders wanted. Offerings of gratitude to the statues and monuments, by this time, was the one thing on which the leaders laid greatest emphasis. This was indeed a method of showing themselves worthy of honour and respect, for were they not looked upon as the officiating ministers and the holders of the key to the mysterious writings on the slabs and sign-post which now were nothing more than objects of veneration and worship?

What a tremendous change! There were now thousands and thousands gathered round the sign-post or round each statue or monument of the forest, heaping up flowers round them, burning incense of sweet fragrance, lighting thousands of lamps and offering whatever food and drink the people were accustomed to take. Offerings of songs and music soon began to accompany the worship. Thus each article came to be offered with a chanting of a special "Mantram."

The dwellers of the inn, however, claimed to be the pilgrims of the right kind, though none of them progressed beyond the inn. The ignorant folk believing without any reason that the secret of pilgrimage was in the hands of these pretending leaders, supported these pseudo-pilgrims.

To this scene of offering and worship, used to come now and then different types of individuals who had just emerged out of the forest, in search of a way out of the gloom. Some of them seemed full of determination and vigour. Evidently they had suffered much in the forest and had gathered much experience through all phases of life in the forest. They approached the leaders of the worshippers and begged to be helped on their way. "You are welcome, friends," said the leaders, "come and

live with us and do as we do, wear these labels. It helps you to win all privileges that the members of our group are entitled to." The strangers looked attentively at a label which was offered to them. It contained a few words giving the name and the rules of the group which they had just joined. Wearing the labels round their necks, the strangers asked inquiringly, "Pray tell us, friends, what are we to do next?" "Strangers, do not be worried. Learn these 'Mantrams' and join our offerings and ceremonies of worship."

"Is that all?" asked the impatient strangers, whose searching minds and earnest spirit were yearning for sound guidance and definite instructions which would enable them to get on to the right path.

"Oh! hasty friends, that's not all," said the leaders, "set about yourselves to learn and to interpret those pictures and symbols on that yonder slab standing at the foot of the post."

"What next? Friends, tell us all that we have to do" said the strangers.

"Do your best to take care of these halls that our followers have built around here. Your duty is to look after whatever property we have so far acquired," was the next instruction that fell on the ears of the strangers.

"Is that all, my friends?"

"No," replied the leaders, "do your best to raise our party above the others."

"Well, is this going on the path? How can these things bring us nearer the goal?" was the next question of the impatient and determined strangers.

"Obstinate strangers," replied the leaders, "comfort yourselves. Hasten not. Have patience. The road was closed long ago. Now neither you nor we can get on to the path. Wear our labels, follow our instructions, keep our property. That is the only way of en-

tering upon the way. Join our ceremonies as often as possible, and after each ceremony aspire with the words, 'May I reach the Land of Bliss by the power of these meritorious deeds!' This is all that we can do now, and the time will come for us to reach the Land of Bliss you seek."

"Have any of you experienced going there by doing these things?" asked the inquirers.

"Not to our knowledge" said the leaders. "For, it is impossible these days. In the future there will come another loving and benign guide to lead us there. Hearing a single word of his, if you believe him and have faith in him, you will reach the land of your desire. All that you can do now is to follow our ways."

"Friends, we can hardly agree with you" said the strangers after examining the writings on the slabs. "Though it is rather a difficult task to get at the meaning of the original writings on the slabs, so far as we can decipher, we can see no reason why we cannot get on to the path now. It still shows the way and according to its original statements, these labels of yours have no place and they are unnecessary."

"Be not deluded by erroneous views, obstinate strangers" said the leaders. "All these things that you find on the slabs were left there by our foremost guide himself and those of his infallible followers, who interpreted his idea correctly. Additions and interpolations are very few if there are any."

Then the leaders interpreted the writings on the slabs so as to suit their conditions and justify their conduct. After listening attentively to all the hairsplitting arguments and subtle explanations, the experienced strangers seeing through the critical faculties of their minds, the mess into which the leaders had fallen through their own

folly and crafty deeds, laughed at them and said, "Friends, some of you are deceivers who deceive yourselves and others. Others of you are self-deceived and self-deluded and you are all but pseudo-pilgrims. You only appear in the garb of your forefathers. You lay emphasis on the non-essentials and customary preliminaries, leaving aside the essentials altogether. This worship and chanting of your Mantrams and wearing labels do not lead you forward even a single pace towards the Land of Bliss. It is moving onwards with a body and mind suiting this difficult journey, steadfastly and constantly concentrating all energies to reach the goal, and carefully persevering against all difficulties, casting off all encumbrances such as these rituals and ceremonies and labels on which you seem to lay so much emphasis." So saying the strangers proceeded on their way. Many, now and then, taking their example followed them. The leaders, the pseudo-pilgrims, vainly tried to make them stay behind with themselves, but all their efforts were of no avail.

No sooner had the strangers left them, than the leaders assembled and had a discussion on the way to protect their position in the future, for, they knew that such intelligent people would come now and then, who would pay no heed to the idle and crafty ceremonies of their own. There were also other intelligent seekers who, having deciphered the original words, would distribute copies thereof to others who were eager to know the truth. These copies, though they often bear no names or signs of approval of any of the parties of the leaders of the pretenders, helped

the more unfortunate ones not only to escape the dangers of the forest, but also to avoid unnecessary trouble and waste of time by falling into the groups of the ignorant worshippers. But the worshippers who paid no attention to anything contrary to what they were accustomed to so long, like the stagnant water that collects at a pool gathering more and more impurities with age, remained at the inn regarding whatever was there about the place as their personal property, belittling the real pilgrims merely because they were out of their clutch. They discussed terms and theories and stayed there satisfied with whatever they got from the forest, drawing nourishment from the poisonous fruits and consequently falling into the slumber in which state they would become the prey of the blood-suckers.

It was late, amidst the sounds of drums and conch shells, of chanting Mantrams and of joyous shouts of the worshippers in a temple, when I recovered from my dreamy state, and it was then that I realised that what passed before my mind was nothing but the allegorical reflection of a great truth. In my usual mood, later on after close investigation, I found that I myself and several others of my contemporaries were only members of the different sects of the so-called pseudo-pilgrims living at the inn. Then I felt that it was not from these pseudo-pilgrim leaders, labelled with this name or the other, that I should derive my guidance but from the original words on the slabs, which also I heard direct from the Lord of Loving Kindness who appeared before me one day, and said to me "Don't care for the shape; care for the Truth."

THE MIGHT OF THE LITTLE

By R. Ramakrishnan, M. A., L. T.

AS I grow older, I find that I look more and more for greatness in little things.....More and more the true greatness seems to me that of the worm doing its duty silently, steadily from moment to moment and hour to hour—so says Swami Vivekananda.

A bouquet of flowers has a wholeness of beauty and a unity of charm, but though the superficial observer often misses sight of it, the rich and seemingly composite exquisiteness of the bouquet is the result of the ordered commingling of a variety of buds and blossoms and tender sprouts. Not one little flower in all that multitude that has gone to fashion that beautiful work of art is superfluous; each has its place and its purpose. For the greater and more stupendous, though more delicate too, organism of the universe also, the same law applies. The cosmos is a collection of innumerable atoms, and every one of these infinitesimal and hardly visible constituent particles is an essential, indispensable element. It has been suggested most poetically that to the Creator the making of a tiny blossom involves as much of attention and labour as the perfecting of the gigantic phenomena in the macrocosm. It is because the smallest as well as the biggest obey the same law, differing only in degree and not in kind; both are constituted on the same principle. Every seemingly simple thing is therefore really a compound, and wherever we perceive a single stroke of beauty or a single flash of light, we are really perceiving a multitude of tiny spots of beauty or an accumulation of particles of light. What to us is a twinkling little star in the

heavens is to the eye of the trained astronomer with his far-seeing instruments, a constellation. The rainbow is the effect of the union of many hues. A painting that thrills us by its beauty has behind it many successive single strokes of the brush. The single harmony of the orchestra is the result of many musical instruments playing at the same time. The wide green of the mountain-slopes is the result of each separate tree and plant contributing its quota to the general effect.

Human life often seems to us an entire and single mass, vague and intangible, but life is really no more than an endless succession of experiences, physical and mental, an ever-lengthening routine of quick-changing moods and emotions. To a man in the prime of life, childhood and boyhood look like fleeting moments and dreamy experiences, yet how often when we probe into the past do the complex impressions and variegated incidents of bygone days frighten us by the tenacity with which they are inscribed on the tablet of our inner being? Do we not at times feel as Swami Vivekananda did when he broke out with the words, "Why, one life in the body is like a million years of confinement and they want to wake up the memory of many lives! Sufficient unto the day is the evil thereof!" And then do we realise that life is not one supreme moment of glory or of superior achievements, but that it is a passage from one littleness to another, from one small deed to another small performance? This sickening consciousness of the drops that go to make life is very oppressing

indeed, and it makes of the daily life a monotonous humdrum affair. The same round of petty anxieties and cares from morning to night, and the repetition of the hundred trifling daily 'duties' give to our sojourn on earth a touch of the common and the uneventful. Like those proverbial mules that go round and round the country oil-pressing machine and are disabled in time from seeing beyond their nose, many of us move like automats on earth, driven by the urge of daily necessities, and do no more.

To the youth of ideals and aspirations cast in this uncongenial atmosphere, it seems that he is particularly unfortunate in his surroundings. And often he compares his lot with the lot of the great ones of the world to whom the fever and the fret of life have ended and who like the merry larks flying aloft float in an ocean of ease, and perhaps look with derision and contempt on the grovelling worms below. They seem to him to be resting on calm shores beyond the boisterous seas; all struggle and strife are over for them. Especially when we read of the great ones of humanity in books and biographies, wherein are not recorded the thousand pitfalls of their life and their long battles with the demons of temptation, but wherein are recorded only their final achievements and last triumphs, this feeling of a vast difference between ourselves and the eminent human beings becomes more pronounced, and we feel our smallness more poignantly. But it is well for the aspirant to remember that to reach the summit of a hill one has literally to crawl along slippery rocks and dangerous precipices, that it is by laying brick on brick that an edifice is built. In short even as the big masses of coral reefs are formed by the action of polyps, mighty happenings are based on many a little event. Many a little makes a mickle.

The aspirant after spiritual realisation is impatient of slow marching. He wants to jump at one bound to the haven of peace, but there is no royal road to perfection. We have to walk every inch of the way by ourselves. We will not be transported by some super-human agency to the end of the road. This weary marching may be a very tedious affair, but there is no helping it. Moreover the happiness that an effect yields us is often in proportion to the difficulties experienced in its achievement. Life would lose half its interest for man, if he had not to struggle hard for every small thing coveted by him. The more the search and the longer the way, the sweeter is the end. The great ones of the earth have not reached the pinnacle of glory at one bound. None could have excelled the Buddha in the ardour for knowledge and in the readiness for supreme sacrifice towards that end, but what a long way had he to traverse and how many failures had he to put up with before he attained enlightenment? Sri Ramakrishna was born a God-man, but he too was not spared the bitter agonies of the way. What severe austerities had he to perform before the glory of God dawned on him! Mahatma Gandhi is now in a state of unruffled equanimity and supreme inner peace, but how many experiments had he to make with Truth before he arrived at his present position!

Little things are therefore the steps to greatness. Take care of the penny, and the pound will take care of itself is a saying that applies to the spiritual realm also. That is why for the young aspirant so many restrictions are imposed on the small daily occurrences also. He is asked to be careful about his speech, his food, his company, his sleep, his work, his thought and all other things. The minuteness of the discipline may even irritate him at

times. But it is by perfecting these small items of behaviour that the kingdom of God can be attained. Before the mind attains concentration we have to undergo a long process of unremitting and conscious regulating of thoughts. Religion is not the matter of a particular hour of the day or a particular day of the week. Religion is co-extensive with life. It simply will not do to sit with closed eyes for an hour at morn and for the remaining hours allow the mind to roam at will. A spiritual aspirant must never forget his soul. He must at no time lose his moorings. He must so live his life that every moment of it helps in taking him up higher in the scale of spirituality. Every movement of the muscle, every flight of fancy must contribute vitally and substantially to the speedier realisation of the chosen ideal.

The strength of the chain is in its weakest link and the vigour of an arch in its tiny keystone. So too the excellence of a man's character lies in his small doings. Any man can talk big or even do big under the stress of particular emotions. Such temporary outbursts of greatness are often no better than glorious bubbles. A truly great man is great in every action of his. A genius leaves his indelible mark on the smallest thing he touches. It is said of the great saint Pavahari Baba that one of his great peculiarities was his entire absorption at the time in the task in hand, however trivial. The same amount of care and attention was bestowed in cleaning a copper pot as in the worship of Sri Raghunathji, he himself being the best example of the secret of work we learn from him—the means should be loved and cared for as if it were the end itself. Perfection is a rounded thing, a comprehensive whole, and it will never permit of degrees and percentages. The spiritual aspirant can never

therefore be too weary in the matter of chiselling out his angularities and shaping his character to a smooth, flawless mass. A pot may retain all its old appearance and form, but if it has an ever so tiny hole at the bottom it is fit only for the dust-heap. So too a man who is highly developed in many ways will lose the benefit of his advanced position if he permits of one flaw to mar his eminence. A small breach in the fort-wall will suffice to render the city easily accessible to foes. We read in the ancient books of how the sages of old often experienced falls, because of their failure to achieve this all round perfection. Sage Viswamitra with his enormous powers of austerity frequently suffered a mighty spiritual decline, because of his being overpowered now by a wave of carnal passion, now by jealousy and now by a feeling of self-importance. Sage Durvasa was notorious for the mastery of anger over him. Sage Narada had humiliations because pride took possession of him. Instances of this kind may be multiplied. To achieve perfection therefore we must grow to its full maturity every aspect of our being. A moment of anger may seem a trifle in a man's life, but it is only a small instance to prove that the self-mastery of that individual is not yet complete, that the dirt of the baser self in him has not been completely washed away yet.

To the spiritual aspirant in the early stages especially, no amount of care about the trivialities of existence will be too much. If he eats slightly more than is necessary, or sleeps a little too much, his meditation will be disturbed. Moderation in everything must be his motto. It will not do for him to argue that a particular dish (onions and garlic, for instance) cannot bring great harm on him. As Sri Ramakrishna used to say, the stomach must be cool before the

brain will be cool enough for meditation and contemplation on the Infinite. A single perusal of dirty literature, a chance talk on worldly matters, an hour of company with the worldly-minded will be sufficient to dislodge the aspirant from his equipoise. The little things of life are therefore the foundation for the great deeds and mighty achievements of man.

It is the glory of the little events of life that is stressed in the path of Karma-yoga. Attending to the duties of the home and the family may seem a narrow occupation of no promise, and even of great harm to the soul. And those fortunate few to whom the whole world is the family and all humanity a circle of close relations, assume in our eyes tremendous importance. We feel they are the salt of the earth, the real sacrificers, the only martyrs. But the home is no less holy than the sanctuary, and service done to the family no less beneficial to the soul than service done to society. What really matters is the spirit and the attitude behind the work done for the home. What to our eyes may seem a small performance may, with the proper attitude behind it, prove to be a mighty sacrifice. The story is told in the *Mahabharata* of how a mon-goose by treading on a ground where a starving family had parted with their last morsel of food to entertain a hungry guest had half its body turned golden, and how it could not get for its other half the same fortune even after treading on the sacrificial ground where king Yudhishtira had just per-

formed a royal sacrifice whose praises were sung far and near. There is a story that when Rama was contemplating on the building of a bridge to Lanka, the squirrel came to him and offered its help in the great enterprise! To Rama the squirrel's help was of little avail but to the squirrel itself its action meant salvation. And the story is very popular of the sage in the forest who after years of austerity could burn by a mere look of his eyes two innocent birds, but who had to bow down before the superior knowledge of a common housewife whose day began and ended with attending to the round of domestic duties and also before a butcher whose whole day was spent in the meat-shop and whose only act of grace was filial affection.

We must therefore recognise the might of the little. A stone thrown into the lake raises a small wave, but the small wave may give rise to bigger waves. Every small action leaves patent impressions on the mind. What we are now is the result of the manifold small actions, good and bad, we have been doing in the past. The spiritual aspirant must, therefore, instead of feeling the little details of existence as irksome things, love them as the only means to the end. To the lover on his way to the home of the Beloved, every step walked on the road is a proud achievement, for each takes him nearer and nearer to the Object of his search. In the seemingly monotonous multitude of daily trifles lie the seeds of supreme greatness.

MANDUKYOPANISHAD

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

By Dr. M. Srinivasa Rao

Gaudapada's Karika

By censuring Sambhuti (birth), it is meant to deny the born (effect). By the statement "Who can possibly give birth to him," any (pre-existing) cause is denied. (25)

Sankara's Commentary

The (Isa Up.) text, "He who worships Sambhuti enters into the deepest darkness" censures the worship of Sambhuti and thus denies any birth. If Sambhuti (birth) had been real, it would not be right to censure (such worship). It may be objected that Sambhuti is censured here, in order to ordain the worship of Sambhuti and Vinasa combined, as in the (Isa Up.) text, "He who worships Avidya enters into deepest darkness." This, we admit is true, that Sambhuti is censured with the intention of ordaining the combined worship of Devata connected with Sambhuti and of a ritual known by the name Vinasa. But the ritual known as Vinasa has been ordained with the intention of enabling the performer to overcome death due to engaging in actions through natural want of discrimination (Ajnana). Similarly the combination of the worship of Devatas and the performance of the ritual (Vinasa) has been ordained with the intention of enabling one to purify one's mind and overcome the twofold death arising from the desire to enjoy the fruits of one's Karma, following the law of cause and effect. Thus when the impurities in the form of these two desires disappear, a man becomes purified.

Therefore, Avidya is the combination of the worship of Devatas and the performance of the ritual (Vinasa), intended for the overcoming of death. Therefore, one who crosses over death due to Avidya of the form of desire, becomes free from attachment and tends to become engaged in the study of the purport of the Upanishads. There will necessarily arise in him the knowledge of the sole reality of the non-dual Paramatman. Thus the Brahma Vidya which forms the means of obtaining liberation, is said to be found combined in a man in whom Avidya existed previously. Though Sambhuti is the means of one's getting rid of impurities, the injunction not to worship Sambhuti has a different purpose to serve and has been censured from the point of view of Brahma Vidya, which forms the means of liberation. The object of this verse is not to teach Sambhuti, but from the fact of Sambhuti being censured, its previous existence is to be presumed (from the point of view of Avidya). Therefore from the point of view of the knowledge of the existence of the one real Atman, such a thing as the origin of immortality is also denied. So the Jiva who owes his origin to wrong knowledge (Avidya), just like the creation of any object (for instance, in dream) by Maya, realises his natural oneness with Brahman on the disappearance of Avidya. Therefore, a text (in Brih. Up.) asks, "Who can again cause his origin?" After the destruction, by discrimination, of the superimposition of a snake on a rope through wrong knowledge (Avidya),

who can cause its regeneration? Similarly, in the case of Jiva, by the use of the expression, "who can" (implying that nobody can), the idea of any cause is denied. The meaning is that no cause regenerates a thing produced by wrong knowledge (Avidya) and subsequently destroyed. Brih. Up. says, "He (Atman) is not produced by anything and nobody is ever born."

Gaudapada's Karika

The description of him (Atman) as "not this, not that" negatives his (Atman's) being everything. This is for the reason of his not being grasped by the senses. (Therefore) the unborn (Atman) is self-luminous. (26)

Sankara's Commentary

(Brih. Up. says) "Again, I shall teach (Atman) thus: not this, not that," denying any kind of distinction in this (Atman). The same scripture recognising the difficulty of knowing the Atman thus described and desirous of enabling people to realise Atman by using other and different means, denies all the positive characters which it had first predicated to Atman. The (Brih. Up.) text, "That (Atman) is not this, not that," while describing Atman as not being grasped by the senses, points out that all that appeals to one's intelligence, bound by the law of cause and effect, cannot really be (Atman). The meaning is, one may mistake the means employed for the end (substance) in view and to prevent one from wrongly understanding the means to be the substance (intended to be properly understood), the scripture insists on the incomprehensibility of it (Atman). But to one who understands that the means employed are mere indications of the substance (Atman), it (Atman) remains always one and unchanging, and the

unborn Reality of Atman is self-luminous, inside and outside (in fact everywhere).

Gaudapada's Karika

To (Atman of the nature of) existence (be-ness), there can only be an appearance of birth through Maya and no real (birth). If one believes that the birth is real, then one must hold that the born is born again. (27)

Sankara's Commentary

Through hundreds of scriptural texts, it has been established that the only real Atman (pervades) both outside and inside, is unborn and is non-dual and that there is nothing else besides it. It is now said that the same can be established by reasoning. It may be objected that if the reality of Atman can never be grasped by the senses, it comes to be altogether non-existent. This is not true, for we see the effects (superimposed on it). When we see the magical (hypnotic) effects produced by a magician (hypnotist), we know that there is a real magician (hypnotist) who gives rise to them. Similarly when we see the world spread out before us (in our waking and dreaming states and disappearing in deep sleep), we are justified in saying that there must be, like the real magician (hypnotist), a real Atman forming the basis for the superimposition of the world. It is only on a real basis of the nature of existence (be-ness) that the world can be superimposed, that is, be born, just as it is only under the influence of a real hypnotist that an elephant and other things can be seen by ordinary people. It is inappropriate that any superimposition, that is, birth, can occur without a real basis. It is also inappropriate to say that a real birth (of the world) occurs from Atman. Just as a real

rope may be said to give rise to a snake and other things, so the real Atman incomprehensible to the senses, may be said to give birth to the phenomenal world, which is like the snake superimposed on or born of a rope. A real birth cannot happen to the unborn Atman. If a man holds that the unborn Atman or Reality becomes evolved

into this phenomenal world, he would contradict himself by saying that the unborn becomes born. Therefore by holding such an opinion, he would be saying that what is born is born again, which ends in *regressus ad infinitum*. Therefore it is settled that the Atman, Reality, is one and unborn.

NOTES AND COMMENTS

A Distinction Between Spirituality and Neurosis

In these days when every mental phenomenon, including the religious, is viewed from the standpoint of psychology, there is a growing tendency in many quarters to look upon religion as merely sublimated sex and the raptures of the mystic as a nerve-storm arising from the damming of energy which is denied its 'natural' outlet. By way of correcting this popular view the Editor of the "Occult Review" points out in that journal, that the aim of spiritual discipline is "not so much control of sexual energy, as control of that force which, undirected, materialises into sexual power. The aim of the discipline is to prevent the downward flow of that force which would otherwise manifest through sex, directing it into spiritual channels. Once it is projected into gross matter it is too late to effect this purpose."

This view seems to be sound not only because it raises religion above mere sex but also because it is in greater agreement with the actual condition of a spiritual man's life. It has been often maintained by psychologists that the so-called religious experiences of mystics indicate only that they are neurotics and not that they have received any super-sensuous knowledge and enlightenment. Neurosis means a disturbed and unbalanced state in which the mind, not having found satisfaction for natural impulses, specially the sexual, in the real world, seeks to derive that satisfaction in the world of phantasy. Now in genuine cases of neurosis the most

important characteristics are that the patient's mind is extremely disharmonious and that it shows definite signs of degeneracy. In the case of a man of spiritual experience, however, just opposite is the case. Not only is there an augmentation of personality in him, but his mind is always harmonious and blissful. Hence we have never heard of a saint calling for the aid of a mental therapist, nor of one succeeding in changing his spiritual temperament.

What we have to conclude from this is that a saint's spiritual experiences are not simply the result of starved sex. Neurosis results only when there are strong unsatisfied sexual cravings. Since the saint's mental condition shows, as we have seen, just the opposite characteristics of neurosis, it is unreasonable to suppose that the diversion of energy takes place in his case when it has manifested itself as sexual desire. If so he must certainly have shown signs of neurosis, which he actually does not. But yet sex has some intimate relation with spiritual life since it is the unanimous opinion of all religions and authoritative saints that sexual purity and control of passion are essential conditions of spiritual life. Therefore a reconciliation has to be sought, and we think it can be found in the opinion expressed by the editor of the "Occult Review." Sex-energy is only one of the most important canals along which the fundamental life energy or the libido, as the psycho-analysts call it, is diverted in the life of the normal man. It is only when this canalisation has already taken place and its normal flow is impeded that there is any meaning in speaking of starved sex. In the

case of a genuine saint, therefore, we have to suppose that the diversion takes place in the main stream, before the energy is canalised as sex. The spiritual state is therefore to be distinguished from the neurotic condition not only in its effects but even in its antecedent psychological conditions.

Sects and Buddhism

We read the following passage in the Chairman's address of welcome at the All-India Buddhist Conference for 1933, denying the presence of sects in Buddhism. "You are all aware however that in the time of Lord Buddha there existed three ideals namely (1) the ideal of attaining Nirvana by leading the life of a monk or Sravakayana which is existent in all Buddhist countries even now. The second ideal or Yana is Pratyeka or Pacceka Buddhayana that leads to self-enlightenment—a system now almost non-existent. The third and most important ideal is Buddhayana or the Buddha ideal which is obtained by sacrificing one's interest for universal enlightenment and is so very popular in all Mahayana countries from Nepal to Japan. Thus the three ideals are not sects as some orientalists believe it to be. They are the three ideals which are practised in all Buddhist countries..... Therefore it is absolutely wrong to conceive that there is any trace of disunity in Buddhism..... He (the Buddha) proclaimed one doctrine or one path that led ultimately to Nirvana. Therefore Buddhist world and the Indian Buddhists in particular would have every reason to be sure that there is only one doctrine in the world that knows no sectarian strifes, sectarian bigotry and sectarian hatred that you find in other religions."

We do not object to this passage, if the speaker's intention is only to score one point over other religions for Buddhism, and the last sentence shows that that is his only object. When one wants to establish the unity of one's faith in contravention to actual facts, we suppose there are two ways of doing it: one is to deny any sectarian difference in one's religion when it will suit one's purpose and the other is to call others differing from oneself heretics and thus exclude them from the pale of one's faith

for which they profess to give a rival interpretation. In the passage quoted the speaker prefers to follow the first method. Following the second method too the same conclusion can be arrived at as, say, some bigotted Roman Catholic may do with reference to other Christian sects in order to establish the unity of the Christian Church and doctrine.

But facts are facts, and no one can overcome them by simply ignoring them. A person who knows anything about Buddhism is aware of the existence of not two but innumerable sections within its fold differing widely in their philosophies and religious practices. Every form of idealistic, realistic and nihilistic philosophies, and every form of religious practice ranging from Lamaism and Tantricism up to the highest contemplative life of the monk are represented in Buddhism, and each one of these philosophies and systems of ritual connects itself with the teaching of the Buddha in some way or other.

Sects will not disappear by ignoring them. They form a universal feature of man's religious life, including that of Buddhist countries. They have sprung from a deep-seated need of the human personality. Men differ in their capacities, in their mental and intellectual equipments. Every age and every country produces its special types of humanity seeking for particular kinds of spiritual food. It is this that results in the formation of sects and of religions. Every religion which starts with the claim that it holds the monopoly of Truth ends by developing diverse sects, thus demonstrating the untenability of its original position. But strange to say, as the extract quoted above shows, man seeks to uphold his exclusive position by hook or by crook in place of recognising the obvious fact that every formulation of Truth by the human mind involves a limitation of It and thereby becomes subject to disagreement and interpretation at the hands of people with a different point of view. As Sri Ramakrishna said, Truth is like the sun and the different religions and sects are, as it were, different photographs of it taken by one at different stages of one's journey to it. Differences of sects and creed are therefore a necessary feature

of religious life since they minister to the needs of men of divergent tendencies and at different levels of evolution. But they need not engender sectarian hatreds, if men recognise that all of them relate to one and the same Truth and that the differences, however necessary, are due to their own limited minds trying to grasp the transcendental.

Religious Liberty

The Report presented to the National Christian Council for 1933 by the Bishop of Madras as the Convener of the Committee on Religious Liberty is a document of considerable importance. The Report states regarding the question of religious liberty: "The citizen of a State has, subject to the limitation mentioned below, a right to profess any religion which commends itself to him, to commend his own beliefs to others and to persuade them, if he can, to adopt it and generally to practise the worship and duties imposed upon him by his religion. This right has not always been conceded in every country. In India it has always been acknowledged, and India is in this matter in line with the most enlightened modern opinion." The limitation to this right referred to, according to the Bishop, consists in the State's right to suppress any immoral or anti-social propaganda and, in particular cases, any teaching which conflicts with the declared policy or organisation of the country.

While no one will object to the right of preaching, as stated above, there are complications involved in it, especially in the propaganda work undertaken by aggressive and highly organised religions like Christianity. It has been the practice of Christian missionaries in the past to preface the preaching of their religion by a vilification of the faith of the people to whom they preach. The right to vilify can also be brought under the right of unrestricted right to persuade. This abuse of the right of persuasion has therefore to be prevented by legislative enactment. It is true that this type of Christian missionary propaganda is not so much in evidence at present as some years ago, but still the unrestricted right to persuade is being abused by missionary organisations in another way.

Perhaps ninety percent or more of Christian converts are gathered by exploiting the ignorance and indigence of Indian masses. If there is no legal restriction at present, it is at least a moral duty on the part of the missionary to see that a person is converted into Christianity only if he is truly dissatisfied with his original faith. Only such a conversion due to genuine and enlightened spiritual dissatisfaction and the realisation of a new spiritual value in Christianity can be called a true conversion. Every Hindu is bound to encourage such conversions, since they really benefit the converts spiritually. But the present missionary methods have little of the characteristics of a genuine spiritual ministration, but resemble the tactics of businessmen who create a need for their goods by hook or by crook and push their articles on the people whether they want it or not. The right of persuasion should exclude also rights of this kind.

Should there be Competition between Religions?

Christians who are aggressively missionary in their attitude will not agree that the tactic we have criticised is really an evil one. They are too conscious of the fact that they are engaged in a kind of warfare and that every tactic that will be of advantage to one may be used. For the above mentioned report itself says later on: "The competition between the Hindu, the Muslim, and Christian cultures is the cause of friction today; nor will self-government remove the friction. The existence of these three competing types side by side will call for the greatest forbearance and for active good-will on all sides." As long as this competitive attitude lasts the right of persuasion cannot but be abused as at present, and the feeling of forbearance referred to above can never really come into existence. No Hindu, unless he be absolutely degenerate, can forbearingly watch other Hindus being taken away from their cultural fold by unfair means. But forbearance can become effective, however, if missionaries convert only those who even after seeing the best of Hinduism yet feel spiritually dissatisfied with it and realise a new spiritual value in Christianity. In

other words, religion should become purely a spiritual affair and not a basis of social distinctions. But missionaries usually are in too great a hurry for such considerations. Better a bad Christian than a bad Hindu seems to be their usual motto.

Achara and Untouchability

We spoke above of the abuse of the right of persuasion involved in the present-day methods of missionary propaganda. If the missionaries are in a sense to be blamed for this, still greater is the blame resting on the Hindu religious leaders. The sole responsibility for the ignorance of the masses regarding the fundamental ideas of Hinduism, which makes it possible for the missionaries to abuse the right of persuasion, lies with the Hindu religious institutions and their heads, especially the long-standing Maths, their Mahants and their devoted followers. They have immense resources at their disposal and great influence in the country, which, if rightly directed, can easily create a religious revival in India. Most of them are however utilising their resources only for the benefit of a small community while the masses are left in neglect and ignorance. And to hide their exclusiveness and want of sympathy to the people they bring forward high-sounding reasons, based on the mysterious wisdom of the ancients as shown in the 'Acharas' and 'Anushtanas' thereby justifying themselves for not rubbing shoulders with the people in an effort to raise them spiritually and materially.

Such are the thoughts that come to our mind when we consider the statements made by a strong champion of Sanatana Dharma in South India, in his presidential address at the recent Sanatana Dharma Conference at Tanjore. Referring to untouchability he says: "By a system of untouchability (Achara) starting with the members of the family and gradually extending beyond, Sanatana Dharma secures for its adherents the beneficent results of the contemplative solitude of the forest within the crowded activities of the social polity. No Westerner unacquainted with the details of the system, nor even the Hindu who had lived the life of 'Anachara' can ever appreciate the

basic foundation of Sanatana Dharma on 'Achara' and 'Anushtana'. To mistake cleanliness for 'Achara' is to confess ignorance of Hinduism."

We do not know whether we will be classified among Hindus living the life of Anachara and therefore not qualified to understand the mystic beauties of 'Acharas' and 'Anushtanas.' With our little experience we have seen Acharas as interpreted by the speaker, breeding not the beneficent results of the contemplative solitude of the forest, but the horrible vices of the plains—pride, heartlessness, selfishness, moral callousness and other members of their retinue. We too believe in Acharas or ceremonial observances that help one to maintain one's purity of mind and body. Observances practised in the name of purity but which result in the increase of impurity are not however Acharas but Anacharas, and untouchability of which the speaker seems to be a champion is one of those most glaring Anacharas hailed as the highest of Acharas by a certain section of Hindus. As a practical test for distinguishing Anacharas from Acharas we may give the two following criteria: (1) subjectively speaking whether their practice makes one more narrow in outlook and unsympathetic in one's dealings with others; and (2) objectively speaking whether the practice of certain customs by a particular section bars the way of others to rise in the social, cultural and spiritual scale. The custom of untouchability satisfies the first test; for the Sanatanist Hindu generally attributes the degradation of the untouchable classes to their Karma and sits calm and unruffled with a clean conscience in the solitude resembling that of the forest afforded by his 'Acharas' and 'Anushtanas.' Except in the case of a few Acharyas of the Bhakti school like Ramanuja and Chaitanya we have never heard of orthodox Hindus undertaking any scheme of work for the amelioration of these depressed sections of Hindus until we come to modern times when the solitude of 'Acharas' and 'Anushtanas' has been invaded by the noise and bustle of a new sense of social righteousness. Even today those who swear by orthodoxy are the persons least

ready to spend any portion of their money or energy for this work of purifying Hinduism. If the Sanatanist Hindus who cry against the activities of modern reformers had done something in their own way to help the depressed classes, a strong case could have been put forward in favour of their position, but with no such record to their credit, the hue and cry they raise in the name of 'Acharas' and 'Anushtanas' can be attributed to nothing but an unsympathetic heart—a fact which goes to prove that the custom they want to maintain is only an Anachara. The learned speaker claims that the Sanatanists are as keen as the Gandhites to provide means for the amelioration of the depressed classes. He does not substantiate this claim, nor are the public aware of any such activities by the Sanatanists, if persons with a different conception of Acharas from the speaker are excluded from that fold.

As for the second test, how the practice of untouchability has perpetuated the degradation of a large section of people will be patent to all who think about the matter dispassionately. Men can rise in the cultural scale only if they are given chances of social contact with their betters. It is because untouchism has excluded its victims from all such opportunities that they are still placed in such miserable conditions of life which our orthodox friend's metaphysics would attribute to Karma, but for which common sense will lay the responsibility at the door of these clever metaphysicians themselves.

We plead therefore that even men like the learned speaker referred to, who are convinced of the importance of Acharas, need not feel worried at the agitation against untouchability; for it is not an Achara at all, but the most inhuman form of Anachara. The speaker however declares: "The hands that once seized the mighty weapons for storming the enemy stronghold, are now sweeping the country with pretended brooms, and in the attempt are attempting to sweep away the only heritage that was best or noble in Indian culture."

Is untouchability that only noble heritage? If so, then alas for Indian culture!

Is it a Mere Political Stunt?

In the same speech he characterises the whole movement as a political stunt and thereby indirectly accuses even such a great person as Mahatma Gandhi of insincerity. He declares: Mr. Gandhi has advised and sought the introduction of these Bills in the Imperial Legislature, a step he would never have taken if it were merely a matter of religious scruple. Hence it is not possible for us to believe that this movement is anything other than a political stunt, however camouflaged in Biblical phrases and covert invectives."

It was as a challenge to this mentality that the Mahatma undertook his historic fast, showing by his readiness to sacrifice his life itself for this cause that the underlying urge is mainly spiritual, a desire for purifying and strengthening Hinduism, and for paving the way for the uplift of a large section of semi-brutalised humanity. Says Mahadev Desai regarding the significance of Gandhiji's fast: "The Harijan movement is too big for intellectual effort, he (Gandhiji) cries out in despair. How am I to demonstrate to the great ex-Judges and ex-advocate-generals that this movement is not a political stunt? How am I to strive intellectually with the Shastris? How am I to inspire confidence in Dr. Ambedkar? How can I helplessly look on whilst poor Harijans are being made shuttle cocks in the political game? How am I to fight the religious *goondaism* in our midst?.....Shri Ramachandra sat before the Indian Ocean fasting in helplessness because the ocean would give no way to enable him to storm the castle of Ravana. And yet we forget that we have a mightier, uglier, crueller Ravana to fight today. And what are the feeble means we are employing? Big organisations. We are having schools and wells, etc., for the Harijans. A Chengiz Khan would, perhaps, have gone about it with more thoroughness. He would have built many more schools and wells, would have swept away plague-spots like Allahabad and Calcutta bastis and even forced the Savarna

Hindus to vacate their happy homes for the scavenger and the sweeper. But what would it avail? Would that fill the Harijan with a sense of freedom and oneness with the Savarnas? Would that make the Savarna Hindu embrace the untouchable as his brother? Such measures would, perhaps, sow the seeds of perpetual civil wars. What, then, is our substitute? We have known massacres to have inspired frightfulness. Let us resort to willing self-immolations to inspire in those responsible for the wrong a holy frightfulness—a will and a determination to flee from the wrath to come."

But, lo, many of those responsible are not in a mood to be struck with this holy frightfulness! They are bent on questioning the Mahatma's sincerity itself. We can perfectly understand a person disagreeing with the Mahatma in regard to the efficacy and propriety of his method of fast, but to question the sincerity of a man whose one claim to greatness is his adherence to truth, is a feat which no normal mind is capable of unless it is sterilised by a course of 'Acharas' and 'Anushtanas' and all seeds of liberality and charity in it are rendered lifeless and inoperative. The mere fact of supporting permissive legislation, the only effect of which will be to allow Harijans into temples where the majority of Hindus are for it, does not in any way prove that the movement is hypocritical; it only rectifies through law a mischief which the law itself has done in the past. Opposition to it is only an admission on the part of the so-called orthodox Hindus that except the strength of a perverse custom and a perverse law, they have no support from the masses at large.

Who is to Interpret the Sastras?

The speaker again declares: "From the religious aspect we, the Sanatanists, cannot accept Mr. Gandhi's claim or the claim of his followers to amend, modify or expound the Sastras."

It will be then curious to know who has got the right of making necessary changes in the social usages of the land. The words 'Sastras' and 'religion', so commonly strutted forth in defence of all reactionary movements in this country,

are often too dangerous in their implication. Anything and everything, provided they are written in Sanskrit, can be included under them, and the path of every healthy social reform may be blocked in their name by sheer prejudice and inertia masquerading under the garb of piety and religious fervour. Hinduism recognises two types of Sastras—the Srutis and the Smritis. The Srutis may be described as embodying the eternal laws of spiritual life which cannot be changed by any man, even if he wills, just as natural laws cannot be changed. Smritis give rules and regulations relating to man's conduct in society, and these are subject to changes demanded by the needs and requirements of time, the growth of public opinion and the welfare of the community at large. The existence of innumerable Smritis shows that social usages have changed from time to time and no Sanatanist can therefore rightly maintain that making innovations in them is a sacrilegious act.

But then who is entitled to introduce these changes? All the existing Smritis receive their authority, because they pass under the name of certain great men. It is therefore natural to suppose that the necessary changes are to be introduced by the great men of the time whose words carry weight with the people at large. At the present time among the Hindus there is no person whose leadership and saintliness of character are so widely recognised as that of Mahatma Gandhi, and therefore if any individual is entitled to make these changes, it is he and he alone. If any group of Sanatanists oppose this claim, they are acting in an arbitrary and unreasonable manner. Surely a man who has amply demonstrated his unselfishness, and his faith in God and in the fundamental principles of Hindu Dharma, whose whole life has been a record of sacrifice and service for promoting the people's welfare is far more entitled to give a lead to society, to interpret the Sastras and amend their dictates wherever necessary, than mere Pandits whose lives lack all trace of heroic moral fervour and whose minds, enchained by the letter of the Texts and obsessed by superstitious veneration

for customs are incapable of taking a broad and far-seeing view of things.

Charitable Institutions as Means for Conversion

In our article on Re-thinking Missions last month we laid emphasis on the opinion of the Laymen's Commission that Christian missionaries should not utilise their philanthropic works as a means for conversion, and that by so doing, their work ceases to be disinterested and therefore becomes un-Christian. Missionaries as a class are not disposed to accept this view. This is shown from the following extract from the Report of the Bishop of Madras on Religious Liberty on which we have made some comments elsewhere also:

"A definite claim has been put forward by Gandhi, and others who think with him, that missions should give the fruit of Christianity without the root; that is, that they should continue their philanthropic and humanitarian work, but should definitely dissociate it from evangelistic work, or as he calls it, proselytism. No Christian will admit that proselytism is a correct description of his work. All the humanitarian work which he does springs from his religion. Apart from that there is only a weak incitement to such service and sacrifice. Conversely, the enrolling of converts by any veiled form of bribery defeats its own object. Such converts remain so long as the material inducements remain and no longer. But this does not mean that Christianity in action, in loving service and self-sacrifice is not a legitimate method of spreading Christianity. Deeds speak louder than words. And if Christians give service to the community because they are compelled by their

Christianity to do so, they cannot be required to hide the fact that service is the necessary fruit of Christianity and that they render it because they are Christians."

We fear the Bishop has evaded the main issue in the above statement. It is quite well and good if people are attracted by the sight of Christianity in action *i.e.*, by seeing the spirit of Christ as manifested in works of service and social uplift; nobody can blame the missionary for the loftiness and practicality of his religious ideal. But why say that this is so because he is a Christian, implying thereby that other religions do not contain such incentives to selfless service. If at present Christian missionaries are doing more works of service than other religionists in this country, it is chiefly because they have more resources at their disposal than other religionists. If Christians are not required to hide the source of their inspiration, they need not thereby make it a point to utilise their charitable institutions as a means for enforcing their faith on others. The balance between hiding and enforcing is very delicate in this matter. What Hindus really object to is that missionaries do avail themselves of the opportunities that their philanthropic activities give to exploit the ignorance or weakened condition of their patients or the unpreparedness of immature children coming under their care, and force their own convictions on their minds. It is true that for the missionary, as for any one else, it is impossible to come into contact with another mind without influencing it in some way or other, but that is no excuse for deliberately and aggressively working on the minds of persons who have gone to them trusting their good faith for purposes other than learning religion.

REVIEWS AND NOTICES

SON OF MAN: By James Leigh. Published by Rider & Co., Paternoster House, London, E. C. Price 5/- net.

In this book the author tries to prove that 'Jesus was a superlative human character'. Before this is established, he declares, he cannot take the further step of believing in his divinity. Whether this view will meet with approbation at the hands of all orthodox followers of the 'Son of Man' is very doubtful. For example, quoting from the 'poet-author' of the Fourth Gospel the familiar lines "The word became flesh and dwelt among us", Mr. Leigh makes the following interesting comment: "Jesus was born with a brain so perfect allowing his mind to function in undistorted communion with the Infinite Mind, that he seemed to those who knew him and heard him speak the Infinite incarnate. Jesus was a man in the flesh, finding God through a human brain. Otherwise the doctrine of incarnation has no meaning." Side by side let us put another pregnant remark: "Virgin birth is not of itself proof of godhead, nor if God be a spirit is it an essential of Incarnation. The birth of every great genius may be an incarnation." This attitude of explaining the incidents in Jesus' life seems to take away all sanctity from it, but we feel that what is lost from the standpoint of sheer dogma is more than balanced by the conviction that all open-minded readers will undoubtedly gain regarding the possibility under certain conditions of every sincere aspirant keeping himself in tune with the Infinite Mind and becoming a channel for the flow of divine energy. The most interesting point about the book is that the author does not set aside any single incident in the Gospels as an inconvenient 'later addition.' What he does is to give as rational an interpretation as possible, so that the reader may not feel any wide gulf existing between his sense of what he can himself accomplish and what Jesus by virtue of his godhead was alone competent to perform. The temp-

tations and the miracles and even the resurrection thus receive new meanings. The author's main contention is that there is an element of poetry in the Gospels which one must recognise and learn to appreciate before one can understand the greatness of Jesus. He has quoted profusely in support of this contention. The author himself shows his poetic fervour on many an occasion, especially when he speaks of St. John and the writing of the Fourth Gospel. The parallels he draws and the contrasts he brings in, all show his qualities of clear thinking and of expressing subtle shades of thought. In some places, however, we feel he goes beyond his depth. As an example we mention the contrast he draws between Jesus and the Buddha. Says he, "Gautama Buddha went on living because he had no revelation on immortality; Jesus had". These however do not mar the general effect of the grandeur of the Son of Man that he tries to bring before all impartial readers. We recommend the book to all for its healthy originality and its power to induce a habit of independent thinking.

INDO-IRANIAN PHILOLOGY: A Study of Semantic Etymology or History of Cultural Words. By Prof. Ernest P. Horowitz. Published by D. B. Taraporevala Sons & Co., 'Kitab Mahal,' Hornby Road, Bombay. Price Rs. 1. Pp. 66.

Prof. Horowitz is a lecturer on world-literature at Hunter College, New York City. He is an author, educator and lecturer and his works on "Vedic Religion and Philosophy" and "The Indian Theatre" have been highly appreciated by the world-press. He has a vast fund of knowledge of the esoteric and scholarly side of literature. He stayed long in Eastern lands and lectured in many Universities of Europe, Asia and America. As the Government of Bombay research lecturer the learned Professor delivered a series of eight lectures on Indo-Iranian Philology at the Ganga Oriental Institute, Bombay, in 1928 which has

since been published in the book under notice.

Mr. Horowitz has broken a new ground of philological research in this small but very interesting book. The book is a masterly study of semantic etymology and comparative philology of some ancient languages, both dead and alive. We all know something about philology which has attracted deep attention of all scholars. Philology is a sort of phonetic etymology concerned with changes of sound and root of words. But that is a sort of boresome and dry as dust history of words. The author of the present volume has gone deeper to find out the romance of words in order to offer a more convincing etymology and linguistic evolution of words. Semantics is not phonetics but where phonetics ends semantics begins. Semantics is the biography of words and the queen of philology, and phonetics is her humble handmaid. The author hopes that the Indian Universities would make haste to offer courses on this new philology, and in that his book will serve as an

"unpretentious guide." The book is worth perusal by all lovers of comparative literature. S. J.

PHRASES AND IDIOMS FROM SHAKESPEARE: By Brahmeswar Bhattacharyya M. A., B. L. Published by The Book Company, Ltd., College Square, Calcutta. Pages 326. Price Rs. 2/-

The author's aim is to bring together as many as possible of the beautiful expressions used by Shakespeare so that the readers may find it convenient to master them and learn to use them in every-day conversation, at home, in table-talk and on the platform. Wherever necessary the meanings have been given, chiefly in English and often in Bengali too. In this volume only sixteen plays have been selected. Each play is introduced with a brief but valuable critical note. We trust that this book will be found highly useful not only by students but also by all others who wish to speak the English language with ease, beauty and vigour.

NEWS AND REPORTS

The Vivekananda Society,
Colombo

The 29th Annual Report of the Society shows that there was an increase in the membership during the year. Kathaprasangams and public lectures by eminent men continued as in previous years in spite of various handicaps. Members' meetings were quite regular and discussions in English and in Tamil were conducted with great enthusiasm and vigour. Study classes for Bhagavad Gita and Sivagnana Siddhiar went on regularly for some time. The library received valuable additions during the year. The Book Depot too did substantial work, sales being effected for Rs. 1,825-70 as against only Rs. 684-19 in the previous year. Pujas and other celebrations were held as usual. The Society also organised various competitive examinations during the year, and gave prizes. Among its philanthropic activities must be mentioned the work it did in jails and leper asylums.

Anandashrama, Ramnagar,
Kanhangad

This Ashrama has sprung up as a result of the holy influence of Swami Ramdas. The report gives an account of the early life and Sadhana of the Swami. The Ashrama was formally opened on May 15th, 1931. Its aim is to spread the greatness of Ramanam, universal love and service of humanity without any distinctions of colour, caste, creed or race. There are at present nine inmates in the Ashrama, including a Brahmin widow, the devoted "mother of the house" and some married couples. Bhajanam and Pravachanam are daily items in the routine of the Ashrama. Distribution of rice, etc. to "Poor Ramas" forms an important function in all the celebrations of the Ashrama. The Swamiji is the centre of its life. Three of the books published by him are: In Quest of God, At the Feet of God and Gita-Sandesh (reviewed in the previous issue).

R. K. M. Sevasadan, Salkia, Howrah

Till now the Sevasadan was accommodated in a rented house. Now, however, some tract of land has been donated for the erection of permanent quarters. About Rs. 10,000 may be required for the building expenses, towards which a sum of Rs. 2,000 has been collected and another Rs. 2,000 promised by the Howrah Municipality. During the last year covered by the Report, the Charitable Dispensary treated 2,669 new cases. The orphanage maintained nine boys, a few of whom got studentships and were therefore able to receive education in recognised schools. Two girls were accommodated in the Sister Nivedita Girls' School and their expenses were met by the Sevasadan. On 1st April, 1931, the Sevasadan was formally affiliated to the Ramakrishna Mission, which has now permitted it to utilise the monthly income of Rs. 60 derived from the landed properties of the Mission at Pilkhana. A trust for Rs. 1,600 has also been made by a generous lady for the benefit of the institution. Further progress in the work of the Sevasadan depends upon the forthcoming of more funds, and the management hopes that the public will respond to the appeals made for help.

R. K. M. Sevashrama, Kankhal, Hardwar

The Sevashrama has now completed the 32nd year of its existence. As in previous years, patients from every part of British India and the Native States found refuge in it. The indoor section admitted 822 cases during the year, of which 789 were cured and discharged. The average daily attendance was 21'09. The total number at the out-door hospital was 33,314, of which 15,144 were new cases. The average daily attendance came to 91'27. Besides medical aid, 364 patients were also supplied with diet and necessary clothings etc. The

Night School attached to the Sevashrama, and still conducted in the veranda for want of better accommodation, had 35 boys on the roll. A paid teacher has been appointed for teaching the vernaculars of the province. The total number of books in the Sevashrama library has now come up to 1,549. The following are some of the pressing needs of the Sevashrama, which the management hopes to remove with the co-operation of the generous public: 1. Workers' quarters. A building with four rooms and two verandahs, estimated to cost Rs. 8,000. 2. Building for Night School costing about Rs. 5,000. 3. Guest house. Over Rs. 2,000 still to be subscribed for to complete the work which has been begun. 4. Rest house for friends and relatives of patients. Estimated cost Rs. 5,000. 5. Permanent Fund for the maintenance of the work in the future, and funds for general maintenance till such funds be forthcoming. There is provision for 66 beds in the indoor section. Each patient's expense comes to Rs. 15 per month, or the interest of a permanent endowment of Rs. 3,000. 12 beds have been provided for; the rest too have to be endowed similarly. A memorial tablet, if so desired, may be fixed on the beds which are endowed. Additional funds are also required for the Ayurvedic department which will be shortly opened. 6. A temple has been constructed for the benefit of the workers and others. The cost of Rs. 3,000 has been met by drawing a temporary loan which has to be repaid. 7. More books and magazines for the library.

An urgent appeal has come from Hrishikesh for the starting of a Sevashrama there. The present requirements for this purpose are: 1. A plot of land, which may be purchased for Rs. 6,000. 2. Building with four rooms accommodating four patients each. Estimated cost Rs. 8,000. 3. Workers' quarters. 4. And lastly, funds to begin and carry on the work at least Rs. 100 per month.

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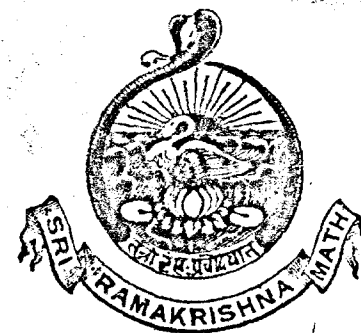
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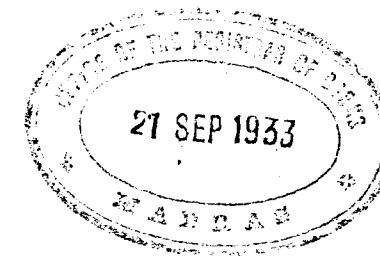
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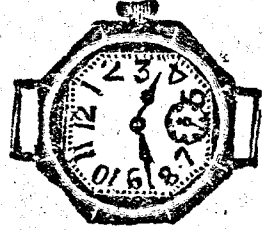
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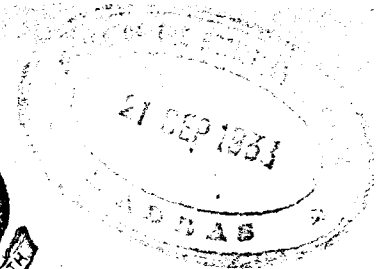
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."

—Swami Vivekananda

THE VEDANTA KESARI

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SEPTEMBER, 1933

[No. 5

HINDU ETHICS

ॐ

धर्मं शनैः संचिनुयाद् वल्मीकमिव पुत्तिकाः ।

परलोकमहायार्थं सर्वभूतान्यपीडयन् ॥

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥

एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एकोऽनुमुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥

मृतं शरीरमुत्सृज्य काष्ठलोष्ठमं चितौ ।

विमुखा बान्धवा यांति धर्मस्तमनुगच्छति ॥

As white ants build up an ant hill, let a man store up virtue little by little without giving trouble to any creature.

In the next world neither his wife and children, nor his parents and relations will be of any avail. It is virtue alone that stands by him.

Alone does a creature come into being; alone does he meet his death. Alone does he enjoy the merits of his good deeds; and alone does he suffer the consequences of his misdeeds.

Leaving behind him his dead body, like a log of wood or a clod of earth on the ground, his friends and relations go away turning their backs on it. It is virtue alone that follows him into the next world.

MANU

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

Swami Vivekananda and Blind Faith

WE cannot help mentioning here another incident in this connection. The greatest in the esteem of the Master among the believers in the immature (formless aspect, nay, at the top of all the devotees belonging to the various groups, was Sreejut Narendranath or Swami Vivekananda. Having been educated in the western fashion and influenced by the Brahmo Samaj, sometimes he would make unawares scathing remarks on the believers in God with form. This would happen more often in course of debate. The Master would sometimes enjoy the fun by engaging him in hot controversy with some of the believers in divine forms. Very rarely could any one stand before him on such occasions. Some of them would feel dejected too, being silenced by the strong arguments of the Swami. The Master would often thus relate those incidents to others with great pleasure: "What a sharp intellect Narendra has got! He refuted all the arguments of such and such person with perfect ease" and so forth. But once at least the Swami was silenced by Sreejut Girishchandra Ghosh, a believer in divine forms. To us it appeared that the Master sided with Girish on that

day to strengthen his faith all the more.

Once in course of a conversation about belief in God, Swami Vivekananda characterised the belief in God with form as 'blind faith' to which the Master retorted: "Well, can you explain to me what you mean by 'blind faith'? Is not faith wholly blind? What again are its eyes? Say either 'faith' or 'knowledge.' Or else, what is this queer notion that among faiths some are blind while others are with eyes?" Swami Vivekananda used to say that really on that day he was at a loss to explain the meaning of the term 'blind faith.' Being convinced of the cogency of the Master's objection, from that day he gave up using this phrase altogether.

The Master's Instructions to the Believers in the Formless God

The Master used to show towards the believers in the immature formless aspect of God the same favour as to the worshippers of divine forms. He would instruct the latter class too as to which process of meditation would be most helpful to them. He was wont to say, "You see, in those days I would think of God as pervading everything like the waters of the sea and of myself as a fish diving, floating and swimming about in that ocean of Existence, Knowledge and Bliss-

Or again, I would imagine myself to be a jar merged under the waters of the Absolute and permeated by It through and through, within as well as without.

The Master Teaches his Disciples to Meditate upon his (Master's) Own Form

Sometimes the Master used to say, "Before beginning your meditation, think of this (me) for some time. Do you know why I say so? Because, on account of your faith in this (me), your thoughts, if directed towards this (me), will at once turn Godward. It is just as a herd of cows reminds one of a cow-boy, or the son makes one think of the father or a lawyer reminds one of the law court. The mind that remains scattered over thousand and one objects will be collected together when you will think of this (me); and if the mind thus concentrated is then directed towards God, meditation in its true sense will be possible."

Or again he would say, "Hold on to one aspect or one attitude firmly. Then only can you have the necessary grit. He is to be approached through some particular attitudes, without which it is impossible to attain Him. It is necessary to form a 'Bhava,' an attitude. Prayers should be offered to Him with an attitude. As one's attitude is, so one's realisation will be; and at the root of all success lies firm faith. An attitude takes shape through the discipline of thought. What is wanted is a fixed attitude, unwavering faith, firm grit; then only success is possible. Do you know what a

religious attitude is? It is a particular relation to be established with God and to be kept constantly in view. As for instance, one should remember at all times and in all circumstances that the real 'me', the 'me' of the wise, is that I am His servant, His child, His part and parcel. The 'me' of the ignorant, on the other hand, is that I am a Brahmin, or a Kayastha (a superior caste among non-Brahmins), or the son of so and so, or the father of so and so. This has to be renounced, as it increases egotism and attachment, and brings about bondage.

"Recollections of God must be carried on uninterrupted at all times. A part of the mind must be always kept directed Godward. Then alone can the goal be reached. You must make Him your own by firmly adhering to one particular attitude. Then only will He be compelled to yield to your prayers. As for example when two persons are only superficially acquainted with each other, they observe all rules of formality in their conversation. But with the growth of intimacy all such formal terms of respect completely disappear and they speak to each other in most familiar language. Similarly we must have the closest relation with God. An unchaste woman in the beginning of her love-making feels extremely shy, proceeds with great apprehension and keeps her love-affair a strict secret. But when her love matures, all such feelings disappear. She then boldly leaves her hearth and home and appears in

public with the lover by her side. If afterwards the lover does not take interest in her and wants to avoid her, she holds him by the neck and asks in a peremptory tone, 'I have left my roof for your sake; now let me know whether you will provide for my maintenance or not.'"

One must have a Firm Belief that God will be Realised in This Very Life

If the Master would notice a decrease in the strength of devotion in any of his disciples, he would remark, "Why this attitude of an idler that if realisation is not possible in this birth, it will come in the next! There should not be such dullness in devotion. The goal can never be reached unless one makes his mind strong and firmly believes that he must realise in this very birth, nay, this very moment. In the country side when cultivators go to purchase bullocks they first touch their tails. Some of the bullocks do not make any response to this. Rather, they relax all their limbs and lie down on the ground. At once the cultivators understand them to be worthless. There are some others that jump about and become boisterous the moment their tails are touched; and the peasants can immediately know that they will be very useful. Their choice is then made from among this active type. Dullness is not at all desirable. Gather strength, have firm faith and say that you must realise God, this very moment, you must. Then only can you succeed."

Desires must be Given Up One by One

Or again he would say, "Advancement is possible only if you get rid of the desires of the world one by one. While you ought to do that, you are on the other hand going to increase them all the more. How then can you have progress?"

An Angler's Perseverance is Necessary

When in spite of prolonged prayers and meditations the devotees could not get any response from above and consequently were overwhelmed with dejection and disappointment, the Master would say to both the classes, namely, to those who believe in divine forms as well as to the worshippers of the formless aspect: "In order to catch fish an angler has to procure bait. Perhaps casting the line with the bait he has to wait for an indefinite period without perceiving any indication of fish. He may then think that there is no fish at all in the tank. But later, some day a big fish may be found to move. At once the angler will be convinced that there is fish there. Still later, perhaps once the sinker may move and the angler will understand that the fish is near the bait. Perhaps some day the sinker will go down and the line will be wound up only to find that the bait has been eaten up and the fish has escaped. Again the angler will cast the line with fresh bait and wait with eager attention. At last one day the bait may be swallowed, the line will be immediately pulled and the fish will be drawn out of water."

God is Very Attentive; He Hears Everything

Sometimes the Master would say, "God is extremely attentive, my boys. He has heard every time you have prayed to Him. He will surely reveal Himself unto you, some day or other, at least at the time of death." To some his instruction was, "If you cannot settle whether God has or has not form,

then pray in this way: 'O Lord, I cannot understand whether Thou art with form or without it. Whatever Thou mayest be, have mercy on me. Do reveal Thyself unto me.'" To some others he would say, "Really God can be seen, my boys. As we are sitting and talking together, in the very same way God can be seen and conversed with. Truly and sincerely I say so."

PSYCHOLOGY AND SPIRITUAL LIFE

WHEN natural sciences and metaphysical thought developed and commenced demolishing the cosmological, ontological and teleological arguments in favour of a spiritual scheme of the universe, religion began to rely less and less for support on the uncertain alliance of the intellect and sought for an unassailable sanction in the inner spiritual experience of man. Physics and biology might explain all external phenomena in conformity with natural laws dispensing with the hypothesis of a God, and historical criticism might prove the spuriousness and unedifying nature of a good deal of the so-called inspired scriptures, but still it was felt by all that the edifice of faith can endure if it were shifted from the quicksand foundation of pure intellectualism and reconstructed on the firm and unshakable basis of inner experience. It was expected that neither physics nor biology could interfere in the secure regions of the mystics'

inner consciousness, and this expectation has in a large measure been fulfilled till recent times. But the growth of modern psychology has however once more threatened the security of faith even in its new home. For psychology seeks to study the whole field of human consciousness together with all kinds of mental phenomena, sacred as well as profane, normal as well as abnormal. If this study, as far as it concerns spiritual life, had sought only to remedy the difficulties of the spiritual aspirant and discover better ways for controlling the mind and directing it through proper channels, religious men all over the world would have accepted psychology as an invaluable ally. But its tendency, on the other hand, is to shatter the very foundations of spiritual life by denying the existence of a spiritual principle and by explaining away all inner spiritual experiences as simple creations of the mind without any valid foundation in what is called objective reality.

How does psychology proceed to do this work? Like all sciences, psychology seeks to study every kind of mental phenomena and account for them by general principles which are implicit in the phenomena themselves and have no supernatural reference. It takes cognisance of spiritual experiences like conversion, visions, trances, the feeling of joy, peace and certitude following these, and explains them just as it would do the normal and abnormal experiences of the admittedly non-spiritual life in terms of known laws of mind without invoking any intelligent or spiritual principle beyond the subject who is having the experiences. Into the nature of these explanations we do not propose to investigate here. We are here directly concerned more with the inference the psychologists draw from these explanations than with the explanations themselves. It is argued that if these experiences can be explained wholly in terms of natural mental laws, any trans-subjective reference generally attributed to them by religious people becomes quite superfluous. In other words, whether they be called normal or abnormal, the so-called spiritual experiences are all the products of the subject's own creation as dreams and hallucinations, and do not indicate any contact with powers having objective reality.

The best exponent of this view in modern times is Professor Leuba whose book, "A Psychological Study of Religion", marks an epoch

in the tirades of psychology against religion. He contends that if inner experience is the test of religious beliefs, then, the psychologist, as the scientific investigator into all such experiences, is the proper person to investigate into their truth and estimate their worth. As facts of consciousness, psychology no more denies them or explains them away than any other state of consciousness than, for instance, what passes in the mind of a merchant or a poet. But a conflict with psychology does arise when "people imagine their experiences to involve the objective or universal validity of certain of their ideas." The mystics are not able to say in what that objective reference consists, or how and where that objective spiritual reality comes into contact with human consciousness. Their failure in this respect "confirms the opinion that the only invulnerable thing in 'union with the infinite,' whether it be induced by divine love, by wine or by contemplation of sublime nature, is the affective consciousness—a consciousness that does not reach beyond itself."

He vigorously attacks the contention that psychology has no right to give any pronouncement on the transcendental reference of spiritual experiences. According to him, "to make inner experience" the source of religious knowledge is itself a surrender to psychological science. What is beyond psychological comprehension is the metaphysical God inferred as a cause of

the universe, not the empirical God of religion who manifests Himself directly in human consciousness. Hence it is the privilege of the psychologist and not of the theologian to interpret the significance of these experiences, to find out whether they point to any trans-subjective reality or not, until there comes a time when psychological explanations fail to account for the experiences in question. But he is firmly of opinion that such a time will never come; for science has already explained many of the phenomena considered so mysterious hitherto, and hopes to do the same with others also in future. Hence to infer a trans-subjective intelligence called God from these inner experiences and build a theology on the same is preposterous. And if theology should remain within the domain accessible to science, it would be limited to a mere description of man's religious consciousness and would be deprived of the right to any opinion on the objective reality of its objects and the universal validity of its propositions. Psychology is alone capable of passing any judgment on this question; but if there were extra-human sources of knowledge and superhuman sources of human power, their existence should have become increasingly evident. Yet the converse is apparently true; the supernatural world of the savage has become a natural world to civilised man, the miraculous of yesterday is the explicable of today, the lives of all spiritual men known to science have been explain-

ed psychologically, according to natural law without the help of any superhuman agency.

In estimating the worth of this psychological criticism of the claims of inner experience to be the justification of faith, we have to proceed on two lines of enquiry, *viz.*, (1) whether the spiritual interpretation of these phenomena is really incompatible with psychological explanations, and (2) whether psychology is competent to judge the reality of the source to which the mystic attributes his inner experiences. Taking the first line of enquiry, we wish to point out in the first place that there are quite a number of eminent psychologists, of whom Professor Pratt may be taken as an illustrious example, who hold that there is no such incompatibility between the two types of explanations. A moment's enquiry as to what constitutes a scientific explanation will clear the point. A time there was when scientific explanations were put on a par with mathematics in point of exactness and finality, but today scientists themselves are content to interpret the universality and necessity of scientific laws as only a pragmatic assumption, and not as inherent logical principles. They are in the last analysis simply generalised descriptions of observed phenomena, and the light they shed relates only to the 'how' and not the 'why' of things. Psychology can therefore tell us at best how the mechanism of the mind acts and how certain psychological states accompany certain physiological

changes in the body, but it cannot say anything about the ultimate 'why' of these phenomena. In other words, psychology is only descriptive like other sciences, but not explanatory. Its explanation as to how certain mental phenomena take place can be still valid even if man were placed in a non-human spiritual environment of which the psychologists have no knowledge. In other words even when admitting the superficial explanations of psychology to be true, there is no inconsistency in assuming the hypothesis of a spiritual principle, for these so-called explanations are only descriptions of the various changes taking place in the working of the mental mechanism, and not a final answer to the ultimate 'why' of these phenomena—a work which psychology is by its very nature incapable of undertaking.

Pratt illustrates this point by a very illuminating example. He takes an imaginary world of perpetual sunshine in which the majority of people are of closed eyelids and only a very few are capable of opening and shutting them at will. In such a world, if one of the rare seers were to proclaim the existence of a thing called light, and one of these blind psychologists were to investigate the truth of this claim, he will undoubtedly apply the method of single difference and attribute the seer's sensation of light to open eyelids and will never admit the existence of a trans-subjective reality called light. If the seer still

persisted in his claim, he will ask him to see the light after closing the eyelids and his incapacity will confirm the psychologist in his opinion that light sensation is entirely due to raised eyelids, and is therefore a subjective phenomenon. The blind psychologist's explanation is true, since raised eyelids are essential for light sensation. But it does not necessarily invalidate the explanation of the seer. Under the limitations of the psychologist's conditions of work, and in the terminology at his disposal, he can give only a mechanical explanation. So too in our real world, our real psychologist can explain the spiritual experiences of mankind only in terms of the psycho-physical organism. In his limited sphere, his explanation is correct, but it is not the final or the only explanation of the subject. Hence Pratt concludes: "Nothing that the psychology of religion can say should prevent the religious man, who wishes to be perfectly loyal to logic and loyal to truth, from seeing in his own spiritual experiences the genuine influence of the living God." All that psychology can do is to point out that the mechanism of the religious mind does not work anarchically but follows certain laws capable of formulation. It neither proves nor disproves the presence of transmental agencies.

This line of argument is more or less a self-criticism directed by psychologists against their own science, perhaps out of sympathy

for the poor man of religion, whom they want to assure, as they would a child, that their science does not take away the right of the former to indulge in his own dreams or fancies. As far as it goes, the argument is all right, but we do not know why the man of religion should remain satisfied with this kind of purely defensive tactics. Modern Christian theologians, sorely perplexed by the encroachment of psychology on their hitherto sacrosanct precincts of inner experience, have repeatedly used this argument as the sole defence of their position. Perhaps for Christian theology with its dualism of matter and mind there is no better course to adopt, but as far as Vedanta is concerned it is capable of carrying the war into the very heart of the enemy's country and forcing him to retrace from the position to which he has so thoughtlessly advanced. For the presumption of psychology is to be knocked on the very head, and it is to be challenged to show its right to judge the reality and unreality of a phenomenon. Leuba triumphantly remarks, "Before the theologian, who claims to find in the inner experience the data of theology and on that ground to remove it from all contact with science, may be looked upon as intellectually worthy of consideration, he must explain how he secures objective and universal knowledge." Can the learned professor himself do it, not as it would satisfy himself and kindred spirits, but all persons including the man of religion? In short, the problem that the psychologist raises, when he questions the reality or otherwise of spiritual experiences, is the most abstruse problem of metaphysics, *viz.*, the problem of determining the reality of things. For the psychologist the real is certainly the world of waking experience perceived by all people endowed with what are called normal sense-faculties. But we do not see any reason why the same logic that denies reality to the experience of the mystic cannot disprove the reality of this most real world of the psychologist also. If the criterion of reality be the givenness of an object, the certainty that the perceiver feels that it is other than himself, differing from but corresponding to one's idea of the object, then, we do not see why the spiritual experiences should be denied a status equal to our waking experiences. The psychologist may say that these experiences being private in character have only individual but not universal reality value. The same however may be said with regard to waking experiences as well, for they are perceived in more or less the same way only by persons endowed with the same sense-faculties. The experiences of a blind and deaf man or of animals and birds with regard to an object are quite different from those of the so-called normal human beings, and depending on the psychologist's own logic, they have every right to ridicule the

psychologist's most real experiences as subjective creations, as illusions, wish-fulfilments, projections, phobias and what not. The psychologist may also point out that spiritual experiences differ from waking experiences in so far as the former are the result of habits of thought, of continuous dreaming, meditations etc., on certain thoughts and ideas; but are not our perceptions of waking experience also the result of habits of thought? Some of these habits are due to our own efforts and education in this life, whereas the vast majority of them are handed down to us through heredity by our long line of ancestors beginning with the protozoa and are imbedded in the structure of the brain and nervous system we inherit. Whether the habits are long-standing or are of recent acquisition, they do not really alter the value of the phenomena they produce. Moreover the private character of spiritual experiences is inadmissible also because genuine experiences of this type do not form the privilege of any particular individual, but can be had by one and all who follow the discipline required for their acquisition. The methods for these have elaborately been worked out with almost scientific precision, and their genuineness has been verified by generations of spiritual aspirants who have cared to follow them. Hence the conclusion is that the attempt of psychologists like Leuba to stigmatise spiritual experiences as subjective is preposterous, and

that in doing so they are laying the axe at the root of their own science and of the system of reality known to it.

Our object in showing the affinity between the so-called subjective experience of the mystic and what is called objective reality is only to point out to those who rely too much on this kind of distinction that it is impossible to have metaphysical or apodictic certitude with regard to any phenomenon that is presented to us. The possibility of illusion can never be metaphysically disproved with regard to anything objective, be it spiritual visions or be it the external world of brute matter. But we cannot live in a state of suspense in a matter that is so fundamental to our life. In addition we are immensely impressed by the sense of reality that these objective phenomena characterised by the attribute of givenness exercise on our minds. We are therefore compelled to evaluate them and come to some decision regarding their place in the scale of reality. In this matter the first thing we have to do is to come to some definite idea regarding absolute reality, even though the problem is the most difficult one in philosophy and has baffled the skill and learning of even the greatest of the world's metaphysicians. We have seen that no solution of the riddle of reality can be arrived at from the objective side of experience because one can never get beyond the possibility of illusion in any variety of objective phenomena. We have then natur-

ally to look in the direction of the subject for a more satisfactory solution. Here we have immediate knowledge or knowledge by acquaintance. But even when we speak of the subject or the knower, we speak of it in relation to the known, and in doing so we are likely to superimpose the qualities of the one on the other. When this superimposition is eliminated by careful analysis, the knower is immediately apprehended as devoid of the superimposed qualities, that is, as it is in itself and out of relation with all. Knowledge and being are then recognised as identical. Here at last we have come upon absolute Reality. It is non-dual, without a second by its side, and it does not therefore come within the comprehension of subject-object relation. It is the substratum of both the subject and the object, but since the objective aspect of it is always covered by illusions or superimpositions, its real nature can be arrived at only through the subject or the Self. Hence the Reality itself is spoken of as the Self. Self is therefore the heart of Reality. It is because it constitutes the substratum of all objective phenomena that we experience reality value with regard to them.

Now in judging the reality of objective phenomena, since nothing of that category can give us absolute certainty, we have to evaluate them according to their competence to help us arrive at the true Self, the source of all reality value. The world of the scientist and the psychologist, i. e., the world of

brute matter, is the least helpful in this, since it diverts our attention from the subject, the only approach to Reality, and focusses it entirely on the object where no certainty regarding the ultimate nature of things can be arrived at. On the other hand spiritual experiences of the genuine type take the mind inward or in the direction of the subject, and we therefore assign to them a higher place in the scale of reality than for the brute matter of science or the objective reality of the psychologist. As milestones in our road towards absolute Reality they indicate our greater nearness towards the destination in comparison with the state of mind whose range of vision is confined to gross matter alone and is therefore indicative only of our distance from a correct apprehension of Reality.

But it may be asked how it is possible to distinguish the so-called genuine spiritual experiences from the spurious ones. As in all matters empirical we can judge them only by looking at the fruits. There are what the psychologists call mere illusory visions and conjured up messages resulting from a deranged state of mind. We agree to call these illusory, because as is characteristic of all illusions, they are capable of being negated. By undergoing proper treatment under a competent physician these abnormal states of mind responsible for illusory visions can be got rid of and the patient himself can come to the conviction of their spuriousness.

Now with regard to the experiences of a true saint, just the opposite is the case. Except indulging in arm chair criticisms and in facile theories, no psychologist has hitherto succeeded in curing a genuine saint of his spiritual experiences, or convincing him of their unreality. Again, while the phantasies, delusions and trances of the hysteric or the maniac affect the patients injuriously, shatter their health and unhinge their mind and thus point definitely to their (being a degenerate type, the experiences of the saint increase the magnetism and power of his personality, clarify his vision, increase his insight and fill his body and mind with peace, joy and love and an unshakable conviction regarding the truth of his realisations. In other words, as it was pithily put by Swami Vivekananda, a man enters into the spiritual state a fool, but emerges from it a wise man. It was exactly this beneficial influence on life that the saints themselves pointed out as the test of the genuineness of their experiences. Saint Theresa, one of the greatest mystics of the world, says speaking about the Flight of the Spirit, a form of the ecstasy she had, "Neither the imagination nor the evil one could represent what leaves such peace, calm and good fruits in the soul, and particularly, the following three graces of a very high order." These graces are the perception of the greatness of God, the acquisition of self-knowledge and humility, and contempt of all earthly things unless they are consecrated to the service

of God. So also Sri Ramakrishna says that a saint who contemplates on God, the fountainhead of all reality, can never get his mind deranged and his vision clouded by delusions. In other words, even if a metaphysical proof of the experiences of the saint cannot be given, the luminosity and blissfulness of mind and the dynamic power of personality, all derived from the sublime experiences, naturally show that the direction of change in him is towards a higher view of truth, not certainly towards the degenerate state of mind characteristic of maniacs and neurotics.

Hence Vedanta has assigned as much reality to the genuine spiritual experiences as to the world of extended matter—nay, even more than it, for the reason that they take one towards the subject in which is situated the entrance to the region of absolute Reality. The Vedanta therefore looks upon these genuine supersensuous experiences as having an objective reference in the Cosmic Mind, which is also the basis of the world of extended matter that gives it its so-called validity. So in the Vedantist's eye the ideal world of the saint and the material world of the scientist stand on the same footing as far as objective validity is concerned. The former however is given greater value in as far as it is a higher view of Reality. The perfected being has however to transcend them both and apprehend the soul which imparts reality value to all objective phenomena.

CONQUEST OF FEAR*

(FROM THE VEDANTIC STANDPOINT)

By Y. Subrahmanya Sarma

LIFE is continually exposed to fear. From the remotest times when our rude forefathers were contending against the inclemency of weather, the ravages of wild beasts and the fear of portentous events in nature, down to our own times when civilised man has brought nature under control to a large extent, the sway of fear over the human breast has been unceasing.

At the present moment our mastery over the blind powers of nature is marvellously greater than ever, our ways and means of allaying hunger and thirst or protecting our person from heat and cold are wonderfully more various. Having almost done away with distance in space or time, we feel the solidarity of the human society to be more firmly established than before. Is it not surprising that, placed in circumstances which ought to ensure a life of remarkable ease and comfort, we have nevertheless to provide against fresh dangers unsuspected heretofore?

Strange as it may seem, we are ourselves responsible for the new kinds of fear we are faced with today. Our discoveries and inventions, our sciences and our arts,

our methods of production and distribution of wealth, our patriotism and race-pride, our laws and politics, our religion and philosophy—in short, everything we have devised in the complex make-up of the huge machine we are habituated to call civilisation, should be held mainly responsible for the new fear of unhealthy competition that has sprung up amongst us. Fear of poverty and want has now assumed the bigger form known as the fear of economic depression; fear of hunger and thirst, and fear of being denuded of clothes, has taken on another name, the fear of exploitation and oppression; and fear of death has transformed itself into the fear of epidemics and international war. Fear of public opinion, fear of degradation in others' eyes, fear of one's superstition being exposed, fear of a jealous and vengeful God or Devil who is planning an eternal hell for offenders against His will—these and a thousand other fears now dance before our eyes in such hideous forms and proportions that this beautiful earth which we were wont to imagine in our innocent childhood to be a fairy land may be now more aptly described as a veritable "Fear Land".

* A paper read at the All Faiths Conference, Nasik, by Mr. Y. Subba Rao (Subrahmanya Sarma) Editor, "Adhyatma Prakasha", Bangalore, and Author of "Mulavidya Nirasa", etc.

Is there any escape from this hopeless bog into which man has fallen? Can the human silk-worm ever burst forth from the cocoon of fears it has been weaving round itself for some centuries past? That is the problem which is now engaging the attention of thoughtful men all over the world. Many of them are eagerly looking forward to the day when man, while retaining most if not all the advantages of his present eminent position, will have shaken off this terrible night-mare which has been sitting upon him for so long. And they hope to find a solution in a happy co-ordination of the different ideals that have been set up by the principal Faiths of the world. It becomes therefore the plain duty of every religion and system of thought to justify its claim upon the attention of mankind by pointing out practicable ways of overcoming this worst of enemies, fear, which is invading the kingdom of human happiness on all sides. And in this short paper I propose to approach the question from the Vedantic standpoint and invite the attention of all to the Upanishadic solution of the present problem.

To appreciate the intensely practical outlook of these ancient seers, it would be necessary to distinguish it from some other view-points more familiar to us. In the first place, the Rishis had risen above the youthful optimism which ignores the existence of any problem at all, and deludes itself into the belief that all fear is purely imaginary. In the second place, they would not

rest content with the view-point of over-confidence which, while recognizing the existence of fear, supposes that man, with all his present weaknesses, could himself combat all difficulties if he only persisted. And in the third place, they would not have anything to do with the fatalistic view that fear is quite unavoidable, and man should therefore meekly submit to it and snatch from life what little enjoyment he can, even in the midst of fears. The diagnosis of the case as conducted by the Vedic Rishis goes far deeper than any of the above views. Neither ignoring nor over-estimating the effects of this widespread disease, the sages have proposed an effective remedy which must receive an earnest consideration from all moderns who are sincerely engaged in its treatment.

The Vedic standpoint is briefly this. All cause of fear can proceed only from a source alien to my nature, from a being that I should look upon as ready to pounce upon me and overpower me at any moment. The number of such overpowering influences increases, of course, in proportion to the number of weaknesses from which I imagine myself to be suffering. The Upanishadic thinkers, therefore, set about to ascertain whether, as a matter of fact, this creation all round is really foreign and inimical to our progress, and whether it is really possessed of infinite powers too big to be handled by us; for in either case the conquest of fear becomes a hopeless task. Thus proceeding, they found

out that, while from the individual standpoint man is undeniably a creature of circumstances, a careful analysis of all the phases of Life goes to show that man from a higher point of view is not the weak, limited being subject to a thousand ills as he imagines himself to be. Nor is nature so alien to him as to be a second entity capable of throwing off terrific volcanic products, of which he should stand in constant dread. On the other hand, he is metaphysically identical with the Infinite Power and Infinite Goodness manifesting themselves everywhere in the Universe.

I shall not here enter into the details of the method of investigation adopted by the seers in arriving at this result; nor shall I make any attempt to show how comprehensive their outlook upon life was. The curious enquirer will obtain sufficient information on the subject in the several translations of the Upanishads now available, or in systematic expositions like "Vedanta or the Science of Reality" by Mr. K. A. Krishnaswami Iyer of Bangalore. I shall only point out that by assuming the results of this analysis of Life to be correct, and recognising one Universal Self as the self of all, we are compelled to draw the conclusion that from this standpoint, 'Joy, Infinite Joy' and not 'Fear' would be the ruling principle of life, for here we find all humanity in the embrace of that one Infinite Love.

Look where you will, you will find the Upanishads singing the one joy-

ous theme that the knower of this profound truth becomes one with the Highest Reality, and consequently attains the Infinite Power and Love of this Universal Self;¹ that all fear comes from a supposed second entity seen through the coloured spectacles of Ignorance;² and that fearlessness, therefore, is the direct outcome of the realisation of our oneness with this Supreme Self.

Every religion enjoins us to fear God as well as love Him. Now this precept vital to piety, is acceptable so long as we are under the power of the lower instincts of man which turn him into an individual distinct from the rest, with interests of his own. We love those from whom we look for benefits, and fear those who are likely to deprive us of them. The relation between God and man ought, however, to be different. If God is regarded as an alien in any measure, the interests of the two may clash and can never

1 स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति ॥
(Mun. 3-2-9).

सोऽश्रुते सर्वान् कामान्त्सह ब्रह्मणा विपश्चि-
तेति ॥
(Tai. 2-1).

2 द्वितीयाद्वै भयं भवति ॥
(Bri. 1-4-2).
यदाह्येवैष एतस्मिन् उदारमन्तरं कुरुते ।
अथ तस्य भयं भवति ॥
(Tai. 2-7).

3 यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्ते
ऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ
सोऽभयं गतो भवति । (Tai. 2-7)
स हायमीचांचक्रे यन्मदन्यत्रास्ति कस्मान्नु
विभेमीति तत एवायं भयं वीयाय ॥
(Bri. 1-4-2).

be identical. We have to keep continual watch to see that the goods we enjoy are not knocked out of our possession by an alien Power, almighty and all-knowing, against which our resistance must be unavailing. Besides, the care of God as an alien cannot be exercised towards us without intermission or suspension. He might be at times indifferent, cold, inimical and deaf to our entreaties. This conceptual defect is incurable. The right point of view is gained only when all ideas of otherness are banished. God is unceasing in His efforts to advance us, only because we are flesh of His flesh and He is our true self. Hence the relation between the soul and God must not be attenuated to less than 'self to self' which is one of unqualified identity. The Christian mystics and the Sufis among others, recognise this truth. God need not be feared when He is regarded as our essence, as our very self, and every form of evil that visits us is due to the notion that we are distinct from Him. It is the penalty—sometimes very heavy—that we pay for our ignorance. To fear God is to conceive Him as a terrific foe who cannot be content unless we are completely floored, and this would not be wrong so long as we nursed notions of our own individuality as independent of every one else, even of God. To subtle thinkers, such a notion would seem to border on blasphemy. Should we fear God? No, we are to love Him to the height of our power, for He is our self which we need not

be taught to love. It is a primary instinct with us. In loving God we include all that He stands for, the whole universe which is His manifestation. Such love is incompatible with fear and uproots it. This magnificent idea is another contribution of the Upanishads to create harmony in life.

And how are we to realise this idea? We must first try to educate ourselves and our neighbours to get into the habit of thinking in terms of this Higher Reality. This Self, which is the real self of us all, should be constantly heard, thought and meditated upon. We should disseminate the idea everywhere till it echoes from every human heart. People must be made to think and believe that all fear of failure, penury, sickness, discord, unhappiness and needless suffering, is due to our not knowing this our Highest Self. It need not be preached as a doctrine from the Upanishads, for the thought has already permeated the Sufi literature, and has even found expression in the West through various avenues such as the Christian Science or the New Thought. You have but to draw the attention of the people to this Kingdom of Heaven which is already within themselves, and they will readily recognise It; for all of us are by birthright children of this Immortal Bliss. At the same time, we should try to realise this Self in practice also; we should try to replace all greed, suspicion and hatred by faith, belief and love. For it is only through love that we can find

the same Lord residing in all, it is only when we do not hurt our fellow-beings that we can realise our own self as dwelling in them also.

It was in India that an ancient monarch inaugurated a series of learned discussions regarding the Highest Reality which dwells in all beings. It was an Indian thinker

Yajnavalkya who by arguing out this question was able to convince that emperor about the practical effect of realising this Supreme Universal Self. On that occasion the sage is said to have concluded his discourse in these significant words:—"Fearlessness, indeed, thou hast now attained, O Janaka." (अभयं वै जनकं प्राप्तोऽसि Bri. 4—2—4.)

SARVAMUKTI OR UNIVERSAL SALVATION

By M. A. Venkat Rao, M. A.

PROFESSOR Radhakrishnan led a Symposium on Sarvamukti at the Mysore Session of The Indian Philosophical Congress held in December 1932. The position he took up regarding salvation for all was foreshadowed in his interpretation of Sankara in his volume on Indian Philosophy and was explicitly stated in his subsequent writings, *The Hindu View of Life* and *An Idealist View of Life*. True to the deepest need of the times, Prof. Radhakrishnan imparts a fresh emphasis to Hindu thought which bids fair to become one of the growing points of contemporary philosophy in India.

Sir Radhakrishnan's theme falls into three distinct positions: (1) Moksha is a fact and not something absolutely new to be attained, (2) Two stages in salvation are to be recognised, identity with Iswara and identity with Brahman. The first occurs when true Jnana or Sakshatkara arises, and the second when the present Kalpa ends and the cosmic process is dissolved into the being of the Absolute, the interval being taken up in a series of embodiments put on for the service of the unreleased; in a 'partnership' with Maheswara, as it were, in his work of redeeming the

world, (3) When all are redeemed, the world process comes to an end and a fresh cosmic epoch commences.

1. Moksha

Moksha was defined as Life Eternal as distinguished from mere survival on the same empirical level. Indian thought distinguishes between Heaven or Brahmaloaka and life in Brahman. Moksha means final liberation from Avidya. According to all systems of Indian thought, Moksha means self-recognition. All the Vedantic schools agree in regarding the essence of the soul as consisting in Jnana and Ananda. Liberation is compared to the self-recognition of a prince brought up in ignorance of his true status. The conclusion follows at once that Moksha is the inmost fact of existence and that every soul is assured of salvation. The innermost being of the soul as Jnana and Ananda is the surest pledge possible of self-revelation and self-realisation some time or other. No soul can be deprived of its destiny. Endless chances of knowledge, repentance and reformation are assured by the theory of Karma and Rebirth. Eternal Hell is a strange dogma to be held by the believers in a Heavenly Father full of infinite mercy and grace.

2. Life Eternal

The second position of Radhakrishnan emphasises the content of the life of the released and is his special contribution to thought. According to tradition in all the Vedantic systems, salvation is ultimately an individual matter, though the moral sphere of service in society is a necessary pathway to it. Individuals may attain Moksha at their own speed as it were. After Sakshatkara they become one in Brahman according to Advaita or reach the presence of God according to the theistic systems of Ramanuja and Madhva. All social reference is subservient to the purposes of Satwa-suddhi—self-purification or to the removal of the Avaranas or veils of ignorance and selfishness. Now Prof. Radhakrishnan develops his theme from the standpoint of Advaita. Advaita distinguishes between Maheswara and Brahman. According to him Maheswara corresponds to the Personal God of the Theistic systems of Ramanuja and Madhva, to whom it is the Ultimate itself. But for Sankara it is only the highest appearance of the Absolute. Iswara is the cosmic subject who appears to create, sustain and destroy the whole universe. He is the "presiding deity" of this cosmic epoch in which we live, this particular finite actualisation of the infinite potentialities of the Absolute. Now, on the attainment of Moksha, the soul is lifted above Samsara and into Life eternal. There is for it no more birth and death in the ordinary sense for working out the "Prarabdha Karmas".

True Jnana or Sakshatkara or direct and full vision of Reality burns up Karma. In the Sankara school of Vedanta, the Jivanmukta is regarded as one with Brahman even while alive. He has risen above the level of multiplicity, sees Brahman, and is Brahman. But the body continues to live till the past

Karma is exhausted, and after death there is Videhamukti or bodiless liberation: that is, utter oneness with Parabrahman. According to the usual view, therefore, all moralistic purification is put before Sakshatkara: only a morally perfect individual can attain the beatific vision. Further it is argued that Jnana as a revealing light does not admit of degrees of illumination. Prof. Radhakrishnan made it clear in his opening discourse that he was not referring to *krama mukti* or salvation in becoming, which only marks the milestones on the way to Mukti and has no reference to a state beyond it. Traditional speculation therefore regards the final phase of Mukti as individualistic in character and as consisting in oneness with Parabrahman. *Videha mukti* is final. But Radhakrishnan develops an implication contained in the idea of Jivanmukti and contemplates the possibility of the participation of the Muktas in the work of the world. If the Jivanmukta can remain in the world and yet not of it, it proves that finitude and perfection can go together.

There can be nothing in the nature of the perfected condition to militate against embodied life as such. Radhakrishnan quotes Sankara himself, admitting the possibility of the Mukta's return to the world with an *adhikara* or mission. From this point of view Radhakrishnan would identify himself with that school of thought in later Vedanta, represented by Appaya Dikshita for example, which holds that Moksha is in the first instance oneness with Maheswara, until all are liberated, when it becomes identity with Brahman.

Radhakrishnan discussed the theories of Ekajivavada—single-soul theory, and Anekajivavada—many-souls theory, and dissociated himself from the former. This view gives a concrete content to the idea of Life Eternal. It is not

annihilation; it is not endless singing of the perfections of the Lord. It is in a very real sense partnership with Maheswara in Lokasthiti or maintenance of the world. It is in full agreement with the teaching of the *Gita* that God Himself is engaged in perpetual activity for the welfare of the world, and that the released souls like Janaka, Narada, Sanatkumara etc, worked for Lokasangraha even in the freed state. If Moksha is Sarvatmabhava or identity with the selves of all, it must issue in activity for bringing about Sarvamukti or universal salvation. It seems to follow directly from the central thesis of Advaita that the Jiva is Brahman in essence. In his Hibbert Lectures, Radhakrishnan points out that inner self-realisation and harmony with the environment are both necessary for full salvation. Self-realisation occurs with Sakshatkara, Samyagdarsana or full and direct vision of Reality. But it cannot be complete until the soul finds itself in a society of perfect fellows.

The World's Finale

With regard to the question—What happens after Sarvamukti—when "all the people have become the Lord's prophets and every soul an incarnation," Radhakrishnan considers three possibilities, sets aside two of them and accepts the third. Eternal progress, static perfection and world-dissolution are the three possibilities he envisages. Eternal progress he rejects as leading to the fate of Tantalus. Endless travelling means the frustration of the cosmic purpose. "There cannot be endless singing; there must also be such a thing as perfection in a song." Static perfection is of course meaningless. Radhakrishnan sets it aside with Aristotle who says, "endless duration makes good no better nor white any whiter," and with Bradley who lays down the dictum that nothing real ever

moves. He therefore is led to the theory of world-destruction. With Sarvamukti the universe is retracted into the Being of the Absolute, and fresh plots and new dramas are projected, and so the rhythm of life proceeds in the Being of Brahman.

Critical Comments

This interpretation of Moksha can not be regarded as representing the spirit and emphasis of Sankara or the schools of thought after him. Though Radhakrishnan refers to a number of passages in Sankara which point to the persistence of individuality from Moksha to the end of the Kalpa, the predominant tendency in Sankara, as Radhakrishnan himself admits, is to regard Moksha and finitude as essentially incompatible. What Radhakrishnan is doing in his doctrine of Sarvamukti is to develop in his own way one of the strands of thought in Advaita, which requires to be considered on its own merits in the light of the central presuppositions of the system. The difficulties of Radhakrishnan's position are incident to all absolutist systems. Is Iswara or Personal God a real differentiation of the Absolute, presiding in a real sense over the destinies of cosmic epochs? Or is He merely an appearance, the highest we know but still not the final truth? The idea of Sarvamukti depends upon the former alternative, for it requires a difference in time between individual Moksha and Sarvamukti. Again universal salvation may be accepted without committing oneself to a phenomenal Iswara. We may regard the moment of Sakshatkara as the moment of vision and all subsequent life as one of continuous progress into the Being of the Absolute in truth, beauty and goodness, mediated by a plurality of lives. This would be life eternal, as Samsara in the sense of ignorant wandering in the wilderness is transcended, and life

would be marked by an increasing purpose and deepening possession of values. After Sarvamukti or after as much realisation as is possible under finite conditions has been achieved, the centre of individuation is absorbed. This view requires no phenomenal Iswara. Further a difficulty emerges from the standpoint of the relation between time and eternity. If the eternal is meaningless apart from its participation in the time-process, to say that the cosmic process will merge in the Absolute at some future time seems to involve a contradiction. The eternal is realising itself in multiple lines of advance of which we know only one. As Bradley put it, the Absolute has no seasons but bears at once flowers, fruits and seeds. Again if the finite soul is but a manifestation of the Absolute, to put upon it the whole burden of universal salvation seems to be unfair. Each finite soul will merge in the Absolute and become a part of its being the moment it has purified itself through Jnana, Karma and Bhakti. There may be universal salvation therefore without the whole universe waiting for "one far-off divine event." Universal salvation need not imply simultaneous liberation.

Further, to put the ultimate triumph of the Spirit into a historical future is likely to generate a dualistic sundering of eternity and time, the divine and the

human, and to revive (as Dean Inge points out in a review of *An Idealist View of Life*) the Encyclopaedist dogma of the perfectibility of the species. The idea of Sarvamukti therefore may be incompatible with the idea of Moksha on which it is based, namely, the revelation of a splendour already there. Further, that salvation is open to all rational beings, no doubt, is a simple corollary from idealistic premises. But the fact that 'Christianity in some of its most widespread forms' and our own school of Madhva do not admit of the idea, renders it necessary to offer a more detailed proof of it than the dictum that it is a fact requiring no discussion. In this connection the doctrine of Karma and rebirth serves as a great liberator.

It is clear that Radhakrishnan is inspired by the *Gita* ideal of Lokasangraha, the Buddhist ideal of Bodhisatwa and the spiritual urge of modern democracy, and is advocating Sarvamukti as an off-set against the individualist emphasis of Indian thought in the past. Whatever may be the logical success of this particular statement of his view, it is to be welcomed as giving a lead in the methods of enduring reform starting from within the *sanctum sanctorum* of religious and speculative idealism which is the soul of our civilisation.

CHAKRAVARTIN

By Acharya

THE whole civilized world hails Schmidt, Veronin and Viese who conquered Polar Neptune, and navigated in a single season the N. E. passage. But there is another much subtler aspect to the thrilling Sibiryakov adventure. Sooner or later Soviet archaeologists will pay keen attention to the yet untapped palaeolithic records of the Arctic calendar and Atlantian astronomy, the cultural parents of the outworn Christian dogma.

Mongolian tribesmen still call Buddha Chakra-vartin which signifies "wheel-turner" or "cycle-spinner." The Sanskrit term can be traced back to the ancient Indo-European nest in the circumpolar zone of the aurora borealis, and to an era when the Arctic girdle alone was inhabitable, Russia, Europe and America being glaciated. What a thrill and excitement the ancestral comrades must have experienced when the first glimmer of the northern light appeared after the long Arctic winter, and stirred the awakening masses to new planning and activity! Priestly mathematicians, astronomer-sages, eagerly watched through the twelve solstitial nights for the nativity of the sungod who is turning the sun-wheel year after year in saecula saeculorum. [TN stands for the twelve nights (Dec. 24—Jan. 6), the matrix of light.] Our polar sires conceived the winter solstice as the "mother of god", his crib and cave, his rise and root. The new-born light, risen in the east (easter) waxes and grows stronger, until it reaches midsummer night. But the rotating god suffers and sinks, Samson's golden locks are shorn; in Semitic speech, samson or shamsh means "sun". The circling light lin-

gers and wanes, or to use the legendary language of church tradition, is "crucified" until the next resurrection of the roseate aurora. There are Arctic memories both in the Ushas hymns of the Rigveda and in the old Christmas carol beginning: A red rose but has sprung from a dark tender root! and referring to the bambino and the Madonna.

Such are the polar origins of the "religion of the cross", long overgrown with the weeds of rigid doctrine and hoary convention. The crucifix or sign of the cross can be found rudely engraven in endless examples and exemplars on palaeolithic rocks all over the northern hemisphere,—Spitzbergen, Siberia, Alaska and the Aleut Islands which are possibly the geologically metamorphosed and volcanically dynamited remainder of submerged Atlantis. Professor Herman Wirth, Germany, is engaged on an epoch-making work on Arctic-Atlantic Origins (*die heilige schrift der menschheit*), and Professor Horowitz, New York, has philologically touched on the same topic in his government lectures on "Indo Iranian Semasiology" (Bombay 1929). The cross in the circle or the "god in the ring" (*dues in rota*) is the Hindu Chakravartin, but his Arctic significance had even been forgotten in the Vedic age. The name remained sacrosanct, and became an epithet of the "Buddha" which means "awakened" originally from the arctic winter-gloom, and then from the illusion of transient life and the dream of established sacerdotalism. Russian "budit" (awaken) is a kindred verb. The reminiscence of the Arctic sun awakening from his drowsy winter couch, and safely deliver-

ed from the womb of the old year, was carried down the stream of ages to the stirring Elizabethan era. It is a mark of Shakespeare's superconscious genius to have recast the Arctic theme in two interludes (enacted between supper and bedtime).—I refer to Twelfth Night and Midsummer Night's Dream.

There is superabundant cultural material, almost virgin-soil to scientists. In the first place it is for USSR which has the longest coast line along the Polar Seas to follow the indicated trail for the benefit of Vedic astronomy and Rig-interpretation along Tilak's luminous trail.

PRAYER FOR PEACE AND CULTURE

By Prof. Nicholas Roerich

CULTURE and Peace—the most sacred goal of Humanity! In the days of great confusion, both material and spiritual, the disturbed spirit strives to these radiant strongholds. But we should not unite only abstractly in the name of these regenerating conceptions. According to our abilities, each in his own field, should bring them into actual surrounding life, as the most necessary and undeferrable.

By our Peace Pact in 1929 we proposed a special Banner of Peace for protection of all cultural treasures. A special committee for promoting the Peace Pact had been elected in New York and an International Union for the Roerich Pact has been established with its central seat in Bruges, where a World Congress for spreading the ideals of Peace through Culture was in session last September with most significant results, proving how near this aim is to the hearts of all positive people of the whole world.

From temples, shrines of spirituality, from all light-bearing centres should thunder ceaselessly the world-wide call, eliminating the very possibilities of wars and creating for generations to come new lofty traditions of veneration of real cultural treasures. Unfurling everywhere and untiringly the Banner of Peace, we by this destroy the very

physical field for war. Let us also affirm the World-Day of Culture, simultaneously when in all temples, all schools and all educational institutions, the world will be reminded of the true treasures of humanity, of creative heroic enthusiasm, of betterment and adornment of life. For this purpose we have not only to safeguard by all available means our cultural heritage, but we must consciously value these treasures, remembering that every contact with them will already ennoble the human spirit.

As we have already witnessed, wars cannot be stopped by orders, nor can malice or lying be prohibited. But undeferrably, patiently striving to the highest treasures of humanity, we may make this breed of darkness altogether inadmissible, as creations of crass ignorance. The noble expanded consciousness having contacted with the Realm of Light, will naturally enter the path of peaceful constructiveness, discarding as shameful rubbish, all belittlement of human dignity caused by ignorance.

The lists of adherers to the Banner of Peace are already long and glorious. The Banner has already been consecrated during the Congress in Bruges in the Cathedral of the Holy Blood and by this we have given the sacred oath to introduce it everywhere

by all our means. All those from all ends of the world, who believed in us and filled space with heartiest wishes, will not in vain look for the Banner over all shrines of real treasures. Every day brings new letters, new response. The election urn "For Peace" has been filled with precious tokens. Verily Peace and Culture are at present especially needed.

It is not so much a new law, but it is the imperative wish, the one panhuman desire to safeguard the achievements of humanity, which is calling. Every endeavour, even the most evident, requires an active start. For Peace

and Culture one does not even need a unanimously world-wide votum. The beautiful principles of General Good can be affirmed on every scale, still retaining their vital potentiality. Let us greet whole-heartedly all co-workers: "Proceed victoriously everyone to his best abilities undeferrably without any delay, along this glorious Path!"

Verily, time is short, lose neither day nor hour! Kindle the flame of the heart in unbreakable enthusiasm. Under the Banner of Peace let us proceed towards the One Supreme Light in powerful union as the World League of Culture!

THE CHALLENGE OF TOMORROW

By Homer P. Rainey

IF there was ever a time in the history of religion when a vision of a new world was needed, that time is today. This is no time to look backward. An old era is passing and a new one is struggling to be born. This is no time to lie on our beds and dream dreams, and to speak in platitudes and to sound old shibboleths. A whole social order is crumbling before our eyes. Someone has said that "we possess orientation when there does not exist in our minds the least doubt of the positions of north and south, the ultimate goals which serve the purpose of ideal indicative points for the guidances of our faculty of action and of our movements." We possess disorientation when we are not sure of our points of reference, and when our ultimate goals are obscured. We are in a state of disorientation today.

If anyone doubts that we are living in an age of utter confusion let him consider some of the conflicts of the present

generation. Let us be specific. Consider the battle that is waging over capitalism. Only a short decade ago it was little short of high treason to question the sacredness of the capitalistic system. Today it is being challenged in every quarter and the mass of men are not so sure as they were ten years ago that the traditional system of capitalism is the best type of economic organisation. Consider the present upheaval in the Governmental systems of the world. Fifteen years ago no one believed that the present dictatorships in Russia, Italy, and Germany could be possible. And certainly in the United States no one dared question the eternal rightness of democracy. Think of what we have witnessed in the last two months. We believe what has happened only because we have seen it with our own eyes. Consider again the collapse of moral standards and the present conflict over moral values. Talk with almost anyone you meet who will discuss religion and

theology honestly, and observe the vagueness of their religious concepts, and the instability of their faith.

Men, today, have lost confidence in the concepts and institutions of the old order. That old era was characterised by several fundamental concepts.

(1) It was dominated by the rise of the scientific method and its application to the production of wealth. It has been a marvellous age of material progress. There is nothing to compare with it in the history of civilisation. Its achievements have been so significant that almost every other interest of man has faded into insignificance in comparison.

(2) As a direct result of the emphasis upon the production of wealth there has been a shifting of the centre of gravity of human interest from social, governmental and human values to economics. The chief concern of men has been the acquiring of material values. Money has been the object of our devotions and the goal of all our strivings.

(3) Our economic philosophy has been predicated upon a profit motive and a *laissez faire* individualism.

(4) Our economic society is constructed around a narrow nationalism which has resulted in almost incessant international conflict. That nationalism is more extreme today than at any time within the last century. The nations of the world today are huddled behind national economic tariff and trade barriers which are so strong that the trade of the world is all but paralysed, and the world is seething with rivalry, suspicion, bitterness and distrust.

(5) The religion of the old era was based upon the legalisms of mediævalism. It has been a lawyer's religion and was based upon a system of "thou-shalt-nots." Its point of view has always been backward, and is founded upon tradition and precedent. It has been a

religion of the Scribes and Pharisees—"straining at gnats and swallowing camels"—insisting on the letter of the law and killing the spirit—worshipping with the lips but having hearts that were far from the spirit of God.

(6) All of this has been supported by an educational system that has glorified these ideals.

Today that old order is decaying under the impulse of a new spirit and a process of rejuvenation. There is no doubt that we are now entering a new era. "Humanity," says Mr. Whitehead, "is in one of its rare moods of shifting its outlook." To understand history we must know the changes which take place in the minds of men.

Our world needs a new vital sensibility. The time demands a new concept—a new motive—as vital, dynamic, and revolutionary as that provided by Martin Luther, in order that the creative powers of this generation may be released. The supreme challenge to this generation of youths is to find that new *vital sensibility* and to interpret it in such definite and concrete terms that it may be understood by the masses of the population. Before we can meet this challenge effectively we must understand what it is. Christ rebuked his disciples severely that they were able to predict the weather, but that they were unable to understand the signs of the times. We lay ourselves open to the same criticism, if we do not diagnose correctly the factors of contemporary life and make an adequate adaptation of our teachings and our programme to them. It is essential, therefore, that we study some of the most significant factors in this new situation.

In the first place, our youths must understand that in ten, fifteen, and twenty years they and their contemporaries will be in full control, and will have full responsibility for the leadership

of our society. It is going to be their world, and whatever of good or ill there will be in it will be of their own making. This generation of youths is not responsible for the debacle of the World War and for the sorry mess we are in, but they cannot shirk the responsibility of taking the situation that is laid in their laps, and constructing a new and better world out of it. This demand for leadership is staggering in its significance. No generation of youths has ever faced such tremendous responsibility.

If the next generation of the world does not go Communistic or Nazi, it will only be because the youths of the world can offer the world a more vital and satisfactory substitute for Communism and Nazism. Let us not be deceived about this matter. Whatever one may think of Communism, it has certainly released a new and powerful impulse into the world's thought, and it can only be defeated by one more vital and powerful than itself. There is no possible escape from these alternatives. The issues are as clear as the noonday sun. A devitalized and prostrate Christianity, a corrupt and morally degenerated capitalism, and a political system operated by the lowest third of intellectual capacity and moral integrity, cannot hope to compete successfully with a system so vital and virile as modern Communism. What are we going to do about it? That is a question which the youth must answer.

The second factor in the new challenge for youth is to be found in the fact that all the major intellectual professions, such as law, medicine, engineering and teaching, are saturated with well-trained men. There is a great surplus of candidates for positions in all these fields, and there is an increasing supply coming on through our public school system. All of these professions

are now using rather rigid methods of selection and elimination of candidates. This means that competition for places of leadership in all the professions is becoming terrific. Only those most capable are able to survive. This means that if one achieve a place of leadership he must do it on the basis of sheer ability, and that one's training and preparation must be of a high order. The era is going to require the utmost of one's ability and application if he is to compete successfully with his fellows.

A third factor in the challenge of tomorrow is that the new dynamic—the new *vital sensibility*, for the generation must be based upon "real values." By real values I mean those that are related to personality—to one's moral and spiritual nature. The centre of gravity of human interest must shift back to human values. The supreme worth of the individual must be placed above every other value.

How can religion live at peace in a society based on an institution that corrupts and degrades men? And that is exactly what our present industrial and factory system is doing. The Pope recently uttered a severe condemnation of our industrial order when he said, "Dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded".

Our greatest trouble is that we are trying, in the words of Reinhold Niebuhr, to produce a "moral man in immoral society."

A fourth factor in this new challenge is that a narrow nationalism must give way to international understanding and co-operation. At the present time there is very little international machinery around which a world organization can be built. International economic relations have developed far more rapidly than our means of conducting them.

Governments today are international persons, and act as such in relation to each other. The tremendous problem before us is to develop a code of ethics to guide these governmental persons in their dealings one with the other.

Let me present to you the biting criticism of a prominent American. He said that if one will analyse all the definitions of civilisation that the philosophers had given us, and if one will list the virtues which these civilisations extol, he will find that these virtues find their highest expression in the act of war. Mercy! What a condemnation! Is it possible that war is the acme of our civilisation? To the degree that this criticism has any merit or truth just so far have we failed to construct a Christian civilisation. It certainly cannot be said that Christ's principles of love, meekness, and non-resistance of evil, find their highest expression in the act of war. The answer is that there is no place in modern society where these principles have any general acceptance or application. A little, emaciated

Hindu in the heart of India is putting the entire Christian world to shame in his efforts to apply these principles.

A fifth factor in this new challenge, and one which is explicitly implied in all that has been said, is the need for a new concept for religion. If the religion of Jesus is not functioning in contemporary life, there is only one explanation of its failure, and that is that we who profess to be his followers are not functioning in harmony with his ideals. There is no other way for Christianity to function effectively for Christ except for us to stop our petty quibblings—our "mouthings" of lip-service, and seriously and sincerely begin to live as Christ lived. A serious and sincere attempt on our part to live as he lived will turn the world upside down. Such an attempt will provide the greatest *vital sensibility* that any society has ever experienced. It will provide a revolutionary impulse of tremendous proportions.—Reprinted from the *Indian Social Reformer*.

THE BIRD OF PASSAGE

By A Seeker

FROM the Unfathomable Beyond a Bird came flying, a Bird of golden plumage, singing sweet resonant lyrics;

The Lure of the Distant Horizon led him onward, and the Unheard voice of a Far-away Beloved cheered his lone-some journey;

All on a sudden the sky darkened;

The air became close;

The freedom of the wide heavens was lost in a feeling of tense compression;

The Wanderer of the Sky uttered a distressing cry;

Turning on himself, he saw his golden plumage had turned dark and felt the creeping of grossness over him;

In sorrow and pain the Traveller looked around;

He had entered through a window into a hall;

The hall was gay with a thousand colours;

There was bustle, and tumult, and laughter;

Someone came near, someone as dark as he;

The Bird of the hall greeted the Traveller, 'Welcome art thou into this rich haven of joy';

And the Wanderer grieved no more;

He forgot his flight, he forgot his Beloved;

He found joy in his new-won companions;

He prided on his darkness and sought snug satisfaction in the smallness of the hall.

Time passed; the Traveller in his warm abode felt uneasy; he had a premonition that very soon he must quit the abode;

His friends surrounded him and there was deep lament; they said, 'When you leave us you will be lost in the emptiness beyond';

On a dark hour, the Traveller cast aside the veil that hung on him and flew through the outer window of the hall;

They in the hall mourned over the discarded veil saying, 'Our mate is dead';

But the age-long Wanderer came out of the hall and shone in golden plume again;

He loved to be once more in the measureless expanse of the blue, and the freedom of the air gave him new vigour;

Thinking of the hall and its dreamy occupants he smiled as if at a past folly.

And away he flew into the distance, ever nearing the Goal of his flight.

So too does the human soul on its flight towards the Most High inhabit a small body;

And for a while it forgets its quest, charmed by the false beauties of its covering;

But the release from the bodily veil sets it again on its flight;

The urge of reunion with the Divine Bridegroom is too great for the Bride to tarry long midway;

The River must flow on to be merged into the Ocean; it cannot halt halfway.

OM: ITS MEANING AND SIGNIFICANCE

By Swami Jagadiswarananda

Sandhya ends in Gayatri;

Gayatri ends in Om; and

Om ends in Samadhi.—SRI RAMAKRISHNA.

MANTRA plays the most important part in Hindu mysticism. The ancient Hindus have developed such a scientific system of Mantra-philosophy that it is getting increasing support everyday from modern thought. Om is the most sacred Vedic symbol of the Supreme Being, and so it is called the holiest word in the Sanskrit language and the best, consequently, of all Mantras. Om is the sound-symbol of Brahman.

Ancient Hindus had an aptitude, much to be appreciated in these verbose days, to speak a great deal in a few words. Sutras, Mantras and specially Om is its best instance. The whole Hindu philosophy and religion, it is said, is in this simple symbol, nay, all the

four Vedas and the Vedanta are contained in it. The *Upanishads*, the *Gita* and other Hindu classics exhaust themselves in describing the glory and philosophy of Om. The whole of the *Mandukya Upanishad* explains the meaning and mystery of this holy letter.

According to Hindu philosophy, the macrocosmic and the microcosmic universe is made of name and form—*Namarupa*. Every thing and every thought in the material and mental worlds has a name and a form. Mind also is matter. Modern psychical research has been able to take photographs of even thought-images. The *rupa* is the outer crust—the gross part, whereas name is the inner essence.

Again all names come out of *Sphota*, *Nada-Brahman*, or *Sabda Brahman* and that is Om. Om is the primal functioning of Ultimate Reality, the vibration, the manifestation of Brahman before creation. In all Hindu rituals or ceremonies Om is uttered. Christians also say 'Amen' and Mahomedans 'Ahmun' at the start and finish off their prayers. It is suggested that 'Amen' and 'Ahmun' are corruptions of Om. In prayers, words 'Oh,' 'Soul,' 'Lord' (pronounced as 'loard') suggest implication of the Om sound.

Philologically considered, Om is the only scientific syllable in all languages. It consists of three Matras *a*, *u*, and *m*. In these three Matras it covers the whole ground of sound-phenomena; all words and sounds having their origination at the root of the throat and ending in the lips. 'A' is the throat-sound and is the primeval sound, associated with every other word or syllable according to Sanskrit orthography. 'U' is the rolling sound and 'M' is the lip-syllable. This shows Om is the holiest among all the words of all languages, as the name of Brahman.

Over Om in Devanagari character ॐ there is a crescent and a dot—which is called *Chandra bindu* or *Nada bindu*. Nada and Bindu are two of the many aspects of Brahma-Sakti—Cosmic Energy. Nada is the first manifestation of Sakti, and Nada becomes 'ghanibhuta' or ingathered in massive strength as Bindu to be further manifested into the trinity of energy—creation, preservation and destruction, i.e., Nada and Bindu differentiate into *a*, *u* and *m*. Man always anthropomorphises—man is very fond of personification. So these three scientific concepts of creation, stabilisation and dissolution have been defined as Brahma, Vishnu and Shiva. So these three deities are nothing but theological statements of those scientific concepts.

That is why it is said Brahma, Siva and Vishnu and all other gods and goddesses are created out of Om.

All Hindu Shastras are full of eulogies of Om. In *Gita* (Chap. VIII, Sloka 13) Bhagawan Sri Krishna says: "The one syllable Om is the Brahman. Meditating on Me and uttering Om he who departs leaving this body, attains the supreme goal." Rishi Patanjali in his *Yoga Sutras* says: "Tasya Vachaka Pranava" i.e., Pranava or Om is the verbal designation of the Lord.

The Vedic seers in the *Katha Upanishad* (Chap. II. 15-17 Slokas) say that Om is the goal which all the Vedas with one voice extol. Om is the goal which all the acts of Tapas and practice of Brahmacharya are intended to lead to. This word Om is indeed the *Para* and *Apara Brahman*, as this word is the substitute of all of them. Whoso worships this word as Brahman obtains whatever he wants. This being so, Om is the most praiseworthy of all helps to attain Brahman. Knowing this highest and best of means one becomes united with Brahman and becomes fit to be worshipped like Brahman. In the *Mundakopanishad* (Chap. III, Sloka 4) it is said: "The Pranava Om is the bow, the arrow indeed is the Atman and Brahman is said to be the mark. Carefully that mark is to be hit, and one has to become absorbed in Him, just like the arrow that is at one with the mark."

Satyakama questioned Rishi Pippalada: "What worlds does a mortal win by meditating on 'Om' till death?" The Rishi said, in the words of *Prasnopanishad* (Chap. V, Slokas 1-7.), "The syllable Om is verily the lower and higher Brahman. Therefore the knower by this means surely reaches either of them." The higher Brahman, the Purusha, being devoid of all distinguishing attributes, is beyond the reach of the senses and incapable of being compre-

hended by mere mind. But to those worshippers who contemplate on the syllable Om as on the image of Vishnu and regard it as a *Pratika* (substitute) of Brahman, the *Para Brahman* reveals itself, as we understand from the authority of scriptures. The lower Brahman known as *Prana*, the first-born, is indeed the Syllable Om. By meditating on Om as any one of its three syllables (*a*, *u* and *m*) one reaches perishable worlds; but by meditating on the Supreme Purusha by Om as these three syllables or *Matras*, one becomes united with *Savita*. Just as the snake puts off the skin, even so he is freed from sin. He sees the Supreme Purusha, dense with life, lodged in the heart of all.

Prasnopanishad adds: "When the three *Matras*, each of which leads to death by itself, are joined one to another in close union and used in well-performed actions, external, internal and intermediate, the knower becomes fearless. By *Riks* this world, by *Yajus*, the *Antariksha* (atmospheric or mid-regions) and by *Saman*, the *Brahma Loka* (celestial regions), the knower reaches by the very aid of the letter 'Om', and also that Supreme Reality which is quiet, undecaying, deathless, fearless and supreme."

Mandukya Upanishad contains twelve Slokas in all, and all the twelve Slokas give a systematic philosophy of Om. The *Upanishad* says: 'All is the letter Om. It (Om) is explained thus: All that was, that is and that will be is Om, and also what is beyond all time is Om. Om is assuredly Brahman. Brahman is also Atman and Atman or Om is four-footed. Time in its triple aspects of past, present and future, is Om and also eternity is Om. Again Om covers the whole ground of consciousness—waking, dreaming, sleeping and *Turiya* or superconsciousness. Of the four feet of Om, the first foot is *Vaiswanara* whose

field is waking life, whose consciousness is outward (as in normal or *Parthiva* consciousness) and arising wholly from sense perceptions of the external objects; who is the enjoyer of the gross, and who is seven-limbed and nineteen-mouthed. Seven limbs of the *Vaiswanara* are these: Heaven is head, sun and moon are eyes, air is breath, sky is body and earth is feet, and the nineteen mouths are five motor organs, five sensory organs, five vital energies and four internal organs. *Tajasa* is the second foot whose field is dreaming life, whose consciousness is inward, who is like *Vaiswanara* seven-limbed and nineteen-mouthed, enjoyer of the subtle mental impressions only. The third foot is *Prajna* whose existence is in deep sleep plane, unified, of consciousness ingathered, of the form of bliss only, verily the enjoyer of bliss only and whose mouth is knowledge. The fourth or *Turiya* aspect of Om is syllableless; it is the transcendental unitary state of supreme bliss, devoid of all phenomenal existence.

Acharya Gaudapada, the grandguru of Sri Sankara, in his famous *Karika* on the *Mandukya Upanishad* devotes the first chapter called the *Agama* to the deep meaning of Om. He says that *Vaiswanara*, *Tajasa* and *Prajna* are but three planes of consciousness forming one existence conditioned into three. *Viswa* is he who is all-pervading and cognisant of the objective; *Tajasa* is conscious of the subjective; and *Prajna* is a mass all sentiency. Thus the one is threefold. *Viswa* or *Vaiswanara* is gross, *Tajasa* is subtle and *Prajna* is the blissful. The fourth aspect of Om is capable of destroying all evils, ever changeless, of all beings, the one without a second, effulgent and all-pervading. *Viswa* and *Tajasa* are conditioned as cause or effect, *Prajna* as cause alone, but neither the one nor the other has any relation with

the fourth. Prajna knows not self or not-self, neither truth nor falsehood but the fourth is ever all-seeing. Non-recognition of duality is common to Prajna and Turiya but the difference consists in the former being with sleep in the form of cause and the latter being entirely free from it. He who positively knows that which is the ground of identity in all the three conditions is worshipped and respected of all, and is the greatest of sages. By meditating on the first syllable A of Om, one comes in communication with Viswa, by U with Taijasa, and by M with Prajna and finally by meditating on Om of three measures, one attains Turiya which is Sivam, Shantam and Advaitam.

Gaudapada says that Om should be known as one with quarters, the quarters being its parts. Having known the word with its parts, nothing else should be thought of. Mind should be absorbed in Om, for it is Brahman, the ever-fearless. One so absorbed has no fear whatever. Om is the beginning middle and end of all; having known it in this manner, one enjoys the peace of eternal Unity. Om is the Isvara or Lord present in the heart of all; the wise man knowing Om to be all-pervading never finds cause for misery. The syllable-less aspect of Om is the substratum in which all illusion dissolves. It is all bliss. He who knows Om thus is alone the real sage and none else.

NOTES AND COMMENTS

A Call to Reform in Christian Theology

Christianity must be preached in modern language, not the tongue of 1500 years ago—this was the burden of a sermon preached recently by Dean Inge at St. Paul's. He was of opinion that a great constructive labour of Christian Theology which will make the faith intelligible and satisfying to people with a twentieth century education was the need of the moment.

There is a belief in several parts of India that the things we receive from England and other European countries are either second hand or second best or what have gone out of use there. Though this belief may not be literally true, it however seems to convey the important idea that India is always behind times, and that the knowledge, fashions and institutions which our western teachers impart to us are the superannuated stock of their own countries. If Dean Inge correctly reflects the mind of the Christians of

the West, it is embarrassing to note that the theology that is considered too old for the West is being very vigorously taught by Christian missionaries in India. Champions of Christian Missions in India look upon Christianity as the future saviour of this country; but it seems rather strange that people should consider that a theology which is unfit for the West today can prove so healthy to the Indian. Perhaps the idea is that things, though old and out of date for the white man, are yet good enough for the Indian.

This call for the reform of Christian theology seems also to raise another interesting point. In preaching the Christian Gospel, its missionaries have always been pointing out as against the claim of a religion like Hinduism, that the true way to salvation is only one and that it is embodied in Christianity. But can the only true way change from time to time? Surely if the way to the religious truth is like the way to mathemati-

cal truth, we fail to understand what need there is for effecting changes in the way that Christianity has been preaching for the past 1,500 years.

Evidently therefore this call for reform and re-interpretation signifies that the Christian conception that there is only one way for mankind past, present and future, is gradually, though unconsciously, being given up. If the Christians of the present day can have a different theology from the Christians of the past and both have salvation in spite of the difference, what else but bigotry is it that makes the Christian theologian say that religions other than Christianity, which have been evolved to meet the vastly different needs of other peoples and cultures, cannot give salvation to their followers?

Old Bigotry Again

That Christians have not yet begun to perceive the inconsistency in pursuing their old attitude towards non-Christian religions while pleading for reform in Christian theology itself as mentioned above, is very well illustrated by the notes on the "Call of Present Day Movements in India and our Missionary Response," presented to the Kodakal Missionary Conference. It states: "The discussion was concentrated on three types of Reform Movements in Hinduism: firstly the religious idealistic movements, such as the Ramakrishna Mission; secondly, the Self-Respect Movement; and thirdly, the Harijan Movement."

Continuing the discussion on the idealistic movements the note says: "While Christian missionaries wholeheartedly rejoice at the high standard of many of the modern reform movements in India, such as we see in the Ramakrishna Mission, the Servants'

of India Society, and Prof. Radhakrishnan's Re-statement of Hinduism, and while we thank God for the work done by such movements, we realise that they constitute a very serious challenge, forcing us to re-think our position to see what message we have for India.....If we are to have a real Christian message we dare not hide the rock of offense contained in the Gospel. The absolute claim of Christ to be the only Saviour must in our hearts exclude all attempts at syncretism or superficial tolerance. While we rejoice to see our Hindu friends increasingly give Christ a place, even if it be only by the side of others, in their thoughts and worship, our message of the uniqueness of Christ must be clear and unequivocal.

"The idealism of these Reform Movements, however beautiful and ennobling, is—like similar idealism in the West—not in itself sufficient for salvation but needs the Grace of God in Jesus Christ....."

This is old Christian theology with a vengeance. It is this narrowness of Christian theology—its doctrines of sin, atonement, eternal damnation and so on—which makes it unattractive to the modern mind and which Dean Inge perhaps means by 'the language of 1,500 years ago.' It is doing havoc in the West, alienating the sympathies of the best minds from religion; and yet organised bodies of cultured men want to transplant this spirit of bigotry to India and increase the volume of hatred and dissension in our midst. Sometime back we wrote about liberal Christianity as presented in the well-known recent book, *Re-thinking Missions*. The extract we have given above would however show that the light of these liberal ideas have not in the least penetrated into the dark and dingy caves of bigoted hearts. Patrons of mis-

sionary movements should think twice before patronising these belated theologies which the best minds brought up in those very traditions want to remould at the present day. They may have some response in certain circles in India chiefly due to the educational and economic backwardness of our people, but their consequences on the nation in the long run will not in the least be healthy. We do not direct this criticism against the true Christ spirit for which we have profound reverence, but the bigotry reflected in the extract given above.

Mrs. Subbaroyan on Women's Problems

The convocation address of Mrs. Subbaroyan at the Indian Women's University, Poona, sets forth the views and aspirations of a cultured and representative Indian woman of our times in regard to the educational, political and domestic life of India's womanhood. In educational matters she favours the continuance of co-educational institutions since in a poor country like India the rapid spread of education will otherwise be hampered owing to the difficulty of starting separate educational institutions for women. With reference to politics she says that in a country like India where people had hitherto very little opportunity to cultivate a sense of national responsibility, politics has often a tendency to degenerate into communal differences and personal jealousies. She warns women specially against this, and exhorts them to keep "the ideal of national service as their constant beacon and sink the personal and sectarian in the higher ideal."

She is especially satisfied with the high position enjoyed by women in the household and regards them superior to their sisters of the

West in respect of freedom and power they command in the home. "I believe," she says "that this status of the woman in the home is one of the most remarkable traits of our national character, and typifies the very innate and strong respect for women which Indian men have." She attributes the inability of westerners to understand this unique position "to the old social customs which hamper their (women's) freedom and progress and keep them in a backward state with regard to modern education and public activities." She concludes with a warning to women that there is a section of people in India opposed to the advancement of women because of the fear that it may introduce into "our society some of the unpleasant aspects of social life in western countries and mar this national characteristic of our home life....." She exhorts women therefore to guard against this supposed danger and absorb only what is good in western life. For "it is only by a happy blending of the best in the past and the present that women can successfully work for the regeneration of India."

We are Human not Divine

In contrast to Mrs. Subbaroyan's appreciation of the high and dignified position of the Indian woman in the home, we come across a very bitter attack on the status accorded to her by men in India in an article entitled "The Ideal of Indian Womanhood" by Mrs. Lakshmi V. Menon, appearing in the August issue of the C. S. S. Review. The attack has been provoked by a passage in Tagore's writings which speaks of saintliness of love as constituting true womanliness according to Indian ideals, and of the Indian's veneration for

womanhood being expressed through his worship of God in his eternal feminine aspect. The writer's point of criticism is that behind this apparent adoration of womanhood is disguised a disregard of her human nature that has led to the subjugation of her interests to those of man. Her up-bringing, the kind of education given, the tastes she is taught to cultivate, the ideals that are placed before her—all these are calculated to accentuate her biological differences and give her the so-called stamp of womanliness which means the moulding of her personality to meet the needs and fancies of men. All this, she contends, is due to the disregard of her humanity under the cloak of idolising her into a goddess.

So she says: "To every man in his senses let me say this. He would make a great mistake indeed and rue it for ever if he thinks and treats woman as something less or more than human. Perhaps the first and the last thing to remember is that she is human. There is as much of the common clod in her as in everything else in Nature that lives and grows. And what she needs from her father, husband, brother and friend is not adoration, worship and faith, but affection, love, co-operation and sympathy. In fact she demands nothing more or less than justice, fairness and equality.....The ideal of the Indian womanhood is a human ideal. Happy indeed the day when she will be treated as a human being and not as a goddess or some strange unknown divinity, when she shall have opportunities to make her own choice in the vital concerns of her life, to live the socially useful life she wants without fear or blame, when society will not go out of its way to impose restrictions on her, when poets will

not waste their time misrepresenting her in beautiful verse and prose; for then only could we picture the ideal of Indian womanhood. Let us remember that that indeed could never be a divine or a superhuman one. It will be a human ideal which will have as its basic principle that the *Soul* is above sex."

There is, we admit, a great point in this criticism. The human interests of woman have truly been neglected in many respects in the midst of our emphasis on her purity and saintliness and our apotheosis of womanhood into the Eternal Feminine Principle behind the Universe. But we do not believe that this neglect is a consequence of this adoration. On the other hand it is there inspite of this adoration; our chequered history and the unsettled political conditions in the past have much to do with it by making it rather risky for woman to take a directly open and active part in our social and political life on a large scale. But as Mrs. Subbaroyan has pointed out, she has preserved her dignity and unrestricted sway in the home, and this we firmly believe is due to Indian man's inherent respect for womanhood—the so-called tendency to make her into a goddess which meets with such severe condemnation from the writer referred to. The old social and political conditions that restricted woman's freedom are fast passing away, and she is gradually regaining her due share of importance in social and political life. Our attitude of adoration towards womanhood, we believe, does not impede this process, nor is there anything incompatible in it with the full recognition of her social and political rights. This tendency to glorify and deify everything in Nature is a

consequence of India's spiritual ideals. Its influence on life is only healthy and constructive. We firmly believe that it will be the most potent force working for the emancipation of women in the future.

India a Social Problem

Subash Chandra Bose is one of those politicians who are of opinion that the untouchability movement inaugurated by Mahatma Gandhi recently has had bad repercussions on the Indian National Movement. In one of his letters from Vienna he writes: "During the last few years, to the outside world India was a political problem. In other words the outside world looked upon India as fighting for her freedom, but of late there has been a change. India has now become a social problem. In other words, the outside world now thinks of India as a country teeming with untouchables and in which different castes are eternally at war with one another.....I have felt that this impression is the result of continuous propaganda carried on in the European Press, and we, in India, have ourselves helped this propaganda by side-tracking the National Movement and converting it into a social movement for the abolition of untouchability. The fact that India's greatest leader has fasted and has risked his life for the removal of untouchability has naturally helped to create an exaggerated notion in the western mind of our social differences and divisions. In short, the effect on the European mind of Mahatma Gandhi's fasting has not, in my humble opinion, been to India's advantages."

It is quite possible that the untouchability movement has helped to give an exaggerated notion of India's social divisions to the

western mind. But then the question is which is more important for India's welfare—the opinion of westerners or the social solidarity of our people? To our mind the latter seems to be more important. If this view be correct, the untouchability movement stands justified. There is no use ignoring facts—the facts of our sharp social differences and communal hostilities. But such divisions exist in some form or other everywhere and they need not necessarily weaken the national and political claims in the case of India alone.

Nazism: Whither It Leads

We hear a good deal about Nazis and Nazism nowadays, but very little is ordinarily known as to what they are and wherein lies the secret of their power. We give below a brief summary of an article entitled "Fascism and Socialist Failure" by C. D. H. Cole, a renowned writer on social problems, appearing in a recent issue of *Current History*, and giving some interesting information about the Nazi movement.

The Nazi movement in Germany as well as the Fascist movement in Italy signifies the temporary failure of Socialism in Europe. But it is not to be identified with the old Junkerdom or the capitalist domination of the great industrialists and bankers. It may ally with these forces in the warfare against Socialism if it can bend them to its purpose, but its interests are different from theirs. Nor is it to be identified with the petit bourgeoisie who form a reactionary force clinging to old forms of production and exchange that would save their position in a world of rapid economic change. This class too does ally with the Nazis, but it does not give the movement its life. It derives its real strength, its dynamism, from that

large section of the community which in the modern world stands between the directors of capitalist enterprise and the main body of the working class—"the new class composed of technicians, salary earners and consultants of many kind who have grown with capitalism and the new industrial systems. Unlike the small bourgeoisie they depend for their importance on modern industrial technique which by application of more intensive forms of machinery is constantly increasing the proportion of these white collar workers of the higher grade and throwing the menial worker in the background." The leadership of the new movement belongs to this class, but they have a following also among all other classes that see a danger to their position in the socialist movement, the old aristocracy, the otherwise inarticulate and unorganised forces of small traders and the peasantry, and intellectual workers seeking for jobs with decent income.

And how have they gained power in the country? Through elaborate propaganda deliberately designed to work upon the wide dissatisfaction prevailing in Germany, and upon the national pride and the military instincts of the German people. The Social Democrats who have till now wielded power are shown as being responsible for all the terrible sufferings of Germany after the War. They are depicted as a defetaist party on account of the conciliatory policy they pursued in their foreign relations with a view to improve Germany's international affairs. They are also attacked for their pacifist attitude under which the German youth, naturally martial in spirit, has been chafing. And in contrast to their political opponents the Nazis point out themselves as the saviours of Germany, as the one

party capable of restoring Germany's economic position and its pre-war days of prestige and power in the comity of nations. They have adapted their whole political programme to the military mentality of the German people by giving a military air to their political organisation in point of manners, dress and discipline, and by openly encouraging the enthusiasm of the German youth in military matters. Thus they have caught the imagination of the people and have received nation-wide support.

Mr. Cole concludes by pointing out the danger involved in the rise of Nazism. It has revived the same kind of national spirit which brought about the Great War: "Denying class antagonisms and attempting to substitute for them the appeal to nationalist passions, they threaten Europe with a renewed war, which, if it comes, is likely to bring the whole structure of European capitalism down in utter collapse and to bury Fascism and Nazism in the ruins. Out of such chaos Socialism would in all probability be quickly reborn; but obviously Socialism achieved in such a way would come at the cost of an incalculable amount of needless human suffering."

The situation revealed by the concluding sentences is very threatening. The diplomats of Europe seem to be quite alive to it, and so they are busy about disarmament conferences and economic conferences. Unable as they are to discard the system under which they labour, their attempts look like patchworks which may postpone, but not prevent the catastrophe. It seems as if humanity is destined to live always under of the shadow of class antagonism or national antagonism, one apparently leading to the other.

Vaswani for the World-Fellowship of Faiths

The Parliament of Religions held in Chicago in 1893 is still fresh in the minds of Indians as the occasion that brought out Swami Vivekananda before the gaze of the world and through him the grandeur of Indian spiritual ideals. This year a similar Parliament is going to meet again under the name of World-Fellowship of Faiths. We are glad to learn that Sadhu Vaswani is proceeding to America to attend its session, and we hope he will adequately demonstrate the grandeur of Indian spiritual ideals to the world, as Swami Vivekananda did on the previous occasion. We have no doubt that Vaswani is the fit person to do this work of a cultural ambassador. His sweet but yet dynamic personality is sure to create a deep impression wherever he goes. As an apostle of Love, Purity, Brahmacharya, and above all of Shakti, he has endeared himself to all the cultured sons of India, and we hope he will do the same in America too.

Of him and of the message he will deliver to America Prof. E. P. Horowitz of New York writes: "Vaswani, beloved leader of the Hindu youth movement will adapt *Atmabodhi* or self-realisation, with his inborn tact and skill, to the aggressive machine age.....Patriotic and international aspirations, spiritual culture and mechanised civilisation, metaphysics and materialism,—Vaswaniji will blend them all in the magic melting pot of a higher synthesis wherein science and religion no longer compete, but complete each other.....Vaswani follows the Vedic trail, and dovetails belief and research.....Vaswani is a path-finder and pioneer. He

will clarify the bewildered views of life, and unify, on a serener altitude, the mad clash of mundane opinionsVaswani's gentle criticism will never hurt; his mature counsel flows from a lovely and soaring heart. Like the early Catholic missionaries, he never sees persons or partisans, nationality or pettiness before him, but only souls to be served by Love the Redeemer. The enchantment, piped on his Mermaid-flute, is 'oneness of life,'Vaswani is no mean bargain-hunter, and scorns petty compromise. The aim of his American visit is a 'release of the cosmic self, and the world's well-being'..... Vaswani is a keen observer. He cannot help noticing, when he comes, our sex-stenched stage and mercenary press, churches which do not edify and colleges impotent to educate.....(He) will tell us that the vision of unity, the sense of reality, makes men, and not money! He is a constructive and tender-souled fault-finder. 'Do not be discouraged!—he will say. The dynamo of soul-force works gently and moves slowly, until more and more Shakti is released. Justice, liberty and truthfulness are the fruit borne of self-realisation. Cultivate *Shakti*, and the varied, vivid, artistic and creative talents of cosmopolitan America will break into gayest bloom and sweetest fragrance."

It strikes us that Vaswani's message of Shakti is identical with the message of Strength, given forth by his illustrious predecessor to the Parliament of Religions. No wonder that this is so, because Vaswani's spiritual Guru is Heranand, the sage of Sind, who in turn drew his inspiration from Sri Ramakrishna, the same spiritual dynamo that quickened the spirit of Swami Vivekananda.

REVIEWS AND NOTICES

THE NAKED ASCETIC: By Victor Dane, Published by Rider & Co., Paternoster House, E. C., London. Price 7/6-net.

The book under review is undoubtedly an arresting work. Mr. Dane gives it out as his direct experience of religious life in India as a result of his travel in this country and close contact with many people here. And he believes also that his training as a psychologist has enabled him to observe things without bringing his own personality into the matter. Perhaps he might have tried, but evidently he has not succeeded. On reading certain parts of the book, it even appears to us as a propaganda book meant for telling the people of the West that they are living in ignorance and delusion, if they believe India to be spiritually great, as some of them do. This is what we are led to conclude when we read: "It makes one revolt when seeing how people worship the Indians who come over here with their brown faces and holy talk.....But what I would like to do is to burst that little bubble of ignorance which leads people into thinking of every dusky individual as a sort of Jesus Christ. It would be far better to see them as they often are, nasty, lecherous little beasts, and to kick their behind."

The book no doubt makes very entertaining, if not thrilling reading. It mainly deals with stories of witches and wizards, of the followers of Tantric cults and their orgies, of sex magic and abnormal passions. The climax of it is reached in the chapter on "The man who was a goat" which narrates the story of how a group of Tantric witches have hypnotised a European into the consciousness of a goat and are using him for their sex magic. While admiring Mr. Dane's great narrative skill and the realistic effect he gives to the book, one is led to doubt how much of it is fact and how much fiction, since Mr. Dane seems to be bent on producing a very interesting book that may compete with the best seller of the day.

But what is most disappointing in the book is that Mr. Dane, in spite of his profession of impartiality, has found

nothing good or admirable in the religious life of India. He seems to be impressed by the method of spiritual culture practised by the Radha Swami sect, but even this sect and its head do not escape the writer's biting criticism and unsympathetic remarks. What is still more disappointing is his misrepresentation of the Ramakrishna Mission, especially due to his misunderstanding of the ideals and methods of discipline. He professes a great admiration for Sri Ramakrishna and gives his own interpretation of his life—all fanciful and grotesque in our opinion—but the Ramakrishna Order, he thinks, does not follow in the footsteps of its leader. He disposes of the monks of that Order as a group of somewhat intelligent men and good social workers, but only mere talkers as far the practice of Yoga is concerned. In short he complains that they do not practise Yoga at all. It is here we feel that Mr. Dane shows his ignorance of Yoga in spite of his apparent claim to omniscience in regard to that subject. He has not understood that besides other kinds of spiritual exercises, the social work that the monks are doing is itself the most effective Yogic practice they undergo, in as far as they do work in the spirit of worship and do not make any irreconcilable difference between work and meditation. In fact, what he considers his scientific spirit and critical observation goes to such perverse length that he has no unqualified word of appreciation for any person or institution introduced in the book except it be for his own wife and children. There is a vein of sneer and contempt running through the whole book, which may entertain unsympathetic western readers, but will certainly not instruct them with regard to the true conditions of Indian life. Especially objectionable are some of his outrageous generalisations regarding the Indian's standard of morality, which reveal Mr. Dane's kinship with Miss Mayo.

In spite of this we wish that this book should be read widely in India. For, it will help us to recognise the absurdity of confusing occult powers

with true spirituality—a confusion which prevails even among educated Indians in spite of the teachings of their scriptures to the contrary. It has got also another thing to teach us, which it is well worth remembering. To put it in Mr. Dane's words: "The past of India has been a wonderful thing indeed. The trouble is that the present inhabitants of that land are living in the past. 'You English!' they will exclaim, 'you English were savages when we were a great Empire.' To which I have answered them, 'Yes, but two thousand years have gone by since then, during which time you have squatted, preening yourselves, whilst we have always moved forward and on to new conquests.'"

SAPTAPADARTHI: By D. Gurumurti, M. A. (Hons.). Published by The Theosophical Publishing House, Adyar, Madras. Pages 174.

The Saptapadarthī of Sivaditya occupies an important place in the study of what may be called the "syncretist school" of Nyaya-Vaisheshika, i.e., the school which tries to combine the Vaisheshika metaphysics with Nyaya logic. The question of dates in the case of ancient Indian books has always been a baffling one. Thus many eminent scholars have assigned to Sivaditya a period later than Udayanacharya while Mr. Gurumurti, with many convincing arguments which he elaborates in an appendix, maintains the opposite view. This edition of the Saptapadarthī contains a valuable Introduction which, after a preliminary discussion of the dates of the various writers on Nyaya and Vaisheshika, goes into a fairly lengthy explanation of the doctrines of the various schools and the principles on which each has fixed its categories. Special attention is drawn to the theory of "inherence" against which the Monism of Sankara led its attacks in order to establish the phenomenality of things. As "definition" in Nyaya-Vaisheshika attempts more at "marking off" a boundary rather than at bringing out the essential features of a thing, a special section has been devoted in the Introduction to this important topic. The text proper contains the Sanskrit original, an English transliteration with detailed accent marks, translation and adequate

notes. Much of what is written in the notes has undoubtedly gone into the Introduction, but the repetition, instead of boring the reader, only helps as a necessary stimulus to the memory of the beginner. Some of the notes are extremely suggestive, for example, the note on section 18 which tells that Ether, Time and Space are *in fact only one*, but appear different owing to the differences of condition. Here the author adds that "we come upon one of the most profoundly meaningful remarks of Sivaditya" and compares this "shrewd hit" of our ancients with the modern conceptions of scientists. A suggestive remark of the opposite nature is about section 183, where the author has shown how the early Nyaya-Vaisheshikas did not recognise the fact that air also has heaviness or gravity. The book is thus a most valuable one for beginning the study of Nyaya-Vaisheshika, and we trust Sir Radhakrishnan's belief that "Indian Universities will find this edition of Saptapadarthī a suitable text book for the B. A. classes in Indian Philosophy" will come true.

ISAVASYOPANISHAD (SANSKRIT): By Y. Subrahmanya Sarma. Published by The Adhyatma Prakash Office, Bangalore City. Price Rs. 6.

Mr. Subrahmanya Sarma is the well-known author of the Sanskrit work, "Mulavidya Nirasa". This edition of the Isa Upanishad contains the Sanskrit text in beautiful bold types, a prose order, Sankara's commentary and explanations of important expressions. The main sections of the commentary have been put into "contents" shape, so that the reader can conveniently look up any particular subject. Sankara's commentary being based on the "Kanva" version, that is given first. It is followed by a brief summary of the subject matter of the Upanishad. The author has then added the full text of the "Madhyandina" version, with asterik marks to indicate the changes in the expressions or order of the verses. Sankara's comments on "Vidya and Avidya" occurring in other works of his, like the Bhashyas on Taittiriya and Aitareya, are also added. An index too is provided for the lines of the Upanishad as also for the important expressions in Sankara's commentary. Lastly, the re-

ferences of all quotations which Sankara has made from the various other Upanishads have been traced and reference numbers given. The printing and get-up are excellent. We trust the author will bring out the other Upanishads too on this model.

SPINOZA THE BIOSOPHER By Dr. Frederick Kettner. Published by the New Era Library, Roerich Museum Press, 310, Riverside Drive, New York City. Pages 263. Price, cloth Rs. 10.

Dr. Kettner is the director of the Spinoza centre of the Roerich Museum of New York City. He has dedicated his life to the study and understanding of Spinoza's philosophy. The book under notice is the record of his life-long researches and reflections on the great philosopher. The book was published at the psychological moment when the world was celebrating last year the tricentury of Spinoza. Spinoza is the immortal sage of Holland and is a prominent philosopher of all time. Spinoza actually lived the life of the philosopher—the life of plain living and high thinking. He was offered a professorship of philosophy in the Heidelberg University in about 1673 A. D., but he humbly declined the opportunity as he was not interested in public instruction of philosophy. He carried on his trade—the grinding of lenses. He was poor in things but rich in thoughts.

Spinoza was like the ancient Indian philosophers, a man of wisdom and renunciation, and his philosophy has much in common with oriental philosophy. Spinoza pleads for the understanding of the idea of impersonality in religious experiences and exhorts us to be God-minded and to wake to our divine heritage. His Reality was Be-ness like that of the Indian conception. The book is written in such a lucid and elegant way that it will be interesting and thought-provoking to all kinds of readers. Dr. Kettner has described Spinoza as a biosopher or a philosopher of life and has accordingly explained his philosophy and religion in a practical way. Spinozism is ethical-religious teaching on scientific basis and shows the way of true thinking and true living. The book deals with "Spinoza the biosopher," "Religion

and Science," "Ethics," "Spinoza challenges the World" and "the Improvement of Understanding". It is prefaced by the "Vital Wisdom" of Prof. Nicholas Roerich. In these days of comparative study of philosophy and religion we hope the book will be widely read and appreciated. S. J.

JOURNAL OF URUSVATI. Vols. II and III. Edited by Dr. George de Roerich. Published by the Himalayan Research Institute of Roerich Museum, Naggar, Kulu, Punjab. Pp. 180 and 230. Price Rs. 2 each. Excellent printing and get-up.

Dr. George de Roerich, the world-famous Harvard orientalist, is perhaps the best master of the Tibetan languages among all westerners. He accompanied his illustrious father, an outstanding figure of contemporary cultural world, to the Central Asiatic American expedition in 1923 and after a five-year quest of most amazing achievement started the Himalayan Research Institute for the permanent continuance of Asiatic Research.

The Institute with the collaboration of a large number of scholars is conducting various activities on different subjects: Art, medicine, linguistics and so on, and the results are regularly being published in the Journal of Urusvati which is published semi-annually and is the best of its kind. About 230 cultural centres of the world are in active touch with this Institute.

The second and third volumes of the Journal contain articles on Kalachakra (Tibetan Tantra School of Buddhism) Punjabi phonetics, Cosmic Ray Expedition, Tibetan dialect of Lakul and many other hitherto new but interesting subjects. The Journal and the Institute are the only ones of their kind in India and I should say they are a sort of God-sent boon to us, Indians. It is the foreign scholars who have always explored and broadcast our hidden and uncared for cultural treasures. Dr. George Roerich is doing yeoman service to India and the world at large and young India should be grateful to him and follow his footsteps in unearthing and internationalising their lost treasures. The Institute has not yet received that

amount of active sympathy and recognition from India as it ought to and we hope Indian scholars will rally round

the banner of Dr. Roerich in near future.

—SWAMI JAGADISWARANANDA.

NEWS AND REPORTS

Flood Relief at Midnapur : An Appeal

The Secretary, Ramakrishna Mission writes :

The public are aware from the newspaper reports that there has been a severe flood in the Sub-division of Contai in Midnapur District on account of incessant rainfall for several days. On receiving the news, we sent two of our workers to the affected area to enquire into the condition of the people. They visited a number of places covering 150 square miles in the Thanas of Egra, Potaspur, Bhagvanpur and Contai and sent us their report describing the harrowing condition of the people in the flood-affected area. Flood water rose ten to twelve feet high in some of the places; in others it was a little less. Three weeks have passed, still it has not subsided much. Rain is still continuing, so the water may rise again. All the places we have so far visited have lost their crops. There is no possibility of raising further crops this year. Egra Thana and Potaspur Thana have suffered most terribly. A good many dwellings there have already fallen down, and many more are falling as the water is subsiding. About fifty villages in these two Thanas are in the most deplorable condition. Some of the

families have left their homesteads and sought shelter elsewhere. Those who have nowhere to go are staying on the fallen mud walls of their houses with the greatest difficulty. Many have to go without food. Others have to live on flattened rice as they cannot manage to cook for want of space. As their crops have been destroyed the cultivators cannot secure any loan from the money-lenders. There is no job for day labourers. In a word the people are suffering untold miseries.

Under the circumstances, we have commenced relief operations with Balighai in Egra Thana as the main centre. We intend opening another centre in Potaspur Thana. To carry on the relief work in both the centres 70 or 80 maunds of rice will be required weekly. But the funds we have had at our disposal are quite inadequate for the purpose. We, therefore, appeal to the generous public for necessary funds to relieve the distress of our fellow-beings who have suffered so terribly from the devastating flood.

Any contributions, however small, will be thankfully received and acknowledged by the President, Ramakrishna Mission, Belur Math, Howrah.

(Sd.) SUDDHANANDA,

Secretary, R. K. Mission.

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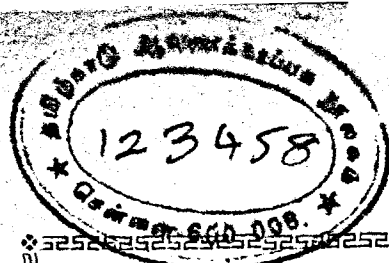
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