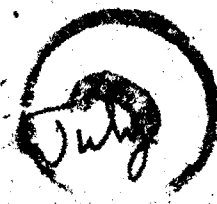


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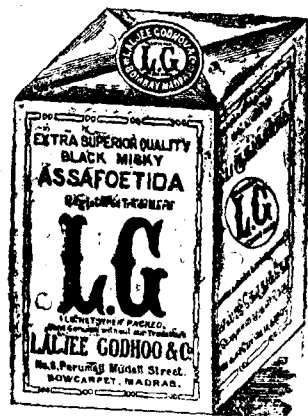
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman."
—Swami Vivekananda

THE VEDANTA KESARI

VOL. XXII]

JULY, 1935

[No. 3

HINDU ETHICS

॥ ॐ ॥

गुरुपूजा च कौरव्य दया भूतेषु पशुनं ।
जनवादं मृषावादं स्तुतिनिन्दाविवर्जनम् ॥
क्रामं क्रोधश्च लोभश्च दर्पं स्तंभं विकत्यनम् ।
रोषमीर्षावमानश्च नैव दान्तो निषेवते ॥
अनिन्दितो ह्यकामात्मा नात्येष्वर्यनसूयकः ।
समुद्रकल्पः स नरो न कथञ्चन पूर्यते ॥
अहं त्वयि मम त्वञ्च मयि ते तेषु चाप्यहम् ।
पूर्वसबन्धिसंयोगाद्वैतदान्तो निषेवते ॥
मैत्रोऽथ शीलसंपन्नः प्रसन्नात्मात्मविच्च यः ।
युक्तश्च विविधैः संगैस्तस्य प्रत्यफलं महत् ॥

Self-restraint also consists of veneration for the preceptor and universal compassion. Depravity, slander, false and insincere speech, adulation and contempt, lust, anger, covetousness, pride, arrogance, self-glorification, cutting words, envy and disrespect are all avoided by the self-restrained man.

The self-restrained man never incurs obloquy and is free from desires. He does not become an enemy for little things, and is non-envious. He is even like the ocean which can never be filled (as it is ever full).

The man of self-restraint is never bound by the attachments that arise from earthly connections involved in sentiments like these,—*I am thine, thou art mine, they are in me, and I am in them.*

Practising universal friendliness and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of self, and liberated from the diverse attachments of earth, great is the reward such a person obtains in the world to come.

—SHANTIPARVA, CLX—17 & 18, 19, 20, 22.

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

[In the present instalment of 'Sri Ramakrishna The Great Master,' Swami Saradananda continues his account of the loving relationship between the Master and Mathuranath. Mathuranath was a wealthy man and very proud too. How the contact with true greatness can humble the pride of wealth is amply illustrated in the following paragraphs.]

“**A**T this I got a bit nervous, lest somebody should come to know of it and inform the Rani. What would she think then? Perhaps she might conclude that I had exercised some magical influence. However, he came round, at last, after a good deal of persuasion. It was not for nothing that Mathur felt so much concern for me and loved me so intensely. The Divine Mother made him see various visions on many an occasion. Anyway it was written in his horoscope that his Chosen Deity would bestow so much favour upon him that He would always protect him by constantly moving about with him in a physical form.”

The Effect of the Vision

Henceforth Mathuranath's devotion became steady to a great extent. For, it was the first occasion on which he got an inkling of the extraordinary greatness of the Master, to whom he had felt drawn at the very first meeting, and whose mental attitude and behaviour he alone could interpret correctly in spite of others railing at them through misunderstanding. The Divine Mother herself who was

present in the Temple in the holy image was also residing in the Master's body and moving about with Mathuranath in that form with a view to bestow Her favours on him in accordance with the prophecy of his horoscope. Henceforth, Mathuranath's intimacy with the Master grew considerably.

Scriptural Authority on the great fortune of Mathuranath

Indeed, Mathuranath was very highly fortunate. According to the scriptures, so long as one's body exists, one has to perform actions, good as well as evil. Let alone ordinary human beings, even liberated souls are not exempt from this law. Ordinary beings themselves reap the fruits of their own actions, good and evil. But to whom will go the effects of the merits and demerits caused by the bodies of the liberated souls? Certainly, not to these liberated souls themselves, inasmuch as their egos,—the necessary conditions of all enjoyments and sufferings,—have been destroyed once for all. To whom will they go then? For, these fruits of actions are inevitable, and so long as the bodies of the

liberated souls do not fall off like withered leaves, they have to do certain things, good and evil. According to the scriptures, the results of the good deeds of the freed souls go to those persons in bondage who render loving service to them, and those of the evil actions caused by them go to their haters.* If one profits so much by serving even the ordinary liberated souls, who can guess

* We find in Sankara's Commentary on the Brahmasutra, III, iii, 26.

तथा श्रद्धायनिनः पठन्ति, 'तस्य पुत्रा दायमुपयन्ति सुहृदः साधुक्रियां, द्विषन्तः पापक्रियाम्' इति । तथैव कौपीतकिनः 'तत्सुक्कृतदुष्कृते विधुनुते तस्य प्रिया ज्ञातयः सुकृतमुपयन्त्यप्रिया दुष्कृतम्' इति ।

The Satyayana branch of the Sruti reads, "His (of the illumined soul) children inherit his properties, the friends, his virtuous deeds, and his haters, the sinful acts." The Kaushitaka branch also upholds the same view: "He (the enlightened soul) shuns his good and bad actions. His favourite relatives attain his good deeds and those who are in his disfavour, get the evil deeds." Author.

But Sankara's own position is slightly different from what appears to be the obvious meaning of these passages. For, he says a little below, "विद्यास्तुत्यर्थात्वासायोपायनवादस्य कथमन्यदीये सुकृतदुष्कृते अन्यैरुपेयेते इति न अतीव अभिनिवेश्यम् ।"

"This attainment (of the fruits of actions, good and bad, of the illumined souls, by their friends and the enemies respectively) being mentioned here as an eulogy of the illumination, the question need not be mooted very seriously, as to how the fruits of actions done by one can be attained by others."

what greater result is to be attained by rendering loving service to the incarnations of God?

More and more vivid manifestation of the Guru-aspect in the Master, day after day, and Mathuranath's appreciation of it after repeatedly testing the Master

As the days passed by one after another, Mathuranath found clearer and clearer manifestation of the Guru-aspect in the Master, and therefore his devotion became more and more unwavering every day.

Many events took place meanwhile,—as for instance, as an effect of his intense pangs of separation from God the unbearable burning sensation in the Master's body, and its peculiar cure; the advent of Bhairavi, the highly spiritual Brahmin lady, to Dakshineswar, and her proving the *Avatar-hood* of the Master before an assembly of scholars invited by Mathuranath; the arrival of Totapuri, the great

And, also, "यद्यपीदं परकीययोः सुकृतदुष्कृतयोः परैरुपायनं नाज्ञसं सम्भाव्यते तथापि..."

"Although the attainment of the fruits of the actions of one, by other persons is not possible in the literal sense yet,....."

Later exponents of Sankara reconcile his position with the above passages from the Sruti by holding that although the actions of the enlightened persons cannot directly bear fruit in others, yet the effect of rendering loving service to a *Gnani* is similar to that of the good deeds done by him, and that as a consequence of hating him, his enemies reap such evil fruits as are equal to the effects of the *Gnani's* sinful acts. (Translator)

Vedantic sage, and the Master's initiation into the monastic order; the coming of the Master's old mother to Dakshineswar and her settling down there, and so on and so forth. But from the day when Mathuranath had the above-mentioned wonderful vision, he was very closely connected with almost every incident in the daily life of the Master. For the Master's treatment, Mathuranath made arrangements for consulting Dr. Mahendranath Sarkar and the famous Ayurvedic Physician, Sj. Gangaprasad Sen. The Master desired to adorn the image of the Divine Mother with such ornaments as are worn by the up-country ladies, and at once Mathuranath got them made. While in accordance with the Vaishnava scriptures the Master was practising the attitude of the lady friend of Lord Krishna, he wanted to dress himself like a woman, and without the least hesitation Mathuranath got for him a set of ornaments, Benares silk clothes, etc. Knowing the Master's desire to see the great festival at Panihati, he could not keep quiet even after making the necessary arrangements for the Master's going there, but himself went personally in disguise along with some of his men to guard the Master, so that he might not be inconvenienced in any way by the huge crowd. We have heard from the Master not only of the wonderful services of Mathuranath in every respect, but also how he engaged public women to lure the Master, with a view to

test the strength of his character, or how the Master ran to beat him with great annoyance in the state of ecstasy, saying, "What! do you want to make me a man of possessions?" when Mathuranath proposed to make a gift of the entire temple property to him; or, again, how Mathuranath was once involved in some quarrel in connection with the estate affairs and was accused of murder, when, being extremely afraid of the heavy punishment, he confessed his guilt to the Master and took refuge in him and thereby escaped that imminent danger. There are many more incidents of like nature wherefrom we can understand how his devotion to the Master was gradually growing in intensity and steadiness. And how could it be otherwise? As on the one hand the Master's unique divine character passed successfully through all the tests of Mathuranath and grew in splendour day by day, so also on the other hand his unconditioned and unbounded love took full possession of Mathuranath's heart. Mathuranath saw that the Master could not be swerved an inch from his ideal of renunciation even by offering him properties worth millions of rupees, nor could he be lured by the charms of beautiful girls, nor filled with conceit and deflected from the path of simplicity by name and fame in this world;—for, what more honour could be shown to a man than worshipping him as God Himself? He was desirous of nothing in this world. But nevertheless, even knowing full well all the weak

points in Mathuranath's character, he did not cherish any hatred against him, but rather, loved him as the dearest of his heart, saved him repeatedly from grave dangers, and was always mindful of his well-being in every respect. Mathuranath wondered at all this and understood that although human in form, the Master really belonged to that realm 'where the Sun never sets.' Marvellous were his renunciation and self-control! Marvellous were his knowledge, devotion and actions, and above all, marvellous were his love and mercy for creatures like himself who were weak in every way but nonetheless conceited on that account.

Another point which Mathuranath realized in his heart of hearts

was the extraordinary sweetness of the Master's divine character. Although such super-human powers of God found expression through him, he himself remained the same simple child as before, free from the faintest touch of egotism. What a wonderful thing indeed! Like a boy of five he did not make the least attempt to hide any thought that might have arisen in his mind. There was perfect conformity between the inner and the outer man. Whatever he thought in his mind, he expressed in words and did in action. But never on that account did he utter anything that might harm any one—even though this meant physical sufferings to himself. Was all this possible in a human being?

A RELIGION OF COMMON SENSE

[An attempt is made in the following paragraphs to present briefly the theistic ideal represented in the great Hindu Scripture, the Bhagavad Gita.]

A Common Charge Against Hinduism

IT has been often urged that Hinduism is characterised by a tendency towards extremism both in its theoretical and practical aspects. It is said that its teachings either fly into ethereal abstractions or degenerate into low and degraded forms of demon worship and idolatrous rites of a questionable nature. As examples of this are pointed out the subtle philosophy of Vedanta culminating in the shadowy conception of Nirguna Brahman on the one hand,

and the popular worship and propitiation of village gods and goblins attended with eating, drinking and merriment, on the other. It is often asked whether there is not a middle course between these—a religion which while being within the capacity of the common man to practise is yet devoid of the crudities of popular faiths, which while satisfying the requirements of mature intelligence is simultaneously appealing to the rich emotional nature of man. In other words the question is whether Hinduism has got in it a strain of

teaching applicable to busy and active men of culture and refinement demanding the satisfaction of their intellect, emotion and will, and not suited only to ascetics given to a life of quietness and living on a plane of extreme intellectual subtlety and abstraction. Our emphatic answer to this question is, 'yes', and it shall be our attempt in the following paragraphs to state briefly the principles of what we may call, the religion of commonsense as developed in Hindu Scriptures.

Gita fulfils the Requirements of a Religion of Common sense

The two prime necessities of such a creed are in the first place the conception of a Deity who is both transcendent and immanent, who is not only an Absolute unsoiled by the evils of the world but a Person responsive to the soul-anguished cries of His creatures, who is both the Material and Master of the universe, and in the second place a form of spiritual discipline that is within the reach or capacity of all, whatever may be their physical, intellectual and moral qualification. In examining the claims of Hinduism to be a religion of common sense we have to bear these two points in view and see how far it satisfies these tests.

Among the great scriptures of Hinduism that set forth such a conception of religion, the Bhagavad Gita is the most pre-eminent, both from the profundity of its thought and the practicability of its discipline. While catering to the needs of a philosophic mind, the Gita con-

ception of the Supreme is simultaneously appealing and agreeable to the deepest longings of the human heart. The spiritual discipline it propounds, while it is sufficiently difficult and exacting for the most advanced of souls, is at the same time capable of being practised even by the beginner in spiritual life. In fact in the Gita we come across Hinduism in its most highly developed form—universal yet individual, absorbant yet intensive, abstruse yet appealing, philosophic yet practical. It is the greatest challenge that the Hindu mind has thrown at the kind of criticism that characterises it as too metaphysical or too vulgar.

God of the Bhagavad Gita : His Multifarious Aspects

What then is the conception of God in the Gita? He is the mighty Spirit, the all-knowing Intelligence, a speck of whose glory is the manifested universe. From a spark of his splendour is derived all that is grand, beautiful and strong. The brilliance of the sun, the moon and the fire are His; He is the vital force that sustains all life, vegetable as well as animal. The Great Nature is His womb; in it He places the germ and from there is the birth of all beings.

At the end of a cycle all beings are dissolved in His Nature, and at the beginning of a cycle He generates them again. Controlling Nature which is His own, He sends forth again and again these multitude of beings helplessly bound by the powers of Nature. None of

these actions, however, affect Him; for in the midst of these cosmic activities He remains unaffected like one sitting unconcerned. In His unmanifested form He pervades the whole universe. All beings rest in Him, but not He in them. As the mighty wind blowing everywhere ever abides in ethereal space, in the same manner do all beings abide in Him.

He is Time, the Destroyer, in whose form the world-systems originate and get absorbed. Eclipsing everything by His brilliance, embracing everything in His being, encompassing the past, present and future in Himself, He exists in His infinite Universal Form on all sides, with myriads of arms and trunks, with myriad faces and eyes, striking wonder and terror into the hearts of all. He is the Imperishable, the Supreme to be realised, the Abode of the universe, the undying Guardian of the Eternal law, the Primal Being. Like the waters of the river rushing towards the sea, like moths swiftly hurrying into a blazing fire, the whole world is hastening towards Him to meet their sure and certain doom of death.

His hands and feet are everywhere; His eyes, heads and mouths are facing in all directions. His ears are turned to all sides; He exists enveloping all. He seems to possess the faculties of all the senses and yet He is devoid of all senses. He is unattached, and yet He sustains all things. He is free from the dispositions of Nature, and yet He enjoys them. He is without and

within all beings. He has no movements and yet He moves. He is too subtle to be known. He is far away, and yet He is near. He is undivided and yet He is, as it were, divided among beings. He is to be known as the sustainer of all creation. He devours and He generates. The Light of all lights, He is above darkness. Knowledge, the object of Knowledge and the aim of Knowledge—He is set firm in the hearts of all.

These grand and powerful aspects of God do not however exhaust His Nature. Besides being the creator, pervader and destroyer of the universe, He is also related to the human soul by the bonds of love and pity. He is not a Being situated in a far-off heaven, but is present in the heart of all beings—nay, He is, in one of His aspects, the innermost soul of all beings. He is the Father of the world—of all that move and all that do not move. The greatest of teachers and the supreme object of worship, there is none equal unto Him. He bears with one who adores Him and seeks His grace, as a father does with his son, a friend with the friend, a lover with the beloved. He is the Father of the universe, the Mother, the Supporter and the Grandsire. He is the goal and the support; the lord and the witness; the abode, the refuge and the friend. He is the origin and the dissolution; the ground, the treasure-house and the imperishable seed. He is the enjoyer of all worship and sacrifices, even though they be offered unto other gods;

for He is the one that manifests as the various gods, strengthens the faith of their respective votaries, and bestows on them the fruits of their worship. But because they do not know His real nature as the Supreme Being, they fall.

The Relation of the Divine with Man

All beings are the same unto Him, none being hateful or dear in any special sense. But those who worship Him with devotion—they are in Him and He in them. There are two types of beings in the universe, the divine and the diabolic. The former, endowed with knowledge, devotion, purity, self-control, humility, compassion and non-covetousness gravitate towards the Supreme Being, while the latter leading an impious and unrighteous life loose Him and come to grief. Believing neither in God nor in righteousness, holding lust to be the cause of all, steeped in pride, arrogance and hypocrisy, given up wholly to lust, anger and cruelty, caring only for money-making and wreaking vengeance on their enemies, and hating, in their violent conduct towards living beings, the Lord Himself who is in the hearts of all including themselves, these vilest of men are hurled into the wombs of devils in cycles of birth and death. Deluded from birth to birth, they never attain to Him and go to the lowest state. But even these are not beyond the pale of His grace, for the Divine Charioteer is ever seated in the chariot of human personality, guiding it through the dangerous

fields of life, ever ready to give help and assurances of hope and safety to the drooping spirit of man. "Thou art well-beloved of Me," He cries, "therefore will I tell thee what is good for thee." If man would but hearken to this voice, and worship Him and no other, he is quickly transformed from a sinner into a saint. Soon does he become righteous and obtain lasting peace. One may with boldness proclaim that His devotee never perishes; for whoever seeks refuge in Him, even though he be of sinful birth and uncultured understanding, is sure to attain to the highest state. One who knows in truth the grandeur and power of the Lord comes to possess unfailing devotion unto Him. Knowing Him to be the origin of all, the wise worship Him with all their heart. Their minds fixed in Him, their lives resting in Him, they ever converse of Him, enlightening one another. On such as these, who are devoted to Him and worship Him in love, He bestows the understanding by which they go unto Him. Out of compassion for them He dwells in their hearts dispelling the darkness of ignorance by the shining lamp of wisdom. Their minds being ever set on Him, He saves them quickly from death and the ocean of mortal life.

True Worship: it is open to all

We have now described in brief the Gita conception of God and His relation to the human personality. What constitutes His worship?—is the next question. Worship, according

to the Gita, is not a form of ritual apart from the general concerns of life. It is a function conterminous with every movement of life. Indeed, the Gita sometimes speaks of a form of ritualistic worship whose essence does not, however, consist in the elaborateness of its paraphernalia or in the intricacies of its ceremonials. "Whoever devoutly offers to Me a leaf, a flower, a fruit or water—I accept the pious offering of that man who is pure of heart," says the Lord. It is noteworthy that even here the tendency is to subordinate the ritualistic aspect to the vanishing point and insist on devotion and purity of heart. We get also references to various forms of sacrifices, both ritualistic and ethical. "Some Yogins offer sacrifices to the gods while others offer sacrifice in the fire of God, even in the manner of a sacrifice. Some offer as sacrifice their hearing and other senses in the fires of restraint; while others offer sound and other objects of sense in the fires of their senses. Some again offer the works of their senses and their life-breaths as sacrifice in the fire of self-control kindled by knowledge. Some likewise offer as sacrifice their riches or their austerities or their practices; while others of subdued minds and severe vows offer their learning and their knowledge. Some again who are bent on regulating their breath sacrifice the outward breath in the inward, and the inward breath in the outward, or stop the passage of both the inward and the outward. While others,

restraining their food, sacrifice their life-breaths in their life-breaths. All these know what sacrifice means, and by sacrifice are their sins destroyed. Thus many kinds of sacrifice are set forth as the means of reaching the Absolute. But knowledge as a sacrifice is superior to all material sacrifices, O Arjuna. For all works with no exception culminate in knowledge."

The drift of all this is to shift the emphasis from rituals to knowledge and devotion, both of which bear a more or less identical significance in the Gita; for in the Gita to know God is to love Him, and to love Him is to know Him. A description of these various forms of sacrifices, ritualistic, ethical and psychological, may leave one with the impression that true worship is possible only to a master of an elaborate technique. But that is exactly what the Gita conception of worship is not. Neither any type of special skill nor any periodical observance of rituals and prayers constitutes worship. True worship is simple and natural, as easy to a common man engaged in his daily toil, to a statesman in the council-chamber, to a merchant in his business house, as it is to a scholar at his books or the ascetic in his solitary abode. For, it is a pervasive influence over every activity of life, including what we consider the most important of our undertakings and not excluding even the trivial actions of our daily life. "Whatsoever thou doest, whatso-

ever thou eatest, whatsoever thou offerest, whatsoever thou givest away and whatsoever of austerities thou doest practise—do that as an offering unto Me. Thus shalt thou be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation thou shalt become free and come to Me." Here is a form of spiritual discipline which no man who eats, drinks, and attends to his duties can complain as being inconvenient to practise owing to its remoteness from the concerns of practical life. Yet it is not too simple or elementary to merit no attention from advanced spiritual aspirants or to offer no scope for the strenuous exercise of their highly developed spiritual power.

The Supreme Worship or Self-surrender

Whole-hearted dedication of one's activities is only the first stage of worship; for in the completed form of worship an offering still greater has to be made. Duties discharged in the true spirit of dedication trains a person in the disciplines of renunciation and the constant remembrance of God. Ethical perfection endows him with the power of deep meditation on the Divine Being with an unwavering mind, which leads in turn to the complete annihilation of the animal in him, and the growth of supreme devotion. Casting aside conceit, violence, pride, desire, wrath, and possession, selfless and tranquil in mind and regarding all beings alike,

he gains supreme devotion by virtue of which he comes to know the Divine Personality, who and what He is in truth. He perceives in all vividness that the Lord dwells in the hearts of all beings, causing them to revolve by His mysterious power, as if they were mounted on a machine. The unenlightened man, entrenched in his own ego-consciousness, is accustomed to look upon his own narrow self as the sole agent of all his actions, both small and great. But the knowledge of God's real nature reveals unto the enlightened soul that however useful this notion of free-will has been as a psychological protection in the days of his ignorance, saving him from lethargy and hypocrisy, it is essentially an idea born of limited vision, and that in truth the only agent in the whole universe is the Lord Himself. When this supreme knowledge dawns in the heart of man, he becomes fit to perform the highest form of worship, namely, the offering unto the Lord of his ego, which constitutes the highest possession of man. He perceives thenceforth that he is nothing but an humble instrument in His hands and that even before he does an act it has already been accomplished in the being of the Lord, in whom the past, present and future meet as an eternal present. Endowed with this knowledge which supreme devotion alone can confer, he forthwith enters into the Being of the Lord. Though constantly engaged in all kinds of work, yet, having found refuge in Him he

reaches by His grace the eternal and indestructible abode.

It is indeed possible only for the perfect man to perform this highest worship of the Supreme consisting in the unreserved resignation of one's ego, accompanied by the transference of agentship from oneself unto the Lord. But just as the discipline of dedicating one's activities unto Him can be performed by any one according to one's capacity, in the practice of this higher form of worship also there is possibly no difficulty accruing from one's occupation or station in life, or indeed from any demand it makes by way of mastery over any elaborate tech-

nique. A firm faith in God and a sincere desire to love Him and to know Him are the only preliminary conditions required of one who wants to make a beginning in the practice of this rational worship. Hence the voice of the in-dwelling Divinity cries out unto one and all, these words of saving grace, "Fix Thy mind on Me, be devoted to Me, sacrifice to Me, prostrate thyself before Me, so shalt thou come to Me. I promise thee truly, for thou art dear to Me. Surrendering all duties come to Me alone for shelter. Do not grieve, for I will release thee from all sins."

IN THE COMPANY OF A MAHATMA

(Continued from last issue)

[This is the last instalment of the reminiscences of Swami Turiyananda, one of the great disciples of Sri Ramakrishna. The Swami was noted for his stern spirit of renunciation and for the harmonious way in which he combined in himself the ideals of Jnana and Bhakti. Many recognised in him the Gita ideal of a Sthitapragna. The reader will find these traits of his remarkable personality amply illustrated in this and the previous instalments of these reminiscences.]

AFTER the passing away of Sri Ramakrishna Hari Maharaj, on account of consuming dispassion, took to itineracy and travelled up to Shillong only with a piece of loin-cloth and quilt-cover to wrap his body. He was taken seriously ill after his return. Accompanied once by revered Latu Maharaj, he wandered for a very long period and then returned to Benares. Latu Maharaj stayed on in Benares whereas Hari Maharaj alone went out again on pilgrimages. In Chitrakuta Mountain he was caught in a

storm of very hot wind and fainted in a mango orchard. The cowherds brought him to senses by first giving him a drink prepared from roasted raw mangoes and then applying on his body a paste made of the stones of the same unripe fruits. At that time one rich Seth was passing by that way in a bullock cart. He took Hari Maharaj to the nearest Railway Station. We have heard from the lips of Hari Maharaj himself that he practised very hard austerities for realisation of Truth.

Once on being asked which of the places he visited in the course of his wanderings appeared to him as best suited for spiritual practices, he said, "I liked the banks of the Godavari most of all." On another occasion he remarked that Bhuvaneshwar seemed to suit him very well on the occasion of his first visit, but when he went there for the second time he did not like it so much. Swami Brahmananda used to call Bhuvaneshwara, Guptakasi (Hidden Benares). Hari Maharaj said that Brahmanandaji would not have made a monastery there if the place had no special features. Recounting the story of his itinerant life he said once,— "Walking on the hills and the mountains one can notice the influence of Kala or Time—the all-destroyer. By the compelling force of Kala the trees and the mountains stand erect upholding their huge bodies in the infinite sky. Some trees are about to fall and die, the leaves of others again are drying up. Where there was a deep ocean once, a high hill has come now. Do you not remember what Sri Krishna says in the Gita :

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो ।
लोकान् समहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे ।
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

'I am the mighty world-destroying Time, here made manifest for the purpose of infolding the world. Even without thee, none of the warriors arranged in the hostile armies shall live' XI. 32. Eternal Time! Eternal Space! Time, space and causality constitute Maya. What is beyond them is the Reality. By the magic power of the three-fold Maya the immortal and immutable one is bound in body and mind."

At the sight of love of luxury and possession running rampant all round, he spoke to me one day thus: "I tell you truly that except on one day I asked nobody for anything. Once at the time of leaving a house the house-holder enquired if we were in need of money. On coming to know from Swami Brahmananda who kept all our little money that one rupee would suffice for our train-fare, I asked the gentleman for one rupee only. Nobody in these days wants to do anything relying upon God alone. I have always fled from friends and acquaintances to escape human help and to be entirely dependent on Him! Once I was laid up with a serious illness, and hearing about this from others Swami Kalyanananda brought me to the Sevasram at Kankhal. After that I have never regained my normal health. What a pity that we ourselves had depended on others, and the junior monks too have learned this bad lesson from us!" Revered Bura Baba (another senior monk) told us that for the attainment of Nirvikalpa Samadhi or superconscious state Hari Maharaj lived on alms for many months using his joint palms alone as the begging bowl. He did not use any other bowl so that he used to accept at a time only the little food and drink that his joint palms could contain. Such was his renunciation and thirst for the vision of Truth, and such were the penances he had undergone for the same for a long time.

While speaking about Sri Ramakrishna, Hari Maharaj said: "Once the Master asked M. to bring for him one piece of cloth, but M. brought a pair. The Master was much annoyed at this, and insisting on returning the extra piece said— 'I am dead against the idea of

storing anything for the future.' Do not accept anything beyond the bare necessity. Look up constantly to one ideal in life as a mariner looks to the pole-star in the boundless ocean to ascertain the direction. Otherwise the tremendous hankering for enjoyment and indulgence will never come to an end."

When he was spending the last days of his life in Benares, one devotee prevailed upon him to accept the humble present of a long coat. Hari Maharaj accepted the same most reluctantly, as he had already one coat though old and used. He had to yield to the importunities of the devotee against his own will, and thus receive something beyond his necessity. His conscience pricked him so much on this account that he expressed many times that it was wrong on his part to have done so. He used to observe strictness in the matter of accepting service from others. It became clear to us when we tried to fan him during the sultry summer of Benares. First he objected, and then on further persistence he scolded us harshly. But it was also found that he changed his mind according to the heartiness and sincerity of the giver. One old lady was living in Benares on a very small subsistence which she received from her house in a distant village in Bengal. She was in the habit of bringing some specially prepared cakes for Hari Maharaj occasionally. He knew very well of her destitute condition. When repeated forbiddings were not of any avail, he exclaimed one day, "How deep is her devotion? The old lady says that she makes the cakes while repeating her Ishta-mant-ram! I do not prohibit her now-a-days. Let her do what she likes."

It was difficult to serve Hari Maharaj with money. His atten-

dants never said how his expenses were met. He gave also standing instruction to them that he had no need of anything beyond his bare necessities. He took wonderful care of those who waited upon him. One noon we were all sitting in his room, and one of us was attending on him. He said to us: "Why are you so often away from me? You are all serving me, so I have some duty towards you. If you do not be always with me, how can I discharge that duty?"

Towards the end of his life Hari Maharaj used to study all available news about the country. He used to read newspapers every day for a considerably long time and to discuss many a problem of our motherland. He perused with unusual interest "The Young India" conducted then by Mahatma Gandhi. I heard him speak many a time— 'Gandhiji is writing all these in a state of communion with God. Whatever he says is free from error.' In 1921 Mahatma Gandhi addressed the students and the professors of Central Hindu College in Benares. As far as I remember his lecture was delivered at 6 o'clock in the morning. Hari Maharaj was present in time at the meeting to hear his speech. At the time of cooly strike at Chandpur (Bengal) he was very much moved at the news of the distress of the coolies. He remained speechless for a long time and recited over and over again in a sympathetic tone:

रघुपति-राघव-राजाराम—पतितपावन सीताराम् ॥
The recitation touched the feelings of the audience at least for the time being. In fact what an amount of enthusiasm he had for the national awakening of India, was understood by those who had the opportunity to see and talk with him. I have heard from an esteemed

organiser of a big educational institution of the Mission that it was Hari Maharaj who inspired him to devote his life to the work mentioned above. His opinion was that the Mission should take up the task of national education in the country.

Though Hari Maharaj was a great Jnani and a great Bhakta, he was very strict and methodical in all his activities. Every work of his was neat, clean and systematic. He was never found to do anything haphazardly or half-heartedly. Whatever he wanted to say he said straight without any hiding or unnecessary display. His words were open and plain like the sword unsheathed. He was never known to criticise or wound the feelings of others and to be irregular. It was his second nature to depend entirely on himself. One day a talk was going on about a respectable lady. Hari Maharaj was then in the Advaita Ashrama at Mayavati. She was also present there. He said, "We were in the habit of doing all our works ourselves. She appreciated this self-reliance on our part very much and said, 'Swamiji, it is not possible now for us to do so. In our childhood we had to pick up under the circumstances some bad habits which we cannot give up now. Say, when we would be reading newspaper, a paper-piece would fall down from our hands. We were about to take it up when mother would say, 'What are you doing child? Why do you not call the bearer?' The said lady remained unmarried throughout her life. Once

she had a mind to marry, then I told her—'Why do you want to tread that path? You are already called mother by very many.' Do you know the cause of it all? Only very few can live without any dependence or thought of security."

Swami Turiyananda was very enthusiastic to talk about Swamiji (Swami Vivekananda). One day he said—"Swamiji was once the honoured guest in the house of a Barrister in Bombay. Myself and Swami Brahmananda reached there in search of him. Swamiji was then smoking. As soon as he saw us he ran towards us, with Hukka in his hand, repeating the following Sloka :

अहंकारं सुरापानं गौरवं घोररोक्त्वम् ।

प्रतिष्ठा शूकरीविष्टा त्रयं त्यक्त्वा सुखी भव ॥

'Egotism is as bad as drinking wine; pride is another name of the abominable hell; desire for prominence and recognition is nasty like the pig-dung; renouncing these three be you happy.'

After hearing the Sloka I was convinced that Swamiji had been free from these three pests of human nature. Our talk turned on different subjects, and then he left the house and accompanied us. Swamiji said—"Dear brother, I cannot understand how far I have progressed in religious life. But I feel my heart has become broader. My mind now worries and weeps for the suffering of one and all." I was reminded of Bhagavan Buddha at this. Swamiji had then recovered his health and his appearance had become very beautiful and graceful."

(Concluded)

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ADVAITISM RATIONALISED

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

[Surendranath Mitra is familiar to the regular readers of the Vedanta Kesari as the writer of many deeply philosophical articles in its pages. He is an experienced educationist who has spent a good deal of time and thought on Indian and Western philosophies. In the present article "Advaitism Rationalised" Mr. Mitra gives a popular presentation of the fundamental truth of Advaita philosophy, relying exclusively on reason in his exposition. In the future issues of the Vedanta Kesari, he will write on the religious and ethical aspects of Advaitism, each writing forming an independent and self-contained article like the present one dealing with the epistemological and ontological aspects of this system.]

I. Epistemological

ADVAITISM has been traditionally presented in our country with a claim that its supreme means of proof (प्रमाण) has been Scriptural authority, all other means of proof, including reason, being subordinate and subservient (अनुकूल; अधीन; उपकारक) to, though not inconsistent with, it. The present article, however, is not based on the presupposition of any such claim; and this for two reasons. The first reason is that no external authority, independent of reason, can appeal to the spirit of the present age.* The second, and the more important, reason is that, according to my conviction, the alleged claim has neither been,

*Our age has been very appropriately characterised by Kant in the following manner: "Our age is the age of criticism, to which everything must be subjected. The sacredness of religion, and the authority of legislation, are by many regarded as grounds of exemption from the examination of this tribunal. But, if they are exempted, they become the subjects of just suspicion, and cannot lay claim to sincere respect, which reason accords only to that which has stood the test of a free and public examination." Kant's Critique of Pure Reason, Preface; Meiklejohn's Translation, p. XIX.

nor has any chance of being vindicated. A fairly comprehensive discussion of this last point would be much too beyond the scope of this article. I consider it sufficient, however, to remark here, in this connection, that, side by side with reference to Scriptural texts, reason has also been adduced in support of the various points in the traditional exposition of Advaitism. Even the objections and arguments of the various schools of heterodox religious thoughts, such as those of Jainism and Buddhism, as also those of the atheistic free-thinkers, such as the Charvakas, have been met on their own grounds, that is, without any appeal to creeds, scriptures, or sectarian doctrines. Moreover, the criterion of the correctness of interpretations of the Scriptural texts, in the different rival schools or orthodox religious thought in Hinduism, has been all along consistency with reason. The only restriction imposed upon reason has been that it should not sport with hypotheses which have no bearing on the felt needs of man (प्रयोजन; पुरुषार्थ). From all these it is clear enough that it is the scriptures which, like perception, have really been subordinate and subservient

to reason, in the sense of supplying materials or suggestions to it for the determination of truth, and not *vice versa*. Strictly speaking, reason can be said to be subservient and subordinate to the Scriptures when—

(i) On the positive side, it is used only in so far as it supports the Scriptural interpretations and doctrines of a particular sect;

and (ii) on the negative side the interpretations of "special revelation," as also the doctrines and beliefs alleged to be founded on it, ignore, or refuse to be judged by, the tribunal of free critical enquiry, i.e., ignore, or refuse to meet, all possible objections and counter-arguments proceeding from other or rival points of view, with axioms or assumptions held in common by the contesting parties.

As this test does not apply to the religious philosophies in Hinduism, it follows that, barring the exception of the dogmas involved in the exegetical tactics displayed by the rival schools in writing commentaries on the Scriptural texts, reason has all along been the supreme court of appeal in all other matters.

I recognise perception and reason as the only two valid means of proof, all other means of proof, in so far as they are valid, being included in these two. I also hold that the evidence of perception can be relied upon as true, only so long as it does not contradict that of reason. Otherwise, it must be considered as an illusion, however universal or persistent it may be; as, for example in the case of the appearance of the oval shape of the rising or of the setting sun, or in the case of the appearance of the smallness in size of the earthshine in comparison with the illuminated phase of the moon. Perception, for me, means not only the

perceptual experience through the external senses, but also includes the varieties of mystical experiences, as well as those of introspection as in Analytical Psychology.* By reason, too, I do not mean only the internal consistency of thought of Deductive Logic, as in Mathematics, but also the external consistency of Inductive Logic, with facts presented as data to our perceptual experience, as in the modern Natural Sciences†.

The traditional school of the Nyaya Philosophy, too, assert the supreme

* There is a tendency now-a-days in some circles in our country to found religion on the authority of the special religious experiences of the mystics, subordinating the authority of reason to that of such experiences. There are, however, mysticisms and mysticisms, and the followers or admirers of each class of mysticism regard it as of the highest value, holding other classes of mysticism as inferior, or even of little or no worth. Obviously, the absolute or the relative value of the different kinds of mystic beatitudes cannot be validly determined by the personal likes and dislikes of the mystics or of their dogmatic followers, but only by philosophical as distinct from theological ethics, by sheer dint of reason. In the traditional discussions of religious philosophies in our country, the evidence of the greatness of a personality by virtue of his mystic experiences of long-standing reputation was hardly ever regarded as of any validity at all. As a typical example, Shankara's refutation of such an appeal to the evidence of personalities of the great ancient sages, like Kapila, is noteworthy in this connection. (Cf. the Bhashya of Shankara on the Vedanta Sūtras; 2. 2. 1)

† Cf. "स्वानुभूत्यनुसारेण तत्पर्यतां मा कुतर्व्य-
ताम् ।"

Also cf. Panchadashi, 6 : 30.
दृष्टसाधर्म्येण चादृष्टमर्थं समर्पयन्ती
युक्तिरनुभवस्य सन्निकृष्यते.....अनुभवावसानं
च ब्रह्मविज्ञानम् ।"

Shankara Bhashya on the Brahma Sūtras
2-1-4.

authority of reason, and for this they have been unjustly dubbed as *Nastikas* or unbelievers by the Vedantists. They maintain, rightly enough, that as there are varieties of interpretations of the Scriptural Texts among the different orthodox sects it is impossible to say which of these are the true ones, the only possible test of true interpretations being consistency with reason. Hence they have even neglected the task of a comprehensive interpretation of the Scriptural Texts, assuming that it is easy enough to build up such a system of interpretation, without self-contradiction, from their point of view just as from those of the rival schools of thought, each of which claims the most authentic orthodoxy for itself. The difference of my position from that of the Naiyayikas, in this respect, however, consists of the following:—

(i) Unlike the Naiyayikas, I do not believe the Vedas to be absolutely infallible, and consequently a special divine revelation. In other words, my attitude towards the Scriptures is that of an evolutionist and not of a fundamentalist.

(ii) It is idle to expect a logical consistency in the Vedas from one single philosophical point of view, since they express the religious needs, hopes, aspirations, beliefs and thoughts of various sages representing a multitudinous variety of points of view, more or less contradictory.

(iii) Interpretations of the Scriptural Texts by the methods of historical criticism would be much more helpful in understanding them than by the traditional exegetical devices of the fundamentalists. The interpretations of all the Scriptures from a single philosophical point of view, even by some of the greatest philosophical geniuses of our country, aiming at a

thorough internal logical consistency by means of obvious text-torturing here and there, are much more amusing as instances of the wish being the father of the thought, than illuminating the original sense of the texts.

Nevertheless, I cannot emphasise too much the value of a comprehensive and thorough, though critical study of our ancient Scriptures. They are an inestimable storehouse of the religious thoughts and experiences of a singularly gifted race, extending over millenniums, and hence to ignore or under-estimate their proper study is to become fools of our own making. True progress in religion is impossible without a sound study of the ancient Scriptures, just as true progress in any serious subject, such as Mathematics or Physics, is impossible without the help of the heritage of past achievements. Just imagine what would be the nature of our knowledge of Geometry, if every one of us started on geometrical reasoning *de novo*, without the help of the past achievements of great masters like Euclid and Descartes.

II.—Metaphysical

All systems of Metaphysics, other than Advaitism, conceive of Reality as some thing or things having existence. Thus, according to such conceptions, existence has some sort of dualistic relationship within Reality, however inseparable the terms of the relation may be. Advaitism, however, asserts that existence alone exhausts the whole of Reality. Reality is nothing but existence. Except the relation of identity, there is no other kind of relation, however intimate, within Reality.

In order to test which of these two theories is the more valid, we may examine any judgment involving the

category of existence. As an example, let us take the judgment, "The book exists." The judgment clearly means that there is a relation between two terms of thought, one of which is the attribute, existence, and the other the thing, book, in which existence inheres. Now, if the analysis be complete, as every genuine analysis should be, then these two terms must be mutually exclusive (in thought, of course). Hence the thing, book, must necessarily be *thought of* as different from the attribute, existence. And, a thing different from existence can be nothing but non-existence, or unreal. This argument, applied to every judgment, perceptual or conceptual, involving the category of existence—such as, "I exist," "this man exists," "gold exists," "matter exists," "sweetness exists," "spirit exists," "soul exists," "God exists," etc.—will inevitably lead us to one single reality, *viz.*, existence. Nor can we say that reality consists of more existences than one. For, this will be tantamount to saying that one existence is different from another; and that which differentiates one existence from another is bound to be different from existence, *i.e.*, non-existent. Thus, reality cannot be necessarily conceived of as consisting of anything but the one single principle of existence, devoid of any diversity or difference within the whole. The metaphysical position of Advaitism is just this.*

In the case of a judgment, such as "Sugar is sweet", no contradiction is detected so immediately in conceiving

* For this kind of ontological argument, as applied to the judgment, "The ether exists", cf. Panchadaahi, II: 62—"Tell me what becomes of the nature of Akasha (ether), after the intellect has separated (the concept of) being from it," "धिया सतः पृथक्करे ब्रह्म व्योम किमात्मकम् ॥"

of an intimate relation between the thing, sugar, and the attribute, sweetness, inherent in it, because we conceive of both the thing and the attribute as existing. But analysing the judgment implied in each term of the relation—"Sweetness exists", or "The thing, sugar exists"—we get only one reality, *viz.*, existence; for the other term of the relation, being, in each case, different from existence, reduces to something non-existent, *i.e.*, to nothing. Proceeding in this way, the whole world of relations, *i.e.*, of all our concepts or thoughts, ultimately reduces to one single principle, existence, without a second. As there is nothing else besides existence—not even time or space—there can be nothing to limit it; and hence, it is bound to be infinite, too. As existence must necessarily exist by virtue of its own essence as existence, it cannot depend on anything else; that is, existence must also be absolute. 'Existence', 'Infinite', and 'Absolute' are thus synonymous.

Now, in our experience, we never know this existence as it exists absolutely. We know, and can know, existence only phenomenally; and, then, existence is nowhere found to have a separate and independent existence, but enters into an intimate relation with various things as an *attribute*. An attribute can have no separate existence outside our mind. It can have a separate existence only in our mind, when abstracted out of its concrete setting, and is, therefore, dependent for its existence on the mind, in which it again implies some other concept or concepts, too, however less we may attend to these. But existence cannot be thought of, without contradiction, as depending for its being on something else, *i.e.*, on non-existence. Hence, to avoid contradiction, existence, in the true sense of

the word, *i.e.*, as Absolute Reality, must necessarily be different from existence as an attribute, consisting of "the last abstraction of thought."

This difference between existence as the Absolute and existence as something relative—a mere abstraction—is one of vital importance, and, for the purpose of religion, we can hardly emphasise too much the importance of bearing this difference in mind. The unknown and unknowable Absolute, in Western metaphysics, is expressed too much in terms of such empty or dry-as-dust concepts. As a result, the Absolute reduces to a deification of such a bare and thin abstraction of Logic that it can appeal only to the intellectual interests of specialists in Metaphysics. Such a logical abstraction representing the Absolute is too cold and void in content to satisfy genuine religious needs, since it can never be an object of the deepest veneration, the highest worship, or the sublimest love, of which the human mind is capable. One of the reasons why many people, not only in the West but also in India, recoil from Brahman, the Absolute of Advaitism, is their identification, through misunderstanding, of Brahman with such a "phantom of logic."

In the phenomena, the Absolute Existence appears to us only as an attribute, through varieties of forms, which, as we have already seen, are nothing notmenally. In being seen through these forms, the partless and limitless whole of the Absolute *appears* split up into parts which not only limit one another but also appear to contain different aspects, as it were, of the Absolute Existence. As, from its very essential nature, Existence can neither have parts, nor limitations, nor aspects, it must have suffered a shrinkage, as it were, of its real nature, in

being presented to us in the phenomena. The phenomena (प्रपञ्च) then, must necessarily be a mixture of Absolute Existence and something different from it, *i.e.*, something which has *really* no existence. This something, which is *really* nothing but what appears to have some existence by virtue of its association with the real Existence, may appropriately be called a Maya or an illusion. But this Maya or illusion must be extremely unique, since it is incomprehensible how that which is nothing can present that which really is everything as so altered in its nature. All the examples—such as a mirage, or a rope appearing as a snake—that may be used to explain this Maya, are to be understood as metaphors and should not be carried too far. All these metaphors are taken from the world of phenomena, and, hence, none of them would apply in every respect to the Absolute which transcends the world. The illusion of a mirage, *e.g.*, is possible, because the refracted rays of the sun which produce the virtual image *do* exist, as well as the objects (too remote to be visible), from which the rays are proceeding to meet the eyes. The mistaking of a rope for a snake, too, implies an *experience* of some snake or snakes which had or have an actual existence. Thus, none of the metaphors can carry us beyond duality, if their appropriate significance is missed. The relevance of such metaphors consists only in their *suggestiveness*—in the suggestiveness, *viz.*, that the Absolute Existence is alone real and everything else is *really non est*, in spite of the contrary evidence of perception. According to the evidence of perception alone, the earth is at rest to all of us, whether we are astronomers or laymen. But neither the astronomers, nor the

laymen who trust the validity of the science of Astronomy, can ever believe in the stationariness of the earth, just because the evidence of perception is contradicted by that of valid reasoning. Similarly, the evidence of perception should, in all cases, be subjected to the test of valid reason carried to its ultimate conclusion, in order to arrive at the truth. And, we have already seen how such reasoning would finally lead us to one single Reality, the Absolute Existence.

It may not be out of place to remark here that Advaitism is not a system of metaphysics antagonistic to any other system, in the sense of being in conflict with it in so far as the latter is logically consistent. It would readily take up the standpoint of every system of metaphysics—orthodox or heterodox, theistic or atheistic, evolutionistic (परिणामवादि) or atomistic (परमाणुवादि; आरम्भवादि), positivistic or idealistic, dualistic or pluralistic, monistic or nihilistic—and following up the rival line of argument and pointing out the inconsistencies, wherever they occur—in other words, demonstrating where the rival system fails as a system—would finally show its logical culmination in its own point of view.* Strictly speaking, Advaitism is not a metaphysical system at all—it is the ultimate conclusion of all metaphysics. What to speak of a system, consisting of a concatenation of logically related judgments, not even a single judgment is possible in Advaitism; since every judgment is a dualistic relation of a subject and a predicate, whereas Advaitism

is a negation of all dualisms.* No doubt Advaitism, in order to lead the mind to grasp its view of the world and Reality, *does* take recourse to a particular system of metaphysics provisionally, from an evolutionary standpoint, by way of a preparatory device, as a nearer approach to it than any other system. It is this system that is, as it may appropriately enough be called, the system of Advaitic metaphysics.

Looking at *this* system of Advaitism from the historical point of view, there is no doubt that it is, generally speaking, very closely allied to the evolutionary systems of Samkhya and Patanjali Yoga. But it is also a fact that there is a good deal of difference of opinion among the various schools or upholders of this system on many points of detail.

As an example, on the problem, whether the elements evolved successively or simultaneously, the author of Panchadashi says (6 : 199) that both the views may be accepted, whereas Shankara describes the evolution as one of sequence of a particular order (Bhashya of Shankara on the Mundakopanishad, 1 : 1 : 8—9).

As another example, the wide divergence of opinion among the Acharyas as to the material cause of the world may be mentioned. According to one view, it is the attributeless Brahman; while, according to another, it is the Brahman with attributes (Personal God). According to a third view (that of Prakashananda, the author of the Vedanta Siddhanta Muktaavali) Maya alone is the material cause, Brahman

* cf. Panchadashi, 2 : 34.

“एतत्कचोपयोगेन सांख्ययोगौ मतौ यदि ।

देहोऽन्तमयकचत्वादात्मत्वेनाभ्युपेयताम् ॥”

“चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।

अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥”

* The last chapter of Gaudapada's Karika on the Mandukyopanishad, together with the Bhashya of Shankara on the same, is a typical instance. Also cf. Panchadashi, 6 : 227—

being described as such only metaphorically; whereas, a fourth view (that of the author of the Padārtha-Tattva-Nirnaya) conceives of Brahman and Maya jointly as forming the material cause. The upholder of each view, however, quotes an appropriate passage from the Shrutis to support his own view and considers the passages quoted by the upholders of rival views as subordinate in importance and figurative in significance. This example corroborates, incidentally, my general view, hinted at towards the end of the last but one paragraph of the Section I of this article, that the various Acharyas have developed their philosophies by reason alone, independent of, though, more or less under the *suggestion* of, the Scriptures, and then interpreted the Scriptural Texts, by after-thought, to accord with their own views as well as to harmonise with one another.

These examples show that, even without breaking with tradition, there is as much scope for difference of opinion, freedom of thought, and change, even now as well as in future—that is, for development and progress—in the Advaitic system of metaphysics as in any other. To illustrate this possibility with regard to the needs arising out of the progressive thoughts of the modern “special sciences,” let us take a few examples.

In the traditional Advaita-Vedantic philosophy there is explanation of how the world of matter and spirit evolved out of five elements, each of these elements being produced by a combination, in different fixed proportions, of five other elements, still purer, which latter, in their turn, sprang up by differentiation from the undifferentiated nature or matter-energy, called the Prakriti. This theory is known technically as the doctrine of Panchaekarana (literally,

the mixing up of the five pure elements). Surely, here we have a fertile field of progressive speculation by which we may go on changing this theory so that it may always keep on squaring, with the progressive development and discoveries in the modern and the post-modern natural sciences of Physics, Chemistry, Biology and Psychology. We may change the number of elements from five to seventy-nine, for instance, including energy, to make it fit in with modern chemistry, considering the traditional element of Tejah as a mere form of energy*.

In the epistemological part, too, we may, with advantage, reduce the number of the valid means of Knowledge (Pramanas) from six to two†, viz.,

* I doubt if there is any one, educated in modern knowledge, who can seriously subscribe to the views of the ancients about Tejah, without modification, or who can refrain from considering heat, light, electricity, magnetism, mechanical work, and chemical action as essentially the same substance, energy, of which they are but different forms, transformable into one another.

† The different numbers of Pramanas recognised by some old schools of Indian Philosophy, including that of the Vedantists, are as follows:—The materialistic Charvakas recognised only one Pramana, perception. The Vaisheshikas and the Buddhists recognised two only, viz., perception and reason (both inductive and deductive). The Samkhyas, as well as a particular school of the Naiyayikas believed in three Pramanas, viz., perception, reason and the Scriptures. Another school of the Naiyayikas recognised four Pramanas, adding Upamana (resemblance with a description) to the previous three. The Meemangsakas of the Prabhakara school recognised the fifth Pramana, Arthapatti (probability) besides the above four. The Meemangsakas of the Kumarila-Bhatta-school, as well as the Vedantists recognised a sixth one, viz., Abhava (negation), in addition to these five. Lastly, the Paninis (mythologists) added two more Pramanas, viz., the Itihases (histories) and the Puranas (mythologies) to the above six. See:—

* “प्रत्यक्षमेकं चार्वाकाः कणादिसुगतौ पुनः ।

अनुमानं च तच्चापि सांख्याः शब्दं च ते उभे ॥

न्यायैकदेशिनोऽप्येवं उपमानं च केचन । अर्थापत्त्या

सहैतानि चत्वार्याहुः प्रभाकराः ॥ अभावपञ्चन्येतानि

भाट्टा वेदान्तिनस्तथा । पुराणनिबन्धुक्तानि तानि

पौराणिका जगुः ॥”

perception and reason, to avoid incompatibility with modern philosophical Epistemology (as distinct from the dogmatic Epistemology of the "fundamentalist" theologians).

The psychological portion also has to be modified in order to appeal genuinely to an intellect educated in modern Psychology. The traditional Vedantic psychologies of dream and sleep, and even of Nirvikalpa Samadhi (the mystical undifferentiated consciousness), to take a few concrete examples, stand, to my mind, in need of a re-statement in terms of the modern psychology of the sub-conscious mind, and may have to be modified from time to time with the progress of this science in future.

Thus, we see that the *system* of Advaitic metaphysics is capable of as

much progress as any other. In other words, the general truth that there is no finality in a living philosophy, worth the name, applies to the system of Advaitic philosophy, too. The vital and fundamental proposition of Advaitism, however, is the assertion that Reality is non-dual and also identical with the very self of existence. It is this proposition, to lead to which all its arguments are devised only provisionally, that will always remain most invulnerably and unalterably true; for it is concluded from an ontological argument about the very essence of existence itself by applying the most fundamental of logical axioms, which necessarily holds good for all time.

OPENING FOR VEDANTA IN ENGLAND

By Mary B. Clark

[Mary B. Clark is an English lady deeply interested in Indian thought. She gives here an account of Swami Avyaktananda's activities in England and of the conditions that favour the spread of Vedantic ideas in that country at the present time. Swami Vivekananda started a Vedanta Centre in England several decades ago, but the work did not continue for a long time. We hope our readers will feel interested in the efforts made by Swami Avyaktananda for the revival of Vedanta work in England, especially in view of the close political and cultural relation between India and England. After the receipt of this article we have received information that the Swami has actually started a Vedanta Centre in London.]

HAS the time come to open a Vedanta Centre in England?

How often has this question been asked; and how often has the answer been, "Not yet."

But Kali dances.

Her beautiful, terrible feet make havoc in an earthquake zone in India; Vivekananda's working Sannyasins go there to worship, "my God the poor, my God the homeless."

Her sacred feet dance on. They dislodge one of the Swamis. In his heart is the desire—a selfless desire—to see at first hand how the West organises its life. Some friends provide funds. He will go, and learn and bring back to the service of India something of the West's time-saving efficiency in regard to the material concerns of life.

But no son of Sri Ramakrishna can receive without also giving. The

ideals of Vedanta have to be spread in the West while learning its sciences and industries.

So Swami Avyaktananda's mission is twofold—to receive and to give. The current must flow in both directions, East to West, West to East.

Ma Kali has danced. She who is Time Herself makes no mistakes.

For Swami arrived in September 1934 while Mrs. Madelaine Harding was in London. She devoted her time to Swami, introducing him to influential people who were already interested in Indian thought and ideals. She also showed him how to conduct himself in Western homes. A month later would have been too late, for an urgent need drew her back to India in October.

Within two weeks of his arrival Swami was giving regular weekly lectures to small groups in Streatham (London S.W. 16).

By March 1935 he had three regular weekly engagements: a drawing-room talk in Streatham, a meditation class in a room of the International Fellowship Club, and a lecture in the heart of London (at the rooms of the International New Thought Alliance).

Sri Ramakrishna's insight into the positive good and the constructive helpfulness of all religions, sects, and "paths" gives to his Order the possibility of a much wider appeal than missionaries of any one sect or Way can hope to have. It also makes it easy for them to link up with widely differing groups in genuine search for God and for Truth, while their strict training in Vedanta enables them to explain scientifically the laws underlying all religious development and expression.

Swami found already existing in London several societies studying Indian thought (not necessarily

exclusively), viz.: The World Fellowship of Faiths; The Theosophical Society; The International New Thought Alliance; The London Institute of Indian Mysticism; The British Mahabodhi Society; The Friends of India Society; The Gauriya Mission.

The study of Vedanta has its place in the curricula of English Universities while the London University has a School of Oriental Studies, (housed in the building containing the old lecture hall where Huxley and Darwin held their great debates). When Swami Jnaneswarananda of the Vedanta Society, Chicago, passed through London last year he was asked by Dr. Stede of that School to take his class on the Upanishads. The same Swami was struck by the ease with which it is possible to obtain Indian books in London as compared with America.

Judge Bristow, the Chairman of the London Institute of Indian Mysticism, gave Swami Avyaktananda introductions to people interested in Eastern thought.

Among others he has met Mr. H. S. L. Palak, whose association with Mahatma Gandhi is well known; Mrs. Josephine Ransom, Secretary of the Theosophical Society; Mrs. Rhys Davids; Sir Francis Young, husband and Mr. Kedar Nath Das Gupta of the World Fellowship of Faiths; while Dr. Alex. Cannon, with his experience of Yoga in Thibet introduced him to the Yoga Society of Southport, Lancashire. Swami has paid four visits to Southport, staying the week-end, and lecturing. The audience at the public meetings numbered a hundred on one visit and a hundred and thirty on a later visit. Beside that he addressed three drawing-room meetings and had useful conversations with individuals and groups.

These sympathetic friends have been as a welcome rest for Swami in the midst of his work. Their appreciation of his work has expressed itself in a desire to hold a Summer School. We hope they will succeed in arranging it.

Mrs. Stone, who is well-known to the Swamis of the Almora Ashram, for her motherly kindness, has met Swami in London, and has had him to visit her home in Essex.

Most interesting of all is Swami's meeting with Mr. Sturdy, who, it will be remembered, invited Swami Vivekananda to visit England after the World's Parliament of Religions in Chicago in 1897, and organized his lectures in this country. Mr. Sturdy still comes up to London from Dorset every month. He wrote to Swami to meet him at lunch, and they discussed possibilities for Swami's preaching work here.

One other engagement in the country is arranged for the last week-end in March—to speak to the members of the Religious Society of Friends (Quakers) in Tunbridge Wells, Kent. On Saturday evening the subject is the work of Indians themselves for India; on Sunday, "Freedom and Realisation."

In London, up to date, Swami's lectures have been as follows: His first public speech, "Spiritualism and Vedanta" to the Streatham Spiritualist Society, October 1934; a series of four lectures on Vedanta given in the rooms of, but not under the auspices of, the Theosophical Society; a public lecture to the London Institute of Indian Mysticism; an address at a Tea Conference of the World Fellowship of Faiths; a public lecture to the Theosophical Society, London; three lectures under the auspices of the International Fellowship Club; in January 1935 a hall was

hired from the International New Thought Alliance, and Vedanta work started in Central London; and at Walthamstow, at one of the Quaker centres serving the poor of London, a lecture on "The Hindu Ideal of Man-making."

Other invitations for lectures have been received from—The British Mahabodhi Society; The London Theosophical Society; The Friends of India Society; The Southport Yoga Society; Theosophical Lodges at Southampton, Portsmouth, Bournemouth and Isle of Wight.

As a practical result of the lectures already given, a class for Mediation and Constructive Thought has been formed and is held every week at 51 Lancaster Gate,—the International Fellowship Club—in the heart of London. Will this nucleus become the starting point of the Ramakrishna Vedanta Society and Ashram in England?

In connection with the other side of his work Swami has met several professors of Oxford, Cambridge and London Universities among whom were Professor Barker; Professor Lasky who discussed economics with him; and Professor Pethwick Laurence who wrote further letters of introduction on his behalf.

Swami's chief studies in the West have been along the line of art, music, law, and the structure of society, its institutions, economics and social service.

These studies have a double value: that of their ultimate practical help in India, and their immediate use in making contacts with English people.

Many thoughtful people in this island are either already interested in Indian thought and culture, or are sufficiently detached from fanatical sectarianism to become so, once it is presented to them. Often, however, they are shy of new things,

or else are so occupied with social service in their spare time that the mere announcement of lectures cannot draw them. It is necessary to take time to seek for and make friends with such people. The more versatile India's representatives are, the greater their opportunities of making new friends.

Financially this initial work has been made possible by the contributions of a group of Indian friends, and of Mrs. Madelaine Harding who gave him hospitality during Swami's first month in London, (and organised the Streatham group); of Miss McCleud to whom Mrs. Harding wrote on behalf of this London work; of Miss Childers and other English friends.

I quote a letter from an anonymous friend in the north-east of England, not at all a wealthy man, yet sending his appreciation in the practical form of a cheque, as soon as he had read Swami's letter, announcing his coming, which I had sent on to him.

"The Swami's letter, which I enclose, is very interesting. His calm indifference to material things reminds me of Vivekananda when he set off from India for the World Congress of Religions.

"I have advertised in our trade journal for any of Vivekananda's Yogi books. There are one or two people who come to the shop whom I have got interested.

"The Swami has great faith in tackling London in these times, when everybody is nervous about their investments. In good times there would have been quite a number of people in London who would have made him the lion of their drawing-rooms and found him all the material wealth necessary

for his mission. I suppose he will confine his energies entirely to London on this visit?

"I want to do a little to help the good work, and I am enclosing all that I can afford under present circumstances. The cheque is made out to you. Please cash it and hand him the money as an anonymous contribution from a lover of the Hindu Religion and Philosophy.

"I should like to hear sometimes how the mission is progressing."

In spite of the present strong nationalistic consciousness in every country there is a powerful undercurrent of internationalism. Science and invention have drawn the countries of the world closer together, until children frequenting the cinemas know more of the life of other races than many an ardent traveller of a century ago. Fiction also takes backgrounds from afar, as, for example, the study of Esquimaux life pictured in a series of charming stories appearing in a popular monthly short-story magazine.

The scientific study of the West, using material instruments, and the fine knowledge gained in the East, using the instrument of the perfectly disciplined mind, are seen to be approaching the same conception of life and of the universe.

In consideration of these facts, namely, the background of serious interest in Indian teachings that Swami has discovered in England, the international trend, the rapprochement between science and philosophy, and the need for reciprocal sharing of the tested experience of the East and the West, we hope that it will not be very long before a Vedanta Centre is started in London.

HINDU CULTURE IN INDO-CHINA

By Swami Jagadiswarananda

[Swami Jagadiswarananda gives an account of a glorious yet little-known development of Indian civilisation in a distant land. A study of this and other chapters from the history of Greater India will show how little justification there is for many of the conservative notions cherished by later Indian society.]

THE story of the spread and popularity of Hindu culture outside India is a very interesting chapter of our ancient history. It is a misfortune that the Hindu students are even now almost in the dark about this glorious portion of the annals of their nation. Ceylon, Burma, Siam, Cambodia, Java and Bali may be rightly called the colonies of the Indian Cultural Empire; for the civilisation and culture of those countries are entirely Indian. This essay proposes to give a brief description of the establishment and growth of Hindu religion and culture in Indo-China.

In accordance with authentic epigraphic evidence, the Hindus migrated to Indo-China in the 1st century, and in the second, a colony was consolidated and a royal dynasty founded by Sri Mara who became the first king. The colony was named Champa after the famous old town near Bhagalpur in East India, established probably in the 5th or 6th century B.C. The Hindus from East and South India colonised the country and spread their culture and civilisation among the original inhabitants, the Chams, belonging to the Malaya-Polynesian race. The aborigines, according to the Chinese records, were so savage that they knew not even fishing and hunting nor how to cultivate the earth. The Hindus literally civilised and Hinduised them. This colonisa-

tion was both intellectual and physical as in Siam, Java, Cambodia and other places. The Hindu supremacy extended over twelve hundred years in Indo-China, from the first to the 14th Century A.D. Thirteen Hindu royal dynasties succeeded one after another, and 62 kings of these families ruled over the fate of Indo-China till the end of the 14th century. It is significant to note that the names of the three provinces into which Champa was divided were Indian. They were Amaravati, Panduranga and Vijaya. The names of the other important towns were also Indian such as Sinhapur, Indrapur, etc. In the most prosperous days, the whole kingdom consisted of 30,000 families. The Chams adopted the religion and culture of their rulers so devotedly that Hinduism became the state religion soon. Innumerable temples were erected to enshrine the Hindu gods and goddesses by both the Hindu kings and their Cham subjects. Some of them survive even to this day in dilapidated condition. Even Sanskrit language and literature were cultivated at that time.

The kings not only built and dedicated temples but endowed them liberally. It was ordained by one king that only three out of eight parts of the revenue of the vast tracts of land belonging to the temples, should go to the king, and the remaining five parts were to be

spent for the worship of Shiva who is referred to in many inscriptions as the presiding Deity of the kingdom. Some of the kings kept connection with the main land, and one of them went to India on a holy pilgrimage in order to pay homage to Mother Ganges and have a bath in her sacred waters. Some of the kings were Brahmins and some Kshatriyas. King Vikranta Varman made gifts to various Gods, namely, Sri Prabhaseswara, Sri Ishaneswara and Sri Sambhubhadreswara. He also made donations for the continual performance of Puja of these gods. Kings Vikranta Varman and Prakasadharmas seem to be followers of God Kubera to whom they each erected a temple. King Satya Varman took ten years to make a magnificent temple of stone in which the image of Sri Sambhu with the images of Bhagavati and Ganesha were solemnly consecrated. This temple is still existing to-day. Temples had Mandapams as in India. God Sankara-Narayana, generally known in India as Hari-Hara, is found in Indo-China also. There the religious bane of sectarianism was absent and toleration prevailed. Buddha was worshipped by the Hindus under a Hindu name as a god. On account of their unflinching devotion to gods throughout life, some kings were known by their posthumous names. The king Prithivindra Varman received the posthumous name Rudraloka; Satyavarman, Iswaraloka; Vikrantavarman, Vikranteswara; Indrarvarman, Parama Buddhaloka and Rudrarvarman, Brahmataloka.

Some kings were highly cultured and learned in Hindu Shastras. Education according to Hindu tradition was prevailing in Champa. Sixty-four fine arts, Panini, six systems of Hindu philosophy, Bauddha Darshana and Dharma

Shastras were widely read and taught. The stories of the Ramayana and the Mahabharata were familiar to the people. King Hari Varman has been described as Yudhistir in justice and Krishna in heroism. Aswathama, Dasaratha and other personages of the epics were known. The cult of Shakti also gained popularity, and many Hindu goddesses were enshrined and worshipped. Hindu custom of Sati also prevailed there, and four of the queens of Indrarvarman followed him in his death. Eldest sons or in their absence, younger brothers of the kings, were called Yuvarajas as in India. Social manners and customs in Champa were Indian, and the kings being of Indian origin, the palace breathed the air of Indian culture and civilisation. The whole atmosphere of the country was turned Indian and the land became a part and parcel of what may be truly called Greater India. In every way Champa looked like a province of India. Champa was, indeed, transplanted India or India transferred with slight modification. The Champa king had everything which an Indian king might wish for. Even he held his court in Hindu style with Indian Brahmins and Pandits. Temples were often constructed in brick but some were made of stone. Sometimes the interior, with towers, was made of wood, occasionally of sandal wood covered with gold and silver. The gods of Hindu Trinity, Brahma, Vishnu and Shiva were worshipped there, sometimes alone and sometimes together. Even inscriptions were written in Sanskrit beginning with the salutation to God Shiva, as Shiva was the guardian Deity of the country. His influence was very prominent everywhere. His name is mentioned first in the list of gods, and he is known

by other names such as Sharva, Bhava, Pasupati, Isana, Bhima, Rudra, Mahadeva, etc.

Sri Ganesha was also an object of adoration for the Hindus of Indo-China. King Jaya Sri Hari Varman made a temple in 817 A. D. to Sri Vinayaka. Certain sanctuaries were dedicated to Him in Shiva temples. Along with the culture and religion of the Hindus, caste system and allied social institutions went over there from the mainland. The society was divided into four castes of Brahmins, Kshatriyas, Vaisyas and Sudras. The caste system, however, lost its rigidity there, for intermarriage was practised between the Brahmins and Kshatriyas. Some kings declared themselves to belong to Brahmin Kshatriya family. A woman of higher family had the freedom to marry a man of lower birth, if his family bore the same name as hers. The names of the people were Sanskrit. Law of inheritance as in Malabar was matriarchal and not patriarchal as in other parts of India. The marriage ceremony was exactly Indian. The marriage used to be negotiated by a go-between, always a Brahmin, as in present-day India. Before the gathering of invited guests, the Brahmin introduced the bride and the bride-groom, put their hands together and chanted the sacramental formulæ, the Vedic Mantras. Dead bodies were cremated on funeral pyre according to Hindu rites, and the near (male) relatives of the deceased used to shave their heads as mark of piety. Just as in India ashes were put in a pot (of earth, copper or gold according to social status and pecuniary position) and thrown into water, possibly in sacred rivers. The kings lived and ruled in a strictly Hindu fashion. They would sit with folded legs and give audi-

ence each day till noon, as Asoka and Chandra Gupta had done. Kings with thirty-two auspicious marks like Indravarma Deva were regarded as Chakravartins. Abhisheka or coronation ceremony of the kings was performed in the Indian way. The king had around him a large number of Purohits, Brahmins, astrologers, and Pandits to help him in his administration with scriptural advice. The soldiers used to ride on elephants and horses. The arms consisted of shields, javelins, bows and arrows of bamboo. The soldiers were protected by armour. As in India the soldiers used to march accompanied by the auspicious music of conches and drums. The cities were protected by brick walls.

Indian art, architecture and sculpture travelled over to Indo-China in the early centuries of the Christian era and flourished there to some extent. Though the people learned canons of Indian iconography from their Indian teachers, they could not make much progress on original lines. Padma or lotus claimed the prominent attention of the artist there. Makara, Garuda, Nandin and other Indian mythic animals play their part in the sculpture of Indo-China. Garuda who is represented not quite like a bird but rather like a human being with wings is seen either carrying Vishnu, or fighting with serpents. Images of Brahma, Vishnu, Shiva, Uma, Lakshmi, Ganesha, and other figures of Brahmanic sculpture were popular. Brahma, similar to the Indian Chaturmukha or Four-faced Deity, is seen even to-day in two bas-reliefs. Though Shiva was worshipped mostly in the form of Lingam, his image was made in various postures also.

The mysterious Shiva has caught the imagination of the Hindus from the Vedic times down to the present

day, not only in the mainland but also in Greater India as well. Shiva is represented five-faced in one place riding on his bull with a lance in hand, in another standing with six arms. His two upper hands are clasped behind the head and the others bear a Trisula, a Padma, a sword and a bowl respectively. In India, images of Shiva are found with arms ranging from two to ten. Nataraja, the well-known dancing figure of Shiva so conspicuous in South India, was introduced into Indo-China also. Shiva is sometimes seen seated with a rosary of beads in one hand and a Trisula in the other, and also as a Dwarapala or door-keeper of the temples. Uma, Lakshmi, Gouri, Parvati, Chandi, and Kali and a large number of other goddesses were very common in temples. Shiva's consort, Uma, is seen in one place with four hands wearing a Jata-Mukuta; her lower hands are in Varada and Abhaya postures and her upper hands hold red lotuses; in another place she is represented in a sitting posture with legs crossed in Indian fashion and

her hands placed on knees. In her eight hands she has a knife, a cymbal, an arrow, an elephant tusk, a disc, a lance and an arc. Vishnu is popularly represented as four-armed (Chatur-bhuja) holding Chakra, Gada, and a Sankha in the hands.

Present day natives of Indo-China are mostly Mohammedans yet the Hindu culture and tradition have not died away altogether. It is a great achievement of our forefathers that they kept up the torch of civilisation and culture burning brilliantly in this land for more than one thousand years. It is an accomplishment of which any nation in the world may very well be proud. But it is an irony of fate, that we, modern Hindu youths, vowed to make the future of India much greater than her great past, are in blissful ignorance of this. Let us know first what we were; then we shall be in a better position to understand what we should be. The memory of a glorious past is always a source of incessant inspiration to the builders of the future.

THE SWETASWATARA UPANISHAD

By Swami Thyagisananda

[A consideration of the cause of the universe is the main subject-matter of the Mantra translated and commented upon.]

कालः स्वभावो नियतिर्यदृच्छा

भूतानि योनिः पुरुष इति चिन्त्या ।

संयोग एषां नत्वात्मभावा-

दात्माप्यनीशः सुखदुःखहेतोः ॥

कालः=time स्वभावः=nature नियतिः=law यदृच्छा=chance भूतानि = matter योनिः=energy पुरुषः=intelligence इति=that चिन्त्या=cannot bear examination न=nor तु=even एषाम्=these संयोगः=combination आत्म-भावात्=due to identity, their own birth, and to the existence of the self आत्मा=the individual soul अपि=also अनीशः=not master of itself सुखदुःखहेतोः=because of happiness and misery.

Time, nature, law, chance, matter, energy, intelligence—these cannot bear examination. Nor even a combination of these, because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery. (2)

Notes: The various possible explanations for the riddle of the universe are here considered one by one, and rejected as being impossible. To explain a riddle is to relate it to something which we already know through the law of causation. A cause is something which must inevitably and immediately precede the effect. (अन्यथासिद्धत्वे सति अव्यवहित नियतपूर्ववृत्तिरिव कारणत्वम्). To explain the universe therefore is to find out something which must necessarily and immediately precede it, and a knowledge of which is essential before we can understand the universe. The various possible explanations offered cannot bear scrutiny as we shall see.

First let us take time. Time must exist before precedence can be thought of. We also see by actual observation that everything that we see is born in time, continues to exist in time, and in its own time dies away. It takes time for the seed to sprout. We cannot also know anything without being conscious of the time of its existence. Time therefore may at first sight seem to afford an explanation, but on further scrutiny, what do we find? Time is but a part of the framework of thought itself and without thought it cannot exist. Thought itself is a part of the universe whose explanation we seek. Therefore to consider time as an explanation of the universe will amount to reducing the former into an explanation of itself. It would be the same thing as to say that the cause of time is time itself, which is no explanation. Again time, though it appears to be eternal, always changes from the past through the present to the future, and it would seem to consist of innumerable moments which come into existence and die away just as any other object we can conceive of (प्रत्यायान्ति गताः पुनर्न दिवसाः). It will again be seen on self-analysis that the cognising self always precedes the cognition of time. So time cannot be considered as the first cause which brought the universe into existence. The word *Atmabhava* gives the three reasons why time cannot be considered as a cause, namely, oneness with the universe, subjection to birth and existence of the self prior to it.

Next with regard to nature. Nature may here be taken in the sense of inherent property or as representing the vast expanse of spacial objectivity. Nothing can come into existence if it were against its nature to be born. So the presence of nature may be considered a necessary precedent to the birth of the universe, and as such, nature may be taken as its cause. Again nothing can exist or come into birth or be conceived of except as an object in space. Therefore spacial objectivity, being a necessary and inevitable precedent, may plausibly be considered as a cause of the universe. But in either case, we find, on scrutiny, that nature cannot be considered a cause for the very same reasons as are condensed in the aphoristic expression *आत्मभावात्*. Thus an inherent property can at best exist only in some object, and apart from the object it cannot have separate existence as a cause. Spacial objectivity, again, like time, is one of the frameworks of thought itself, and cannot exist as a

precedent to thought. So in either case nature cannot be considered as a cause of the universe of which it is a part. The existence of the cognising self is again necessary for knowing nature. For this reason also nature cannot be the cause. Moreover to say that the cause of the universe is its own nature is virtually to confess our ignorance of its true origin.

Next with regard to law. The universe is not a chaos but a cosmos. Everything seems to be related to everything else, and the whole seems to be well arranged, co-ordinated and organised into a system, each object having its definite place and function in respect of the whole, and each being subject to a particular kind of behaviour. Law is nothing but an intellectual formulation of this uniformity of behaviour of objects under particular circumstances. This uniformity may be supposed to be due to some controlling force from outside which must necessarily exist beforehand. It is on this supposition that law is brought in as a plausible cause. But really law being only an expression of the behaviour of objects, it cannot exist apart from the universe and independent of the cognising mind.

Next with regard to chance. It seems queer that chance is mentioned as one of the plausible causes. But there seems to be some reason for its inclusion in the list. It may be very easy to explain the *how* of a thing or a fact, but it is very difficult to satisfy ourselves as to the *why* of it. Every science attempts only the former. It is beyond its capacity to attempt the latter. Thus it is easy to say that the tree has come from the seed and to formulate the various processes by which the tree develops from the seed. It may also be possible to show the various agencies and forces at work. This is the legitimate province of the science of Botany. It cannot explain nor does it presume to explain why those forces act in a particular way and not otherwise, and why the seed should grow into a tree and not an animal. We can push back our explanation further and further, but there is a limit to all such explanations, and we shall be forced to admit finally that we do not know the why of it. It is then that we have to take refuge in the explanation that it is due to accident or chance. If, however, we look at it a little closer, we find that the explanation means nothing more nor less than the denial of the universal law of causation. Along with time and space, causation forms a framework of thought itself. To deny it will therefore be tantamount to denial of thought. Intellectually therefore it is impossible to conceive of anything as due to chance. It will be simply a confession of our ignorance.

Next comes matter. All things in the world are capable of being split up into their elements. These elements themselves are composed of minute particles called atoms, which further sub-divide themselves into electrons and protons and photons. This is the view of the physical scientists. The whole world is nothing but a combination of these ultra minute particles of matter. This is the view of the *Vaiseshikas* also, who speak of the *Anus* and *Paramanus* as the ultimate elements out of which the universe is built up. But as all these form admittedly part of the universe which we are trying to explain, and as each of them requires the presence of the cognising subject for their very existence, they cannot be properly considered as a cause of the universe.

Next as regards energy. The elements themselves do not exist as such but they are only brought under our observation only as a result of analysis of the

objective universe. These things cannot combine except as the result of some force. Nor are they brought into existence without the use of force. The ultimate analysis of the Physicist to-day goes to the length of saying that these very electrons, protons, and photons are themselves but units of energy. Therefore it may be proper to consider energy as the source of all matter. A little thought, however, will show that even this energy cannot be the cause of the universe, because, like everything else, it is part of the universe which we seek to explain, and which cannot exist apart from the cognising self.

Next comes intelligence. In the ultimate analysis, the whole universe consists of cognising minds, cognised objects and cognition, the bond between the two. This is the Triputy of Vedanta. The cognising intelligence must be present in every thought, although the objective world may or may not be cognised. In the act of introspection the cognising subject does not feel or know the existence of anything external to itself. It converts itself, as it were, into an object for the purpose of observing itself. The cognising subject is also present in sleep when the whole of the objective universe seems to have vanished. This perceiving intelligence therefore has better claims to be considered as the cause of the universe. But on closer scrutiny we find the perceiving subject as much part of the universe as the perceived object, as both cannot exist apart from each other. We thus see the necessity for the self itself to take the form of an object of observation in introspection. As part of the universe this perceiving subject also, like the perceived object, vanishes in deep sleep and Samadhi, and only pure consciousness remains. Thus intelligence cannot be the first cause.

Next, as regards the self. The self must remain in Samadhi as well as in deep sleep, although even intelligence vanishes. The consciousness of having enjoyed sound sleep, and of the non-awareness of the existence of world at the time of deep sleep bear evidence to this fact. The self must have existed in deep sleep, as could not otherwise be conscious of these after awakening. We could not also be sure otherwise whether the awakened self is the same as the one that had gone to sleep. This individual self which must thus be presumed to exist in all the three states of Jagrath, Swapna and Sushupti as the knower, the enjoyer and the doer may be supposed to be the ultimate principle on which the explanation of the universe depends. But even this individual self seems to be not free. If it were free, it would have always continued to enjoy and not to suffer, as nobody likes suffering. "दुःखेनोद्वेजिताः सर्वे सर्वस्य सुखमीप्सितम्" says the Mahabharata. The very fact that it has to come back to the dream-world or to the waking world, which is full of happiness and misery shows that there is some agent which is keeping it under its subjection.

We thus see that the explanations offered by the intellect, on the basis of reason, are not satisfying to the intellect itself which craves for satisfaction. The ultimate principle, the Sruti wants to make clear, cannot be realised through mere reason or the intellect. The more we dive into the mystery through our intellect, the more our vision becomes blurred and confused. Arguments by themselves may be given, any number of them, for and against any view, and discussion may be carried on endlessly without arriving at a clear vision of the truth. नैषा तर्केण मतिरापनेया says the Kathopanishad. वादोनावलंब्यः बाहुल्यावकाशत्वाद् नियतत्वाच्च says the Narada Sutras.

The Ultimate Truth has to be experienced and realised in the depths of Samadhi and only then intellect and reason may be of use to us for a comprehension of the truth of our experience. That is the province of reason. श्रुतिमततर्क as Sankara would say. निदिध्यासन is therefore the most important method for realisation, and it is this process and its result that is mentioned in the next Mantra.

NOTES AND COMMENTS

Child in Germany

Dr. Anita Kashyap writing in 'Contemporary India' on the upbringing of children in Germany, remarks that when she asked an Indian tourist in Germany what he felt to be the greatest difference between India and Germany, she was told that it consists in the position of women; her own impression, gathered in the course of a tour in India, is that the greatest difference lies in the upbringing of children.

Describing the conditions in German middle class families, she points out that the child is the central figure in the family. The picture of an elegantly dressed lady with precious jewels accompanied by a poorly attired and badly looked-after child, as one often seen in India, is scarcely imaginable in Germany. The upbringing of the children is the chief interest of the parents. When women are among themselves, children form the main topic of the day.

The child's education begins from the very first year. He is taught to be clean, to behave well, to be obedient, and to do everything for himself. At three or four, the child eats alone with fork and spoon, and by six he washes, combs the hair and dresses without anybody's help. A child never goes to school with a hole or a dirty spot in the dress. A child is never expected to order anything to a servant, nor is he expected to obey the child. If a child orders a servant to bring anything,

the latter will reply, "Why don't you fetch it yourself?"

The mental development of the child is well cared for through well selected, ingenious and educative toys, the private libraries of children, folk tales and fairy tales, and the special literature meant for children. Very early the child learns the distinction between 'mine' and 'thine.' He takes nobody's toys, nor allows anybody to tamper with his. He is so strictly disciplined that he lives in a world where he is forbidden everything. He receives a good deal of scolding and sermonising. He learns very early that he has not got the same right as the grown up people. Children are given a regular routine to follow in their daily life. Sometimes they may wish to play longer or be with specially invited guests, but no pity is shown; they are forced to adhere to their daily routine and go to bed at the prescribed hour. Parents never take children when they go on invitation. They are strictly confined to their world, with their room, companion, toys, books, etc. When the mother goes shopping, the child is never allowed to accompany, even if he wants. There is never the question of what the child likes, what is good for him is all that is considered.

There are however two occasions on which the child is made to feel his own importance, and that is on the occasion of Christmas and the child's own birthday. "On these two occasions the child is made to

feel a very important person, and that makes him proud. Every child, Indian and German (the German child perhaps more) suffers from being a child and excluded from the world of the grown-up. But on these two days the German child knows that everything is done specially to make him happy and it is he who is the king of the day....."

Children's room

By far the most important thing in the child's education is the children's room. About this the writer says, "In every German house there is at least one children's room. Even when the children are very young they have a room for themselves. A normal middle-class family consisting of four or five persons, namely, father, mother and two or three children has, as a rule, not more than five rooms. Even out of these one, sometimes two, rooms are reserved for children. Great care is taken to furnish their room. The walls are brightly painted or covered with gay wall-paper and the windows decorated with white curtain. Besides the white-painted beds there are chairs and tables suited to the size of children. Further there is an almirah for clothes and linen, and a small cup-board for their toys. As a rule everything is painted white. When the children become older, the small furniture is replaced by bigger. Every child gets his own writing table and a book-shelf is also added. This room belongs to the children exclusively. There they sleep, play, work, and as long as they are small, also take their meals. The doors to their room are always shut and the grown-up do not disturb them....."

There are many features in the up-bringing of the child, as described above, which may be adopted in Indian families with advantage.

But the first thing essential for any improvement in this important field of domestic life is the proper education of parents in matters relating to the physical and psychological development of the child. Popular literature and special course regarding the education of the child is a great need in this country.

A new theory regarding the origin of caste

Stanley Rice writing in the Asiatic Review of January on "Indian Culture Origins" expounds a new theory regarding the origin of caste. The new theory is based on the findings of N. N. Ghose as described in his book "Indo-Aryan Literature and Culture." According to this theory caste was neither an occupational division among Aryans, nor was it an institution based upon the distinction of Varna or colour. The great objection to the former view is that in none of the historic societies having class divisions based on occupation we come across any hard and fast rules regarding inter-dining and inter-marriage which form the most important feature of caste. And as for the Varna theory, it assumes without the support of any evidence that the Aryans came, conquered and subjected the whole non-Aryan populations who were inferior to them in culture and treated them as a subject race. There is no evidence of such a wholesale conquest, and as for culture, the Dravidians or pre-Aryans are known to have reached a high stage of civilisation, in several respects superior to that of the Aryans.

According to the new theory the origin of caste or Varna is quite different, it being an adaptation of Dravidian social institutions by the pioneers of Aryan culture in India. Aryans occupied only a small region in the

North-west of India, and their society had no castes but only orders of priests, nobility, etc., as in Mediaeval Europe. To the east of the Aryan country lay the great Vratya Empire, the seat of the Dravidian culture. The popular religion of this empire consisted mainly of incantations, charms, worship of ghosts, etc., while a small section of cultured people were familiar with forms of subtle religious and philosophical speculations. The Vratya king, being called upon to rule a vast population with diverse kinds of cults, was naturally not a zealous follower of any of them. Into this Vratya land came the pious and intensely religious Aryan priests who migrated from their country due to internal quarrels in their society. The piety and zeal of these priests easily prevailed upon the Vratya king who was not so much attached to any of the cults in his own country. This conversion of the Vratya king into Aryan communion was followed by the mass conversion of his subjects, as we find in the history of the spread of Christianity. The Vratyastoma of the Vedas embodies the results of these conversions. But the Aryan religion had however to adapt itself to the ideas and social conditions of the Vratyas, which however was accomplished without much difficulty.

Caste in the rigid form was already well-developed among the pre-Aryan Indians. The social divisions among the Dravidians as well as the pre-Dravidians were based on religion and totemism. The practice of totemism depended upon prohibition of inter-marriage and ideas of ceremonial pollution. How rigid and complicated these social divisions were can be understood from a study of the society of the Gnods, who clearly belong to a pre-Dravidian

stock and have lived beyond the pale of Aryan influence to this day. These early totemistic clans, with their prohibitions and ceremonial pollutions and purifications, hardened into castes which tended to split up and multiply, perhaps on occupational lines, but always upon the established pattern.

As was described before, into this society came the Aryan Brahmins who converted the Vratyas into their form of communion, but in the process accepted these three important features of their society and culture—the rigid system of caste, popular cults and magical incantations, and the higher religious and philosophical speculations of the Vratyas. The Dravidian caste with a veneer of the Aryan communion became the later Varnashrama Dharma, the basic feature of Hindu civilisation; the popular cults and magical incantations of the Vratyas came to be embodied in the Atharva Veda; and the higher thought of the Vratyas found expression as the Upanishadic philosophy in the Aryan Scriptures.

We do not say anything by way of comment on this theory except that it is very interesting.

An Ex-Moslem's Views on Hinduism

The *Times* of Assam published some time back the following statement of Sjt. Pijush Kanti Singha, a Moslem convert to Hinduism, setting forth the reasons for his becoming a Hindu:

"I am a born Mussalman and graduated from the Dacca University. I embraced Hinduism on the 27th January last under the auspices of the Hindu Mission.

"Both Hindus and Mussalmans may naturally have curiosity for knowing the reasons for my doing so and I must pause to reply.

"My relatives claim to be Mussalmans for seven generations. But there is no denying the fact that though they now pass for Mussalmans, they were originally Hindus who willingly or unwillingly accepted Mussalman manners and customs. At present the population of Arabia is only 50 lacs and that of Turkey is one crore and 50 lacs. But in India alone there are 8 crores of Mussalmans. Have they all come from Arabia? No, not even 10 per cent of the vast population came from Arabia and Turkey.

"When I was a Mussalman I always marked it with a sense of deep pain that they look upon Arabia and Turkey as their father country by far more than India. They do live in India, but they live with their face always turned towards the Muslim countries. In India a civilisation has been handed down to us by our ancestors from time immemorial in an unbroken succession, but the Mussalmans of India have willingly refused the benefits of this civilisation. Yet the civilisation I speak of, was the creation of the 90 per cent Mussalmans of India. The Mussalmans of India were, as it were, a foreign substance thrown into the body-politic of India. It is not the Hindus who take them to be foreigners but it is they who always maintain a respectable distance from Indian culture and civilisation. I, by embracing Hinduism, have returned to Mother India.

"But it is the spirit of toleration amongst the Hindus which tempted me most to be converted to Hinduism. I see that Hinduism is not a stereotyped religion like all other religions of the world. It is not a closed book. It is always subject to improvement, and actually Hinduism in one word is the accumulated wisdom of ages. Hinduism

is not a particular creed, but it is a federation of all religions. Toleration of all beliefs is the principal beauty of Hinduism. The western idea of uniformity lies in destroying all individualities. But Hinduism has always sought unity in diversity, allowing all individualities to grow unobstructed. To-day Europe is understanding the truth that so long as we do not become accustomed to tolerate other's beliefs, we cannot claim to be civilised. But this truth was realised by the Hindus several thousands of years back.

The Hindus have no hatred for Islam or any other religion. I do not find anything in Islamic scriptures which may not be found in Hinduism. The idea of monotheism in India is as old as the mountains. The spirit of universal brotherhood which the Prophet preached in Arabia was also preached in India by Buddha, Shankar, Chaitanya, Ramanuja, Nanak, Kabir and others. Swami Vivekananda said that the salvation of India lies in securing for India an Islamic body of social brotherhood and the brain of Hindu toleration and respect for all religions. The Hindus are in fact approaching that ideal day by day in rapid strides. Besides the removal of untouchability, the Hindu Mission, the Arya Samaj, and other organisations have celebrated 2000 inter-caste marriages in Bengal alone. There was a time when it was difficult for the converts to find a society amongst the Hindus. But a castless Hindu group is fast growing in India and I fervently hope that sooner or later not only Hindus of all castes but also other Indians will unite with this group to build a new India.

"I was called Bazar Rahman when I was a Mussalman. I have now taken the name of Pijush Kanti Singha. I do not think that I could

not be a Hindu without changing my name. But I think an Arabic name is not only unnecessary for an Indian but also irrational. It is their name specially which has made the Indian Mussalmans non-Indians. I have renounced my Arabic name and have become a true Indian. I have accepted Hinduism, but by being a Hindu I have not learnt to hate Islam. By being a Hindu I will simply learn to revere several other saints of the world as I have so long revered Mahomet. It is my firm conviction to-day that by being a Hindu I have become a greater Mussalman and a true Indian. I pray to God that I may preach this truth till the last day of my life."

An Ex-Christian's Views on Islam

It will be interesting to read side by side with the above, what David Omar Nicholson writes in the March issue of the *Islamic Review* regarding some of the reasons that led him to become a convert to Islam from

the religion he was born in, namely, Christianity.

"In Islam however, I think, I have found the elements which make for stability. Its simplicity, its freedom from ritual, its toleration of science, philosophy and political forms of Government, its lack of social distinctions and social antipathies, its freedom from mysteries reserved entirely for the select few or the wealthy and socially influential, and its possibilities for the future wider than those contemplated by any other of the modern forms of faith make it, when rightly understood, the best expression which I have yet found for my social, political and religious ideals."

To our minds the statements of both Pijush Kanti Singha and David Omar Nicholson appear to be powerful refutations of the exclusive claims to divine sanction put forward by several religions of the world.

REVIEWS AND NOTICES

VALMIKI RAMAYANA: *Condensed in the Poet's own words. Text in Devanagari and an English translation by Vidyasagara Vidyavachaspathi Prof. P. P. S. Sastri, B. A. (Oxon.), M. A., Presidency College, Madras. Published by G. A. Natesan & Co., Madras. Price: Re. 1-4.*

Messrs. Natesan & Co., deserve congratulations on their enterprise in issuing this condensed edition of Valmiki's immortal epic—the Ramayana. In these days of hustle and hurry few people have the time, energy, and inclination to read all the twenty-four thousand Slokas of the first Kavya in the Sanskrit Literature. It was a common feature of the life of most Brahmins in this country, not very long ago, to read them through at least once in their life-time by reverential *parayana* of a few Sargas every day, but

that wholesome practice has unfortunately ceased to be common now for reasons which it is not necessary to canvass here. There is great danger of the reading of this Itihasa being neglected altogether, though the main incidents of the story of Rama and Sita may never be forgotten—thanks to the village Pouranika and the talkies.

Is it the fear of this possible neglect that made Valmiki himself prefix the first hundred Slokas (Chap. I) of the Kavya to the more detailed treatment of the theme that follows? A selection where the condensation need not be carried on to the same extent as in that chapter must be of even greater use and is a timely production. It gives the reader more of the good things of Valmiki's creation. Those responsible for this sort of work have a difficult task to perform and in the process of

condensation much that is valuable is likely to get jettisoned. But, as the Right Hon'ble Mr. V. S. Srinivasa Sastrigal says in his "Foreword", even the "bare narrative" of the main incidents of the life of Rama and Sita has

its own appeal. The translation of the well-selected Slokas by so competent a scholar as Prof. P. P. S. Sastri adds to the usefulness of the publication. As usual with Mr. Natesan's publications the get-up of the book is good.

NEWS AND REPORTS

Swami Ashokananda in Madras

Swami Ashokananda, the Head of the Hindu Temple, San Francisco, U.S.A. arrived in Madras en route to America on Saturday, the 19th of May. The Swami's connection with Madras was long and intimate. He first joined the Ramakrishna Order at its monastery in Madras. He spent the first six years of his spiritual life in Madras, and during that period did valuable services for the publication department of the Madras Math. Afterwards he was the editor of the Prabuddha Bharata whose general standard and especially the editorials gained a high reputation for that journal during his regime. During the same period he rendered valuable assistance to M. Romain Rolland in writing his recent books on Sri Ramakrishna and Swami Vivekananda, and the world owes these monumental works of the great French savant in no small measure to the tireless efforts of the Swami. He was next sent to America to take charge of the Vedanta centre at San Francisco where he has been preaching the Gospel of Vedanta for the past four years. The Swami is one of the most successful teachers of Vedanta in the West, and in his lectures and classes, the halls are always full to their capacity. The Swami's splendid intellectual equipment and remarkable powers of speech have been responsible for winning many a votary for Vedanta from among the intellectual aristocracy of American Universities. The Swami's recent visit to India was for a brief rest which he could not get in America owing to the multifarious demands on his time and energies in that country.

On the day of his arrival in Madras, the Swami was presented an Address of Welcome by his friends and admirers. The function took place in the hall of

the Ramakrishna Math, Mylapore, and was presided over by Mr. A.S.P. Aiyar, I. C. S. In the Welcome Address a high tribute was paid to the Swami's intellectual acumen, powers of debate, lucid style and fervour of spirit. In his reply to the address the Swami referred at first to his intimate connection with Madras in his early spiritual life. He next spoke of the precarious condition in which the civilisation of the West found itself to-day owing to the constant threat of war, and of the increasing realisation of many thoughtful minds in the West that their civilisation could not be saved unless it is supplemented by many elements drawn from the culture of India.

"I feel proud," declared the Swami "that I am an Indian. India can feel proud of the fact that she has produced a long line of sages and saints. In spite of our chequered history, there has been no period in our national life when great spiritual giants have not trodden the soil of India. All the social institutions of India have been devised in such a way as to provide the proper environment for producing prophets and incarnations. In fact, India has specialised in what may be described as the art of saint-making."

"But while India has fairly maintained this spiritual tradition, she has miserably failed in another equally important aspect of life. That is the improvement and enrichment of the life of the average man—a work in which the West has specialised and wonderfully succeeded. The whole structure of life in the West is arranged in such a way as to improve the common man's standard of living. There, in America, not to speak of the ordinary labourer, even the unemployed who subsist on dole, take better food than a rich man

in India does. Public conscience in the West cannot bear the sight of poverty and destitution. If people come to know of cases of misery and starvation in their neighbourhood, they voluntarily go to help them and relieve their sufferings.

"But what is the condition of the masses in India? It is simply deplorable. And why so? It is because our knowledge of Vedanta is only on our lips and very little in practice. Not only are we indifferent to the welfare of the masses, but we have also created certain social conventions which stand against the interests of the average man in society. Above all we are woefully backward in the knowledge and application of the modern methods of production of wealth. This grinding poverty prevents us even from growing to our full spiritual stature. For 'Thyaga' or renunciation can come only after a certain amount of 'Bhoga' or enjoyment of the good things of life. Our greatest need to-day is therefore the introduction of new and improved methods in our economic life with a view to promote the material welfare of our masses."

"In this respect India will have to learn a good deal from the West. But India need not go as a beggar for this. There is a great demand for the spiritual treasures of India in the West. In spite of its immense wealth and high standard of living, the West does not know what is meant by peace of mind. It is not true to say that the West is material, for true materialism can prevail only when a nation is in its death throes. The West is vital and intellectual; it knows very little about the soul and the deep spiritual significance of life. Hence the average American is like one with the spiritual development of a child and the physical and intellectual development of an adult. They have been trying their best to gain peace from external objects, but have failed miserably. Under these conditions India has a mission to fulfil in regard to these countries. She can disseminate her knowledge of the Atman among the Americans and other western

nations in a spirit of selfless service. Many there are in those countries really prepared to receive these teachings."

"The future civilisation of the world will be one which combines in itself India's cult of saint-making and the western cult of improving the condition of the average man. The work that lies ahead of us is the fusion of these two ideals. The future of India will be glorious indeed, if she succeeds in this great work!" The meeting terminated with a few remarks from the chair and the proposal of the usual vote of thanks. The Swami stayed in Madras for three days, and left for Colombo on Wednesday, the 22nd of April.

The Ramakrishna Mission Report for 1934.

The Annual General Meeting of the Ramakrishna Mission was held at its head-quarters in Belur, Dist. Howrah, on the 19th April, 1934. The following extracts from the Secretary's Report for 1934 deal with the activities of the Mission with its 40 centres all over India and Burma (exclusive of Math centres).

Permanent work of the Mission Headquarters:—Besides guiding, controlling and supervising the various activities of the branch centres and supplying workers to them, the Headquarters carried on as usual its permanent work, namely, (1) the work of the Charitable Dispensary at the Belur Math, which treated a total number of 7,627 new cases; (2) monthly grant to 6 primary schools; (3) help to poor families and indigent persons and students; (4) library and reading-room work; and (5) preaching in and around Belur and Calcutta as well as distant places in Bengal, Bihar, U. P., Assam, Burma and South Africa.

Mission Headquarters (Temporary Relief Work):—During the period under review, temporary relief work was done in 13 districts in Bengal, Assam, Orissa, Bihar and Madras to alleviate the distress caused by floods, fire, cholera, earthquake or cyclone, the total number of recipients being tens of thousands.

Branch Centres:—The activities of the Branch Centres are of three kinds,

viz., Philanthropic (medical and other forms of general service), Educational and Missionary.

Philanthropic Work:—The philanthropic activities of the Branch Centres include (1) Indoor Hospital Work, (2) Outdoor Dispensary Work, and (3) regular and occasional service of many kinds.

The philanthropic centres established in Benares, Hardwar, Brindaban and Allahabad—all places of pilgrimage, and in the cosmopolitan cities of Rangoon, Bombay, Delhi and Lucknow, served lakhs of poor, sick people among the permanent inhabitants of these cities, as well as among the masses of pilgrims hailing from different parts of the country and speaking diverse tongues.

The philanthropic centres of their departments in the villages continued their medical and general service as usual.

The total number of patients, treated in the Indoor Hospitals of the Mission was 6,278. The total number of new cases treated in the Outdoor Dispensaries was 3,11,784, the total number of cases including repeated ones being 8,27,546. The Maternity and Child Welfare Centre at Calcutta made 2,776 home visits, conducted 405 deliveries, held 148 clinics for mothers and children, registered 1242 mothers and children, and had an attendance of 4,710 mothers and children for examination and care. The Tuberculosis Dispensary at Delhi treated 405 new cases.

Educational Work:—The educational work conducted by the Mission can be classified under several heads, viz., (1) Leisure hour training by providing gymnasiums, libraries, social work and scouting; (2) Boys' Schools, Girls' Schools and Mixed Schools; (3) Residential Schools for boys and for girls; (4) Students' Homes for boys and for girls; and (5) Mass Education for juveniles or adults through Day Schools or Night Schools.

Some of the schools and Students' Homes are situated in or near the University centres of Calcutta, Madras, Bombay, Mysore, Patna and Lucknow, and in the towns of Cawnpore,

Jamshedpur, Deoghar and Barisal, where they have been doing valuable work by imparting education directly, or by supplying the deficiencies of the educational system in vogue in the country, giving in either case physical, cultural, moral and religious training, and bringing about a harmonious development of the faculties of the pupils or inmates.

Rural centres of education like those at Sarisha near Diamond Harbour have been imparting education to the children of the middle and lower classes. The Night Schools and Adult Schools work in the villages and slums of cities.

The Industrial Schools and the Vocational Departments taught, along with general education, Mechanical Engineering, Automobile Engineering, carpentry, spinning, weaving, dyeing, calico-printing, tailoring, cane-work, cabinet-making, shoe-making, and agricultural work.

In all, 19 Students' Homes, Hostels and Orphanages, 2 Residential Schools, 34 boys', girls' and mixed schools, and 2 Industrial Schools were working, and 2,494 boys and 927 girls were receiving their education or training in these institutions.

There were 53 Libraries and Reading Rooms in all the various institutions of the Mission, every centre having one or more. The readers were paid individual attention in the choice of books or study, whenever necessary.

Missionary Activities:—During the year under review, several thousands of indoor and outdoor classes were held by the Mission institutions and hundreds of lectures were given at or near the various centres, at the invitation of associations, societies, universities, etc., and in the course of tours all over India, resulting in solace and benefit to tens of thousands of our countrymen.

Receipts and Expenditure:—The total receipts of the Mission Headquarters and Branches for 1934, including the previous year's balance, were Rs. 6,83,683-8-9, the total expenditure being Rs. 5,20,200-0-4 and the closing balance Rs. 1,63,483-8-5.

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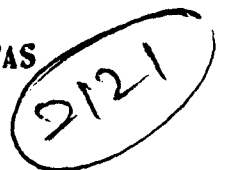
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—Swami Vivekananda

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HINDU ETHICS

॥ ॐ ॥

अहिंसादिभूतं कर्म इह चैव परं च ।

श्रद्धां निहन्ति वै ब्रह्मन् सा हता हन्ति ते नरम् ॥

समानां श्रद्धावानां संयतानां सुचेतसाम् ।

कुर्वतां यज्ञ इत्येव न यज्ञो जातु नेष्यते ॥

वाग्वृद्धं त्रायते श्रद्धा मनोवृद्धं च जाजले ।

श्रद्धावृद्धं वाङ्मनसी न यज्ञं त्रातुमर्हति ॥

श्रद्धापूर्तं वदान्यस्य हतमश्रद्धयेतत् ।

भोज्यमन्नं वदान्यस्य न कदर्थस्य वायुपेः ॥

अश्रद्धवान् एवैको देवानां नार्हते हविः ।

तस्यैवान्नं न भोक्तव्यमिति धर्मविदो विदुः ॥

Acts done with non-injury to other beings become serviceable (to the doer) both here and hereafter. Those acts which involve injury to others destroy faith, and faith being destroyed, O spiritual one, the man is brought to ruin.

The sacrifices of those that regard acquisition and non-acquisition in the same light, that are endued with faith, that are self-restrained, that have tranquil minds and that perform sacrifices for their own sake, (i.e., from the sense of duty only and not from desire of fruits) do not go in vain.

An act vitiated by defect of speech is saved by faith. An act vitiated by defect of mind is also saved by faith, O Jajali! But neither mind nor speech can save an act that is vitiated by want of faith.

The food of a liberal person is sanctified by faith. The food however of a person that is devoid of faith is lost in consequence of such want of faith. The food of a liberal usurer is acceptable but not the food of a miser.

Only one person in the world, viz., he that is bereft of faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties.

—MAHABHARATA, SHANTIPARVA, CCLXIV—6, 7, 9, 13 & 14.

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

[In this instalment of Sri Ramakrishna the Great Master, we get further illustration of Mathuranath's extreme devotion to the Master and of the latter's intense spirit of renunciation and forbearance.]

*The jealousy of Haldar, the priest,
at the increase of Mathuranath's
devotion to the Master*

HALDAR, the priest of Kalighat, was burning with jealousy on account of Mathuranath's unflinching devotion to the Master. He thought: "The fellow has brought the rich man under his control undoubtedly by means of some magical spell. What a pity that my long-standing efforts to win over the Zemindar have all been frustrated by this wretch. And with all his hypocrisy he simulates the simplicity of a child! If he is really so very simple, let him teach me then the particular magical process of controlling others' minds. Wherefrom does this fellow suddenly crop up at the psychological moment when I am just going to have some influence over this wealthy man by exhausting all my magical resources?"

However, as Mathuranath's devotion increased, he became more and more desirous of spending his time in the company of the Master and rendering service unto him in all possible ways. Hence, he would occasionally persuade the Master to stay with him in his Calcutta residence. In the evenings, he would

take him for walk to the Esplanade or visit with him the places worth seeing in the city. Thinking that the Father could not be served his food in ordinary plates, etc., he got made for the Master new sets of utensils of gold and silver. He would make the Master don costly garments and say, "Well, Father, it is you who is the real owner of these properties. I am only your secretary. See, for instance, how you take food in those gold and silver cups and plates and after finishing the meal go away unconcernedly, leaving them where they are, while I get them washed and keep them in safe custody, watch with care whether any of these is stolen or worn out and so forth, thus keeping myself constantly busy with thousand and one details."

The ill-fate of the Benares Shawl

We heard from the Master, how during this period, a pair of Benares Shawls fared miserably in his hands. Mathuranath had purchased them for one thousand rupees, and feeling that no one but the Master deserved such a precious thing, had it wrapped round the Master's person to his great satisfaction. The Shawls were really of great value. For, if their price was so high even in those

days (some fifty years back), perhaps things of the same quality cannot be had at all now-a-days. Like a child the Master was filled with joy and began to move about with the Shawls on, looking at them again and again and showing them to others, mentioning at the same time how they had been purchased by Mathuranath at such and such price. But just like a child the Master had quite a different thought the very next moment. He began to cogitate thus: "What is there in them but a quantity of sheep's fleece? They have got for their material the same five elements out of which all other objects are made. As for protecting from cold, that can be done as effectively by quilts and blankets. Like all other material objects, they too do not help one to realise the Existence-Knowledge-Bliss-Absolute (Sat-chit-ananda). Rather, with these on, one considers oneself superior to all others, and with the increase of vanity, the mind strays far away from God. So many are their defects, then!" Arriving at this conclusion he threw them on the ground, saying, "They do not lead to God," and began to spit on them and rub them on the dusty floor. Finally, he was going to put them into fire when somebody happened to see him about to do so, and they were saved from his hands. When Mathuranath came to know of the tragic fate of his valuable Shawls, without being in the least sorry, he heartily approved of the Master's conduct.

The Master's non-attachment

The incidents show clearly how the Master's mind would soar constantly in the Elysian heights in spite of all the efforts of Mathuranath to keep him in the midst of luxurious enjoyments. Wherever he might be, his mind would remain ever absorbed in its own thoughts. Where other minds would see only layers and layers of darkness heaped together, his mind would perceive the All-pervading Light,—a light without shade, without increase or decrease before which the sun, the moon, the stars and the flashes of lightning all lose their glow and are reduced almost to darkness! That realm of Light alone was the permanent abode of this mind, and its coming down to this world—teeming with jealousy, hatred and crookedness—the eternal habitation of lust and anger, only a temporary sojourn, as it were, out of mercy upon us. Therefore even while staying at Mathuranath's Calcutta residence, in the midst of the most luxurious enjoyments, the Master remained as before, free from all attachment and egotism and constantly absorbed in his own high thoughts.

The conclusion of the Haldar incident

One day, just at dusk the Master was lying in the Calcutta residence all alone in a semi-conscious state and was gradually coming down from his Samadhi to the external world of the senses, when the above-mentioned Haldar happened to meet him there. Finding the

Master alone in that condition he took it to be the most opportune moment. He advanced towards the Master and casting a cautious look all around, began to push him saying repeatedly, "Hallo, Brahmin, tell me, how did you control the rich man's mind? Won't you disclose it to me? Why do you affect speechlessness?" But all was in vain. For the Master did not say, or rather, could not say anything, as he was not yet in the normal state. Infuriated with disappointment, Haldar said, "You vile wretch, you won't disclose the secret, I see!" and after giving him a sound kick, went away from that place. The Master, free from egotism as he was, kept quiet over the incident, knowing full well that if Mathuranath knew anything about it, he would, under a fit of anger, certainly do some extreme form of violence to the offender. After some time when the Brahmin fell into Mathuranath's disfavour and was dismissed from his service on account of some other offence, the Master incidentally referred to that event one day, whereupon Mathuranath remarked with extreme mortification, "Well, Father, had I been aware of this before, the fellow's head would have certainly been severed from the body."

The devotion of Mathuranath and his wife to the Master : how the latter behaved with their family

From the fact that Mathuranath as well as his wife, Jagadamba Dasi, did not conceal anything from the Master, we find a very clear indi-

cation of how far they could realise in their heart of hearts the Master's unbounded mercy on them and to what extent they dedicated themselves to the feet of the Master who was looked upon as God Himself. For, both of them knew and would say that their 'Father' was not an ordinary human being, and there was no use hiding anything from him as he knew everything, even such thoughts as arose in the innermost recesses of one's mind. This was not merely a casual remark. In practice also they would never do anything to the contrary. For how many days they moved with the Master most intimately, even slept together on the same bed with the Master by their side! What objection could there be to the Master's free access to the ladies' apartment? Even if he would not go there, would he not be still aware of the thoughts of all the members of the family, males as well as females? For, they had ample proof of this on many occasions. Moreover, as regards the worst consequence of the close intimacy of male persons with the females, viz., sexual thoughts, their Father could be safely counted among the inert objects that are wholly devoid of consciousness. Before the Master none of the ladies felt that sort of bashfulness which invariably appears in them in the presence of any other male person. The ladies used to take him as just one of them or like a boy of five. Hence it is that on the occasions of the special worship of the Mother Durga (an aspect of

the Divine Mother) he would come in the company of the other ladies, himself dressed in ladies' attire, to wave a chowry before the holy image; or on the arrival of a girl's husband he would help her in her toilet and lead her to the sleeping chamber, teaching her on the way in low whispers how a girl should talk with the husband, and so on. When we heard various things of like nature from the Master, we thought with wonder

how unique was the attitude of the family towards the Master! We cannot conceive correctly even in imagination how on the one hand these ladies looked upon him steadily as God Himself on account of the teacher-aspect in him, and on the other hand took him as their nearest and dearest manifesting his unconditioned love towards them, and moved with him with perfect freedom without in the least being embarrassed by shyness.

GOD FROWNS: WHAT SHALL MAN DO ?

The Mystery of Life

FAMILIARITY breeds contempt —is a saying which all of us find amply varified in life. The most ingenious devices of the human brain, intellectual attainments of the highest order, character developments of the rarest type, and the beauties and excellences of men and things—all lose considerably in their impressiveness and wonder-evoking quality on our mind as they become more and more familiar and cheap by close and intimate contact. This tendency of the mind is seen to work in the most remarkable way in our attitude towards the mystery of life. There is no fact of observation that surpasses the phenomenon of life in the untraceable mystery that surrounds its origin and its subsistence in the world, and yet there is no other fact that has so much palliated the curiosity of man by reason of its familiarity. All the

great minds of the world have no doubt been attracted by its deep yet eluding significance, and the value and durability of their achievements correspond to the measure in which they have been alive and responsive to the enigma of life. But in the case of the common run of men daily familiarity has deprived life of all its compelling force on their attention. They take it as something given and fail to notice that the fact of its existence as a *whole* demands their attention more than the exigencies of its passing phases.

But there are occasions when the thoughts of even the most light-hearted of men are forced to rebound on its very source and reflect on the mystery of life, discarding its frivolous aspects from the field of their attention at least for the time being. When death, destitution, disease or infidelity scourges the soul into paroxysms of helpless grief and pain, the frivolous nature in man seems

to stand aside temporarily and a deep longing for more light on the ultimate verities of life take its place. More than this there are times when the imagination of societies as a whole is roused from its moral and spiritual torpor and forced to concern itself with the 'why,' 'whence' and 'whither' of life. Destructive wars, virulent epidemics, and natural cataclysms which cause death and destruction on a colossal scale invariably impress the mass mind with the transitoriness of life and invites its attention to the significance of such events.

The ill-fated city

India to-day seems to be passing through such a mood. The furies of Nature have been up in arms against her. Before the tragedy of Behar is erased from the memory of men comes the news of the destruction of Quetta. When the ill-fated city is in deep slumber at the dead of night, the earth yawns and wriggles for a few seconds, and a flourishing garden city is at once reduced into a heap of ruins with a rapidity which cannot be rivalled by any of the methods of destruction that human ingenuity has hitherto discovered. Thirty thousand persons according to some calculations, and fifty thousand according to others, are killed in the twinkling of an eye, crushed under the heap of debris falling from the very buildings that sheltered their lives till then. An equally large number are perhaps injured, and undoubtedly a much larger number are rendered destitute,

homeless, friendless, widowed and orphaned. The millionaires of the previous night are turned into penniless beggars by the morning; the fond children of loving parents are left to wander unprotected in fear and in confusion; and the hitherto mistresses of happy and prosperous homes are forced to seek shelter in relief camps along with their more unfortunate sisters for whom poverty and destitution have been the allotted fate all through life.

The religious mind in perplexity

It is no wonder that men are dazed at calamities of this kind bringing death on such a colossal scale and in such cruel forms, and submitting even the so-called fortunate survivors to a state of utmost misery and grief. "What is the cause of the earthquake at Quetta?" is the question that worries the mind of many a pious and God-fearing man to-day, and it is doubtful whether the reasoning power of man can give an answer that will satisfy this anxious query. No doubt the geologist will come forward and give some reasons in terms of his scientific jargon which is unintelligible and much less satisfactory to the ordinary man innocent of the mysterious laws regarding the transformation of the crust of our planet. The problem that worries our mind is not the *how* of the earthquake but the *why* of it. Why is it that men, women and children are thus killed, tortured and rendered destitute for no reasons that can be traced to their individual misdeeds. If nature is under the

guidance of a just and merciful God, why should needless suffering be inflicted on persons who do not deserve the same by any of the canons of justice known to us in this world? Indeed it is a very trying situation for a mind wedded to a belief in God and in a moral purposiveness that guides the workings of Nature's forces.

It must, however, be remembered that the question is not anything new or special to India of 1935. It is as old as the history of human thought, and every religion in the last resort is an attempt to reconcile man to the obvious fact of suffering in the world. But as we have stated before, the sight of destruction on a small and unimposing scale fails to make any impression on the minds of men, unless they be of an exceptionally reflective temperament. The gross mind of man becomes alert and deeply questioning only on the impact of calamities on a stupendous scale, and the sages, prophets and wise men of all religions and climes have always been required to justify the ways of God to man, especially in relation to such cataclysms and devastations wrought by the furies of Nature without any consideration of the guilt or innocence of the persons who become their victims. The explanation that is generally given in the Scriptures of the world consists in the affirmation that these are the punishments that God inflicts on societies as a whole for the general sinfulness of its members. In our own country we have the

belief that it is men's collective Karma of a sinful nature, their disregard of the laws of righteousness, that bring about wide-spread miseries like famine, pestilence and destruction of human life on a large scale. The same idea is found in the Bible and the Quran. There it is not Karma in the sense we Hindus understand it, but people's disregard of the Divine Law or their refusal to worship the one true God that forms the main reason for these dramatic and colossal outbursts of Divine fury in the shape of cataclysms and other destructive natural and social phenomena. In the Quran especially we find Sura after Sura devoted to descriptions of how God wiped out whole cities and tribes by war, epidemics, famines, earthquakes, floods, storms and fires, because men persistently revolted against the will of the Almighty, disobeyed and persecuted His prophets, and led lives of unrighteousness, sensuality and oppression.

The Prophet and the Poet

In spite of the passing of centuries since these Scriptures were written, their explanation of such visitations do not seem to have become antiquated even in our 20th century. Some of the greatest and most refined minds of our times have found in this view an adequate explanation of these terrible occurrences, and a satisfactory justification of their own faith in a righteous and merciful Providence at the helm of the world's affairs. We recall to our readers' mind those dreadful days at the commencement

of the year 1934, when day after day the papers brought the harrowing tales of the Behar tragedy as they are doing now with regard to that of Quetta. As the calamity was stupendous so also was the enthusiasm evinced by the people and the Government for the relief of the stricken province. All the great social and political leaders of India issued appeals on behalf of Behar and among them was Mahatma Gandhi who was then on his whirlwind campaign for the removal of untouchability and the collection of funds for financing that movement. In that appeal, issued from Tuticorin on 25th January, 1935 occurs the following passage: "I want you to be superstitious enough with me to believe that the earthquake is a divine chastisement for the great sin we have committed and are still committing, against those whom we describe as 'untouchables,' 'Pulayas,' and whom I describe as Harijans. Let us derive a lesson from the calamity that this human life is no more permanent than that of moths we see every night dancing round the lights for a few minutes and then becoming destroyed. This earthly existence of ours is more brittle than very delicate glass bangles that ladies wear. You can keep glass bangles for thousands of years if you treasure them carefully, but this earthly existence is so fickle that it may be wiped out in the twinkling of an eye. Therefore, whilst we have yet breathing time, let us get rid of distinctions and purify our hearts, and be ready to

face our Maker when the earthquake or some natural calamity or death overtakes us."

The publication of the appeal containing the above-quoted exhortation gave rise to a lively controversy in the Indian press. The poet Tagore took objection to the connection sought to be established between the practice of untouchability and the Behar earthquake, and published a statement respectfully yet severely criticising the Mahatma's views on the question. He pointed out that explanations of this type are likely to misguide the masses and entrench them in their superstitions. The laws of Nature are universal and inexorable, and man's sins and errors, however enormous, are incapable of deflecting their course. Nor is there any necessity to suppose that God ever interferes with the workings of these laws. Such was the trend of Tagore's criticism. The Mahatma's reply to this criticism is as interesting as his original statement. He wrote in the Harijan of the 16th February: ".....To me the earthquake was no caprice of God nor a result of a meeting of blind forces. We do not know all the laws of God nor their working. Knowledge of the tallest scientist or the greatest spiritualist is like a particle of dust. If God is not a personal being for me like my earthly father, He is infinitely more. He rules me in the tiniest detail of my life. I believe literally that not a leaf moves but by His will. Every breath I take depends upon His sufferance.

"He and his Law are one. The Law is God. Anything attributed to Him is not mere attribute. He is Truth, Love, Law, and a million things that human ingenuity can name. I do believe with Gurudev (i.e., Tagore) 'in the inexorableness of the universal law in the working of which God Himself never interferes.' For God is the Law. But I submit that I do not know the Law or the laws fully, and what appears to us as catastrophes are so only because we do not know the universal laws sufficiently.

".....I admit my utter ignorance of the working of the laws of Nature. But even as I cannot help believing in God though I am not able to prove His existence to the sceptics, in like manner, I cannot prove the connection of the sin of untouchability with the Behar visitation even though the connection is instinctively felt by me.

".....I have not the faith which Gurudev has that 'our own sins and errors, however enormous, have not enough force to drag down the structure of creation to ruins. On the contrary, I have the faith that our own sins have more force to ruin that structure than any mere physical phenomenon. There is an indissoluble marriage between matter and spirit. Our ignorance of the results of the union makes it a profound mystery and inspires awe in us, but it cannot undo them. But a living recognition of the union has enabled many to use every physical catastrophe for their own moral uplifting.

"With me the connection between cosmic phenomena and human behaviour is a living faith that draws me nearer to my God, humbles me and makes me readier for facing Him....."

No chance in the reign of Divine Intelligence

We have referred at length to this controversy between the Prophet and the Poet, because in the passages quoted above we get a splendid statement of a particular attitude towards life which has an application not only in the case of Behar or Quetta but to all matters that appear inexplicable in life in consistency with a belief in a Beneficent Intelligence as the Guide and Background of the universe. The poet's view on the question seems to be extremely unconvincing. It is an attempt, to our mind unsuccessful, to bridge the gulf between religion and science or reason and faith, in order to solve the most fundamental of all spiritual and ethical problems—namely, the existence of evil in a divinely constituted order. There are only two answers possible on this point, each uncompromising in its own way—the answer of the materialist on the one hand, and that of the spiritualist on the other. For the materialist, life and the world are self-explanatory having no significance transcending them. The fortuitous action and reaction of mechanical forces form an all-sufficient explanation of the world in his eyes. It is all that he sees, and he has no need for what

the eyes have not seen, or the ears heard. The earthquake occurred because of the action of geological laws, and men died because the earthquake took place. There is no other reason for it, nor is there any lesson to be learnt from it, unless it be that earthquake-proof methods of house-construction should be introduced in those regions hereafter.

But to the man who is spiritual in outlook, law and mechanism are only the physical manifestations of a moral purposiveness. Nothing takes place without the will and sanction of the Transcendent yet Immanent Spirit. "For fear of Him the fire burns, the Sun shines and Indra, Vayu and Death proceed to do their respective functions." As the Mahatma has beautifully put it, not a leaf moves but by this will. To think otherwise is to deny Him. The Omnipotent and the Omniscient has no distinction between the small and the great. The fate of a dictator and of a crawling worm, the destinies of the mightiest celestial luminary and of the tiniest speck of dust are alike in their importance unto Him. The mystery of His mind is as such revealed in the microcosm as in the macrocosm. The stamp of the Divine Architect's wisdom is borne in equal measure by the invisible atom and the mighty solar system, by the microscopic germ cell and the fully developed body of an adult.

Chance is a stupidity of the limited intelligence of man—a sure indi-

cation that human wisdom is synonymous with the ignorance of the Divine. All that has its source in Him is guided by a purpose, but the limited human intelligence, obstructed by the smoky glass of pride and egoism, is more helpful in distorting than in revealing that Divine purposiveness. Hence the cry of chance, of evil, of ugliness, of injustice in the world-order. As a great painting seen in part and in patches does not reveal its beauty, so the cosmic picture of the Divine Artist refuses to yield its significance unto the unregenerate soul of man. Until he grows humble in spirit and resigned in will, his spiritual blindness persists, his perspective of life remains grotesque and devoid of significance. Blind mechanism, senseless injustice, meaningless disproportion—these appear to be the predominant features of the world-order. This sense of ethical conflict and disharmony can be overcome only on the realisation of the Divine as guiding the destinies of the world. For, then the whole outlook on the world and personality is revolutionised and the apparent tragedies of life reveal an undercurrent of Mother-love directing their course for the realisation of a great and beneficent purpose. Death of the body is then realised as a triumph of the spirit, a set-back in fortune is interpreted as a furtherance of the Divine plan, and loss, grief and bereavement are seen as occupying their proper place in educating man the animal into man the God.

How man can use dangers for spiritual upliftment

But we are yet far any from that exalted spiritual state from the eminence of which we can gain a clear survey, a complete vision of life with all its ups and downs, its stretches of barren tracts and cultivated fields, its marshy swamps and woody forests. Situated as we are on the low levels of life, our vision is partial and distorted, our understanding limited and untrustworthy. Under such circumstances we, poor mortals, are denied an insight into the divine significance of Nature's destructive upheavals, and are therefore more likely to yield to panic and discouragement than draw from them a lesson for the solution of life's problem. But if we allow ourselves to be wholly downcast in that way, we are losing a great opportunity. Although we have not realised the full significance of Divine action, every one of us who has a deep faith in God can go with the Mahatma in recognising some relation between the moral evils of human society and the occurrence of natural cataclysms. Perhaps it is too dogmatic and even dangerous to point out anything so specific as the observance of untouchability as the cause of these visitations. Even if connection with any particular practice is not accepted, a society, if it is sufficiently reflective, can make use of such occurrences for creating an enthusiasm for elevating the general

standard of morality, for salvaging the ideal of righteousness that remains submerged underneath our worldly pre-occupations. More than this, it is occasions like this that impress our minds most powerfully with the transitoriness of our human life, with its brittleness surpassing that of glass-bangles, as the Mahatma puts it. If man were a little more keenly conscious of the evanescence of life and its possessions, he would never stoop to do things that bring ruin on his fellow beings, and the reign of righteousness would therefore have been nearer than it is to-day. The bitter pills of life often prove a much more efficient educator of man than its sweet experiences. If a terrific experience like the earthquake impresses on our minds these lessons—the transitoriness of life and the need for a righteous life—that in itself would be a great inspiration to humanity, although this inspiration is gained through the death and sufferings of large numbers of men. And as in the great stars of unthinkable dimensions that populate the heavens in countless numbers, man can feel even in these mighty cataclysms the awful might, majesty and grandeur of the Creator, and deeply stirred by the 'tremendous,' the 'superhuman' behind the cosmos, feel himself as nothing more than an insignificant speck of dust before the Father of all and bow down his head unto Him in adoring reverence.

STRAY THOUGHTS ON THEMES SPIRITUAL—I

By Swami Jagadiswarananda

[These sayings have been compiled and translated by Swami Jagadiswarananda from the original Bengali letters of Swami Saradananda. Swami Saradananda, the first Secretary of the Ramakrishna Mission, was one of the direct disciples of Sri Ramakrishna, and was noted both for his deeply spiritual nature and great administrative capacity. He is also the author of the most authoritative biography of Sri Ramakrishna, the translation of which is regularly appearing in the Vedanta Kesari under the heading "Sri Ramakrishna the Great Master". The sayings compiled here shed a great deal of light on many spiritual problems.]

SANNYASA is sole surrender to His will. It is the full realisation of the dictum, "Thy will be done". In Sannyasa the human is metamorphosed into the Divine; man becomes a mere tool of God.

Whosoever does the work of the Lord heart and soul, is looked after by God Himself in every way. The Divine saves him from all pitfalls. He need not worry at all. Those who have dedicated their lives to Sri Swamiji and Sri Guru Maharaj are our kith and kin.

Swamiji said, "He who thinks himself the servant of all can really lead others." Those who are at the head of the Ashramas should win the hearts of the inmates by sheer love and never by any hard and fast rules. Obedience follows love as night follows day. The monks in charge of the centres should be free from anger, vexation, autocratic ruling and fault-finding. They must overlook, nay, should bear with the defects of others as much as possible. Men, particularly monks, can serve under others in the name of the Lord but can never be slaves to anybody. The idea that we are instruments in His hands must dominate our life. He who thinks himself the Karta (doer or agent)

will invariably meet with shocks before he learns the lesson.

The miseries and sorrows are meaningful; they are blessings in disguise. The Lord sends them to us to teach us this simple truth that it is He who does everything—not we.

There is no other way to perfect peace than complete self-surrender to God. Whether He places me in plenty or in poverty, it is always for my good—this must be the attitude of the peace-seekers.

To get rid of evil thoughts one should be occupied either in good works or in good thoughts. Do meditation and Japam as long as you can, sincerely and earnestly, and the rest of time should be devoted to selfless service. The more you think pure thoughts, the more you are away from impure ones.

Education is not an obstacle to spiritual practice. It gives you more knowledge and practicality. If you can employ these powers to the realisation of God, you will be making the best use of them.

During meditation you need not meditate long on your Guru. Think of him for a while, mentally bow down to him and pray for his blessings; then fix your mind on your Chosen Ideal.

Disinterested service is a great help—never a hindrance in uprooting the pre-natal tendencies. With deep faith in the Lord's Grace go ahead, and you will one day succeed in conquering your evil Samskaras. Full faith is the infallible remedy. Call on Him with tearful eyes. Meditation combined with Seva enhances self-purification.

Diversion of the mind to higher things is the easiest way to conquer lust. Forget the lapses totally. Nobody remembers if he satisfies the calls of nature—that is passing of stools, urine, etc. Even so do not get dejected if lustfulness persists. Give a higher direction to the mental energies. Energy is creative, so transform the sexual energy into spiritual energy. If you fail to do so, Kama will do havoc in the physical plane.

The root cause of dissension and disunion among the monks is the unusual extension of the Mission activities. Due to pressure of work, the monks are unable to attend to the necessary meditations and devotions. It is true that Seva purifies the mind but excess of it also brings distractions of mind which can only be counteracted by meditations and Japam. The essential discipline of the religious life is to love God whole-heartedly; so whatever diverts you from that, cast it away as poison.

To concentrate the mind you must daily practise meditation regularly, sincerely without a yawning gap. You should have dispassion for the world to make the mind one-pointed in God, and again dispassion results from discrimination between the true and the false.

Do not be anxious and restless for the service of the country. He who can dedicate his body and mind without reserve at the feet of

the Lord becomes the fit instrument of social service. Be wholly His. God-vision should be the only aim of the monk-life—nothing else.

Swamiji was a born Rajayogi. During meditation retention of Vayus was natural to him. He did not specially practise Hatha Yoga—I know it for certain. He had very little body-idea. Perfect concentration was his second nature. But he instructed some of his disciples to practise before meditation a little of Nadi-suddhi—(purification of nerves) or rhythmic breathing, *i.e.*, inhaling and exhaling equally and harmoniously.

In solitude pray to God morning and evening and try to perceive the fleeting nature of the world. Then the mind will be withdrawn from earthly objects, and will gradually become inward. Perfect concentration is attained, of course, sometimes after life-long struggle.

To be immovable amidst difficulties is a great Sadhana. It is a great discipline and training. If you can depend on God and God alone, as a child does on its mother, you will get peace. This is the only pathway to peace and blessedness.

The only condition of spiritual realisation is the choking sense of want. When you are in possession of a burning thirst, know it for certain you will be in near future blessed with the vision of Truth. That 'supply is equal to the demand' is a law which equally holds good both in the natural and the spiritual world—I have verified this more or less in my life.

The real Guru has super-sensuous powers. He perceives intuitively the subtle body of the disciple, and thus knowing his innate tendencies instructs him accordingly. Sri Guru Maharaj came as the world-teacher. He who with firm faith in Him does Japam and meditation

will achieve good here and hereafter. His liberation is a foregone conclusion. The holy name of Sri Guru Maharaj is the Mahamantra—repeat it as much as possible day and night. Japam alone can bring success to you.

The words of wisdom that drop from the lips of the seers of the Highest Truth are what are called the Vedas. These seers are called Apta Purushas. Another name of the Vedas is Aptavakya. Their teach-

ings are to be obeyed as gospel-mantram—they are our sole guides in spiritual life. You cannot comprehend everything of religion with sense-soiled mind. You have to take for granted at the start the words of the enlightened ones, and will be able, in the end, to realise the truth of them. Prarabdha and Kripa are both true, for active Karmas (Prarabdha) can come to an end with a little suffering through Divine Grace.

THE PHILOSOPHY OF BHEDABHEDA *

By P. Sankaranarayanan, M.A., L.T.

[Mr. P. Sankaranarayanan gives in the following pages an exhaustive summary of Prof. P. N. Srinivasachariar's recent book on Bhaskara's system of Bhedabhedha. The school of Bhaskara has been eclipsed by the great prominence and popularity gained by the three classical systems of Vedanta, but we dare say the Bhedabhedha philosophy will have a great appeal to the modern mind which favours a monistic world-view, but is not prepared to reject the world of duality as mere illusion. Prof. Srinivasachariar's book and Mr. Sankaranarayanan's summary of it give an exposition of the system in relation to other systems of thought.]

THE systems of Vedanta Philosophy most commonly known and accepted are those propounded by the three great Acharyas, Sankara, Ramanuja and Madhwa and known respectively as Advaita, Visishtadvaita and Dvaita. Comparatively little is known of the school of thought called Bhedabhedavada sponsored chiefly by Bhaskara in his commentary on the Vedanta Sutra. Though this theory is not unfamiliar to Sanskritists, it has not acquired the same kind of publicity or popularity in the philosophical world of the West as the three other reputed systems have done. Principal P. N. Srinivasachariar

has done a signal service to the cause of Indian Philosophy by bringing out a very learned and full exposition of this version of the Vedanta in his book entitled "The Philosophy of Bhedabhedha", rendering it intelligible to those conversant with European thought and terminology.

I

The most central and by far the most persistent of the problems of philosophy is that of the one and the many. The reduction of the seeming multiplicity of the experiential world to a rational systematic unity has from time immemorial supplied the

motive force and inner urge to all metaphysical speculation. The age-long conflict between idealism and realism, between monism and pluralism is nowhere nearer conciliation now than when it began thousands of years ago. It may be said that each of these views finds favour with people who have a temperamental predilection for a particular school of thought. Not without reason has it been said that every person is born either a Platonist or an Aristotelian. In its essence the idealistic tradition emphasises the underlying unity of things and affirms that this unity alone is the only reality. "The One remains, the many change and pass," and what changes and passes is not abiding and so not true. The assertion of the final and sole reality of this One, diversely called the Idea, the Spirit, the All, the Noumenon, the Absolute, Brahman or Isvara and of the relative unreality of the experiential manifold of name and form is the common theme of all idealistic philosophies. The One has always been opposed to the many. The transition from the empirical many and the experiential manifold to the transcendental One which is supra-experiential has been the object of metaphysical quest and of spiritual endeavour. To know that, by knowing which everything else is known, to attain that by attaining which everything else is attained, is the desire of every aspirant.

II

The exponents of philosophical systems in India did not claim to evolve any theories of their own, but called themselves only the interpreters of the thought embedded in the sacred lore. The roots of the Indian philosophical systems are to be traced to the Upanishads and the exponent of each system claimed for his doctrine Upanishadic

sanction and the authority of the Sutra-kara. Fortunately or unfortunately, the Srutis do not seem to talk with one voice and the Sutra are not unequivocal. The Advaitin, the Visishtadvaitin, and the Dvaitin, all appeal to their authority in support of their respective doctrines. There is an uncompromising antagonism in respect of the problem of the one and the many among the three schools of Vedanta.

In all idealistic thought, the main problem is about the nature of and the relation between the Absolute, the individual soul and the world of matter—Brahman, Jiva and the Jagat. To Sankara, the Absolute alone is true and the rest, God, man and matter, are all in various degrees less than the Absolute and so untrue in the last resort. Like Bradley, he makes a distinction between Reality and its appearances, and expounding the doctrines of Adhyasa and Avidya in psychology and theory of knowledge, he formulates the theory of Maya and dismisses the whole phenomenal world as an appearance and so unreal. The perception of plurality is wrong cognition and leads to the ills of life. Right perception or Samyak Gnana is the intuitive cognition of the One without a second which is at once supra-rational and supra-relational. And so, the only way to the attainment of Mukti is the Gnanamarga which leads to the annihilation of Adhyasa and the resulting Avidya.

All relational experience like relational thought points the way to greater and greater bondage. Of the three prevalent paths to perfection Sankara prefers the way of knowledge to those of devotion and works. These latter, according to him, are concerned with the 'realm of appearance'; for to him even Isvara is only an appearance possessing merely a subordinate reality

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though short only of the Absolute. The Gnanamarga is the only final and sure pathway to Reality. All action and devotion involve the individual in a relational experience which is riddled with contradictions and confusions. Sankara solves the problem of the one and the many by saying: "One only, not the many."

Ramanuja's idealism is not so completely uncompromising as Sankara's. His philosophy has been described as qualified monism or realistic idealism. He does not negate either the fact or the validity of whatever is not Brahman. Nor is his Absolute the colourless, nameless, formless entity of Sankara or Bradley, the lion's den to which all feet turn, but from which none returns. To him Brahman is Isvara possessing an abundance of auspicious qualities. He does not distinguish between the Absolute of philosophy and the God of religion, giving the latter only a secondary and subordinate place in his scheme. He does not approve of the distinction between Saguna Brahman and Nirguna Brahman and does not hold that the attribution of a quality to a substance militates against its substantiality. Nor does he consider that the Jiva and the Jagat are mere appearances which will vanish with Samyagnana. The world is the 'vale of soul making' and the individual self possesses a reality of its own and in the state of Mukti is not annihilated in the Absolute, but is annexed by the Divine. Man and matter are the garments of God clad in which the Divine disports in the world of name and form. They are as near and dear to Him as His own body; they are of Him as His body and He is in them as their Antaryamin. The pathway to Mukti does not lie solely or only in the

acquisition of Gnana, but in ceaseless devotion to the Supreme fortified by a process of works. The apprehension of the Absolute is one thing, its attainment is quite another and this cannot be achieved save by entering into living relation with Him by continuous striving and devotion. Ramanuja's solution of the problem of the One and the many is: The many is of the One.

III

The most knotty problem in all idealistic philosophy, especially of the absolute variety is the question: If the unity alone is true, how do you account for the multiplicity? How did the One become the many? How do you bridge the gulf between the One and the many? Why and how does Reality become the appearances? All these questions only express in diverse forms the problem of the relation of the One and the many. To Sankara who denies the reality of the many, the why and wherefore of the manifold of sense perception is to be supplied by the theory of causation known as Vivarta Vada according to which the empirical world is enveloped in cosmic illusion. The manifold of sense is the projection of Maya and being falsely real is really false. To the question: How does the One become the many? Sankara answers: The One alone is; there is no many. The perception of the many is illusory. Identity alone is the ultimate truth. Differences are unreal; identity and difference are opposed to each other. A thing can never be nor become its opposite. The indivisible cannot be said to pass into the differentiated many.

Ramanuja dismisses Sankara's Absolute as a bare featureless identity devoid of content. A bare identity is an abstraction which is neither satisfactory nor satisfying. It affords neither conviction nor consolation. He adopts the

theory of Parinama Vada in causation and holds that the One transforms itself into the many, that the manifold of name and form is the visible embodiment of the Absolute. "While to Sankara, cause connotes the self-identity of the Absolute and the effect its illusory projection due to Avidya, Ramanuja interprets causality in terms of immanent unity, organic inseparability and personal identity." Ramanuja's view of identity is not that it is a bare indivisible abstraction, but that it is one which can enter into intimate communion with the manifold permeating and penetrating into every particle of it.

Thus, in many respects the concrete religious idealism of Ramanuja differs from the abstract philosophical idealism of Sankara. The distinction of Nirguna and Saguna Brahman, the doctrine of Maya and the illusoriness of the world, Vivarta Vada and Vyavaharika Satyam, the absolute identity of Brahman and Jiva, Gnanayoga and Jivanmukti are the cardinal tenets of Sankara's Advaita. Ramanuja repudiates all these and upholds the truths of Saguna Brahman, Parinama Vada, Bhaktimarga, Sarirasariri Sambandha of Isvara and Jiva, and Videhamukti. He makes a violent attack on the doctrine of Maya and subjects it to severe criticism.

IV

Principal Srinivasachariar observes in his preface to this book that Bhaskara's philosophy of Bhedabheda "is midway logically and chronologically between the Advaita of Sankara and the Visishtadvaita of Ramanuja." Bhaskara contends that a right understanding of Sruti and Sutra will point to a different solution of the problem of the One and the many from the one furnished by Sankara. According to him, the true ontological position is neither bare identity devoid of content

nor is it mere multiplicity. Reality is both one and many. The Absolute is not a bare featureless identity which ever remains identical with itself, but it is an identity in difference. Bhaskara's solution of the problem of the one and the many is that Reality is one-in-many. In the uncaused condition, Brahman is one. When, however, Brahman, by His own free will evolves into the many, He becomes transformed into the manifold of name and form. The experiential world has as much reality as the self-identical Brahman. It is wrong to say that identity alone is true and the differences are false. Both are equally true, corresponding as they do to the unevolved and the evolved states of Brahman.

Bhaskara claims Upanishadic sanction for such an interpretation of the Sutras by pointing out that the only way to reconcile the Abheda and the Bheda Srutis is to hold that the two sets of texts which possess equal validity, when taken together, establish the Bhedabheda relation.

Like other idealists, Bhaskara also feels called upon to explain the process whereby the One becomes the many, the manner in which the self-identical Brahman becomes the manifold of Prapancha, sentient and non-sentient. In answer, he formulates the doctrine of Upadhis or self-limiting adjuncts. By a process of free causality, Brahman or Isvara imposes limitations upon Himself and transforms Himself into the perceptual multiplicity in which He is immanent. Thus the Absolute becomes the relative, the One becomes the many, identity becomes the differences. Bhaskara like Ramanuja looks upon causation as a real cosmic fact and does not like Sankara consider it a phantom of purblind perception. "God

is the all-self and absolutely free, and by His Vikshepa Sakti or infinite power of transformation, emanates into the universe and ultimately absorbs it." Bhaskara dismisses the Maya theory and the doctrine of the illusoriness of the world as not being in consonance either with reason or with revelation.

Thus, the central fact of Bhaskara's philosophy is that identity and difference are not quite so opposed as to be incapable of co-existence. Though distinct, they are not contradictory. They can be reconciled in a superior totality which embraces both unity and distinction in a cosmic symphony. As opposed to what may be called the static absolutism of Sankara, the dynamic idealism of Bhaskara retains the reality of the experiential world in virtue of the pervading identity whose transformation it is and which it affirms, its discreteness notwithstanding.

Like Ramanuja, Bhaskara dismisses the theory of two Brahman and does not accept the view that the attribution of a predicate is a limitation of the subject, that every determination is a negation. The Absolute does not become any the less so by being described in concrete terms. There is no distinction between the Absolute of metaphysics and the God of religion. Both refer to the same Reality. The inferior status assigned to God in Sankara's system is unknown to Sruti.

While Bhaskara's philosophy has points of affinity with Visishtadvaita in its repudiation of Nirguna Brahman, Vivarta Vada and the Maya doctrine, yet it differs from it in certain fundamental particulars. The first and foremost is the theory relating to Jiva in Bhaskara's system. To Ramanuja, it is a Prakara of the Absolute, the body of which Isvara is the soul, "finite in being, but divine in

content." It is an essential attribute of God possessing a persisting personality sundered for a time in the world of Samsara from its rightful home, longing to re-establish its union with the Divine by work and worship as finite parts of the Infinite. To Bhaskara, Jiva is neither an appearance nor an attribute. The finite, whether as man or matter, is a fragment of the Infinite. It is a self-limitation of Reality. Like the sparks of a fire, the rays of the sun or the ether enclosed in a jar, it is neither identical with nor distinct from the Absolute. It is both Bhinna and Abhinna. By conditioning Himself by the Upadhis, Brahman subjects Himself to the imperfections of mind and matter.

The difference between the theories of Bhaskara and Ramanuja regarding the nature of the Jiva is well brought out in the view of Mukti and the means for realising it as developed in the two systems. To Ramanuja, Mukti consists in the realisation of union with God. To Bhaskara it is attainment of the unity of the Absolute shorn of the Upadhis. The *unio mystico* of the Visishtadvaitin is not loss of personality, but only a loss in personality. The sundered attribute goes back to its home in the substance, but persists there as an attribute, as Aprithaksiddha Viseshana, shining in the glory of the Light by which all lights get their splendour. This home-coming of the Jiva is the result of faith and works, of devotion and duty. It is the fruit of divine grace raining on a godward life of goodness. According to Bhaskara, the Jiva is a particularised edition of universal Brahman tinted by the Upadhis and forgetting its true nature. The persistence of Jiva as Jiva is dependent on the persistence of the Upadhis. When once the Jiva by discriminative

knowledge dissociates itself from the Upadhis, and when these are gradually dissolved, it regains its true nature as the Absolute and attains its eternal and undivided unity.

The method of Mukti according to Bhaskara lies neither in mere knowledge nor in devotion with its auxiliary adjunct of action. To him Mukti is both an apprehension and an attainment. Accordingly, Bhaskara prescribes 'Gnanakarma Samucchaya' or a blending of knowledge and works as the only sure pathway to perfection. The Upadhi-ridden Jiva must realise its essential identity with Brahman and endeavour to achieve it by overcoming and transcending the limitations of finitude and expanding into the Infinite. "In other words, it is the reversal of the finitising process of the Infinite and involves spiritual activity (Karma) as well as knowledge (Gnana). The barriers to freedom are both intellectual and moral. Morality is the dynamic element of the divine life and Gnana furnishes the comprehensive insight into the wholeness of things. Gnana is the aspect of apprehending the unity of the absolute and Karma is the spiritual attempt to bring it about." Thus Karma rationalised by Gnana and Gnana sanctified by Karma bring about a process of idealising the actual and actualising the ideal.

Bhaskara does not concede the fact or the possibility of Jivan-mukti. "Mukti being freedom from embodiment cannot be freedom in embodiment. As long as the embodied state continues, the mind and the sense-organs will function. Hence, so long as one lives in consciousness of body and its needs, one has no Moksha." In the actual content of Mukti, he differs from the Visishtadvaitin as well as from the Advaitin. To Sankara, it

is Swarupaikya or absolute identity of the Jiva and Brahman. It is the cessation of Avidya and not the acquisition of something new. It is the negation of a false affirmation. It is the withdrawal of the predicate wrongly attributed to the subject and the shining of the subject in its lonely splendour. To Ramanuja, it is Visishtaikya or organic inseparability. He is anxious to preserve the fact and value of individuality in the fulfilment of its personality. There is a coalescence of content between the finite and the Infinite alongside of their separate existence. It is a case of dedication, not of dissolution or disappearance. Bhaskara maintains that the state of Mukti is Ekibhava or the unity of the Absolute. It would appear that it is not, as with Sankara, the Jiva coming back to its own or true self as the Absolute, or Brahman regaining its true nature. The delimited Infinite breaks off the barriers of Upadhi and becomes the unlimited. The jar is broken and the enclosed ether becomes one with the universal ether.

These are some of the fundamental features of the system of Bhaskara which may be described very appropriately as the philosophy between Sankara and Ramanuja. Principal Srinivasachariar gives a brief description of the allied schools of Bhedabheda philosophy as propounded by Yadava-prakasa, Bharttriprapancha and Nimbarka. Though Bhaskara claims equal validity for both the Abheda and the Bheda Srutis, he concedes a certain amount of primacy for the Abheda Srutis and, to him, Mukti is returning to the unitive consciousness or Ekibhava by breaking the barriers of the Upadhis. Yadava, however, defines Mukti as the realisation of identity as identity-in-difference. It is the acquisition

of the Bhedabheda consciousness. "To Bhaskara, unity alone is the ultimate truth and the difference is adventitious; for Yadava, difference is as real as the unity." According to Nimbarka, the relation of unity to plurality is one of co-existence and not contradiction. His philosophy may be said to be midway between the theories of Bhaskara and Ramanuja, especially in his account of Mukti as a state of "self-transcendence in which the particular remains without its particularity." "While Bhaskara insists on the essential unity of the Jiva and Brahman, Yadava treats Isvara and Jiva as the two essential aspects of the Absolute. Nimbarka refers to the Jiva as a distinct entity that derives its being from Brahman and depends on it."

As could be expected, the philosophy of Bhedabheda has come in for a full measure of criticism both at the hands of the Advaitins and of the Visishtadvaitins. The theory of Bhaskara is built upon the epistemological foundation of the compatibility of opposites, of the co-existence of identity and difference. But to the exponents of the schools of thought between whom the theory sought to mediate, such a position appears paradoxical in the extreme. Identity and difference, it is contended, cannot keep house together. The theory of the Upadhis, of the limiting adjuncts of the Absolute, disrupts its integrity and militates against its excellence. When once Brahman gets tainted by the Upadhis, there is no possibility of its freeing itself from the imperfections and then Mukti becomes a myth. It is argued that despite his violent attack on Sankara's theory of Maya, Bhaskara has resort to the same concept which he introduces under a different name. What Sankara seeks to achieve by his doctrine of Maya,

Bhaskara does by his theory of the Upadhis.

In the second part of the book Principal Srinivasachariar compares the philosophy of Bhedabheda with certain philosophical systems of the West. We do not proceed to give a summary of it here lest this essay should become too long.

V

'The problem of Vedantic cosmology,' as Principal Srinivasachariar points out in his concluding chapter, "is—'How does this Sat without a second bring the pluralistic universe into existence? Is it possible to reconcile the facts of contingency with the perfect unity of the Absolute?'" Each system of philosophy, Indian or European, tries to solve this problem in its own way. Bradleyan 'somehow,' Sankara's 'Anirvachaniya,' Bhaskara's 'Upadhi,' Ramanuja's 'Lila' or sportive spontaneity are all different attempts to bridge the gulf between the One and the many, and each philosopher tries to do it according to his own predilections and point of view. A right estimate of each of these systems would involve a correct understanding of its place and function in the flow of the philosophic current. According to our author, no system is final in itself, and the method of study, especially in matters metaphysical, is not of Siddhanta, but of synthesis. The true function and value of the philosophy of Bhedabheda is to be interpreted as mediating between the systems of Advaita and Visishtadvaita, rescuing the former from its 'subjectivistic tendencies' and the latter from its 'anthropomorphic accretions.'

And when all is said and done, no one philosopher has given a final or full answer to the question: How does the One become the many? That

being so, would it not be the part of wisdom to give up this interminable quest, and rather than worry oneself with beginnings would it not be better to concern oneself with ends? The search for the destiny of the individual will be more fruitful and practical than enquiry into his origin. Mukti is more important for man than Srishti. And notwithstanding diversity and differences in the paths prescribed, all schools of philosophy, eastern and western, of whatever shade or colour, agree in attaching value to the longing for and the state of Moksha and in describing it as the realisation of Brahman and its eternal bliss, whatever connotation this may have to each particular system. The function of philosophy consists in its affording a means to fulfil the religious quest. However the One may have become the many, and whatever the relation between them, any system of philo-

sophy can be said to justify itself only in so far as it provides for the soul's hunger for the Infinite and points the way back from the many to the One. And this it can do only by Brahmanising the self, making it at once the centre and circumference of the cosmic circle so that one sees all things as Brahman, for he sees with the eye of Brahman. Most truly then, he who knows Brahman, becomes Brahman.

सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ।

इक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

Thus, the test of any philosophy is that it should describe a view of life and point to a way leading to a vision and an experience such as Suka and Svetaketu sought and won by their penance, as the Bhagavan vouchsafed to Arjuna and to Akrura, and endow us with a faith which was translated into a fact in the daily life and conduct of Prahlada of old and of Paramahansa of the other day.

INDIAN CIVILIZATION

By Swami Atulananda

[Swami Atulananda is a Sannyasin of the Ramakrishna Order. He is of American nationality. He came into contact with Swami Vivekananda on his second visit to America and has ever since been an enthusiastic student of Vedanta. He was very closely associated with Swami Turiyananda in the work of the Vedanta Society of San Francisco. Now for several years past he has been living in India. The following article from his pen shows how deeply he has entered into the spirit of Indian Culture.]

WHEN in the West we think or speak of India, almost invariably, our minds are thrown into a state of confusion; we seem to get muddled. No clear ideas seem to associate themselves with that strange, mysterious, far-off land. Our knowledge of India, a country as vast as the whole of Europe, minus Russia, our knowledge of the

Hindus, a nation of over 300 million people, is exceedingly meagre. We speak of India and the Hindus, but what India and her people really stand for, is to us a mystery. We have heard of India as the land of strange beliefs, of mysterious rites, magic powers, superstitions and idol-worship. We have been told that the Hindus are a half-

civilized race. Perchance, some of us have met with more trustworthy information and have come to know India as the land of abstract philosophy, as the birthplace of Lord Buddha, the country where is found to-day an ancient civilization and the oldest religion on the face of the earth. Having myself come in contact with the life and civilization of India, I have been able to view more closely the great ideals of that much-abused and misunderstood country. And I would like to place before the West the human side of Hinduism and to point out some of the ideals of the Hindus, as found in their scriptures and epics, and how these ideals are translated into the daily life of the common people. I want to show that Hinduism or Vedanta, is not only an abstract philosophy, but also a religion of the heart and life of the people, that it is a practical religion and that India, the land of immemorial traditions, is the land where more than anywhere else, life and religion are one. The teachings of their scriptures are most intimately interwoven with the everyday life of the Hindus.

Indian civilization is based on her religion. And if I may point out in how far her civilization differs from our own, I would say, in a few words, that India looks inward,—the Western nations look outward. To understand India we must know that her civilization is based on a search for the Spirit: "Seek ye first the kingdom of Heaven and all things will be added unto you", "The kingdom of Heaven is within." Or, as expressed by their own Rishis, "Know the Atman alone and give up all idle talk". The basis, the root, of Indian civilization is to find out the within,—the soul, the self, in all creation.

Western civilization is built on the external; science is her guide. The West looks outward,—through the senses she wants to enjoy the sense-life. On matter she takes her stand. Prosperity, luxury, more sense-enjoyment, is her motto. This has created our present conditions, a life of rush and agitation, of constant outpour of energy, of nervous excitement. In the Eastern life we find more poise and balance, a freer use of the imagination, a greater power for looking within. Prayer and meditation still form part of the Hindu daily life; saints are still valued and honored above kings and monarchs of industry, the people still go on pilgrimages, they still believe in a life of renunciation, in holiness, in sacrifice and in faith. Religion is their unifying power. The unity in India is spiritual unity. Through religion India is knitted together even as Western nations find their cohesive power in politics.

To understand India then, we must somewhat understand her religion; to appreciate her age-long culture we must have some knowledge of her philosophy and literature, her aims and hopes and ideals as they have been for ages and as they stand unaltered to-day.

That India is so greatly misunderstood in the West is not altogether strange. Perhaps the Hindus themselves are somewhat to blame for that. The attitude of Hindus towards strangers has always been an attitude of great reserve. The Hindus have always felt that India is the cradle of all nations, that her religion is the Eternal Religion from which other religions have taken their birth; that their civilization is the oldest and most permanent civilization in the world. They have felt this, but they have never tried to make

other nations understand it. It is only lately that India has come to realize that she has her own part to play in the world's progress, that it is her duty to go out and give to the world what she has to offer, and that first of all she must make herself understood. India's quota to the world's well-being has always been and is to-day her message of peace, love and wisdom.

As Western civilization makes for material progress, so Indian civilization makes for spiritual understanding. India holds within her bosom the sacred wisdom that the end and aim of human life is to know God. This realization permeates the whole of Indian life. It makes life and religion one, it forms the tie between Hindu and Hindu, it welds together this teeming mass of over 300 million people. The unity of India is a spiritual vision, the underlying oneness of all existence. India realizes that all are one in God.

And this vision, India wants to express in her everyday life. In order to strengthen that vision she has her national festivals which are all based on religion; she has her pilgrimages, where people of all sects, of all castes, of all beliefs from all over India, meet in brotherly feeling of oneness,—in the understanding that there is but one God and that each one may worship that God in his own way and under any name he chooses and,—that all are alike before God.

India has been called a land of dreamers. It is true. But let us remember that her dream is of God. Other nations dream of wealth and power. India dreams of God—how to know Him and how to love and serve Him; and, how to do this in and through humanity, in her everyday life. Is not every poet and philosopher a dreamer? and every

artist and inventor and scientist? And are not all nation-builders and the great leaders of men dreamers? The dream must find expression in work. And so, these great dreamers have also been the great workers. The West has dreamed and has realized her dream in action. And so has the East. The West has dreamed and has developed a materialistic civilization. The East has dreamed of spiritual progress. And that dream she has realized in her spiritual culture. The West has searched out the means of life, India has searched out the end of life. India has always pondered on the great problems of life, not of *this* life only, but also of the life Eternal. And the outcome of these meditations she offers to the world to-day.

The earliest records that we can find of Indian civilization are embodied in the Rig Veda, the oldest religious scripture known to man. How old the Rig Veda is we do not know. But we do know that this scripture existed thousands of years before the birth of Christ. It gives us the first glimpse of Indian life. And even so early we find distinct marks of her spiritual culture. These ancient Indo-Aryans were a sturdy race; by no means a primitive race, but a race with a history, with traditions, with ideals; a working race they were and a conquering race and a singing race. For, their early scriptures are full of songs, songs of wonder at Nature's exuberance, songs searching out Nature's origin; and above all, songs directed to Nature's God. They prayed to God, they worshipped Him, they implored Him, they sang His praise.

Even in these early days the Hindus wanted to realize God; God's presence in all creation and in the heart of man. They wanted

to realize "Him who is nearer to us than anything, the Self, dearer than a son, dearer than wealth, dearer than all".

Nature was to those Indo-Aryans the embodiment of God. In Nature they saw His beauty and beyond Nature they traced Him. He was the great, all-pervading Purusha, the great Spirit. In the glow of the snow-capped Himalayas they saw His shining face. In the rivers they saw the flow of that great Spirit. In the plains He lies, stretching out his thousand arms to receive and shelter mankind. Everywhere the Hindu witnessed the great Spirit. And to Him they directed their prayers, to Him they offered their sacrifices. They called Him Father, they called Him the Light of sun and moon and stars, they called Him director of wind and air; they saw Him in the fire, they heard His voice in the rolling thunder, and in the running brook and the sweet notes of the birds. Everywhere they realized the presence of that great Purusha,—God, behind Nature's phenomena. And with that great Being they wanted to come in ever closer contact. Hence their prayers and rites and sacrifices and meditations. So they sang: "In the beginning rose the great Lord, born as the only Lord of all existence. This earth He settled firm and heaven established. Who else shall we adore with our oblations?"

These early Hindus lived very close to Nature,—a rural life. And so the foundation of all Hindu culture was laid in the forest and along the banks of great rivers. They studied Nature internal and external. And through Nature they got their revelations. And it is interesting to trace how the Hindus developed their wonderful philosophy, not in universities in big cities, but in their huts in the forest. A forest-retreat

was the only university there was. A wise man, who had learned Nature's secrets and had found Reality behind Nature, would build a forest-home. And others hearing of his wisdom, would live near him and the boys would go to him to be instructed. And so the forest-university was started. Nature was the great book, Nature was the laboratory. And the mind served as telescope and microscope; and concentration was the power and means to success.

And then began a system of training which has made the Hindus a great nation. All training was based on the fact that knowledge is already in the soul of man. The teacher only suggests; the truth must come from within. Through deep thinking, through concentration of mind, all problems can be solved. And so the students were taught how to think and find out things for themselves. We must remember that the quest was always for Brahman. Where is God, who is God, how can we know Him? These were the great topics of the day. It was to settle these questions that the wise men settled in the forest-retreats, to ponder, to meditate on God. There they taught the young disciples. And they taught in very simple and practical ways.

We read that once a disciple asked his Guru: "Sir, how is it possible that out of Brahman who is subtle and without form, has come this gross universe with all these forms?" The Guru replied: "I will explain it to you. Do you see that tree? Bring me a fruit of that tree." The boy brought the fruit, "Break it open, what do you find?" "Extremely small seeds, Sir." "Break open one of the seeds, what do you see inside the seed?" "Nothing, Sir". Then the teacher says: "My son,

you do not see the subtle essence within the seed which produces the tree. But it is there just the same. For if you plant the seed, a tree will grow up. Even so this gross universe proceeds from the subtle essence which we cannot see, but which is the Spirit. Now go and think of what I have told you. Meditate on it and you will understand the truth of what I tell you. And I will tell you something else: That same subtle Spirit from which all creation proceeds, Thou art That."

The boy goes home and thinks. But he cannot understand how there can be that subtle Spirit and he cannot see it. So he returns to his teacher and says: "Sir, can you give me an illustration to show how there can be something existing which the eye cannot see? I cannot see Brahman and I cannot understand how Brahman can exist without my seeing Him." "Well," says the Guru, "bring me a glass of water and a lump of salt. Put the salt in the water and come to me in the morning". The boy does as he is told. The next day the teacher says: "Son, give me the salt that you put in the water yesterday." The boy looks in the glass but cannot find the salt. "The salt has disappeared," he says. Then the teacher tells him to taste the water and asks, "How does it taste?" "The taste is salty, Sir, comes the reply." "Well," says the teacher, "you cannot see or touch the salt, but you know it is there, you could take it. So also is Brahman in all things but you cannot see Him. There is however another way of knowing Him. He cannot be known through the senses. Through meditation alone Brahman can be perceived and Thou art That."

We get here an idea of the ancient way of teaching, not by

stuffing the brain with all kinds of information, but by training the mind to think and meditate and to observe, to search and to find. The Rishis of India were not book-worms, they were thinkers. And they taught their pupils how to think. "As a bird, when tied by a string, flies first in every direction and then finding no rest anywhere, settles down at last on the very place where it is fastened, so, my boy, the mind, after flying in every direction and finding no rest in worldly things, at last settles down and meditates on the Supreme;" for, "in the Supreme alone is peace and happiness; there is no peace and happiness in worldly things. Therefore meditate on the Supreme."

The Hindu religion is not a creed to be learned from books. It is Self-knowledge,—the knowledge that God is the Soul of our soul, our true eternal, divine Being. It is the realization that we are Brahman. So the method of teaching was self-culture, development of character, a process of training and discipline which developed the student's understanding and which pointed at every step towards the ideal. The teaching was mostly individual, according to the requirement of the pupil. And it was teaching through close personal contact. The Guru looked upon his students as his own sons and the students regarded the Guru as their father. So the method of teaching, like the teaching itself, was very simple and at the same time very deep. And also the ceremonies and sacrifices practised by the Hindus in those days were of a simple nature. They were all directed towards Him, "Whose Being is life and whose life is Light and whose light is Love." And that one Being is worshipped as the god of Fire, the

god of Wind and of Water, of Sky and of Earth.

Through all the ages, up to this day, these ceremonies are observed by the Hindus. Clarified butter is poured into the altar-fire with the chanting of hymns and Mantrams. Fire has always been a symbol of the Divine. Fire is the great purifier and its flames leap upwards towards God like the prayer of the worshipper. "O Fire, sacred Fire, purifying Fire! Thou who sleepest in wood and revealest thyself in shining flames on the altar, Thou art the heart of sacrifice, the aspiration of prayer, the divine spark concealed in all things; Thou art the glorious Soul of the Sun!"

Such were the ancient Vedic hymns. The universe itself was a symbol of God, who is the great Spirit within. And in their speech and song, Nature plays a great part. As heaven and earth are not afraid

and never suffer loss or harm, even so, my spirit, fear not thou; as day and night are not afraid and never suffer loss or harm, even so, my spirit, fear not thou."

The daily duties prescribed for the Hindus to-day are very much like those of ancient times,—worship of the Supreme, paying reverence to holy men and to gods, reading of scriptures and visiting holy places, reverence for parents and teachers, doing of kind deeds to men and animals. Thus are developed the spirit of love and devotion,—love for all living beings, and devotion towards God. And all living creatures are loved for the God that is in them. Thus the Hindu tries to realize that all creation is one and that in God all things are united. "I am the Soul seated deep in every creature's heart," says Sri Krishna. "He who sees me in all and all in me, he will enter into my Bliss."

(To be concluded)

THE FIVE BHUTAS—WHAT ARE THEY?

By Kshiti Ch. Chaudhuri, M.A., F.C.S.

[Ramendra Sundar Trivedi was a gifted writer in Bengali on philosophical and scientific subjects. Though he was a distinguished Professor of Physics, he was even more famous as a Vedic scholar. He was a master of exposition as will appear from the translation of one of his short essays published here. His passionate love for the Bengali language and literature prevented him from writing in English. Otherwise his writings on the Vedas and the Hindu Philosophy would have certainly won wider recognition. If the readers take kindly to this, we intend to publish some more translations from this writer.]

The English word 'element,' and the Sanskrit word 'Bhuta' are often used as equivalents. The Greek philosophers used to speak of four elements, *e.g.*, earth, water, fire and air. Some may have also spoken of a fifth element, namely, ether, or Akasha. In the Hindu

Shastras Kshiti, Jalam, Tejas, Vayu, and Akasha are known as the five Mahabhutas (primary Bhutas). The physical world is made of these five Mahabhutas.

The word 'element' is used in modern chemistry to denote those rudimentary substances which defy

analysis. The chemists have till now discovered about 80 elements. The progress of chemistry has led to the discovery of new elements whose number has consequently been increasing steadily. All the other objects in the physical world owe their existence to the combination of two or more 'elements.' This is what chemistry has shown.

Is there any reason why the word 'Bhuta' should be used in the same sense in which the word 'element' is used in chemistry? There seems to be none. It is no use gainsaying the fact that chemistry was not studied so much and so methodically in the ancient times as it is being done in our days. But there is no reason to feel sorry or ashamed on this account. Some people sneer at the ancient philosophers for their poor knowledge of chemistry; but this is hardly justifiable. God did not take man into His confidence about all the mysteries of the universe on the day on which He created him. Man has learnt some of those mysteries in course of time by his own effort. So there is cause neither for wonder nor for pride that having been born very many years after the ancient philosophers we know a great deal more than they knew.

But there are many amongst us who feel sorry to admit that the ancient Aryans did not know the truth about the 'elements.' They are also eager to reconcile modern science with the ancient. Their line of argument is somewhat as follows: "Nowadays we say that the number of elements is eighty;—the ancients used to say that their number is only five." But from this you must not conclude that the ancients did not know enough chemistry. Your confusion is due merely to the fact that the ancients meant by the term

'element' something other than what you mean by it.

There is no need to take that term 'Panchabhuta' in the sense of the five elements constituting the physical world. The philosophers of those times classified the elements into five groups, and called each group a 'Bhuta.' Thus the word Kshiti does not mean merely 'earth'; but it stands for the whole category of hard substances. 'Jalam' stands for all liquid substances. Similarly 'Vayu' denotes all gaseous substances. 'Akasha' is the name for ether—the medium for the transmission of light. 'Tejas' stands for all substances possessing or radiating heat."

The attempted compromise may be ingenious, but it is not successful. Firstly,—although modern science admits the existence of hard and liquid substances and even of ether, it does not admit the independent existence of heat as a material substance. Secondly the qualities ascribed to Kshiti, Jalam, etc., are not found in isolation in the association of single objects. According to the Samkhya philosophy, Kshiti itself possesses the five qualities of form, taste, smell, touch and sound,—Jalam has got only four qualities and, Tejas three. But in fact we find all the five qualities in hard substances as well as in liquids. Thus there is again confusion. If we take Akasha to mean ether, there is further trouble; because according to the ancient philosophers Akasha is the carrier of sound whereas we know ether to be the medium of light and to be absolutely unconnected with the transmission of sound. * * We meet with such absurdities at every step whenever we try to reconcile modern science with the ancient theory of the 'Panchabhutas.' It is no doubt true that the word

'Bhuta' does not mean what the chemists denote by the term 'element'. But it is equally true that there is no fundamental conflict between the ancient philosophical view of the 'Bhutas' and the modern scientific theory about the 'elements'. In order to realise the true significance of the view of the ancient we must not try any compromise of the sort mentioned above.

I want to reconcile the two views in a different manner. That the world is made of five Bhutas is a philosophical doctrine;—that it is made of 80 odd elements is a scientific theory. There is no conflict between science and philosophy, but the methods and the points of view are different. Both try to analyse the world and find out its constituent elements. But the scientist does not analyse the world in the same way and with the same means as the philosopher does. One we may call 'psychological' analysis, and the other 'chemical' analysis. If we ask a scientist to analyse an object he will pound it, powder it, heat it, burn it, dissolve it, and see what it contains and what it does not. But a psychologist will not at all proceed along that line. In analysing an object a psychologist will simply ascertain its form, taste, smell, touch, and sound—i. e., those qualities which make objects perceptible to our senses. It is not that the scientist does not concern himself with the form, taste, smell, touch, and sound of the objects he has to analyse. But he looks upon them as mere aids to his analysis—as the means for the determination of the elements of the substance. On the other hand, the psychologist takes them to be the very elements (Bhutas) which constitute sense-objects.

Who is right? The scientist or the psychologist? Both are correct; but their method is different, process is different, and language is different. There is no real conflict between them and consequently no need for any compromise or reconciliation. Both are analysts. One analyses sugar, and says that it contains so much carbon, so much hydrogen, and so much oxygen. The other analyses the same object and says its form is white and crystalline, its taste is sweet, its touch is neither very hard nor very soft, and so on. The method of the one is called psychology, the method of the other is called material science. The scientist works with his hand and apparatus—he calls fire, water, the test-tube, the microscope, the chemical balance, etc., to his aid;—he proudly mentions the exact quantities of carbon and hydrogen in a given quantity of sugar. The psychologist has no such external instruments; his only apparatus is his own mind or intelligence;—he is unable to make any quantitative analysis of form, taste, touch, etc. But he does not mean that his method of analysis is wrong even though it does not yield any quantitative results.

What we call matter (e. g., gold, silver, glass, coal, the sun, the moon, the human body, etc.), is in this view merely a combination of form, taste, smell, etc. In the language of the Samkhya philosophy form, taste, etc., are known as the five Tanmatras. When the Samkhya philosophy says that the five 'Bhutas' have evolved out of the five 'Tanmatras', it must be taken to mean that on an analysis of the five material elements one can find nothing but the five Tanmatras, namely, form, taste, touch, smell, and sound. To the philosopher the objects of the physical

world are nothing but the combination of form, taste, etc. Nothing remains of those objects if we exclude their form, taste, etc. There are some who say that even if we eliminate form, taste, etc., from objects—something is even then left over—which is the *real matter* of physics. That 'real matter' may not be the object of our senses; but we cannot deny its existence. To them the philosopher will reply that he is not in the least concerned with such 'real' physical matter which can never come within the realm of his perception, and about which he can never know anything.

Now we can distinguish between scientific and philosophical analyses. When a scientist analyses a thing he says that it contains so much carbon, so much hydrogen, etc. When the philosopher analyses the same object, he says that to him its form is like this, its taste is like this, its smell is like this, its sound is like this, its touch is like this. The object is merely a combination of particular varieties of form, taste, etc. I know only the form, taste, etc., and admit them alone.

* * *

To pacify those critics who regard Indian philosophical doctrines as nothing but the fabrications of opium-eaters or ganja-smokers, I would mention here that, just like the philosophers of our country, the English philosophers also admit nothing but the five sense-percepts on an analysis of material objects. All the philosophers from Berkely and Hume down to Bain and Mill are agreed on this point. To them who regard all philosophers, whether eastern or western, as disguised opium-eaters, I would say that even the *bona fide* European scientists do not quarrel with the philosophers on this point. As soon as they lay down the test-tube and try to comprehend the essence of physical matter with the mind's eye, they find nothing but form, taste, smell, sound, and touch. There is no need to produce a long list of scientists who hold this view. It will be enough to mention the names of Huxley, and Clifford from the worlds of zoology and mathematics, and the name of James Clerk Maxwell from the world of physics.

THE SWETASWATARA UPANISHAD

By Swami Thyagisananda

[Of the Mantras commented upon in this instalment, the first one points out how meditation leads to the highest realisation, and the second one gives a symbolic description of the world which is recognised as a manifestation of the Supreme.]

३. ते ध्यानयोगादुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारयानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥

ते=they ध्यानयोगादुगता=practising the method of meditation
अपश्यन्=realised or experienced देवात्मशक्तिम्=the self-conscious power in
themselves; the source of intellect, emotions and will; the God of Religion;

the self of philosophy and the energy of science स्वगुणैः=by its own apparent finitude or by the limitation of their own intellect निगूढम्=hidden or concealed यः=who निखिलानि=all तानि=those कारणानि=causes कालात्मयुक्तानि=beginning with time and ending with self अधितिष्ठति=superintends or controls एकः=the one without a second.

Practising the method of meditation, they realised that Being which is the God of Religion, the Self of metaphysics, and the Energy of science, which exists as the self-luminous power in every one, which is the source of the intellect, emotions and will, which is one without a second, which controls all the causes enumerated above beginning with time and ending with the individual soul, and which is incomprehensible because of the limitations of their own intellect (3).

Notes: After a study of the scriptures and discussion of the truths contained in them, one resorts to meditation for actual realisation and experience, which alone constitutes the ultimate proof. The attempt to find out the cause of anything is confined to the province of thought whereas the prime Truth, the noumenon behind the phenomenon, is beyond the region of thought and language 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह,' 'From where thought and speech come back, being unable to reach it,' as another Upanishad has it. It is in Samadhi that this Truth is realised. Once we come back to the province of thought, from the depths of Samadhi, the intellect tries with the help of language to give the experienced truth a definite form and character consistent with intellectual experience. In accordance with the difference in the intellectual experiences of different people, the ultimate Truth is known and explained in different ways, and this gives rise to diversity in the conception of the ultimate Reality. The word Devatmasakti is an aphoristic expression which is variously interpreted by various commentators but to us it seems to embody the following view: The word Deva represents the God of Religion, Atma is the Self of philosophy, and Sakti the energy of science. The word also means the self-conscious power which is in everyone, Deva meaning self-luminous. It thus means to emphasise the presence of the ultimate Truth in everybody in the form of self-conscious power, which alone can be realised intellectually. Devatmasakti also means the source of knowledge, emotions and will, the three aspects of mind, Deva standing for knowledge, Atma for the emotions and Sakti for will. This gives the characteristic of the Reality which is beyond the province of the mind and language.

स्वगुण (Swaguna) may here refer to Satva, Rajas and Tamas of the Sankhyas. It may also mean the apparent limitations that the Supreme Reality assumes by itself or the limitations of the intellects of each one. The Sruti wants to make clear that the phenomenal world is only a mode or appearance of the ultimate Reality, and that man is confused only by the variety of its apparent manifestations, and forgets the unity behind it.

अधितिष्ठति (Adhithissthathi)—By this the Sruti wants to make clear that all the other causes that can be conceived of, depends for their very existence on this fundamental principle, and cannot function independently of it. The Sruti

wants to save us from forgetting the forest in the midst of trees, the sun in the presence of the moon, the dynamo which supplies power to the machinery in the midst of the factory.

The Sruti takes care not to commit itself by calling this ultimate Principle the cause of the universe. It contends itself by calling it the Reality which governs all causes. This is to indicate that, in the region of oneness, which is the province of Samadhi, causation has no place, as it depends upon the existence of two things, the cause and the effect. The craving to find out the cause therefore depends upon the duality of intellectual perception and thought, and vanishes completely in Samadhi. It is not possible therefore to call the ultimate Principle the cause of anything, although in the province of thought we may figuratively and relatively consider it as the cause of the universe.

This universe is nothing but the ultimate Principle as it appears to our intellect. The next two verses give a description of this phenomenal universe.

४. तमेकनेमि त्रिवृतं षोडशान्तं
शताधरिं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिरिष्वरूपैकपाशं
त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥

तं=him एकनेमि=with one folly त्रिवृतं=with a triple tyre षोडशान्तं=with sixteen extremities शताधरिं=with fifty spokes विंशति प्रत्यराभिः (युक्तं)=with twenty counter-spokes or wedges षड्भिः अष्टकैः (युक्तं)=with six sets of eight विश्वरूपैकपाशं=with a belt which is single, yet manifold त्रिमार्गभेदं=with three different roads. द्विनिमित्तैकमोहं=with each revolution giving rise to two (अधीमः=we think.)

We think of Him¹ (as the universe which is like a wheel)² having one folly with a triple tyre³, sixteen extremities⁴, fifty spokes⁵, twenty counter-spokes⁶ and six sets of eight⁷, driven along three different roads⁸ by means of a belt⁹ which is single yet manifold, each revolution¹⁰ giving rise to two.

Note: This verse is pre-eminently Sankhyan in thought and colouring, and in its method of presentation. It is also a little abstruse. We have to supply the predicate अधीमः from the next verse so as to make out a complete sense. The construction of the passage is also a little difficult, necessitating the supply of many links in thought.

1. We think of him: Although the ultimate Reality is a unity which is experienced only in the depths of Samadhi, it appears to assume duality and variety in its manifestation. Time, space and causation form the frame-work and the limitation of this manifestation. To the intellect which tries to unravel the mystery of the universe which is always seeking for causes and explanations and which looks out through the senses, this Reality itself appears as the universe, the creation of God, although, enigmatically, God Himself cannot but be included in the conception of the universe.

This universe is never static, but dynamic. It appears to be always on the move, as indicated by the word 'जगत्' which literally means 'moving' or 'changing.' This progress which seems to be infinite and eternal is conceived of poetically as the incessant revolution of a wheel as seen from such common expressions as *वृक्षचक्र, संसारचक्र* etc., *c.f.*, the Gita verse, ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ Compare also नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण । of Kalidasa's Meghasandesa.

This progress, being infinite, is mathematically conceivable only in the form of a cycle (*cf.* the concept of recurring yugas). In fact also, we see the world progressing in cycles. We see everything in this world first coming into existence and then, after a period of growth, dying away, leaving seeds for a future birth. The mighty ocean, the huge mountain, the microscopic bacillus, the stationary yet living plant, the moving animal full of energy, and humanity itself—all obey this law of eternal rounds of births and deaths. Again we see the heavenly bodies revolving on their axes and in their orbits. The law of evolution and involution seems to govern all. We are also familiar with the old saying that history repeats itself, and we have evidence of civilisations rising and decaying by turns. Even in the ordinary life of the individual, we see happiness and misery succeeding each other in quick succession. In spiritual life also, we feel periods of intense spiritual activity, followed by periods of comparative quiescence. We can thus realise the full significance of the poetic and philosophical conception of the universe as a revolving wheel.

2. The circumference or नेमि of the wheel represents nature either as unmanifested ether or as Maya or as Prakriti or as Sakti or as Ajnana, etc., that is to say, the cause on which the whole creation depends.

3. The three tyres represent the three qualities Satva, Rajas and Tamas. *Cf.* the त्रिवृत्सूत्र of the Brahma Upanishad. The expression may also refer to time, space and causation, which form the frame-work of intellectual perception, or to the Triputi of Vedanta.

4. The sixteen extremities represent the sixteen products or Vikrities of the Sankhya philosophy. They are called extremities, because with them creation is complete, and no other products ensue from them. They are the eleven organs (Indriyas including अन्तःकरण) and the five gross elements or Panchabhutas. It may also refer to the sixteen parts, namely, the Virat and the Sutrātma as representing the totality of the creation of the Supreme Spirit and the fourteen worlds representing it in its parts. It may also refer to the sixteen Kalas of Prasnopanishad VI-6, beginning with Prana and ending with Nama.

5. The fifty spokes consist of :—(a) The five Viparyayas or misconceptions, namely, Tamas, Moha, Mahamoha, Tamisra and Andhatamisra of Sankhya or the five Klesas—Avidya, Asmita, Raga, Dvesha and Abhinivesa of Yoga, (*c.f.*, Yoga Sutra, I-8 and II-2 as well as Sankhya Sutra III-37. *Vide* also Sankhya Karika 46). (b) The twenty-eight Asaktics (अशक्ति) or disabilities. (*Vide* Sankhya Sutra III-38). (c) The nine Tushties (तुष्टि) or satisfactions. (*Vide* Sankhya Sutra III-39). (d) The eight Siddhies or perfections. (*Vide* Sankhya Sutra, III-40).

More information on this may be found in Sankhya Sutra III-37-45 and Sankhya Karika 47 seq., Yoga Sutra II-2 seq. and the Brahmapurana.

6. The twenty counter-spokes or wedges to strengthen the spokes refer to the ten senses and their ten objects.

7. The six Ashtakas are the प्रकृत्यष्टक, धात्वष्टक, ऐश्वर्याष्टक, भावाष्टक, देवाष्टक, and आत्मगुणाष्टक. The प्रकृत्यष्टक consists of भूमि, आप, etc., referred to in the Gita Chapter VII-4. The धात्वष्टक consists of त्वक्, चर्म मांस, रुधिर, मेदस्, अस्थि, मज्जा and शुक्ल. The ऐश्वर्याष्टक consists of अग्निमा, महिमा etc. भावाष्टक consists of धर्म, ज्ञान, वैराग्य, ऐश्वर्य, अधर्म, अज्ञान, अवैराग्य and अनैश्वर्य. The देवाष्टक, consists of ब्रह्म, प्रजापति, देव, गन्धर्व, यक्ष, राक्षस, पितृ, and पिशाच. The eight आत्मगुण are दया, चान्ति, शौच, अनायास, मंगलं, अकारिण्य and अस्पृहा.

8. The three different roads are Dharma (virtue), Adharma (vice), and Jnana (knowledge).

9. The one belt is Kama or desire which is said to be manifold, on account of the differences in the objects of desire.

10. The one revolution : The word Moha literally means delusion and is synonymous with भ्रम. In its application to the whole, मोह can however mean only revolution. This revolution represents delusion which gives rise to the two, namely पुण्य and पाप or सुख and दुःख.

NOTES AND COMMENTS

The cult of strength as the basis of peace and world unity

"What India needs at this juncture is not intellectual giants like Sir J. C. Bose, but able-bodied and physically fit Ramamurthis, who can wage a constant war against the evil influences that have disrupted Indian society," was the view expressed in the course of a press interview by the world-renowned Professor K. K. Keelary of the White Way Circus fame, who has recently been in India after his extensive tour in the East.

Continuing he said that he was a great exponent of world unity. He believed that unity would be achieved only when every one would become strong and return blow for blow. It is always the weak that invites the strong to usurp his

rights. According to him, the weaker personalities forfeit their rights to exist. They are responsible for the warfare in the world. The modern age offers no shelter to those diseased people. It is his mission to go from one end of the world to the other preaching the Gospel, "Grow strong and live long." He made a vigorous plea for separate schools and colleges in India where physical training and body-beautifying education may be imparted. He eulogised the move of Dr. Moonje for having a Military College.

These remarks of Prof. Keelary have no doubt a valuable core of truth, although it is put in a highly exaggerated form. All thoughtful men in this country agree that at least 75 per cent. of India's evils are the result of the physical feebleness

of her inhabitants. Even the absorption of high ideals require a degree of physical virility. It was this idea that Swami Vivekananda wanted to convey when he said that we would understand the Gita better through a game of foot-ball.

It will also be generally agreed that it is the existence of weak and backward nations in the world that leads to violent aggression on the part of the strong ones. It is also true that the first step in ensuring world peace lies in the revival of these weak and backward nations. But the Professor overlooks the fact that this is only a half-way house; for mere strength, however necessary a step, cannot ensure permanent peace. Along with strength man must imbibe the love of God and the spirit of righteousness. But will the nations ever rise to a high ethical standard? The following paragraph will show what an eminent statesman has to say on the point.

Church called upon to educate the nation's imagination

The 'World Wide' publishes an address by Rt. Hon. Stanley Baldwin to the National Free Church in Llandrinodad, Wales, in the course of which he remarks: "Now the church in our midst can educate the public conscience and train men for expanding moral responsibilities. Can it do more? Can it fire the imagination of the nations once again with the love of truth and freedom and brotherhood which are at the base of Christian civilisation? Can it provide a Union of national purpose, so clear and commanding, and withal so Christian, that we shall find ourselves as one people obeying its summons, however various our gifts and diverse our duties? Can we do in and through freedom what others have wrought by force? I am not asking for uni-

formity of method but unity of purpose, made explicit and articulate in and for the world of to-day. It was done in and for war; can it be done in and for peace?"

The treachery of the intellectuals

We find a reply to this question in an article by Prof. R. B. Mowat on "The Treachery of the Intellectuals" in the Hibbert Journal for May. The duty that Rt. Hon. Stanley Baldwin wants the church to shoulder is that of educating the nation to the acceptance of the same ethical ideal that it has been placing before the individual, and Prof. Mowat's reply consists in a denial of such a possibility under the conditions obtaining at the present day. He points out that all along it has been the custom to make a distinction between individual ethics and national ethics and see no fault in the nation for the commission of acts that will be regarded as heinous on the part of the individual. But in spite of this, there have been certain provisions in society to act as a check on the State and prevent it from going too far beyond the limits of ethical propriety. These provisions have however now become ineffective.

In explaining this situation, Prof. Mowat refers to a recent book in French entitled *La Trahison des Clerks* by M. Julian Benda, where it is pointed out that society may be divided into two classes—laymen and clerks. This is an old Medieval division, but its significance applied to modern conditions is somewhat different. The laymen are those "whose interests are primarily bound up with the task of earning their living or directing their affairs." Under this class will come statesmen, soldiers, industrialists, journalists, owners of the

perty, etc. "Almost inevitably they are moved by ambition and acquisitiveness, by desire to increase their own or their nation's possessions, to raise their own or their nation's prestige, to be distinguished, superior, perhaps dominating." In contrast to them are the 'clerks' consisting of those "who are free from practical interests, from having to serve tables, to help govern people, or even to earn their own living. They are, so to speak, set aside by the rest of society, freed from practical interests and, so far as can be, from the cares of this world, so that they may pursue and serve truth." This class includes the clergy, teachers, scholars, scientists, learned men and in general all who are recognised as leaders of opinion. Their pay is not, as a rule, dependent on the productivity of their industry. They are paid conventional stipends, and are largely maintained by the society in order that they may devote themselves to the creation of spiritual values and maintenance of spiritual standards. Prof. Mowat points out that till recent times the clerks were the public conscience of erring monarchs and States, and that through their position as independent public critics they at least prevented the laity from thinking themselves great and good in filling history with passions, noises and killings. They did evil but were never allowed to pretend it to be good. "If for centuries political man did evil, they at any rate honoured the good; and this honouring of the good was the glory of Europe."

This last conclusion is questionable, but one may however grant that this was in a relative measure true. Referring to the present condition he remarks: "Now all this is changed. The clerks have passed over to the other side, and use the

immeasurable weight of their prestige and all their dialectical skill to justify the passions and actions of the realists..... Thus in the scholarship of politics, economics and social organisation, and even in ethics, metaphysics and natural science, those elements of the population who disinterestedly serve truth and nothing else have seriously diminished, and in some places seem almost to have disappeared..... To day, with the clerks supporting, not combating, popular prejudice, there seems little chance of human nature being further raised..... If, then, those who are regarded as the spiritual and intellectual leaders of the community begin to tell the nation, and to use their arts to prove, that though the individuals should observe the eternal standard of justice, nations need not do so, the age-long battle for raising human nature is lost. For it is inconceivable that two standards of morality and justice should go on for ever side by side. The clerks, in justifying the State when it acts only on motives of interest and self love, are committing treason against the cause of truth and justice, to serve which is their sole profession; and they throw back human nature upon itself, motivated by instinct, passion, prejudice and self-interested calculation, and stabilise it there."

The Black Man's Future

Paul Robertson writing on this subject in the *World* says: "No matter in what part of the world you find him, the Negro has retained his direct emotional response to outside stimuli; he is constantly aware of an external power that guides his destiny. The white man has made a fetish of intellect and worships the God of thought; the Negro feels rather than thinks,

experiences emotions directly rather than interpret them by round-about and devious abstractions, and apprehends the outside world by means of intuitive perceptions instead of through a carefully built-up system of logical analysis. No doubt that the Negro is an intensely religious creature, and that his artistic and cultural capacities find expression in the glorification of some deity in song."

The writer seems to draw a distinction between intellectualism and emotionalism, the white man specialising in the former and the Negro in the latter. But it is the unfortunate experience of both these sections of humanity that any over-specialisation in any one of these qualities is not conducive to the growth of a stable culture or a happy and contented national life. Western civilisation in spite of the remarkable success with which it has applied the intellect to the solution of the problems of material life has woefully failed in making the life of man happier. And the Negro's emotional predilection to the exclusion of intellectualism is perhaps responsible for his being a down-trodden creature in the history of humanity. A combination of both these qualities can alone produce a culture enriched by material prosperity and invigorated by spiritual fervour.

Islam versus Muhammadanism

Writing in the July issue of the *Modern Review* on "Islam—Its Real Significance," Wahid Hussain draws a distinction between Islam and what he describes as "*Muhammadanism of the present day*, which is but an ossified and degraded form of Islam." The real Islam, he points out, signifies making peace with God and with man. Describing the idea of making peace with God, he

says, "This can be attained, according to the Text and Traditions, by self-control and self-discipline; by subordinating one's desires and living in contentment amidst trials and tribulations. The self-discipline requires that one should refrain from complaining against adversity when it befalls him and bear it with entire resignation to the supreme will of God." Making peace with man consists in living in harmony and fellowship with others by making up differences if there be any, and showing his goodwill by doing good to them. "He contends that the real Islam is not a militant religion, and that it favours neither violence nor forcible conversion. Even Jihad or religious wars are sanctioned in the Quran only in defence of religion and for the protection of the weak and the oppressed.

Naturally the question will be asked—What about the violence, excesses and atrocities committed by Muslims. The writer's reply is that these are not to be attributed to true Islam but to the degraded *Muhammadanism*. These were the works of the semi-barbarous races who were converted to Islam. "Their invasions and conquests were not Jihad but the wars of aggression and aggrandisement. They committed atrocities and barbarities according to their racial habits and personal predilections. But Islam as a religion had nothing to do with the excesses of desperadoes."

The distinction that Wahid Hussain draws between Islam and Muhammadanism is quite understandable, and every religionist can sympathise with the reasons for drawing such a distinction, knowing as he does that there is no religion that is above the need of this defensive tactic. But we regret that the leaders of organised religions, especially of

religions with intense proselytising spirit like Islam, are oblivious of this wide gulf of difference between religion in its purity and religion in its degraded condition as practised by the masses, or, as our writer puts it, between Islam and Muhammadanism. If the leaders of religion do sincerely feel this difference, they would have devoted more attention to reform their co-religionists than to the mere increasing of the fold. Proselytising religions like Islam and Christianity in India are unfortunately bestowing more attention on the latter course than on the former. Under such circumstances it is no wonder that more of Muhammadanism and less of Islam is in evidence in modern India.

What is true Swadeshim

Writing on "The Meaning of True Swadeshim," Dr. T. S. S. Rajan says in the *Swadeshi Annual*: "Real merit of Swadeshi comes in only when you make up your mind to buy an apparently inferior, unattractive indigenous commodity in preference to an attractive foreign stuff of the same class. Here your Swadeshi is deliberate, purposive

and pregnant with meaning. There is not much merit in choosing an indigenous article when it compares favourably with a foreign article or is even superior to it. In the latter case the Swadeshi is forcing itself on you even in spite of yourself. For, I do not believe there is such a depraved student in this country who is determined to buy foreign articles for its being merely foreign. If the Swadeshi article is superior to the foreign, it will be its own recommendation. The Swadeshi spirit need not be fostered in that case."

These remarks of Dr. Rajan form a fitting answer to the common objection that Swadeshi goods are inferior to foreign things. But still it has to be remembered that a man in the market is in the first place a customer and a patriot only next. Men of moderate patriotism, as customers usually are, may be prepared to subordinate their interests to a certain extent, but it is doubtful whether one can expect people to go in for Swadeshi if it goes even below the limit of tolerance in regard to quality.

REVIEWS AND NOTICES

OF HERE AND HEREAFTER—AND OTHER POEMS: By B. Vasudeva Rao, M.A. Published by Arthur H. Stockwell, Ltd., 29, Ludgate Hill, E. C. 4, London. Price 2 sh. net.

The Riddle of Life does not occur to all. As it is, man concerns himself only with the living present and does not consider it worth his while to glance on the question of death and the life thereafter. If truth must be told and told deliberately, human ingenuity has stuff enough in the problem of death and its sequence and not in the present life. The perplexities of life, its many ills, multitudinous sorrows, and disappointments are the gateways through

which to traverse the field of 'Death' and 'Hereafter.' Hindu philosophy is at its best in its treatment of this vast expanse which must call for the most anxious inquiry.

The author by the production of his book "Of Here and Hereafter" has brought before the reader the Riddle of Life beseeching solution. He looks on life, as it streams on, with a questioning eye all the while in awesome reverence. His answer is the answer of the Hindu mind, for strictly speaking there is no other answer.

The poem which unfolds the Riddle is done in easy metre, since the most abstruse ideas are best given in the

simplest language possible. Mr. Vasudeva Rao deserves credit for bringing out this cheap little volume—in other words for revealing treasures well worth digging. We commend this booklet to the notice of the Hindu minds.

A NEW APPROACH TO THE VEDAS:
by Ananda K. Coomaraswamy. Luzac and Co., London.

The author is so wellknown by his researches into the meaning of Indian art and culture, and his volume on the Vedas is bound to be useful to the scholar world. The passages selected for translation and comment form the basic tests and contain the kernel of the Vedic philosophy including cosmogony. His is perhaps the first attempt in the understanding of the content of the Vedas in the light of traditions current in other religions and philosophies of the world. Research scholars, both European and Indian relying on the linguistic method have only enhanced the difficulty by the adoption of philological quibblings and conjectures, and an impression is already gaining ground that it is next to hopeless to attempt a correct reading and appreciation of the Vedic import.

The book consists of three sections, with elaborate notes on allusions and difficult words and other topics. The first part deals with the story of creation in the Brihadaranyaka Upanishad. The void preceding creation is a substance with a name and form, described by such words as Tamas, Sat, Brahma and the like. This has been the centre of discussion among the later day Schoolmen. The creation of Trinity (Agni, Vayu and Aditya), the appearance of Death (Mrityu) and the work of Prajapati (creator) form the points of discussion and comment, and our author has drawn profusely from the Bible Studies of Mr. Eckheast and others, illustrating the Christian parallels of tradition and theology. The Indian and Christian view-points are compared and equated, taking God through Tamas, Trinity and Death eternal to correspond with the stages of creation, preservation and annihilation. Heaven or God is at all

points equidistant from man, nesting in the lotus of the heart, inaccessible except through knowledge or wisdom as expressed in terms of the identity (Tat twam Asi).

The second part is a quotation from Maitri Upanishad without comment, only to illustrate that identity with a simile of the Tree of life.

In the third and last part, appear the translation and commentary on the three well-known Vedic hymns on creation, the Nasadiya, Purusha and Deva Suktas. The remarks in this section contain an appreciation of the value and history of Indian tradition in arriving at the meanings of the several difficult passages of the Vedas and Upanishads.

Perhaps he (the author) would even protest against the erroneous view of several scholars that the older hymns of the Vedas contained only the germs or beginnings of the Indian Philosophy and the Upanishads at a later day developed and systematised those views.

He has also seen the traditional unity of the Vedas and Upanishads. An appendix on the sun's course and Loka Dvara Saman described in the Chandogya Upanishad is original and significant.

The book on the whole is a demonstration of the view that the resources of universal tradition as revealed by the different religious literatures of the world can be exploited to fuller advantage and appreciation of the content of the Vedas. Inheriting, as we do, the genius of that race of the Vedic seers, who once revelled in the mysteries of the Vedas, we have ceased to look to them (Vedas) for inspiration, though they have not ceased to be significant to us. There might appear still newer and nearer approaches to the Vedas but the volume under review is a welcome and useful addition to the literature on the subject.

V. S. R.

SATYAGRAHA GITA: By Mrs. Kshama Row. Published by Sabakari Granthakar, Nawakal Wadi, Girgaon, Bombay, 4. Price Rs. 2-8.

The book under review is written in close imitation of Bhagavat Gita, and consists of eighteen chapters. In an

enthraling manner the story of the Satyagraha struggle is narrated, the narration ending with an account of Gandhi-Irwin Pact. The authoress is an eminent scholar in Sanskrit. She deserves congratulation for her easy and simple style. It will be a highly interesting study for all lovers of Sanskrit literature. It is specially suited to students who want to improve their language and get inspiration from a book which speaks only of ennobling thoughts.

KATHA PANCHAKA: By Mrs. Kshama Row. Published by Sabakari Granthakar, Nawakal Wadi, Girgaon, Bombay, 4. Price Re. 1.

This is an excellent collection of five short stories written in epic metre. They present a graphic picture of some aspects of our social and domestic life. The idea of the authoress is to popularise Sanskrit among the children of the soil. Readers will get true delight in going through the book. The stories are not only interesting but also illuminating. This attempt of the learned authoress to popularise Sanskrit deserves every encouragement.

THE LIVING TEACHING OF VEDANTA: By K. C. Varadachari, M.A., Ph.D. Published by The Modern Book Mart, Madras. Price As. 12.

This brochure attempts to interpret the general systems of Vedanta as forming a synthetic movement of the Spirit. In the author's opinion the progress is not from Dvaita to Advaita but rather the reverse. Madhva's Philosophy according to him is the highest statement of truth. No Advaitin will agree with his view in this respect. But the author's genuine scholarship and spirit of independent research deserve recognition from all.

SOME ASPECTS OF HINDU MEDICAL TREATMENT: By Dorothea Chaplin. Published by Luzac & Co., 46, Great Russel St., London, W. C. Price 3s. 6d.

This is a very short statement by the writer of the merits of Hindu

Medicine as expounded and practised by S. M. Mitra who was a successful doctor in England, and had English, American and Norwegian patients up to his death in 1925 and whose books, ("Anglo-Indian Studies," "Hindupore, etc.") observations and experiences form the basis of this brochure. After describing the merits and principles of Hindu medicine as stated in ancient and standard works like Charaka, Vagbhata, etc., and showing in how many ways they could supplement western systems, the writer makes an appeal to her countrymen and other westerners to be more broad-minded in their own interests as well as in the interests of science. "Western medical scholars would show more flexibility of mind, were they to search in these ancient and time-honoured books of the Hindus, instead of limiting their research to the making of fresh discoveries. If unofficial medical scientists were to notice and openly admit the results of medical treatment given by the best Hindu physicians at the present day and of Psychotherapy, the whole outlook of medical science in the West might be broadened. Psychotherapy is still practised with much success in that inner India so little known and comprehended by the West." Makaradwaja, Chagaladya, etc.,—which are not secret medicines but described minutely in standard Hindu treatises—have in fact been used by English and American patients with advantage to their health, despite national prejudices; and the authoress pleads for a wider recognition of merit and truth wherever these may be found. She suggests that certain standard Indian medical works in Sanskrit, still unprinted, e.g., Vriksha Ayurveda, Dhanvantri Samhita, and Bheshajakalpa should be published and rendered into English, and that aid should be given to Ayurvedic research, e.g., as in the Ayurvedic Research Association of Cooch Behar. The book has many other suggestions and is very interesting. It is neatly printed and handy.

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

—Swami Vivekananda

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VOL. XXII]

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HINDU ETHICS

॥ ॐ ॥

आत्मोपमस्तु भूतेषु यो वै भवति मानवः ।

न्यस्तदण्डो जितक्रोधः प्रेत्येह लभते सुखम् ॥

धर्मोक्षिता सत्यजला शीलयष्टिर्दमश्चजा ।

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यदा सत्यान्वितो वृत्तैस्तदा ब्रह्म समश्नुते ॥

सुप्रसन्नस्तु भावेन योगेन च नराधिप ।

धर्मे पुरुषशार्दूल प्राप्स्यसे पालने रतः ॥

Verily, the man who treats other beings as his own self,
giving up injury and overcoming anger, acquires happiness here
and hereafter.

He will cross over (this round of worldly existence) by that
speedy boat of excelling virtue (kept afloat on) the waters of truth-
fulness, (equipped with) the pole of noble conduct and the banner
of self-control, and propelled in its course by the wind of renuncia-
tion.

When a person is emancipated from all bonds, when lust
finds no place in his mind and when he has become veracious in
character—then he attains Brahman.

By spotless purity in thought, by control of mental passions
and by interest in the duty of protection, O King, foremost
among men! thou shalt come by righteousness.

SHANTI PARVA, LXVI, 36—39.

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SRI RAMAKRISHNA THE GREAT MASTER

CHAPTER VII

The Master's Grace on Mathuranath

By Swami Saradananda

[From the following paragraphs the reader will gain an idea of the rare beauty and attractiveness of the Master's form in his early days.]

Arjuna, the controller of sleep (or intention), I am the Self residing in the hearts of all beings. I am the beginning, the middle as well as the end of all creatures. —GITA X, 20.

The Master's presence at Mathuranath's Calcutta residence during the worship of the Mother Durga

The rejoicings at Mathuranath's Calcutta residence on account of the worship of the Mother Durga have reached their climax, this year particularly. For, on this occasion, over and above the annual festivities and the consequent joys of one and all, the Master's holy presence there for a few days has increased the joy of all, a thousandfold this year. The image of the Divine Mother looks glowing, as if with the actual infusion of life into it on account of the Master's vivid realisation of the Mother there in a state of ecstasy which continues for days together; and as a consequence of this vision, he behaved before the image just as a child does before its mother, indulging in fond importunities, laughing and dancing and engaging himself in various other purposeless activities of like nature which reflect

the overflowing delight within. And even the grossest mind cannot fail to perceive how the atmosphere of the worship hall is surcharged with an inexpressible holiness, due to the rare combination of the two-fold presence of the Deity—in the sacred image on the one hand, and in the divine body and mind of the Master on the other. The entire house assumes an unprecedented glory as a result of this unique divine presence.

This is exactly what ought to be. For Mathuranath with his devotion of *Rajas* (which makes the devotee a lover of pomp and of the outward manifestation of his inner feelings) has attended with scrupulous care to the external paraphernalia of worship—to the tasteful decoration of the holy image and the whole building, and to the collection of large quantities of leaves, flowers, fruits, sweets and other articles for offering. These external objects, otherwise inert, have however become animated by the divine touch of the Master. Hence it is that through the great fortune of Mathuranath his house has become a seat of exquisite beauty comparable

to the serene atmosphere brought about by the ochre robes of ascetics in addition to the sublime grandeur of the ever-green *Deodar* groves in the heart of the snow-capped Himalayas, or to the lovely sight of a beautiful child in the arms of a beautiful mother, or to a charming face which beams with the purity of the thoughts that animate it from within.

It is needless to point out that although constantly busy with the various matters connected with the function, Mathuranath and his wife are feeling in their heart of hearts immense joy by realising this rare combination of beauty and holiness.

The programme of worship for the day comes to an end. They too snatch a few moments' leisure to offer flowers at the feet of their Father as well as of the Divine Mother.

The Master's ecstasy and physical beauty

Now it is evening. The *aratrika* of the Mother (the waving of lights, etc., before the sacred image) is about to begin. The Master is now in the ladies' apartment, wholly forgetful of his being a male person. In every word or deed of his, he appears to be a servant maid or a lady friend of the Divine Mother throughout eternity. The Mother of the universe is his body and soul. His very life and existence are for the sole purpose of serving the Mother. His face is aglow with the fervour of divine love, and a gentle smile is playing on his lips. In his look and every other physical move-

ment he seems to be nothing but a female. He is donning in the fashion of the ladies the fine silk cloth given by Mathuranath. Who can distinguish him to be a male person at all?

His physical charms were really extra-ordinary in those days. His normally fascinating complexion would be all the more attractive during the periods of ecstasy, when a sort of brilliance would emanate from his body as it were. People would remain spell-bound with their eyes fixed on this rare specimen of beauty, hardly able to turn them away from it. We have heard from the Holy Mother that the Master's complexion in those days was on a par with the colour of the gold amulet bearing the inscription of his chosen Deity which he used to put on constantly. The Master himself also used to say, "The physical beauty became so very attractive in those days that people would constantly stare at it. The chest and the face would always remain flushed and a sort of lustre would issue from the body. To avoid public observation I had to cover myself with a thick shawl and would pray to the Divine Mother to take back the external beauty and give in its stead internal virtues. I would pass my hand over the skin, saying 'Go inside; go inside.' After sometime the skin became dark like this."

Gathering of crowds at Kamar-pukur because of the Master's extra-ordinary beauty

In connection with the Master's physical beauty we recollect here

another incident of his life. In those days the Master used to spend some three or four months during the rains at Kamarpukur, his native village. During his stay there occasional visits were paid to the place of his nephew, Hriday at Seor. The route to Seor passes through Jairamvati, the village of the Master's father-in-law. On account of the importunities of the people of that place, he would be held up there too for a few days while passing through this place. Hriday, his nephew and his most ardent devotee, used to be by his side on such occasions as his constant attendant.

During the Master's residence at Kamarpukur, the people of that village, male as well as female, would crowd around him from morning to evening just to have a look at him or to hear a few sweet words from his lips. Early in the morning the women of the neighbouring houses after finishing their morning duties in the house would come for bath, carrying their vessels to fetch water, which they would leave on the bank of the tank, Haldarpukur, and come to the Master's house to spend there an hour or so with the Master and the other people of his house. They would also bring with them on such occasions any good dish that might have been prepared in their

houses in the previous night and of which they had kept a share for the Master. Noticing them thus gathering regularly at his house as soon as the day broke, the Master, who was gifted with great sense of humour would remark jocularly, "The milk-maids of Brindavana used to meet their Lord Krishna on different occasions and under different pretexts; as for instance, while going to fetch water from the river, they would have the 'pasture meeting', then at dusk when the Lord would return home after grazing the cattle, they would have the 'twilight meeting.' The next meeting was at night in the Rasa-dance (a form of group-dance in a circle) and so on. Well, is the meeting of yours the bath-meeting?" They would roll with laughter at this witty saying. When the women would disperse for their daily cooking and other household duties, the men of the neighbourhood would come and enjoy his conversations as long as they liked. The women would come again in the afternoon and some of the men would come in the evenings also. As for the visitors, both male and female, who would come from distant places, generally they would arrive in the afternoon and leave before night-fall. Therefore there would be a constant gathering of people at all hours of the day.

FUNDAMENTALISM *VERSUS* PROGRESS

[An attempt is made in the following paragraphs to make a comparative study of two books published recently: Evolution of 'Hindu Moral Ideals' by Sir P. S. Sivaswamy Aiyar, published by the Calcutta University, and 'An Intelligent Man's Guide to Hinduism' by Manubhai C. Pandya, published by D. B. Taraporewala & Sons, Hornby Road, Bombay. We have tried to critically examine the standpoints adopted in these books, avoiding on the one hand the scripture-bound mentality, and, on the other, the uncritical revolt against everything old. Reason, justice and the well-being of the Hindu community have been our guiding principles in this study.]

The Difference in Outlook

WE have on our table two recent publications on Hindu moral ideals—one entitled "The Evolution of Hindu Moral Ideals" by Sir Sivaswamy Aiyar and the other "An Intelligent Man's Guide to Indian Philosophy" by Manubhai C. Pandya. The book of Sir Sivaswamy which is a collection of the Kamala Lectures he delivered recently under the auspices of the Calcutta University is strictly confined to a consideration of the ethical ideals of the Hindus; but Mr. Pandya's writing is wider in scope in as far as it deals also with the development of philosophic thought in India during the Vedic and Epic periods. But since the main theme he deals with in this book is the rules and regulations of the Smritis meant for the guidance of a pious Hindu's life, there is an identity of subject-matter in regard to both these books, and we therefore think it proper to make a comparative study of them.

Both these writers approach their subject with thoroughly different

outlooks. Sir Sivaswamy is an advocate of a policy of cautious reform in Hindu moral and social ideals. His whole attitude towards this question is well expressed in his own words that "moral codes have come into existence for the benefit of human beings and not human beings for the benefit of moral codes." Mr. Pandya on the other hand belongs to the school of Hindu fundamentalists, commonly known as Sanatanists, who distinguish progressive yet pious Hindus like Sir Sivaswamy from themselves by the appellation 'reformers'. In spite of this fundamental difference in outlook there is a great measure of agreement between them. Both of them feel proud to be Hindus, and agree that in moral worth the Hindu moral codes and their ideals are inferior to no other system in the world. Mr. Pandya in spite of his leanings towards fundamentalism, is also in complete agreement with Sir Sivaswamy in regard to the evolutionary character of the Hindu moral codes as embodied in the Dharma Sastras. But then they

agree only to differ in their application of these ideas to the present-day problems of our moral and social life. Sir Sivaswamy's admiration for the old law-givers and their ideals is tempered by a faith in the wisdom and the possibilities of the present and the future, and hence when he pleads for changes and adjustments, it is not done in the spirit of one making an unavoidable compromise with the perversities of the modern age. For, he does not agree with the tendency of pious folk everywhere to look upon evil and corruption as the exclusive privilege of the present, and glory and greatness as the special characteristic of the past. Hence reform for him is only a sign of life, not an adjustment with a degraded environment. On the other hand Mr. Pandya's attitude, especially when it comes to the question of application, is like that of one who gives with one hand only to take back with the other. According to him, though the rules of the Dharma Sastras have changed from time to time, such changes have been introduced only because men have degenerated from the ideal conditions of the past, and the authority of Manu has been substituted by that of Parasara in the present age, because the present is the sinful age of Kali. Even this ungracious admission of change is entirely ineffective in practice; for the age of Kali is conceived in the Puranas as extending over so many tens and thousands of years that if Parasara is to reign supreme over the whole of that

period, the question of adjusting to the changing conditions around may very well be shelved aside. Mr. Pandya however finds a way out of this difficulty, in the provision of the Dharma Shastras that a Council of Pandits may introduce changes whenever necessary. Do the Pandits rule the country now-a-days? Have their decisions the force of legislations? Have the Pandits got the intellectual and mental equipment needed for legislating in the modern world? Are the people likely to follow their lead? These are questions which Mr. Pandya thinks it better to ignore. And even if the Pandits are given the power of legislation, we may rather expect the heavens to fall down than think of them making changes in the laws of the Dharma Sastras; for their mentality is very well reflected in the statement made by an illustrious representative of their group that it does not matter if all the Hindus disappear from this land, provided there is one Brahmana at last performing his Sandhyavandanam.

The Subject-matter of the two Books

Coming now to the subject-matter of Sir Sivaswamy's book, we do not propose to make any detailed treatment of it here, for we have considered it at some length in our April number by way of comments on his lectures at the time when they were delivered. He surveys all the important subjects dealt with in the Dharma Sastras—marriage, sonship, inheritance, maintenance,

position and rights of women, caste in all its aspects, law and justice, rights and duties of rulers and subjects, miscellaneous subjects like Ahimsa, cleanliness, penance, foreign travel, etc., the doctrine of Karma and the criterion of ethics. In addition we get, in the concluding chapter, a brilliant survey of the tendencies observable in the moral life of India to-day. Therein he draws the reader's attention to the momentous changes that are taking place in the ethical life of the West as the result of the economic independence of women, the growing popularity of the methods of birth-control and the consequent disintegration of the family as the unit of society. He also sounds a note of warning to those of us who ostrich-like bury our heads in sand and remain satisfied with the thought that these changes are not going to disturb our placid life in this country, because they are opposed to the ideals of Sanatana Dharma. Right through the book, Sir Sivaswamy has taken special care to emphasise two points, namely, that the moral code of the Dharma Sastras have undergone change from time to time, and that their ethical ideals, though based upon certain sacred texts, have never been inferior to the moral ideals of any other country or religion of the corresponding period.

Regarding Mr. Pandya's book, its earlier half deals with the philosophy of the Vedas, the Upanishads, the Epics and the Bhagavad Gita. We do not find anything striking in this

exposition, and in these days when there are already a good number of well-written books on these subjects, a reader is not likely to derive any special advantage from this exposition. But in the second half of the book, dealing with the Dharma Sastras, Mr. Pandya places before us what is practically an invaluable digest of the ethical teachings of the Dharma Sastras. The treatment is masterly and in many respects exhaustive. It covers practically the same ground as Sir Sivaswamy's book does, except in regard to matters that are purely legal. But as we have already indicated, in spite of the fact that both the writers agree in that the laws of the Smritis can be changed, there is such a radical difference in their outlook that in contrast to Sir Sivaswamy, Mr. Pandya is prepared to yield only as little as possible to the forces of reform and shows a tendency to take away with one hand even the little mercies he extends with the other. Though one may disagree with Mr. Pandya in regard to his general attitude to the question of reform, his treatment of certain subjects in the light of the teachings of the Dharma Sastras deserve the careful attention of all pious Hindus, be they reformers or Sanatanists. We shall treat one of these questions at some length in the following paragraphs.

Mr. Pandya's Views on some important Social Questions

Mr. Pandya shows admirable impartiality, liberality and scholarship in discussing the question of

the marriageable age of girls and the problem of widow re-marriage, both of which formed sometime back the chief cause of friction between the Sanatanists and the reformers in the same way as the question of untouchability is forming to-day. Unlike many Sanatanists, he candidly admits that in the Vedic age the practice was to marry girls after maturity and that even Manu, though he expresses some preference for early marriage, does not fix any hard and fast rule in this respect. Mr. Pandya maintains that the writers of later Smritis laid down stringent rules for enforcing pre-puberty marriage, because after the rise of Jainism and Buddhism there was a tendency on the part of people, both men and women, to take indiscriminately to ascetic life, and the writers of the Smriti wanted through the system of early marriage to put a check to this in the interest of social health. Since the rule goes against the Srutis (the Vedas), Mr. Pandya has no objection to alter it, but he however resents the interference of the legislature in this matter also.

In regard to the question of re-marriage of widows also, Mr. Pandya's treatment of the question is impartial and exhaustive. He points out that Manu allows the remarriage of virgin widows and that Yagnavalkya sanctions the same in the case of all, whether virgin or otherwise. But there is a consensus of opinion among all the law-givers that a woman who remarries, being prompted by desire,

is inferior in status to one who refrains from it, and that such marriages are not, for the same reason, sacramental, and do not partake of the nature of Kanyadana (gift of a maiden) which constitutes the very essence of the Hindu marriage in Brahma form. Although we do not see eye to eye with Mr. Pandya in regard to the exalted position he gives to Brahma form of marriage, the ideal that marriage should be saved from the corruption of desire is one worth insisting in this age. Sir Sivaswamy also has referred in his book to the thorough-going changes that are taking place in the sexual morality of the West, and to the desirability of saving the Indian family from their influence. The only way to do this is to impress on the minds of the rising generation the sacramental nature of marriage and the necessity of liberating life from the corrupting influence of the baser passions. In Sir Sivaswamy's book we come across the idea that the Hindu thinkers never looked upon sex as an evil in itself. While this is true, there is the danger of people interpreting such a statement as a sanction to indulge in the desires of the body. It is therefore necessary to point out emphatically that the Hindu ideal in this respect does not encourage man to give free reign to the sexual instinct but exhorts him either to sublimate it entirely or give it just that much of expression as is required to fulfil its racial function. This is the secret of the great

importance that the writers of the Smritis attach to the sacramental conception of marriage, and of the reluctance they show in recognising marriage alliances born purely of desire. But we cannot, however, help opining that our regard for the Smriti writers would have been higher, and their motives too would have been free from all reasons for suspicion, if they had enforced the same rule on men as on women, and condemned men who re-marry in just the same way as they have done women who do so.

Caste and Untouchability

Next we come to the most important topic dealt with in Mr. Pandya's book, namely, caste and untouchability. In fact the book as a whole has the complexion of a propaganda work against the modern movement for the abolition of untouchability, and by dint of numerous quotations and often tiresome repetitions Mr. Pandya tries to impress on his readers that caste and untouchability are of the very essence of Hinduism. He quotes from Smritis at length in support of his statements. Mr. Pandya's views on this question may be briefly stated as follows: The Aryan society even from pre-Vedic times consisted of three castes—the Brahmanas, the Kshatriyas, and the Vaisyas. The modern view that in the earliest times these caste divisions were not rigid and hereditary as they are to-day, does not find much favour with Mr. Pandya. After the Aryans penetrated into the Indian peninsula, they were faced by a great social problem resulting

from the fact that they had to live in the midst of a large black population of conquered Non-Aryan races. The Aryans who were fair in colour kept themselves aloof from these black races whom they termed at first Dasyus, and the term Varna which came to mean caste in later times, really refers to this distinction in colour that the Aryans noticed between themselves and the Dasyus. Here both Mr. Pandya and Sir Sivaswamy agree with the modern view that caste as signified by the term Varna had its origin in colour consciousness. But there is an obvious difficulty in accepting the theory. If the Pre-Vedic Aryans had the system of caste, in the rigid form as Mr. Pandya holds or in a more flexible form as modern thinkers maintain, did they call this institution by the term Varna or not? In case they did, they must have understood Varna in a sense different from colour distinctions, as they had not yet come into contact with Dasyus and felt the contrast of their bright colour from the dark complexion of the latter. Otherwise, what was the original name they used for the institution of caste? In spite of this difficulty the colour hypothesis seems very plausible when viewed in relation to the modern parallel of colour bar among Europeans.

Be that as it may, Mr. Pandya maintains that the Aryan shunned the more uncivilised and repulsive of the Dasyus, while they absorbed the more civilised sections among them into their society as the fourth

caste of the Sudras. These unabsorbed Dasyus were the ancestors of the modern untouchable castes, and were more familiarly known to the Aryans since the time of the Yajurveda as Nishadas, Chandalas, Paulkasas, etc. Being unamenable to culture and extremely dirty in habits, the Aryans and the cultured Non-Aryans raised a wall of separation between the men of society and these wild people. According to Mr. Pandya the latter belonged to a pre-Dravidian stock, probably to Munda-Monkhmere race, and their exclusion from society was a practice among the Dravidians, from whom the Aryans borrowed it after their settlement in India.

A Medley of Modern and Ancient Notions

All this sounds very plausible and is in agreement with the findings of history and anthropology. But it is curious to note how such a learned person like Mr. Pandya, so well-equipped with up-to-date information, strays now and then into the realm of antiquated social theories and confuses the issues by shuffling the uncritical and unhistorical views of the Smriti writers with these findings of modern scholarship. Thus it is rather amusing to see how side by side with this explanation of the untouchability problem from the racial point of view, Mr. Pandya is seen to cite with apparent approval the extremely fanciful view of the Smriti writers—who, it must be remembered, knew nothing of

colour bar as contrasted with ceremonial or religious notions of purity and untouchability—that the untouchable castes are the off-springs of what they considered the most heinous form of sexual union, namely, that of Brahmin women with Sudra men. The same incompatibility is to be noticed in his views on the origin of the four castes included in the Aryan scheme of Chatur-varna. In one place we find him giving a cultural and economic interpretation of these castes; but a few pages after he will be seen characterising caste as a divinely ordained institution and quoting the Purusha Sukta to show that the four castes were born from the different limbs of the Cosmic Man.

Though this confusion is rather perplexing at first, the psychology behind it is not difficult to unravel. Mr. Pandya is a modern educated man, and he cannot be false to the ideas he has imbibed from that education. At heart however he is a Pandit, a fundamentalist, who wants to maintain intact the social laws, divisions and distinctions of the Smritis as forming the very essence of Sanatana Dharma. But to give a natural interpretation of an idea or an institution is to give up its claim to be something immutable and divinely ordained, at least as far as its expression in society is concerned. For this reason, in spite of his citation of the modern view, Mr. Pandya is forced to fall back frequently upon the theological interpretation of caste

and the intermixture theory of untouchability so as to preserve their Sanatana or immutable nature.

Is Caste the Essence of Sanatana Dharma?

This attitude of Mr. Pandya becomes quite plain in his description of Sanatana Dharma. He says: "The Sanatana Religion means the religion observed by the Aryan Hindus of India since the time of the Vedas of hoary antiquity, and even prior thereto, up to the present times without any break in continuity. It is called eternal religion. It is based on rules and regulations of conduct as laid down in the Shruti, (Revealed Texts), Smriti (Traditions) and ancient usages and practices as observed by the virtuous. The Sanatana religion mostly consists of regulations of conduct (Achara) and particularly those relating to four castes.....The most important element in Sanatana Dharma.....is the institution of the four castes." That the rules of untouchability are also included in these essential teachings is amply made plain by Mr. Pandya in other places. As a pious Hindu who believes in the essential teachings of the Hindu scriptures, the writer of these lines cannot help expressing his strong difference from such a description of Sanatana Dharma. Does Mr. Pandya want to maintain for all time the unjust and invidious discriminations in the punishment of criminals according to their castes? Does he want the legal dis-

abilities of women to be imposed upon them in perpetuity? Does he want to keep intact the disparaging statements that several Smriti writers make about the nature of women? And above all does he want to keep the untouchable castes always untouchable and impose upon them such inhuman rules as that they should live away from society, that they should possess only dogs and donkeys as their wealth, that they should take their food only from broken dishes, that their ornaments should consist only of black iron and their dress of the clothes of the dead, that they should always wander about from place to place, and that their occupation should consist in executing criminals and carrying the corpses of dead persons having no relatives? He may say, "No, if the Vidwat Parishad (assembly of learned Brahmins) permits them to do otherwise." Apart from the practicability of the remedy, if the Vidwat Parishad is to consist only of Brahmins versed in Vedas and Smritis, one may very well despair of any improvement. Even if a person noted for his piety and spiritual greatness were to decide these questions, our Sanatanist friends will oppose him tooth and nail, if he goes even in the least against their cherished notions regarding the Shrutis and the Smritis.

Legislatures and Socio-Religious Reforms

It is abundantly clear from Mr. Pandya's book that he has tried to

prove the existence of untouchability ever since Vedic times and that he reserves the right of modifying the laws of the Smritis to the Vidwat Parishad, only with a view to deny the right of certain castes, described as untouchable, for temple entry, and the capacity of modern legislatures to rectify the mischief of superannuated commandments of the Smritis. As Sir Sivaswamy has pointed out, one may very well understand the fear of all pious Hindus to entrust the modern heterogeneous legislatures with the work of modifying their socio-religious practices. But under the existing conditions, especially in view of the fact that the Hindus have no central authority to make alterations in the sacred laws from within as in the case, say, of the Roman Catholics, there is no other way except to rely on the State to do this necessary function. "But" in the words of Sir Sivaswamy, "in a country like India where the legislature has not yet become democratic or responsible and is composed of various creeds, the interference of the legislature has to be exercised more cautiously. The question which a legislature has to consider in matters of this sort is whether the society on whose behalf a proposal is made for a change is ripe for it and whether the change is supported by the bulk of public opinion."

The Confusion between Social and Spiritual Matters

In conclusion we must state with due deference to the great

law-givers of the past, that one fatal mistake they committed in drawing up their codes was not to have made a clear distinction between what is spiritual and what is purely social, between what is truly Sanatana and what is merely transient. Hence have arisen such absurd demands as that if a so-called Chandala wants, without revolting against the Smritis, to wear a clean cloth, eat in an unbroken vessel or follow better occupations than those of an executioner or carrier of dead bodies, he must previously have the sanction of a Vidwat Parishad. The practice of untouchability and the unwholesome features of caste have such a strong hold on Hindu society to-day that in spite of the inhumanity of the one and the disuniting and weakening effect of the other on the society at large, the nation shows great reluctance to free itself from them; and this is largely due to the fact that these institutions have become associated with the most cherished religious notions and practices of the people. The colour bar and class distinction of the West are no doubt analogous to our practice of untouchability and observance of caste rules, but because these have no religious sanction it will be much more easy for people there to discard them when they no longer feel the racial and cultural necessity of these institutions. But owing to the religious complexion that the question has taken in India, we come across a very strange situation in this country. Though all shades of colour ranging from jet-

black to yellowish white are to be seen in every caste, we yet hear of the absurd talk of the superior racial purity of one caste over another. Though the whole nation has been enslaved and is treated as untouchable by its white masters, yet we notice the tragically comic tendency of one caste to look down upon another as untouchable. This is exactly like the story of the mad man who expressed contempt for another lunatic for being mad.

If caste is the essence of Sanatana Dharma, then one may say that Sanatana Dharma is fast perishing to-day. As Sri Sivaswamy has pointed out, the three main features of caste, restriction of occupation, inter-dining and inter-marriage, are meeting with increasing disregard in this country, and though this institution of caste has successfully withstood the onslaught of alien

civilisations in the past, there seems to be little chance of its surviving the far more powerful and penetrating impact of rationalism and scientific outlook. "But," to put it in Sir Sivaswamy's own words, "its disappearance need not affect Hinduism as a religion; it will, on the other hand, help the promotion of unity in India. The orthodox who believe in the letter of the law may wonder at these reflections and some of them may even think that if caste and ceremonialism are eliminated, there will be nothing left that is distinctive of Hinduism. We need not be sorry if the great religions of the world reduce their points of difference and develop their points of agreement. But I think that this view does injustice to the fundamentals of the Hindu religion and its contribution to the religious thought of humanity."

STRAY THOUGHTS ON THEMES SPIRITUAL—II

By Swami Jagadiswarananda

[With this instalment these reflections on spiritual topics, selected from the letters of Swami Saradananda, are concluded. As in the case of the first instalment, the sayings recorded here are also full of spiritual inspiration.]

WHEN the mind resides in the Anahatachakra, one gets the vision of Divine Forms. The awakened Kundalini rises like a snake through the Yogic lotuses causing them to blossom. Samadhi can come in any posture, standing, lying, sitting, leaning, etc. The seat of Jivatma is in the heart-lotus, of Buddhi in the head, of mind in the throat, of ego in the heart and of Chitta in the navel.

Nadisuddhi is the practice of equalisation of out-going breath and in-going breath—slowly and harmoniously. Before and after Japam one can practise two Pranayamas. During Pranayama think that the Mantram mixed with Vayu is going down the spine to the Muladhara at its root, and awakening the slumbering Kundalini is again going up to the Sahasrara and merging with the Effulgent Paramatma or

Over-soul. Mental Japam without moving the lips or even the tongue is the best. You must meditate on the luminous figure of your Ishtam during Japam.

Exert yourself to your fullest capacity in the practice of spiritual exercises or Tapasya. That is the greatest joy to me. Not for sometime but you must stick to it life-long. Of course never over-do—that is bad. Do to your utmost capacity and at the same time look after your health. And then go on gradually increasing the meditation both in intensity and extensity. Nevertheless remembrance of the Lord must be practised always, throughout day and night, during bath, rest, meals, etc. Do not lose heart if you do not get immediately the result of your Tapasya. You must have Himalayan patience and eternal perseverance—then and then alone you can reach the goal.

Pray to the Lord earnestly from the core of your heart to make your mind calm, quiet and one-pointed. Believe this fervently that He hears your prayers and knows your thoughts. If you have sincerity and eagerness, He will surely fulfil your prayers. In order to settle down the ruffled and disturbed mind, just imagine for some time before sitting to meditate, "My Ishtam (Chosen Ideal) is the all-pure, and pervades all space like the eternal ocean of bliss and wisdom. I live in the midst of it; it is within and without—in all directions." The Personal Form of Ishtam must be merged into the Impersonal Formless. If one gets joy by repeating the Bijam alone of the Mantram, let one do so; one can also meditate on the name in this way. Try to fix the mind on the sound born of the repetition of the Name. The mind will be gradually collected by

this. It is said in the scriptures that the Name is Brahman. Repetition of Name alone will bring joy.

Don't think that one can get Guru's favour by living with him. Wherever one may live, even far away from the Guru, if one can sincerely pray to God for light and guidance, grace will be vouchsafed to him. Whole-hearted love is the one thing needed. That is everything. After Japam and Dhyanam surrender yourself to Him with prayers daily. Highest worship is the unconditional dedication of yourself to Him.

God-vision comes only through His grace; there is no other condition. Say your prayers with such eagerness and sincerity that they may reach Him straight. Those who have received the Kripa of either Sri Guru Maharaj or Holy Mother are undoubtedly saved. They are leading them by their hands safely to the goal. The number of Japam may be kept in the left fingers.

The initiated disciples of Holy Mother have seen her as a Guru only, but when they will see her real Swarupa—her divine nature, they will attain Jnanam, Bhakti and eventually Mukti.

Peace of mind can only be attained by spending the maximum time in deep meditation with full dependence on God. Cry unto the Lord as long as possible. Everything else is trash. The highest aim of human life is the vision of Truth. Try to get it by all means. The panting eagerness for God-realisation and the extreme impatience at not having realised Him yet, is a very auspicious sign. That is the best indicator of one's spiritual progress. I pray for you all so that such a state of mind may come upon you, and all of you may be blessed with His Vision.

To take the vow of Brahmacharya ceremonially is to be initiated into the life of a true Brahmin. It may not be becoming a member of the Brahmin caste socially, but it is to be morally endowed with the qualities of a Brahmin. After taking the sacred thread, if one repeats the Gayatri Mantram as instructed, one will become a real Brahmin. Every Brahmachari should think that he is a Brahmin in every sense of the word.

Be strong in mind and body, for every one will have to face difficulties and other odds in life. He who can bear with them calmly without any murmur, surrendering himself to God, will surely receive His Kripa (Grace) and finally His Darsan (Vision). Recollect the prayer of Kunti, the mother of the Pandavas—"O Krishna, keep me always in danger, difficulty, sorrow and misery, for then alone I will be goaded to think of you. In prosperity the weak mind of mine forgets you naturally. Adversity always reminds me of you." Good and evil are equally instructive and educative; they come to teach us the lesson that under all circumstances we should adhere to the Divine Being. No sooner do we forget Him than He comes to us, as it were, in the guise of adversity to remind us of our life's ideal. That is a spiritual law.

Just before giving up his mortal coil Swami Turiyananda said—

"Brahman is real, world is real. Prana is rooted in Truth. The Brahman who is Absolute Truth, Wisdom and Bliss shines clearly now." These were the last words of the great Swami.

Kamarpukur and Jairambati, the birth-places of Sri Guru Maharaj and Holy Mother respectively, are Tirthas or Holy Places. To visit those places is to go on a rare pilgrimage. Every body is not blessed with an opportunity for such a pilgrimage. I would like to undertake such pilgrimages as many times as possible.

For a considerably long time after the passing away of the Holy Mother, I could not write letters with my own hand. I failed in my efforts to do so; the mind was not to be consoled at all! In whatever way you worship her, she will accept them smilingly out of mercy. Who has heard of such an affectionate mother! During the life-time of Sri Ramakrishna his devotee Adhar Sen, a certain Deputy Magistrate of Calcutta, died of a fall from his horse. At this Sri Ramakrishna remarked—"Owing to a vision of his Ishtam he could not control himself. He lost his hold and fell." The dedicated Sister Sudhira, Superintendent of the Nivedita School, fell unconscious from a running train and consequently died in Benares. In her case, too, the reason must most probably be the same.

A FANTASTIC BEYOND

By Edmund Holmes

[Mr. Edmund Holmes is the writer of several religious books of which the most widely read are "The Creed of Christ" and "The Creed of Buddha." He is a very liberal thinker in religious matters, which is amply testified by his masterly work on Buddha and by one of his latest books "The Headquarters of Reality" which is an appreciation of the Upanishadic method of spiritual enquiry. The following article from his pen is a criticism of the Christian view of life after death. This criticism, we may take, is needed not by Christianity alone but by all religions, including Hinduism; for nowhere has crude speculation found so fruitful a field for work as in this. Christianity perhaps is a greater sinner in this respect, because it has got an organised priesthood who could not resist the temptation of exploiting man's fear of the beyond for their own selfish purpose.]

THE time has come for us who call ourselves Christians and who profess to believe in "The Life Everlasting" to look the problem of personal survival full in the face. Hitherto we have not faced the problem. We have accepted, with varying degrees of earnestness, indifference and incredulity, what we have been taught about it, and have seldom thought of asking our teachers for their credentials.

What has been the general tenor of their teaching? By "personal survival" I mean the continuance of the *life* of the person, the conscious self, beyond the apparent terminus of death. The essence of "life", as I understand the word, is growth, or ceaseless self-transformation. In that sense of the word "life", it cannot be said that the Churches of Christendom, with the exception of one or two minor sects, have taught personal survival. Let us see what they have taught.

And let us begin with the Church of Rome. As this has played by far the largest part in the history of Christendom, as it is to-day the most far-flung, the most powerful and influential, and

the most highly organized of all the Christian Churches, and as its teaching about "the Four Last Things" is clear, logical (in the Aristotelian sense of the word) and explicit, I cannot do better than quote a passage in which the substance of that teaching is set forth by a duly accredited exponent:

"We believe," says the author of '*Outlines of Dogmatic Theology*'* "that there are two permanent receptacles, in one or other of which every human soul will abide (after death) for ever, separated from its body until the day of the general resurrection, and thenceforward reunited to the body and never again to be separated. In one of these receptacles to which the name of Heaven is given, the inmates enjoy that clear vision of God for the attainment of which every man was created, and the enjoyment of which is perfect happiness. None who are once admitted to this blessed abode ever leave it. In the other receptacle, called Hell, taking

* Father S. J. Hunter. S. J. His work, in three volumes, received the "Imprimatur" of Cardinal Vaughan, Archbishop of Westminster (July 13, 1894).

the wider sense of the word, are souls who for the time being are not in enjoyment of this vision, some of whom, indeed, will never be admitted to it; these last are they whom death found unclad with the garment of habitual grace.* If any man be without this garment at the instant of his death, he does not receive it afterwards; and without it no soul is admitted into Heaven. All souls in Hell are suffering punishment, at least by privation, because their being there and not in Heaven is a consequence of Adam's sin, transmitted to them.

In the permanent receptacle, called Hell, there are two parts, of widely different character. There is the Hell of torment, where those who have died with the guilt on their souls of actual grievous sin, suffer the double pain of loss and of sense; and there is also the part which is often called the borderland (*limbus*). This part receives such souls as death has found without the grace of God and without actual grievous sin; such is the condition of one who, having been born in original sin, dies without having been admitted to the favour of God, but before he has reached years of discretion with the liability to sin. Besides these two permanent receptacles there is the temporary prison of Purgatory, where the souls of some of them that die in the grace of God are detained for a time while going through the purifying process without which they are not fit

* "Every man, at each instant of his existence on earth, is in such a state that if he die at that instant he will either be one of the number of the Blessed, or of the number of the Lost.....we will call these the Just and Sinners respectively. With a change of phrase we sometimes speak of the Just as being in the state of grace and of Sinners as being in the state of sin." *Outlines of Dogmatic Theology*.

for Heaven; this will have no existence after the Day of Judgment. Further, there was formerly another borderland, rendered necessary by that decree of Divine Providence by which none of the souls redeemed by Christ were admitted to enjoy the fruits of His Redemption, until His own glorious Ascension to Heaven. This borderland was then a place of detention for all those who had died in the grace of God, and had gone through all the necessary purgation, from Abel onward, until the day when Christ passed with His Human Body to the presence of the Father."

This teaching about the Great Beyond goes more fully into detail than that of any other Church in Christendom. But the changeless Hell of torment and the changeless Heaven of bliss, which are the central features of Roman Catholic eschatology are common to nearly all the Churches; and these are all, with insignificant exceptions, agreed that at death the soul closes its account with God and thenceforth enters into a state of being, which no action on its part, no change of conduct or character, can modify in any respect or degree.*

What evidence can be brought forward in support of this body of doctrine? Corroboration of it by experience, whether inward or outward, has never been asked for by the Churches. It has

* The doctrine of Purgatory, which has played so large a part in Roman Catholic belief and practice, provides no exception to this rule; for, during its sojourn in that particular section of Hell, the soul is purified from the taint of sin not by spiritual endeavour and consequent self-transformation, but by the compulsory endurance of judicially inflicted pain—pain, the partial remission of which can be procured by external influences such as the performance, by a priest, of masses for the dead.

been taken for granted that positive evidence in support of it, the evidence of tangible experience, can never be forthcoming; nor has its intrinsic reasonableness been seriously insisted upon by those who have taught it. It has been presented to the faithful as having been supernaturally communicated through the medium of the Bible and the Church, from God to man; and unquestioning acceptance of it has therefore been authoritatively demanded.

Before we examine its intrinsic claims to acceptance, let us see on what foundations it *really* as distinguished from *theoretically*—rests. At the bottom of it is that instinctive belief about death and the after life, to which Socrates, on the eve of his own death, gave memorable expression (in the *Phaedo*). "I have good hope that there is yet something remaining for the dead, and, as has been said of old, some far thing for the good than for the evil." This belief has come under the influence of a dualistic conception of God, which is primarily popular, but has been ratified and elaborated by dogmatic theology, and which received its apotheosis, so to speak, in the definition of God as "distinct, really and in essence from the world", which we owe to the Council of Trent. Behind this dualistic conception of God, and playing leading part in the transformation of it into our formulated creeds, is the dualistic and word-bound logic which, so far as it is popular, is due to the reaction of language on thought and, so far as it is scientific or quasi-scientific, is due to the influence of Aristotle on the more speculative thought of Christendom.

These beliefs and conceptions and tendencies of thought played their several parts in the laying of the founda-

tions of the orthodox eschatology. But the corner stone of the structure has unquestionably been the parable* of the *Last Judgment* which, though recorded in only one of the Gospels (Matt. XXV), bears the authentic impress of the spirit of Christ. The fate which has befallen that parable is the darkest tragedy in the whole history of Christianity. What brought it about was disregard by the Church of St. Paul's warning to the Corinthians that "the letter killeth, but the spirit giveth life." If we look to the spirit of the parable, we see that it is a glorification of unselfish love, with an implicit proclamation of the brotherhood of Man—that, and nothing more, and nothing less. But the Church, while ignoring the spirit of it—for it could not afford to admit that unselfish love *alone* could ensure a man's salvation—built on to the letter of it the doctrine of the Four Last Things with which it terrified Christendom for many centuries, and the dark shadow of which has not yet passed away.

Let us now examine in detail with an impartial mind, the scheme of rewards and punishments, of salvation and perdition, which Christendom has hitherto accepted as divinely instituted

*Why do I call the story of the Last Judgment a parable? Because it is only by regarding the story as a parable that we can do justice to it. In a parable the *letter*—the setting, the notation—is nothing; the *spirit*—the moral, the message—is everything. Think of the story as a parable, — and it becomes the most beautiful and the most deeply significant of all the parables in the Gospels. Think of it as a prophecy of what will actually happen, — and the letter becomes all-important; the spirit fades away into the background; the beauty of unselfish love is lost sight of, as the horror of an eternity of torment in the fires of Hell blinds our eyes to all else in the narrative.

and divinely revealed. Will it bear our scrutiny? Not for a moment. When we have rid ourselves of the prepossessions in its favour which belief in its Divine origin, reinforced by familiarity through centuries of usage, has generated, we shall find that there is not a good word to be said for it; that, on the contrary, it is a masterpiece of irrationality and injustice, of mechanicalism and materialism; that it substitutes, as the end of human endeavour, the minimum for the ideal, and, as the master motive to moral action, fear for love.

For a provisional answer to a comprehensive question this may seem too sweeping. I have spoken of examining the orthodox scheme of salvation "with an impartial mind." But is it possible for one who rejects the dualism of Nature and the supernatural to bring an impartial mind to bear on the study of a scheme of things which is avowedly supernaturalistic? His own standpoint is "distinct really and in essence" from that of the doctrine which he is studying; and he can scarcely hope that this criticism of the latter will carry conviction to those who have accepted it with unquestioning faith. Nevertheless, he must be true to himself and set forth from his own standpoint his reasons for rejecting in so vital a matter the teaching of the Church. And though much of what he says may be expected to fall on deaf ears, he can console himself with the reflection that, as a rational being, the believer in the supernatural has some measure of respect for the authority of Nature and that arguments which he consciously dismisses as inconclusive and condemns as heretical may therefore make some impression on his subconscious self.

Are the opening chapters of the Book of *Genesis* historical, in the strict sense of the word? In particular, did the events recorded in Chapters II and III actually happen? These are questions which for many centuries the whole of Christendom answered with an unfaltering *Yes*. What answer or answers do the Christian Churches give to them to-day? In the interest of common honesty they ought at least to face the second question, since a change in the answer to it from *Yes* to *No* would necessitate a radical revision of Christian theology in general, and in particular of the teaching of the Churches about the Last Four Things.

The Church of Rome, which is in bondage to its own past, still regards the story of Adam and Eve in the Garden of Eden, of the Temptation and the Fall, as "true history." And it still teaches that, because of the Sin of Adam, each of us enters the world as "the enemy of God" and under sentence of eternal damnation; and that supernatural grace, conveyed through the sacraments of the Church, can alone prevent that sentence from taking effect.

The Sacrament of Baptism restores the child to the state of grace, but, as he grows up and responsibility comes with years, he can forfeit grace by committing "mortal" sin; and if a sinner dies in his sin, *i. e.*, without having been re clothed with the "garment of grace," he is a "lost soul" and is doomed to spend eternity in the flames of Hell. If, on the contrary, he has, even at the last moment, been re clothed with sacramental grace, he is "saved" and will pass, after a sojourn in the purifying fire of Purgatory, into the bliss of Heaven, in which he will remain for ever.

This is the teaching which was long accepted as orthodox by the whole of

Christendom. At the Reformation, Purgatory was abolished by the Protestant Churches; but Hell and Heaven, in all their naked dualism remained. Why was Purgatory abolished? *Prima facie* there is much to be said for the doctrine; but in practice it enabled the Church to strengthen its stranglehold on the minds and consciences of the faithful, through its offer to the living to mitigate, for a consideration, the penal sufferings of the mourned for dead. And when it led at last to the open sale, for cash down, of "Indulgences,"* it was but natural that the Reformers should reject the doctrine, which they judged by its consequences, as erroneous. But in doing so they removed from the orthodox eschatology the only feature of it which could make any claim, however shadowy, to equity and good sense; and, though they struck a deadly blow at sacerdotalism, they opened the door to the uncompromisingly fatalistic predestinarianism of Calvin.

The orthodox scheme of rewards and punishments is the product of deduc-

*What is an Indulgence? "We know," says the author of *Outlines of Dogmatic Theology*, "that the Church possesses what is called a treasury, in which are stored the satisfactory merit of the works of Christ and of his saints [and which, our author explains in another passage, is always full to overflowing]; and that the treasure can be distributed among the faithful by the Roman Pontiff and others who exercise authority under him. The treasure so distributed avails for the remission of temporal punishments due to sin, including both that which may be inflicted by the Church in exercise of her penitential discipline, and that which is due to the Divine Justice. Such a distribution is called an Indulgence, and it may be applied by way of suffrage for the benefit of the holy souls in Purgatory.... As to what is precisely the effect of an Indulgence we are not further informed that it mitigates in some degree the suffering to be undergone in Purgatory by the person to whom it is applied, whether he be living or dead at the time of the application."

tive reasoning, under the control of a word-bound and dualistic logic, from arbitrarily chosen and largely fantastic premises. As such, it is, from first to last, almost entirely out of touch with reality. Its nearest approach to a basis of inward experience is, as we have seen, the vague belief which underlies it, and which is more a hope than a conviction, that there in a life after death and that in it the good will fare better than the bad. Its words are counters in a game of dialectical reasoning. Its propositions are unverifiable statements which it assumes to be indisputably true. We cannot feel sure that its words have any real content or that its propositions have any counterpart in the actual happenings of a real world.

The dualistic conception of God as essentially distinct from the world, which dominates the scheme and which is obviously unproved and unprovable, determines, in alliance with the Aristotelian Law of Contradiction, all the details of the scheme; man's life on earth being thought of as a succession of choices between Yes and No, culminating at last in the supreme choice—which, though final and irreversible, may have to be made at any moment—between salvation and perdition, between Heaven and Hell. And the choice, voluntary or involuntary, between those counter-infinities, which are really polar opposites but are always presented to us as alternatives, may be determined by a mere accident, such as that of a repentant sinner dying, through some mischance, unshriven;—so little is there, in the orthodox eschatology, of reason or justice in the relation between cause and effect.

(To be continued)

YOUTH AND UNIVERSAL RELIGION

By T. M. P. Mahadev, M.A. (Hons.)

[Mr. T. M. P. Mahadev is a research scholar of the Madras University in Indian Philosophy, and is at present preparing a thesis for the Doctorate Degree. He is an old student of the Ramakrishna Mission Students' Home, Madras. He had a distinguished academic career. He secured a first class and the first rank in the B.A. Honours examination in Philosophy held by the Madras University in 1933. For this he was awarded a Gold Medal by the University. He passed the University Examinations for Diploma in German also with distinction. The article published below brought to him the second prize of 200 dollars in the international essay competition on the subject "How can youth contribute to the realisation of a Universal Religion?" offered to the entire youth of Asia by the New History Society, New York, U. S. A.]

Truth is One, men call it in various ways.

—Upanishad

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of Religion.

—Abdul Baha

I

THE good offices that are sought to be done by the League of Nations will be of no avail, if a League of Religions be not ushered into existence. The need for a world-Religion is greater and more urgent than even the need for a federation of States. Most of the evils brought about by race rivalries, economic competitions and armament-disputes will vanish, if the nations of the world recognised the truth that human nature and needs are fundamentally the same everywhere and that in the eyes of God there is no difference between man and man. All attempts that are made the world over at the achievement of international amity and peace prove, more often than not, to be failures, because they are not inspired by the true spirit of friendship and love which can be had only from an understanding of

the universal principles of religion. Peace-pacts, which are products of mutual distrust and rivalry, can remain only as scraps of paper. If the nations of the world are not ranged to-day in battle-array, it is not because they have an inner craving for peace, but because the ravages of the late war have left them impotent to fight and they have not yet regained their strength.

Though the spirit of bellicosity is not far from the minds of the magnates of power, there is a general recognition, by the peoples of the world as individuals, of the futility of war and the fatal consequences of mutual strife. This is a ray of hope much to be cherished amidst the prevalent clouds of gloom. If this longing for peace were to materialise into a fact, if nations were to dwell as members of the one family of God, there must be the recognition that all creatures on earth are

different manifestations of the divine principle which is the source and solace of the universe. Unity and peace can be lasting, only if they be based on religion. It is saints and sages, not statesmen and strategists, that can cement the differences that obtain to-day between nation and nation.

II

The misrepresentation of religion by interested persons has contributed not a little to discord and disharmony among men. Narrow minds distinguish in order to divide, but those who are in quest of Truth divide in order to distinguish. The very purpose of religion would be defeated, if it serve to divide man from man. The word 'religion' is derived from the Latin words, *re* and *legere* or *ligare*, which mean 'to bind' 'back.' The corresponding Hindu word 'dharma' comes from *dhri* which means 'to hold' or 'bind together.' And the word, 'Islam' signifies peace which is the quintessence of religion. It is the function of religion to unite and not to divide, to spread peace and good-will and not distrust and discord.

Definitions of religion there are many, according to the different stand-points from which religion is approached. There are intellectualistic, affectivistic and voluntaristic definitions of religion. Philosophers have thought that religion is influenced by the one or the other of the faculties of mind. According to Descartes, the faculty of judgment is determinative of religion. Pascal shifted the emphasis from cognition to feeling. With Kant we have a further transference from feeling to will or practical reason. But all these are partial views of religion. A true conception of religion can be had only from the Messiahs and Masters of the world.

Religion is the whole of life, and not a part thereof. 'Religion is the manifestation of the Divinity already in man,' said Swami Vivekananda. For Jesus, who proclaimed that it shall not profit a man if he gain the whole world and lose his own soul, it is the self-coming of the soul into its own that constitutes religion. Hegel characterised religion as 'the knowledge possessed by the finite mind of its nature as absolute mind.' The purport of the philosophy of the Upanishads is that the individual self is non-different from Brahman. Muhammad declared the real *kalema* (word) that none other than the 'I,' the supreme Self, is God. Thus the unitive experience which is common to all the prophets, is the essence of religion.

III

True religion is universalistic in its outlook and appeal. Universalism is the core and cream of religion. A provincial truth is a contradiction in terms. Religion which is a value-science cannot be particular and parochial. The priests crib and cabin religion into narrow grooves. The prophets strip religion of its accretions and preach its truths as having universal application. 'The prophetic movement is the basis for universal religion.' (George Gallo-way). All the seers of the world have taught the same principles, though in different garbs. The Upanishads declare that just as cows which are of varied hues yield the same white milk, all the different paths lead to the same goal. The Holy Quran makes it clear that teachers are sent to different races, not to preach different truths, but to teach the same Truth in different tongues. The saints and prophets of the world, who teach that the Reality which is unconditioned by time, space and causation is the basic Principle of the universe, constitute

one tribe. It is the lesser minds that create divisions and distinctions.

The more a religion is made mechanical and formal, the more does it become provincial and fail to serve its purpose. The more a religion appeals to the spirit in man, the greater does the range of its appeal become. Though it appears to be a paradox, it is in reality a supreme truth that in individualising religion we are at the same time universalising it. Religion is something inward and personal. It is the inner evolution of the soul. Rituals and rites are helpful only in so far as they contribute to spiritual development. But when they turn to be hindrance rather than helps, the spirit of religion is strangled, and what we have is bigoted ceremonialism instead of benign religion. Too much of institutionalism is inimical to the progress of a religious man. Conventional morality and conformity to set rules cannot make men moral or religious. True religion is incompatible with blind belief. In appealing to the spirit, it appeals to all without distinction of class or race.

What we need to-day is not the creation of a new religion but an understanding of the true principles that inspired all the great faiths. When people come to know that there is a common bond that binds them together, that, whatever may be the names of their religions, they are all adoring and approaching the same Spirit, there will be no more war on earth, no more strife among men.

IV

In the establishment of such an understanding, the youth of the world can play the major part. They inherit all the best that was in the old, and they have the power

to create a new civilization avoiding the blunders of the past. They are between two worlds, the one that is dead and the other that is yet to be born. They are the liaison officers who connect the past with the future. As citizens of the morrow, it rests with them to create either a good or a bad world.

The youth possess all the requisites for the realisation of a universal religion in the sense we have noticed above. Their minds are least prejudiced and putrefied by blind dogmatics. Youth is the most precious period in life, because it is buoyant with energy and enthusiasm. It is full of idealism and 'divine philosophy.' The youth of the world, if they but muster together in the cause of universal peace and prosperity, can work wonders; and the Millennium will not be far off when the promised kingdom of God would be established on earth.

V

The work before the youth is, indeed, great; but the very greatness of the task ought to inspire them to unstinted action, to put forth an effort which knows no exhaustion, an endeavour which stops at nothing short of the end. Self-preparation ought to precede the education of the world. The youth all over the world, especially, undergraduates and graduates of the universities, ought to train themselves to think in terms of universalism. A reverential study of comparative religion and a correlation of the fundamental truths of all faiths will make them fit soldiers to fight against all superstitions and dogmas which are enemies of peace and good-will. Caught up in the narrow groove of some cult, the majority among men are ignorant, like the proverbial 'frogs-in-the-well,' of the vastness, depth and

splendour of the ocean that is religion. The youth should wake up from the slumber of ages, leave off the beaten track of blind tradition, and march as the standard-bearers of Truth. They must realise that 'religions' in the plural are appearances, forms, and that 'religion' in the singular is reality, content. The formation of study-circles under the guidance of scholars, who are not only skilled in the lore of the various faiths but are also pure in conduct and unprejudiced in thought, will serve as a valuable aid to the youth and prepare them for the work of regeneration by giving them the proper education in religion.

Equipped with the necessary knowledge of true religion, the youth should undertake to instruct the masses. They should purge society of all its misconceptions about religion. Most of the troubles under which we labour are of our own making. After raising a dust, we complain we cannot see. Quite contrary to the express declarations of the great prophets of the world, we hold religions to be mutually conflicting. But the mission of youth should be to lift the veils and let in light. Intense propaganda through press, platform and pulpit, convoking of parliaments where people representing different races and cultures could come together and exchange thought, convincing the intelligentsia of the world of the great importance of the movement for disseminating right knowledge about religion, the inauguration of a League of Religions with well-organised branches all over the

world—these may be some of the ways by which the youth can make the concept of a universal religion to take seat in the hearts of men.

VI

There is no use in looking forward to a 'non-religion of the future' as the Positivists do. If many of the youth are sick of religion to-day, it is not because religion in itself is baneful to the progress of the individual and of the race, but because religions as preached and practised at the present do not carry the spirit of God. That all men should live in concord and reach the *summum bonum* of life is the one purpose of religion; and if any cult or creed runs counter to this object, it cannot be called religion, but only the reverse thereof.

All the inhabitants of this earth, and especially the youth, should realise that the various religions are 'as pearls on a shining strand.' Instead of living in the hope of seeing the day when there would be no religion in the world, if the youth understand that religion is something which is inborn, innate, impossible to sunder from man, recognise 'the fundamental oneness of religion,' and work with heart and soul for dispelling from the minds of men the appalling ignorance about faith, the day will not be distant when the world will become a veritable paradise of men and women living in harmony and peace, realising the unity underlying the diverse faiths and beholding the splendid sight of the many-coloured lights blending into one Supreme Radiance.

Aum ! Amin ! Amen !

INDIAN CIVILIZATION

By Swami Atulananda

(Continued from last issue)

[Swami Atulananda concludes his fascinating study of Indian civilization. The reader will find herein a very appealing presentation of the great spiritual ideals of India. India can become worthy of the great mission that the Swami refers to in the end, only in case she puts these ideals into practice on a much wider scale. Not one spiritual man here and another there, but a contagious, nation-wide spiritual revival is what is required.]

IN the Hindu's life God and man are brought very close together. "Namaste Narayana," is a Hindu greeting: i. e., "I salute the divine Spirit in thee." And every woman is greeted with "Mother," for women are regarded as the representatives of the divine Mother of the Universe; and the name for God is "Hari," "He who resides in the heart of man." We must always remember, that the Hindu does not worship Nature as Nature, or man as man,—he worships God, the Spirit, in Nature and in man.

The Hindu tries to see God always and everywhere. Behind the veil of nature God resides as the Blissful One. "From Bliss all things have come into existence, by Bliss are all things preserved, unto Bliss will all things return." Bliss gives life to all things and that Bliss is God. So sings the Rishi: "I know that All-pervading Spirit who is exalted above all, glorious like unto the sun and aloof from darkness; by knowing Him death is conquered; this is the road to freedom, there is no other way." God is Love, God is Joy, God is Wisdom, God is Truth. Towards God our hearts should be attracted. And how can we reach God? The Hindu sages have shown us the way; they have told us how to

reach God. And knowing that man's nature is complex and that all cannot follow the same path, they have marked out three different processes by which salvation can be attained. These paths are called Yogas; they are Karma Yoga, the path of action; Jnana Yoga, the path of wisdom; and Bhakti Yoga, the path of devotion. Some consider Raja Yoga, the kingly Yoga, as still another path. This is the path of self-analysis. Every one can select his own path, the path best suited to him, according to the inner laws of his being. This is called in India, following one's own Dharma, i. e., working towards God-realization through the most natural path, according to one's own inclination and station in life. God is One, but we may approach Him from many angles, each one in his own way.

The Hindus worship idols. But idolatry is not what the West thinks it to be. The images are only representations of the different aspects of God as He appears to the devotee. Through the idol the devotee wants to realise the indwelling Spirit. So after the worship the image is often disposed of.

It is not that the Hindus worship sticks and stones. These images are symbols, means to an end,—to concentrate the mind on the God beyond the

image. Where there is great love, there the heart naturally centres around something associated with the one loved. So where there is great love for God, the devotee likes to picture Him in some form; and that is the image. The image stands for God and the Hindus love and worship it as God. Just as we may take a picture of one whom we love and place flowers before it and even talk to it as if it were the living person, so do the Hindus offer flowers to their images and talk to them as if they were talking to God, knowing that the Spirit is behind all things. The Hindus love flowers and they offer flowers to friends and guests and to their superiors. So they also offer flowers to the image which stands for God. Just as we in the West have pictures and images of Lord Jesus and his holy mother Mary, so, the Hindus have images of Lord Buddha and Rama and Krishna and other incarnations of God. But not all the Hindus use images. Some worship God through Nature; He is the primaeval Energy of Nature and He is also beyond Nature. He is Personal and Impersonal, and He is the Centre in the heart of man. So there are many paths and ways,—all means to the same end, namely, to know God. Sri Krishna says in the Gita: "I accept all sincere worship, no matter in what form it is offered to me." And that is why the Hindus have sympathy with all forms of worship and why there has been so little religious persecution in India. Different cults are simply so many ways by which the human mind wants to establish its oneness with the great Universal Mind, so many attempts of the individual soul to be united with the one Over-Soul, so many efforts of man to know God.

Religion should never be a question of creed it is a question of growth

within the laws of our own being. No religion is bad, but all religions may not suit me. That is the standpoint of the Hindu.

Religion does not consist in accepting a belief, it is the development of our spiritual powers through a process of training and discipline. And Hindu civilization is built on this fact. And so the whole life is a spiritual training. The child is taught to meditate on God, to think of God always, to see God manifest in his teacher, in the guest that comes to the house, in the religious mendicant; he is told that God is the Spirit in the image, in the rivers and mountains, in the sun and stars and in the powers of Nature; he is taught that all our actions should be offered to God; and above all he is taught that God is the Atman, the Soul of his own soul; he is taught that not enjoyment, but God-realization is the highest aim of life.

The Hindu scriptures teach that God is the Great Intelligence behind Nature. "His body is Spirit, His form is Light, His thoughts are Truth, He is omnipresent, from Him all things have proceeded." And, "He is the Self within the heart, smaller than a grain of barley, smaller than a mustard seed, smaller than the kernel of a canary seed. And He is greater than the earth, greater than the heavens, greater than all creation. He is the Self within the heart." "The body is mortal and always in the grip of death; it is the abode of the Soul which is immortal." "Like as a horse attached to a cart, so is the Spirit attached to the body." "Even as a horse shakes off his hairs, so do thou shake off all sin; and as the moon frees herself from the embrace of the eclipse, so do thou free thyself from the limitations of the body, and be satisfied in the

Self, reach the Supreme, the abode of Brahman."

There are many ways in which the Hindu tries to reach that exalted state. It is often through the heart that he loves to approach the Divine Being. This is what led him to adopt a system of devotion unparalleled in any other religion. For the Hindu has formed conceptions of relationships with God, identical with all the human relationships of life.

In other religions God has been worshipped as the Father or the Friend or the Master. India has added to these, many other forms of worship. God is worshipped in India also as the Divine Mother of the universe. And through Bhakti, or devotion, God is worshipped in all the human relationships. He is worshipped as the Master, as the Friend, as the Child or Parent and as the Beloved. These forms of love are most natural,—the heart of man reaches out to the heart of God, soul thirsting for soul. God the embodiment of love and wisdom and strength is the highest object of man's devotion. If man loves woman or child, he loves but a spark of that great Love which is God. If man loves his master, he loves but a particle of that wisdom and strength which is God. In God man's highest aspirations find fulfilment, for God is beyond man's greatest hopes and desires. In the infinite heart of God there is room for all. No one can fathom its depth, no one can measure God's love. There is always love beyond love, joy beyond joy, wisdom beyond wisdom. So the Upanishad says: "Love God alone, for then the object of your love will never perish."

The human must aspire to reach the Divine. So the human element is lifted to a higher standard,—love for the

mortal is raised to love for the immortal, for Him "whose glory is Love."

In his realization of God's love the devotee has ever tried to express himself in human language. It is the friend calling on his Divine Companion, or the son adoring the Father, or the child pleading with the blissful Mother. And the greatest saints in India have worshipped God as Mother or Beloved. For they wished to reach that perfection in love which finds expression in the unselfish love and devotion of mother or wife. The Hindu saints have taken the purest and intensest human relationships to express the most perfect love for God. Many devotees have worshipped God as Father. But deeper and more tender still is the relationship between mother and child. So the Hindu addresses God as the Divine Mother. He knows that the mother must listen to her child. She cannot turn a deaf ear to the child's repeated prayer. So sings a saint: "If I can call Thee, with the real call, O Mother, you cannot then keep hiding from me like this. I do not know Thy name, I do not know the call, I do not know how to speak to Thee. That is why, though I call Thee, I cannot see Thee. Teach me, Mother, the real call. Teach me how to call Thee: come, O Mother, come and teach Thou me."

According to the Hindu devotee God must answer all sincere prayers. God cannot remain indifferent if the heart cries out with intense sincerity. So sang Chandidas: "O Beloved, what can I say? My heart cannot speak, only I want Thee, Thee only, in life and in death I want Thee. Take me to Thee."

There is a beautiful story told in India to illustrate God's love for his devotee, and to teach that He cares for us more even than we can hope or ask

for. A Brahmin Pandit was copying the text of the Gita. When he came to the text which reads: "They who fully depend on Me, casting aside all care, whatever they need, I myself carry that to them." The Brahmin thought, "God surely does not Himself carry food to his devotees, it must be an error." He therefore took a knife and carefully erased the word 'carries' and wrote in its place 'sends.' God *sends* to them instead of 'God himself carries' to them, whatever they need. A little later the Brahmin's wife entered his room and told him with sad countenance, that there was not a bit of food in the house. The last morsel had been given to an unexpected guest. "Well," said the Brahmin, "do not feel anxious or troubled. Let us call upon the Lord. He will surely send us food according to His promise." After saying this the Brahmin went to take his bath in the river, as usual. Scarcely had he left the house, when a beautiful youth knocked at the door. The wife opened the door and saw the youth with a basket full of delicious food. Seeing the woman, the youth said: "Mother, your husband called me to bring this food to you. Here it is." As he put down the basket, the wife saw a deep cut, right over the boy's heart. "My poor child," she said, "who has so cruelly wounded you?" The boy replied very gently: "O Mother, your husband did this just before he called me." "My husband?" exclaimed the wife, "he, who does not hurt even an insect, how could he so cruelly hurt you?" But instead of answering, the youth vanished. A little later the husband returned from his bath and the wife at once asked him: "How could you hurt that beautiful boy whom you sent to me with the food?" "What do you mean?" said the Brahmin, "I did not send any food,

neither did I see a boy." Then both husband and wife looked at each other and they understood that it was the Lord Himself who had carried the food to them, disguised as a beautiful youth, and that the husband had wounded the heart of the Lord by doubting the fullness of his promise. Then the Brahmin restored the original form of the text. Through such stories the Hindus keep alive their faith and trust in God.

But the Hindu religion is not only a religion of love and devotion. Karma, action, is also a part of the religious training. Lord Buddha especially emphasised this side of the religious life. He said: "What ye sow, ye reap, in this life as well as in a future birth." Later came Sankaracharya to bring out the wisdom path. And many other great teachers have appeared in India through all ages to stir up the people to carry on the Ideal in all its purity. But the great Ideal had already been preached by Lord Krishna. And that Ideal asserts itself again and again through later teachers. Sri Krishna is to the Hindus, what Christ is to the Christians. And Sri Krishna's words, the Bhagavad Gita, is the Hindu Bible. Indian culture is based on the teachings of the Gita. And in the Gita we find everything that the human soul can desire in its search for God. In the Gita we are taught that love and action and wisdom must be harmoniously practised. That man reaches perfection who is loving, active and wise. Work is indispensable, says Sri Krishna. But we must do that work which is worth doing, not all kinds of foolish and worthless work. Work with all your might, but do it as a service to God. Offer to God the fruit of your actions and then, through work, you will increase your love and understanding.

And so, to remember this, we find in India still the beautiful custom of

offering to God the first fruit of the land. There is a religious festival in India, when the first grain of the land is offered to God. Daily, before he goes to the field, or other work, the pious Hindu dedicates his work to the Lord. And sometimes he will stop in the midst of his work and in his sweet, simple way he will sing: "Till my heart. O Beloved as I am tilling this land, and make me thine as I am making this land my own. Till my heart, O Beloved."

The Gita is the key to the understanding of Hinduism. There we find all the high and noble teachings of Indian civilization. In the Gita we find the wisdom of all ages; it is the epitome of the Vedas, in simple language. Throughout his whole life, the Hindu wants to demonstrate the glorious principles taught by Sri Krishna in the Gita. And he who does this, lives the highest life. His life is a service to all, he lives for the good of all. He serves his own family and friends, he serves his race, his country, he serves all with whom he comes into contact. And that not for any selfish end, but simply as a service to God. Such a man acquires the highest wisdom, not knowledge for the sake of getting power over others, but knowledge which he puts at the service of humanity. Such a man is filled with love and devotion,—love for God and love for man.

And at last all these paths unite, and then one path alone remains,—the path beyond all distinction, where the soul cries out for God and God alone. God is then the only hope, the only refuge. Through life has then been learned the vanity of life. All worldly ambitions are then transformed into one ambition, namely, to be eternally united with God.

In the infancy of human civilization, India has lit the fire of spirituality. That fire she holds alive to-day. Her torch of spiritual culture must dispel the darkness of materialistic civilizations. Through selfishness, through egoism, the world suffers. "Hatred ceases not by hatred," said Buddha. India holds a message of love for all humanity. It is love based on the true and everlasting foundation of the inherent equality of man and the eternal justice of the world-Mother. Love and justice for all, for we are all one in Spirit. Not competition, but co-operation, not oppression, but reaching out with a helping hand; not *my* race and *my* country alone, but all races and all countries. Equal opportunity, equal recognition for all peoples of the earth; love and goodwill towards all creatures,—that is the message of India, the principle on which she has built her civilization.

(Concluded)

THE SWETASWATARA UPANISHAD

By Swami Thyagisananda

[Meditation on the Supreme in His manifestation as the universe is the topic of the Mantra translated and commented upon below.]

पञ्चस्रोतोऽमुं पञ्चयोन्युग्रवक्त्रां
पञ्चप्राणोमि पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्ता पञ्चदुःखौघवेगां
पञ्चाशोद्भेदां पञ्चपर्वामधीमः ॥ ५ ॥

तं him पञ्चस्रोतोऽमुं = which contains the waters of five streams पञ्चयोन्युग्रवक्त्रां = having five big turnings due to five causes पञ्चप्राणोमि = whose waves are the five Pranas पञ्चबुद्ध्यादिमूलाम् = whose source is the mind, the basis of five-fold perception पञ्चावर्ता = which has five whirlpools पञ्चदुःखौघवेगां = whose rapids are the five-fold misery पञ्चाशोद्भेदां = which has fifty (numerous) aspects पञ्चपर्वामधीमः = which has five branches अधीमः = we think.

We think of Him (as the universe which is like a river) containing the waters of five streams¹, which has five big turnings due to five causes², whose waves are the five Pranas, whose source is the mind³—the basis of five-fold perception, which has five whirl-pools⁴, whose rapids are the five-fold misery⁵, which has innumerable aspects and which has five branches.

Note :—This verse gives another description of the same ultimate Reality as it manifests itself to our intellect as the universe. Here it is poetically conceived of as a mighty river flowing eternally. It is a common metaphor, often employed by religious writers and is found in various Upanishads and Puranas.

C. f. यथा नद्यः स्यन्दमानाः समुद्रे अस्तं गच्छन्ति नामरूपे विहाय । Mundaka, III-2-8.

Vide also यथेमा नद्यः स्यन्दमानाः समुद्रायणाः एवमेवास्य परिदृष्टुरिमे षोडशकलाः पुरुषायणाः

Prasna VI-5.

C. f. also यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

Gita XI-28.

Though varied in its application in different connections, the metaphor itself is highly suggestive and full of significance. The waters of the ocean, rising in the form of vapour and causing rains in the hills, give rise to rivers which flow down again and join the ocean, carrying with it everything that it meets on its way. The river of the universe also rises similarly like the Ganges from the feet of Maha Vishnu or God and flows down for aeons only to complete the circuit and reach its source once more. And in its course, it takes many souls to the ocean of Bliss. Though terrible, when it is in floods, causing much damage to property

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and life, and ruin to the unthinking millions who live on the banks, blissfully ignorant of the potential dangers ahead and fully merged in the immediate enjoyment it gives them, it affords great help to cultivators and merchants who know how to make use of it for irrigation purposes, as a means of communication, etc. It also purifies people who know how to make use of it for a sacramental bath. Similarly, the universe also has its constructive as well as its destructive side, known as विद्या and अविद्या. It all depends upon how we look at it and make use of it. Those unwary souls who do not realise the risks of a worldly life get themselves destroyed, while those who look upon it as the manifestation of the Lord and who make use of it for their spiritual evolution get themselves more and more purified in the long run and gradually realise eternal happiness. It serves them as a means of communication with God. Cf. Patanjali Sutra 'प्रकाशक्रियास्थिति-शीलं भूतेन्द्रियात्मकं भोगापवर्गादि दृश्यं' (II-18), which emphasises that the fundamental purpose of the universe is nothing but to bring about the अपवर्ग or मुक्ति of all souls. The waters of a river again are eternally changing, but the whole preserves an appearance of unity within the limits of its two banks and the bed underneath. Similarly although it is eternally changing every moment, the universe preserves an appearance of unity within the limits of the two banks of time and space on the bed of causation. The metaphor also emphasises the fact that just as the waters of the river are not in any way different from the water of the ocean, the universe is not in any way different from Brahman.

1. The five streams represent the five senses.
2. The five causes represent the five elements or Panchabhutas.
3. The expression shows that the universe is dependent upon the intellect for its existence. If we go beyond the intellect in Samadhi, the universe as such disappears and only the Ultimate Principle exists.
4. The whirlpools represent the objects of the senses, namely, sound, touch, colour, taste and smell. They are called whirlpools because it is in these that individual souls get drowned.
5. Five-fold misery consists of the sorrows of pre-natal existence in the womb, (गर्भदुःख) those attendant on birth (जन्मदुःख), the miseries of old age (जरादुःख), the pains of diseases (व्याधিদुःख), and the sorrows of death (मरणदुःख).

LIGHTS ON YOGA

By B. V. Narasimhaswamy.

[Sj. B. V. Narasimhaswamy is a well-known lawyer and public man of this Presidency. He is now leading the retired life of a Vanaprastha, spending his days in the company of Sadhus and ascetics in different parts of India. He is also well-known to the English reading public as the author of *Self-realisation or the Life of Sri Ramanamaharshi*. The following article from his pen is a review of two important books recently published on Sri Aurobindo's system of Yoga—(1) *Lights on Yoga* by Sri Aurobindo, published by the Arya Publishing House, 63, College Street, Calcutta, price Re. 1-4/-; (2) *The Yoga of Sri Aurobindo* by Suddhananda Bharati, published by The Bharat Shakti Nilayam, Pondicherry, price, inland Rs. 2/-, foreign 5 Sh. or S 1'60. The first book consists of extracts from letters written by Sri Aurobindo to his disciples in answer to their queries; the second one is a comprehensive exposition of his system by one of his ardent and well-informed followers.]

ONE of the commonest expressions in use in religious circles is *Yoga*. Such widely popular terms are apt to have their denotation and connotation widely extended and to become somewhat indefinite. Literally the term denotes union and is strictly applicable to the union of the mind or individual self with God. The term "*Vishada Yoga*," however, is applied to the first chapter of the *Bhagavad Gita*, (the *Yoga Sastra*, as it is termed); and the union there referred to is of Arjuna's mind with dejection and not with God. Every succeeding chapter also is termed a *Yoga*, e.g., *Sankhya Yoga*, *Gunathraya Vibhagayoga*, etc. Usually *Yoga* is described as falling mainly under four heads and named in accordance with the *Sadhanas* adopted. *Jnana Yoga* is the union of the self with God, achieved through (intellectual) inquiry; *Bhakti Yoga*, through devotion or emotion; *Karma Yoga*, through activity or service; and *Hata Yoga*, through physical exercise, especially, breath regulation. These means are used either separately or in combination to attain union with God.

The term God,—the most widely used term in religion—is the hardest to define. Every religion, every sect—almost every individual attaches its or his own meaning to that term. The abstract conception of God, as the cause, end and essence of the Universe is the only idea that some minds, (accustomed to look down upon all idols, pictures and forms of God) will tolerate, while to the vast majority of mankind such an abstraction is impossible and unsuitable. To these, overpowered as their minds are by their desire-nature and a sense of weakness or dependence, a God, Personal and with form and attributes of goodness, mercy, vast power, etc., is an indispensable factor for the supply of all power, all life, all good,—and the forms employed are innumerable and widely divergent. Even amongst the first mentioned class, i.e., those dealing with abstractions of Metaphysics, differences and conflict prevail,—some holding that Ultimate Reality (God) can only be one, single, indivisible, undifferentiated and thus denying their own ultimate existence distinct from

God, while others hold that It must be dual or qualified non-dual, and thus assert Personality, especially separate individual Personality as the indissoluble basis of Reality (God).

Yoga or union with God must naturally convey different meanings to each of the above classes or individuals. The union consisting in the merging of one's personality in an undifferentiated whole which rejoices the heart of one set is detested by and inconceivable to another. The latter's description of perpetual bliss by the contact of the self with another, albeit the over-self or Supreme Self, is equally inconceivable to the former who would decry it as a delusion and a snare.

Whatever the goal and its form may be, and however hard or hopeless the task of reconciling or harmonising the conflict about them, still, most of the means (*Sadhanas*) adopted for reaching the goal are common to all religions and sects. Buddhism with its denial or non-committal about the existence of God seems to be poles apart from current orthodox Hinduism with its worship of the idols of Sri Rama and Sri Krishna. Yet there is not much difference between the Buddhist *Sadhana* and that of the Hindu Yogis; and up to a certain stage, the aims of both are the same. In both systems, as in so many others, the first thing to quell is the rebellious or sinful restlessness of the mind, its passions and longings, its anger and hatred, etc. And nothing helps one in this, more than loving attempts to serve others (i.e., *Karma Yoga*), thus blunting the edge of selfishness and egotism. Then comes the effort to sit quiet at some place before one's Guru, or God or other suggestive or inspiring form (i.e., *Bhakti Yoga*), amidst calm and suitable surroundings, and to still the breath

(i.e., *Hata Yoga*) and withdraw the mind from the senses and external objects,—even from memories of external objects; and finally and naturally one is led on to concentration, meditation and *Samadhi* (*Rajayoga*).

As to what *Samadhi* is or what should follow it, there is great divergence between Yogis. The purpose of *Samadhi*, no doubt, is to gather oneself up, to fall with one's might and main, on the point to be attacked, the aim and goal of life. But the goals vary not only with individuals but also with the various stages of each individual's life. With a good many, the ideal of perfect love, kindness, and power takes the shape of a dear and revered Guru or God (*Ishta Devata*), and an image thereof, mental or physical, is concentrated upon. Being constantly in the same plane with it (*Salokya*) in meditation and *Samadhi*, the *Sadhaka's* or devotee's self develops its qualities more and more (*Sarupya*), approaches it more and more closely (*Samcepya*) and finally merges in it (*Sayujya*). In that last stage, if the *Sadhaka* or *Yogi* is of the extreme Advaitic school, he strives to lose and does lose his sense of separate personality—including any recollection of his antecedent history of separate existence. A *Yogi* of a different school would, at that stage, strive to maintain and therefore succeed in maintaining his separate personality while achieving his union with the Supreme; i.e., there will be a vast overpowering sense of unity of himself and all things in the Supreme, still leaving or providing a place, however minute, for his separate self, just as the fruit, ocean or fire would include in its unity, the seed, drop or spark.

To thinkers and Yogis of such a school the idea of extinction of personality is extremely repugnant—nay

inconceivable. Among these, however, there are two classes, with different goals. One class merely wishes to pass away all time—and for that matter, all eternity, in such blissful merger in the Divine; and it seems to regard passivity as a necessary element or the chief feature of bliss. But the other class, accustomed always to look upon activity as the most important item in the individual's happiness and in the happiness and welfare of mankind, cannot rest content with a goal of passive bliss even in eternal Divine contact. It conceives the purpose of Yoga and of life to be the absolute merger by self-surrender to the Supreme, and to be eternally active in using the individual selves to carry out Its high and beneficent designs. The surrender is accompanied by the idea that extinction of individuality is impossible and undesirable and therefore by an express or implied prayer that the Will and the Power of the Supreme may flow into the surrendered self, so that it may go back to the world to achieve the purposes of the Supreme.

This is substantially the position of Sri Aurobindo as seen from his writings collected under the title of "Lights on Yoga," and from the able and enthusiastic appreciation of his teachings by his devotee and disciple Sri Jut Suddhananda Bharati. The position is by no means new; and in the field of religion, anything totally new would be looked upon with suspicion, and

distrust. It is easy to trace its chief features in the Bhagavad Gita, in the life and sayings of Christ, Sri Ramanuja, Sri Ramakrishna Paramahansa, etc. Every one knows that the absolute surrender of one's self to God (Saragati and Prapatti) is the most prominent feature of Sri Ramanuja's teachings. "Not I, but Christ in me," is the frequent confession of apostles and saints. "Not I; but Thou;" "I am but the instrument; Thou art the doer, etc."—has always been the constant declaration and revelation of glorious teachers like Sri Ramakrishna Paramahansa. Of course, when one has surrendered one's individuality completely unto God, that which works thereafter through the human mechanism is God, and the work is attended by such new and vastly augmented power that the mechanism could never previously put forward.

The aim of these teachers was to brace up their followers to a life of perfect surrender, accompanied or followed by active service. Yet, even among their followers, far too many are found now-a-days, who spend their life in passivity and regard passive bliss as their goal. It is therefore quite necessary that old truths should be brushed up, pieced together and presented to the world, backed by the force of an inspiring personality, albeit under the name of a "New Yoga," and for such valuable and opportune service, vast numbers (especially in this country) are indebted to Sri Aurobindo.

NOTES AND COMMENTS

Happiness through Sacrifice, not through Glittering Prizes

In the course of his recent convocation address to the new graduates of the Dacca University, His Excellency, the Governor of Bengal, gave expression to the following beautiful sentiments: "Students, do not be deluded into thinking, as so many young men are inclined to think that happiness is to be got by choosing a career which offers glittering prizes, whether they be of money or of rank and position, and do not for one moment believe that it is one whit the less honourable or satisfactory to live a life of usefulness and service to a small and perhaps seemingly obscure part of the community. One of the truest things ever said was that it is more blessed to give than to receive. But this is only true if this giving is done in the true spirit of a gift without any thought of recompense. That is what true love is and what makes true love such a tremendously potent force."

Student Organisation of German Universities

The advice given by the Governor of Bengal to the new graduates of the Dacca University is no doubt very good, but advice, however well intentioned, is of no use in this matter, unless it is accompanied by some systematic action on the part of the State to instil higher ideals into the minds of students. The utter absence of any well-devised scheme for this purpose is one of the most disappointing features of the educational system in this country.

It will be very instructive to contrast the sorrowful state of affairs obtaining here to the con-

ditions prevailing in Germany, where a State, filled with a new zeal and a new faith, is doing everything in its power to impart a bias more or less in this direction to the student population. Under the title "Student Organisation of German Universities" the *Modern Review* for July publishes a very interesting article from the pen of Mr. Amulya Ch. Sen, M. A. It is stated therein that all the student organisations in Germany are now under the control of the Ministry of Education, and that a whole-time officer appointed by the State is in charge of them. Through propaganda among students this organisation tries to instil into their minds the idea "that intellectual occupation should be undertaken not only for the benefit of the individual or for the sake of abstract science but for the good of the whole nation, so that all scientific discoveries and studies may tend not towards the private gain of profiteers and capitalists but towards the enlightenment and material comfort of the population as a whole." The foreign department of the organisation helps promising German students in foreign travel and study abroad. It has also got a Department for Social Help which arranges for free meals and scholarship for deserving poor students, cheap meals for all students, medical advice and hospital arrangements for sick students, etc. It is not that poor students alone are to take the help of the cheap hostels. These institutions are called comradeship-houses, "and by recent regulation not only the poor but every student has to live in these hostels for at least two semesters. The object is to train

the student in living a simple and disciplined life, to bring him in contact with students of other social grades, to supplement college-work by study circles, and to foster in all possible ways community spirit and social service. It is also a new rule now, that one cannot pass from the High School to the University unless he or she has put in eight months' service in the 'Arbeitsdienst' or Labour-Camp. This is also called 'Landjahr' or a 'year spent in the country.' These camps are of extreme simplicity in all matters of living such as food, dress, furniture, etc., and are under very strict rules of discipline. The work is mainly manual and on the land, such as road making, road-repairing, helping the peasant with his field and harvest, carpentry, smithy, canal-cutting, etc. The whole idea is to make the younger generation feel and realise their intimate connection, even though they may be intellectual workers in cities in later life, with the land and rural population and the dignity of manual work."

The writer describes another healthy activity of this organisation, specially meant for the utilisation of the special womanly gifts of the girl students. He says: "The Winter-help Campaign conducted by the National Socialist Party during the last two years was an occasion in connection with which the activities of this department came out conspicuously. This campaign was inaugurated in order to render help in clothing, heating and food to the poor during the dreary winter months, from funds raised by public subscription. Boys and girls out with collection boxes on the streets on Sundays is a regular event in Germany now. There was also a huge collection of old clothes which girl students mended and washed and

pressed before these were brought to the doors of the needy; they also made fine toys out of rags and other cheap and cast away material for distribution as X'mas gifts among the children in the poorer quarters. Girl students also went into the houses of the poor and spent the long winter evenings with them, reading and talking, and thus bringing joyous and instructive recreation to their less fortunate fellow-beings."

It must be remembered that the whole organisation is maintained by a fund derived from a small compulsory membership-fees paid by every student at the time of his admission into the University. We suppose every well-wisher of India will welcome the introduction of some such system in this country too, in order that higher education in this country may be freed from the charge of producing a kind of snobs who know nothing at all about the life and aspirations of that great body of people constituting the very backbone of the country.

A Practical Example

The same writer gives a practical example of how new Germany is trying to instil healthy socialism and community-spirit into the minds of the people. He says: "The new spirit can very well be understood from an incident reported by the Berlin press sometime ago. A high official of the Reichbank owned house-property in Berlin which he let out to tenants, one of whom, being unemployed, defaulted and was in arrears of rent amounting to about 10 marks. The landlord sued the tenant for arrears and obtained a decree for ejectment which he was about to execute in spite of the fact that the tenant's wife was in indifferent health with two young children, but the Govern-

ment intervened and ordered that when a man of means in the position of the landlord had contemplated such drastic action against a man in the situation of the tenant for such a paltry amount, the landlord must clearly be understood to be a misfit in the new order of things, and as a punishment for his lack of consideration for fellow-beings he should lose his post in the Reichbank and go to the concentration camp until such time as he developed a more socialistic frame of mind."

There is no doubt the enforcement of such a principle in this country will put an end to a great deal of injustice done in the name of justice.

College Students in India

The extracts given above will convey some idea as to the organised and deliberate attempts made in Germany to instil habits of thrift and simple living among students and to keep them in touch with the life and aspirations of the masses. The exactly opposite set of circumstances obtaining in this country receive scathing condemnation from Acharya P. C. Ray in an article appearing in the "Indian Review." He says:

"The average college student in India is supplied with a monthly allowance varying from Rs. 40 to 50. Being a scholar, he is treated as something sacrosanct. His parents who often deny themselves the bare necessities of life or even mortgage their homesteads or lands so as to meet the monthly remittances, do all the drudgery of the household. During the holidays the young hopefuls being exempted from the so-called menial work, waste their precious time in gossiping, card-playing and in organising amateur theatrical shows or

in an extra dose of sleep in the afternoon.

"In ancient India, however, the scholar while receiving instructions under the Guru in the Ashram (hermitage as residential quarter), had to tend the cow, collect fuel, look after agricultural operations—in brief he had to earn in order to learn.

Hostels

"Hostels specially those that are under Government supervision have begun to be so many hot-beds for the dissemination of the 'anti-swadeshi' cult.....A student living in these so-called residential hostels, cannot manage on less than Rs. 45 a month. Most of them, however, exceed the limit. Some of my Punjabi friends living in Calcutta assure me that in the Punjab, especially in the city of Lahore, the cost of maintaining their boys or wards often runs up to as much as Rs. 100 a month and even more and they simply skin their parents.

Missionaries of West

"I have myself been several times there and can verify the statement. Our authorities have Cambridge and Oxford before their minds and they want to transplant them here. The students must have blazers and trousers for tennis, flannel suits for cricket. Their toilet again costs a mint of money. In fact every student brought up under such pernicious atmosphere becomes a missionary for the foreign exploiters. Five years ago while I was in Paris, I found on inquiry that there were thousands of students from Poland and the adjacent countries who boarded and lodged on an allowance which would appear to us ridiculously small. Even now in the University of Prague, one of the oldest in Europe, where the best scientific and literary education is

imparted, students have to manage on incredibly small means. Forty per cent. of them have an income of just pounds 3 a month, i.e., Rs. 42. The average student must feed and clothe and board himself on about pounds 2. 4s., i.e., Rs. 30 a month.

Snobbery

"No wonder Mr. Bernard Shaw should denounce Oxford and Cambridge as breeding grounds of snobbery, and would, if he had power, raze those two universities to the ground. No wonder, Mr. Ramsay MacDonald should authoritatively declare: 'I believe University life does more harm than good to most men.'

"And what is the average earning capacity of a graduate? I inquired of Prof. K. T. Shah, a high authority, the other day as to the average income of graduates in Bombay. He assured me that it could not exceed Rs. 25 per month. This is also my calculation of the average income of graduates in Madras and Calcutta. Evidently, the Land of the Five Rivers overflows with milk and honey, otherwise such a state of things should not have prevailed.

"Herbert Spencer talking of fashion in England says: 'Life instead of being life conducted in the most rational manner, is life regulated by spend-thrifts and idlers, milliners and tailors, dandies and silly women.'

Fie on Education

"Fie on the education and culture which teach you to discard the home-spun in favour of the flimsy and fine texture of the foreign mills. Fie on the education and culture which teach you to look upon the 'hooka' and the 'farshi' as relics of barbarism. If you will insist upon smoking cigarettes, why not smoke the indigenous cigarettes, the 'biris'? But then the powder-

ed tobacco in the 'biri' is genuine 'swadeshi' enclosed in 'swadeshi' leaves whereas the cigarettes contain the 'videshi' doctored-up drug with a golden colour and rolled up in thin flimsy 'videshi' papers, and you are instrumental in draining away two crores of rupees annually in this alone. I have visited some of the 'biri' factories round about Gondia, and we were informed that in that barren, parched area of the Central Provinces almost 50,000 men, women, boys and girls earn on an average one to two annas a day. Thus, this pre-eminent home industry is the means of bringing a morsel of bread to half-a-lakh of hungry mouths. Now, who are the purchasers of the 'biris'? Not the highly placed officials and successful lawyers, nor the college-educated youths boasting of culture but the coolies, carters and such like folks. The so-called intelligentsia are so many parasites fattening upon the sweated labour of the masses, the tillers of the soil—the real producers of wealth, and are instruments of the draining away of the wealth of the land.

Selfish and Mean

"The student when he comes to town from the rural districts imitates his comrades and imbibes costly habits. His clothes have to be washed not by the ordinary 'dhobi' but by the dyeing and cleaning firms, his hair must be cropped not by the ordinary barber but in the fashionable hair-cutting saloons. Then in the afternoon he has his refreshments in the restaurants springing up like mushrooms in the Indian quarters of the town. In the evening he goes to the cinema at least twice a week. He conveniently forgets how much his poor parents have to pinch themselves to meet these expenses.

There is a certain degree of selfishness bordering almost on meanness on the part of the scholar in thus levying forced contributions and spending them on luxury. Of course, a student may be justified in drawing upon his guardian's resources for his expenses, but these should be limited to the irreducible minimum.

"Cinema-goers suffer from something like alcoholic craving. Boys are known to deprive themselves of refreshments and thus save money for cinema tickets. Many college students, though they suffer from malnutrition, must needs frequent cinema houses.

"The cinema shows tell upon the moral and physical health of the student community besides taxing their slender purse. They are shut

up in stuffy congested atmosphere for hours and their eyesight being put on the strain also suffers. The urge towards sensuous fantasies is the most objectionable feature."

This indictment of the student population and their tastes is no doubt very severe, but the facts represented here are painfully true and the criticism is well-deserved. We however believe that it is not so much the student as the system under which he is educated that deserves condemnation. An organised attempt on the part of the State to educate not only the intellect but also the tastes and feelings of the students as in modern Germany can alone rectify the state of affairs described above. Mere advice given by officials, however high-placed, is not going to do anything in the matter.

REVIEWS AND NOTICES

COMPLETE WORKS of H.P. BLAVATSKY, VOL. III (1881—1882): *Edited by Trevor Barker and Published by Rider and Co., 34, Paternoster House, London, E. C. 4. Price 15sh. Pp. 345.*

This is the 3rd of the volumes in which the Editor and his anonymous collaborators have attempted to collect in a chronological order whatever is known beyond doubt to have been written by, or under the inspiration of, H. P. Blavatsky. The Editor explains that he has allowed the writings to stand by themselves without the addition of any extraneous matter or any expression of opinion by him beyond the correction of a few obvious topographical errors.

The name of H.P. Blavatsky who was one of the earliest western writers to awaken in the West an interest in Indian culture will always be dear to Indians. A collection of her works in such neatly got-up volumes will surely be welcomed by Indians.

With about three or four exceptions all the articles reproduced in this volume are from the "Theosophist." What an uphill task it was for her to found and work the Theosophical Society will be clear from the numerous attacks made on her by her contemporaries, against which she had to defend herself. We note that in all her replies to criticism she shows much tolerance.

In almost all cases the subject of discussion is an occult matter. Either the article takes the form of a reply to a criticism or the exposition of some occult phenomena. There are references in this book to the curative power of mesmeric winds blowing from the fingers' ends. But modern psychological researches seem to discredit the theory of Mesmer regarding the existence of such winds. Speaking of occultism, however, we note that from the beginning, the emphasis of the Theosophical Movement has been in the wrong place. The study of occultism

which has been popularised by the Theosophists has no doubt tried to provoke a general interest in the many mental phenomena which were formerly relegated to the dark caves of mystery. But of the spiritual (theosophical) value of these phenomena, we have grave doubts.

One good feature of some of the writings which we note with interest is that the Madame Blavatsky never

misses an opportunity of defending Hinduism against the attacks of other religionists, mostly Christian Missionaries. The article on superstition (pp. 175-181) may be read with interest in this connection. We note that she shows the same spirit of tolerance towards other religions of the world also. This is really commendable.

V. ANANTHACHARIAR, M.A.

NEWS AND REPORTS

Ramakrishna Mission Flood Relief Work

The public is aware of the heart-rending reports that are pouring in from the devastated areas by the recent Damodar floods in four districts of the Burdwan Division of Bengal. We have already announced that a batch of workers has been sent to Bankura with a view to proceeding towards Khandaghost and Indas Thanas in the Burdwan and Bankura Districts respectively.

In the Arambag sub-division of the Hooghly District, relief has been started in the Bankura Thana. Over ninety per cent. of the huts having collapsed, hundreds of men and women as also cattle were found to have taken shelter on the embankment of the Damodar. We have been distributing rice and other food-stuffs. Further details of the work will be published later on.

But the funds at our disposal are almost exhausted, while we are continually receiving piteous appeal for help from other equally affected areas. Unless sufficient funds are forthcoming we shall be greatly handicapped in carrying on our work. We therefore earnestly appeal to all generous souls to contribute liberally to our funds for alleviating the distress of their unfortun-

nate brothers and sisters. All contributions in the form of new cloth and money will be thankfully received and acknowledged at the following addresses:—1. The President, Ramakrishna Mission, P. O., Belur Math, Dt. Howrah; 2. The Manager, Vedanta Kesari, Mylapore, Madras.

Swami Vividishananda in Washington

Invited by the Radio Station W.O.L., in Washington, D. C., Swami Vividishananda gave a series of seven talks on India and Indian Culture on Fridays at 1-15 to 1-30 P. M., beginning February 22, 1935.

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(7)

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