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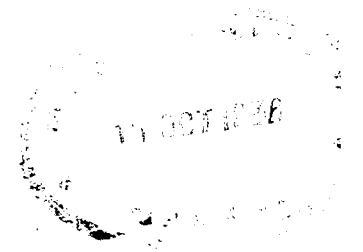
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OR

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

BY P. N. SRINIVASACHARI, M.A.,

Professor of Philosophy, Pachaiyappa's College, Madras.

The author is a well-known writer on Indian Philosophy and his book, *Ramanuja's Idea of the Finite Self*, is recognised as a masterly introduction in English to the Philosophy of Ramanuja. In this book he has covered a new ground altogether and has given an exposition of the *Bhedabheda* Philosophy, a work which has not been attempted so far by anybody. The book is divided into two parts—(1) The Philosophy of Bhas-kara; (2) Other schools of *Bhedabheda* Philosophy represented by Yadava, Nimbarka and Bharttriprapancha, and a comparison of *Bhedabheda* with similar Western systems. Prof. M. Hiriyanna of Mysore contributes an appreciative Foreword.

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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. XXIII]

OCTOBER 1936

[No. 6

HINDU ETHICS

अथैव कुरु यन्कुर्यो मा त्वां कालोऽत्यगादयं । अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ॥
को हि जानाति कस्याय मृत्युकालो भविष्यति । युवैव धर्मशीलः स्यादनित्यं खलु जीवितम् ॥
इदं कृतमिदं कार्यमिदमन्यत् कृताकृतं । एवमीहामुखासक्तं कृतान्तः कुरुते वशे ॥
दुर्वले बलवन्तं च गूरुं भीरुं जडं कविं । अप्रापं सर्वकामार्थान् मृत्युगदाय गच्छति ॥
मृत्युर्जरा च व्याधिश्च दुःखं चानेककारणं । अनुपवन्तं यदा देहे किं स्वस्थ इव तिष्ठसे ॥
न मृत्युमेनामायन्तीं जातु कश्चित्प्रवाधते । कृते सत्यमसत् त्याज्यं सत्ये ह्यमृतमाश्रितम् ॥
अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितं । मृत्युगपदने मोहान् सत्येनापद्यतेऽमृतम् ॥
यस्य बाह्यनरी स्यातां सम्यक् प्रणिहिते सदा । तपस्यागश्च सत्यं च स वै सर्वमवाप्नुयात् ॥

This day itself do what is good : let not any delay steal over you. While your plans are in making the pull of death is felt. Nobody knows to whom to-day will be the time for death. From youth itself therefore acquire the habit of righteousness. Life indeed is evanescent. This has been accomplished ; this must be done ; this another one is about to be completed—indulging in such comfortable reveries all on a sudden one is captured by Death. Death snatches away all—helpless and powerful, brave and timorous, stupid and wise—even the one who has not been able to accomplish any desired object. The body being closely wedded to death and senility, disease and misery, manifoldly caused, why are you standing still as if unconcerned ? None could ever oppose the invading hords of Death except Truth. What is false must be cast out. On Truth depends immortality. Both life eternal and death rest in the body. From inadvertence falls out death. Through truthfulness is reached the Deathless. He whose speech and thought are keen and controlled perfectly and who is endued with spiritual energy, renunciation and truthfulness—he would certainly get all.

Mahabharatha, Santi Parva, Ch. CLXXIV, 14, 16, 20, 22, 23, 28, 30 & 34.

THE PROBLEM OF LIFE: HOW TO FACE IT?

[Three possible attitudes towards life are discussed in the following paragraphs, and an attempt is made to show that in the formation of all these attitudes, the ultimate sanction and guidance is derived from the imaginative faculty and not the logical. By imaginative faculty we do not mean the tendency to indulge in wild fancies but the non-logical and non-sensuous power of insight which becomes unerring in proportion to the purity of our being.]

Imagination as the Basis of Higher Culture

IT IS a matter of universal experience that only a small stretch in the middle of life's high road is visible to the vision of man, its previous and subsequent courses at both ends being hidden from him by a thick veil of obscurity. So too is the case with the animal; it lives exclusively in the present, quite unaware of what it was before and what it will be in future. But different, as man is in many ways from the animal, there is perhaps no point in which this difference is more accentuated than in his unceasing and often unconscious struggle to overcome this limitation of the sheer present. The soul of man, like a bird in a cage, seems to be flapping its wings against the opaque encasements of life, desperately attempting to take a flight into the forbidden regions of the past and the future. However useful in traversing the extensive grounds within the prison of life, in analysing and synthesising the immediately given, these wings of reason made of intellectual fabrics, flap but in vain against the frontier fortifications of the Beyond. A form of radiant mental energy, much more powerful than reason's weak rays, is required to penetrate these thick walls and shed light on the innermost secret of existence. In ordinary parlance this faculty is described as intuition, and in its power

of certitude, its transforming effect on the deepest layers of personality and in the unitive method of its operation it stands in striking contrast with the groping superficiality and discursive functioning of reason. Only in rare individuals do we find it developed into a refined and dependable organ of psychic operation, but its raw material is universally present in the mental constitution of humanity as the power of imaginative insight.

Man is often distinguished from the animal as a rational being. While this description is true of him as an earth-bound creature, we shall be giving a truer account of his heavenly affinities if we characterise him as an imaginative being. Rationality, no doubt, elevates him from the brute, but imaginativeness brings him to the very level of God. Indeed if we investigate the part played by these two faculties in the making of man as he is to-day, we shall have to assign the more valuable share of achievement to imagination. Reason's contributions have no doubt been great, for example the exact sciences all go to its credit. Sciences bring knowledge, and knowledge is power which forms the skeleton on which the living body of a culture rests. But power in itself does not elevate man from the level of wolves and tigers; a cunning and powerful animal is yet an animal for all that. If humanity has truly raised itself above the rest

of life, it is as a result of the inner and outer graces of personality born of arts, philosophy, religion and love. To ignore these, the finest products of the application of imagination to life, would be to strip the body of culture of all its beautifying muscles and skin, and stare at the ugly skeleton, as if it were the essence of its being. By the leavening influence of imagination has man always reached out of pure materiality to the higher realms of the Spirit—to the appreciation of Beauty, to the admiration of Goodness and to the passion for Truth. At its touch has come out the finest efflorescence of love, both human and divine, and on its waxing and waning has depended the growth of fine arts like music, poetry, painting and sculpture. Even in highly complex forms of thought like religion and philosophy, where the influence of reason seems to dominate, it will be seen on closer examination that it is imagination which gives them their direction and their orientation, although they may freely use the facts and concepts of other branches of human culture. Especially does this part of imagination become conspicuous, as religion and philosophy rise progressively from purely material levels and reach the highest peaks of sublimity and inspirational quality. In short wherever the supreme values of life are concerned, imagination and not reason has been the guide of man.

The Imaginative Approach to Life

Our concern in this essay is not with the part of imagination in any particular art, religion or philosophy, but with its influence on man's reaction to the totality of life, on the different types of adjustments he makes to life when faced with its alter-

nating smiles and frowns. For life, to all those who have faced it in right earnest, is the most mysterious of all problems, and man has to indent on all the resources of his head and heart to arrive at an idea of his place in it and of its significance to him. The most colossal fact in it is the presence of evil, the existence of suffering. For on the piled up bodies of the dead, the past victims of life's struggle, the proud denizens of the present strut about with light-hearted boasts of their own achievements on their lips. The bright plumage and the sweet voice of the singing bird are the consummation of agelong conflicts in Nature attended with the shrieks of victims and the extermination of countless millions of lower species of life. The stag with its majestic dignity bears on him the impress of the fears and sufferings of unnumbered generations of ancestors. Behind the comeliness of the well-developed human body or the still more admirable excellences of a chasened character lie the ugliness and lusts of the cave-man, and the long records of greed, selfishness and cruelty that have marked life at every stage of its development. The placid beauty of a moonlit night, and the gruesome desolation of the battle field; the green verdure and golden yellow of the pastures and corn fields of prosperous villages, and the parched colourless lands and the hungry inhabitants of famished areas; the beauty spots of the world where the hand of man has touched up the graces of Nature, and the earthquake and flood devastated country sides which reveal the malice and ruthless vandalism of natural forces—these are some of the striking contradictions of life that bring

man's proud reason to its knee and turn his gaze towards imagination for a solution. When he experiences the spontaneous affection of parents, the self-abnegating love of the wife or the unsuspecting trust of childish innocence, he may think life a paradise; but the cunning and greed of the rapacious money-lender, the hypocrisy and treachery of trusted friends and relatives and the pitying indifference of self-centred neighbours would soon disillusion him and drive him to seek for a more profound adjustment with life. A childish optimism or an ostrich-like refusal to stare facts in the face is incompatible with the seriousness of the problem and has never found favour in any quarter where the power of thought has progressed to any extent. Accordingly in all ages and climes world-views or theories of life and its experiences have been propounded in order to educate man into a proper attitude and sense of relationship towards the world, especially towards the baffling alternation of good and evil, beauty and ugliness, that seems to be fundamental to it. As we have said before, in the formation of these attitudes it is not reason but imagination that has been the prime moving factor; reason may provide the bricks and wood-work of the structure, but imaginative insight with the inborn constructiveness of its nature has always been the architect.

To avoid misconception we must make it clear here that by imagination we do not mean wild fancy or the habit of building castles in the air. It is the synthesising and creative energy of human thought described as Bhavana in Hindu sacred literature. Just as the logical faculty, by its proper culture

and application, helps us to arrive at correct conclusions, while through want of training and misuse it leads us to false inferences, so also a properly cultivated imagination opens to us vistas of life-giving experience which cold logic is quite unaware of. But in its raw, undeveloped and impure condition imagination misguides us into day-dreams and fantasies prompted by the crude desires of animality in man. Hence it is that absolute purity of mind is insisted upon in spiritual aspirants, even as the sharpening and clarification of the intellect is necessary for one aspiring to be a logician. Even those who are sceptical in matters spiritual cannot, however, deny that the great artists of the world found in their highly developed imaginative faculty a gateway to experiences of the Real, which cannot be brushed aside as mere fantasies. By the purifying power of holiness and the one-pointedness of concentration, it can be developed into faith (Sraddha) and spiritual intuition which give one an insight into the true meaning and purpose of existence.

We shall now consider some of these attitudes that the imaginative insight of man has discovered when confronted with the problem of life.

Materialistic Stoicism

Of these attitudes, the one that approximates most to the standards of reason and relies least on the illuminative and constructive powers of imagination is what we may describe here as the stoical attitude to life. The peculiar orientation of this line of thought consists in its predilection to reduce the wholes to their parts and to see in the building nothing more than the bricks of which it is

built. Matter is the matrix of the whole of existence, ranging from inorganic substances to the most refined form of consciousness. Whether we conceive of matter as irreducible particles or atoms as the ancients did, or as positive and negative electric charges in a highly organised form as moderns do, it does not matter very much. What is called life, consciousness and the higher spiritual values are reducible to matter and its functions. They all constitute mere epiphenomena or accidental factors in material evolution. It is not even that a purposive intelligence is at the back of this material evolution, guiding it gradually towards the production of higher and higher forms of organisation and values. Evolution is purely a resultant of mechanical forces working in their own way without the guidance of any intelligence or purposive agency. All that we call the higher products of evolution are merely the chance combinations of material energies.

It is not that such a view can be established conclusively by any deductive or inductive process. The sole justification of the conclusion is that the imagination of the thinkers of this persuasion is refined enough to grasp only the ideas of chance and mechanism. Like a heavy iron ring tied to a bird's neck, the dead weight of a world-bound intellectualism hangs heavily on their imaginative insight, preventing its flight into the higher strata of Reality.

Life and consciousness, they say, are confined to this planet of ours. In the innumerable worlds that constitute the starry heavens, there is no evidence of it anywhere else. For man, therefore, to look upon himself as the crown of evolution, to conceive

these unnumbered world systems as engaged in unremitting labour to prepare the stage for his exalted entry, is the summit of vanity, inexcusable for its triviality as it is injurious in its consequences. The sooner the edifices built on false hopes are destroyed, the better it will be for mankind. The primacy and the eternity of the spiritual values are illusions pure and simple. The best form of self-help for humanity will be to recognise this naked truth; for then man will give up false and unrealisable ideals of life and be contented with perfection as far as it is possible in natural life, that is, reasonable opportunities for the expression and satisfaction of the instinctive, intellectual and aesthetic needs of individuals and societies. When man gives up his chase after fancies and shadows, he will succeed better in gaining these truly realisable gifts of life. Undoubtedly there is an alternation of good and evil in the experiences of life, and the heart of the universe is in every sense insensitive to the petty loves and sorrows of life. To forget that these are the inevitable accompaniments of life-process and to seek higher meanings in them is vain stupidity that may dope the mind of man, but never lead to his improvement. At least at the human level much of life's misery can be controlled and eliminated by the proper application of knowledge. But a residue of evil and the final extinction of consciousness from our planet are the unavoidable implications of life, and man has no other go but to bear the inevitable with fortitude. For what cannot be cured must be endured.

The noblest and the most fervent expression of this view in recent times is to be found in the following passage

of Bertrand Russell, one of its noted champions in our day : "Brief and powerless is man's life ; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way ; for man, condemned to-day to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day ; disdaining the coward terrors of the slave of Fate, to worship at the shrine that his own hands have built ; undismayed by the empire of chance, to preserve a mind free from the wanton tyranny that rules his outward life ; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone a weary but unyielding Atlas, the world that his own ideals have fashioned despite the march of unconscious power."

Spiritual Absolutism

We next turn to another view of life gathered from an end just opposite to the one we were considering till now. If materialistic stoicism repudiates all spiritual values as illusory, spiritualistic monism does the same with matter and its expressions. The concept of matter presupposes a principle of awareness—the spirit or intelligence for which it exists. As the first step of the argument these two may be taken as separate, showing the independence of the spirit. But if spirit and matter were entirely different and therefore unlike, how is it that there is interaction between the two as it obviously is the case in all perception and in the very fact of the presence of consciousness in

living matter ? For interaction or contact is possible only between entities that have a fundamental similarity. Hence spirit and matter must at bottom be the same. Spirit then is the substratum and matter its appearance or changing aspect. In fact the whole universe which is a perpetual flux constitutes the changing mode of the spirit. Change, however, is not real ; for the real cannot come and pass away, as it obviously is the case with all changeful modes. Hence change is only an appearance, an illusion, a mere figment of the imagination ; it has as a matter of fact no foundation in the spirit. The familiar example of the serpent on the rope illustrates the point. The rope in twilight looks like a snake, and even though this phenomenon may frighten thousands of people, it still remains a rope all the while, and the snake is nowhere except in the imagination of the frightened men. In the same way the changeful world is only an appearance, and consequently unreal. To describe change as an appearance, as an unreality and as unrelated to the substratum is as good as denying it altogether. In the final step of the argument, therefore, the spirit alone is, the world never has been.

Before proceeding further we must pause to point out that in spite of the apparent reliance on reason, it is imagination that gives direction to thought here also, as will be seen when we examine two of its fundamental assumptions. In the first place when it is said that the concept of matter presupposes an intelligent principle of awareness, it may point to a difficulty of logical thinking, but does not in any way demonstrate a point of fact. For wherever we ex-

perience consciousness, it is always found to be in association with matter ; consciousness independent of living matter has never been demonstrated. It may be that consciousness is the product of matter as materialists assume or spirit independent of matter as spiritualists contend. But neither view has been, nor can possibly be, demonstrated scientifically, and when we, therefore, adopt either view as the fact, we are admitting the inadequacy of reason and starting on an imaginative approach. Then again to posit a changeless substratum behind changing modes or attributes is a pure assumption unwarranted by experience, however necessary it may be for thought. For no one has experienced substance or substratum and attributes or modes separately. As in the concept of pure experiencer, the idea of pure substratum only indicates that reason has abdicated its sway over thought in favour of imagination.

To proceed now to the ethical consequences of this view, it is obvious that when the world is regarded as illusory or non-existent, its values, both good and bad, also follow the same fate. The problem of evil is not so much explained as denied ; for if the world is not, evil too is not. The underlying principle of the universe is no doubt not material or mechanical ; but it has been so divested of all its wealth that nothing but the barest minimum of an impersonal consciousness remains. It is as insensitive to the joys and sorrows of the non-existent or illusory world as the unconscious mechanical principle of the materialist is of his real universe. This world-view will therefore exhort its votaries to recognise their identity with this Impersonal Principle and

get over both good and evil by denying the very existence of the universe. To those who can manage to do so it will certainly carry consolation ; but to most the very idea may be bewildering.

How great is the demand made here on men's imagination in spite of the claim often made by the followers of this view that they rely only on reason !

Personality as the Secret of the Universe

We next come to a view which resembles the previous one in point of its spiritual outlook and its demand on man's imagination, but differs from it in that it is intensely personalistic in its view of the Ultimate Principle and realistic in the attitude towards the world, and in that it would not tolerate the merging of life and its values in a bare impersonality. Man knows only human truth ; his thought is anthropomorphic through and through. Its symbols, the brick and mortar of the structures it builds, have their source in human experience, and cannot cast aside the shape and complexion derived from it, even as man cannot jump out of himself. Accordingly our ideas of impersonality and personality are drawn from our experiences of life. We have no doubt experience of impersonal forces and entities that are mighty, sublime, beautiful or awe-inspiring. The limitless expansiveness of the ocean, the austere sublimity of a snow-capped peak, the soul-stirring mystery of the star spangled sky, the fury of a thunder-storm, the demoniac might of steam or electricity—these are some of the striking examples of impersonality that we can possibly think of. Impressive though all of

them are, they yet lack the most unique of all the categories known to us, namely, consciousness and its higher development of self-consciousness. The most developed and illuminating expression of these is personality which therefore stands for the highest value and form of existence known to us in life. In the imaginative approach to Reality, therefore, it will be more correct to think of the Supreme in symbols of personalism than of impersonalism. As the sparks of fire coming out of a railway engine that speeds along the rail-road in darkness reveals to us something about the nature of the energy that moves the train, even so the sparks of personality that illumine the gloom of life's mystery may be depended upon to give us an insight into the heart of Reality. The great dictum that the self of man is the same as the Supreme or that man is made in the image of God becomes full of meaning in the light of this idea; for personality, the very essence of man, is a clue to the secret of Reality—a veritable gateway to an understanding of divine nature.

This does not, however, mean that the Divine is a person or an individual with head and arms as is the case with the organism of limited personalities in this world. He is on the other hand the mighty fire, the shapeless, limitless Principle of Personality itself, of which the persons or the multiple, limited personalities of this world are but dim sparks which can no doubt give us an idea of the heat and light of their source, but not certainly anything of its magnitude and configuration. All that is therefore meant by describing the Divine as personality is to show that in contrast to mere impersonal awareness,

He is positively *conscious, purposeful* and *responsive*, holding within Himself the reins that direct the world-process, and entering with it into all the forms of intimate relationship that sweeten the otherwise tragic life of man. Thus to attribute personality to the ultimate principle of the universe is only to describe it in terms of the highest known to us—not certainly to reduce it to an exalted human being.

Once the personalistic view of the Supreme is accepted, the outlook on the world at once gains a new orientation. We shall not enter here into the question whether the world is an emanation of God, a creation out of nothing, or merely the manipulation of a second entity beside himself; whatever might be our opinion on this question, on one point all the personalistic conceptions of the Supreme unitedly stand in opposition to the view of it as an impersonal, changeless substratum. Being the expression of the creative will of Divine Personality, the world process in this view is not unreal as in the other. It is either a projection of God or it is His handiwork. The personalist is at one with the materialists in staunchly maintaining the reality of the world, but whereas for the materialists the world is merely a mechanical and purposeless chance-product of blind matter's evolution, to be enjoyed when it yields enjoyment and to be endured when it burdens life with woes, it becomes for the personalist a grand and glorious process big with a unique purpose, for the realisation of which he and his fellow-being are laboriously marching along the mountain roads of life, now walking on the sunlit tops of hills, now passing through dangerous gorges with avalanches and giant boulders threatening life from above.

But in the thickest gloom of despair as well as in the frenzied joys of sensuous life he sees the guiding, steadying hand of God.

Faith as the Supreme Healer of Life's Woes

The workings of the divine will may appear strange and mysterious, nay, perplexing and distracting at times. For what guilt, say, for example, was yonder child born blind and burdened with a deadly disease, pre-destined as it were to lead an accursed life? Why did that middle-aged man, the sole bread-winner of his numerous family, pass away suddenly, leaving behind so many souls destitute and stranded in life? And why again did the messengers of death snatch away in his prime of life, that promising young man, just starting life and settling down after his marriage—thus undoing at one stroke all the laborious care and attention that his parents had bestowed on his education and upbringing, and pulling down in a twinkling of the eye the picturesque edifice of sweet fancies and tender hopes that the touch of fresh love had raised in the heart of his newly wedded wife? As if there is not round about an abundance of human scrape heap, the aged and the infirm, the imbecile and the incurably sick, for death to levy its tribute! Granting the inevitable facts of death and suffering, why should Nature function in a manner that is wantonly wasteful? Even from its swaddling cloth humanity has been vainly raising this question and will continue to raise it, perhaps as profitlessly as in the past, until it is on its death bed. It has also no doubt administered to itself an abundance of self-made pills,

potions and palliatives to sooth its aching heart. Look facts in the face, and endure manfully what you cannot avoid—says the stoical materialist. A good advice, indeed, if the mere fact of inevitableness can endow us with the fortitude to stand the onslaught. It is all an illusion—says the illusionist. The philosopher may feel satisfied with it while he is yet philosophising, but the plain man, staggering under the weight of suffering, feels it like a club-beating on his fractured skull. It is Karma—points out the learned theologian. To those who are benumbed in their spirit it may give the satisfaction of fatalistic resignation, but to one whose soul is still quivering with animal vitality it can hardly mean anything.

Before this baffling problem all systems, as long as they speak in the language of logic, cry out only in vain in the insensitised ear of suffering humanity. Faith, reborn from the ashes of reason at the touch of creative imagination, is the only leavening force that can act on the drooping spirit of man. It alone constitutes the ballast that can keep the boat of human life in steadiness. Faith may not explain the problem of suffering in reason's language, but it provides the soul with a perennial source of vigour and enlightenment. Endowed with it alone can man face with unruffled fortitude the buffets of adversity and the allurements of life's seducing joys. Under its influence he learns that he is being shaped on the anvil of the Most High. Even in the midst of terrible ordeals of life, he sees with the enlarged vision which faith bestows on him, that all the processes in the Cosmic Smithy's workshop, be it subjection to the withering heat of the furnace, to the ringing blows of

the hammer or to the cooling influence of water—all have a distinctive bearing on the perfection of his being, a part to play in eliciting the best that is in him.

He sees too that the best and the holiest of men have also been the greatest of sufferers. Who among us, common mortals, has suffered more than a Rama or a Sita, a Yudhishtira or a Draupadi? They were the best and the most respected of their kind, who always did good to their fellow-beings, feared God and ever walked in the path of righteousness. Yet what insults, persecutions and scourgings of poverty and grief did they not undergo—these sons and daughters of the greatest kings of their day? Then again which suffering mortal can say that the portion of his sorrow in life exceeds the sufferings of a Christ or a Ramakrishna? The one was killed on the Cross amidst humiliation and ridicule, and the other died inch by inch through a prolonged and agonis-

ing illness. Nevertheless they were the holiest and purest of men and acclaimed as the Sons of God and the saviours of mankind. No stain of sin, no burden of Karma can possibly account for the bitter cup of misery that they had to drink to its very dregs. If man would but lift his eyes from his constant preoccupation with the sores on his own body, and look straight in the countenance of these great ones, the veritable epitomes of human history, he will find a new trap-door in his heart opening, and from it will emerge a new attitude towards life before which the puzzle and poignancy of suffering will undoubtedly be dispelled. It is said the Deity himself lived among men as these great saviours and bore all the trials and tribulations that life is heir to. What God can suffer, cannot man, his humble votary, *endure*? But then it requires the eye of faith, not the laborious gropings of ratiocination to discover the life-giving messages of these great ones.

REMINISCENCES OF THE HOLY MOTHER

By A Disciple

[Sri Saradamani Devi, otherwise known as the Holy Mother, was the consort of Sri Ramakrishna. She was both wife and nun at the same time. Though noted for her great spiritual attainments and respected and worshipped like a Goddess by the devotees of the Master, she was always simple and unsophisticated in her life and ways of thought. In these reminiscences of this great woman of modern India, the reader will get intimate glimpses of a glorious type of womanhood through the little acts and simple talks of every-day life.]

ANOTHER time, a few disciples of the Holy Mother, living in the same village, formed a party, and we all went to Jayrambati. After reaching the place I said to myself, "I have not been able to achieve anything in my life. I would have thought myself very fortunate if I

could render any personal service * to the Mother." Later, my other friends went to Kamarpukur, but I did not accompany them. In the evening, I went to the Mother. She

* Among the Hindus it is considered a great spiritual virtue to render personal service to one's own religious teacher.

was seated in the verandah of the store-room. She asked me to bring the jar of flour from the store-room and I gladly obeyed her. She took some flour on a tray, asking me to knead it. In the evening I went to see her again. She was resting in her own room. I sat near her. After a few minutes the Mother said to me, "Vaikuntha, my child, will you kindly massage my feet gently?" As I was doing so she asked, "Why have the other children not yet returned from Kamarpukur? Have they taken a wrong road?" She became very anxious about them and requested Brahmachari Gnan to look for them. They had really taken a wrong road that night, and if the Brahmachari had not gone out for them, they would have been very late in returning to Jayrambati.

At night we all slept on the porch of the outer house. All of us got up from sleep at four o'clock in the morning, and one of us said, "If we could only see the Mother at this auspicious hour of the dawn!" He suddenly began to sing a song, the first line of which was: 'O gracious Mother, open the door of Thy room.' No sooner did the song end than we saw the Mother standing at the wide-open door of her room. This was beyond our greatest expectation. In great joy we prostrated before her. She went inside and again closed the door.

On another occasion I asked the Mother, "Please do something for my spiritual illumination." The Mother said, "There are in the Math children of Sri Ramakrishna like Sarat and Rakhal. Why should you fear anything?"

Disciple: Mother, it is my great desire to live in Belur Math for some time.

Mother: I don't think you should go to the Math now. Better stay at home.

I went to Bagh Bazar to pay my respects to the Holy Mother. When she asked me if I had met Master Mahashya,* I said to the Mother that I did not know him.

Mother: He is downstairs. Go and prostrate before him. He is a noble soul.

The Mother asked Golap-ma to accompany me and to introduce me to Master Mahashaya. I paid my respects to him and again returned to the Mother. I saw two devotees prostrating before her, and then going downstairs. The Mother was seated on her bed in the Chapel. She was muttering to herself, "Any one and every one touches me and gives me pain."

At one time I quarrelled with my elder brother on account of our family affairs. I thought of leaving home and going elsewhere for a few days and accordingly came to Bagh Bazar for the Holy Mother's permission. After hearing my story, she said to Golap-ma, "Well, Golap, Vaikuntha has been slapped by his elder brother, and out of pique Vaikuntha has come to me. Is it not natural to have a little quarrel in the family? Why should one make a mountain out of a mole-hill?" She said to me, "Return home my child. It is perfectly natural to have a little altercation when people live in a family."

One day I was sorely afflicted in my mind and coming to Udbodhan

* One of the intimate household disciples of Sri Ramakrishna and the author of his Gospel.

said to the Mother, "Mother, I have something to tell you."

Mother : Tell me what it is.

Disciple : When, Mother, will you be gracious to this, your unfortunate child ?

Mother : My child, Sri Ramakrishna will bless you. Pray to him. Besides keep the company of holy men and continue in your spiritual practices. You will realise everything by praying to Sri Ramakrishna.

Disciple : I have done enough of that, but have got no result. I never met Sri Ramakrishna. How can I pray to him ? I have received your grace. If you would like it, you may pray to Sri Ramakrishna for this unlucky child.

Mother : How can you achieve anything without prayer and meditation ? One must pass through these disciplines.

Disciple : Mother, my heart is not in these things. I do not get any result from meditation or Japa. Passion, anger, delusion are still in me, in the same measure as they were before. My mind has not become purer, even in the slightest degree.

Mother : My child, all impurities will go away through the repetition of God's name. How can you expect to get any result without spiritual exercises ? Don't be foolish. Repeat the name of God whenever you find leisure. Always pray to Sri Ramakrishna.

Disciple : No, Mother, I have lost all power of prayer. When I sit for meditation my mind becomes extremely restless. Either make my devotion at the feet of God steadfast so that my mind may not be stricken with any evil thought, or please take back the sacred word you asked me to repeat. I do not want to bring you

trouble for nothing. It is said that the teacher must suffer for any lapse on the part of the disciple.

Mother : How foolish you are ! I am becoming restless on your account. Sri Ramakrishna showered his blessings on you long ago.

As the Mother said these words, tears trickled down her cheeks. She continued with great emotion, "All right. You need not repeat the sacred Mantram." She meant to say that she would do everything for me, but then I could hardly understand the significance of her words. I was stricken with fear. My head began to spin. I thought that that was perhaps the end of all relationship between me and the Holy Mother. I said with great earnestness, "Mother, so you have deprived me of everything. What shall I do now ? Am I, Mother, about to descend into hell ?" The Mother said with great emphasis, "What can you mean, my child ? Can you ever, being my child, go to hell ? * * * * *"

Disciple : Then, Mother, what shall I do now ?

Mother : Leave aside all anxiety, giving complete responsibility to me. Always remember that there is some one behind you who in proper time will enable you to realise the goal of life.

Disciple : Mother, I feel so safe as long as I live with you. No thought of worldliness can touch my mind. But no sooner do I go home than all improper thoughts afflict me. Then I again fall in the company of my old friends and perform many improper deeds. In spite of my efforts, I cannot make my mind free from evil thoughts.

Mother : This is due to the impressions of the works of your past life.

One cannot forcibly make oneself free from these tendencies. Keep the company of holy men. Try to improve your mind. You will achieve everything in course of time. Pray to Sri Ramakrishna. I am

always by your side. Remember you are already liberated in this life. Do not be afraid of anything. Sri Ramakrishna will do everything for you in the proper time.

FROM MYSTICISM TO TECHNIQUE

By Dr. Charles Baudouin

[Dr. Charles Baudouin, the author of the famous book entitled "Suggestion and Auto-suggestion," is the disciple of Emile Coue and the best scientific exponent of the Nancy School of Psychology founded by Coue. He is the Director of the International Institute of Psychologie and the Editor of its journal *Action et Pensée*. In the present article he shows the fallacy of the modern tendency to dub mysticism as a peculiarity of the primitive human mind and to discover in art, philosophy, science and technique respectively progressive advancements of the human spirit from its primitive mystical susceptibilities.]

I

I AM tempted to distinguish five states of spiritual substance, or otherwise stated, five climates pertaining to the spirit. They would place themselves in a continuous series beginning with mysticism and leading to technique. The terms mysticism, lyricism, thought, objectivity, and technique will define them sufficiently well. To those states will correspond those activities which we mean by the words, religion, art, philosophy, science and vocation respectively.

II

In this series one recognises without difficulty the principle underlying the arrangement, by which we go from the interior to the exterior, from the spiritual to the material, from the intensive to the extensive.

III

If one considers the magical arts of primitive peoples, and should think that this magical activity has been described as being of a technical order, one would at once see that in magic

the two extremes are found together and that they meet. Otherwise stated, one could say that the whole of the spirit is already present in magic, only there it exists as a confused and undifferentiated mass. The evolution of the spirit in the course of centuries of culture is no other than the enlargement and separation of this confused mass. It is the screen which unfolds itself. Thus the intermediate terms make their appearance.

IV

How does this unfolding take place ? One sees that the intermediate terms could be constituted of elements borrowed in part from another ; thus one would see that a certain science would come naturally out of technique and from "*savoir-faire*," but on the other hand one would see also that the great scientific edifices are the result of philosophy. We know that art arises out of religion, but it originates also out of practical vocations, and therefore out of technique. One sees also that if we should arrange from left to right the five terms from mysticism to technique, each term

appears to be helped to liberate itself from the term which is to its left by the action of the term which is to its right, which, as it were, draws it to itself: philosophy frees itself out of mysticism and from the long tale of cosmogony, to the extent that science drags it in the opposite direction. Science in its turn frees itself more and more from philosophy, to the extent that technique compels it to concrete applications.

Thus do division and separation take place by means of diverse and whirling movements; but on the whole, it would well appear that the direction of the current is from the left to the right, *i.e.*, from mysticism to technique, as if mysticism were the burning centre, the second nebula from which the other terms are thrown out one after another in order that they may take form: one could very well see mysticism expanding into a poetic state and this in turn developing itself into wisdom, and wisdom extending its domain in science, emitting infinite technicalities.

V

This at least is the view, which implicitly or explicitly finds respect with our contemporaries; but even to suppose that it is irreproachable makes them fall into erroneous interpretations. They conclude that mysticism is a primitive term and that technique is a term most evolved, and as they take it for granted that evolution is synonymous with progress, their esteem increases for the different terms to the extent that one goes towards the right; and they have nothing but a condescending disdain for the earlier terms to the left. This view is faulty and would appear as

such as soon as we should remember that technique was there present even from the start; all that one is justified in saying would be that technique decanted itself out of mysticism, and that this is a progress for technique; but one should see that on its part likewise mysticism is purified of everything that has come out from it. A decisive stage in such a process of purification is marked by the abandonment of utilitarian prayer as has been proposed by Jesus in the sixth chapter of the Gospel according to St. Mathew: "Your Father knoweth what things ye have need of, before ye ask Him." And this purification is evidently a progress for mysticism.

VI

One has to take hold of both the ends of this chain. One should not look down upon any of the links. You have not understood the pain that you have given to your relatives or to your masters, when, rejecting mysticism, in which these persons from whom you have your origin had their position, you install yourself in poetry or in philosophy, being led to believe that you were to serve the 'spirit' at all times, and meaning by this that you served or conserved the essence of this abandoned mysticism. But presently you see your son or your disciple rejecting poetry or philosophy in the name of science; and another establishing himself in the domain of pure technique, from the heights of which he would look with mistrust on all the rest. You will see ridiculed all that you consider as important, of which they would not even suspect any more the meaning. You will see that they also believe that they are conserving the substance of that which was yours; they do not feel

the difference, which on your part you so strongly feel, which is proof that their vision has been impoverished. Then you would understand that you have played the same role with regard to those who preceded you. You will come to know that the slope descends altogether when one has commenced to descend; it is not a line of progress; it is merely the slope that is natural and one of least effort.

VII

Taking hold of both the ends of the chain, it is not quite that; for they are not equivalents. But one should see that the top end is well fixed, and fixed on top. If you want to mount a rope ladder, you have to see that it is firmly fixed to the top of the beam. You might say that it does not interest you to mount to the very top but only to some particular wrung in the ladder. Be it so, but you do not suspend the ladder in emptiness at one or other level which might please you. We have to suspend it from the top end, even when you want only to mount up as far as the middle. Suspended, it will support, under your effort, all that it should. If not it will bend completely, and very soon to the very bottom.

VIII

You are taken for a reactionary as soon as you begin to denounce the excess and the harm done by technique. You might object that technique is not the enemy of the soul. Certainly not; not any more than the pole is the enemy of the equator. But one cannot be everywhere at the same time, and if one is seated at the pole, it is not warm there; and if one should wish to come back to the equator, one has to traverse the intermediate climates, through all the

'zones' so well marked on our children's atlases. I am led to recount the story of a certain boy who had constructed, all by himself, with a rare sense of the practical, a radio receiver, combined in addition with the phonograph; when his apparatus was ready he did not get any other idea than to make it reproduce anything but jazz. This boy is the image in miniature of the grandeur and misery of the modern occident, which is established itself in the technique, cutting there so well the figure of the "world without soul."

IX

Government of competent people, or in other words that of technologists—this is what seems to be logic itself, which is logic itself, and which one hardly knows how to avoid. A necessary reaction, indeed, against the "reign of advocates." But let us not omit to maintain intelligence above technique, or what we might call the 'doctrine' or let us say shortly, the spirit, above technique; for it is very easy transition from the creed of 'technicism' to a mistrust of the spirit. By this one understands how "technocracy," which is so reasonable in principle, should have so soon disappeared, linked with dictatorship. In the same manner and for the same reason, 'corporatism,' which is a corollary of technocracy (parliament of professionals or of those who know to do) and which is well and good in its own way, is already beginning to be less good from the moment when *doing* is only the thing esteemed and recognised, and just *being* has no more any sense. For in order to be free, one has in the first place to be a 'person' before having such or such other sense of the practical. The

fashion that prevails among the liberal professions in Germany of popping up one's name with all possible professional titles as if the person identified himself indissolubly with them, reveals to me more servility than vanity. I find in it another form of military rule. Let us take care of this danger, and then we will be able to see in its true colours a similar vice in politics as a whole, which defining man only with reference to his profession, by his sense of the practical, by his function, and not with reference to his quality as human person, reduces him to the state of a cog-wheel and demands on his part a docility and a ductility which would stand strain.

X

This inclined plane that descends from mysticism to technique is really that of the modern mind which madly finds place in the domain of technique. Levy-Bruhl thought in modern style, when he was tempted once to define "mysticism" as that primitive mentality, before which he stopped, in a more happy fashion at the term "pre-logical." This state, which is the state of magic among the primitive peoples, is mystic only from the standpoint which we have taken, viz., that it is decanted technique, for it represents a mysticism charged with technique. But seen from the other end, that is from the standpoint of mysticism purged of all that is non-utilitarian, this very same state could also justly be defined as technique, for it represents a mysticism burdened with practical prescriptions and with "*savoir-faire*."

XI

The singular confusion that has arisen in connection with the term

"a mystic" during recent years is a linguistic phenomenon worthy of note, and which contains, without any doubt, a psychological phenomenon.

Certainly it is the object of words to find use and to undergo depreciation; but in this case the confusion has been too cruel and quick. Not only do they talk of nationalist mystics or revolutionary mystics, which perhaps one can understand; but we also see appearing, if we are to believe our journalists, mystics of sport, of cinema, of youth, of muscle, of jazz . . . and I know not what else. If people do not enter into a dissertation on a mystic of petrol, of rubber or of large departmental stores of cheap articles, they just escape the error. There are finally, of course, those who end by buckling themselves and putting everything upside down.

These exaltations to which they apply the term mystic do not merit it in the least, and on the other hand one would ordinarily expect that this kind of degradation of the word should have some object. And this object, is it not to be found in a certain nostalgia of a veritable mystic, in a certain disinterested desire which is abroad? By this confusion of the word, our world eloquently expresses how much the thing is missed by it.

XII

Of the five zones which we have distinguished, thought will be the middle zone which is temperate; perhaps this will suffice to define it. "Philosophy," said a mathematician to me, "is to take account of everything." In this it is that it is unreplaceable by any other. Those who, to-day, judge philosophy as being outdated by science, they themselves, or their sons or disciples will consider

theoretical science outdated by technique. But it will be clear that this would be amputating technique itself. That this would be so, our modern people still do understand. By a similar analogy, if they should reflect, they could understand also that to reject philosophy would be in an equal degree an amputation of science; they could imagine also that to reject poetry would be to mutilate philosophy; and they can at least finally suspect that to give up mysticism

would be to expose poetry itself to danger and with it all the rest. But from the proper standpoint of philosophy this would appear more clearly. Philosophy means that we give to each of the other terms their right value, *suum cuique reddere*. It is to dominate the whole structure of the landscape; it is to take hold of the whole of the folding screen and to see all the cards; it is to reconstruct once again the unity of the spirit, at each stage of its ever widening unfoldment.

SOME PRINCIPLES OF SPIRITUAL LIFE

By Swami Yatiswarananda

[Swami Yatiswarananda, formerly the head of the Ramakrishna Math, Madras, is at present in Switzerland preaching Vedanta in different countries of Europe. The following paragraphs are sections from the Introduction to his forthcoming book entitled "The Divine Life," which consists of selections from Hindu Scriptures setting forth both the theory and practice of spiritual life.]

THE LAW OF SPIRITUAL GROWTH

FTEN the question arises as to what should be the initial ideal of God and spiritual life which a devotee should entertain at the commencement of spiritual life. The answer is—let him start from where he stands; let him worship, pray and meditate according to his own conceptions and not according to those of someone else. The child should begin his spiritual life with his child-like ideas, and the grown-up person with his advanced ones. Great harm is done to spiritual growth by trying to standardise and drill the thoughts of people. Each aspirant must be free to follow the law of his own being. The child need not be ashamed because he is not a youth, the youth should not feel sorry that he is not an elderly man. If the child tries to think like a grown-up man and the

latter like the former, the result would be confusion and not spiritual progress. So each should strive to evolve more and more in his own way, and thereby outgrow his previous state and take up higher and higher ones as a matter of course.

Swami Vivekananda puts this in a humorous way thus: "It is good to be born in a Church but not to die there." Institutional religions may try their best to keep their followers in a state of perpetual childhood, but a true aspirant, making the best use of the protection and support given to him during the early years of his life, should outgrow them and stand on his own strength, drawing his inspiration more from the Divine than from men and institutions. This is the secret of growth in the world of true religion. Whoever follows this law evolves, and whoever breaks it

remains stunted in his growth, and may even further run the risk of going down in the scale of spiritual evolution and progress.

THE YOGAS IN BRIEF

The Bhagavad Gita places different Yogas or methods of spiritual culture before the aspirants of different temperaments and tendencies. As has been mentioned before, these paths may be roughly classed as those of selfless activity, devotion, knowledge and meditation. They may be discussed here in brief.

The tendency to perform action is innate in all beings, and none can remain inactive. In the case of persons who are particularly of an active temperament, what is required is not cessation from action but the proper controlling and directing of their activities. Work with attachment binds the soul. But selfless work performed in a spirit of worship becomes a means of attaining to freedom. Says Sri Krishna in Bhagavad-Gita: "To one who does actions, forsaking attachment and resigning them to the Divine, evil does not cling just as water does not cling to a lotus leaf." (V, 10) "Even though engaged in actions, he, having taken refuge in me, the Lord, attains to the eternal and immutable state by My Grace." (XVIII, 56)

The devotee hankers whole-heartedly for union with his Beloved Lord. Worldly love is not able to satisfy the deep yearnings of his soul. His entire mind flows as it were in a continuous stream towards his Lord who is of the nature of "love unspeakable." His God is not a Being dwelling somewhere in a far-off heaven, but is seated in his own heart. In order to see Him and to feel His Divine

Presence he has only to look within. "The Lord," says Sri Krishna, "dwells in the hearts of all beings. Take refuge in Him with all thy heart; by His grace shalt thou attain supreme peace and the Eternal Abode." (XVIII, 61, 62).

The Jnani or the seeker with a philosophic turn of mind is not satisfied with the little pleasures of this life. He is anxious to know his true nature and the reality at the back of the phenomenal world. He does not possess any great attraction for the personal aspects of the Deity. He yearns to attain to the Infinite—his true Self. Speaking of those who follow the path of knowledge, observes Sri Krishna in the Bhagavad Gita: "Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is in That, they attain to the highest salvation, their impurities being cleansed by knowledge. Relative existence has been conquered by them, even here in this world, whose mind rests in evenness. Since the Infinite Self is even and without imperfection, therefore they indeed rest in Him." (V, 17, 19).

The man of contemplative bent of mind, endowed with a tremendous will-power, wants to control his whole nature, external and internal. But spasmodic attempts at concentration will lead only to failure and mental depression. The restless mind is to be brought under control slowly and steadily "through practice and renunciation." Speaking of the Yoga of contemplation, Sri Krishna says, "With the understanding steadfast, with the mind fixed on the Self, let the Yogi attain quietude by degrees. By whatever cause the restless, unsteady mind wanders away, let him, curbing it from the wandering, bring it back

under the control of the Self alone. ... Verily the Supreme Bliss comes to the Yogi who has become perfectly tranquil in mind, whose passions are quieted, who is free from impurities and who has become one with the All-pervading Being." (Bhagavad Gita VI, 25-27.)

HARMONY OF THE YOGAS

All the various spiritual paths can more or less be classed under the four types of Yoga mentioned above. When we study religious psychology in general and the Bhagavad Gita in particular, we find that these paths are not, however, like water-tight compartments. They are all so interdependent that many of the texts speaking of one are applicable to others as well. It is, therefore, impossible, as we have seen, to have a clear-cut division between one path and another. The aspirants following one path no doubt possess some predominating features that are distinctive of that path, but they have also many traits that they share in common with the followers of other paths.

The person who follows the path of selfless activity has to possess devotion, discrimination and concentration along with non-attachment. Aspirants of the other paths too, besides being more or less endowed with common ethical qualifications, should have, it may be in varying degrees, all these indispensable elements of spiritual life. Thus it is practically impossible to draw dividing lines between different types of aspirants and the paths they pursue. For example, evenness of mind which Sri Krishna describes as Yoga in the Bhagavad Gita is a virtue which has to be passed by all Yogis alike. We may fur-

ther quote the following verses of the Gita to illustrate the common features of the Yogas:

"Content with what comes to him without effort, unaffected by the pairs of opposites, free from envy and even-minded in success and failure, the wise man is not bound even though he be acting." (IV:22). "Resigning mentally all deeds to Me, the Divine Being, having Me as the Highest Goal, and resorting to the devotion of right knowledge, do thou ever fix thy mind on Me." (XVIII:57). "The Yogi who, being established in unity, worships Me dwelling in all beings—he abides in Me, whatever his mode of life may be." (VI:31).

All these words of Sri Krishna are more or less applicable to every type of Yogis. There is a conscious or unconscious combination of all noble attributes in the lives of not only the perfect ones, but also in the real aspirants in general.

THE IDEAL OF SYNTHETIC YOGA

The reason of this combination is not far to seek. Human mind is a synthetic whole possessing the faculties of will, feeling and knowledge. The path of selfless activity and that of concentration and meditation both depend more on the faculty of will than on the other inseparable faculties, although the former path is mainly objective while the latter is mainly subjective. In the path of devotion feeling is the dominant factor, whereas in the path of knowledge, with its discipline of analysis and discrimination, the aspirant relies mainly on intellect or reason. But all the faculties are inseparable, and so are the Yogas; they all fulfil one another.

Such being the case, is it not desirable to put equal stress on all the four paths of Yoga, and attempt at a simultaneous development of all the mental faculties alike? Indeed, if this can be done, it would mean an all-round spiritual growth. In the sphere of religion one-sided developments have their dangers. Work sometimes becomes aimless and leads to the restlessness of the soul. Yoga or the path of concentration at times degenerate into physical mortification and pursuit of psychic powers. Devotion often deteriorates into meaningless sentimentalism. And knowledge may also lapse into dry intellectualism and morbid inactivity. Hence there is a great necessity for combining the different paths in order to safeguard against the dangers of following one path to the exclusion of others. Let work be combined with meditation, and knowledge tempered with devotion and vice versa. Let us try to be equally established in all the Yogas and bring about a harmonious development of all our latent spiritual powers. This all-sided development of personality is the healthiest ideal for any religion or spiritual aspirant to pursue. Speaking of this synthe-

tic Yoga, says Swami Vivekananda, "Would to God that all men were so constituted that in their minds all these elements of philosophy, mysticism, emotion and work were equally present in full! That is the ideal, my ideal of a perfect man. Every one who has only one or two of these elements of character, I consider 'one-sided,' and this world is full of such 'one-sided' men, with knowledge of that one road only along which they move; and anything else is dangerous and horrible to them. To become harmoniously balanced in all these four directions is my ideal of religion."

Thus an embodiment of this synthetic Yoga is the man who is fully illumined with the light of the highest knowledge, who is ever active in helping others without any thought of his own self, who intoxicated with Divine Love, thinks lightly even of salvation, who is perfectly established in the glory of Self, realised through the complete control of the senses and the mind, who has attained to the fullest growth of all his best faculties, and is therefore, 'a free man of the whole estate.'

SRI RAMAKRISHNA AND THE RELIGION OF REALISATION

By Dr. S. K. Maitra, M.A., Ph.D.

[The following is the address delivered by Prof. S. K. Maitra of the Benares Hindu University in connection with Sri Ramakrishna Centenary Celebrations in Benares. The place of Sri Ramakrishna in Indian Renaissance and the core of the Master's message are expounded by the Professor with learning and simplicity.]

IT IS only India that can produce a Ramakrishna, just as it is only Europe that can produce a Karl Marx. India has always stood for spiritual realisation, as Europe has stood for dogmas. We readily admit other points of view than our own and never believe ourselves to be infallible. Our thinkers have always held that the different creeds and sects represent different paths to the same destination. As Sir S. Radhakrishnan has said, "When the Hindu found that different people aimed at and achieved God-realisation in different ways he generously recognised them all and justified their place in the course of history."

And perhaps no Hindu saint was more true to this gospel of realisation than Ramakrishna. "It is immaterial," he said, "whether or not one believes in the incarnation of Radha and Krishna. One may believe (like the Hindu or the Christian) in God's incarnation; one may not. But let all have a yearning for this intensity of love for the Lord. That is the one thing needful. If you must be mad, be not so for the things of the world. But be mad with the love of the Lord." (*Gospel of Sri Ramakrishna*, p. 242.)

Ramakrishna did not care for creeds or dogmas. It was a very characteristic saying of his that in God's universe there is room for all

creeds and sects. He used to give, as an illustration of the unimportance of creed for the religious life, the fact that Ramanuja who was a Visist-adwaitavadin had for his teacher an Advaita philosopher. In religion the creed does not matter. What matters is the inner realisation.

We see very clearly the difference between religion as realisation and religion as dogma if we compare Christianity, as embodied in the life of Jesus Christ, with Christianity as interpreted by the Church in the Middle Ages. Christianity in the life of Jesus Christ is a way of living, a path to a realization. In the hands of the Church Fathers all its vitality is gone, all its contact with life is lost, and it becomes hardened into a dogma. When religion loses itself in dogmas, there begins an era of religious persecution. To what lengths the spirit of persecution for the sake of the dogma can go is illustrated by the burning of philosophers like Bruno at the stake.

Fortunately, Hinduism never made any persecution for the sake of any dogma. That was because of its catholicity which tolerated the most diverse opinions. This catholicity of Hinduism Ramakrishna wanted to preserve as far as possible. For him there were no barriers of race, creed, caste or sect. It was this liberality which appealed to the educated mind

and was the secret of the influence which he exercised over the cultured section of his community. It was this which also attracted to him the leaders of the Brahmo Samaj, like Keshav Chandra Sen and Pratap Chandra Mazumdar.

This was also the reason why Ramakrishna became the centre of the Hindu revivalist movement of the last century. By revivalist movement I do not mean a return to orthodoxy, for neither in Ramakrishna's life nor in his teaching was there any orthodoxy, but a recognition of the fact that it was not necessary to leave the Hindu fold in order to realise liberal ideas in religion. The advent of Ramakrishna thus put a stop to the secessionist movements either towards Christianity or towards Brahmoism which were such a characteristic feature of the religious life of our country in the nineteenth century. Educated and cultured Hindus, who had received a new light from their contact with the West, flocked to Ramakrishna when they discovered that here was a man who, without leaving the Hindu fold, realised in his life the highest truths of religion. In this way Ramakrishna did a service to Hinduism very similar to that which was rendered by Ram Mohan Ray at the end of the eighteenth and beginning of the nineteenth century and by Dayanand Saraswati towards the close of the nineteenth century. Ram Mohan Ray showed by reviving the religion of the Upanishads that the highest principles of monotheism could be realised within the Hindu fold. So, too, did Dayanand by reviving the Vedic religion. Similarly, Ramakrishna showed by his gospel of realisation that Hinduism was fully competent to satisfy the highest aspirations of the soul.

What, in fact, all these three great seers did was to rediscover the Hindu ideals which had suffered an eclipse during centuries of foreign domination. This rediscovery was similar to that which ushered in that great age of European culture known as the Renaissance. Ram Mohan, Ramakrishna and Dayanand, therefore, brought about a Renaissance of Hinduism in the nineteenth century.

I believe there have been three important revivals of Hinduism. The first Renaissance occurred in that golden age of Hindu culture known as the Gupta period, which was brought about by the contact of Hindu ideas with those of Buddhism. The second great Renaissance took place in the fifteenth and sixteenth centuries, due to the impact of Islam, when India produced such great religious geniuses as Ramanand, Kabir, Chaitanya and Nanak. The third Renaissance took place in the nineteenth century, and this was the direct result of the contact with Western civilization. The three great leaders of this third Renaissance were Ram Mohan, Dayanand and Ramakrishna.

Although all these three led the Hindu Renaissance movement of the nineteenth century, yet there was a very vital difference between the method of Ramakrishna on the one hand, and that of Ram Mohan and Dayanand on the other. The latter relied upon reason and logic, whereas the method of Ramakrishna was one of inner realisation. Here perhaps Ramakrishna was more true to the Hindu tradition than the other two great seers. Ram Mohan proved Hinduism to be the true logical synthesis of all the religions, whereas

Ramakrishna realised the synthesis in life.

Indeed, neither in the East nor in the West has there been any saint who is so mad after God-realisation as the seer of Dakshineswar. His whole life in fact is one continuous series of realisations of the most diverse kind. When he was a little boy, one day while crossing a field with a basket of puffed rice, he saw a dark cloud advancing rapidly and a flight of snow-white cranes lining the edge of it. The scene was so indescribably beautiful that the boy immediately passed into a trance. He fell on the ground and the puffed rice was scattered. These ecstasies became more frequent as he grew up. When he was a priest in the Dakshineswar Kali temple, he used to be seized from time to time with a burning desire to possess the Goddess, and one day, not being able to satisfy this desire, he was on the point of committing suicide by plunging the dagger of the Goddess into his heart, when lo! the Deity revealed Himself in his consciousness.

His thirst for realisation was so great that he tried one by one all the traditional ways of realising God known to Hinduism—the *Bhakti* way, the *Tantrika* way, the *Vedanta* way, etc. To complete the practice of all religions known to him, he tried the Islamic as well as the Christian realisation. To realise God in the Islamic way, he followed to the letter the injunctions of a convert to Islam, named Govind Rai, and was on the point of taking beef even, when at the earnest request of Mathur Babu, the son-in-law of the proprietress of the temple, he desisted. So again, in the house of Shambhu Charan Mullick, a devotee of his, he listened to the Bible which was read out to him. He at

once fell into a trance, and for several days he was filled with Christian thought and Christian love, until he saw the vision of Christ.

For Ramakrishna the one thing needful was realisation. Work he only regarded as a means (and that too, if it was unattached) and never as an end. "Do not regard work," he said, "as the be-all and end-all of human existence. Pray for Bhakti... Suppose you are fortunate enough to see God. Then what would you pray for? Would you pray for dispensaries and hospitals, tanks and wells, roads and serais? No, no, these are realities to us so long as we do not see God. But once face to face with the vision Divine, we see them as they are—transitory things no better than dreams" (*Gospel of Ramakrishna*, p. 25).

Ramakrishna thus cared only for realisation. But his great disciple, Swami Vivekananda, added to this single principle of realisation another, namely, service. Service, however, is not strictly speaking, a separate principle, for it is nothing but another form of realisation. In service every human being is regarded as an incarnation of God (Naranarayana). Service, therefore, means realisation of the Divinity of man. We may, therefore, say that the two principles followed by the band of devoted workers who have been trained under the inspiration of Ramakrishna and Vivekananda are inner realisation and realisation through service.

The ideal of service brings the Ramakrishna Mission into line with other humanitarian workers. No society, perhaps, has followed more loyally the gospel of service than this Mission. No band of workers has shown a more practical realisation of

the Divinity of man. To look upon every human being as a manifestation of God and to serve him and worship him as such—what ideal of life can be nobler than this?

Indeed, when I look at this noble band of workers, I feel that there is something undying about the Hindu religion. It has suffered innumerable onslaughts, it has passed through innumerable crises, it has experienced innumerable catastrophies, but there it stands, ancient and eternal, an undying witness of the power of the human soul. A religion that can produce such a noble band of workers can

never die. What we require is the spirit of Ramakrishna and Vivekananda, the unconquerable spirit that would never bend before any obstacle. Our greatest enemy is ourselves. It is our want of confidence in ourselves, it is our weak and halting and vacillating spirit that stands in the way of our progress.

If we can conquer our weakness, if we can cast away our inferiority complex and face the obstacles that confront us in a spirit of boldness touched with humility, our future is assured.

INDIA AS THE CULTURAL GURU OF THE PAST

By Dr. Dharendra Nath Roy, Ph.D.

[Dr. Roy is the Professor of Philosophy in the University of Philippines. While Dr. Roy's glowing account of India's material and cultural achievements in the past rightly emphasises that the refinement of the mind and not mere adventurous spirit is the sign of true culture, it also seems to our mind as implying that danger certainly threatens a people if they fail to develop the capacity for self-defence while they pursue the higher refinements of the soul.]

IT IS not conservatism, with its unbecoming connotation, to study a people's past and receive inspiration therefrom. For, the present is simply a link in the chain of a people's history which depicts the expression of its soul pushing on its course for ever to realise itself. The people, who talk of the present and the future without regard to the past, are those who have usurped their present position with false credentials and are anxious to abuse biological induction by attempting to break away from their low pedigree. There is so little inspiration in tracing descent from the Goths and the Vandals, the Vikings and the buccaneers that it is clever to assume the new epithet

of "progress" without talking of anything from which "progress" is achieved as a historical sequence, and then most unceremoniously, if not impudently, make a self-appraisal of superiority. The whole thing is a rollicking mess deceptive in all its dazzling appearance. A subject people, however, can hardly allow itself to be swayed by that delusive formula of "progress" and run its present course of life separated from its real past. It is like a plant cut off from its roots but given plenty of showers by the gardener; its greenness may retain itself from artificial moisture, but when the source of life is gone it is only a matter of time to see it totally rotten.

Can the people of India build up a healthy present or dream of a golden future without due regard to their past? What inspiration can a subject people have to build its destiny anew when its existing political status is an implicit surrender of national self-confidence and a homage to an alien race? It is the moral imperative of a subject people to keep its brighter past always connected with its gloomy present, (for the present of a subject people is always gloomier than when it was not a subject people) so that the sun of its national being can keep the present vitalised from within and slowly dissolve away the gathering clouds from its own horizon to anticipate a real summer of joy and productivity. There is no greater religion to a subject people than to save its own ideal, its national soul; for, otherwise it lapses into a degrading idolatry by consciously or unconsciously worshipping the alien rulers.

India's past was so full of glory and greatness that it once made her appear like the paradise on earth, a dream-land of the whole mankind. Her splendour, whether material or moral or spiritual, was simply staggering to human imagination. Her material products were so fine and unrivalled that all ancient nations eagerly sought to have trade relations with her. It is said that even ancient Egypt and Chaldea "were commercially its vassals and dependents." The people of these countries saw the Indians well versed in practical science and art and highly skilled in manufacturing work. "India offered for sale articles not elsewhere to be found: the shining warts of the oyster; glass-like stones dug up out of the bowels of the earth, or

gathered in the beds of dried-up brooks; linen which was plucked as a blossom from a tree, and manufactured into cloth as white as snow; transparent fabrics, webs of woven wind which, when laid on the dewy grass, melted from the eyes; above all, those glistening glossy threads stolen from the body of the caterpillar, beautiful as the wings of the moth into which that caterpillar is afterwards transformed." (Winwood Reade, *The Martyrdom of Man*, Pp. 43 & 44).

The expert navigators of Guzerat took these things to Chaldea and Egypt where they found good markets for all of them. At a much later period the Phœnicians carried many varieties of Indian goods to the people of Europe, whose ambition grew up as they saw such wonderful things, and heard even more wonderful stories about India. The Persians and the Arabs followed the Phœnicians to make themselves rich by selling Indian goods to the Europeans. Large and prosperous cities arose on the routes through which such goods were carried and perished when the routes were changed. India's trade spread in the same prosperous manner throughout the eastern countries including the various large islands that stand as the fringe of Asia. The rich commercial commodities of India thus reached all countries to her right and left, far and near, making the people everywhere wonder about the prosperity of this land.

Later yet, the merchants of Venice and Genoa became fabulously rich by monopolising the Indian trade in Europe. When this became known to other people of Southern Europe, they too were fired with great ambition to establish their own trade rela-

tion with India. Columbus was sent out to discover a sea route. He sailed westward and reached the coast of a new land which, however, he thought was India and the people of which he and his fellowmen called the Indians. The Portuguese people sent Vasco da Gama who succeeded in discovering a sea route to India by way of the South African coast and returned triumphantly after thirty-two months with a letter from a Hindu king, a letter which was written on a golden leaf welcoming the stranger. It was a great occasion for the Portuguese people. "That night all the houses of Lisbon were illuminated; the gutters ran with wine; the skies, for miles around, were reddened with the light of bonfires." (*Ibid*, p. 300). There were certainly good reasons for such jubilation. It was they who finally succeeded, before any other people of Europe, in discovering such a wonderful land and in acquiring the good will of a king of that land. And what did they not see there to explain the reason as to why that land was so prosperous! They saw no less than what an American scholar recently described as things which the British people saw when they first arrived in India. "Nearly every kind of manufacture," says he, "or product known to the civilized world—nearly every kind of creation of man's brain and hand, existing anywhere, and prized either for its utility or beauty—had long, long been produced in India. India was a far greater industrial and manufacturing nation than any in Europe or than any other in Asia. Her textile goods—the fine products of her looms, in cotton, wool, linen and silk—were famous over the civilised world; so were her exquisite jewellery and her precious stones

cut in every lovely form; so were her pottery, porcelains, ceramics of every kind, quality, colour and beautiful shape; so were her fine works in metal—iron, steel, silver and gold. She had great architecture—equal in beauty to any in the world. She had great engineering works. She had great merchants, great businessmen, great bankers and financiers. Not only was she the greatest ship-building nation, but she had great commerce and trade by land and sea which extended to all known civilised countries."

The Portuguese discovery of a new sea route brought them the golden opportunity to open direct trade relations with India. It thus occasioned the ruin of Venice, the fall of many great cities on the Tigris, the Euphrates and the Nile, and at the same time the rapid and pompous rise of Lisbon as the great European market-place of finished Indian goods. The increasing importance of the Portuguese people in wealth and power through their trade relation with India was a great temptation for the other European peoples.

The Spaniards, of course, went to their newly-discovered America, but amidst all their adventurous undertakings there, they could not forget India. A big party of explorers headed by Ferdinand Magellan left the American shores to discover a Pacific route to India. They arrived at a group of islands which they later called the Philippines but which they thought was a part of India and the natives of which were *Indios* or Indians. It seems the very name of India was such an obsession with them that wherever they arrived in course of their search for that blessed land they liked it to be no other coun-

try than India and comforted themselves by calling its inhabitants as Indians. Other European peoples like the Dutch, the English, and the French tried to follow the examples of the Portuguese and the Spaniards. They all undertook perilous voyages over the mighty seas with the hope that some day they too would be able to reach India and make themselves rich by acquiring her prosperous trade. They arrived one after another and were received with generous hospitality. As they saw golden opportunities lying before them they all got busy, each people using every method it could think of to get the lion's share. Naturally there ensued, among these peoples, hard rivalry and clash of interests. In that clash finally flashed the good fortune of the Englishmen who rose above all others and took, with a stately mien, the lion's share of India's trade. That lion's share has served England splendidly to let it rise from its extreme insignificance in every respect to a state of unrivalled power and prosperity. India has made what England is to-day and it is nothing but false pride that stands in the way of recognising this truth.

There was, however, one peculiar fact in all the eagerness of the western peoples to reach and contact India. They wanted a share of her vast material wealth and when they saw plenty of easy opportunities for them they developed an intense greed for more and more of that wealth—a greed which blinded them so much that they could not see India's immeasurable cultural wealth beside and profit themselves by having a share of it. Had they done it while they sought her trade they would have enriched themselves in a far better way

to the glory of both India and their own countries. Her culture would have enabled them to understand that although she had abundance of material wealth, she considered her spiritual wealth yet more worthwhile than all of it, and that the proper meaning of the former in a civilised state of life could not be understood unless it was considered in connection with the latter. Her material wealth would have gone to them as a fine wholesome gift and not as a ruthless extortion. She would not have been reduced to an awfully miserable state by her ingrate beneficiaries.

It cannot be said that India ever tried to withhold her cultural wealth from any people. For, it was she who realised, before all others, that a true culture would enrich itself more and more when shared by more and more people and that the giver of it would lose nothing by giving but might gain as much as, if not more than, the receiver. She never denied her culture to anyone who really wanted it. Ancient Persia, Greece, and Rome received abundantly from her culture and civilisation. The people of these countries sought direct cultural contact with her. Greece, though situated at a distance farthest of all, was no less eager to send her scholars there. Voltaire, that great leader of the Enlightenment said, "The Greeks before the time of Pythagoras travelled into India for instruction." And we know now that even Pythagoras and many post-Pythagorean scholars of Greece including Plato came to India to receive instruction in Indian philosophy. Many renowned scholars of Europe admit that India exerted great influence upon the entire Grecian world of thought. We can see why it is said

that Indian thought highly influenced the Neo-Platonists and the Gnostics. We can see why there are also well-known scholars like Leon de Rosney, Ludwig Buchner, Emile Burnouf and Arthur Lillie who sincerely believe that early Christianity owed its origin to India. Had it not been overtaken and absorbed by the people of the Crusaders' type, it would not have assumed its present aggressive form so repugnant to Indian spirit of culture. The science and industries of India were no less in demand than her literature and philosophy. The Persians and later the Arabs studied her various sciences, especially mathematics, astronomy, chemistry, and medicine, and having learnt these for their own countries they sought also to spread their knowledge to further West. And were there not also India's contributions in the well-developed system of industry and agriculture which the noble Arabs carried with them to civilise the West?

When this West came to know, through these Arabs, of that incomparable India, her immense wealth and prosperity, and all other material splendour of her civilisation, it stopped its usual home occupations, such as fighting, plundering, pirating, etc., and turned its attention to India. Unlike before, it thought of sending to India not scholars like Pythagoras and Plato, not "gentlemen" to study and understand her civilisation, but only "adventurers" to get India's material wealth. We may cite the example of the Portuguese as typical "adventurers" who were sent to India. Could such kind of adventurers be expected to see in India anything more attractive and worthwhile than her material wealth and splendour, and to do anything better there

than repeating their usual selfish practices of the home land? Could they be expected to feel interested in the great cultural achievements of India? That would be expecting something foreign to their taste and probably beyond their capacity. Yet, they were the only people through whom the West began to have contact with India since the historic discovery of Vasco da Gama. Alas, for India, whose cultural spirit had to shrink under the ruthless pressure of these "adventurers," while the West began to know her only as a fair land for its greed and adventure. The cultural meaning of India remained lost to the West until the recent time when the world circumstances have somehow affected its usual cocksureness and opened its hitherto closed mind to things more permanent and worthwhile than mere pelf and power. Such a happy sign of disillusionment naturally makes India attractive again, though this time in another sense. If the West becomes as actively interested in India's cultural wealth, as it has been in her material wealth, it will be a sure relief for suffering India and a sound remedy to poise the West. The West very badly needs a sympathetic study and clear understanding of the cultural spirit of India in order that it can give proper meaning to all the wealth and splendour which it has ruthlessly extorted from her but which it has not been able to use in a manner so as to effect any real good.

This period of Indian history—the period beginning with the coming of the Portuguese—is certainly not an inspiring period of cultural India. She has never been happy by being known only by her material splendour. She, of course, received the

Western "adventurers" with a fine and frank spirit, offering every kind of help and hospitality well becoming her cultured life but she was simply confounded when she saw that the new strangers from the West were very much different from the old ones and were not amenable to any cultural persuasions. Long life of culture made her forget the old tribal ways of life. So she failed to recognise the "adventurers" in their true colour and was at a loss as to how to deal with them. Even if she could recognise them rightly, she could not forthwith stoop down very low from the height of culture to attain which she struggled for many thousand years. So the "adventurers" had their way and she failed to prevent it.

But excepting this period of her unfortunate relationship she can remember herself with deserving pride for the world-wide dissemination of her great culture and civilisation. Her conscience is quite clear when she feels proud of it. Even in her trade relation in the past with other countries she never used any direct or indirect force to secure markets for her goods. And of course, she never sought markets for her civilisation. Others desired it upon their contact with her and they took as much as they pleased.

Attempts have been and are still being made by some bigoted Western writers to adulterate the history of her broad cultural relationship in the past with the great centuries in the West including Greece and Rome in order to make her unfortunate present somehow appear consistent with it. They try to belittle her past glories by a subtle manipulation of facts and to reverse her supreme cultural status in favour

of Greece or some other ancient countries with which they maintain some sentimental ties. Where such reversal of India's cultural relation is clearly impossible they may resort to the convenient thesis that similarities in cultures are often due to the similar evolution of human life and thought in different parts of the world rather than to any causal relation between them. In all such attempts it seems quite plain that they do not feel comfortable if India takes her right position as the cultural *Guru* of the ancient world.

But when India turns to her north beyond the mighty Himalayas and to her north-east, she is happy to see there all countries still remember her past cultural gifts with a sincere feeling of respect and gratitude. One of these countries having got its own great civilisation no less older than that of India, had naturally all the capacity to understand and appreciate the latter. When it found something in India's culture which could be introduced profitably into its own great system, it sent its scholars to invite the scholars of India and acquire from them whatever she needed. The other countries followed the same path. The people of these countries received many things of the Indian culture even through their trade relations, for they had already attained a stage of civilised life to understand and appreciate the higher values of the Indian culture. They took many things from it and if they still try to hold these in their social and cultural life, they do it with the same old feeling of respect and gratitude. India's present misfortune has not caused any fundamental change in their attitude towards her.

The great significant fact of India's relation with these countries of the East is that it has always been a healthy relation in which there is no sense of humiliation, no racial or cultural arrogance. India can be rightly proud of it, having never deviated from her cultural spirit in all such relations. What do we see in her ancient relation with China, Japan, Java, Cambodia, and the Philippines? She did not thrust herself upon any of them, but they imbibed her culture and civilisation of their own accord to improve upon their own. The Indian culture did not have them, but they had it. What a good contrast it makes with the so-called modern civilisation which seeks to impose itself upon others whether they like it or not!

The peculiarity of Indian culture lies in this that it bodes no danger to any. Its own being is an evolutionary process and not an imposition. When the ancient Greeks by virtue of their political power tried to impose their civilisation upon India, there was the inevitable result,—the total expulsion of the Greek civilisation from India. The Scythians, the Huns, the Tartars could not impose but were slowly drawn into the all-absorbing heart of the great Aryan civilisation. The Mohammedans tried to impose, but have they succeeded? For nine centuries they ruled with iron hand over India, destroyed many precious things and converted many natives, but have they been able to destroy the spirit? We are sure they have not. On the other hand, the Mohammedans with their rough habits and violent temper came to India sword in hand, and these centuries of contact with the Hindus have greatly tempered

their nature. They have given up the sword for the pen and the plough.

Take again India's relation with China and Japan. Indian culture spread along with Buddhism not to destroy Taoism or Confucianism in China or Shintoism in Japan but to enrich them, not to create friction but to lend its co-operation wherever it is desired in the interest of higher culture. That is why in China Taoism, Confucianism and Buddhism flourish side by side and the same Chinese may at the same time pay equal respect to all. That is why almost all the Japanese are Shintoists and yet they find no difficulty in professing Buddhism. Culture means this, not to impose but to socialise and permeate. It gives whenever it is desired but does not lend. India by giving her culture to others has not robbed them of anything; her relation with them is a fellowship of cultures.

This is why in India even to-day one can find so many aboriginal tribes living their crude primitive life beside the cultured Hindus. India could have easily absorbed or exterminated them long ago. It would have been very easy during the rule of the Hindu emperor like Chandragupta or Asoka. The great forces of her culture could have easily swept away all forms of primitive life; but that would be culture contradicting itself. Indian culture, true to its name, has been existing peacefully amidst all forms of life for more than forty centuries, believing that it is anything but moral to force itself upon those who choose to love their own and as such remain different. Truth shines in its own glory. If there is any greater value in Indian culture, all will be attracted to it and spontaneously acquire it for themselves. There is no humiliation

in such process and, therefore, no immorality.

India's cultural relation with all the eastern countries was based upon this moral principle. Even with the smaller islands in her east she sought simply her trade relations. The Indian traders sailed away with their goods and when they arrived in these lands they found themselves and their goods well received. Some of these merchants chose to settle among the natives, and along with the various sorts of their merchandise came invariably their culture and civilisation. No feeling of superiority, no desire to impose, no sense of humiliation stained the good relationship between the natives and the new settlers. The Indians lived on the coast lines, followed their own ways of life but with no aggressive or unsocial attitude towards the natives. Indian culture came to such lands as a natural flow brought on through commercial intercourse between them. It was the case of a slow cultural infiltration as inevitable from the contact with a people firmly rooted on a

long established civilisation. It had to be slow, because the people of these lands took time to understand the things and ideas of the Indian civilisation and choose from them whatever was deemed as acceptable. The process was highly moral, for it established no anomalous relation between the natives of the land and the colonists. This is evident from the fact that the Indian settlers have been absorbed by the native population while their culture shone over them all. Had not India fallen a victim to the greed and unrefinement of men her culture would have attained a climax of which man has not yet been able to dream; and all the surrounding countries that were drawn to her in a bond of genuine fellowship would have shown that the relationship among races and countries might bear a lofty meaning equally agreeable to all. Let India with her wealth of true culture be happy always to give but never to rob, always to stand by and co-operate but never to oppress,—true culture means that and nothing else.

SWETASWATARA UPANISHAD

By Swami Thyagisananda.

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य ।
ब्रह्मोडुपेन प्रतरेत् विद्वान् सोतांसि सर्वाणि भयानकानि ॥

शरीरं=the body त्रिरुन्नतं=with the chest, throat and head held erect समं=in a straight posture स्थाप्य=placing इन्द्रियाणि=the senses मनसा=together with the mind हृदि=in the heart संनिवेश्य=making it enter विद्वान्=the knowing one सर्वाणि=all भयानकानि=fearful सोतांसि=currents ब्रह्मोडुपेन=by means of the raft of Brahman प्रतरेत्=should cross over.

Placing the body in a straight posture,¹ with the chest, throat and head held erect, making the senses and the mind enter

the heart,² the knowing one³ should cross over all the fearful currents⁴ by means of the raft of Brahman⁵. (8)

Note.—1. *In a straight posture, etc.*—During the practice of Yoga a good deal of changes goes on in the body and the main part of these changes lies along the spinal column. Hence it is insisted that one should hold the spinal column erect in a straight line. To meditate standing or walking also distracts attention, and to do it lying down flat is risky inasmuch as one may lapse into sleep. The straight seated posture is therefore the best for holding attention and keeping alert and awake.

2. *Making the senses and the mind enter the heart*—Refers to the practice of Pratyahara. It means the checking of the outgoing tendencies of the mind and senses and turning the mind back upon itself.

3. *The knowing one*—He who knows the meaning and practice of Pranava.

4. *The fearful currents*—Tendencies of the mind caused by ignorance, which drag one to the ocean of births and deaths (Samsara).

5. *Raft of Brahman*—The Taraka Brahman or Pranava (Om). This refers to the practice of silent repetition (Japam) in combination with meditation on its meaning.

प्राणान्प्रपीडयेद् संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत् ।

दुष्टाश्वयुक्तमिव बाहमेनं विद्वान् मनो धारयेताप्रमत्तः ॥

संयुक्तचेष्टः = regulating the activities इह = in this body प्राणान् = the senses प्रपीडय = controlling with an effort क्षीणे प्राणे = when the vital activities become tranquil नासिकया = through the nostrils उच्छ्वसीत् = should breathe out अप्रमत्तः = without being distracted विद्वान् = the knowing one दुष्टाश्वयुक्त = attached to restive horses बाहं = the reins इव = like मनः = the mind धारयेत् = should control.

Controlling the desires with an effort,¹ and regulating the activities² in the body one should breathe out³ through the nostrils when they become gentle. Then the knowing one,⁴ without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses. (9)

Note.—1. *Controlling the desires with an effort*—Refers to the practice of Yama or moral virtues consisting of non-injury, non-stealing, continence, truthfulness, non-acceptance of gifts, etc. The practice of these guards the aspirant from the influence of evil tendencies acquired in the past.

2. *Regulating, etc.*—This refers to Niyama or practices meant to direct the tendencies and activities of the mind towards worthy objects. This practice is more positive than negative. It consists of such observances as purity, contentment, austerity, scriptural study, devotion to God, etc.

3. *Breath out, etc.*—Refers to the practice of Pranayama as elaborated in the Yogic Scriptures. It does not consist of merely breathing out (Rechaka) but also of breathing in (Pooraka) and holding the breath for some time, both inside and outside (Kumbhaka). This should be attempted only after

fair progress is made in the preliminaries of Yama and Niyama and a fair control of psycho-physical activities is already attained; otherwise this is dangerous. Moreover it should be practised only under the guidance of a competent Guru.

4. *The Knowing one*—One who is well-versed in the theory of Yoga.

समे शुचौ शर्करवहिवालुकाविवर्जिते शब्दजलाश्रयादिभिः ।

मनोनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥

समे = where the floor is even शुचौ = pure शर्करवहिवालुकाविवर्जिते = free from pebbles, fire and dust शब्दजलाश्रयादिभिः (विवर्जिते) = free from disturbing noises and dampness मनोनुकूले = helpful for concentration of mind न तु चक्षुपीडने = pleasing to the eye गुहानिवाताश्रयणे = resorting to caves and other places free from wind प्रयोजयेत् = one should perform one's exercises in mind control.

One should perform one's exercises in mind control, in a pure level place, free from pebbles, dust and fire as well as from disturbing noises and dampness, which is helpful for concentration of mind and pleasing to the eyes—in caves and such other place free from wind. (10)

Note.—The passage describes the various conditions that are to be observed, if Yoga is to be practised successfully and safely. A pure place is one which fulfils the hygienic conditions and has also holy associations. It is difficult to sit in a place for long and in comfort, if it is not level and is full of pebbles. Dust, dampness and smoke, which invariably accompany fire, make the air impure and thus make Pranayama dangerous. A pleasing scenery helps one to compose the mind while noise and strong wind disturb the mind practising concentration.

नीहारधूमाकानिलानलानां खद्योतविद्युत्स्फटिकशशीनाम् ।

एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

नीहारधूमाकानिलानलानां = of snow, smoke, sun, wind and fire खद्योतविद्युत्स्फटिकशशीनां = of fire-fly, lightning, crystal and moon एतानि = these रूपाणि = forms योगे = in yoga practice ब्रह्मणि अभिव्यक्तिकराणि = in the manifestation of Brahman पुरःसराणि = precede.

Forms with appearances like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon precede the manifestation of Brahman in yoga practice. (11)

Note.—If these forms gradually manifest themselves during Yoga practice one can be sure that the manifestation of Brahman is not very far off. These represent the various stages of the mental modifications as one progresses towards the ultimate realisation.

पृथिव्यप्तेजोनिलले समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।

न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरं ॥

पृथिव्यप्तेजोनिलले—in earth, water, light, air and ether समुत्थिते = arising पञ्चात्मके=fivefold योगगुणे=perception of yoga प्रवृत्ते (सति)=when these have appeared योगाग्निमयं=made up of the fire of yoga शरीरं=body प्राप्तस्य=become possessed तस्य=his न=no रोगः=disease न=no जरा=old age न=no मृत्युः death.

When the fivefold perceptions of yoga¹, arising from (concentrating the mind as) earth, water, light, air and ether, have appeared to the yogi, then he has become possessed of a body made up of the fire of yoga, and then he will not be touched by disease, old age or death. (12)

Note—The yogi understands that his physical body is a combination of the five elements and that his real self is separate from them, and that as such he is not affected by disease, old age or death which is inseparable from all material things which are always subject to change. His physical body he throws off into the fire of Yoga and takes up, as it were, a new individuality more pure than before. His physical body itself, he knows, does not change its essential Bhautika character, whatever changes it may undergo. Matter remains indestructible, so also the soul which is separate from it.

1. *The five-fold perceptions of Yoga, etc.*—The reference seems to be to the yogic practice, mentioned also in Patanjali's Yoga Sutras, I, 35 of steady- ing the mind through fixing attention to one of the five senses of smell, taste, colour, touch and sound. This is done by concentrating on the tip of the nose, the tip of the tongue, the forepart of the palate, the middle of the tongue and the roof of the tongue respectively.

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्टवं च ।

गन्धः शुभो मूलपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥

लघुत्वं=lightness आरोग्यं=health अलोलुपत्वं=thirstlessness वर्णप्रसादं=clearness of complexion स्वरसौष्टवं=beauty of voice शुभो गन्धः=agreeable odour अल्पं मूलपुरीषं=scantiness of excretions प्रथमां=first योगप्रवृत्तिं=signs of entire yoga वदन्ति=they say.

It is said that the first signs of entering yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness of excretions. (13)

यथैव विंशं मृदयोपलितं तेजोमयं ब्राजते तत्सुधान्तम् ।

तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥

यथैव=Just as मृदयोपलितं=stained by dust तत्=that विंशं=metal disc सुधान्तं=when cleaned तेजोमयं=brightly ब्राजते=shines तद्=so देही=

the embodied man आत्मतत्त्वं=the truth of the Atman प्रसमीक्ष्य=seeing एकः=sing वीतशोकः=free from sorrow कृतार्थो भवते=attains the goal.

Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied man seeing the truth of Atman realises oneness, attains the goal and become sorrowless. (14)

यदात्मतत्त्वेन तु ब्रह्म तत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।

अजं भ्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥

यदा=when युक्तः=the yogi दीपोपमेन=resembling a light आत्म- तत्त्वेन=by the truth of the Atman ब्रह्मतत्त्वं=the truth of Brahman प्रपश्येत्=sees (तदा=then) अजं=unborn भ्रुवं=eternal सर्वतत्त्वैः विशुद्धं=free from all the modifications of Prakriti देवं=God ज्ञात्वा=realising सर्वपापैः=from all sins मुच्यते=is freed.

When the yogi realises the truth of Brahman through the realisation of the truth of Atman in this body as a self-luminous entity, then, knowing God as unborn, eternal and free from all the modifications of Prakriti, he is freed from all sins. (15)

Note—This verse identifies the pure Spirit in man with the Spirit at the back of the universe, denoted by the words Brahman and God, and emphasises that this true knowledge of the nature of God and his affinity with the soul of man constitutes the means of perfection in Yoga.

एष ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उगर्भे अन्तः ।

स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतो मुखः ॥

एषः=this देवः=God सर्वाः प्रदिशः अनु=who pervades all space सः ह पूर्वो जातः=he is the first born, the Hiranyagarbha गर्भे अन्तः=inside the womb सः=he एव=alone जातः=is born सः=he जनिष्यमाणः=is to be born प्रत्यङ्जानाः तिष्ठति=stands inside all persons as the indweller (Antaryamin) सर्वतोमुखः=facing all directions.

This self-luminous spirit in man is verily the supreme Divinity. He pervades all space. He is first-born Hiranyagarbha. He has entered into the womb. He alone is born and is to be born in future. He is inside all persons as the Antaryamin facing all directions. (16)

Note—This verse identifies the various aspects of Nature as really forms assumed by the self-same Atman, and shows that the same Atman is behind all phenomena.

यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश ।

य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥

यः=which देवः=god अग्नौ=is in the fire यः=who अप्सु=who is in water यः=who विश्वं=all भुवनं=universe आविवेश=has entered यः=

would not allow non-Hindus the spiritual privilege of belonging to this "Hindu group"—these are the very tendencies in fundamentalism that threaten the most universal of all religions with the danger of racialism. Mr. Sastri assumes what we have not said when he questions a bit excitedly, "But why do you suppose that the forces of modern life have battered down the caste rules about marriage?" He would note that after our general statement regarding the weakening of caste rules we have made the very cautious remark: "... even in the matter of marital choice cases of violation of caste rules are not very rare at present." If one would recall the many prominent instances of such marriages reported by the press in recent years, and just note also the practically demonstrated opinions of two respected and sober Hindu leaders (not hot-headed reformers) like Mahatma Gandhi and Mr. C. Rajagopalachariar, we hope we cannot be

accused of exaggeration or a revolutionary and impious suggestion for making that very moderate and guarded statement. Whether the innovation in question is good or bad is, however, another question. The opinion as to whether the majority of modern educated people observe caste as a pious duty or as a matter of convenience would vary according to people's experience; on such personal matters no referendum is possible. We admit the vital inter-relation between individual life, social life and spiritual life but could that exist in a house divided against itself? What we, however do not accept is the contention that any particular social system is the eternal spiritual appendage of a people born in a particular country and inheriting a particular system of religious thought. Changes in the social forms, even of a sweeping nature sometimes, are, we deem, both necessary and inevitable.

REVIEWS AND NOTICES

The Saiva School of Hinduism: By S. Shivopadusundaram. George Allen and Unwin Ltd., London. Price 6sh.

In this book we find a clear and popular exposition of Saivism mainly based on a study of Siva-jnana-bodham and Siva-jnana-siddhiar. The first two chapters are devoted to a distinction between conventional religion and real religion. The author characterises Saivism as real religion or love of God, and proceeds to expound the principal concepts of that school of thought. He regards the Sat-karya-vada as the central postulate of Saiva philosophy. "Something cannot come of nothing or become nothing." *Ex nihilo nihil fit*. God is posited as the intelligent being which has the power to guide the evolutionary process of the universe. The essence of all living beings is the soul; and since living beings are numberless, souls also are numberless. Though the soul has ability to know, to desire, and to do, it has not the energy or power necessary for these activities. That which supplies the energy to the soul is called Maya. But Anava blocks

the passage and prevents the flow of the energy that is offered. When through right action, right knowledge and the grace of God, Anava is completely overpowered, the soul becomes free and attains the ultimate goal which is 'becoming one with God.'

The book is well-written in an easy and interesting style. But the author need not have eschewed all discussion of the philosophical aspect of the system. He writes in the Introduction, "The philosophical part of Saivism has found very little place in this book, as the purpose of this work is to present only that side of Saivism which has a direct bearing on daily life. An important omission is the exposition of the various theories regarding the relationship between God and soul, as to whether they are one or two or neither." We believe that the purpose of expounding even the practical side of Saivism would gain by philosophical discussions. After reading through the pages of this treatise one finds himself landed in many a doubt regarding

Saiva philosophy unresolved. He is not able to understand, for instance, his own place in the Saiva scheme. What is the relation of soul to God on the one hand and to the world on the other? What philosophical sanction is there for believing the empirically perceived plurality of souls to be true? What is the nature of the goal which the soul seeks and strives for. What is meant by 'becoming one with God'? These are the doubts that assail the mind of the reader. But for this omission the book presents in a lucid manner and a flowing style the broad outlines of the philosophy and ethics of the Saivas.

Dharma and Society. By Gulatherus H. Mees, M.A. (Cantab.), LL.D. (Leyden). Luzac & Co., London. Price: Paper 9/6 d. net. Cloth 12/6 d. net. Pp. XV & 206.

Dharma and Society is an unbiased study of Hindu social institutions by a European scholar who believes in the beneficial effects of the East and the West realising their common humanity and the fundamental oneness of their realisations of the Truth and aspirations towards the Divine. Besides the insight and understanding born of his sympathy and admiration for Indian ideals, Dr. Mees has also the advantage of patient research and extensive study, of which the book bears ample marks. It is organised into two intimately connected parts of which the first aims to analyse and define Dharma and Varna in the ideal, theoretical and actual aspects from the view-point of the individual and the society. Basing on the recent conclusions of psychology and sociology an attempt is made in the second part to unravel the true implications of the two above conceptions with elaborate and comparative references to systems that have obtained in other civilisations. "These sociological thoughts and facts," says the author in the Introduction, "are still of so much bearing on actual problems and they may still be beneficial 'in pointing the way to new developments.'" The book may on the whole be taken to be an attempt to evaluate the two ancient social ideals of the Hindus in the light of Prof. Giddings' view, viz., that "the function of social organisation is the evolution of personality through ever higher stages until it attains the ideal we call humanity." An illuminating illustration for this is afforded, according to Dr. Mees, by the ancient

social theory of Varna which implies a 'vertical' scale—a natural hierarchy. Varna or natural class is taken to be the factor approximately determining the degree of culture and sociability. Based primarily on racial differences, in the long run that significance of Varna was lost and its place was taken by a correlation between cultural standards and occupation. Then behaviour as a member of the society determine the Varna. Varna, therefore, should be founded on work. This cultural conception of Varna, contends the author, has precedence over a racial or professional conception. Interpreted in this way the author perceives in Varna an international note and a universal ideal. The main import of this theory, it is clearly stated, is equal social behaviour, equal rights and equal social status. "The function of the higher Varna," says Dr. Mees, "is not to sit upon a throne of self-righteousness, but to serve the other Varnas with greater insight into the phenomena and with its deeper realisation of the nature and the oneness of humanity." Hence although at surface opposed to the horizontal view of humanity popularised by the democratic slogan of equality, this Varna ideal propounds a better theory based on spiritual equality. A mass of evidence has been adduced from the sacred books of the Hindus to substantiate this position. "True Brahmins," the author states, "conceived the theory of Varna and advocated it as the natural law of the evolution of society and as an ideal; the Brahmins as caste-upholders caused and contributed to the 'evils' of caste." In sifting scriptural authorities it has been observed, "If we find verses which are idealistic and logical and express lofty sentiments, they can in most cases be proved to be ancient." The inference is therefore clearly drawn that in social history a period of life is followed often by one of form and crystallisation. These are the main positions taken by the author in the course of the book.

The subject is an extensive and complex one which could very well bear a life's study and evidently Dr. Mees has shown signs of patient inquiry and intensive study.

We feel, however, inclined to note a point or two which may be improved in a coming edition. The central theme of the book is often complicated and crowded by

the after-thoughts and citations that are hammered into unity by headlines and paragraph divisions. Then again concision and elimination of repetitions are necessary if an augmentative presentation is to be forceful. There are few typographical errors unnoticed in the errata, e.g., P. 22, 1:15; P. 27, 1:3 and Abaninda for Aurobindo on P. 101, etc. These minor defects notwithstanding the book deserves careful perusal for the wealth of data supplied and the new lines suggested for further enquiry.

The Mahabharata : Condensed in the poets own words. Published by Messrs. G. A. Natesan & Co., Madras. Price Re 1-4. Pp. 494.

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Dasopanishads, Vol. 1. With the commentary of Upanishad-Brahmayogin. (Sanskrit). Published by the Theosophical Society, Adyar, Madras. Price Rs. 4.

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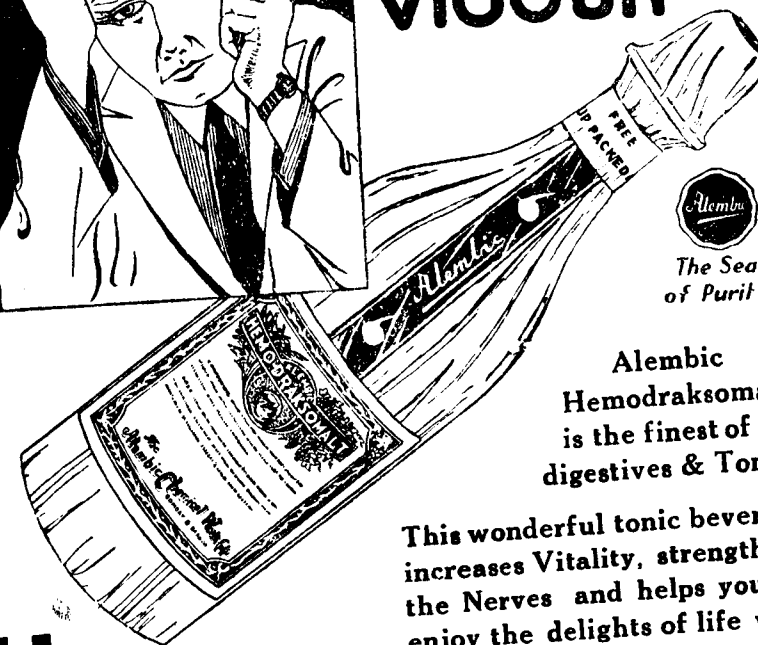
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काम ! जानामि ते मूलं सङ्कल्पात् किल जायसे । न त्वां सङ्कल्पयिष्यामि समूलो न भविष्यसि ।
अनुत्तुल एवार्थः स्वादु गांगमिवोदकं । मद्विलापनमेतत्तु प्रतिबुद्धोऽस्मि संत्यज ॥
त्वया हि मे प्रणुन्नस्य गतिरन्या न विद्यते । तृष्णाशोकश्रमाणां हि त्वं काम प्रभवः सदा ।
परित्यजामि काम ! त्वां हित्वा सर्वं मनोगतं । न त्वं मया पुनः काम नस्योतेनेव रंस्यसे ॥
क्षमिष्ये क्षिपमाणानां न हिसिष्ये विहसितः । द्वेष्यमुक्तः प्रियं वक्ष्याम्यनाहत्य तदप्रियम् ॥
तप्तः स्वस्थेन्द्रियो नित्यं ययालब्धेन वर्तयन् । न सक्रामं करिष्यामि त्वामहं शत्रुमात्मनः ।
निर्वन्दं निर्वृतिं तृप्तिं शान्तिं सत्यं दमं क्षमां । सर्वभूतदयां चैव विद्धि मां शरणागतम् ॥
तस्मात्कामश्च लोभश्च तृष्णा कार्पण्यमेव च । त्यजन्तु मां प्रतिष्ठन्ते सत्वस्यो ह्यस्मि साम्प्रतम् ॥

Lust, I have known your source. Assuredly you are born of fancy. I am not going to entertain you in my imagination any more. You will then be rooted up along with your cause. Wealth is just an appetizer of lust even as the delicious water of the Ganges is to a parched throat. It spells ruin to me. I am conscious of it ; so begone from me. So long as I am under your dictates there is no escape for me. O lust, you are the fountain-head of thirst, misery and fatigue. Sweeping away all idle thoughts that crowd into my mind, I cast you out for good. You could no more sport with me as if I were under your reins. I shall hereafter forgive those who jeer at me. Should I be injured I shall refuse to retaliate. Caring not a trifle for the displeasure incurred by me, I shall rejoin with pleasant words clear of the least trace of anger in me. I shall conduct myself in life depending on what is immediately within my reach, ever contented and with calm senses. I shall put down all cravings of lust, my Soul's foe. Dispassion, peace, contentment, tranquillity, truthfulness, self-control, forbearance, charity for all,—mark you, in these I have taken refuge. Let lust, greed, hankering, and narrow meanness depart from me. I have set off towards the Goal. I am now established in my own inner strength and purity.

Mahabharata, Santi Parva, Ch. 176, verses 25, 28, 33 & 42 to 46.

This is proved by the Bhairavi's later conduct.

We have also heard from the Master that the Bhairavi would be overcome with jealousy if the Master showed unusual intimacy with, or respect towards, any devotee of God other than herself. Her feelings in such circumstances become quite understandable if we remember that her attitude towards the Master resembled that of an elderly lady of a house towards a pet child. Having nursed and caressed the child for many years, the old lady cannot help being perturbed with jealousy when she sees her fond ward outgrowing the stage of dependence on her and even showing signs of love and affection for any other member of the family. But a spiritual aspirant of a high order as she was, the Bhairavi ought not to have become a prey to such petty passions and prejudices. She had opportunity to study the character of the Master minutely as he passed from one stage of mental development to another, and she ought to have known that in contrast to ordinary men, the Master's love and regard for persons never fluctuated like tidal changes, and that his heart, once given away to anyone, was given away for all time. But alas! earthly love, especially woman's affections, cannot brook any independence on the part of the beloved person. It wants to exercise a strict control over the object of love, without allowing the least freedom, lest that object should stray away from its influence and bestow its love on some one else also. Little do women realise that this is a weakness of feminine nature, and that a love which is jealous of freedom in the beloved, which fails to take delight in the happiness of the beloved with com-

plete self-abnegation, is destined to perish at no distant date. Let it therefore be remembered by all, especially by women, that if you have actually given your guileless love to any one, then you may rest assured that your beloved too will ever remain yours in spite of the freedom allowed, and that your disinterested love will finally lead, not only you but your beloved as well, even upto God-realisation and freedom from all forms of bondage.

The Bhairavi recognises this fault and goes to practise penance.

It seems very strange that the Bhairavi failed to understand this truth although she was a devotee of great spiritual advancement. That she had these defects of character we know for certain. Her rare piece of good luck in gaining Sri Ramakrishna for her disciple also seems to have helped to increase her pride. 'I am the greatest of all. Let people obey me or they will come to grief',—thoughts of this kind too began to take possession of her mind. We have heard that she used to feel jealous even when the Master occasionally instructed the Holy Mother, and that as a consequence the Holy Mother would shrink away with awe in her presence. However, before long, through the grace of the Master, she became aware of this weakness of her mind. She came to know that under these circumstances she could control her mind only by staying away from the Master, and that her attachment for him was like a chain of gold which too had to be snapped for her advancement to the highest goal. This was the reason why the Bhairavi in the end left Dakshineswar and the Master's company. Remembering that a wandering ascetic

and a running stream never get polluted,* she spent her remaining days

* This adage is in vogue among monks who have renounced the world. The idea is that a monk, who is given to wandering continually, does not get attached to any person or object.

in visiting holy places all alone and in austere penances without any interruption. It is needless to add that this good sense was roused in her only through the help of the Master in his teacher aspect.

THE PILGRIMAGE OF FAITH

[Man lives as much by faith as he does by bread. In the following paragraphs we have shown how the attempt to build the edifice of faith on a non-spiritual foundation leads only to disaster.]

Dominance of Ideal in Life

MAN cannot live effectively unless he feels within the urge of a great purpose and experiences without the pull of a desirable end. Without such incentive he only vegetates and not *live* in the true sense of the term. Hence we find that in the life of individuals as well as societies and races periods of great achievement and creativeness are preceded by an overwhelming sense of a message to be delivered or a destiny to be realised. According to the nature of the spiritual and intellectual currents influencing a people's mind, this leading purpose of life has been conceived as individual liberation (Mukti) or as the rule of the proletariat, as the establishment of the Kingdom of Heaven or as an endless progress for eternity, as the preparation for the Day of Judgment or as the triumphant assertion of a narrow nationalism and racialism. Whatever its form and its worth in the scale of valuation may be, it is the most vital factor to be reckoned in the psychology of a vigorous society; for on it depends the organisation of a people's will and emotion, and therefore the determining of the quality and power of their cultural life.

The various types of ideas that have dominated the life and thought of

men in different ages may be brought under two headings—the spiritual and the secular. This classification no doubt smacks something of the old world ideology, but like many things old and out of fashion, it conveys a definite significance which other classifications fail to do. To put the difference briefly, when we speak of a spiritual ideal of life we mean that life and its environment within our experience are not self-explanatory but self-transcendent in their significance and that we must therefore look upon our embodied existence not as an end in itself but as a means to a higher destiny. It does not necessarily mean barren other-worldliness, but it does signify that the true perspective of life can be had only against a background that is ordinarily hidden from us. In its application the ideal has no doubt innumerable variations and ramifications of which some may be healthy and many unhealthy, but broadly speaking this consciousness of an end may be described as the common feature of them all.

The Faith of the West in the Past

Till a century or two ago ideas of the spiritual type used to have a very strong hold on the life of men. Accordingly the dominant purpose

which directed the life of the individual was the hope of realising a higher spiritual destiny while the social life received similar guidance and direction from the consciousness of a God-given mission of preaching a saving message among all the people of the world. This was the ideal even in Europe and America which we are to-day accustomed to look upon as the fountain-head of all secularist movements—of Nationalism, Internationalism, Humanism, Fascism, Nazism, Socialism, Communism and other gospels of social redemption that have caught the imagination of men to-day. A few centuries ago these seething centres of social, political and economic ideas and scientific thought were quite different from what they are at present. Men then knew what they lived for—that was the salvation of the soul; and they knew how to gain it—that was by receiving the sacraments of the church and living according to her teachings. They knew for certain that the world was created in 4004 B.C. and that the Almighty had designed the whole of this creation for the enjoyment of the children of Adam and Eve. The world, for them the centre of the universe, was like a big round table with the star-spangled canopy of heaven above, and the sun, the moon and the stars going in procession around it. If men did not hold conversations with God as the prophets of old did, they at least knew without the shadow of a doubt that He was in Heaven and from there directed the affairs of men. They were also certain of the burden of Original Sin, of the atoning virtue of Christ's sacrifice on the Cross and of the possibility of gaining salvation through faith in Christ. The great

task in life was the preparation for the dreaded Day of Judgment and men relied for this entirely on the help of the Holy Catholic Church, as members of which they formed the body of God. No narrow nationalism then compelled or even claimed their loyalty. For politics and religion were not yet separate, and except as subservient to religion politics was not intelligible to them. This political ideal dominated by a spiritual world-view found expression in the conception of Christendom with its twin institutions of the Holy Roman Empire and the Holy Catholic Church. Both derive their power and inspiration from God, but the first as representing the secular authority, was subservient to the second and existed only to aid it in its great work of spiritual ministration and Christianising of mankind. The Church of God was the most potent factor in the life of men, influencing their social, political and religious ideas alike, and in its teaching of the salvation of the soul men discovered the purpose of their individual lives and by identification with its mission of Christianising the world they realised the great directive purpose of their collective life.

The Faith of India .

In India a spiritual view of life largely holds good even to this day, though in matters of details and forms of application there are striking differences from the past. In a certain respect however the Hindu was much in advance of the Christian. For in spite of the crude notions of physics and physiography that we often come across in the Puranas, —such as the elephants and the snake supporting the earth, the great

Mountain Meru forming the axle of the Universe, the oceans of milk, curd, ghee, etc.,—we find however that the Hindu always had a very keen sense of the immensities of time and space. His cosmological speculations are as daring as that of modern science, and he has never been under the illusion that this puny planet of ours is the exclusive centre of the Almighty's attention or that the rest of creation has no other function except ministering to man's needs. There are unnumbered world-systems forming as it were the body of the Cosmic Spirit, now projected (Srishti) into manifestation for a long period in the immensity of time and now withdrawn (Pralaya) into its subtle condition of undifferentiated matter (Prakriti) for an equally long period. This cyclic projection and withdrawal, or Srishti and Pralaya alternate for eternity without any final end. The world in which we live has been for the Hindu, as for the modern scientist, nothing but a speck in this unimaginably stupendous cosmos, calling for no special claim on the attention of the Deity. Though thus free from the crude geo-centre bias of the old Christian world-view, the Hindu too is not entirely without a feeling of self-importance so natural to the human mind. For he believes that among the myriads of worlds constituting the cosmos, the earth is the best for the spiritual evolution of the soul. The other worlds, preponderating as they do either in joyous or depressing experiences, only afford opportunities for the souls to reap the fruits of their actions, but the earth with a more evenly balanced distribution of the sweets and bitters of life, provides a more favour-

able environment for the spiritual evolution of the soul.

According to the Hindu ideals, the great purpose of life at all its levels, sub-human, human or super-human, is the manifestation of the divine potentialities of the soul. This is achieved in the course of a succession of embodiments, determined strictly by the law of Karma, the ethical counterpart of the law of causation. These recurring embodiments, with their attendant experiences of pain and pleasure, discipline the soul and gradually draw out its latent spiritual powers until, in fulness of experience, its intuitive faculty is aroused and it gains a direct apprehension of its own nature and relation with God. This is Mukti, liberation from the trammels of Samsara (cycle of births and deaths). In this promise of the fullest development of his being, the Hindu finds the main purpose and incentive in life's struggle. As the preparation for the Judgment Day forms the motive power in the life of a pious Christian, so does the idea of Mukti (liberation) guide and unify the thoughts and activities of the pious Hindu.

In collective life, however, the Hindu never had anything so substantial and concrete as the Holy Roman Empire or the Holy Catholic Church to inspire his imagination and organise his will. In the place of the divinely instituted Church which made the preservation and propagation of the Christian ideal dominate the public consciousness, there was only the comparatively hazy idea of the Var-nasrama Dharma, the eternal law of castes and their duties, instilling into men a common co-operative ideal of communal life and a high sense of the sanctity of duty. But it always re-

maintained more an ideal than a full-fledged institution like the Catholic Church. Unlike the Church it was no powerful organisation at all, and what little of organisational power it had, it derived from its priesthood, the Brahmin class, who controlled the opinion of people as long as they were ritual-bound and depended exclusively on them, the Brahmins, for higher ideas. But the revolt against ritualism and the growth of more cosmopolitan educational agencies like monasticism and non-Brahmin scholarship always resulted in the relaxation of their hold, and led to the rise of protestant movements. The absence of a well-defined policy of missionary work was also another reason why the Varnashrama system, while acting as a leavening force on the thoughts and feelings of men, absolutely failed to organise their collective will and give it a direction towards a common purpose. The result of all this is that religious life in India did not develop as much objectivity as among Western Christians. For the Hindu, spiritual awakening of the individual rather than the spread of the doctrine has been the ideal of religion. Yoga, the practical method of divine communion, is what has all along engaged his most serious attention and elicited his best powers and potentialities—and not a passionate desire to spread a saving message as in the case of man in the West. To this difference in the operation of the forces of religion on the wills of men may also be traced ultimately the distinctive features of the Indian and the European minds—the detachment and spirituality of the Indian to the inward-going bias of his religious ideas and the European's aptitude for organisation and expression in the external world to his

early education under the ægis of the Church.

Now for us of the modern times the point of interest in all that has been said before, whether it relates to the East or the West, is this: The lives of men in the past were dominated and directed by certain convictions—unflinching faith in an all-powerful and all-gracious Divine Power at the back of the universe, the conception of the world as a school for the disciplining of souls, and the interpretation of life here as a great preparation for the salvation of the soul and a greater life in the 'Beyond.'

The Modern Revolution in Thought

What distinguishes modernism from the pre-scientific age is the substitution of this view of life by the conception of a self-sufficient world and the dream of earthly perfectionism, or in its absence, by the distracting pain of an aimless and vacant life. While this inroad of modernism has affected old theories of life all the world over, its impact has had the most disastrous effect in the West, partly because the West is the home of modern science and partly because the old Christian world-view is specially vulnerable to attack, due to its dogmatic presentation and cocksure attitude in regard to matters where its ignorance is thickest. Perhaps the most important factor in this revolution in thought is the shrinking of man's importance in the new world picture as contrasted with his position in the old. The discoveries of modern astronomy deposed man from his proud position as the central figure and end of the universe, and made him an infinitesimal speck on a third-rate planet revolving about a tenth-rate sun drifting in an endless cosmic ocean—the limitless expanse of in-

terstellar space. The scientist's capacity to explore the secrets of the countless celestial bodies and gather details about their constitution and contents has increased to a remarkable extent, yet of God holding high court with angelic hosts and saints, there is no evidence in the whole of the vast and windy stretches of infinity. Much less is there any sign of life or any condition favouring its growth in all these countless heavenly bodies except in this miserable planet of ours. Could the Almighty, supposing there was one, argued the scientific thinker, have undertaken this endless task of creating a barren, meaningless universe, so that on this puny earth the exalted animals of the human species may hold their vanity fair and strut about in pride, nodding their head in approbation at the orderly setting of the universe to suit their convenience? 'Vain imagining, product of inconceivable conceit, self-importance and ignorance!' he declared with regard to the old world-view, and pooh-poohed it away as fit only for fools and imbeciles who cannot look boldly at the naked truth.

A noted thinker and well-known representative of the new way of thinking writes as follows on the cosmic drama with powerful sarcasm at the religion-making tendency of man:

"The endless praise of the chorus of angels had begun to grow wearisome; for, after all, did He not deserve their praise? Had He not given them endless joy? Would it not be more amusing to obtain undeserved praise, to be worshipped by beings whom he tortured? He smiled inwardly and resolved that the great drama should be performed.

"For countless ages the hot nebula whirled aimlessly through space. At

length it began to take shape, the central mass threw off planets, the planets cooled, boiling seas and burning mountains heaved and tossed, from black masses of cloud, hot sheets of rain deluged the barely solid crust. And now the first germ of life grew in the depths of the ocean, and developed rapidly in the fructifying warmth into vast forest trees, huge ferns springing from the damp mould, sea monsters breeding, fighting, devouring and passing away. And from the monsters, as the play unfolds itself, Man was born, with the power of thought, the knowledge of good and evil, and the cruel thirst of worship. And man saw that all is passing away in this mad, monstrous world, that all is struggling to snatch at any cost, a few brief moments of life before Death's inexorable decree. And Man said: 'There is a hidden purpose, could we but fathom it, and the purpose is good; for we must reverence something, and in the visible world there is nothing worthy of reverence. And man stood aside from the struggle, resolving that God intended harmony to come out of chaos by human efforts. And when he followed the instincts which God has transmitted to him from his ancestry of beasts of prey, he called it Sin, and asked God to forgive him. But he doubted whether he could justly be forgiven, until he invented a divine plan by which God's wrath was to have been appeased. And the present was bad, he made it worse, that thereby the future might be better. And he gave God thanks for the strength that enabled him to forgo even the joys that were possible. And God smiled, and when he saw that Man had become perfect in renunciation and worship, he set another sun

through the sky, which crashed into Man's sun; all returned again to nebula

"'Yes,' He murmured, 'it was a good play; I will have it performed again'."

Here we get a very effective statement of what exactly is disturbing the scientific thinker's mind. The complete dissolution of the old cosmological scheme, a sense of futility produced by the absence of any ultimate end in the world-order as science reveals it to-day, the feeling that religion is only an illusion created by the human mind in order to reconcile itself to a harsh and unavoidable situation—these are the thought-currents that have washed away the religious world-view from thinking men, especially of the West. We say especially of the West, because in India the corresponding classes do not feel the shock so severely, as the vastness and ultimate dissolution of the world were facts well-known to them even before the advent of modern science. But none the less the attempt made by science to give a mechanistic and self-contained explanation of the world has powerfully influenced thoughtful men in the East too and has given an impetus to sceptical thinking among them.

Faith in Earthly Perfectionism

As we said in the beginning, man cannot live without the prop of a conscious purpose. If the idea of soul's salvation fails to provide this under the altered conception of the universe and of man's place in it, then some substitute has to be found in order that man may be saved from the disaster of an aimless life. Why not turn our attention from the myths of God and soul—the phantoms of the feverish brains of theologians and ascetics

—and seek the purpose of life in the very tangible and practical ideal of promoting the physical and mental happiness of man here on earth? So the scriptures and their promises, the dogmas and the sacraments, the Church and its divine mission gradually faded from the mind of man, and in the niches vacated by these arose the idols of State, Nation, Empire, Race, Class and Humanity. Caught up as he is in the welter of these new ideas, man in the West has been the first to transfer his allegiance to the modern deities, but we in the East too, belated as we always are in our ways of thought and action, have been burning our incense at the shrines of these deities.

For us who yet retain our faith in religion and its message, the interesting question is—have these gospels of earthly perfectionism brought us nearer the promised land than the so-called illusion they have contemptuously brushed aside. Under the ægis of nationalism Europe, growing fat at the expense of coloured races, used to speak at one time of the Federation of the World and the Parliament of Man, while the armies and navies of her greedy nations were busy binding the people of Asia and Africa with the chains of political and economical servitude. Nationalism, with its inevitable developments of jingoism at home and imperialism abroad, led to the inevitable crash of the Great War, thus exposing its complete hollowness and the arrant hypocrisy behind its tall talks of democracy, liberty, humanitarianism and disinterested pursuit of truth. To those sincere men who had discarded religion and transferred their faith to science, politics and social service, and used to talk of the never-

ending progress of humanity from lower perfection to higher perfection, this unprecedented holocaust in the name of the most cherished principles of the times came as a severe shock. It would have been enough to turn men into sceptics and misanthropes, if they were not creatures who live by faith and hope. So they interpreted the Great War as the war to end all wars, and in the infant League of Nations and the growing influence of Socialism and Communism over a distracted, impoverished and war-weary world, they saw the dawn of a new era and the glorious fulfilment of man's age-long struggles and sufferings. But then time and experience have dwindled the optimism of even the most inveterate and incurable of 'hoppers.' The Abyssinian episode, together with the still earlier violation of China's liberties proved the utter incompetence of the League and revealed the colossal hypocrisy, insincerity and selfishness that lie at the back of the whole affair. Socialism and communism, the other hopes of the world, have also belied the expectations they raised—the first by its readiness to compromise with nationalism and imperialism at every turn, and the other by its denial of every form of liberty. And what is more, they could not prevent the outburst of the most virulent and blatant form of Nationalism, with its appeals to the God of our fathers and the destiny of our race, with its cult of dictatorship and its creed of war, with its impatience of criticism and its denial of all liberties. The tearing up of treaties to pieces and the violation of all inter-national laws which appear so natural in such an atmosphere, are the portents of still bigger things to come. We get an indication of it in

the big armament race that is afoot and in the talks and rehearsals of air raids and gas attacks. The primitive man lived in fear of the wolves and tigers of jungles, and the cave was his shelter; to-day civilised man lives in still greater dread of the wolves and tigers of his own head and heart, and the precarious shelter he has devised is the gas mask. At no time had humanity greater reason than to-day to lose faith in itself and all ideals. For enshrouding our race on all sides are thick war clouds, threatening it at any time with the rain of shells and poison gas, and across their gloomy expanse appears the bomber, like a note of interrogation from the depths of the racial soul, mocking humanity, as it were, with the words: "You rejected God, Soul and Spiritual Life as mere illusions, and allowed yourselves to be carried away by the promises and blandishments of science. You separated the salvation of the soul from the salvaging of society, condemned the former as myth, and pinned your faith on the certainty of an earthly perfectionism. See whither it has led you? Can you extricate yourself from it—the net of your own making in which you have enmeshed yourself so hopelessly?" And the great statesmen, the shepherds of the modern world, answer, "No, we cannot," and go on with their war preparations with renewed vigour, while with their lips they sing sweet songs on the virtues of peace and the blessings of law and order.

Yet there are giants of faith among the believers in earthly perfectionism of whom H. G. Wells is perhaps the most noted. In one of his latest books "The Shape of Things to Come," he predicts an era of devastating wars

which will end in the establishment of the World, State and the Dictatorship of the Air. And yet in the whole of that bulky book the author has nothing to speak of the place of faith in God and of the spiritual regeneration of the individual in the realisation of this Utopia. When people, admitted on all hands to be responsible thinkers, are allowed to give such long rope to their faith in perfectionism, why should any one call the poor religionist silly for his faith in the spiritual destiny of even this sinful humanity, for his hope to see the face of God even through the thick shrouds of evil and ugliness.

The Threat of Futility

But the average man of education and intelligence is no giant of faith. For him facts have dispelled the hopes of perfectionism. And yet he requires a faith if he is to live. The conspiracy of scientists and philosophers, by

the persistent advertisement of their crumbs of knowledge as the whole of truth, has also deprived him of the alternative faith in the inner life which religions used to provide. Caught between two fires—that of modernism on the one side and unpleasant facts on the other—he is bewildered, distracted and driven to despair. Futility, like Medusa's head, threatens him with her look. The diversions of lust and liquor may, for a time, shield him from her awful visage, but soon they will tire him out, and he will see that soul-deadening face staring at him straight in front. When he meets futility face to face, there is no escape for him. If he is impulsive and dreadfully earnest by nature, he seeks relief in suicide. Or else he becomes a neurotic—condemned to an unbalanced, miserable life.

Our suggestions for the reconstruction of faith in such a situation, we shall give in the next issue under the heading "Faith of the Future."

MISSIONARY EFFORT IN INDIA

By Sir P. S. Sivaswami Aiyer, K.C.S.I.

[In the following article Sir P. S. Sivaswami Aiyer gives a sweeping survey of the motives, methods and results of Christian missionary movement in this country. His remarks are mainly by way of a review of the well-known report recently issued by a commission of American Protestant laymen, under the title *Re-Thinking Missions*, but they also form a comparative study of the Lindsay Commission Report and throw valuable suggestions regarding the lessons which the example of Christian missions offers to the Hindus. Sir Sivaswami Aiyer points out how the presence of Christian missions in this country has stimulated social liberalism and missionary movements among the Hindus. We may perhaps not be wrong in saying that contact with Indian culture and religious thought has also exercised a similar leavening influence on Christianity by infusing it with greater religious liberalism. May we not claim that the tone of the Laymen's Report is itself a result of this influence?]

FOREIGN Christian missions have been at work in India for a long time and it is only natural that attempts should be made from time to time to appraise their achievements and review the situa-

tion for the purpose of considering whether any changes are called for in policy or programme. The work of these foreign missions may be viewed from different angles. It may, for instance, be examined from

the point of view of the foreign supporters and subscribers to the funds of the missions, from the point of view of the communities in India and the main religions prevalent in India, or from the standpoint of world culture. Foreign missionary societies and those who subscribe to their funds are inclined to ask how far the activities of their missions have contributed to the spread of Christianity in India and what accession of strength has been received by the Christian church in India. Whatever other motives might have operated, the primary motive of the missionary societies has been the conversion of the people of India to Christianity. The societies and their supporters look forward to large conversions as the legitimate harvest of their activities. Though the activities of the missions have taken different forms and spread over the fields of educational enterprise, medical relief or agricultural and rural uplift, the primary motive behind all the activities has been to win over the people of India to the Christian church. Evangelism, direct or indirect, has been the purpose of the missions. Where it has not been direct, it has sometimes been described as a *preparatio evangelica*.

Quite recently the results of missionary work have been examined by two important commissions. One was the commission on Christian higher education in India of which Dr. A. D. Lindsay was the chairman. This commission was appointed by the International Missionary Council at the request of the National Christian Council of India. The commission was entrusted with an enquiry into the value of the mission colleges as a missionary method

under present conditions and the extent to which the mission colleges were contributing to the upbuilding and strengthening of the church. The members of this commission were mostly churchmen who had laboured in the field of higher education. The main object of their recommendations was to increase the efficiency of the Christian colleges in India by a policy of co-ordination and concentration of effort and by a re-organisation of the missionary colleges. The other commission was appointed by the Directors of the Laymen's Foreign Missions Inquiry of America and was composed almost entirely of distinguished laymen eminent in the field of education and other fields of public work. Among the questions which this commission had to consider was the attitude of Protestant Christianity towards non-Christian religions. The report of this commission was published under the title "*Re-thinking Missions*". Though the members of both the commissions were imbued with the spirit of Christianity, there is a remarkable difference in the spirit and character of the two reports. While the scope of the Lindsay Commission was restricted to the subject of higher education in the Christian colleges, the Laymen's Commission covers the entire field of missionary activities in India. The recommendations of the Lindsay Commission may fairly be summarised as directed to the one object of improving the organisation and efficiency of the Christian colleges from the evangelical point of view. The question which they put to themselves is whether all the educational work was calculated to draw men to faith in Jesus as their saviour and to the profession of their faith in bap-

of open-minded fairness. They recognise that the life of every living religion involves a constant groping for a better grasp of truth, that all fences and private properties in truth are futile and that the final truth, whatever it may be, is the New Testament of every existing faith. While they desire the triumph of that final truth, they consider it probable that the advance to the goal may be by way of the immediate strengthening of several of the present religions of Asia, Christian and non-Christian, together. The true Christian must look forward not to the destruction of the religions of Asia, but to their continued co-existence with Christianity, each stimulating the other in growth towards the ultimate goal of unity in the completest religious truth. They recognise the prevalent defects of pure evangelism even at its best and observe that the right approach to Christianity is not always by preaching the word. Evangelisation should be not by word, but by deed, not as a direct aim but as a by-product of a life whose sources of energy make their own report. It does not dispense with the use of verbal interpretation when a real desire is expressed to know why and how men are led to live that way. In short they believe in evangelising by living and by human service. On this basis they wish Christian philanthropic work to be freed from the responsibility for evangelisation; and they apply this principle to the educational, medical and other aspects of philanthropic mission work. The Laymen's Commission have realised far more clearly than the Lindsay Commission that the real issue that confronts the modern world is not conflict between

one religion and another but between religion generally and no religion, and that in this conflict it is to the interest of all religions to unite their forces instead of dissipating their energies in futile controversies about their rival merits, and that the one goal of all religions is the promotion of the highest good of humanity by leading individuals as well as society to a higher way of life. The conception of a 'good life' includes the salvation of the individual as well as the service of humanity at large. Both these aims have been inculcated by the religions of the East as well as by Christianity. There has been a difference of emphasis on this or that aim in different epochs.

What has been the influence of the Christian missions upon the life of the people of India? The most tangible result and the one to which missionary enterprise has looked forward as its aim is the conversion of considerable sections of the population, especially among the Depressed Classes. The result of a change of faith has been to raise the social status of the converts and their descendants, and to enhance their self-respect. The conversions have been due not so much to religious conviction, as to the unsympathetic attitude of the Hindu social system and the temporal and social advantages offered by such a change. It is the prospect of these advantages that is responsible for the threat of mass conversions by some of the political leaders of the Depressed Classes. Very little success has attended the proselytising efforts of the missions among the higher and the intellectual classes of Hindu society, and they have hardly been able to gain any adherents from the followers of

Islam. The prospect of any large accession to the strength of the Christian church by conversion will depend upon the attitude of Hindu society towards the Depressed Classes.

Apart from the direct results by way of proselytism, the missions have exercised a very considerable influence upon the well-being of the people of India. Their activities have borne valuable fruit in the spread of education, in the relief of suffering and in various other ways. But the intangible influence of missionary work upon the minds of the people of India has been even greater and more valuable. Even where the reaction of Hindu society has been hostile or unfavourable to the reception of Christianity, its influence must be regarded as distinctly beneficial. The encroachment of Christianity upon the fold of Hinduism has stimulated the revival of Hinduism by way of a defensive reaction. It has led the thoughtful sections of the Hindu community to realise the necessity of rectifying the abuses which have crept into Hindu religion and of bringing about an adjustment of orthodoxy to the needs of the changing order of modern times. The need for better organisation and vigorous propagandism has also been brought home to the minds of educated Hindus. The missionary activities on behalf of Hinduism which are now in evidence largely owe their inspiration to the lesson and example of the Christian missions. The spirit of devotion and earnest lifelong work of the Christian missionary is an outstanding object lesson to the people of this country. It is this aspect of mission work which calls for unqualified admiration. As observed by the Laymen's Commis-

sion, Christianity is a powerful ferment in any community when it is presented by persons who command the respect of that community, and it has stirred much constructive social thought.

One is led to enquire why there has been a lack of missionary enterprise among Hindus in modern times. Hinduism of old was not wanting in the missionary spirit of propagandism. The missionary enterprise of Buddhism and its conquest of Eastern Asia are well known. Hindu religion was carried to Java and other countries in the near East more perhaps as an incident of colonial settlement than as the direct objective of missionary effort. The lack of missionary enterprise for the spread of Hinduism may be ascribed to two or three main causes. The passion for saving souls, which is the primary urge of missionary effort, has not been wanting in India. The great religious leaders, whether in ancient times or even in comparatively modern times, have not been wanting in religious fervour or in the intensity of the desire to spread what they considered to be the true faith. There have also been several movements for reform of Hinduism. But these movements have been mostly confined in their scope to the Hindu community itself and to India. India is a vast country which offers an ample outlet for the missionary spirit and energy, and the religious leaders and reformers have been content to work within the limits of their own country. The value of corporate organisation as an essential instrument of propaganda has never been properly appreciated by Hinduism. But a more important reason for the absence of missionary enterprise among non-Hindus and in foreign

lands is the belief engendered by the theory that Hindus are born and not made. This belief is one of the unfortunate results of the caste system which, whatever purpose it might once have served in the maintenance of a static social organisation, is ill-adapted to modern conditions. Yet another circumstance which has stood

in the way of missionary effort is that though he considers Hinduism the most satisfying religion, the Hindu is modest enough to believe that he has no monopoly of religious truth and is quite content that the followers of other creeds should seek salvation according to their own needs and their historical traditions.

THREE STAGES OF VEDANTA PHILOSOPHY

By Haridas Banerjee, M.A.

[Mr. Banerjee is a research scholar in the Indian Institute of Philosophy, Amalner. The study of the three states of waking, dream and sleep is an important part of Vedantic Metaphysics. Mr. Banerjee gives in this article his estimate of what the study of the three states can do in arriving at the Vedantic truth of the existence of self and illusoriness of the world. According to him this method of enquiry cannot establish the Vedantic truth on the basis of experience; for, dream and sleep cannot be taken as clear and distinct facts of experience, and they give rise to problems. The value of this method consists in that it gives us some striking illustrations regarding philosophic development in Vedantic enquiry. The waking state stands for the stage of philosophic thought in which the self feels identified with the body and therefore takes itself to be one object among several objects. The dream state in which the self feels comparative detachment and experiences itself as mere onlooker corresponds to that stage of enquiry when everything objective is found to be bristling with contradictions (Anirvachaniya) and as such a riddle detached from oneself or a discrepant content of thought. In the third stage of enquiry the self, finding the objective world to be self-contradicting and therefore not self-evident, loses all interest in it and withdraws its attention to itself and gets absorbed in the bliss of self-enjoyment without being aware of any object. The state of deep sleep corresponds to this self-absorption.]

THE ultimate test of philosophy is our common experience. Truth of philosophy may be realised in a possible experience but the experience in which it is realised is possible only on the ground of actual experience. Though ultimate truth is not realised in our ordinary experience, yet we must have at least the faint glimmerings of it in our experience before we accept it as truth.

Appealing to experience of love Hegelians wish that others would accept their philosophy. A man feels himself one and the same with another man whom he deeply loves. In

sincere love two persons, though different in form and independent of each other, become one. Kantians justify their theory that understanding makes nature on the ground of actual imagination. Golden mountain as a content is not given as such. Gold and mountain are there. In imagination, the mind passes from gold to mountain, and connects them. As the mind connects them, golden mountain as a content appears before it. The Empiricists contend that the truth of their philosophy can be realised if a man looks to his mind when it is passive. In a vacant mind

ideas come and go and sometimes group themselves according to their own way. In this way every philosopher tries to justify his theory by appealing to the facts of experience. If a Vedantist claims to be a philosopher and entertains the hope that his philosophy would be accepted by others, then he, too, must justify his theory that 'self is and the world is not' by appealing to experience.

Some students of Vedanta point out in defence of their theory that when a man shuts his eyes and closes his ears and nostrils, he is not conscious of the world of colour, sound and smell but only of his own self. On the strength of this fact of experience these Vedantists conclude that if all the sense-organs are absent there will be, then, no consciousness of the world but simply consciousness of one's own self. Here our aim is neither to state nor to criticise the logical significance of any argument but simply to take notice of the facts of experience. Vedanta admits that pure self-consciousness is the only reality. Our task here is to see whether at any moment of our life we come across such a state of pure objectless self-consciousness. What Vedantists of this school say is certainly not a fact of experience. A man who is born blind and deaf has certainly no consciousness of colour and sound, but he cannot on that ground be said to have pure self-consciousness. He is conscious of his body at least. What happens to his consciousness when a man is dead or when all his sense organs are absent, we cannot ascertain. To assert that there is self-consciousness or to deny that there is any, is equally absurd. Some Vedantists try to justify the Vedantic doctrine on the strength of

the experience of a man waking up from sound sleep that he has only consciousness of his own self and not of anything else. It is, however, very difficult to deal with this fact of experience, for it does not allow of any reflection. I can reflect on the object of my seeing, for in reflection I recognise it. But difficulty arises when I am to reflect on a content, of which I am only indefinitely conscious. Then again what exactly is the state of consciousness at the time of waking up cannot be demonstrated. At that time, though there is no consciousness of a definite content, yet there is consciousness of an indefinite content. Thus there is no pure objectless self-consciousness in that experience. Looking at it from the point of view of one's own experience there is no explicit self-consciousness in this state. Those who hold that there is explicit self-consciousness cannot prove their statement and we, too, cannot disprove their statement, for consciousness here never becomes a content to be reflected on. It does not allow any prediction. So, what at best we can do is to look to our own experience only. Thus according to our own experience we find that these Vedantists fail to vindicate their theory.

Now to turn to what most of the Vedantists say in defence of their doctrine. Most of the Vedantists find the truth of the Vedantic doctrine in what they call the three states of self—waking, dreaming and sleeping. In waking state the world is taken as real. In this state the world appears to be very solid and stable. In waking state the self seems to be very intimately connected with the objects. In dreaming state the actual world is lost. In this state there is,

mies, so the object remains for ever to the self as something Anirvachya or riddled with contradictions. Whether Vedanta is right in maintaining that all concepts give rise to antinomies, we are not to discuss here. We are only stating how the Vedanta treats the concepts of thought. According to Vedanta nothing can be said of this world. It is unspeakable. It is unknown and unknowable.

The statement that the world is Anirvachya and unknowable is not a statement of thought. It simply expresses the self's feeling of failure in knowing the world. The world does not cease to exist because it is Anirvachya (unspeakable). The self feels the world, though it cannot know it. But the self in this stage does not feel a solid and stable world of waking state but something shadowy and inexpressible. To feel a content as antinomial is to feel oneself as completely detached from it. To feel a doubtful content is to feel it as separated from oneself. The world now hangs loose or merely floats before the self. The self is quite passive and sees this floating world as something vague and indefinite. It has now no interest in this world. In its failure to know the world it has now got all its connections with the world severed. This is a fact of experience. When a man tries to know reflectively the table which he sees before him and finds that he cannot know it because every concept with which he tries to know it gives rise to antinomies, he in his failure to know the table feels it as something Anirvachya, floating before him. Afterwards when he ceases to reflect on the nature of the table, he again feels at home with it and says in

wonder, "This is the solid table which I have tried so much to know."

It is, however, difficult to feel oneself detached from one's body. The self is in immediate relation with the body. It is very difficult even to make the body a content of reflective thought. A man always feels his body from within. In trying to know the body a man, no doubt, tries to see his body before him as a content of thought separated from himself, but he fails to present his body before him, for his feeling of body never ceases. Body is always immediate to the self. Whatever else is first presented to the self is also, no doubt, a mass of feelings in immediate relation with the self, but when the self tries to know that presented mass, it can feel itself detached from that. But the body, whether it is known or not, remains for ever as a mass of feelings in the experience of the self. It is true in case of thinking, desiring, etc., the self feels itself distinct from body but it never feels itself as separated from it. Can any man feel as if he is attending to his body before him? However, if body be an object like other objects and if the self in its attempt to know finds it as antinomial, then the self must feel itself detached from it, for it is a fact that to feel a content as antinomial is to feel oneself detached from it. It is also difficult to feel oneself separated from the world as a whole, for the world as a whole is not certainly a content of experience to any finite individual. When we feel ourselves detached from certain objects, we are explicitly or implicitly attached to some other objects. However, this does not bar out the possibility of making the world as a whole the content of thought and feeling it as antinomial. The com-

plete realisation of the Vedantic truth is possible only for the person who feels the world with his body as Anirvachya (riddled with contradictions). We do not dispute the possibility of the realisation of Vedantic truth here, for we find sometimes in our experience the complete detachment from particular objects. This Anirvachya state of our experience can be to some extent compared with the dream state in which the self, remaining passive and unconcerned, sees the floating content before it.

Now to come to the third state of deep sleep. In the second state the object is reduced to a shadowy antinomial content and self is passive and unconcerned with regard to that content. The self, though passive, sees that content before it. In the third state the self is concerned only with itself and does not take notice of the content. Whether the content exists or not, it is not at all interested to know. Knowledge is truth. It is self-evident and self-shining. The self first tries to know the object but all concepts regarding the object are not found to be self-evident but self-contradicting.

When the self withdraws its attention from the object and turns to

itself, it finds itself as self-evident. The self cannot be doubted. To doubt the self is to assert it. It justifies itself and cannot be justified by any other thing. To know a thing is to enjoy it. When the self knows itself, it enjoys or loves itself. In self-enjoyment, the self loses sight of the shadowy object. In self-love the self is lost in itself and knows only itself. It does not know whether the object is there or not. It is a fact of common experience that in case of extreme love and enjoyment, a person is not conscious of any other thing except the object of love and enjoyment. So, in case of self-love or self-enjoyment the self is only conscious of itself and is not aware of the existence of any other thing. This state is generally compared to the sleeping state in which, as it is believed, the self only enjoys itself and is not conscious of any object.

It is only in this state of self-absorption in which a man, after feeling his body with surrounding objects as something vague and inexplicable, turn to his own self and finds it quite secure and self-evident that he gets the glimmerings of Vedantic truth.

MEDITATIONS

By Anilbaran Ray

[Mr. Anilbaran Ray is a Sadhaka of Sri Aurobindo Ashrama, Pondicherry. In these meditations he sheds much light on several difficult problems of spiritual life.]

WILL

WE do not realise how powerful our will is unless and until we consciously make the best use of it. We allow our will to lie dormant in us and so live a poor, weak, miserable life.

By the exercise of resolute will we can conquer the strongest temptations, we can find our way out of most difficult situations and patiently bear the worst sufferings, and pass through most trying ordeals. The richest treasures of human life are opened to the

man who has a strongly developed will and knows how to use it.

And it is the force of will in us which can be used as a lever to exceed and rise above humanity. Before sincere, clear, resolute will all difficulties and obstacles on the path of the *sadhaka* disappear as darkness before the burning torch. When the Buddha willed that until he obtained the Truth, he would not budge an inch from his seat of Sadhana, even if his body dried up and his flesh and bone and skin fell to pieces, at that very moment victory was assured to him. The will that was in the Buddha is waiting to be roused and awakened in every man to lead him triumphantly to his destinies.

This will in us, after all, is a derivative power, a reflection of Thy will in us, O Mother, and this is the secret of its strength; it is here to take us back to Thee. Purified and transformed, when our will is identified and united with Thy will, it becomes irresistible and all-conquering and an effective instrument of Thy manifestation on earth.

We allow our will to run in all directions impelled by desires, obscured by ignorance, torn by passions; hence it becomes weak and ineffective and our greatest efforts often produce so poor results. We go on groping and stumbling in the world and are baffled at every step.

To make our will really strong and effective, we have to free it completely from ignorance, egoism and attachments. Nothing can happen in this world unless it is willed by the Divine, and what is willed and decided by the Divine, nothing on earth or anywhere can resist. We have to know this Divine will and put our own in harmony with it—then the highest force

in the universe will be at our back, and all things, all obstacles will inevitably yield and bend before us.

Instead of blindly dealing with the forces at work, we have to know the central truth of all forces and movements and exercise our will accordingly; we can get this knowledge and put our will in harmony with the Divine will by freeing our mind from all mechanical thoughts, all preconceived ideas and prejudices, and sincerely opening it to the Truth above.

This union with the Divine is the true skill in work, and it becomes more and more complete and perfect as we grow in surrender and devotion to Thee, Divine Mother.

TRUE ATTITUDE

Everything will be done for us by the Mother, if only we can keep the true attitude.

All our attention now is turned towards the thoughts and feelings and works that go on in us; we regard them as our own, as an essential part of ourselves. We remain absorbed in them and think that our life will become dry and empty without them. But in truth they are the movements of the lower Nature carried on in her blind and groping fashion; they are imperfect and perverted expressions of our higher nature in which alone we can have our true life.

We think if we turn away from these lower movements, we shall cease to be, but the truth is that by such dissociation, the lower play will cease, making room for the higher. It is always Nature which works in us, though we ignorantly regard ourselves as the doer—only we have to replace the lower play of Nature by the higher, by dissociating from the one and aspiring to the other.

It is sheer ignorance to think that if our mind becomes still and does not enter into the lower play, all our life will cease to be. As we keep our mind constantly engaged in the lower movements, the higher truth cannot manifest in us. We must turn away our mind from everything else and keep it constantly fixed on Thee, Divine Mother; thus it will become calm and pure, and using it as a free channel or instrument Thou wilt work out our transformation.

Every bondage to the lower life that I cut asunder, every attachment, however small, that I renounce gives me such a relief, such a sense of freedom and joy. And the consciousness of the persisting bonds makes me so miserable.

It is good, Mother, that all my latent weaknesses and defects should thus be brought out and placed before Thee; as Thy light fall upon them, they will be corrected and transformed. It is not really a divided life that

I am living, my whole life is forming round Thyself, nothing else can have any allegiance from me. The old movements that still persist, besides those which are purely mechanical, are suffered to have their play on account of their supposed insignificance; or they come in plausible disguises as being sanctioned or originated by Thee. With more light, more alertness, they are bound to disappear leaving Thy sway absolute in me.

My allegiance to Thee, Mother, rises spontaneously from the depths of my being, and it has given me the taste of the truest love and joy. I am weak, ignorant and impure, but I have dared to love Thee, Mother, with all my heart and soul, and therein lies my hope. In Thy grace, Thou wilt correct all my defects, raise me out of all human meanness and impurity, and make me worthy of Thy divine love and affection—with all my faults, I entrust myself entirely into Thy hands.

GITA AND THE VEDAS

By Prof. Dhareeswar, B.A.

[Mr. Dhareeswar is the retired Sanskrit Professor of the Osmania University. Indian tradition maintains that all wisdom is derived from the Vedas. Prof. Dhareeswar shows how this is true of the Gita, the quintessence of Indian spiritual wisdom. He points out how the Gita has drawn inspiration from the Vedas and has only elaborated and restated some of the Vedic conceptions.]

TO the Hindus the Veda is the most ancient, sacred and authoritative Revelation, and from it has flowed all that is sound, beautiful and enduring in later Hindu culture, such as the Upanishads, the Gita, the Ramayana, etc. Yet this fact, it is sad to note, has not been acknowledged fully and clearly as it deserves to be, among modern writers. There are in these famous books so many

ideas and thoughts and aspirations not only parallel but even identical that to the unbiassed critical eye the fact stands clear that the Veda has all along been the one main source of inspiration to all the rest. The debt that these later books owe to the Veda is so great and clear that it is time it should be made known to the public.

Not only have writers on the Upanishads and the Gita failed to acknowledge this great debt those books owe to the Veda, but many a one has misinterpreted Upanishadic and Gita passages to show that the Veda is actually scorned and scoffed at in them, and that the teachings of those books are even antagonistic to Vedic doctrines. These admirers of Gita and the Upanishads believe that these works are superior to the Veda which they think is crude and inferior in spiritual matters. Thus these men have committed a double wrong in misleading people and putting them on the demoralising diet of falsehood. Their duty was to compare carefully the ancient books and collect all those sublime concepts and ideals that are common to them, proving the fact how closely the Gita as well as the Upanishads follows and amplifies a good many Vedic principles, and are therefore mere expositions and commentaries elucidating some of the eternal Vedic truths. Instead of doing this, they have followed a wholly reprehensible course in vilifying the Veda by trying to show against clear facts that the Upanishads and Gita are anti-Vedic in their attitude towards the most ancient Scripture of humanity, the Veda. Forty years ago the present writer knew Gita but nothing of the Veda. While reading the commentaries and translations of Gita, he was struck by the anti-Vedic constructions put upon some Gita verses; and this led him to study the Veda in order to see how far the charge against it is sustained by facts. During the last forty years, while studying these ancient and medieval sacred books, he has been struck by the discovery of a large number of beautiful, helpful, noble and lofty

thoughts and ideals revealed in the Veda which, as it were, are the root-ideas from which have sprung up in later times the Upanishads, the Gita, the Ramayana, etc. In fact, the relation these later works bear to the Veda is somewhat like the relation that exists between the moon and the sun, the Veda being the Sun of Revelations.

It may be pointed out here that the very Gita conception of Krishna and Arjuna sitting in one car and passing through the battle of Samsara is based upon the Vedic imagery of Indra and Kutsa (son of Arjuni) both seated on one car and passing through the struggle of Samsara to Heaven. There is indeed such a strong resemblance between these two concepts found in the Veda and Gita, that we can unhesitatingly say that the Gita concept was taken from the Vedic allegory and only amplified and altered a little to suit the Mahabharata story. And Aurobindo Ghosh has not failed to notice this fact in his Essays on Gita. We give his remarks here in his own words: "In the Veda also we have this image of the human soul and the Divine riding in one chariot through a great battle to the goal of a high-aspiring effort. But there it is a pure figure and symbol. The Divine is there Indra, the Master of the World of Light and Immortality, the power of divine knowledge which descends to the aid of the human seeker battling with the sons of falsehood, darkness, limitation, mortality; the battle is with spiritual enemies who bar the way to the higher world of our being; and the goal is that plane of vast being resplendent with the light of the supreme Truth and uplifted to the conscious immortality of the perfected soul, of which Indra is the

master. The human soul is Kutsa, he who constantly seeks the seer-knowledge, as his name implies, and he is the son of Arjuna or Arjuni, the White One, child of Switra, the White Mother; he is, that is to say, the Satvic or purified and light-filled soul which is open to the unbroken glories of the divine knowledge. And when the chariot reaches the end of its journey, the own home of Indra, the human Kutsa has grown into such an exact likeness of his divine companion that he can only be distinguished by Shachi, the wife of Indra, because she is 'truth conscious.' The parable is evidently of the inner life of man; it is a figure of the human growing into the likeness of the eternal divine by the increasing illumination of knowledge. But the Gita starts from action and Arjuna is the man of action and not of knowledge, the fighter, never the seer or the thinker." (Essays on the Gita 1st Series, pp. 28, 29). It is perfectly true that Kutsa was a Rishi (seer) and Arjuna of the Gita was not a Rishi; but with this slight difference, in the rest of the allegoric figure employed both in the Veda and in the Gita the resemblance is so close and remarkable that it leaves no doubt that the Gita has taken it from Veda. Kutsa was also a fighter like Arjuna and a man of action as much as Arjuna, although the latter was not a Rishi like Kutsa.

Nor is this all. For we have, besides this close similarity, another very close parallel between the Krishna-Arjuna dialogue of the Gita and the Krishna-Arjuna figures of the Rig Veda. It is well known how in the Veda by the names Krishna-Arjuna, Night and Day are referred to in as figurative a way as the Krishna-

Arjuna of the Gita figure in that spiritual poem. "Ahah Krishnam" (Black Day is the Night), and "Ahah Arjunam" (White Day) is the Day proper. Now in this world the purpose served by the phenomena of Night following Day and Day following Night is exactly the theme revealed both in the Veda and the Gita. Krishna of the Gita is to Arjuna of the Gita just what Night (Krishna of the Veda) is to the Day (Arjuna of the Veda). In the economy of Nature, light performs the very same work that Krishna performs in the Gita to aid, encourage, inspire, recuperate and revive the languishing Soul of Arjuna (Day). How many difficult problems the Night has solved for us? How many hints it has given us? How many cures it has effected? How many instructions it has offered us? All of us can know from our own experience. Thus in this vast struggle for existence, the Night does exactly act the part of Krishna in Gita to the care-worn, languishing souls (Arjuna of the Gita). Nay, more than this, Night, darkest Night (Krishna), has given birth to such sciences as astronomy. Thus we see that Night, Darkness, Evil, Distress—all these are the great Teachers (i.e., Krishna) of humanity (Arjuna). If we take stock of our knowledge, we shall have to come to the conclusion that we learnt more wisdom from the folly of others and of ourselves than from the wisdom of others and of ourselves. Thus folly around us has been a greater Teacher than Wisdom itself. Similar is the case with tragic events. "Dvandvamayo'ayam samsarah"—our world, as it is constituted, exists because of these *dvandvas* (pairs) of light-darkness, pleasure-pain, love-

hate, wisdom-folly, etc., which may be called the Arjuna-Krishnas of the Veda and the Gita as well. Our world is subject to the Rhythmic Cyclic or Periodic law of harmony, comprising of alternating periods of growth and decay, evolution and dissolution, day and night, light and darkness, say the Veda and the Gita.

Another point on which a spiritual interpretation of the Gita story is possible is this: The three brothers—blind Dhritarashtra, pale Pandu, and sage Vidura—do obviously represent the three Gunas, Tamas, Rajas and Sattva of the Sankhyas. And the great war takes place in the reign of blind Dhritarashtra, i.e., when Tamas reigns supreme over the minds and hearts of men, as the name Dhritarashtra (one who holds the kingdom under his sway) itself beautifully suggests. The many sons of Tamas (dark wicked passions due to folly and perversion) engage in mortal fight with the few sons of pale Pandu (Rajoguna) in all the affairs of men in this world. The Kauravas represent the baser passions while the Pandavas represent the higher passions that sway the heart of humanity. And in such a mighty struggle as this where the lower and darker nature of humanity (the Kauravas) want to vanquish the higher and nobler nature (the Pandavas), Krishna representing Reason, Conscience, the Divine Voice or the Revelation comes to the aid of the higher and nobler qualities (Pandavas) to subdue the baser ones and re-

instate the nobler ones in the heart of humanity on the whole. This is the spiritual meaning of that spiritual poem, the Gita.

And how do we arrive at this spiritual interpretation? From the meanings of words used in that poem itself, such as, Dharma Kshetra, Kurukshetra, Krishna, Govinda, Hrisheeksha, Arjuna, Gudhakesha, Dhritarashtra, Mamaka, Pandava, etc. Krishna means one who draws, absorbs, and attracts and hence stands for Reason, Conscience, etc.; Govinda means the wise; Hrisheeksha, the master or ruler of the senses; Pandava and Arjuna we have already explained; Gudhakesha means the alert, watchful and conscientious one, i.e., Arjuna. Dharmakshetra and Kurukshetra, meaning the Field fit for the performance of one's duty, represent the world and the human body or environment. From these few but most significant terms we can say that the Gita is a beautiful allegorical and spiritual poem embodying most helpful advice offered by Reason, Conscience and Revelation (Krishna) to the struggling, languishing human soul (Arjuna) on the momentous occasion of every great struggle that takes place between the many baser (Kaurava) and the few nobler (Pandava) propensities, passions, and feelings that are liable to sway the human heart especially when the dark, evil and blind forces of Tamoguna (Dhritarashtra) prevail over wide areas of humanity.

TEACHINGS OF FRAY FRANCISCO DE OSUNA

By Wolfram H. Koch

[Mr. Koch is of German nationality. He is a staunch supporter of the Vedanta movement in Europe. India has known much about Christianity as preached by the different churches, but little of it as lived and interpreted by its great mystics. The teachings of Francisco de Osuna, as presented by Mr. Koch, only goes to prove the great Vedantic truth that all religions in their essence teach the same God and the same spiritual ideal. This mystic lived somewhere about 1540. The teachings set forth here are taken from his Third Spiritual Alphabet.]

VERY little is known of the Spanish mystic who is the subject of this essay. Like all other mystics of Spain he is not so much given to speculation or philosophy, to abstract thinking and fine theoretical distinctions, as to explaining the practical ways and means of reaching union or communion with the Divine through purification, solitude and contemplation. So his writings abound in practical hints and suggestions regarding the ways and laws of spiritual practice as well as the preliminary conditions to be fulfilled by the earnest seeker. The value of his writings is greatly enhanced by the fact that he does not belong to that class of theological writers who only refer to the spiritual experiences of others; for he had followed the path himself and come to know both its pitfalls and its glories. In all his writings he wishes to be of practical help to those who sincerely long for the higher life, be they beginners or persons already well on their way to the goal. His fundamental teachings and ideas, which are stressed again and again, are perseverance, purity, solitude, contemplation and, above all, true renunciation of all love for the created as such and of all worldly thoughts. To express this in his own words, "We must make ourselves blind, deaf and dumb to all

that is not God." Human relationships and loves pass away like a flash of lightning making the darkness appear all the more dark, and they often leave behind a deep scar in the soul. A man who continually thinks of them allows his real being to get swallowed up in momentary desires and thoughts of fleeting objective possessions, thus losing the sense of what is eternal in him and steeping his soul in deeper and deeper ignorance.

But of those souls, in whom the knowledge of this truth has already dawned, Sri Krishna says in the Bhagavad Gita:

"To those who are constantly in My service and who meditate on Me and Me alone, I carry what they lack and preserve what they already have."

And it is to their fellowship that all great mystics, be they of the East or of the West, belong. So none of the deeper truths they tried to proclaim in their teachings can have lost all value for the human soul even in these modern days of ours, if they are approached reverently and sincerely by the seeker. That is why, it is greatly to be regretted, that Fray Francisco de Osuna's writings do not find the attention they deserve, neither in Spain nor elsewhere, although there is much that could be of great profit

and use to the earnest aspirant, even to-day ; for the laws of spiritual life are ever the same. Unfortunately the following quotations cannot give a full idea of the nature and trend of Osuna's instructions, just as a few stones taken here and there from a beautiful Gothic cathedral cannot give a true picture of the cathedral itself. At the best, such passages are only sparks coming from the blazing and inextinguishable fire of the Divine dwelling in the hearts of His greatest lovers, but even then some of them might kindle other fires which in their turn would send living sparks of Divine Knowledge and Love into the present-day world, devoured as it is by the canker of ruthlessness and of collective and individual egoism and greed.

The fire of Divine Love destroys, it is true, but at the same time it lays new and better foundations upon which nobler and surer ways of life can be built. The man writhing in the clutches of his own lust and greed, of what Sri Ramakrishna used to call 'Kamini-Kanchana,' he who has become the bond-slave of his senses and their ceaseless clamourings, must be annihilated and become ashes in its flames to give birth to that deified man, the temple of the Eternal, of whom Clement of Alexandria says :—

"The man in whom lives the Word does not change, does not transform himself, has the form of the Word, is similar to God, is beautiful, does not adorn himself, is True Beauty, for he is God, becomes God, because he wishes what God wishes."

May these scattered sparks serve as beacon lights to the soul seeking its way out of the darkness of worldly conceptions and pursuits.

THE PRACTICE OF RECOLLECTION AND CONTEMPLATION

"In the beginning contemplation as a path is narrow, but with perseverance it becomes wider and wider, until the soul as the spouse of the Lord desires to see Him at mid-day which is the very ardour and perfection of love."

"If out of love thou canst not persevere in the practice of contemplation, force thyself with holy zeal to enter through the narrow door of recollection, for God gives him the grace of power who has courage to persevere. I urgently advise thee to put away from thee all things which impede thee, for then thou canst persevere with greater calmness. Do not be less careful in praying than thou art in sleeping. If thou makest all noise and occupation to cease in order to sleep, shutting thyself in and remaining alone, losing all the cares of the world, thou shouldst do the same in order to pray, turning wholly to spiritual things. Think that God did not create thee for anything else but to pray, nor does He ask of thee any other thing except that thou pray to Him in spirit and in truth, because thus the wish to do this thy duty will become vivified, and thou shalt become a master therein."

"Although the principle of knowing God dwells in our soul, we know that through sin this principle became feeble and covered up when our first parents opened their eyes, thereby losing the holy blindness they possessed more than can be expressed in words before sin came to us. Sin brought in its wake that greatest of evils : to investigate human affairs, to know what is not good for us to know. This desire to know may not in itself be evil, but

it often becomes so as it impedes our prayer and the contemplation of the high and spiritual things of God, the oppressed desire for which lies so lifeless and neglected in our soul that the Lord must needs help with His grace to revive this secret spark which is in our heart, for without His very special favour we cannot even realise our own blindness."

"Thou must be spiritually deaf, for, owing to his listening to the voice of his wife, the first man, as the Lord saith, created great troubles for himself. Our wife is our sensuality whom our reason must not listen to or try to understand in any way, and this the commandment given to Abraham to listen to the voice of Sarah does not contradict, for it came to him after the things of women in her had ceased to be, as say the Scriptures. And these cease to be in our sensuality when it is well subjected to our reason, and when this is done, we have to send out the slave and her child, driving away the imagination and distraction which arise from them, so that we may remain alone without the clamourings and voices which deafen our soul like a mill that does not stop making hurtful noise for those living in it. And this must be absent in the house of God when it is being built, where no hammering nor sawing nor any sound of iron must be heard, because all these sounds are hoarse and do not please the soul, but give it great trouble."

"He who rises to the summits of contemplation where he is more acted upon than acting and more moved than moving, does not make use of the knowledge and attainments which were the eyes with which his soul knew things. For high contemplation is near the Divinity which cannot be

known through our senses, not even with the help of the spiritual senses of the soul that is still united with this mortal body ; for the soul cannot have any knowledge which has not before been in the physical senses ; and as our Lord is Pure Spirit, it follows that He cannot be known through the spiritual senses of the soul that is still shut up in the prison-house of the flesh, through which it is forced to understand all it understands with the help of the connecting link that exists between the flesh and the spirit. The miserable soul that is still joined to the flesh cannot operate in its contemplation as detached as it can when free, which is shown in Elias who after having climbed the mountain of God, which is contemplation, covered his face with a cloak so as not to see God Who descended on the mountain to comfort him. The holy sage knew well that with his physical eyes he could not behold the invisible Lord, so he wished to make himself blind by covering his physical eyes with a cloak to show that the knowledge and light he possessed at that time did not reach further than the cloak, which is the Humanity of God."

"In order to dedicate oneself to the prayer of which this Third Alphabet treats, it is very essential to gird about and to constrain and to imprison the heart and to make for it a cage of perpetual silence in which to shut it up so as to avoid its vagaries according to what the sage says : 'Guard thy heart with every care, for from it proceeds life'."

"Those who desire to attain to the highest and purest contemplation must needs leave the creatures and the created and even the Holy Humanity so as to rise higher and to receive the

communion of purely spiritual things in greater completeness, according to which St. Cyprian says: 'The fullness of the Spiritual Presence could not enter while the corporal one of Christ was still there'."

"He who desires to follow the practice of recollection must refrain not only from all sins as from impurities, but also from all and every human love and the comfort he might legally get from them. And he must also refrain from thought, for, according to what St. Paul says, 'He who practises wrestling, refrains from all things, and he who desires to wrestle with himself, must do so all the more, refraining from all thought that might intoxicate his heart or take away all feeling and inner attention, and moreover, he must refrain from all that carries some evil in itself'."

THE PRACTICE OF DETACHMENT AND DISPASSION

"Leaving all creatures with a "no" we unite ourselves with their Lord with a quick movement, as if we were running to be taken up in the arms of the Lord who holds them wide open to receive us. With this union Moses joined himself to the extremity of the mountain of contemplation where he was waiting for God to speak to him."

"We must lift ourselves up from created things to those uncreated, and in them praise the Lord in that night which is the privation of human knowledge, so that we may say: 'Night is my illumination in my delights.' And we have to put away from our heart all created thought, just as water flows away without anything remaining of it, so that it may become one with the Divine fluid and the living water of the grace of the Lord. This emptying of the heart is very much the

opposite to that in the hearts of the evil-minded which, according to what the sage says, are broken vessels that cannot contain Wisdom."

"Also the apostle asks us to clear the heart and empty it of all that is created, saying: 'The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus.' And then does the peace of God which passeth all understanding keep our hearts and minds when the quietude of the Lord raises us above all the bodily senses to higher things, and when our heart ceases to think of all that is created, and our mind is occupied with God alone, not admitting or giving room to anything that is smaller. Then the heart is truly guarded with all care for God alone who comes in silence out of it as the waters of Shiloah that go softly and for despising which the people are much reprehended."

"Thou wouldst be greatly confused if thou considerst a palm-tree which, even when planted in dry ground, never gives up its verdure either in the blazing sun or in great cold, whereas thou, on the smallest occasion, stoppest and swoonest away; every small difficulty, every small temptation, every small adversity, upsets thee, although even a dog perseveres in seeking its quarry among the thorns, and when it cannot catch it because of its being well shut in on all sides, it still continues in its efforts and stays there barking so that people may come to its help as it desires to give a perfect ending to what it has begun."

"Wisdom, which is the sweet taste of heavenly things attained through experience, is better received when the heart is empty of all things; and not only do the outer works cease,

but also the inner ones, putting away one's own action regarding creatures, so as to be fully occupied with the action of the Holy Ghost.

"All creatures are but insignificant things compared with Him who created them. So St. Paul says that when that which is perfect came—which is the contemplation of the Divine—he ejected that which was imperfect and which belonged to little minds, being the contemplation of the creatures, so as to give himself with his completely emptied heart to the Lord Who desires it whole."

"The Christian, according to Christ's saying, 'God is a Spirit: and they that worship Him must worship Him in spirit and in truth,' should possess perfect recollection and separate himself from all other creatures."

"As the life of man must not be directed towards anything else except to seek God out of whom we come only to go back to Him, it is necessary to listen attentively to the commandment which Christ imposes on all men, saying, 'Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.'"

"When princes and great kings come to stay in a house, the whole house is immediately cleared, and only the empty shell of it remains, because the king brings with him all that is needed for his service and for the furnishing of the house. He only desires it to be cleansed from all dirt; so our letter says that thou shouldst

clear thy heart of all vice and of all human impediments, and empty it of all that is created, for the less company there be, the better can God find room in it. The emptier our heart be of all created things, the better will it be prepared for Him. A vessel held by a trembling hand cannot be quite full without something being spilt. Thus our heart cannot be full of the Lord while a thought that trembles and knows no rest possesses it."

"Just as a vacuum attracts something to fill it, the heart that is emptied of all that is worldly attracts God, so that He may occupy it and fill its void."

"Putting aside all cares and anxieties, hold the Holy Name of God in thy memory all the time that thou canst do so and yearn for Him alone."

"It was not necessary for Christ, but it was for us that He went to pray in the desert for forty days, so that He might induce us to follow Him—I do not say for forty days, but forty years—through the desert of Divine contemplation, purified of all that is created."

"The sage asks us to free the heart, and it should be freed in such a way that it is emptied of all that is created, so that the Lord alone may dwell in it. And this saying is conformable to what St. Anselm says, 'Remain empty for God and rest from work in Him; enter into the retreat of thy soul, after having ejected all other things and only left God in it.'"

MYSTICISM IN INDIAN POETRY

By Swami Vividishananda

[Swami Vividishananda is the head of the Vedanta Society, Washington, U.S.A. His brief exposition of the mystical element in Indian poetry, with profuse quotations from original sources, gives us vivid glimpses of the spiritual aspirations of the Indian soul.]

IN India it is religion that has supplied the stimulus for artistic creation. Every religious upheaval in Indian history has shown a marked progress in the different artistic fields. Poetry has therefore been a handmaiden of religion in India. Indian poetry has been pre-eminently mystical in character.

Sanskrit may be said to be the mother of most Indian languages, and Sanskrit poetry, especially of the mystical type, draws its inspiration from the Vedas, the most ancient and richest literature of the Indo-Aryans. In the Upanishads, the philosophical portion of the Vedas, we find the culmination of mystical thought and vision.

The Vedic sages looked at the wonderful panorama of the universe and were filled with awe and admiration. Natural phenomena which were most striking were deified and made into symbols for the realisation of the Highest. In this way, the sun, the moon, the thunder, the dawn, and other phenomena of nature were symbolised. We shall quote here a stanza of a Vedic hymn addressed to Dawn :

"Thou art the life of all that lives,
The breath of all that breathes ;
the sight
Of thee makes every countenance
bright,
New strength to every spirit gives.
The deification of natural pheno-

mena marks the beginning of mystical thought in Indian literature. Later on the sages, not satisfied with looking outward in their quest for Truth, went inward and discovered the Self—the Reality which is identical with Absolute Existence, Knowledge and Bliss.

Says Swetasvatara Upanishad :
"As oil in sesame seeds, as butter in cream,
As water in river-beds, and as fire in the friction-sticks,
So is the Self apprehended in one's own soul,
If one looks for it with true austerity."

The Self is beyond speech and thought—beyond the ken of sense perception. It is neither personal nor impersonal—something where all contradictions meet. It is immanent and transcendent at the same time. It is above knowledge and yet it is the most known.

Says Kena Upanishad : "There goes neither the eye, nor speech, nor mind. We know it not. Nor do we see how to teach one about it. Different it is from all that are known and is beyond the unknown as well."

Says Katha Upanishad : "The Self, smaller than the smallest and greater than the greatest, dwells in the heart of creatures. The desireless one, being free from grief, realises its glory through the purity of senses and mind. Though sitting still, the Self

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travels far ; though lying down it goes everywhere. Who can know besides me that effulgent Reality which rejoices and rejoices not ?

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this mortal fire. When the Self shines, everything else shines after it. By its light all these are lighted."

Because of the limitations of the human senses and understanding, the sages have described the Self in terms of negation, saying : "It is not this, it is not that." The Self is not, however, an abstraction or a non-entity. It is the most concrete of all concrete things. In it we live, move and have our being.

Says Brihad-Aranyaka Upanishad :
"Lo, verily, not for love of the husband is a husband dear,
But for love of the Self a husband is dear.
Lo, verily, not for love of the wife is a wife dear,
But for love of the Self a wife is dear.
Lo, verily, not for love of the sons are sons dear,
But for love of the Self sons are dear.
Lo, verily, not for love of the wealth is wealth dear,
But for love of the Self wealth is dear."

Here we get a glimpse into the nature of the Self which is the essence of everything. This knowledge of the Self is an experience that passeth all understanding, and from time immemorial it has been variously described in religious literature and poetry as ecstasy, beatific vision, God-realisation, Nirvana or Samadhi. As it concerns itself with an Entity which has been the riddle of

all riddles, it has ever been associated with mystery. It is a state of consciousness vouchsafed to a few, considered and worshipped by humanity as the salt of the earth. And yet it is not the monopoly of those blessed few, for every man can rise to that state of consciousness, provided he is willing to pay the required price. A man with a purified and disciplined mind is bound to have this experience, which is the fulfillment of all experiences.

Describing the glory of Self-realisation, which is the *summum bonum* of life, say the Upanishads :

"By knowing the Self, which is at once the high and the low, the knots of the heart are cut asunder, doubts vanish, and the results of actions past and present are destroyed." "The Self is Bliss itself, by knowing the Self one becomes supremely blessed."

We shall now pass on to a consideration of devotional mysticism in Indian poetry as distinguished from philosophical mysticism of the Vedas and the Upanishads which we have been discussing. The ideal of devotional mysticism is God, who is the embodiment of perfection, knowledge, bliss, truth, justice and kindness. In Sanskrit literature and the other different languages of India we find glowing descriptions of this devotional mysticism.

The aspirant ascribes to God the various human relationships and tries to realise Him through love and devotion. He starts with admiration. Admiration intensified grows into longing and when there is passionate longing, the feeling of separation is very very keen. The devotee is restless and disconsolate until he has the union.

The passionate yearning of the devotee and the restlessness of his heart are beautifully portrayed by Mirabai, a woman poet-mystic, writing in Hindi, in the following poem :

"I am thirsting for Your love, my Beloved !

I shall make this body a lamp, and my tender heart shall be its wick ;

I shall fill it with the scented oil of my young love and burn it night and day at Your shrine, O Beloved !

For Your love I shall sacrifice all the wealth of my youth ; Your name shall be the crown of my head.

I am longing for You, O my Lord : for the season of the swing has come ; but You are not beside me.

Clouds gather on my brows and my eyes shed heavy showers.

My parents gave me to You, I have become Yours for ever ; who but You can be my Lord ?

This separation troubles my heart ; make me Your own ; make me perfect like You, O Lord of Perfection !"

—The Temple Bells.

God is no longer an abstract entity but a flesh and blood reality, very close and dear to us. He is our father and mother, our friend and beloved, constantly drawing us to Him. Vidyapati, a mystic Maithili poet of the fourteenth century, brings out this idea in his own inimitable way :

"Under the shade of the tree of life the flute of Love is sounding.

Awaken, my soul, He calleth for you. Hasten to meet Him, with eager expectation He waiteth for you.

He, at each tread of whose feet blooms a lotus ; at each movement of whose limbs flashes a lightning :

He, whose smile spreads perfume in the air, and makes the festival of spring :

He is calling for you, O my Soul ! Then why this dallying ? Hasten to meet Him, to fall before Him in worship ; to leave in His bosom the weight of your care.

The flute of the Lord is sounding a melody of Love : under the tree of mercy He waiteth for you, O my soul !"

—The Temple Bells.

Indian poetry has been enormously enriched by the contributions of Rabindranath Tagore, a modern Bengali poet, who has been to Europe and America more than once. People of the West are already familiar with his writings through translation. The popularity of Rabindranath is due to his universal human appeal. We shall quote here a poem from his Gitanjali—"An Offering of Songs," which won for him the Nobel Prize :

"Life of my life, I shall ever try to keep my body pure, knowing that Thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that Thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that Thou hast Thy seat in the inmost shrine of my heart.

And it shall be my endeavour to reveal Thee in my actions, know-

ing it is Thy power that gives me strength to act."

We shall close this essay by quoting from Kabir, a mystic poet of a high order, who describes, with the wealth of Oriental imagery, the supreme joy of God-realisation as the coming of an honoured guest in the house :

"I would caress this day ! It is dearer to me than all other ; for my beloved is a guest in my house to-day.

My chamber is radiant with His presence ; my courtyard is blessed.

Lost in admiring His great beauty, my longings sing His name and are glad !

I wash His feet with my tears, I gaze into His face ; I offer my body and soul, and all I have, to my Lord.

My Beloved, my Treasure has honoured my house. What a day of joy is this !

At the sight of my Lord all evils flee from me, and my heart feels the buoyancy of delight.

Yes, to-day my Beloved is a Guest in my house ; and this day is dearer to me above all others."

—The Temple Bells.

REVIEWS AND NOTICES

The Essentials of Advaitism : By Rasvihari Das, M.A., PH.D. Published by the Punjab Sanskrit Book Depot, Saidmutha, Lahore. Pages 146.

This book is an English translation of Sureswara's *Naishkarmyasiddhi* without the original text. We have no hesitation in saying that the author has executed his task in a way best suited to the needs of modern non-Sanskrit-knowing students of philosophy. Rendering of Sanskrit philosophical works into English is always a difficult task often due to lack of equivalent English terminology—many of the ideas of Hindu philosophies being new to the English-speaking race—and secondly the arguments, often put in a nutshell in the original, would sometimes convey no meaning, or if at all, only a vague idea of them to the English readers. In both these respects Prof. Das's translation of *Naishkarmyasiddhi* is free from the defects that a too literal translation would have involved. Explanatory notes would interfere with the natural flow of thoughts. We fully agree with the author in his defence of his method. "Nothing would be gained by saying at first something unintelligible and then trying to make it intelligible." He has also avoided too close repetitions in which the original abounds. What

he has attempted is "to give a running account of the book, sometimes elaborating and sometimes abbreviating what is actually said in the text. The translator has given assurance that "no argument of any significance has been left out and none has been added which in substance is not found in the original text or its commentary." Dr. Das has been quite successful in the task of making his author easily intelligible to the readers of the day in language which is lucid, chaste, accurate and free from archaic or modern technicalities. On the whole the translation is pleasant reading and will be hailed with joy by all lovers of philosophy.

The book is provided with a fine introduction setting forth the general trend of Advaita philosophy, and summarising the arguments and conclusions of the book. These have been discussed threadbare through centuries and call for no discussion in a brief review. The first chapter dealing with the inadequacy of Vedic Karma Kanda for liberation has lost a good deal of its importance for modern minds though it has so much by implication which serve as a criticism of the modern gospels of "work" and "success." The third chapter removes all possible misconceptions about the meaning of the Vedic revelation declaring the identity of the self with the

absolute. The nature of ignorance is dealt with in this and in the concluding chapters. The treatment of this topic is inadequate. The book is predominantly rationalistic in its outlook and must appeal to all rationalists.

Creed of The Dauntless : By Frank B. Whitney. Published by Messrs. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C. 4, London.

The author has vindicated the idea of the book in these terms: "A presentation of constructive thought and principles for those who would be undaunted, unaffected by adverse beliefs or by external things, victorious in the realisation of their innate power to overcome." The book has been dedicated to the reader who at this moment is beginning to affirm the credo of the overcomer. This credo has been set out on page 11 of the book. Various topics have been dealt with under four main heads: (1) Living Victoriously, (2) Relaxation and Prayer, (3) Health and Demonstration, and (4) Smiles and Happiness. These cover a wide ground and provide ample materials to thought and fruitful experiment to those who are eager to tread the path and live a purposeful life. Many things perplex and bewilder the average man and woman in these days. Owing to the speed at which life is lived, no time is spent on thought or study of a useful character. Under these circumstances a book of this kind is bound to be of immense help.

To those who are familiar with the teaching of Vedanta—the moment one begins to realise he is of the Atman or is potentially divine, his upward climbing to the supreme heights is assured. That very thought fills him with courage and enables him to march towards his goal undaunted by inner or outer obstacles. The thought developed in this book is somewhat of this kind, (but from the Christian standpoint)—both in the exposition and in its implications. The portions of the book dealing with the following subjects will be found very helpful: "Conscious of no Limitation," "Relaxation," "Detachment," "From Prayer to Demonstration," "Into

the Silence, into Health" and "Smiling at Life."

The Inner Man and other Lectures on Aryan Philosophy : Published by Pandit K. Gnan, Arya Samaj, Madras. Price 6 as.

In the brochure before us are included three lectures which are intended to be authentic exposition of the teachings of Swami Dayananda Saraswathi. Of these, the first lecture entitled 'The inner man and the inner world' or "the subtle forces of Nature" by Sjt. Ganga Prasad, M.A., F.R.A.S., Chief Judge, Tehri Garhwal State, deals with the pilgrimage of the soul from the Annamaya Kosha to the Anandamaya Kosha. The second lecture on "Sri Krishna" by Pandit Champupati, M.A., might probably be passable as a piece of historical research but we doubt whether it could be accepted as an article of belief by the orthodox people. The third lecture by Pandit Ganga Prasad Upadhyaya, M.A., is a brief discussion of the relation between mind and matter, and makes out a place for realism in philosophy. The book is on the whole useful and instructive.

Tragedies of Modernism : By Nagendra-nath Choudhury. Published by A. K. Choudhury, 10-B, Kanai Dhar Lane, Calcutta.

Mr. Choudhury's enthusiastic book written in the spirit of journalism has clearly exposed the perversion, lechery, crime, fraud, and lawlessness submerged under the pretentiously placid surface of the present political and social systems of the New World. The book deserves circulation in America as well as in India. In America to-day interested agencies are secretly lavishing enormous sums for persistently misinterpreting India to those who are easily carried away by such propaganda; this work would at least faintly suggest that India is not unaware of the black spots of America. But it may be hoped that the book shall prove more serviceable in opening the eyes of our own rising generation influenced by western ideas, nurtured as they are in an atmosphere of sensational distraction purveyed by the prolific letterpress, amorous cinemas, exhibitionistic dramas and pronographic literature assailing the very moral being with a hundred stimulants that debase the value of human life.

NEWS AND REPORTS

Centenary Celebrations at Colombo

The citizens of Colombo celebrated the Centenary of Sri Ramakrishna with great eclat. The programme of the celebration among other items, included special Puja, Homa, and devotional music. The first sitting of the Convention of Religions held under the Chairmanship of Mr. Justice T. A. Akbar was undoubtedly the most outstanding function in which votaries of different faiths spoke on the sublime teachings of their prophets. Swami Avinashananda, at the very outset, gave a picturesque survey of the achievements of different people in the domain of spirituality and made a passing reference to the immense significance of the Centenary Movement.

Distinguished speakers like Bhikku Narada, Rev. Ivan S. Corea, Mr. H. Ototsu, Mr. H. M. Desai and Mr. N. K. Choksi represented Buddhism, Christianity, Shintoism, Jainism and Zoroastrianism respectively. The president in winding up the interesting discussion of the day incidentally paid a high encomium to the selfless services of the Ramakrishna Mission and opined that a real spiritual outlook can alone strike a death-knell to all squabbles that are proving a serious menace to world-peace.

The following day the conspectus of faiths had its second sitting under the presidency of Swami Avinashananda in which Prof. C. Suntharalingam, Mr. T. B. Jayah, Mr. S. Lillaram and Dr. T. Nalainatham spoke on Hinduism, Islam, Sikhism and Theosophy respectively. Swami Asangananda spoke a few words on Sri Ramakrishna and the Harmony of Religions. There was also a ladies' meeting.

Sri Ramakrishna Centenary in Gujarat

Ahmedabad : In connection with the Centenary Celebrations, a conference of religions was held on the 16th August with Mr. Ananda Shankar Dhruva, Pro-Vice-Chancellor of the Benares Hindu University in the chair. Representatives of all religions were invited. A public meeting was held under the presidency of Mandaleshwar Jayendra Puri when speeches

were delivered on the life of the Great Master, Sri Ramakrishna. The President observed that after Sri Shankaracharya there has not appeared another god-man like Sri Ramakrishna. Lady Vidyagowri, the first lady graduate of Gujarat, presided over the ladies' meeting. Great enthusiasm prevailed.

Baroda : Centenary was celebrated on a grand scale by the Baroda public. The ruler of the State being the President of the World Fellowship of Faiths, citizens of Baroda took special interest in the convention of religions held here. More than two thousand persons assembled in the spacious hall of Nyaya Mandir. Mr. Satyavrata Mukerji, Sir Suba of the Baroda State, presided over the meeting held on the occasion and delivered an instructive lecture, describing the position of Sri Ramakrishna amongst the religious teachers who have appeared since the Vedic age.

Surat : Mr. A. K. Trivadi, Professor of philosophy in the Baroda College, presided, and more than half a dozen speakers spoke on the mission of Sri Ramakrishna. Here also a conference of religions was held. Mrs. Trivedi, an Oxford Graduate, presided over the Ladies' meeting.

Broach : Dewan Bahadur Ambashanker presided at the Bharucha Hall and the leading citizens paid glowing tribute to Sri Ramakrishna who saved Sanatana Dharma in a crisis. Mandaleshwar Murlidharanandji spoke at length on the wonderful harmony of Jnan and Bhakti in the Master's life. Here also a ladies' meeting was held.

Cambay : During the devastating floods in Gujarat in 1927, Swami Sambudhananda with a number of Mission workers carried on relief work here. The people of this State enthusiastically celebrated the Centenary. Dewan Bahadur K. K. Thakore presided.

Nadiad : This is the birth place of Haridas Viharidas Desai, Dewan of Junagad, who introduced Swami Vivekanandji to the Rulers and Dewans of many states of Western India. Many literati too of Gujarat were born here. Sri Swamiji had visited the place during his itinerant life.

The students and the public held two separate meetings.

Nasari: This is the oldest settlement of the Parsees in Western India as well as the birth place of Dadabhai Navroji, Jamshedji Tata, Comrade Saklatwalla and other famous men. Here the Parsees and the Hindus joined hands in celebrating the Centenary.

Swami Vishwananda, President, Bombay Ramakrishna Ashrama, attended all these functions and delivered series of lectures.

Centenary News in brief

The Parliament of religious connected with the Centenary Celebrations will be held in the Town Hall of Calcutta from the 1st to 7th of March 1937. About 500 letters of invitation have already been issued to outstanding personages all the world over, interested in the establishment of a world-culture and international fellowship of faiths. Many of them have appreciated the move highly and sent their greetings and good wishes while some have promised to participate in the parliament by sending their literary contributions. The names of Dr. Von Schmid, Professor of Sociology in the University of Leiden, Prof. Dr. Franklin Edgerton, Professor of Sanskrit and Professor Richard C. Thurnwald of Yale University, Mr. Alexander Farquharson, Institute of Sociology, London, Fr. Agostino Gemelli, O.F.M., Rector of the Catholic University, Milan, Prof. Dr. John Plenge of Germany, Prof. E. Lively of the Ohio, State University, Prof. A. Niceforo the celebrated sociologist of Rome, Alex. Emmanuel of Toulouse, Prof. A. Dopach, University of Vienna and also of the Austrian Commission for Intellectual Co-operation, Mr. A. Johnson, Editor, *Social Research*, New York, Dr. T. P. Sevensma, Librarian of the League of Nations, Dr. Baron V. Brockdorff of Kiel University, Prof. Louis Renow, the distinguished Indologist, Dr. T. H. Lee of the Fuh Tan University, Shanghai and Prof. Winternitz of the Prague University may be mentioned among the persons who have already responded to the invitation.

Prof. Dr. Karl Hanshofer, President of the Dutch Academy, Munich, Germany, and Prof. J. W. Hauer of the University of Tübingen have already informed that they

have been delivering lectures on Sri Ramakrishna and India and her religious movements respectively in fulfilment of the objects of the Ramakrishna Centenary Movement. Pandit Tarachand Ray, M.A., also spoke on the life and work of Sri Ramakrishna to an appreciative audience in the premises of the Indian Students' Association in Berlin and the speech was reported in *Berliner Boersen-Zeitung*.

The Centenary Celebrations at the Ashram at Buenos Aires came off with great eclat. Dr. Kalidas Nag, Madame Sophia Wadia and Swami Vijayananda addressed the public meeting. In San Francisco, Swami Asokananda gave several discourses on the Master's divine life and teachings. In this connection an extensive publicity campaign was also carried on to propagate the Master's soul-stirring message. Puja, chant, prayer, discourses and concert created a spiritual atmosphere which inspired all. The Swami addressed a meeting in Oakland also.

Flood & Famine Relief

Swami Madhavananda of Ramakrishna Mission has issued the following:—

Reports from our various centres in the famine-stricken areas of Bengal show that distress is still extremely acute. Recently we have greatly increased our relief measures to meet the situation. During the first week of October the Mission has helped 7,933 men and women from the different centres with 381 mds. 6 srs. of rice, besides old and new cloths.

The flood relief work in Malda has been closed, but that in Arakan is continuing. In famine areas of Bengal the Mission is spending about Rs. 1,200 per week at present.

The work will have to be continued for some weeks more in most of the above areas, particularly in the Khulna district, till the harvest brings in better conditions.

Our funds have been almost exhausted, but the situation is still very grave and thousands need help to be saved from starvation and death. We therefore appeal again to the generous public to contribute to our funds. Contributions will be thankfully received and acknowledged at the following address:—The President, Ramakrishna Mission, P.O., Belur Math, Dt. Howrah.

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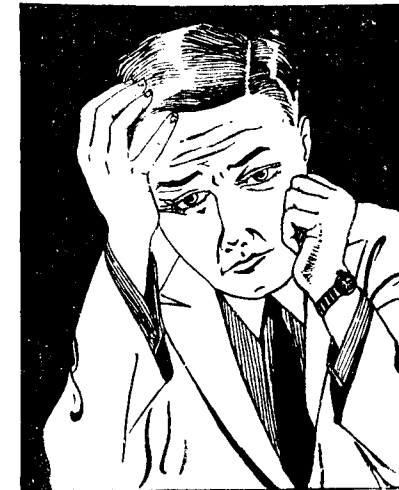
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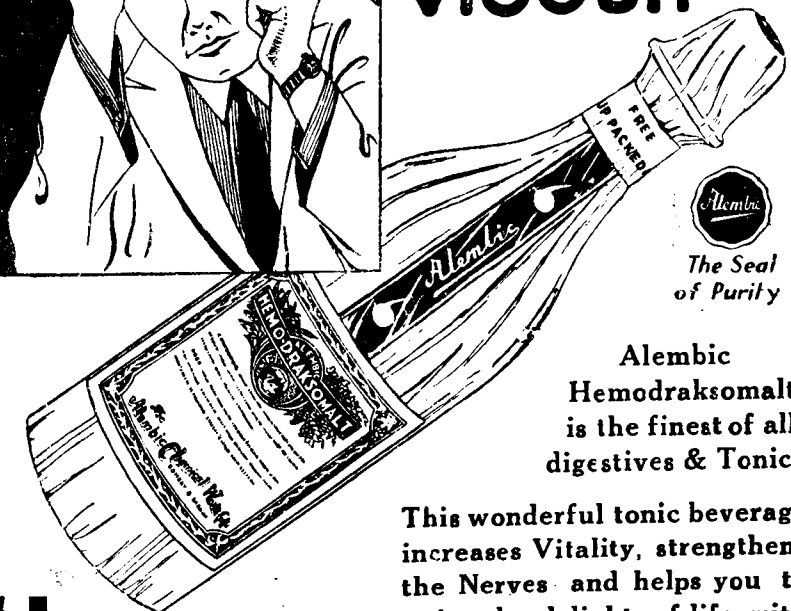
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Let me tell you, strength is what we want, and the first step in getting strength is to uphold the Upanishads and believe that "I am the Atman"

—Swami Vivekananda

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HINDU ETHICS

आत्मनानर्थयुक्तेन पापे निविशते मनः । स्वकर्म कलुषं कृत्वा दुःखे महति धीयते ॥
उत्सवादुस्त्वं यान्ति स्वर्गात् स्वर्गे सुखात्सुखं । श्रद्धानश्च दान्ताश्च सत्वस्याः शुभकरिणः ॥
पुलाका इव धान्येषु पुत्तिका इव पक्षिषु । तद्विधास्ते मनुष्येषु येषां धर्मो न कारणम् ॥
सुशीघ्रमपि धावन्तं विधानमनुधावति । शेते सह शयनेन येन येन यथा कृतम् ॥
अचोद्यमानानि यथा पुष्पाणि च फलानि च । स्वकालं नातिवर्तन्ते तथा कर्म पुरा कृतम् ॥
आत्मना विहितं दुःखमात्मना विहितं सुखं । गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम् ॥
यथा धेनुसहस्रेषु वत्सो विन्दति मातरं । तथापूर्वकृतं कर्म कर्तारमनुगच्छति ॥
संक्रिन्नमप्रतो वस्त्रं पश्चात् शुध्यति वारिणा । दुष्कर्मपि तथा पश्चात् शुध्यते पुण्यकर्मणा ॥
अलमन्यैरुपालब्धैः कीर्तितैश्च व्यतिक्रमैः । पेशलं चानुरूपं च कर्तव्यं हितमात्मनः ॥

When a man gives himself up to wrong ideas, his mind enters the sinful way. His own actions are soon tainted, and he is flung into deep woe. But striving habitually after the good, with faith, self-control and courage, men progress to greater and greater felicity. There are certain persons among us who do not make righteousness the principle of life. They are like chaff in the grains and like flies among birds. Whoever he be, man cannot escape the effect of his prior actions; he cannot outrun it. Even as trees would bring forth flowers and fruits in season, without being requisitioned by anybody, so also past deeds would never fail to fructify in proper time. What a person has done, productive of weal or woe, while tenanted a previous body, that he begins to experience from conception in the mother's womb. A calf recognises its mother and hastens to it in a herd consisting of thousands of milch cows. The merit and demerit of an action similarly befall the self-same agent. A cloth soiled by dirty water is cleansed by a thorough wash; so too wrong deeds are corrected and purified by right ones subsequently performed. It is no use censuring others or cataloguing transgressions. What is proper and good to each soul must be done.

Mahabharatha, XII, 179—3, 5, 8, 9, 13, 15, 17, 18 & 22.

THE FAITH OF THE FUTURE

[The following lines embody some reflections on the spiritual ideal which humanity to-day stands in need of.]

Some Modern Tendencies of Thought

THE most painful experience of the 20th century man is the collapse of his faith, the basic factor that builds up the character and ensures the happiness of man. In speaking of this collapse, we have not the failure of religion alone in mind; for that has taken place several times before in the history of thought. Men in the 19th century, for example, found it hard to believe in the promises of religion. The speciality of the 20th century, however, lies in that it has produced a conspiracy of circumstances that are hostile to a robust faith even in the social and political destinies of man. Science has no doubt extended our knowledge, increased our comforts and conveniences of life, and relieved our slavery to external nature in some respects. But, by placing unlimited power in the hands of brutal and unregenerate man, it has also tightened the grip of despotism and imperialism, dispelled the chances of the political and economic regeneration of backward races and nations, helped in the suppression of civil liberties and democratic institutions, and above all brought nearer than ever the most ruthless and destructive of all wars that may set back the clock of human progress by several centuries. That indeed is a reckless faith which speaks of the realisation of a glorious human destiny, even when war preparations are going

on at top-speed everywhere, when mock air-raids are rehearsed in the great capitals of the world, when jingoism tears up treaties and imperialism flouts the laws of man and God with impunity.

But faith and hope are the basic ingredients in the constitution of human nature, and to be starved in respect of them is the most miserable fate that man has to face in life. Even the Communist, who is so impatient of old beliefs in God, soul and spiritual life, has his own faith, as dogmatic as that of any one else, namely, that the world-order is tending towards the establishment of a classless, mechanised society having no difference of classes, no idea of individual liberty and no private property. But to-day for the reason stated before, no man with a grain of idealism in him can put faith in any theory of earthly perfectionism. It is only vulgar politicians, blood-thirsty militarists and greedy financiers, that find enough of congenial employment for their talents and feel delighted with the situation they have themselves helped to create. If they are honest, even science workers must feel humbled and dissatisfied with their favourite occupation, for the responsibility of science is not a little in bringing about the present impasse.

As a consequence of this situation, there has been a revival of interest in the spiritual in many unexpected quarters. At least a few among the leading men of science, philosophy

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and psychology have begun to recognise the limitations of the scientific method and justify the claims of the spiritual and the mystical on the human mind. As indicative of this tendency, we just mention here the names of two prominent men who are recognised as authorities in their own subjects—Eddington, the well-known scientist with idealist leanings, whose daring pronouncements on the limitations of physical science and on the value of mysticism in understanding the secret of existence has created a scandal in the modern scientific world; and Jung, the illustrious pioneer of analytical psychology, who believes in the independent existence of Psychic Reality and its root principle, the Racial Unconscious, and who vigorously pleads for a proper religious outlook as the right cure for most cases of neurosis at the present time. This gives us an idea of the swing of opinion among leading thinkers who have not committed themselves to any cult of racialism, nationalism or imperialism.

Religion of the Spirit

But this new religious impulse, which the excesses of modernism is bound to strengthen in course of time, will in all likelihood take a line of development different in many respects from the same in the past. For one thing, the faith of the future can neither be a barren other-worldliness having the flesh-torturing and society-shunning ascetic as the ideal, nor a mere apotheosis of humanity with welfare-work as its ritual and the social worker as its priest. It will have a content distinctively its own—an aspiration concerned essentially with the solitariness of one's own self; but

the conviction it gives and the enrichment of personality it imparts will also energise the active will and find expression in every-day life of society. While it will not dictate politics in the interests of any dogma, nor create a vested interest siding with other vested interests, as all religions in the past did, it will act as a leavening influence on all the activities of men—as a disembodied voice or an invisible perfume, sweetening, elevating, invigorating and purifying all the forces and products of human personality without in any way making its presence felt as a corporal, self-asserting entity with rights and interests opposed to everything else in the world. In the council chambers of men and in the great factories of the world, in the educational institutions and in the research laboratories, it will make itself felt as vigour of character and purity of motive, as cleanliness of life and width of sympathy, as spirit of reverence and scrupulous regard for justice, truth and fair play. In the future man of faith, the mainspring of such integrity and self-immolation will not be any dry sense of duty or narrow sympathies of caste, race, class or nationality, but a vivid consciousness of the Divine Presence within and without, an exuberant joyousness born of identification of self-interest with universal interest, and of a feeling that life in all its phases is participation in the divine cosmic play. Like to the mountain cliff in the poet's vision, while the rolling clouds of the work-a-day world may gather round his breast, on his head, towering high above them all, will play the eternal sunshine of the Universal Spirit. The arsenal which he draws upon in his

struggle with the dark forces will be the inexhaustible might of the Divine Shakti; the discipline that sustains him with invincible strength will be the practice of the presence of God everywhere. By the whole-hearted and unreserved surrender of all his faculties to the Divine, the baser metal in his personality is transformed into pure gold as with the touch of the Philosopher's Stone. A reed absolutely at the disposal of the Divine Piper, celestial symphonies, sweet and soul-stirring, come out through him; a thunderbolt wielded by the Cosmic Spirit, he strikes straight and unerringly at unrighteousness and hypocrisy.

He would have mastered the secret of Yoga, which consists in unyielding vigilance coupled with complete dedication to the Divine. His heart, head and hand would work in mutual harmony, and play their part in unison with the throbbings of the Cosmic Heart. In keenness of intellect and intensity of concentration, in the fervour of emotion and in power of will, he would equally excel. For, the simultaneous culture and co-ordination of all these, consummated in a supreme surrender to the Divine, constitute the highest Yoga or perfect spiritualisation of man. Ethics crowned with insight, dynamism broad-based on inner calmness, joyous ecstasy founded on balance and purity of the inner essence,—these are the characteristics of the perfect man of faith, the ideal type of Yogi, who alone is the future hope of mankind.

A new orientation needed

If such ought to be the ideal product of the faith of the future, it will be quite plain that religions as they

are constituted to-day require a thorough overhauling, in order that they may fulfill their true mission of ministering to the spiritual needs of men. For it seems to us that religions in the past have committed two egregious blunders, which, strangely enough, coincide with their usual division into the ethnic and universal types. Ethnic religions have usually shown a most obnoxious form of social narrowness, while universal religions have been guilty of dogmatism, which has often degenerated to inhuman levels.

Of the first, Hinduism is the most conspicuous example. There is no religion that can equal Hinduism in its freedom from the arrogance of dogmatic theology, and in its readiness to accommodate a diversity of beliefs that men require at different levels of their spiritual evolution. But by a strange process of thought, the Hindu as a social being underwent a contraction of outlook that appears to a plain man as contradicting his spiritual universalism in many respects. An arrested development of the herd instinct finally resulted in the unconscious admission of the principle, that a Hindu is born and never made. By this apotheosis of birth, the herd instinct of the race was arrested in its free and smooth development. Innumerable social taboos and curious, often ridiculous, notions of purity and impurity grew up like weeds in the soil of Hindu society, threatening the spiritual and cultural integrity of the race. It was indeed a dangerous moment in our history—now the moment is past—when the leaders of opinion in this country came to be convinced that contact with foreigners and foreign cultures was the most

unholy and degrading of experiences, and that birth was the supreme consideration in settling both the social and spiritual status of men. As a consequence, while Hinduism produced innumerable spiritual giants and conferred a high standard of mystical sense on men, it failed to organise the social will of its follows, except it be in the sense of a passive stubbornness, or, if otherwise, it did so only at particular times and in particular parts of the country. In the case of other ethnic religions, the consequences of an undue stress on birth have been still more disastrous; for example, the Jews, whose racial pride was invigorated by a fierce dogmatism, hated the rest of mankind and prided themselves as the chosen people of God; the world at large paid them back in their own coin, and the nemesis of their pride seems to be still dogging them.

Turning now to the so-called universal religions, we shall at first take Islam and Christianity for consideration, and reserve Buddhism to the end. In the case of both these religions, we find a wonderful capacity to transcend the barriers of birth, culture and geography, although in the case of Christianity this remark applies only with important reservations because of its identification with the white races and their strong colour prejudice. But these religions have done wonders in unifying the wills of people and in making them a force in the affairs of the world. Their weakness is in their dogmatism—the pernicious tendency to reduce religion into creeds and propositions. Their universalism meant the establishment of a uniformity of belief. They forgot

that religion was essentially an inner experience and confounded it with pure dogmatism. Whenever and wherever the purists of these religions had been predominant, they had discouraged the development of a mystical conception of religion, and had either suppressed or opposed men who dared to differ from the letter of the law and preach new ideas on the basis of their inner experience; for standardisation of men, not the encouragement of the exceptional type, had been their aim. Under the influence of this craze for uniformity, they were firmly convinced that no dissenter can ever gain salvation, and in this conviction they found a justification for the use of force and other questionable methods in spreading their creed and in forcing their dogma down the throat of other people. Ideas of this kind were responsible for bloody persecutions that have marred the history of religions in this world. Thus it will be seen that the control which these religions have exercised over the will of men was not always made use of for furthering the true religious end.

The faith of the future can afford to blunder neither on the side of social exclusiveness, nor on that of narrow dogmatism. For, a faith which encourages the illusion of a chosen people of God will only be another edition of the modern vices of racialism and nationalism, while dogmas, falsifying each other by their mutual condemnation and exclusive claim to be the only true religion, will only provoke ridicule in place of generating respect in a critical age. Cultured men who are impartial in their sympathies will ask: Why not the Bhagavad Gita in place of the Bible

or the Quran? Why should Christ be considered unique, and not Buddha? In this age when the study of comparative religions is making great headway, all the great religions of the world either stand together or fall together. There is no scripture that is so immaculate and so divine that it does not bear the impress of the virtues as well as the vices of the age and the race which produced them. The universal and the temporal notes intermingle in their music. The faith of the future will therefore have to be based upon a more secure foundation, and its sanction will have to be one which carries conviction directly to the heart. Spiritual experience is the only proof that fulfils these conditions; for it is much more universal than creed-bound religions, and there is in it a directness and experimental bias, which dogmatics lack so woefully. The faith of the future will therefore have to concern itself with spiritual practices leading to the immediate apprehension of the Supreme Truth.

The work of organising the popular will round particular issues, which religions in the past used to do, will have to be assumed by various political, economic and social ideals. Religion as an organised interest will not interfere in these matters, or create a division in the aspirations of people, but by its influence on character and by the awakening of the latent spiritual potentialities of men, it will brace up the moral fibre of mankind, endow humanity with a better sense of righteousness and provide it with leaders having wide sympathies and possessing a vision and a true spirit of unselfishness. The salvaging of politics and economics

can be achieved only this way. It cannot be done by the dominance of an unblushing secularism or by the rule of a conservative theocracy.

The Apostles of the New Faith

The faith of the future will therefore have to justify its existence not by cheap heresy-hunting dogmatism, nor by launching crusades and holy wars, but by the help it renders the spiritually hungry in practising the presence of God, by the number of godly men it throws into society—veritable fire-brands of God who spread the conflagration of divine passions wherever they go. These apostles of the faith will care as little for the creeds and the theological persuasions of people as they do for the wealth and the social status of men. Any creed will do, provided it helps men to lead clean and dedicated lives, any theology justifies itself, provided it promotes in men a hunger for righteousness and a thirst for the Supreme Truth. Men may believe in the redemptive power of Christ's sacrifice on the cross; they may worship God in the image or in the sacrificial fire; they may participate in the passionate love of Radha for Krishna; they may proclaim their belief in the unity of God and the prophethood of Mahommed. The apostles of the new faith will know that all these creeds are pathways to God in so far as men use them for the culture of holiness, in place of degrading them into mere theological standards round which they may gather in their conflicts with other creeds. Their ministry will consist in fulfilment, not in destruction; in harmonising the differences, not in accentuating the blood feuds among religions. En-

dowed with broad spiritual sympathies, they will impress on men the universality of their outlook, and impart to them the conviction that creeds do not matter so long as men lead a righteous life. And above all, by their life and example more than through their preachings and writings, they will spread among men a living, contagious faith in God and the spiritual destiny of man—a faith which, unlike the type rendered barren by the worm of worldliness, sprouts into spiritual yearnings and fructifies into God-realisation. In other words, under their influence, the centre of gravity in religion will shift from dogmatism to spiritual experience, and conflicts between creeds will be a thing of the past.

The Need of the Day

There are many to-day who predict a dismal future for religion. Some, referring to it, speak of 'the future of an illusion'; others describe it as an opiate of the people which no State should tolerate. Some again characterise it as the universal neurosis of humanity; others condemn it as an outgrowth of fear in man. Still others there are who are prepared to grant that it has some social utility, which man is, however, fast outgrowing to-day; there are also some who admit its power to reconcile man with his environment but who cannot see any ultimate truth in it. It must however be stated side by side, that there are also many distinguished thinkers on the side of religion, who are convinced of its truth, its usefulness and its sure chances of survival in society. The names of two such we have already mentioned in the beginning. These opinions of

leading thinkers, both friendly and hostile, only go to show how religion is pressing its claim powerfully on the imagination of men. For even hostility is the sign of powerful interest; the panicky state of mind is in itself a recognition of the strength on the opposing side. For one thing, we find to-day such a large output of excellent books on religion, showing deep insight and patient research on the part of their writers, that one is led to wonder why so many brilliant thinkers should spend their energies in either dismantling or reconstructing the castle of religion, if it were really as antiquated and fast collapsing as we are sometimes given to understand.

As we said before, the fact seems to be that the discontent is with religion as a dogma or as an institution, not with religion as a spiritual haven. Therefore the preaching of any dogmatic religion among the educated and intelligent men of the modern world will serve only as the best way for defeating a spiritual revival. The exclusive claims of a dogma or a Church of the Roman Catholic type may give a haven of rest to many at a certain stage of development. But as soon as cultural refinement develops in man a distaste to pure authoritarianism, he either revolts against religion as a whole, or yearns for something that claims his soul more than his credulity—something that helps him to deepen his conviction without narrowing his outlook. It is this need that the faith of the future has to fulfil. And this can be done only if there is in the world a sufficient number of men with true spiritual illumination, bearing on themselves the impress of Divinity and

standing before mankind as witnesses of the Most High. In an age when acceptance comes only after experimenting, the presence of such demonstrators of man's spiritual possibilities is the one condition under which a spiritual revival can take place. But the culturing of such ardent, divinised souls, the true teachers of humanity, is a task beset with innumerable difficulties. For right material is so difficult to find, and equally so is the right environment. "Rare indeed is the true teacher, and rare, the true disciple. Rare too is the one who can realise it when instructed by the true teacher," says an Indian scripture. Yet considering its great importance to the future of mankind, it is an educational experiment on which it is worthwhile for society to concentrate upon. Many whose conception

of the 'good life' is limited to a high standard of living, to the procuring of more food, leisure and instinctive satisfaction for men, may consider the time and wealth spent on it as a waste. Strange indeed is the wisdom of such critics whose sense of economy and equity is outraged at the pittance spent on such experiments with great possibilities, but who will view with complacency a state of affairs that tolerates money to be spent like water for catering to the lusts and vulgar desires of the rich few as well as the poor many, and also allow a system of public life requiring the unproductive squandering of the major part of the world's revenues for keeping men brutalised in barracks and for manufacturing poison gases in the high-sounding name of national defence.

REMINISCENCES OF THE HOLY MOTHER

By A Disciple

[Sri Saradamani Devi, otherwise known as the Holy Mother, was the consort of Sri Ramakrishna. She was both wife and nun at the same time. Though possessed of great spiritual attainments and respected and worshipped like a Goddess by the devotees of the Master, she was always simple and unsophisticated in her life and ways of thought. In these reminiscences of a great woman of modern India, the reader will get intimate glimpses of a glorious type of womanhood through the little acts and simple talks of every-day life.]

IN December of 1910, I first visited the Holy Mother at Kothar, in Orissa. Two other devotees, Hemanta and Birendra, accompanied me from Shillong. Many devotees, lay and monastic, had been staying with the Holy Mother. We carried some fruits and honey for her with us. It was about one o'clock in the afternoon when we reached our destination. The fruits and honey were sent

to the Mother. After finishing our bath, we were asked to go for lunch. In the meantime the monastic disciples of the Holy Mother began to whisper among themselves about us. "Those devotees have come a long distance. They must meet the Mother; but it will not be possible for them to talk a long time with her." After some time, we were permitted to see her. As we entered the

inner apartment, we saw the Mother seated in the verandah, with the veil drawn over her face. Her whole body was wrapped with a sheet. As we came near her, Golap-ma said, "Oh, they are mere children. They have come from such a long distance. They have crossed seven oceans and thirteen rivers in order to pay their respects to you." As soon as the Mother heard those remarks, she removed the veil, and we had the opportunity to look at her closely. After that day, the Mother never drew her veil when we saw her. I prostrated before her and repeated mentally, "I have come to take shelter at your feet." The Mother blessed me by placing her hand on my head and said, "May you get devotion."

Disciple: Mother, it is our intention to stay here for a day or two. This is a rich man's house. It will be very difficult for us to see you.

Mother: Don't worry, my child. I shall send for you. Now take your meal, and rest for a while.

In the afternoon, Golap-ma brought us a cup of rice pudding as a blessing from Holy Mother and said that the Mother had sent it for us. After a while we were informed that the Mother wanted to see us. We had the privilege of saluting her again. I told the Mother that we wanted to have a few words with her, which we did not like any one else to hear. The Mother agreed, and asked the person who had accompanied us to leave the room. I then narrated to the Mother the dream experiences I had had about her and Sri Ramakrishna. She said that these dreams were all correct. Referring to the other two devotees who had accom-

panied me from Shillong, the Mother asked, "What is their desire?"

Disciple: They have come to you for initiation. Now it all depends upon you.

Mother: Very well, come tomorrow. See me tomorrow morning after your bath.

Disciple: Mother, Sri Ramakrishna worshipped your feet. It is also our desire to offer flowers at your holy feet.

Mother: If you wish, you may do that.

Disciple: Where shall we get flowers?

Mother: People here will procure them for you.

We prostrated before her and came away. Next day, after bathing, we were ready with the flowers. The Mother asked us to come one after the other. I was the first to go in. I found the Mother waiting for us, after having finished her daily worship. She said to me, "You follow the direction which you have received from Sri Ramakrishna in dream. I shall also give you something." She then initiated me by uttering the sacred word into my ear. Next I worshipped her sacred feet. The Mother stood up and accepted my worship. I said to her that I did not know any ritual for the worship. She said, "Simply offer the flowers; that will do." I made the offering, uttering the words, "Victory unto the Divine Mother." There was a white flower. The Mother said, "Do not offer that one. People worship Shiva with white flowers."

I brought a piece of cloth for the Mother with me. I offered it with a rupee. At the sight of the money, she said, "You are poor. Why should

you offer that money?" I had never told her about my pecuniary difficulties, but I found that she knew everything about it. I said to her, "This is your money, and I am offering you what is really yours. We think ourselves very fortunate if we can be of the slightest service to you, through what we can earn by the sweat of the brow."

Mother: What an attraction.

* * *

After that I never asked the Mother any question about her real nature. Then I said to the Mother, "Mother, I want to see, touch and talk to God as I am doing with regard to you. I want to see Him as tangibly as I see you. Please bless me so that my desire may be fulfilled."

Mother: Yes, I bless you that you may realise what you desire.

Next day as I was about to take leave of the Mother I saw her benign countenance, a face radiant with smiles. Golap-ma said to me, "Why don't you make a pilgrimage to Puri?" I said to her, "What else should I see? If one sees the holy feet of the Mother, one actually earns the merit of visiting millions of sacred places. I do not want anything more." The Mother said, at my words, "It is not necessary for you to go to Puri."

One day I asked the Mother if the result of the Prarabdha* could be avoided if one repeated the name of God.

Mother: One must experience the result of the Prarabdha work. No one can escape it. But the repetition of God's holy name minimises its in-

tensity. It is like the case of a man who is destined to lose his leg, but instead he suffers from the prick of a thorn in his foot.

Disciple: It is impossible for me, Mother to practise any spiritual discipline, nor do I expect in future to lead an intensely spiritual life.

Mother: Don't worry about it. Be satisfied with what you are doing. Always remember that Sri Ramakrishna is protecting you. I also always stand by you.

One day Radhu was very ill. She became unusually restless. The Mother asked me, "My child, please examine her. What is the matter with her?" I did not know how to take the pulse of a patient, but in order to reassure the Mother, I felt Radhu's pulse and said, "There is nothing serious about it. She has become a little weak. Please give her some milk to drink." The Holy Mother possessed a childlike nature. She at once began to feed Radhu with milk. After a while, Radhu's mother came there and sat near her. Radhu became extremely nervous, as she did not like her mother to be with her. The Holy Mother gave Radhu's mother a gentle push and said, "Please go away." Suddenly her hand touched the feet of Radhu's mother, which made the latter exceedingly uneasy and she cried out, "Why did you touch my feet? There is something evil in store for me.†" The mother began to laugh at her attitude. Rashbihary Maharaj said, "Mother, look at her. She is insane. She often abuses you; she even likes to beat you, but she is seized with fear

† Among the Hindus it is considered an evil omen if an elder touches the feet of a younger person.

* The work done in the past life as a result of which one gets his present body.

because your hand has touched her feet." The Mother said, "My dear child, Ravana knew quite well that Rama was Narayana himself, the fullest embodiment of divinity, and his consort Sita was the Mother of the Universe, the Primordial Prakriti, but still he ill-treated her. This insane woman, Radhu's mother, knows quite well who I am; still she must act according to her previous tendencies."

Referring to the rheumatism of her feet, I said, "Mother, we hear that you have got this illness by accepting the responsibility for the sins of your devotees. But it is my most sincere prayer to you, Mother, that you do not suffer for me. Let me alone reap the result of my own Karma."

Alas! What a compassionate teacher she revealed herself to be to us.

I prostrated before the Mother when I was about to leave Jayrambati. She blessed me by placing her hand on my head, and said with great tenderness, "I know it is your desire to stay with me. But what can you do? You have your responsibility to your family." Just as a mother comes for some distance with her son, when the latter undertakes a journey to a foreign land, so also the Holy Mother accompanied me part of the way to see me off. When we parted, she looked at me with tearful eyes for a long time.

Mother: How is that, my child? Please be peaceful and happy, and let me suffer for you all.

THE VOICE OF INDIA

By Dr. Adolphe Ferriere

[In the following article Dr. Adolphe Ferriere touches upon several essential principles of Hindu religion and culture, the main source on which he draws being the works of Romain Rolland on Ramakrishna-Vivekananda. Dr. Ferriere is the founder, and at present the soul, of the New Education Fellowship. Besides being the editor of *L'Ére Nouvelle*, the organ of the New Education Fellowship on the Continent, he is the author of a number of volumes on New Education, which have been translated into several European languages. From the domain of sociology and education, in which he gained fame in his early years, he is now being recognised more and more as a writer on philosophical and spiritual subjects, especially after his work *Le Progrès Spirituel*.]

IF I should address myself in these pages to my friends of India, if I should wish to seek to convince them of the universality of the Religion of the Spirit—the service of the One God—, if I should resort, for this demonstration, to their scriptures and their sages of all time, it seems to me that I should tell them somewhat as follows:—

THE IMMANENT AND THE TRANSCENDENT

Given as it is to reflect on the eternal things that are external to man, and what is more, on those that are internal to himself, India should, even before barbarous Occident, be able to conceive clearly the directions in which lie the primordial inspiration

and the transcendental aspiration of humanity. To you, as to us, religion, as Romain Rolland writes (Ramakrishna, page 16*), is the "welling up at the source." "There are in us the instincts," says Swami Vivekananda (II:53), "which are common to us with animals. There is the guide which is higher and which we call the reasoning power, and which, mastering facts, makes generalisations with regard to them. There is inspiration which, without contradicting reason, understands things in a flash. The protoplasm had to contain this energy (93)" For, "the force which takes hold of matter to build up the body is the same which manifests itself in and through the body (93) and all evolution pre-supposes an involution." (92.) "Therefore the 'I' has been the product of the hidden Infinite in the process of its external manifestation," writes Romain Rolland, commenting on Vivekananda (II:118). In everything and everywhere "the new order of things should be a growth from within...., the vital liquid which from the inside of roots mounts to the summit of the tree (151) Creative force that thing which motivates." (194.)

This immanent God is the same as the transcendent God towards whom man raises himself, who awaits him

* With a view to avoid excess of notes at the foot of pages, I shall signify, in the text, the most often cited works by abbreviations. R. will signify the volume on *Ramakrishna* by Romain Rolland; V. will signify Volume I of *Vivekananda* by the same author; and II will signify the 2nd volume of the same work. M. signifies Mukerji's "The Face of Silence." (French translation by Madame Gabrielle Godet, Paris, Attinger, 1932.)

at the goal, whom he calls the Absolute. "All men strive by ways which in the end lead to Me Whosoever comes to Me, under whatever form it may be, I come to him," one reads in the sacred book of India. (V. I, 46.) Thus, the spirit finds at the end what obtained at the start. After the descent of inspiration there is ascent. "We have to do again the march in the opposite direction, towards our original state of infinity," comments Romain Rolland (II, 118). Keshab (R. 136) proposes a figure in the form of a triangle which is hardly different from what I have proposed. "The Father at the top. By means of the Son, God descends and falls at the base of humanity. By means of the Holy Ghost, God draws to Himself degenerated humanity. The descending Divinity is the Son. The ascending Divinity which takes the souls to the Father is the Holy Ghost" (R. 136). It is true that Keshab, when he wrote this, thought himself under the influence of Christianity. From this source are the terms which he employs. "You are not yet myself, but I seek for you," says the inspired one. "I am He!" says Ramakrishna in his ecstasy. (Mukerji "The Face of Silence," 162). "That which is, is nothing but a realisation of a pre-existent potentiality, just as the potentiality of the present is but an index of a reality of the future." (Aurobindo Ghose, V. II, 88) "From all these, one single fact stands out, one single dogma: the potential divinity of man and his power of endless evolution." (Vivekananda, I, 47)

RENUNCIATION AND UNIVERSALISM

It is a common conception among Hindus to think of the life of a saint

as a return to Godhood—a return which presupposes a detachment from everything small as well as big that ties man to matter; and sometimes the inspiration and the aspiration meet one another in him and fight one against the other. Thus says Vivekananda, "He has been *destined* by the Unknown Force which dictated his missionbut the other inner voice said to him 'Renounce! Live in Godhood!'" (V. I, 49) His Guru, Ramakrishna, on his part had attained the goal—the ecstasy of Samadhi. "The man who reaches this stage must necessarily have abandoned everything pertaining to his self." (M. 50)

Thus have you, O friends of India, understood your saints and sages—your sages who aspire for a "new rationalism which is broader but conscious of its limits, which is allied to a new intuitionism established on a firmer foundation." (V. II, 195); your saints who are also thus members of an invisible church. "The man who has 'renounced,' the *Sannyasin*, raises himself above the Vedas," say the Vedas themselves, "for he is free from sects and churches and prophets." (V. I, 162) There is for him "a co-operation of invisible forces." (M. 176.) "Religion is," for Vivekananda, "synonymous with an universalist outlook; and it is only when the 'religious' concepts shall have attained to this universalism that religion would come to its fullness. For, contrary to all that is believed by those who do not understand it, religion is of the future, much more than of the past." (V. II, 102) In fact, the religions of the past, where they survive, are too often 'closed' religions, and their followers are not "living."

They have no right whatsoever to call themselves "religious," they "do not believe for themselves" but nourish themselves "on the convenient beliefs, which they have nothing but pain in ruminating over." (R. 15) No better are those who defy "all combatants who hold forms of thought which are different" from their own. (R. 145) "Those who hold only one view make of their poverty an obligatory virtue." (V. I, 49) And the Bhagavad Gita had already held up to ridicule all bigots.

On the other hand, narrow traditionalists and narrow rationalists try their strength. The reasoning intellect, taken out of its unique and necessary context, namely, life, cannot but be an element of misunderstanding. "Do not discuss over doctrines and on religions," says Ramakrishna (R. 265) "There is but one." "Religion is the way which should lead you to God," says he elsewhere (M. 76); "it is not a house, each one boasting of his own and depreciating the products of the neighbour. Go, therefore, to the end of the route, and meditate on Him who has no end. For He alone could extinguish the ardour of your quarrels." "It does not matter what opinion anyone might hold; what matters is the life that is lived." (M. 235) Gandhi is also opposed, like Ramakrishna, to all particular religious propaganda by speech or by writing. Our religious experiences are "not necessarily shared by others." Neither are they communicable. "If you wish (by means of reasoning) that another should receive your spiritual experience, you are placing between him and yourself an intellectual barrier." (R. 176-177) Ramakrishna had un-

derstood this. "He communicated to you saintliness but he left you free, and never did he ask you to do something to please him," says one of his disciples (M. 213).

THE PLACE OF CULT AND RITUALISM

It is the same thing in the matter of cult. It could only revive what is already in man. If he does not see anything in it, it remains as mere formalism. "If they do not make our heart sing with joy, the rituals and routine observances of a religious cult are of no use whatsoever. The flower falls from the tree at the moment when the fruit appears. Thus, the rites and prayers should detach themselves, like the scales, from a liberated soul. Salvation is to the soul what liberty is to the prisoner," says Ramakrishna. (M. 78) In spite of this, Vivekananda had realised the need, for certain types of persons, to have a certain ritualism, destined to mitigate "the weakness of man who, without these prescribed and repeated formalities, is incapable of keeping the memory and the living trace of religious experience." (V. I, 180) But let us take care that rites do not become a hindrance and fail to be a support—which happens when one stops with them. If one stops in this way, one believes oneself to be "in conformity with the demands of heaven" when one is not in accord with the requirements of the world. One does not live religiously any more. One runs the risk of seeing the inner source getting dried up.

RELIGION OF TRUTH AND SINCERITY

It is better to seek the Truth without "religion" than to seek religion without Truth. If thought "un-

dauntedly follows the research of Truth at any cost, with a complete sincerity which is prepared for any sacrifice," says Romain Rolland (R., 15), "I would call it religious; for it presupposes faith in a goal to be attained by human effort, which is superior to the life of the individual, and, perhaps, of the present society and even of humanity as a whole". "The vital point is the ardent desire for Truth," Ramakrishna used to say; "... only you should have sincerity." (R. 201)

A soul passionately following pure Truth is equal to "a religious soul", whatever may be otherwise its professed belief, religion or philosophy serving as the general plan, support or central core of its convictions. Pure Truth—and let us remember in this connection "the pious atheists" of Charles Wagner! "Not only is it not useful to adhere rigidly to certain dogmas," says Ramakrishna (M., 197), "but also it could do harm to your soul. If you knew God, you would not burden yourself with religious doctrines. You may have read all the sacred books, believed in all the messages revealed by every one of the Sons of God,—and in spite of these you may not be able to find God. Raise yourself above books and masters, and contemplate on Him whom they have contemplated upon Then all mysteries shall unravel themselves to you suddenly!"

Already the ancient Raja Yoga insisted on the pre-eminence of the foundation aspect to the form or superstructure aspect. "The teaching of the Raja Yoga does not ask you, 'what you believe in.' Do not believe in anything till such time as you yourself have established your

belief! All human beings have the right and the duty to make use of this liberty." (V. II, 71) In connection with Jnana Yoga, Vivekananda re-echoes the same idea: "I am sure that God will pardon one who, making use of his reason, does not believe—more than him who believes blindly without making use of the faculties which were given by Him. We should follow reason and sympathise with those who do not arrive at any sort of belief in the pursuit of reason." (V. II, 78-79) "Better not to believe than not to have experience" (Ibid. p. 87); for religion and life are, and ought to be, but ONE. This is how the Hindu sage had had the privilege to meet in his life "many persons full of good sense and spirituality, who did not believe at all in God (i.e., in the ordinary sense we give to this word). Perhaps they understood God better than what we could ever make them." (Ibid., 101.) What a fine delicacy in this parenthetical clause! Is this not the key to all?

"A man," he writes again (Ibid., 30), "might never have studied even one single system of philosophy, he could not, and might not, have ever believed in any God, he might not have prayed even once in his life,—if the simple power of his actions has brought him to that state in which he is prepared to give his life and all that he had and has, to others, he has arrived to the highest that a religious man could attain by his prayers, and a philosopher by his knowledge; that is to say, Nivritti or self-abnegation."

THE ONE IN THE MANY

Better than our savants, O friends of India, your sages have known to

see the One in the many,—the gods in God, the diverse religions in Religion and God in every man.

Keshab (R. 129) insists on the fact that all the divinities of Polytheism embody the attributes of the One God. Because of this, he asks us that we praise the One God through these three hundred and thirty erores of attributes. A God "undivided" runs the risk of remaining an abstract God, he thinks. In the same manner, Vivekananda (V. I, 25) considers that religions vary in quality according to the "diverse stages of development of the human being, which gravitates towards the summit of his ideal." And just as we should love men with all their gods, "we should love God in all the varieties of men." (R. 87) "All beliefs, all doctrines are only diverse forms, distributed fragments of a whole and unique truth; all disciplines tend by different roads to the identical goal, to a Supreme Experience. To know, to possess, to be Divine, such is the only thing necessary, which comprises all the rest. And all that the Divine Will thereafter chooses for us, every means, every useful form of expression, shall add itself on to it as an accretion." (Aurobindo Ghose: *The Synthesis of Yoga*, R. 290)

All these conceptions have their source in the passage from the Vedas already cited. The man who has "renounced" is free from the church. He is in God and God is in him. "The history of the world," says Vivekananda (V. I, 162), "is that of a few men who have had faith in themselves. This faith caused the Divinity to rise up and manifest itself."

His Guru, Ramakrishna, had never ceased to remind his disciples: "Do you search for God? Well then, seek Him in man! Divinity is more manifest in man than in any other object". (R. 193) "True charity," says he again (Ibid., 213), "is the love of God in all men; for God is incarnated in man." "For, the core of the universe is in the individual" (V. I, 92.) "Pray to the Father who is in you," says the same Gospel. "Each soul," repeats Vivekananda (V. II, 115), "is potentially divine in power. The object is to manifest this divine in him," and to love! For, "if we see God in our neighbour, that would mean that God is within us." (Ibid., 121) One could multiply quotations. (Cf. V., I, 47, 133, 139, 177; V., II, 52, 120, 121, 123, 128.)

One God, but types of human beings in infinite variety! "He lights as many lights as there are pious pilgrims," says Ramakrishna. (M. 196) If God is infinite, the roads which lead to Him ought to be infinite also.... "All roads leading to Truth," says he again (M. 205), "take one to the same God." "Variety is the sign of life," says Vivekananda (V. II, 107). There could be "as many forms of thinking as there are human beings"!

Certain sages of India even see, between the two extreme positions of the One and the infinite manifoldness, types and stages. The ecstatic stages revealed by Mukerji (Opt. Cit., 155-161) are almost identical with the six stages which I have mentioned elsewhere. And with regard to the principle of types, it ought to have been at the basis of the castes. The rigid castes constitute, without any doubt, a state of degeneration, an ossification

of the principle of heredity and of education, which had originally for their object only the accentuation of certain aptitudes. Then, duty went before right, and the usefulness of each caste to society went before its privileges. This is what is brought out by Bhagavan Das (cited by C. W. Washburne: *Remakers of Mankind*, New York, 1932.) "Castes did not signify anything more than a classification of aptitudes; they have made them into prisons."

RESPECT FOR INDIVIDUAL'S NATURE

To see God in each and every person, to respect and serve God in each person, allowing to each person the liberty of serving God in accordance with his own nature—these are so many aspects, theoretical as well as practical, of the same fundamental verity.

In this also, the sages of India have preceded us, Occidentals. They have seen that each person should be able to realise fully, in accordance with his own nature—not with his own whole nature, good and bad, error and verity, beauty and ugliness, but with what is best in him—in the direction of divine action which manifests itself in him. "The only force that matters is personal realisation, and this within ourselves." (V. II, 80)

This respect for the nature of each individual was, let us remember, the characteristic feature of the influence of Ramakrishna on his disciples. "Never would he have thought of imposing on them a way of thinking or of action that would defeat their own inner nature.... Because all nature to him was of God, the task and duty was to develop each nature in its own innate direction, thus making it

reach its fullness...." (R. 183-184) "He therefore offered all the means of liberation, to drink at the fountain of inner life, to participate in the joy of universal Existence—which is in each one of us, and which is God—, without going against their own inner nature, without mutilating them or forcing them, and above all not doing harm to even a hair of any one dependent on them..." (R., 200.) "The teacher should take care not to obstruct development by interposing himself between sunlight and human plants." (R. 206-207) For, Ramakrishna is sure that God speaks to the soul that listens, that belief in God is, at least in a latent form, found in each person, and that "all healthy and sincere beings will reach Him by themselves, and only by themselves. He has, therefore, no other concern than to make of his disciples, sincere and healthy human beings." (R. 208) How should we, then, be surprised when we find that he "varies his manner according to each temperament, to such an extent as to appear as if he is supporting two contradictory positions"? (R. 216) His disciples acquired, under his influence, a clearer vision of their own natural ideals." (R. 225, Cf. Mukerji pp. 69, 71, 204, 233, 235, 254.)

As was the master, so his disciple Vivekananda. "The words of the master cannot be effective," says he (V., II, 40-41), "except if the master forgets himself in him whom he counsels, whose nature he espouses and aids to discern it and work out his own law by his own individual methods...." "One does not teach others," says he again (V. II, 51), "each one has to teach himself. One could only aid others." He mentions

the "enormous harm which is being done in this world by the false ways of teaching which kills the profound souls of millions of innocent children! How many beautiful seedlings that should become marvellous representatives of spiritual truth are thus stifled!...." Is there need to say that the present writer sees in the Hindu thinker who said this, a comrade in arms in the great battle of his life?

Vivekananda draws the conclusions from this principle. The young human plant should live. "Let us clear away the obstacles, let us open to it sufficient air and space so that it might develop. Nothing more! Its growth should come and will come from within." (V. II, 113) The whole of this page is to be read, and could well be posted up in every school and in every church! The object remains—the awakening of the spirit in every one, guiding individuals and nations to the conquest of their inner kingdom, by their own proper ways which suit them best, by the methods which could respond to that empty want from which they have had most to suffer. Each one is asked to be as fully and as intensely what he is—which is his God." (V. II, 139) It is a saying of Pindare: "Become he that is yourself." (Cf., also Vivekananda, II, 107, 170, 241, etc.)

LOVE AND SERVICE OF THE NEIGHBOUR

And how will this deep-seated nature which is of God—which is God in man—manifest itself in the beginning? Is it in the form of a creed? No. Is it in the form of mystical emotions? No, or rather not exclusively. "God is love." Therefore, true religion signifies the love and service of one's neighbour and of humanity.

God alone is the Master, said Ramakrishna on his death-bed. (M. 226) "It is by His power that you act It is by His love that you witness within you a great love for the world. A living love, living the God which is in you—that is to live by the "love and service of men." (R. 185) Service is the 'motive force' (Ibid.) of a religion that is lived. But this service has for its centre the inner divine core of our fellow man. The rest is all means to this end. "That which you should do, is to see in every living being the supreme God, and to serve it as such." (M. 129)

In his turn the disciple says: "That man alone adores God, who serves all beings He who wants to serve God, let him serve men." V. II, 113) But, I repeat, this service presupposes all others. It presupposes social service in the most comprehensive sense of the term. It presupposes a constant activity in the matter of social justice. And this is why Vivekananda had created 'societies for social service'—*Sevasamitis*,—and "he circumscribed service with a divine halo and elevated it to the dignity of a religion." (V. II, 131) "Commence by giving your life for saving the lives of those that die," said he. (V. II, 132) In that lies the essence of religion." "The only one who will be the victorious in space and in time is that one who gives—who gives his all—without any thought of return." (V. II, 157, Cf., also 68, 121, etc.) Without renunciation no religion can endure. . . (V. 162)

Swami Shivananda of the Belur Math has summarised this conception of the religion of service of God in humanity in a declaration which is

highly spiritual (Cf., V. II, 124.) : "If the highest illumination directs itself at nothing less than the effacement of all distinctions between the individual soul and the Universal Soul, if its ideal is to establish the complete identity of its own self with Omnipresent Brahman, it follows naturally that the highest spiritual experience could not but conduct us to a sublime consecration of oneself for the good of all."

NEW CATHOLIC OUTLOOK

When religion is thus conceived, there is nothing that will be against its being the sharing—or better, the commonweal—of all human beings, so that it will unite the entire globe, as Jesus had wished, under the reign of one single God, and so that there could be established what I would call "a new catholic outlook." And in fact,—invisible though it be—this catholicity exists!

"If the different religions are not anything but the diverse means of finding God, why should we quarrel over their respective merits and faults? All that is entirely useless," proclaimed Ramakrishna. (M. 66) The flame is one and the same, but the eyes of men see it in different colours." (Ibid.) In this he only paraphrased the Vedas: "The Truth is One, they call it variously" (V. II, 129), and the rejoinder which came across space, from Emerson, the sage of America, in 1838, declared also: "All beings proceed from the same Spirit which has different names—Love, Justice, Wisdom—in its diverse manifestations, just as the ocean receives other names when it washes other shores." (Cited in V. I, 56)

LIBERTY THROUGH OBEDIENCE AND CONQUEST OF EGO

Finally, is not finding God death to everything in oneself? "*Strib und werde*," had said Goethe. Yes, die to oneself to be reborn to the Spirit! And this is also the essence of the New Catholicity. For Hindus, Raja Yoga leads them to the death of the ego and to this resurrection, by means of the control and complete mastery of the Spirit. (V. II, 62.) Man attains thus, by Obedience, the highest Liberty that exists. Through the ages, religion has sought this liberty, "supreme liberty which they projected as a God" (V. II, 22.)—the aim of the millions of beings who grope in search of Him (V. II, 23) who is the ultimate goal of each one, the "nature of each one," as one reads in the Advaita, and who, it adds, con-

stitutes (V. II, 24) the 'I' or the "Super-Self" as named by the modern psychoanalysts.

"The whole universe works for what?" asks Vivekananda (V. II, 33), and he replies, "for liberty. From the atom to the most perfected being, all work for the same object: for the liberty of the body, for the liberty of the Spirit." Another great Hindu, Aurobindo Ghose, lays down (V. II, 193), "One does not liberate oneself fully except by accepting with a strong feeling of joy the essential Nature, except by espousing it and dominating it . . . with the heart of Unity conquered, . . . the whole of Life, the cosmic Play is kissed in its infinite multiplicity by all our energies in a state of full consciousness and with open eyes. God acts in, and through, man."

SAINT RAMAKRISHNA

By T. L. Vaswani

[Sadhu Vaswani, the well-known writer and teacher of modern India, gives, in the inspiring words that follow, a brief account of the message and personality of Sri Ramakrishna.]

Lo! the nations broken lie, the world is gone astray!
Hark! Ramakrishna calleth! Who will go and work today?

THE STREAM OF HISTORY

INDIVIDUALS, not organisations, Individuals, not systems, Individuals, not opinions and institutions, are the central energy of the stream of History. The true leaders of Humanity are its seers and saints.

One of them was Sri Ramakrishna

LIVES OF SAINTS

St. Bonaventura wrote the life of St. Francis. A saint is required to

write the life of St. Ramakrishna whose simplicity was the simplicity of St. Francis. Such a life will be the fruit of meditation and fellowship.

THE POOR AND THE PURE

"Blessed are the poor in spirit," said Jesus, and again, "Blessed are the pure in heart." Sri Ramakrishna belonged to the blessed band of the poor and the pure. He was the picture of humility and love, and he had such

a horror of honours, riches, and what the world calls "greatness." To-day princes and professors deem it an honour to pay homage to this son of a poor villager, this simple servant of God and man.

THE BREATH DIVINE

How wonderfully well he assimilated the spirit of the Saints! He drew into himself the Breath Divine of Krishna and Christ, and of all the prophets and saints. He fled from the shadow of any desire for prominence. Like Krishna, like Jesus, Ramakrishna loved the little ones, loved children, and blessed them. Ramakrishna had no desire to shine before men. The story of his life is really a story of inner life. His adventures were in the inner life of the spirit. He was a hero; but his heroism lay in that self-conquest which, Mohamed says, is more than many a martyrdom. He fasted—in secret. He had fellowship with God—in secret. Gazing at the beauty of his child-like face, I have said to myself, again and again: "In his life hath shown anew the Light Eternal!"

HEIGHTS OF HOLINESS

A century ago, was born the Blessed One. He was born in a village named Kamarpukur. He reached unspeakable heights of holiness; and the villager Gadadhar has become the Ramakrishna to whom the world pays homage to-day. I recall the words of Jalaluddin Rumi, the mystic of Iran:

"O thou that converteth salt earth
into bread

And bread again into the life of
man,

Thou makest some earth-born men
as heaven,
And multiplieth heaven-born saints
on earth."

SYMBOL OF TRUE INDIA

I think of Sri Ramakrishna as a symbol of that true India which stands for supremacy of the Atman, as the West to-day stands for supremacy of an intensely individualised intelligence.

In him I see the face of Hidden India. In him I see a radiance of the Self-Revealing God. And I recall again the words of Jalaluddin Rumi:

"The worker is here in His workshop;

Enter the Workshop and behold
Him face to face;

A veil is drawn over the worker by
His work;

Come! Behold Him in His work!

PEARLS OF GREAT PRICE

The Saints are His workshop. Their holiness, their love, their words of wisdom, are His "work." Read the "sayings" of Saint Ramakrishna! How rich in the wisdom of the spirit! Here are a few of these "sayings," precious to me as pearls of great price:

He is no scholar whose mind is
not true to God. Be illumined!

Do you see what I see? He, the
Lord, has become everything.

Earnestness is the only thing
necessary. Long must you
struggle in the water before
you learn to swim.

In the pure is reflected the Lord
as the sun in clear mirror.

God shines when ego dies.

Like unto a miser that longeth for
gold, let thy heart long for the
Lord.

Call on the Divine Mother! She
will come to you and take you
up in Her arms!

HARMONY OF RELIGIONS

Sri Ramakrishna discouraged sectarianism. It is the negation of the true spirit of religion. "Be not like the frog in the well," he said. He had respect for all religions. He saw the unity of Allah, Rama and Rahim. He respected the Quran and the Namaz. He meditated on the Madonna and Christ. He bowed his head at the name of Jesus, calling him "the master-yogi in eternal union with the Godhead."

THE WORLD'S NEW DAY

When I gaze at the picture of this God-intoxicated Man of the 19th century, I see the vision and promise of a new age—I behold the breaking down of barriers between religions and races—I see the unrelenting march of India beyond the bankruptcy of modern civilisation to a new life of simplicity and spiritual achievement.

Behold the beauty of this chosen
Saint!

His tears were sweeter than all
temple-songs;

He served, he faltered not; he did
not faint,

And for the world's New Day his
spirit longs!

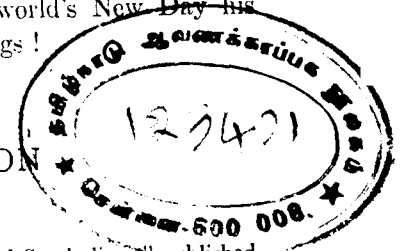
EXPERIMENTAL RELIGION

By Mary Anita Ewer

[Miss Ewer is the talented author of "A Survey of Mystical Symbolism," published in London by the S.P.C.K., in 1933. She tackles in this article a fundamental problem with which modern religious thought is concerned, viz., the reality of spiritual experience. Her point of view is that though the visions and other experiences of saints need not be taken as anything more than projections of familiar thought pictures, yet a study of their experiences, through the symbolical language they have used in order to describe these experiences, will reveal to us certain universal features regarding the nature of our spiritual environment.]

We would like to make in this connection the following suggestion: The various visions, forms, voices, etc., that mystics perceive need not be taken as trans-subjective facts. The real experience of the mystic is something deeper than these, and as to what it consists in, the present article gives a good deal of information from a study of comparative mysticism. Regarding the voices, visions, etc., they can be better understood if we compare them to the figures and language symbols that rise in a poet's imagination when he is to express a real psychic experience that evidently goes deeper than his expressions of it. Even as in the case of the poet, the mystic's visions, etc., are the symbolic expressions of a real inner experience, through the cultural and theological imageries familiar to the experiencing subject. Thus visions, etc., need not in themselves be considered spiritual experience but only as possible indication of it, and that also, when they are seen to satisfy the pragmatic tests of genuineness.]

THE concerns which interest religious folk the world over might be classed roughly into two great groups, temporal concerns and eternal concerns. Among temporal religious interests might be listed such matters as the proper performance and oversight of ceremonials, the upkeep



of buildings and lands dedicated to religious purposes, matters of proper behaviour in all the affairs of life (these differ from country to country and from time to time), methods for the moral education of the young and for the relief and religious instruction of under-privileged classes in the community, and so forth. All these problems differ from religion to religion, from place to place, from age to age, for they involve no eternal principles, but merely the method of application of principles under varying local conditions. Intercourse between members of different religious bodies on these topics can be matter only for argument, usually by way of propaganda each for its own customs, though sometimes by way of imitation or adaptation of alien customs.

With eternal concerns of religion this is not true. There may be much dispute as to detailed methods of attainment, but certain deep principles and foundations and goals are common to all religions. On these there is a common field of real accord, whether the rank and file in different religious groups realise this fact or not. It is, furthermore, my considered opinion that this common field is very much more extensive and inclusive than is generally recognised, even by students, but that is a matter which I do not intend to discuss here. I am going to discuss rather in how far the testimony of religious geniuses, saints, mystics (of any and all religions), can assure us that religion, any religion, is more than a fairy-tale, a deception hatched in the tortuous by-ways of conscious or unconscious "wish-fulfilment."

Certain things are basic for religion the world over. One is that religion shall be a serious pursuit, not a pretence suitable only for small children, women, invalids, and maladjusted folk, or a mere matter for man's lighter moments, to be put away as he approaches the serious business of life. But how can we know that it is thus a serious matter? The authority of ancient traditions may be in error. The reasoning of spiritual-minded philosophers may be specious.

Faced by this question, many to-day turn toward the mystics of all religions for the answer. These, they say, have experienced. They can testify of that which they have known. This is an age of science, of experiment; and here is "experimental religion."

But alas for this refuge, the psychologist points out that each mystic reports the God he has been taught to worship. The physical explorer in a strange land finds the rivers, mountains, etc., that actually are there, whether he has expected to find those particular rivers and mountains or not. But the spiritual explorer finds the things he has been taught to expect. That is, if he is an orthodox Christian, he finds the Triune God, the saints, and the heaven of orthodox Christianity. If he is a Mohammedan, he receives an experience of Allah, in the imagery he has learned from his teachers. For example, there is a vision of God reported in the *Bhagavad Gita*. No Christian mystic would have received a vision of that type, and, if he had, it would scarcely have moved him to worship. Nor, on the other hand, would Arjuna have been moved to worship by the kind

of visions that have been reported by various Christian mystics.

What can all this show, asks the psychologist, except that the whole subject-matter of spiritual experience is illusion, born of expectation, wish-fulfilment, subconscious emotional set? Even within the confines of one religion, this same phenomenon can be shown. For example, some sects within Christianity teach their young people to expect and desire a spiritual experience, usually of a sudden and somewhat explosive character, called by them "getting the Spirit," "conversion," "getting assurance," "making a surrender," etc. A large percentage of the young people of these sects do go through such an experience, while very few young people of other sects manifest it, at least in any pronounced form, for these latter have been taught to expect a relatively smooth spiritual growth.

Since by evidence like this, *experience* can be shown to be, like *authority* and like *reason*, too frail a basis to support the structure of religion, some religious people urge upon us another type of "experimental religion," which they call the "venture of faith."

"For nothing worthy proving can be proven,
Nor yet disproven. Wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!"*

But it is a vain attempt to try to surround with the halo of adventurous courage the natural human pre-

ference for the more agreeable of two contradictory non-proven propositions. The psychologist at once points out that the "venture of faith" only too often is really a "flight from reality" or a "search for security."

Thus, we are told, there is nothing in the foundations of religion save illusion. Reason is fallible. Experience is forever subject to illusion. Authority is untrustworthy, since somewhere and somehow it rests on someone's experience. The "venture of faith" and the whole pursuit of religion, as we see it, is based on a subtle self-deception. All is illusion.

Yes, I agree. I—who am a believing Christian, a "Catholic-minded" member of the Anglican Communion, and therefore one who prizes the traditions of the past, the theology of the Christian Fathers, the prayers and sacraments of the Christian Church—I agree that neither tradition nor reason gives a secure basis for faith, and that the "experience" of the mystic and the "venture of faith" of the believer are alike subject to illusion, and move within the fields of Maya.

What then? Is there nothing to be learned from and within illusion? Are we so sure that there is no foundation beneath shifting sands?

When the eye sees a stick partly immersed in water, it appears bent at the water surface. This is an optical illusion. That is, the visual experience gives no true information about the shape of the stick. Is it, therefore, a fruitless piece of knowledge? No, for it shows us a truth, not about water, nor sticks, nor eyes, but about the pathway of rays of light. Similarly, the mystic's report of experience, when examined not as

* From Tennyson's *The Ancient Sage*.

naive testimony, but as a spiritual *datum*, teaches far more than mere testimony could teach, even were that testimony free from illusion. For, when thus examined, it tells us more than the mere nature of one experience, the boundaries of one locus in the spiritual world. It teaches us concerning the nature of that spiritual world itself.

Until we reach sainthood, we shall never be able, during a concrete vision or a concrete spiritual experience, to distinguish surely between that which is fact and that which is illusion. (Even in the physical world, we distinguish fact from illusion not directly by the senses, but by a judgment beyond these.) Yet we do not need to wait for sainthood before learning certain of the laws of the spiritual world, provided only that we make ourselves familiar with the language of symbolism.

The mystics of all religions tell us that they have passed beyond the world of illusion into a world of reality, and that what they have experienced there is beyond all expression in human language. Having said this, as if that touch of the Eternal impelled them, they go on to use a wealth of symbolical language in the endeavour to express that which, they have just explained, is inexpressible. The symbols they use are analogies, shadowy projections of that which they attempt to picture. Yet if we examine their sayings with the question in our minds—of what kind of reality could this or that symbolic word-picture express some phase?—we will find in the end that we have more of a theology than we would have thought possible.

For example, mystics of all religions report that they have *seen* the Glory of the Lord, they have *heard* a Divine calling and a heavenly harmony, they have *smelled* a holy fragrance and *tasted* the goodness of the Lord, they have *felt* the touch of the Eternal. In these reports it is indeed true that the things seen and heard accord with previous belief, that the touch that is felt varies from deeply personal to highly impersonal, in accord with individual temperament and training. Yet these pictures show us that the world which the mystics have entered is an intelligible world (since there is vision within it), an orderly world (since it contains order and harmony), a world within which human beings can be joyful and at home (since they report goodness of smell and taste), and a world where they meet with that which is spiritually akin to them.

Again, mystics of all religions use various figures to express the development of the soul that is "growing in grace." Thus they speak of a spiritual journey or voyage, of climbing upward to spiritual heights, of fighting the good fight, of being transmuted by the touch of sacred things, of the growth of a spiritual plant, or of the progress of a spiritual romance. Now certainly we do ill to try to map out in space a geography of the spiritual world, to expect to find somewhere the dead bodies of enemies slain in spiritual warfare, or the like. But these pictures show us that the world the mystics have entered is not merely static; that it involves endeavour and fosters individual improvement; that it has its own standards by which its denizens live; that within it vital powers may be reached and

used in a way to transform the individual life; that it is a realm of living and growing and loving.

It is such truths as these, and not a detailed geography of the spiritual realm, which the mystics have given us. And our mystics, whether of the East or of the West, all know and all tell us that the desire for, and search after, either a detailed geography or magical powers leads into nothing but self-deception and a deepening of illusion, never to the One Shining Light of Truth.

They tell us one thing more, and that is that no matter how separately we may seek the Truth, even if we choose to "wander alone like a rhinoceros," still, we individuals find the Truth not separately, but as One, and we find that we *are* One—One in a deeper sense than that of the conscious, voluntary fellowship and brotherhood which is never fully at-

tained, and which is broken so easily by our selfish failings.

The "experimental religion" which has a true basis is not primarily an individual thing. It is not a matter of an individual trying prayer, to see if it will be answered—trying goodness and faith, to see if they pay—setting conditions under which God, if there be a God, is to reveal Himself. Valid experimental religion is the discovery that the true center of the individual life is not individual; that the true center of all our lives is one and the same, that this center is beyond our individual limitations even as the consciousness of the body is beyond the limited individual consciousness of each cell. Yet the cell lives by and in and because of the body; the cell can touch the consciousness of the body, identify itself with it, find its purpose, its real Self, within it.

ONE YEAR IN SOUTH AFRICA

By Swami Adyananda

[Swami Adyananda of the Ramakrishna Mission gives his impressions of South Africa, where he had been for a year on a missionary tour.]

IN the comprehensive programme of work which Swami Vivekananda, the great patriot-saint of Modern India, suggested for the regeneration and revitalisation of Hinduism and India, one of the most important and ambitious items was missionary work in foreign lands. The great Swami knew fully well that India, in spite of her degraded political and economic conditions, had enough spiritual treasures still to distribute amongst the other nations of the world. And those who are ac-

quainted with the past history of India know perfectly well how in ancient times India played the role of a great spiritual teacher of the world at large, and influenced the thought, life and actions of the people of the different countries where her missionaries had entered. But since Hinduism, or the religion of the Vedas has always been universal in its outlook, the philosophical basis of its missionary movements and its method of procedure in such enterprises have been unique in many respects. It

has never shown any intolerant attitude towards any existing faith, nor has it tried to create any 'sphere of influence' for ultimate political or economic advantage. Its method has always been one of synthesis. However, when India discarded, owing to various circumstances, her great mission of flooding the world with spiritual idealism, and she became narrow in her outlook, her days of stagnation were ushered in. This, the Swami repeatedly pointed out in the memorable words, "Expansion is life; contraction is death." And the Swami himself, inspired by his Divine Master, carried once again in modern times India's spiritual message to distant foreign lands. Following the footsteps of the great leader, the Ramakrishna Mission has been carrying on the foreign work, especially in America. Up till now the Mission had no opportunities to send any preacher to Africa. But in 1933 a request came from the Hindus of Transval to the Mission for a preacher. I was deputed for the purpose. I stayed in South Africa for about a year. During my sojourn, I visited many important cities and lectured before European and Indian audiences, held classes, gave interviews and met many persons of light and leading in that sub-continent. Since the Gandhi-Smuts agreement in 1914, Indian Immigration has been totally prohibited. I received my permit of entry at the first instance for six months and afterwards it was extended for another six months.

South Africa is notoriously famous for colour prejudice. Colour counts a great deal in that country. In political, social and economic fields, colour is the main factor which decides

things. This is the general impression which a visitor from outside gets. But gradually one marks, after he or she has stayed there for some time, that a small public opinion is slowly growing amongst a minor section of the white population, against the colour prejudice. But its influence is very little up till now. The natives of Africa are the worst sufferers from colour. Next come the Asians. But the majority of the white population, especially the cultured amongst them, are ready to receive visitors from coloured countries and give them a cordial hearing. Personally I had not to experience much difficulty in meeting white audiences, except in one instance. The women's section of the former South African Party Club, of which General Smuts was the leader, invited me to speak on "Indian Women." I requested the secretary to allow two Indian friends to accompany me to the lecture. This was first agreed to by the secretary, but when I arrived at the Club premises, my companions were refused admission. In spite of my persuasion they were not allowed. I had to come off. This was the only occasion when I experienced the colour bias. The Indian Football Team that visited South Africa during the time I was there had not much experience of the colour bitterness also. Nevertheless, no white team played with the Indian team, though the Indian team had displayed great skill in every game they played. The colour question is a vast problem in South Africa. It includes within its victims the natives and all races, except the Europeans. Considering various phases, one may say that the position is improving. But I doubt

very strongly whether this evil will ever be totally eradicated from South Africa. If we venture to trace the root causes of the evil, we shall find so many contributory factors. However, it may be said to be the worst expression of the civilisation of the West.

Before I give a general impression of the position of Indians in this sub-continent, I may say that the South African population consists generally of four groups—(i) the Europeans or the white population, (ii) the natives or the Negroes, (iii) the Indians and (iv) the coloured or the Euro-Africans. The history of European colonisation of South African coast may be traced back to the fifteenth century with the historic voyage of Vasco da Gama. Since then, under different vicissitudes of history, the land has been conquered by the Portuguese and the Dutch, and in the end, after the Boer War and the Union Act of 1910, the Union of South Africa was formed a British Dominion. Before the Boer War, the Cape Province and the Natal were already British possessions. Since the Boer War, Orange Free State and Transvaal, which were then independent Dutch republics, were amalgamated with the two former states, and the Union Government was formed. Today South Africa as a whole enjoys 'sovereign independence,' since the passing of the Westminster Statue in the British Parliament and the Statue Bills of 1934 of the Union Parliament. For all practical purposes the country enjoys political freedom. Only it owes allegiance to the King as the King of South Africa.

The history of Indian immigration may be traced back to 1860 when the

first batch of indentured labourers arrived at Durban. In 1843 the British occupied Natal and the colonisers started sugar industry. Indians were recruited from India as cheap labourers for the plantations. Since the arrival of these labourers, gradually some small dealers had also entered the country. From the beginning Indians were not treated fairly, and they had to live under great disabilities. The history of the Indian struggle in South Africa is well known. But it received great impetus from Mahatma Gandhi who first experimented his doctrine of 'passive resistance' in that country to force the authorities to redress the injustice done to Indians there. It is not possible for me to enumerate here the different disabilities under which Indians live there. Politically they have no status. Economically and socially they are ostracised. In public institutions, as for instance, in post offices, trams, public libraries and cinemas, Indians cannot move on equal terms with the white population. In Orange Free State, Indians have no entrance. Indians cannot move from one province to another without permit. Except in Cape Province Indians have to live in segregated areas called "locations." In trade, Indians are often refused licences. However, since the agreement of 1926 between the Union Government and the Government of India, an agency has been started on behalf of the Government of India. Since then primary and secondary education has advanced rapidly amongst Indians. The Union Government is now making more liberal contributions for education amongst Indians in accordance with

the 'uplift clause' of the 1926 agreement. Roughly speaking about 80 per cent of Indian children of school-going age are attending schools.

The majority of Indians in the Union are still Hindus. But being cut off from their homeland for generations, most of them have no idea of their religion. They know very little about its teachings. But they are very enthusiastic to learn their religion. Many Arya Samaj preachers have visited the country but not much substantial work has been done. In the different cities which I visited, the Indians were very cordial and hospitable. In several places many expressed how they always felt the absence of any proper religious preacher. I hope, in course of time, some permanent religious institutions of India will find it possible to start work amongst the Hindus in South Africa.

Most of the Europeans in South Africa, I may say, are ignorant about Hinduism and India. Theosophical Societies are giving the people some ideas about Eastern philosophies, but they work within very limited groups. I shall narrate one incident which will give an idea of the general position. In the first public lecture which I delivered at Selbourne Hall, Johannesburg, I selected as my subject, "What India can teach the world?" About 600 distinguished European ladies and gentlemen attended the discourse. My main theme was to point out the influence of Indian thought in the different countries at different periods of world's history, and to show what the Hindus thought about the higher evolution of man. Naturally I mentioned about Buddha

and Buddhism in the course of my lecture. After my discourse I usually invite questions from my audience. When I did that, one gentleman got up and asked me, "What have the Indians done in the world? How many countries have they conquered?" When I tried to point out the spiritual mission of India, and the influence of Buddhism, the questioner straight away asked me whether Buddha was an Indian. This reveals the fact, how ignorant the average white man is about India. Most of the Europeans have formed an idea, that India is a land of poverty, dirt and disease, without any culture, religion or philosophy. There are, however, well-informed men and women here and there. There are many anxious to know and learn about Hinduism or the Vedanta philosophy. This was apparent from the large number of ladies and gentlemen in the different cities, who were interested in my lectures and attended them.

But to make any substantial progress in this line, it will take years of sustained work by worthy men, for the difficulties are many on the way. It is easily realisable what an amount of antagonism and opposition will have to be faced in a country where hatred of the Asiatic is the general law than the exception. Moreover, the Eastern and the Western minds sometimes appear to be so fundamentally opposite in working. While in Durban, I happened to be once in a mixed gathering of Indians and Europeans. Many distinguished persons were present. Naturally I had talks with many. Our conversation centered round the people of the East—especially of India. I tried to emphasise that spiritualising the outlook on life was

the solution of many problems facing humanity. Since science had brought the different races of this little planet of ours to closer contact in modern times by making better facilities for travel, I said that we could expect better understanding and more harmony only by recognising the spiritual value of life. This we were forgetting in modern times. "We are not practically applying the great maxim that man cannot live by bread alone," I added. There was a distinguished lawyer in our company, who immediately replied, "Yes, man cannot live by bread alone; he needs jam, jelly and butter on it!" Our small group burst into laughter. It may be our lawyer friend was not very serious about his ingenious interpretation of the well-known saying. It may, however, be said that the utterance reveals the general outlook of the western mind. It does not believe in a philosophy of renunciation or self-abnegation. On the contrary it considers renunciation as a sign of weakness and stagnation. But we know that without renunciation there can be no evolution of the higher self of man. And as long as man is ruled by the inner emotions of the lower self, there can be no progress. However, there are many seekers after truth in every country. And South Africa, though a new country, is no exception to this rule. We know that Vedanta as a universal philosophy, and its latest revelations through Ramakrishna-Vivekananda can be adapted to any clime. Only proper men are required for the work.

While in South Africa I had the opportunity of meeting some of the great men of the country. Amongst these I may mention the names of

General J. B. M. Hertzog, General J. C. Smuts, and Mr. Hofmeyr. All these distinguished gentlemen received me very kindly and I had interesting conversations with them. All of them showed great interest in India and her future. But the most interesting talk I had was with General Smuts. As is well-known, General Smuts is a world figure to-day. He is a distinguished statesman, scholar, administrator and philosopher. Our talk centered round generally on Eastern and Western philosophies of life and the advance of science and the future result of the closer contact between the East and the West. He appreciated Indian idealism, and thought that both the East and the West could benefit by mutual understanding and appreciation. The future of civilisation, he said, depended on this. When asked about the cardinal features of the Western philosophy of life, he pointed out that it was "individual liberty and freedom." But I pointed out that West had no sense of eternal value. The Western mind had not found anything which would stand the test of time. "Well," he remarked, "it is the freedom of man." But I pointed out that 'freedom of man' could not be a reality without subjective idealism. Creativeness and dynamism of the West, cut off as they are from higher spiritual background, could not bring freedom in the true sense of the term. Our conversation then turned upon India. He expressed great admiration for some of India's leaders. As I said already, he believes in India's future. But he remarked, as I have heard from many other Europeans, that we in India have emphasised too much on ideal-

ism and the result has been that we have lost creativeness, vigour and dynamism. The masses have thus been emasculated and lost their 'manliness.' I am inclined to think that there is much truth in his valuable remark. General Smuts has, however, to admit that the West requires a little bit of Eastern idealism.

From the interesting talk I had with General Smuts, I could see why he was considered one of the greatest men of the world to-day. The whole history of the world and everything about the current course of events in the different countries seemed to be at the tip of his fingers. Whether it was science, philosophy, or politics, he seemed to be the master of all. There is no doubt that his is a great master mind. In spite of his fame and high position in life, he was so cordial and free. In fact none of the officials whom I happened to meet had any official demeanour about them. They were so unostentatious and free. The spirit of service to the people was so much manifest in them. This I felt when I interviewed General J. B. M. Hertzog, the Prime Minister of the country. I shall fail in my duty if I do not pay high tribute to these officials for their individual greatness in this respect.

Many distinguished Europeans in South Africa are anxious to establish better relation between their country and India and Indians. Many professors and the general public appreciated very much my series of lectures on Hindu Philosophy at the University of Witwatersrand. Many opined that there should be regular cultural relations established through the universities. Whether this is possible in the near future or not, I do not know. But this will do great good both to India and South Africa. This will go a great way to mitigate the racial bitterness in a colour-ridden country. The Rt. Hon'ble V. S. Srinivasa Sastri, the first Agent-General of the Government of India in South Africa, had done a great deal to establish a better relation by presenting Indian philosophy and culture. And my humble work in one year, during which time I visited about one dozen important cities, and delivered over a hundred lectures has also been appreciated largely. Let us hope that the new and promising South Africa, the land of gold, diamond and natural beauty, and India, the motherland of philosophy, culture and civilization, will in future be more friendly through mutual appreciation and spiritual kinship.

SWETASWATARA UPANISHAD

By Swami Thyagisananda

CHAPTER III

Introduction

The third chapter gives a brief description of the Ultimate Principle behind the universe, so far as it could be intellectually grasped and verbally formulated. It reconciles the apparent conflict between the conceptions of Absolute Brahman and Iswara as well as that between Gnana and Bhakti. The Advaita doctrine is not in any way opposed to devotion to Personal God.

य एको जलवानीशत ईशनीभिः सर्वालोकानीशत ईशनीभिः ।

य एवैक उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति ॥

यः=who एकः=one एव=only उद्भवे=at the time of creation संभवे=at the time of dissolution च=and यः=who एकः=one जलवान्=by his inscrutable power of Maya ईशनीभिः=with innumerable powers ईशते=appears as the Divine Lord. सः=He ईशनीभिः=having innumerable forces working therein सर्वान्=all लोकान्=worlds ईशते=controls ये=who एतत्=this विदुः=know ते=they अमृताः=immortal भवन्ति=become

It is the self-same one, who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realise this Being become immortal. (1)

Note.—This verse speaks of the oneness of the Ultimate Principle in spite of its apparent diversity in functions. It also shows how the Divine Lord or God is nothing but this Ultimate Principle (the Absolute), appearing as active in the creation, maintenance and destruction of the universe by virtue of the power of Maya. This Maya, again, is shown to belong to Him. He is the Master of it and is not affected by it, just as a cobra is not affected by its own poison. All the forces that we see active in the universe are nothing but the manifestations of His Maya, and as such these forces can work only at His will and pleasure.

एकोहि रुद्रो न द्वितीयाय तस्युर्य इमाल्लोकानीशत ईशनीभिः ।

प्रत्यङ् जनास्तिष्ठति संचुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥

यः=who इमान्=these लोकान्=worlds ईशनीभिः= By his own powers ईशते=protects and controls (सः=that) रुद्रः=Rudra एकः=one

हि = indeed द्वितीय = as a second being न तस्युः = did not stand हे जानाः = O men प्रत्यङ् = inside every being तिष्ठति = stands विश्वा = all भुवनानि = worlds संसृज्य = projecting गोपाः = protector (भूत्वा = being) अन्तकाले = at the end of time संचुकोच = withdrew unto Himself

He who protects and controls the worlds by His own powers, He—¹ Rudra—is indeed one only. There is no one beside Him who can make Him a second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself. (2)

Note. 1. *Rudra*—This word is a synonym of Siva in later Puranic literature, but no such sectarian meaning is intended here. The word is used in its literal sense. The root meaning of the word is 'the destroyer of the sins and sorrows of devotees as well as the bestower of Jnana and bliss on them'. It also means, 'the punisher of those who break His laws, physical, moral and spiritual'. The word seems to be used here to hint that God as the indwelling self watches the deeds of men, good as well as bad.

विश्वतश्चक्षुरुत विश्वतोमुखोः विश्वतोबाहुत विश्वतस्पात् ।

सं बाहुभ्यां धमति संपतत्रैर्वाभूमी जनयन् देव एकः ॥

(यद्यपि = though) यावा भूमी = heaven and earth जनयन् = creating देवः = God एकः = one only (तथापि = yet सः = he) विश्वतश्चक्षुः = the owner of all eyes विश्वतोमुखः = the owner of all faces विश्वतोबाहुः = the owner of all hands उत = and विश्वतस्पात् the owner of all feet (भवति = is) बाहुभ्यां = by means of two hands संपतत्रैः = by means of the bellows (सः = he) संधमति = fans the fire into flame or excites.

Though God, the Creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who ¹ inspires all of them to do their respective duties in accordance with the knowledge ², past actions and tendencies³ of the various beings (with whom they appear to be associated). (3)

Note. 1. *Inspires*—As the indwelling self, it is God who really guides creatures in the use of all their senses. The exact meaning of the word *dhamati* is 'to fan a fire into flame.' It is used here metaphorically for kindling fire in the senses, i.e., to enlighten and inspire them. It shows how dependent we are on His grace for every one of our achievements.

2. *Knowledge, past actions*—This is the symbolic sense of the word *bahubhyam* according to the commentator Narayana. According to Mahidhara, the 'two hands' refers to Dharma and Adharma. These form, as it were, the two hands by means of which these senses are worked. It symbolically describes how the work of the senses in this life is dependent upon the knowledge and habits acquired by the individuals in past lives. It also implies

that the grace of God works only on the basis of man's self-effort. Thus it reconciles the conflict between divine grace and human responsibility.

3. *Tendencies*—The word *patatra* literally means 'wings or bellows for blowing fire,' but here it is used metaphorically for *vasanas* or tendencies, as noted by Narayana. The senses work only as guided by the *vasanas*.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।

हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुतुक्तु ॥

यः = who देवानां = of the gods or senses प्रभवः = creator उद्भवः = supporter च = and विश्वाधिपः = the Lord of all रुद्रः = the destroyer of the sins and sorrows of the devotees, the bestower of wisdom and bliss and the punisher of all those who break His laws महर्षिः = the great seer हिरण्यगर्भः = the cosmic soul पूर्वं = in days of yore जनयामास = brought into being सः = he नः = us शुभया = good बुद्ध्या = with thoughts संयुतुक्तुः = may endow

May He—the Lord of all, the ¹ Great Seer—who created the ² gods and supports them; ³ who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law; who is the origin also of the ⁴ Cosmic Soul—may He endow us with good thoughts. (4)

Note. 1. *Great Seer*—The word conveys the idea that He sees all the actions of men and is therefore in a position to apportion their rewards. That God is the eternal Subject is also implied.

2. *Gods*—the word *deva* means also 'senses'. As the indwelling self it is He who guides them. (Vide previous Mantra.)

3. *Who confers, etc.*—Vide the meaning of the word Rudra in the notes on the previous Mantra.

4. *Cosmic soul*—Universal intelligence. It is not too much for Him who has brought the universal intelligence into existence to give us good thoughts.

या ते रुद्र शिवा तनूराघोराऽपापकाशिनी ।

तया नस्तनुवा शन्तमया गिरिशंताभिचाकशीहि ॥

हे रुद्र = O Rudra गिरिशंत = who blesses all creatures through the Vedas या = what ते = your शिवा = calm अघोरा = not terrible अपापकाशिनी = rooting out sin तनूः = body or self तया = by that शन्तमया = blissful तनुवा ॥ by the self अभिचाकशीहि = deign to make us happy.

O Lord¹, who blesses all creatures by revealing the Vedas, deign to make² us happy by Thy calm and blissful self which roots out terror as well as sin. (5)

Note. 1. *Who blesses all creatures by revealing the Vedas*—The Vedas which give us an insight into the highest truth behind this phenomenal world are revealed only because of His grace and of His consideration for the welfare of His creatures. Had it not been for this, mankind would have remained

ignorant, as it is not possible even for a realised man to speak of his experience of the Absolute which is beyond word or thought.

2. *Us*—The plural number indicates that it is a prayer for the benefit, not merely of the individual, but of all beings.

यामिषुं गिरिशं हस्ते विमर्श्यस्ते ।

शिवां गिरिशं तं कुरु मा हिंसीः पुरुषं जगत् ॥

हे गिरिशं = O revealer of the Vedas यां = what इषुं = arrow हस्ते = in your hand विमर्षि = you hold अस्ते = for shooting against somebody गिरिशं = O protector of devotees तं = that शिवां = propitious or auspicious कुरु = make पुरुषं = the divine person जगत् = who has manifested himself as the universe मा हिंसीः = do not destroy

O revealer of the Vedic truths, deign to make propitious that¹ arrow which thou² holdest in Thy hand for shooting at somebody. O protector of devotees, ³ do not destroy that benign personal form of Thine which has manifested as the universe. (6)

Note.—The Pranava or the mystic syllable 'Om,' here represented by the arrow, reveals the form of the chosen ideal. The Pranava means both the impersonal (Nirguna) and personal (Saguna) Brahman.

1. *The arrow*—refers to one of the Vedic Mahavakyas or the Taraka Mantra, i.e., the Pranava, which is the quintessence of the Vedas. These form the weapons of God for destroying ignorance.

2. *Hold in your hand*—This shows that the Lord is ever ready to reveal Himself unto His devotees if they repeat, and contemplate on the Pranava and Mahavakyas.

3. *Do not destroy, etc.*,—shows that the devotee likes to meditate on the personal aspects of God even after the realisation of the formless Absolute.

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।

विश्वस्येकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृतत्वमेति ॥

ततः = than that (the Personal Brahman) परं = higher बृहन्तं = infinite परं = supreme ब्रह्म = Brahman यथानिकायं = according to the bodies सर्वभूतेषु = in all beings गूढं = hidden विश्वस्य = of the universe एकं = single परिवेष्टितारं = enveloper ईशं = God तं = Him ज्ञात्वा = realising अमृताः = immortal भवन्ति = become

Higher than this Personal Brahman is the infinite supreme Brahman who is concealed in all beings according to their bodies, who, though remaining single, envelopes the whole universe. Knowing Him to be the Lord, they become immortal: (7)

Note.—Though the devotee would like to remain satisfied with the form of God, the highest Mukti is possible only by realising the Absolute. This verse therefore leads the aspirant from the Personal to the Impersonal. It must, however, be remembered that even after the realisation of the Absolute, there is nothing contradictory in retaining devotion to the Personal God.

NOTES AND COMMENTS

A Prudent and Humane Act

The ruler of Travancore has, on his twenty-fifth birthday, cheered his subjects and the people of India in general, by issuing a wise proclamation. No Hindu of whatever caste or community will henceforward be disqualified to enter and worship in any of the temples controlled by the Travancore Government and the ruling family of the State. Doubtless, this event will be chronicled in memorable words in the history of Travancore, and even of India as a whole. The sudden removal of one anachronistic custom has certainly paved the way for progress and union among the Maharajah's Hindu subjects. The generous Maharaja and his sagacious minister have earned the hearty congratulations of all lovers and well-wishers of Hinduism, and the everlasting gratitude of a very vast section of the State's population by this effective, bold and statesmanlike step.

We wish to transcribe here this important document for two reasons. First, for the large-heartedness and discernment at the back of it. Second, to indicate how Indian opinion is slowly veering round to the conception of Hinduism which Swami Vivekananda placed before us a few decades back. The proclamation runs :—

Profoundly convinced of the truth and validity of our religion, believing that it is based on *divine providence and all-comprehensive toleration*, knowing that in its prac-

tice it has throughout centuries adapted itself to the need of the changing time, solicitous that none of our Hindu subjects should by reason of birth or caste or community be denied the solace of Hindu faith, we hereby declare, ordain and command that subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances there should be no restriction placed on any Hindu by birth or religion on entering or worshipping at temples controlled by us and our Government." (The italics are ours.)

About forty years ago, the great Swami Vivekananda, seized with a consuming fervour to resuscitate Hinduism, indefatigably dinned into the ears of all that social institutions are only an external appendage to religion; that society outgrows old forms and puts on new ones; and that the essence of religion is untouched by such changes. Social distinctions have no religious significance. This fact is reiterated here with the weight of a royal edict.

The caste spectrum of Malabar with its variegated hues did not escape the astute observation of Swami Vivekananda, whose summary description of the sickening sight, by calling the country a 'lunatic asylum', has ever since been on the lips of all who have anything to say against the matter. That blot is almost wiped away now, without injuring religion, by this act of reform that takes its stand on the two central principles of

Hindu religion, viz., its adaptability and its catholicity. Tradition-bound India still cherishes the dictum, "Sovereign shapes the time" (Raja Kalasya Karanam), repeated in the Mahabharata. And here is an example which may be followed similarly by others at the helm of the different States. In Travancore itself, we hope this measure is only a step in a far-flung religious revival that

will permeate down to the lowest rung of Hindu society, illuminating the darkest corners with the light of religion and inspiring the whole people with a sense of unity based upon a cultural consciousness. This is not an impossible wish for a State that has thousands of living temples with a plentiful income, and an enlightened young sovereign at the head of affairs.

REVIEWS AND NOTICES

The Philosophy of Religion versus the Philosophy of Science: By Albert Eagle. Published by Simpkin Marshall, Ltd., Stationers' Hall Court, London, E.C. 4.

This book, primarily meant for private circulation, is a spirited denunciation of the materialistic tendencies and conclusions of modern sciences. Himself a physicist and mathematician, the author has been pained to see the soul-deadening effect of the present day scientific education, and feels himself called upon to demolish the erroneous conclusions that are presented in the name of science. He suggests certain hypothesis which he believes will better explain the data of sciences, keeping to a spiritual view of the universe. He has little or no quarrel with the accepted data of scientific investigation, but only with the theories that have been wrongly built upon these facts.

The author has also put forth a number of hypotheses which he considers to be scientific necessities. These include the postulates of a non-electron and non-proton matter, interpenetrating the same space as electronic-protonic matter. With this super-matter is made the duplicate non-material bodies of all living organisms. On the basis of this theory the author explains the birth and growth of organisms, the evolution of species and the survival of agents after death. It seems rather curious that he accepts re-incarnation in the case of sub-human species but not in that of human beings. While many of his conclusions are thought-provoking, it has to

be opined that there are a good many contradictions, unnecessary hypotheses and digressions in the book.

These Mysterious People: By Nandor Fodor, L.L.D. Published by Rider & Co., Paternoster House, Paternoster Row, London, E.C. 4. Price 7/6 net.

This book deals with very mysterious things. Dr. Fodor, author of the Encyclopedia of Psychic Science, presents in story form an examination of twenty-four recognised mediums of Europe, "true stories which vie in fascination with the most popular thrillers." Spiritualism came into prominence as a challenge to the pretensions of scientific materialism which banished God and theology, and shocked people out of popular superstitions. Scientists sharing the prejudice of the times came out to investigate. The "controlled" experiments conducted by them helped spiritualism to be salvaged substantially from necromancy and magic, and thus forced its various phenomena to be seriously considered as valuable data for research. Men exercising great influence on the thought world supported the claim for the existence of disembodied spirits, for a connection set up between this world and the next.

Sir William Crooks, Sir Oliver Lodge, Prof. Charles Richet—a Nobel Prize man for physiology, Dr. Hodgson, and Dr. Alfred Wallace—co-discoverer with Darwin of the principle of natural selection, gave amazing testimony to the claims of honest spiritualists. Many of them started their connection with psychical research as verita-

ble crusaders and fraud hunters; but they who came to scoff remained to pray. But what all the 19th century has said for spiritualism has to be taken now with a pinch of salt. The modern experimental psychologist steps in as a disturbing factor. He has discovered that the scientist is as much entrenched in prejudices as the layman. The superstitions of the laboratory are not very much different from those of folklore so long as lay-men and scientists are ignorant of their own psychic constitution. The subjective outlook influences conclusions in definite form, and in the wonderland of the subconscious realm there are many uncharted areas wherein, perhaps, many of the abnormalities find easy solutions. Dr. Fodor has not considered this aspect of the question in any of his criticisms.

There is a claim set up by spiritualists that their researches inspire more confidence in God and a spiritual ordering of the universe. Spiritual phenomena, even if proved real, cannot raise the vision of mankind to the consciousness of a spiritual foundation of life. For they still deal with the phenomenal universe and the Noumenal which is supersensuous cannot be known through mediums and seance rooms. The mystery of this manifested manifold, which we call the universe, cannot be explained through causal laws and relations.

Another claim advanced by spiritualists is that the recognition of the continuance of personality would enliven the moral conscience of mankind. But the basis of this morality lies in fear. Fear can at no time fashion an enlightened vision of the universe. True understanding alone can reveal the Law which is Truth and Wisdom. In freedom flower moral excellences. Any other basis of morality will not have universal application. Sri Ramakrishna insisted on his disciples to steer clear of all psychic phenomena, if one is truly bent on spiritual realisations. Spiritualism sidetracks us from true spiritual striving. In the finer sense-world we are under the finer grip of lust, greed and power—the gateways to spiritual downfall. Psychical researches are explorations in sense world. But unless one develops the Avritta Chakshu, the interiorised vision, the hunger for spiritual satisfaction will ever remain. Psychical researches take men's interests

away from the true foci of spiritual development. It may bring knowledge of the world, but not wisdom of the sages.

By this we do not minimise the contribution of the mediums to the development of scientific knowledge. Science may one day vindicate spiritualism, but mediums and seance rooms cannot make men spiritual. Our criticism is just meant to give this warning to spiritual aspirants, and not to disparage the present book which has its own value both to the scientist and the common man.

The book is profusely illustrated, and makes very interesting reading.

Prapanchasara Tantra. Parts 1 & 2: Edited by Arthur Avalon. (Sanskrit.) Published by Ajayadasan Samiti, 7-A, Chaltabagan, Calcutta. Price Rs. 9. Pages LXXIII & 502.

The ritualistic theology of the Tantras is one of deep interest, especially because of its practical discipline and its synthetic outlook. Thanks to the sympathetic labours of the late Sir John Woodroff, known also by his pen-name Arthur Avalon, much of the mystery associated with the system has been dispelled, and it has become possible for disinterested minds to arrive at a correct estimate of this large body of Hindu religious literature. *Prapanchasara* is the latest of the Tantric texts edited by Sir John. This 2nd edition of the work distinguishes itself by its typographical excellence, by an introduction which gives in English a précis of the text, and two original commentaries, one of which is from the pen of Padmapadacharya, a direct disciple of the author of the work, Sri Sankaracharya. Being one of the earliest works, this Tantra has been freely and authoritatively drawn upon by later writers. Worship of the five important deities, Sri Sankaracharya. Being one of the earliest works, this Tantra has been freely and authoritatively drawn upon by later writers. Worship of the five important deities, Vishnu, Mahesvara, Devi, Aditya and Ganapati, forms the theme of the work along with some passing reference to some points of astrology and medicine. Some of the purely Vedic rites like the Pranagnihotra have received emphatic treatment. Anyone wishing to be acquainted with the path of temporal prosperity and spiritual bliss as chalked out in the Tantras has here a handy manual, brief, authoritative and arranged in order.

Prem-darsan or Bhakti-sutras of Narada: (Hindi) Published by Gita Press, Gorakhpore. Pages 206. Price 6 as.

In the limited range of 84 clear-cut 'sutras', radiant with a peculiar aroma of Divine love, Narada throws valuable suggestions about the nature, scope, obstacles, means, and advantages of the discipline of devotion and fervent love for God. He fearlessly delivers to the world, with a ring of assurance, the quintessence of the glorious devotional mysticism so luminously depicted on the pages of the Puranic and Pancharatra works. This precious gem of devotion, effectively set in a string of arresting quotations culled from numerous devotional works, accompanied by a Hindi

translation and a lucid explanation, all so naturally in tune with the Sutras, has been published now at a nominal price from the Gita Press. The book is sure to win a glad welcome at the hands of all lovers of devotional literature.

(1) *L' Homme Reel et L' Homme Apparent.* (2) *Jnana Yoga:* By Jean Herbert. To be had of Adrien Maisonneuve, 11 Rue Saint-Sulpice, Paris.

These are the French translations of Swami Vivekananda's (1) My Master and The Real and the Apparent Man and (2) Gnana Yoga. Mr. Jean Herbert, the translator, deserves the thanks and gratitude of all lovers of Vedantic literature for the excellent work he has done.

NEWS AND REPORTS

Obituary Note

It is with deep sorrow that we announce the sad demise of two senior monks of the Ramakrishna Order, namely, Swamis Kamaleswarananda and Dhirananda. Of these, Swami Kamaleswarananda, who passed away on the 24th October, was a good Sanskrit scholar, and as the head of the Gadadhar Ashram, did much to promote Vedic studies by starting a Veda Vidyalaya and publishing many Vedic hymns with Bengali translations.

While this bereavement is still fresh in our minds is conveyed the sad news of the demise of Swami Dhirananda on the 22nd November. He was one of the earliest persons to join the Order, and was a disciple of Swami Vivekananda. As a trustee of Behar Math and a member of the Governing Body of the Ramakrishna Mission, he lived a very active and useful life, serving the cause of his Great Master and the public at large.

May these blessed souls find peace and rest at the feet of Him, to whose service their lives were dedicated!

The Activities of the Medical Centres of the Ramakrishna Mission

(1) *Bengal*—The Ramakrishna Mission Home of service has been pushing up its activities every year, and it might be said

to the credit of it that in 1935 a new laboratory has been opened and the construction of the Women's Invalids' Quarters at an estimated cost of Rs. 40,000 has been taken up. The total receipts of the institution for the reported year was Rs. 51,848-4-5 and the disbursements column shows an expense of Rs. 56,443-8-4, of which Rs. 25,901-4-11 are in investments. The total number of patients treated according to Allopathic, Homoeopathic and Ayurvedic systems, for which there is efficient provision, has been 51,751, of which 1644 were indoor patients. The solicitude shown in providing refuge for invalids and paralytics is a striking example of the spirit of service the Home has been fostering all along.

(2) *Brindaban*—To enhance the usefulness of the Sevagram here and to give permanence to its activities the management has issued an appeal for funds towards the construction of a surgical ward, a guest house, an embankment and landing ghat as well as the founding of a permanent fund. In spite of the handicaps, however, the Sevagram has been able to treat in the year 1935 out-door patients numbering 12,143. The number of in-door cases was 334. The total income for the year has been Rs. 9,871-10-6 of which Rs. 9,161-12-9 were spent for the running of the institution. Persons desiring to perpetuate the memory of beloved rela-

tives or friends have an opportunity to do so by contributing towards any of the stated needs. Remittances will be thankfully received and duly acknowledged by the Secretary, Ramakrishna Mission Sevagram, Brindavan, Dt. Muttra.

(3) *Hardwar*—This philanthropic institution has been for the last 35 years one of the outposts of the mission to mitigate the suffering of the sick poor, often religious mendicants, resorting to the places of pilgrimage in the Himalayas. 9,729 patients were treated here in 1935, of which 551 cases were treated in the indoor department. There is also a small library and a night school run by this institution for the benefit of the local people. The receipts for the year was Rs. 11,558-7-3 and expenses Rs. 7,850-15-6. Since the work of the Sevagram is expanding, a guest-house, a waiting house, a permanent endowment fund, a general maintenance fund and a fund for the library, temple and the branch Sevagram at Hrishikesh have become necessary. Any contribution, however small, for any of the above purposes will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission Sevagram, P.O. Kankhal, U.P.

(4) *Syamala Tal*—The 21st report of this Sevagram gives a total number of 2,968 patients coming mostly from hill-people. 12 of these were in-patients. A benevolent provision for treating diseased dumb cattle is a distinctive feature of this centre. The Secretary places before the sympathetic public the urgent need for a permanent fund of not less than Rs. 10,000 to place this noble and selfless work among the destitute hill-people in the mountain fastness on a solid footing.

(5) *Tamluk*—The mission Sevagram here has been serving the needs of the local population in its own humble way ever since 1914. The indoor section has only 6 beds. In 1935 cases numbering 63 were treated in this section. 1106 cases were treated in the out-door section. Besides, the Ashram does work of service as nursing patients in their homes, distributing rice to the indigent, clothes and cash to extremely needy persons, flood and cholera relief, conducting religious classes and the running of a small library.

(6) *New Delhi*—The free tuberculosis clinic in Delhi is a recent venture of just three years' standing. But the progress it has been able to achieve within this period attests to the importance and value of the work, especially in the city where expert opinion declares that hardly a family is free from tuberculosis affection. In 1933 only 87 patients were attended to, while in 1935 persons numbering 477 received treatment. The usefulness of the work is increasingly felt as is evident from the fact that Rs. 3,421 have been collected for the purpose in 1935 as against the amount of Rs. 381 got in 1933. The clinic needs a house of its own and other hospital equipments such as Ultra-Violet Ray Apparatus, etc.

(7) *Lucknow*—Here there is an outdoor dispensary run by the mission, which, from January 1933 to December 1934, treated 87,911 repeated cases and 32,143 new cases. Besides monetary relief to widows and orphans and other temporary help costing Rs. 590-1-9, a night school, a reading room and a students' home (over which Rs. 390 was spent in the reported year) form the important features of this centre.

(8) *Narayan-ganj*—The report for 1933-1934 shows that the Sevagram at Narayan-ganj collected Rs. 1,347-2-10, and 104 seers and 13 maunds of rice for conducting its activities. The main work of the centre is a charitable dispensary which served 18,434 patients including repeated cases with medicine during this period. There is also a library, a free-reading room and a students' home.

(9) *Midnapore*—The mission Sevagram here has been rendering medical aid to the poor sick in the villages in this area and doing relief during small-pox epidemic. During the three reported years 105 corpses of the extremely destitute were cremated. An elementary school, a students home and a library are being conducted by the Sevagram.

Sri Ramakrishna Centenary in Madras

A public meeting, attended by many prominent citizens of Madras, was held on 1st November 1936 at 4-15 p.m., in the

Ramakrishna Mutt's premises, Mylapore, to concert measures for the centenary celebrations, with Sir P. S. Sivaswami Aiyar, K.C.S.I., in the chair. Five important resolutions were moved and adopted: (1) The celebrations be held in the City of Madras for one week from 21st to 27th February 1937. (2) Arrangements be made to hold the celebrations in different parts of the city, one day being allotted for each group of division. (3) A celebration committee be formed of the signatories to the requisition to the public meeting, with power to co-opt others. (4) The following office-bearers be appointed: *Presidents*—Swami Saswatananda; *Vice-Presidents*—Raja Sir Annamalai Chettiar of Chettinad, Kt., Sir P. S. Sivaswami Aiyar, K.C.S.I.; Sir C. P. Ramaswami Iyer, K.C.I.E.; Sir K. V. Reddi Nayudu, K.C.S.I.; Sir Alladi Krishnaswami Iyer, Kt.; Sjt. C. Rajagopalachariar. *Secretaries*:—Kumararaja of Venkatagiri; Mr. T. R. Venkatarama Sastriar, C.I.E.; Dewan Bahadur N. Gopalaswami Iyengar, C.I.E.; Rao Bahadur V. Thiruvengadathan Chettiar; Rao Sahib Dr. U. Rama Rao; and Srj. C. R. Srinivasan. *Joint Secretary and Treasurer*:—Rao Bahadur C. Ramaswamiachariar. (5) An Executive Committee be formed with powers to add new members. The number of gentlemen on the Committee is pretty large and includes many important citizens of Madras. The Executive Committee first met on the 8th November 1936.

Centenary News

Arrangements for the Parliament of Religions are proceeding. Response has been received from Japan in the shape of an offering from Mr. Gaku Matsumoto, president of the Nippon Cultural Federation of Tokio, to represent Shintoism in the Parliament of Religions to be held in Calcutta either in person or through a delegate. Messrs. Lloyd Triestino Co of Italy, a great shipping concern, has decided to grant a general reduction of fares for delegates to the same Parliament of Religions, sailing from any Italian port. Rome has celebrated the centenary, on which occasion Prof. G. Tucci spoken on "Universalism of Ramakrishna's Message."

With a view to popularise the story of the diving life of Sri Ramakrishna among the unlettered, some forty slides depicting

the various phases of the Master's life, have been prepared through some expert artists.

The Ladies' Sub-Committee for the celebration of the birthday of Sri Ramakrishna met at Calcutta with Maharani Jyotirmayee Devi of Nadia and an All-India Ladies' Conference was settled to be held subsequent to the Religious Parliament *i.e.*, from 8th to 10th March 1937.

In pursuance of the general scheme of the Centenary it has now been settled to hold an *Exhibition* of Indian Arts, Industries and Culture in a convenient park in Calcutta for the whole month of February. Religious, Cultural, Artistic and Industrial sections of the above exhibition will endeavour to give a historical view of the manifold evolution of our past through original relics or photographic representations.

Decision has also been arrived at with regard the establishment of an Institute of Culture and a Panchavati at Behur Math towards the concluding period of the celebrations. The Pilgrim Sub-Committee has fixed the 28th and 29th December as the date for the pilgrimage to Jayrambati and Kamarpukur, for which, if necessary, a special train will be arranged.

At Berhampore and Chatiapur, Swami Ghanananda lectured on the significance of the Master's life and the centenary, and evoked much enthusiasm among the public. Sub-Committees have been formed with some of the most prominent citizens of the locality in order to make collections for the central fund and local celebrations. Funds are also being collected for a permanent memorial in Chatiapur.

Cyclone Relief

The great havoc caused by the recent cyclone in Telugu country is now widely known through the daily papers. Soon after the cyclone had taken place, the Mission started relief work at Chirala, one of the worst affected areas. Three Swamis from the Madras Ramakrishna Math are at present in the afflicted area for organising relief operations. Hitherto 56 looms and housing material consisting of 3,000 bamboos and 40,000 leaves have been purchased and are being distributed at Chirala. Urgent relief is needed at Vetapalam also. If the work is to be finished satisfactorily, at least a sum of Rs. 10,000 will be required. Contributions from the generous public, however small, will be thankfully received and acknowledged by the President, Ramakrishna Math, Mylapore, Madras.

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