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Vedanta Kesari

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Vol. XXIII. JANUARY, 1937.

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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]

JANUARY 1937

[No. 9

HINDU ETHICS

शौचाचारस्थितः सम्यग् विचाराशी गुरुप्रियः । नित्यव्रतः सत्यपरः स वै ब्राह्मण उच्यते ॥
सत्यं दानमयाद्रोह आतृशंस्य क्षमा घृणा । तपश्च दृश्यते यत् स ब्राह्मण इति स्मृतः ॥
क्षत्रजं सेवते कर्म वेदाध्ययनसंगतः । दानादानरतिर्यस्तु स वै क्षत्रिय उच्यते ॥
कृपिगोरक्ष्यवाणिज्यं योविशत्यनिशं शुचिः । वेदाध्ययनसम्पन्नः स वैश्य इति संज्ञितः ॥
सर्वभक्ष्यरतिनित्यं सर्वकर्मकरोऽशुचिः । त्यक्तवेदस्त्वनाचारः स वै शूद्र इति स्मृतः ॥
शूद्रे कैतद् भवेद्धृदयं द्विजे तच्च न विद्यते । न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
सर्वोपायस्तु लोभस्य क्रोधस्य च विनिग्रहः । एतत् पवित्रं ज्ञातव्यं तथा चैवात्मसंयमः ॥
नित्यं क्रोधात् श्रियं रक्षेत् तपोरक्षेच्च मत्सरान् । विद्यां मानवमानाभ्यामात्मानं तु प्रमादतः ॥
शौचेन सततं युक्तः सदाचारसमान्वितः । सातुक्रोशश्च भूतेषु स द्विजातिषु लक्षणम् ॥

The Brahmin is firmly rooted in cleanliness and well-doing ; habitually he partakes of his food after offering it to God and sharing it with guests ; he is devoted to the preceptor and lives under life-long vows ; to him truth is higher than all else, and he is endued with veracity, charity, harmlessness, forbearance, compassion and power of concentration. The Kshatriya lives for the oppressed, valorously ; he applies himself for the acquisition of sacred wisdom and fills his coffers only to give away to the needy. The Vaisya keeps himself pure, pursuing cultivation, cattle-rearing and trade, and enriching himself with wisdom. The Sudra rejects the scriptures, eats every food day after day, accepts any work and conducts himself meanly. Whatsoever be the parentage of a man, he is a Brahmin or Kshatriya or Vaisya or Sudra according as he is characterised. By every means one should hold oneself back from wrath and greed. It must be known that this along with self-control contributes to purity. Wealth must be guarded from anger ; rivalry should not crop up in the practice of penance ; neither pride nor contempt should canker learning ; and the mind should always be wide awake. A regenerate man is to be known by his perfect cleanliness, and through his gentlemanliness and all-embracing sympathy.

Mahabharata Santi Parva, Ch. 167, verses 3—9, 11 & 18.

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda

[Swami Saradananda was a direct disciple of Sri Ramakrishna. "Sri Ramakrishna the Great Master" is a close translation of the Swami's well-known Bengali work on the Master, which is one of the most authoritative and exhaustive sources of information on the life and teachings of Sri Ramakrishna. In this section we get an account of Swami Tota Puri who initiated the Master into the mysteries of Advaita Vedanta.]

Srimat Swami Tota Puriji

TOTA PURI was a very stalwart figure. He could still all the waves of the mind, and hold it steady in Nirvikalpa Samadhi. He had acquired this power as a result of practising meditation in solitude for long forty years. Nevertheless, he would spend much time in meditation and Samadhi every day. The Master would often refer to him by the name, 'the naked one,' as he was in the habit of living naked like a child, and for the special reason that a pupil should not utter the name of the Guru very often and address him by his name. The Master told us that Tota Puri would never live in a room. As he belonged to the Naga Order of monks, he would always keep a fire by his side. The monks of this Order consider fire to be very sacred; hence wherever they may be living, they collect fuel and keep a fire burning by their side. This fire is usually called *Dhuni*. The Naga monks perform the ceremony of waving the light both morning and evening before their sacred fire, and take their meal consisting of what they receive as alms, only after it has been offered to it. Accordingly, while living at Dakshineswar, Tota Puri used to take his seat under a tree in the *Panchavati*, and keep the *Dhuni* burning near by. Whether there was

rain or sunshine, Tota's *Dhuni* would be blazing all the same. He would take his meal or go to sleep invariably by its side. And again, at dead of night, when, like a child in the arms of its mother, the whole world forgets all cares and anxieties and remains enfolded in the bosom of sleep—the bestower of rest—Tota Puri would trim his fire, sit up on his seat with the steadiness of a rock and merge himself in Samadhi, with his mind steady like a flame protected from wind. In the day-time also he would often remain absorbed in meditation, but only in such a manner as not to be observed by any person. That was why he was often found to be lying prostrate like a corpse by his fire, covering his body from head to foot with a sheet of cloth. People would take him to be sleeping.

Interchange of ideas between the Master and the Puri

A water vessel, a pair of long tongs, and a piece of deer-skin to sit on,—these were the only things that Tota Puri would keep with him. He was in the habit of covering himself always with a thick sheet of cloth. His water vessel and tongs were daily rubbed and burnished, so that they would be always shining. Observing his regular practice of meditation every day, the Master went so far as

to ask him once, "You have realised Brahman and attained perfection. Why do you still practise meditation every day?" Tota Puri calmly looked at the Master, and then pointing to his water vessel with his finger, said, "Do you see how bright it looks? But if I do not scour it daily, will it not lose its lustre? It is the same with the mind too. It too gets impure if it is not kept clean by the regular practice of meditation." The Master's acute intellect admitted the truth of his Guru's utterance. Yet he argued, "But, what in case the pot be made of gold? Would it then lose its lustre?" "True, indeed," Tota admitted with a smile. These words of Tota, regarding the benefit of the regular practice of meditation, were ever present in the Master's memory, and many a time he repeated them to us citing his authority. And we believe that the Master's comment, that a golden pot does not fade, was indelibly impressed in Tota's mind too. He understood that the Master's mind was as bright as a golden pot. This kind of mutual interchange of ideas between the Guru and the disciple used to take place from the very beginning.

The Knower of Brahman is free from bondage and fear

The Vedanta declares that man can rid himself of all fears, only when he has realised Brahman; there is no other way to attain complete freedom from fear. Very true, indeed. For, how can a person be subject to fear when he has come to know that he is no other than the undivided Existence-Knowledge-Bliss, eternally pure and enlightened by nature,—the All-pervading Atman beyond birth

and death? What on earth can cause fear in one who actually perceives that his self is identical with the all-pervading, undecaying, immortal One—the Sat-Chit-Ananda whose nature is eternally pure and self-luminous. Such a soul perceives at all times and under all circumstances, be it in the state of activity or inertia, waking or sleep, that he is identical with the Indivisible Existence - Knowledge - Bliss; that he always pervades all persons and objects; that he is beyond the limitations of work or play, sleep or waking, want or inertia, joy or sorrow, birth or death, past or future, in short, of all that a man feels with the five senses or thinks or imagines through his mind and intellect. This is the form of realisation described in the scriptures as the culmination of the path of negation leading to the immediate intuition of the all-filling Atman. To have this knowledge of the Atman, at all times without any break, is what is called 'being established in knowledge,' which brings in its wake freedom from all forms of bondage. The Master would say that when an ordinary soul becomes fully established in this state of knowledge, his body lasts only for twenty-one days, after which it drops off like a withered leaf, and the soul does not return to this world any more with the limited ego. Jivanmuktas, or the souls that have attained liberation even while alive, occasionally rise to this state of knowledge, and have self-realisation for short periods at first. Gradually they become fully established in this plane, and their vision of the Self continues undisturbed. And the eternally free '*Iswara-Kotis*' (or souls belonging to the inner circle of God), who are born in this world only for establishing

certain truths for the good of the many.—they too from their very childhood occasionally rise up to this plane for a short while, and after the fulfilment of their mission become permanently established in this consciousness. And finally, there are the incarnations of God, whose extra-ordinary spiritual powers have always puzzled the world about their real nature—whether they are the manifestations of God Himself come down in human form for the good of humanity, or whether they are only men with superhuman powers. These incarnations can, from the very earliest period of their lives, rise at will to this state of perfect knowledge, remain in it as long as they please, and again come down to this world, the haunt of birth and decay, joys and sorrows, etc., for the good of all beings.

*The great spiritual eminence reached
by Tota Puri*

The Master's teacher, Srimat Tota Puri, had attained to the state of a Jivanmukta (liberated soul)—a state which we have described in the above-mentioned grades of spiritual eminence—in consequence of his austere spiritual practices for forty years. Hence it was that all his activities were not like those of ordinary men. Like the ever-free air he would wander about unobstructed, wherever he pleased; like the air he remained ever unaffected by the virtues and vices of the world; and like the air again, he would not stay at one place for a long time. For, we have heard from the Master that he would not live for more than three days at any place. Nevertheless, he was compelled to remain at Dakshineswar for eleven months at a stretch on

account of the wonderful attractive power of the Master. What a fascinating personality he possessed!

*Tota's fearlessness: The Vision
of Bhairava*

The Master had narrated to us various incidents showing the fearlessness of Tota Puri. The following is one of them: Once, at dead of night, Tota was preparing to sit for meditation after trimming the *Dhuni* fire. The whole of Nature was hushed in silence. No sound of any kind was audible, save the monotonous chirping of crickets and the occasional solemn screeches of owls from the temple tower. Even the wind was motionless. Suddenly the branches of the Panchavati began to tremble. A tall human figure came down from a tree. Fixing his gaze on Tota, he advanced towards him with leisurely steps and sat by the *Dhuni*. Surprised at the sight of another nude figure like himself, Tota enquired of him who he was. "I am the heavenly being called Bhairava," he replied, "I live on that tree for the protection of this holy place." "All right," said Tota, without being the least afraid, "you are the same as myself, both being but different manifestations of Brahman. Now, come on. Let us sit for meditation." At this the figure burst into laughter, and vanished in the air, as it were. And without being the least distracted by this incident, Tota engaged himself in his usual meditation. Next morning he spoke to the Master about the incident, whereupon the Master said, "True, he stays there. I too have seen him on many an occasion. At one time he informed me about some future events too. Once the Government tried to acquire the whole plot

where the *Panchavati* is situated, for the powder-magazine. This made me extremely sorry. For, away from the din and bustle of the world, in that lonely place, I would sit for my prayers—and I was going to be deprived of this privilege. Mathur engaged vigorously in law-suits against the Government on behalf of Rani Rasmani. During those days, once I saw the Bhairava perched on a tree, and he told me through gestures that the Government would not win the law suit and would fail to acquire the plot. The prediction came true."

The Guru of Srimat Tota Puri

We never heard from the Master what part of the western provinces was exactly the birth-place of Tota Puri. Perhaps the Master too did not think it necessary to ask him about such information. Moreover Sannyasins do not reply to queries about their former name or address or the family they belonged to. For, it is said that to put such questions to a Sannyasin, and for him to reply to them, are both prohibited by the scriptures. This may be the reason why the Master never asked Tota Puri about these details. But after the passing away of the Master, his monastic disciples, who belong to the Belur Math, came to know from old monks, in the course of their wanderings, that Tota Puri was probably born somewhere in the Punjab. His Guru, who was himself also a famous Yogi, lived at Leudhiana near Kuruksetra, where a monastery was established either by him or by someone else in the line of his Gurus. It is known that Tota Puri's Guru had been the abbot of that monastery, and in his honour an annual fair is

held there by the people of the surrounding villages. As he was in the habit of smoking, the villagers offer tobacco at his grave at the time of the fair, even to this day. After the demise of his Guru, Tota Puri was installed as the head of the monastery.

*Tota Puri on his Guru and his
Order of Sannyasins*

It also appears from the words of Tota Puri that even from his very childhood he received instructions in Vedanta from his Guru, who was the head of an order of Sannyasins, and that, living under him for a long time, he studied the scriptures and learned the secrets of spiritual practice. For, as he told the Master, there were seven hundred monks in their Order, who would daily practise meditation under the guidance of his Guru for the realisation of the Vedantic truths in their own lives. He also gave the Master some hints about the excellent method of training followed in their Order, which the Master would often mention before us either as mere stories or by way of instruction. He used to say: "The 'naked one' said that there were seven hundred ascetics in their Order. Those who had just begun to learn meditation were made to sit on soft cushions; for, a hard seat will pain the legs, and the mind, unaccustomed to this kind of inconvenience, will be directed to the body instead of going Godward. Gradually, as they gained the capacity to enter into deeper and deeper states of meditation, they were made to sit on harder and harder seats. Finally they were to sit on pieces of skin only, or on the bare ground even. Similar discipline was observed with regard to food and other matters as well. As for dress,

they were gradually taught to live naked. As a human being is bound down from the very birth with the eight-fold bonds of suspicion, shyness, hatred, fear, caste, family, custom, and disgust, these monks were taught to renounce them one by one. When they had gained the power to keep the mind steady in meditation, they were to wander about in places of pilgrimage, at first in the company of other monks, and finally all alone. Such were the forms of discipline followed by them." The Master had also heard about their method of selecting a Head for the Order, which he incidentally narrated to us one day as follows: "When the post of the *Mahant* (the Head of a monastery) would fall vacant, all the monks together would select from among themselves such a person as had truly risen to the state of a Paramahansa (man of high spiritual enlightenment) to fill this vacancy. Otherwise, how would it be possible for an ordinary man to keep himself steady without losing his mental balance when he is in possession of wealth, honour and power? That was why the control over the cash would be entrusted to him alone

who had truly rid his mind of all desire for gold. For, he alone is capable of properly utilising the money in the service of God and the monks."

The early days of Tota Puri

From the information given above regarding the early life of Tota Puri, it becomes quite obvious that from his very childhood he was brought up under the loving care of his Guru, in a heavenly environment as it were, far away from the world with its ignorance and illusion, its hatred and jealousy. There is a custom in vogue in the north-western parts of India, that when a married couple do not get any issue, they go to some holy place and pray to God for children, and make a vow that they would give away their first-born child to a Sannyasin, to be engaged in the service of God; and they do actually act accordingly when a child is born to them. Was Tota Puri a child handed over to his Guru in this fashion? Who knows? Anyway, that is our inference from the fact that he had never mentioned to the Master anything about his family.

A CRITIQUE OF MR. NEHRU'S VIEWS ON RELIGION

[Mr. Nehru's views on religion are in many respects typical of the sort of criticism directed against religion in these days. In the following paragraphs we have mainly dealt with Mr. Nehru's estimate of religion as expressed in his autobiography, but by the very nature of the subject we have been lead to consider some of the wrong assumptions and attitudes of the critics of religion in general.]

I

THE Autobiography of Mr. Jawaharlal Nehru is perhaps the most important among the publications on India that have appeared in recent years. It has received world-wide attention which it richly deserves; for besides revealing to the wider public a charming yet forceful personality with revolutionary ardour, it has the merit of being by far the ablest presentation of India's case before the world at large. As it may be naturally expected, the autobiography of a leading politician like Mr. Nehru cannot but be mainly political in its content and outlook, and for a magazine like the *Vedanta Kesari*, which is mainly devoted to religion, much of its subject-matter lies beyond the legitimate field of comment and criticism. But Mr. Nehru and his political philosophy obtrude on the religious world-view in so far as they draw their inspiration from Marxism, and in several places in the Autobiography one therefore comes across trenchant reflections on religion. It is this fact, together with the consideration that Mr. Nehru is the first great Indian leader to declare candidly his antipathy, though not hostility, to religion, and yet gain a popularity hardly surpassed by any other national leader—it is this that makes us indulge in the following reflections on his views on religion.

It will be interesting, in the first place, to enquire what it is that lies at the root of Mr. Nehru's antipathy towards religion. A reader of the Autobiography would at first be inclined to find reasons for it in what appears as Mr. Nehru's scientific turn of mind and Occidental habits of thought. Mr. Nehru himself seems to think so when he criticises the "usual religious outlook" as the "enemy of clear thought," as something based on the acceptance of certain fixed and unalterable theories and dogmas, and as a product of "sentiment, emotion and passion," or when he bemoans his inability to "enter into the spirit and ways of thinking of my countrymen." But in both these respects, one can show, on the basis of the Autobiography itself, that Mr. Nehru is not what he seems, nor even what he apparently thinks himself to be at times. He is as much a creature of feeling as any religious man, and at times he is very well aware of this. In one place he says by way of criticism of Mahatma Gandhi: "But I am becoming more and more convinced that in vital matters the mind by itself does not carry us far. 'If your heart does not want to,' said William James, 'your head will assuredly never make you believe.' The emotions govern the general outlook and control the mind. Our conversations

(convictions ?), whether they are religious, political or economic, are really based on emotion or instinct. As Schopenhauer has said: 'Man can do what he wills, but he cannot will what he will will.' In this general reflection on the nature of human thought Mr. Nehru must include himself also, and as we shall show presently, both his criticism of religion and his positive conviction in socialism are sprung from a deep strain of feeling in him.

Next, is Mr. Nehru fundamentally un-Indian in thought, and is there in him any constitutional incapacity for religious feeling? Here also the intellectual garb of Mr. Nehru gives a wrong impression of the real stuff of his personality. He may at times think that his thought and approach to life are more akin to what is called Western than Eastern, and yet, as he says, "Behind me lie, somewhere in the subconscious, racial memories of a hundred, or whatever the number may be, generations of Brahmans. I cannot get rid of that past inheritance". That these "generations of Brahmans" do actually operate within him powerfully, keeping him true to his Indian heritage in his heart of hearts, is revealed by a little incident in his early life. He says how, after his return from England, *shikar* used to be one of his few diversions, but even here his reputation was "singularly bloodless;" and what was more, "an incident with a little antelope damped even the little ardour that I possessed for *shikar*. This harmless little animal fell down at my feet, wounded to death, and looked up at me with its great big eyes full of tears. Those eyes have often haunted me since." A reaction of this kind is characteristically

Indian, and is the result of a spiritual refinement coming down the stream of time from a distant past—of "the racial memories of a hundred generations of Brahmans." It reveals that Mr. Nehru is endowed with a plentiful reserve of sensitiveness—a quality which is so dominant a feature of Indian character, and which is at the root of India's religiosity. Mr. Nehru is therefore typically Indian, and seems to be endowed with a nature that should, under ordinary circumstances, be highly susceptible to religious influences.

II

Why then is he cold towards religion? A study of his Autobiography leads us to think that it is due to two reasons—one a prejudice and the other a type of metaphysical indecision. To consider the first of these, the prejudice is not merely the result of a revulsion from the excesses, abuses and corruptions of organised religion. Indeed, Mr. Nehru is impatient with religion of this type. He says, "The spectacle of what is called religion, or at any rate organised religion, in India and elsewhere has filled me with horror, and I have frequently condemned it and wished to make a clean sweep of it. Almost always it seems to stand for blind belief and reaction, dogma and bigotry, superstition and exploitation, and the preservation of vested interests." As if religion is the solitary criminal in this respect among institutionalised human ideals! An impartial and judicious critic cannot but subject the cherished loves of the modern mind—science, industrialism, democracy and also Mr. Nehru's favourite 'ism,' socialism—to the same criticism. But as fond parents always hope to see great-

ness and glory come even out of the wickedness of their erring children, our moderns expect the perversities of their favourite institutions to be rectified in course of time, and hope for the dawn of the millennium through their offices. Only religion, the orphan boy, does not merit any such indulgence, and deserves the capital sentence of being 'swept away'!

And yet, many a religious man will agree with Mr. Nehru in his criticism of organised religion, and would not consider him prejudiced against religion for this criticism. The prejudice actually comes in when Mr. Nehru opines, apparently under the inspiration of thinkers like Russell, that religion is essentially individualistic and therefore asocial. "But this does mean," he remarks, "that the religious outlook does not help, and even hinders, the moral and spiritual progress of a people, if morality and spirituality are to be judged by the world's standards, and not by the hereafter. Usually religion becomes an asocial quest for God or the Absolute, and the religious man is concerned far more with his own salvation than with the good of society. The mystic tries to rid himself of self, and in the process usually becomes obsessed with it."

While one may accept these remarks as applicable to certain religious types, they are quite unfair to religion as a way of life, or to religion as a motivating force in human history. As a way of life, every religion is an attempt at reconciling the egoistic and the altruistic, the individual and the social, impulses in man. Christianity does it by inculcating the love of one's neighbour; Islam, by insisting on the equality of all before Allah; Buddhism, through its doctrine

of the Bodhisattva; and Hinduism, through its gospel of Swadharma and work as worship. In fact, if Mr. Nehru would but study any of these religions with as much care and perseverance as he has done Marxism, he would find in all of them not only a message of redemption but also an incentive to action and all-round development of human personality. The word religion would not then convey to him, as he pictures, a dismal medley of "rites and ceremonial, of sacred books, of a community of people, of certain dogmas, of morals, reverence, love, fear, hatred, charity, sacrifice, asceticism, fasting, feasting, prayer, ancient history, marriage, death, the next world, of riots and the breaking of heads, and so on." It would begin to mean for him essentially—holiness, self-surrender to the larger life, service of society in the spirit of worship and above all the manifestation of the divinity within oneself.

Coming next to the role of religion as a motive force in history, it is surprising to note how a student of human history like Mr. Nehru overlooks its contributions so completely. Perhaps this may be due to his total rejection of the teleological and ideological views of history, and the wholesale acceptance of the Marxian doctrines of dialectical materialism and class war. But no one, who views impartially the procession of nations along the corridors of time, can fail to notice that the most vital and creative periods of cultures synchronise with epochs of dominant religious consciousness in their history. Such was the case with the Hindus, the Greeks, the Romans and the Arabs. The popular opinion may be somewhat different in regard to European civili-

sation, and historians of a self-conceited age like ours may relegate the Mediaeval history of Europe, with its dominant religious note, to the period of barbarism, and see the high watermark of European culture in the 20th century. But a historian like Spengler, who has a broader perspective of history and a better insight into its morphology, holds that Mediaeval age was an age of culture in Europe, whereas the 20th Century is only an age of civilisation—a term which, according to him, signifies the period of a people's decline. In the age that evolved Christianity and the Catholic Church, fought the Crusades and produced the Gothic architecture, he discovers a remarkable flowering of the creative genius of Europe. The achievements of ages and peoples under the inspiration of religion may be looked down upon as the product of bourgeois culture by historians who are proletarian in sympathies, but even they cannot maintain, against the solid evidence of history, that religion only made people other-worldly, and never helped them to express themselves in society.

It is because Mr. Nehru completely disregards these contributions of religion towards the promotion of the 'good life' in society, even apart from its function as a redemptive force, that we are led to consider his estimate of religion as more a product of prejudice than of an impartial appraisal.

III

Next we shall proceed to consider the metaphysical indecision which seems to characterise Mr. Nehru's views on religion. Mr. Nehru is a very close follower of Marx in his political philosophy, and he dis-

tinguishes himself from the other important political leaders of modern India by his uncompromising advocacy of Marxian doctrine of class war, which in turn is based upon the interpretation of history as an economic phenomenon. The whole edifice of social and political theories built by Marx rests ultimately upon the philosophical doctrine known as dialectical materialism, which has become the official philosophy of communism and its allied developments all the world over. In what sense the metaphysics of dialectical materialism differs from that of pre-Marxian materialism is a rather obscure point, but Marxians, however, are very strong in expressing their disgust of these older theories and claiming some novelty for their own. Be that as it may, dialectical materialism conceives existence as dynamic—as a process of conflict and synthesis of opposing forces, and holds that matter, whatever that entity may be, is the fundamental principle of existence, out of which has come out, in the course of evolution, every other vital, mental and social phenomenon, from life to classless society. As in the case of every other philosophy of this kind, dialectical materialism also can view consciousness and values only as a temporary episode in the transformation of material energies. For if matter is the fundamental principle, and therefore the seat of value, then value, like every other expression of matter, is bound to perish when, under the working of the second law of thermodynamics, the energy bottled up as matter dissipates itself in radiation, without leaving any further possibility of life, consciousness, society and class war. Thus human values have no ultimate signi-

ficance, either from the individual or the cosmic point of view, and thus dialectical materialism, like every other kindred philosophy, is in the final resort without any principle for the conservation of values. And yet, it asks man to devote himself wholly and entirely to the creation of values here in this world, the realisation of the highest values being possible according to it only in the classless society.

It may be interesting to enquire what incentive Marxism offers man in the creation of value here in the absence of any ultimate significance for it either in his personal life, or in the cosmic scheme. Here its striking difference from the religious point of view will be evident. All the imageries, crude as well as abstract, in which religion speaks of life after death—whether it be in terms of going to heaven, of reincarnation, of Nirvana or of absorption in Brahman—are meant to show that the physical and ethical struggle for the creation of values here in life have also a trans-mundane significance in the personal life of the individual as well as in the cosmic scheme, and that these values are conserved as spiritual potencies, even though their worldly expressions are fleeting and perishable. The doctrines of heaven and life after death may provoke the scornful laughter of the ultra-modern mind, but if one would but remove the surface layers of their symbolism and examine the impelling motive behind, one would recognise a deep-seated conviction, that the highest one knows of in life has an ultimate ground in existence. That the highest and the noblest aspirations of man in a way mirrors the heart of reality, that they survive the

vicissitudes and fluctuations in the career of our limited personalities and of the vast, impersonal universe of matter—this forms the basic conviction behind what is called the religious phenomena. Thus, for the religious man, the 'good life' is to be pursued, because the pursuit of it here in life is the pathway for its realisation in eternity. The doctrine does not even imply so much an irreducible element of personal immortality; for the 'person,' as we understand it in this world of change and limitation, may be conceived as getting absorbed in the contemplation of the 'highest good'. Even here the principle of the conservation of the highest value stands. Whether one agrees or not with the conviction of religion in the conservation of the highest value, it cannot be denied that it provides a very logical and understandable basis for the pursuit of 'the 'good life' in society also.

In place of this trans-mundane basis for the 'good life,' dialectical materialism would have an ideal of social perfection without any ultimate basis whatever. It is true that life and value form only by-products of material evolution, and are bound to perish when energy gets ultimately dissipated, and becomes unavailable for work, in the course of the inevitable working of the second law of thermodynamics. But that is no reason why man should not strive for establishing the perfect society, so long as conditions in this planet are favourable for social life. The creation of a good society here on this earth should therefore form the only incentive for ethical life, according to dialectical materialism. To criticise such a conception of life is quite easy. It deprives life of all its ultimate

significance, and makes it ununderstandable and valueless, even as we may a line of zeroes, by rubbing away the value-giving figure at its head. To many it may appear that, if the nature of ultimate reality is as dialectical materialism reveals it, an ethics of suicide may be found more rational, and even more desirable, than the ideals for which socialism stands. Then again the promise of the socialist gospel, namely, a perfect society, seems more like an election cry than a sober philosophical teaching. Even if a general improvement in the standard of living all the world over were possible, there is no ground to believe that it will in itself make man happy, since happiness depends as much on psychical conditions as on food and other physical necessities of life. All the rich men in the world should otherwise have been very happy, which is not actually the case. Thinkers of Marxian persuasion, however, disregard all such criticism as the outcome of bourgeois prejudice, and prescribe the total annihilation of individualistic outlook as the only panacea for the mentality that raises such criticism. But it must be remembered that abuse is no answer, and even coercion verging on persecution cannot justify an impossible theory of value, namely, that man should try to create value but never accept in his world-view any principle that conserves them. A disinterested critic will easily see that whatever justification there may be for the Marxian ideals of social amelioration, there is absolutely none for its queer theory of value, which is merely a product of an obsessional fear of the individual. Marxian thinkers, however, have no doubt regarding the truth of their theory of value, and wherever they

have obtained political power, they have enforced it with fanatical zeal.

What is Mr. Nehru's position in regard to this theory? He seems to be in a condition of agnostic indecision, which is so alien to the spirit of Marxism. He says that the religious world-view is all wrong, and criticises it in no uncertain terms. But he does not, however, say what his own world-view and theory of value are. In one place he even expresses his doubt regarding the truth of the theory of value propounded by Marx. And what is still more indicative of his indecision, he quotes from Romain Rolland's Ramakrishna a passage just to make his attitude towards religion clear, but which unfortunately has the contrary effect. The passage is as follows:

"Romain Rolland also has stretched religion to mean something which will probably horrify the orthodox of organised religions. In his Life of Ramakrishna he says: '.... many souls who are or who believe they are free from all religious belief, but who in reality live immersed in a state of super-rational consciousness, which they term Socialism, Communism, Humanitarianism, Vitalism or even Rationalism. It is the quality of thought, and not its object, which determines its source and allows us to decide whether or not it emanates from religion. If it turns fearlessly towards the search for truth, at all costs with single-minded sincerity prepared for any sacrifice, I should call it religious; for it presupposes faith in an end to human effort higher than the life of existing society, and even higher than the life of humanity as a whole. Scepticism itself, when it proceeds from vigorous natures true to the core, when it is an expression of

strength and not of weakness, joins in the march of the Grand Army of the religious souls.' I cannot presume to fulfil all the conditions laid down by Romain Rolland, but on these terms I am prepared to be a humble camp follower in the Grand Army." (Italics are our own.)

Again quoting Professor Dewey, he says: "Religion is 'whatever introduces genuine perspective into the piecemeal and shifting episodes of existence', or again 'any activity pursued on behalf of an ideal end against obstacles, and in spite of threats of personal loss, because of conviction of its general and enduring value, is religious in quality.' If this is religion, then surely no one can have the slightest objection to it." (Italics are our own.)

To our mind it appears that, if Mr. Nehru admits all the implications of the passages in italics, especially of expressions like "an end higher than

the life of humanity as a whole," and "pursuit of an ideal end because of the conviction of its enduring value," then Mr. Nehru is unconsciously admitting a trans-social principle of conservation of the highest value, and an ultimate principle giving meaning and perspective to life as a whole. In the light of this admission he will have to revise much of what he has spoken about religion in other parts of the book. The passages quoted by him may horrify some of the orthodox of organised religions, but not certainly any one of broad and enlightened views on religion; for they assert the fundamental conviction of the religious world-view, viz., faith in an ultimate super-social end and in the conservation of the highest value. It would seem Mr. Nehru has not thought out the question of religion as clearly and as deeply as he has done several other problems treated in his Autobiography.

SPIRITUAL COUNSELS OF AN ILLUMINED SOUL

By Sri Sivasuta

[The following extracts have been compiled from the letters of Swami Sivananda, written in Bengali, to his disciples and others who sought spiritual instruction from him. Swami Sivananda was a direct disciple of Sri Ramakrishna, and was the late President of the Ramakrishna Math and Mission. He was a great spiritual personage and a living embodiment of the priceless words of wisdom given below.]

SERVICE

THERE is nothing so dear to the Lord as dedicating one's life to selfless service. In every way the Lord takes care of those who have renounced self-love for His sake, and are occupied with His work. When such men meet with difficulties in doing God's work, He Himself removes them, provided they are imbued with unfailing faith in Him.

The best attitude towards work is that the Lord does His own work, and we are mere instruments in His hands. Service of God in man is the way to infinite good. Take proper care of the body. When the body is quite fit, you can do a lot of His work. But if the body is sick, you can do neither service nor Sadhana (spiritual practice). Selflessness converts service into Sadhana. Dis-

interested service is in no way inferior to prayer and worship. Only one should work heart and soul. Whatever you do, do with the same absorption with which you perform meditation and the repetition of His holy name. Do work as worship. The Lord loves His servant most.

PEACE

The only way to lasting peace is complete surrender to, and full dependance on, God in weal and woe, in pleasure and pain. Life will not be felt as a burden if one's time is devoted to the service of the helpless sick, feeding of the poor, and removal of the miseries of the afflicted. Along with this, if an aspirant can practice regularly some kind of prayer or meditation, peace will dawn upon his soul, and it will not depart from him as long as he performs these things sincerely. Never allow your mind to get restless. Restlessness destroys all peace of mind. As soon as mind becomes restless, pray to God with the earnestness with which a boy cries to his mother for something. Then peace will return to your mind again. In however untoward a circumstance you may be thrown, do not forget Him. By remembering Him, everything will turn favourable in no time. Constant recollection of God will result in overflowing blessedness. Otherwise, whether you are a monk or a householder, you will have to spend the life in restlessness. A prayerful man is ever peaceful, in whatever station of life he may be.

Give up all idle plans. Idle planning draws you away from God. Be happy in all places and conditions. Be ever ready to do or undertake anything according to His will. Thus, if you resign yourself wholly to the

Lord, peace will always reign in your heart. There is no other way to peace. Complete resignation is the source of eternal peace and bliss. The Lord resides in His divine abode ever awake to our yearnings. Our sincere prayers reach Him, as soon as they are uttered. Prayers are certain to be answered, if they come from the bottom of our hearts. The Lord alone is the abode of peace, so thoughts of Him alone can give us peace. There is no other way to it.

Whoever has taken shelter with God, for even a moment, with his whole heart, will never be deserted by Him, even if the man does not seek His aid in time of need. If you love a saint deeply, this devotion will reach Him through the saint. Our love and reverence for the men of God are never barren. To pray for pure devotion is to pray for everything. Pure devotion is accompanied by the fulfilment of our wants. I do not want anything from anybody. My wants are few and they are fulfilled by God anyhow. What I want from you all is that you think of God always, and devote your life to His service. This world is a farce. The real thing, therefore, in human life is the search for 'Truth'. The more you love me, the more you love Him, for I have lost my identity in Him. All speculations about God are good and effective, for they are from Him. Whatever divine idea appears in you, lose yourself in it. That will lead your mind Godward. Do not differentiate one divine idea from another.

SPIRITUAL PRACTICES

Make a habit of getting up regularly at 3 A.M., in the morning, and

after ablutions practise meditation. That time is most suited for spiritual practices. These sacred hours before sunrise are better than any other time of the day and night for the practice of inwardness. At the time of telling the beads, you must also visualise a form of God. Meditate on this form first in navel (plexus), then in the heart and the place between the eye-brows, and lastly in the *Sahasrara chakra* (in the head).

The more you will be troubled and tortured in the world, the more you will think of God. Know it for certain that loving remembrance of God sunders our attachments to the world. Tribulations of the world indirectly drive our mind towards God. This is how the devotees are gradually drawn to Him. The monks should create a discontent, that they are not being blessed by His grace. The presence of such discontent in the mind is indeed a blessing, otherwise how will man progress in spiritual life? As long as man is satisfied with earthly enjoyments and attainments, he has not started on the spiritual journey. When the pang of separation from Him pierces the mind, the time of God-vision is at hand. A true devotee does not ask God for anything but pure love for Him. As a child depends on its mother, the devout soul relies entirely on Him, thinking that he is His son and servant. God is with form and without form. He is again beyond both. He transcends all our conceptions of Him. One can, without any hesitation, meditate on any one of His multifarious aspects. Scriptural study, ritualistic worship, repetition of His name, prayer, pilgrimage, and holy company—all these means should be resorted to,

when one's mind is overcome by a feeling of monotony. But of all the means of purification and spiritual realisation, meditation tops the list. Constant and continuous remembrance of God makes us "whole". Kindle the fire of renunciation in your heart—and plunge yourself in His maddening love. Then alone spiritual experiences come. First install Him on the altar of your heart. When you succeed in that, you will find Him installed everywhere outside.

Everything depends on His grace—even the desire for spiritual practice. Eventually His vision, too, comes as a result of His blessing. To see holy men and holy places in dream is certainly very auspicious. By all means keep yourself far away from evil association. If one sincerely adheres to his spiritual exercises with faith, purity and devotion, he will be illumined at last. Spiritual life must be lived in absolute secrecy, for publicity harms our attempts. To give expression to divine emotions is unwholesome as it abates them. The more you conceal them, the more they are intensified. Be ever prayerful, then evil thoughts, even if they come to the mind, cannot linger long. The power of the Divine Incarnation is infinite, whereas that of the Gods and Goddesses is finite. Hence take up one Incarnation as the ideal, then the veil of ignorance will be soon torn away. Unflinching reliance on Him is the religion of the devotees.

Liberation in life, as contrasted with liberation after death, is like placing one foot on the threshold of a room and another foot outside. The former is a state in which everything of the inner and outer world is visible, and the latter is one in which one

enters the room and does not see anything outside. In it the outward consciousness is totally eliminated from the mind.

To think of a divine form in the heart is a kind of meditation, but take care that you think of it as immaterial and living. Do not forget to imagine that the form is very gracious to you, and is looking at you with deep affection and kindness. Such thoughts will fill your soul with love, hope and peace, and you will be blessed. During meditation, to think of His attributes is to continue a chain of uniform thoughts about this particular aspect. This will disable the mind from indulging in any other fancy. A drop of love is necessary to make our meditation pleasant and to remove the tedium accruing from the strain.

The nature of the mind is to become restless and unsteady now and then. Be not unsettled or upset by that. When the mind gets restrained, such occasional reactions will rather strengthen than weaken it. But patient and regular practice is the whole secret of realisation. Do not be in a hurry in spiritual life. Do your utmost, and leave the rest to God. Previous tendencies will be uprooted and obliterated by constantly thinking of Him, and the heart will be flooded with peace. The mind

gets stilled by His grace alone. "Thy will be done," is the motto of all devout souls.

Life-building is the sole concern of an aspirant. That is the primary object of his life. Everything else is secondary. The more you call on Him, the more you will be near to Him. Overflowing devotion is the only condition of His grace. Plain living and high thinking—that is the ideal of India. If you can live a pure, spotless and stainless life, it will be the source of real welfare to the public. When the life is actually lived, you need not teach anything orally. Your life will influence and change other lives indirectly. Example is more potent than precepts.

The Lord puts us in difficulties only to test and strengthen our faith. When you are in danger pray to him like a child, then those difficulties will become impotent. Love all equally. Do not wound the feelings of others. Only look up to Him for help and guidance. It is hard to turn the course of mind towards God after allowing it to dive deep in worldliness. But gradually it will change its ways, if you are resolute enough never to abstain from His thoughts. The Lord is most merciful. He rejects nobody's prayers. Never allow despair to overwhelm your mind. Only be regular and sincere in your daily meditations.

RELIGION OF ADVAITISM

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

(Mr. Mitra is an old contributor to the *Vedanta Kesari*. In the issue of this magazine for July, 1935, he wrote an article on the metaphysical aspect of Advaitism. In the present one he deals with its religious aspect. Modern religious thought tends to show that the religious quest of man is ultimately a quest after the supreme and enduring Value. For one conversant with these tendencies of modern thought, Mr. Mitra's discussion of the Advaitic theory of supreme Value, as expressed in the concept of Ananda, will appear as a very desirable approach, to be more widely adopted in the study of Indian philosophy. Mr. Mitra will conclude the article in the next issue, with a discussion of the Advaitic conception of Divine Love.)

I

SINCE the Absolute, the very self of existence, is transcendental, it must necessarily transcend all conceptions. Hence, it cannot serve as God, the object of religion—the object of our highest veneration, worship and love—unless we conceive of it somehow or other as such. Man can never worship God as He is, but only as he conceives Him to be the conception having its content rich with the values he genuinely cherishes as the highest by actual experience. Hence, God must have to be conceived in terms of metaphors representing recognised values. Religion, by its very nature, is necessarily a worship of idols, *i.e.*, values.¹ Hence, the philosophy of God conceived in the imagery of Advaitism can never have anything to do with religion, unless and until its Absolute is expressed in terms of values. So, the next problem is, "What justifiable sense, if any, is there in representing the Absolute in terms of values?"

We get the concept of existence as the common datum of all our experiences. And, then, looking into the meaning of this concept, we are led by pure reason—by the necessity of thought—to go beyond the concept and recognise transcendental reality as Absolute Existence. Thus, existence, as a concept, which is a subject-matter of this pure reason, is a means by which our knowledge transcends phenomena, and touches, as it were, the Absolute (just as Kant's categorical imperative of practical reason touches the thing-in-itself).

The concept, existence, therefore, implied in the phenomena, especially, though partially, partakes of the nature of the Absolute, in the sense that it is a means of our transcending itself and touching the Absolute beyond. This is why the Absolute is called Transcendental Existence (*Paramartha Sat*).

Now, if we look into our own phenomenal existence, the only thing we know directly, we find that we not only exist but also *love* to exist and hate to die (*i.e.*, to cease to exist). Moreover, the more is our existence enriched with values, the more do we love it; and, similarly, the more burdened with disvalues is our life, the more undesirable or hateful does

¹ "Every concept of God, said Fichte, is the concept of an idol. But the fact that in the face of all pious attempts to formulate the Divine, it dares to denounce them as idolatry is itself a witness to the divine spark within human thought."—*Philosophy of Religion*, by Harald Höffding; Ch. II-B; Art. 18; p. 68.

it become. The undesirability due to the disvalues may increase to such an extent that it overcomes the desirability of life as a bare animal existence, and leads people to commit suicide when even the hope of a removal of the disvalues disappears completely. Again, martyrs would sacrifice their lives for the sake of a valuable cause, such as honour, religious faith, or the freedom of their country. This shows, no doubt, that there are things more valuable than life in the sense of a bare vegetative or animal existence. Nevertheless, the inference is irresistible, in each case, that the experienced values, including that of life in the sense of a bare vegetative or biological existence, are allied to the basic constitution of our being, since it assimilates them with relish. The disvalues, on the other hand, may be inferred reasonably enough as foreign to the fundamental constitution of our existence, since it seeks to reject them. This is what we invariably observe with the introduction of all foreign things into our system. Even a speck of dust rankles in the eye, and the organism tries to get rid of it. An unassimilable food, or a poison, introduced into the body, is either rejected by it, or the food produces disease (even in the literal sense of *dis-ease*) or death. The system recoils with displeasure from an electric current of an injurious intensity or from contact with a chemical of a harmful strength.

But values are things which produce satisfaction. That is, a thing assumes its valuableness only in relation to the satisfaction produced. A piece of meat has a value to a dog, but it has no value to a cow. Even for the same individual, a thing may or may not have value under varying

circumstances. A medicine which may be of value for a sick person ceases to be valuable for him on his recovery. Thus, we see that the value of a thing depends on the satisfaction it gives. Hence, satisfaction, the essence of values, is an invariable concomitant of our phenomenal existence. For, when all other kinds of satisfaction may be supposed to be absent, and even when life may be burdened with various kinds of overwhelming dissatisfaction, the presence of satisfaction due to the continuation of life as a mere biological or vegetative existence cannot be denied; since, so long as life lasts, it can, with a little effort of attention, be always detected by introspection.²

Moreover, we feel a constant spontaneous urge not only to preserve

²As to the contention of the philosophical pessimists who maintain, like the Naiyayikas, that mere negation of pain may be considered, by parity of reasoning, as pertaining to the basic constitution of our life, seeing that this, too, is found by experience to be often an object of desire just as pleasure sometimes is, the following refutation of Madhusudana Saraswati is appropriate in this connection:—"From the experience of the fact that pleasure is always accompanied by absence of pain, irrespective of conditions, all people agree as to the following invariable concomitance, *viz.*, that whenever there is pleasure there is negation of pain, too. On the other hand, absence of pain is not invariably accompanied by pleasure, as evident from the experiences of slumber, fainting, etc. Hence, it should be inferred that the value of pleasure necessarily includes that of the negation of pain, and not *vice versa*. Therefore, it is pleasure that is the independent object of desire."

"यदा सुखं तदा दुःखाभाव इति हि व्याप्तिः सर्वसम्मता निरुपाधिसहचारदर्शनाद्.....। यदा दुःखाभावस्तदा सुखमिति न तद्व्याप्तिः सुषुप्ति-प्रलयादौ व्यभिचाराद् । अतो दुःखाभावस्य सुखा-व्याप्यत्वान्न तत्परिचायकत्वं सुखस्य ...। अतस्तदेव [सुखं] स्वतन्त्रः पुरुषार्थः"

Madhusudana Saraswati's own commentary on his Bhakti-Rasayana ; Ch. I, verse 1.

the kinds of satisfaction we sincerely recognise, but also to develop them continually towards perfection. The imperfection of satisfaction, therefore, has to be recognised as foreign to the basic constitution of our being. As it is impossible to think of attaining this perfection in our phenomenal existence, it must belong to the Realm of Transcendence. Here, then, in the element of satisfaction, we have something which not only tends, like existence, to transcend itself, but seems even to help us to reach the very heart, as it were, of the Absolute. We have in it something that may be used as a metaphor to express the Absolute so that It may be conceived of as the fit object of religion. In other words, to borrow a metaphor from Integral Calculus, the Absolute may be conceived of as the limiting value of all values, where all their imperfections or limitations due to phenomenalism vanish.

II

Now, satisfaction necessarily implies consciousness; for it is absurd to think of the satisfaction of a thing utterly devoid of consciousness. Therefore, consciousness and satisfaction are both invariable concomitants of existence as we know it in ourselves, or inferentially, in all animals, including even the tiniest worm or amoeba. Coming to plants, too, we observe them spontaneously turning towards light, as well as driving their roots and spreading out their branches towards quarters where food is available. They react against stimuli, such as an electric current or an injurious chemical in a purposive manner similar to that of animals. Their structure, too, is cellular, and growth spontaneous from within,

similar to those of animals. Thus, the inference is irresistible that even plants, which are apparently devoid of consciousness, do possess a consciousness, which we are bound to conceive of in teleological terms and which cannot, therefore, be thought of as completely devoid of satisfaction, although the consciousness may be in a very rudimentary and obscure stage of development.³ Bacteria, too, which are only vegetable micro-organisms, must essentially be the same as plants; and, hence, consciousness, together with the element of satisfaction, may reasonably be inferred as present in bacteria.

Now, let us pass from micro-organisms to the world of what is generally considered as inanimate matter. Here, too, we can infer reasonably enough the presence of consciousness, although in a latent form.

One reason to infer the presence of latent consciousness in the material world is the biological theory of biogenesis, which is now undisputed. The earth, being an off-shoot of the sun, must have been originally so hot that its condition must have been destructive of every form of life, even the lowest, that is known to modern

³Cf. Manu-Samhita ; 1:49—"These (plants) possessing consciousness within are provided with (experiences of) pleasure and pain."

"अन्तःसंज्ञाः भवन्त्येते सुखदुःखसमन्विता ॥"

Also cf. the following saying of Rama to Vishwamitra:—"O (great sage of) mighty intellect, what difference is there between a baby and a plant that, possessing consciousness within, are equally unable to remedy heat and cold?"—

"अन्तश्चित्ते ग्राह्यस्य शीतातपनिवारणे ।

को विशेषो महाबुद्धे बालस्योर्बोहस्तथा ॥"

—Yogavasishtha-Ramayanam ; 1:19:28.

Biology. As the planet cooled down, a stage was reached at which the lowest forms of life must have evolved out of so-called lifeless matter. According to the theory of biogenesis, life can spring only from life, *i.e.*, no form of life can come out of something which is totally lifeless. Hence, even before this critical stage in the history of our planet, the so-called lifeless matter must have contained life in a latent form, however little may be our knowledge about the specific nature of this form.⁴

Before the dawn of the age of modern Organic Chemistry, many chemists supposed that there exists a "vital energy," different, not only in form but also in kind, from chemical or physical energy. But the hypothesis of this "vital energy" has long ago been completely exploded, and the "vital energy" has now been absorbed into chemical energy by the explanation of all the phenomena of Organic Chemistry by means of chemical action along with enough of experimental verification too.

⁴From the fact that protein is an invariable concomitant of life, even down to the lowest form that is known at present, it seems sufficiently reasonable to define life, as known to us, as a form of energy manifested in the formation of protein. At the critical stage in the history of the earth we have been referring to, perhaps life appeared in a still simpler form in the combination of carbon and nitrogen to form a much simpler compound.

"E. Pflüger has argued that the analogies between living proteid and the compounds of cyanogen are so numerous that they suggest cyanogen as the starting point of protoplasm. Cyanogen and its compounds, so far as we know, arise only in a state of incandescent heat. Pflüger suggests that such compounds arose when the surface of the earth was incandescent, and that in the long process of cooling, compounds of cyanogen and hydrocarbons passed into living protoplasm . . . by the acquisition of water and oxygen."—(Encyclopædia Britannica; 11th Edition; Vol. XVI; Art. 'Life,' p. 601, 2nd column).

Energy has now been proved to be essentially *one*, capable of manifesting itself in various forms, including that of chemical energy, the different forms being all transformable into one another. Consciousness, being invariably inherent in life, may then be regarded as a form of energy only growing out of, and existing side by side with, some other forms of it, which are yet left untransformed in the original forms of chemical and physical energy. The modern psychological theory of psycho-physical parallelism may be reasonably viewed in this light, and the present gulf between "spirit" and "matter" may then be bridged. Consciousness may, therefore, be regarded as inherent in energy, different material collocations being merely the formal conditions in which energy appears in particular forms.

Many readers may become sceptical about, if not ridicule, my conception of matter as merely formal conditions, which really mean only forms. They may shrug their shoulders at what it is natural for them to think of as my audacity or presumption to reduce to mere forms a thing which is universally experienced by all as offering resistance to our movements. For such readers I beg to state that I do not deny the thing which offers resistance. Strictly speaking, that which *does* offer it—that which is the cause of resistance—is energy, although in text-books of Physics we read of "matter" as offering resistance. Movement is nothing but energy in kinetic form, and energy cannot be resisted or acted on by anything but energy, for, it is absurd to think of two things quite dissimilar as acting and reacting on each other. Accurately speaking, one

part of energy through a form, called matter, resists a second part of energy through a second form, which is also matter. The concrete material bodies which we *perceive*, and which are often, for the sake of brevity, called matter in books on natural sciences, too, are neither matter nor energy. They are matter-energy compounds, energy being the substance and matter a mere form in which the substance appears. Matter and energy are two co-ordinate concepts, and hence each of these has a merely subjective existence.

The second reason to think that consciousness is present in material bodies is the psychological principle of assimilation. The food taken by all organisms is apparently dead matter, whether the food is derived from the mineral world (such as salts), from the vegetable world, or from the animal world. But living cells are produced out of this food. The new living cells being different individuals from the old ones—for evidently the latter have not transmigrated into the former—we cannot but conclude that life has grown out of the energy in the food-material (through some sort of intervention of the living cells already present in the organism). As life cannot be conceived to exist as utterly devoid of consciousness, we are bound to conclude that consciousness must be latent in material energy, or, in other words, that material energy must be transformable into consciousness—unless we deny causal explanation altogether by adopting the absurd hypothesis that totally dissimilar things can grow out of each other, or that something can be created out of nothing.⁵

III

Thus, we see that the three invariably concomitant concepts, being, consciousness and satisfaction, may be used as appropriate metaphors, in terms of which we may define the Absolute, so that It may now be adequately rich in content and thus fully serve the purpose of the highest conceivable religion. These three concepts are known in the Vedanta Philosophy as *Sat*, *Chit*, and *Ananda* respectively. They are called the essential characteristics (Swarupa-Lakshanas), as it were, of Brahman, the Absolute. As *Ananda* (satisfaction) necessarily implies consciousness and being, according to the justifiable interpretation of the Vedanta Philosophy, the word *Ananda* alone, interpreted in the Vedantic sense of something *positive*, may also suffice to stand for Brahman as the object of religion. Hence, although in the earlier Upanishads we nowhere come across the three characteristics, following in immediate sequence and forming a single compound word as in the later systematic books on the Vedanta, yet the Upanishadic characterisations are identical in sense with that of the systematic Vedanta, the only difference being one of more or less explicitness of expression.⁶

⁵In this connection, Sankara's argument that mind is only a changed form of food, since the mental functions grow feebler and feebler with the prolongation of a fast, will also stand to reason, in essence, for all time. His following statement, too, is not without significance in this connection:—

"Conscious presiding agents can be cognised even in earth, etc."—

"मृदादिष्वपि चेतनाधिष्ठातारोऽभ्युपगम्यते ॥"

Brahma-Sutra Bhashya; 1:3:33.

⁶The compound word, *Sat-chit-ananda*, occurs in the later Upanishad, *Nrisingha-Uttara-Tapini* (Khandas IV, V, VI, etc.).

(To be continued.)

ETERNAL CREATION IN THE RIG VEDA

By Dr. Ananda K. Coomaraswamy

[Dr. Coomaraswamy, the renowned scholar and connoisseur of Indian Art, is the Fellow for Research in Indian Art in Museum of Fine Arts, New York. In this article he compares the doctrine of timelessness of creation as found in the Rig Veda with similar doctrines propounded by modern science.]

VEDIC *sadya* has as much the sense of "suddenly" and "presently" as that of "to-day". For example, RV. III, 29, 3, *sadyah pravita vrsanam jajana*, "No sooner was the Mother impregnated, than she bare the Bull"; IV, 7, 10, *sadyo jatasya dadrsanam ojah*, "No sooner born than shewed his power"; VI, 19, 2, *sadyo cid vavrddhe asami*, "Was grown forthwith to full stature"; VII, 101, 1, *sadyo jato vrsabho roraviti*, "At once when born, the Bull licked"; X, 115, 1, "No sooner had she borne him (*yadi jijanat*) that at once he waxed (*nu vavaksa*), forthwith went on his great errand" (*sadyo mahi dutyam caran*). In all these passages, *sadya* is equivalent to *maksu* in X, 61, 20, "Instant when his Mother bare him (*maksu...suta mata*) he stood erect". Cf. also *Taittiriya Samhita*, VI, 3, 1, 4, "Neither a horse nor a mule chariot can instantly (*sadyah*, literally 'to-day') compass the earth, but intellect (*manas*) can instantly encompass it, can even overpass it"; to be understood in connection with RV. VI, 9, 5, where intellect is called the "swiftest of birds", and similar passages in which there is implied an assimilation of intellect with light. As regards the immediacy of the eternal birth, the citations above may be compared with Eckhart, "There is no time where this birth befalls", and "this

birth remains in the Father eternally....who utters in one single word the whole of what he knows, the whole of what he can afford, in one single instant, and that instant is eternal".

Nu or *nu* and *nunam* are in the same way "presently" and "immediately", or "always", or with a negative, "never". For example, RV. VIII, 77, 1, *jajnano nu*, with the meaning of *sadyo jatasya* or *sadyo jatah*, "no sooner born than". In I, 48, 3 cited below, *nu* is tantamount to "now and evermore". Eternity is in fact strictly speaking "now"—that "now" and "present" out of which the past and future flow in opposite directions, but of which we, for whom becoming never stops to be, can have no immediate experience.

Agre, again, equivalent to Lat. *in principio*, is as much "in principle" as "in the beginning", and implies as much or more a priority in hierarchy as a priority in time. Here too the Scholastic exegesis was the same, interpreting Genesis I, 1, * *in principio*, "in the beginning" according to the Revised Version, to mean "in the First Principle", in the Son, the "art" of God and source of the whole emanation.

The past tense in RV. has moreover very generally a present and even a future implication, as pointed out, for example, by Macdonell, *Vedic Grammar for Students*, 213 (A).

For example, RV. 1, 48, 3 *uvāsosa uchac ca nu*, rendered by Macdonell, *ib.* p. 238 "Dawn has shone (in the past) and she shall shine now (= henceforth)"; similarly, *vavardha*, "throve", is "a statement of permanent truth" (Bloomfield and Edgerton, in *Vedic Variants*, 1, 837), and the force of *kṛtya* was originally timeless (Whitney, *Sanskrit Grammar*, 889, 894); Cf. Keith, *Aitareya Aranyaka*, 1909, pp. 179, Note 1.

These considerations afford additional proof of the justice of the view of Sayana and others that the Rg. Veda deals only with what is eternal (*nityam*). It is in fact only logically and empirically that the world can be said to have had a beginning at a given date past: more truly "All that they call thy battles, Indra, was thy magic" (RV. X, 54, 2; *maya* here in the sense of "mere seeming"); and if we find it said also that what done was done "once for all" (*apunar*, "never again", RV. X, 68, 10), there is no contradiction, for what is done eternally cannot be done "again". In traditional art, the method of "continuous narration" (representation in one scene of events presumed to have taken place on different occasions) similarly asserts the real simultaneity of the events illustrated. As in Scholastic formulation, the life of God is "uneventful". As expressed by Eckhart, following Augustine, *Hodie Dei est eternitas*, "God's to-day is eternity".*

* *In principio creavit Deus caelum et terram*. As Eckhart comments in the *Opus Tripartitum*, *quod creavit in principio, id est in se ipso, sic patet: Creatio dat sive confert esse. Esse autem principium est et primo omnium, ante quod nihil et extra quod nihil, et hoc est Deus*.

A remarkable illustration of the foregoing doctrine of the timelessness of "creation" can be cited in modern scientific formulation as follows: "The fresh start is always present, but it is not really a fresh start, it is the one start that every portion had, but differently reckoned.The world therefore lives for ever.If we call 'creation' the indescribable and unobservable state out of which the systems were born (for us, 2,00,00,00,000 years ago) then we may say that there are always events in the world for which antecedent creation is only just a thing of the past. We cannot observe the event of creation itself, even in the limit, for it is only an occurrence in our present for nebulae moving with the speed of light, and these if they existed would be invisible, unobservable. The event of creation itself is discreetly mantled in invisibility.There is no re-enactment of creation. Creation—one event; I have missed out the copula. You can say 'was' or 'is' at your choice. There is no difference in the two propositions, until an observer is mentioned" (Milne, E.A., "Some points in the philosophy of Physics; Time, Evolution, and Creation", in *Philosophy*, London, January 1934).

An ontological doctrine thus enunciated in scientific terms can hardly be distinguished from the proposition that "creation" is synonymous with the diremption (*vedha*) of essence and nature, knower and known;

* Cf. St. Augustine, *Confessions*, XI, 13., "Thy years are one day; and Thy day is not every day, but to-day: seeing, Thy to-day gives not place unto tomorrow, for neither comes it in place of yesterday. Thy to-day is eternity".

apart from which, viz., in eternity, there is neither observer nor observed, but only That One, without other (*tad ekam, advaitam*). The further statement of Milne's, that "the phrase 'the age of the universe' has no objective content", similarly parallels St. Augustine's treatment of the meaningless enquiry, "What was God doing before he made the world?" (*Confessions*, XI, 10 f).

It should be clearly realised, however, that such illustrations, however remarkable, are not to be regarded as proofs, but only as illustrations of

the traditional doctrine; principles neither stand in need of any confirmation *a posteriori*, nor can be proven or disproven by facts; facts, on the other hand, may be envisaged as traces of the principles on which they depend, and if so seen can be made use of as pointers to the higher levels of reference. Taken merely by and for itself the scientific conclusion is devoid of any spiritual, or, strictly speaking, intellectual value, and remains on the same empirical and dialectical level of reference as that of the facts from which it is deduced.

ITINERACY FOR A WEEK

By Swami Chidbhavananda

[Swami Chidbhavananda of the Ramakrishna Mission gives, in these memoirs of his wanderings, an account of different religious types that are to be met in rural India.]

I

SOME time back, when a Sadhu friend of mine and myself had been discussing about the various aspects of the rigid life of a Sannyasin, it occurred to us that we should also have, to some extent at least, personal experience of the drifting life of a mendicant. So we decided then and there to put this idea into practice. We were to go that very night to some place where we would be entirely strangers. That we had renounced the world in the name of the Lord would be our only introduction; and there was to be no earthly possession with us, save our bare clothing, one or two small books, a water vessel and a begging-bowl.

Equipped with this scanty kit of wandering Sanyasins, we started from Podanur at 1 a.m., by rail for our unknown destination. The

night had not worked itself out when we get down at a wayside station near Erode. The moon still continued to reign supreme in the western sky. Getting out of the railway station, we took a road that ran southward, without caring to know where it lead us. Like shadows we moved in the world, which is itself a shadow of reality. The dawn in the east began to pale the queen of the night into insignificance. Now the peasants on the road stared us in the face without uttering a syllable.

Having walked a considerable distance, we thought of our morning ablutions. The sun was already high above the horizon. We therefore deviated from the main road towards a green spot at a distance in the barren, undulating land that spread all around. On reaching the

place, we saw that it was an uncommonly decent farm with a nice coconut grove and a pomegranate orchard attached to it. The deep well with mango and margosa canopy all round looked a bit dreary. There was no human being anywhere about the place. We indulged in a prolonged bath and then engaged ourselves in our morning prayer and meditation. This over, we sat brooding over a few thoughts that we had gathered from the Gita.

Now an elderly peasant approached us reverentially. So I felt confident that the man will not summarily ask us to quit the place. Palms folded, the man circumambulated us three times, prostrated on the ground and stood respectfully with folded arms. My companion Sadhu bade the person take his seat. Occasional exchange of words took place in a hushed voice. We learnt that he was the proprietor of the farm.

The man had projected his idea of Sadhuhood on us, and had taken us for Mahatmas who had miraculously made their appearance in his land, for his special and personal benefit. He hoped that by our special grace, peace and plenty would be his lot. I inferred that he belonged to the class of mystery-mongers who believe that the Yogis could, by some supernatural method, change one's wheel of fortune if they choose to do so. We argued with the man that we were also ordinary mortals just as he was, that the entertainment of such mysterious ideas was always weakening to the mental and physical make up of one, that one should acquire one's needs and wants by righteous exertion and self-reliance, and that one should not care to accept, even from God, what one had

not worked for. This simple theory of life that we presented to him was not altogether displeasing to the rustic philosopher.

I deem him a philosopher because subsequently in the course of the conversation we had with him on God, Mukti, Karma etc., for every statement that we made, he gives a quotation from some scripture or other. I took him for a typical Hindu who knew more than what he was prepared to practise. The man politely enquired whether we would accept Bhiksha in his house that noon. Reply in the positive from us surprised the philosopher for two or three reasons. The Mahatmas should not, in the first place, eat at all, but if they do eat, they should just do parsimonious justice to a little milk and fruits. The third-rate Mahatmas are those who descend to the level of accepting cooked rice, without however making any breach in the strict rules of caste. But he found that we belonged to none of these super-human or extra-human categories. We were just the normal social creatures! The man now assumed a sort of paternal affection for us, and entertained us to the best of his means. He even requested us to stay a few days with him. We expressed our inability to accede to his request and went our way.

II

We entered one evening a big, attractive village, with a picturesque hillock for its back ground. A decent little Ganesh temple afforded us sufficient accommodation, and we made ourselves quite comfortable there. Somebody who passed that way asked us whether we would not go to the temple on the hillock. We came to

know from him that that place was none other than the holy Chennimalai, one of the celebrated abodes of Sri Subramanya. We were immediately up on our feet, and directed our steps towards the hillock. At its foot, in front of a choultry, two or three of that class of holy men, who are usually termed as Andis, were seated, and we approached them to gather all particulars about the temple above. After furnishing us with the details, they requested us to join them for supper. This agreed upon, we spent about two contemplative and prayerful hours in the temple. That certain temples have a peculiar spiritual influence on human minds cannot be gainsaid. We felt a sort of divine peace and poise at this place.

The holy men then cordially entertained us to their simple meal, after which there was a brief religious talk amongst us. Before retiring to bed we took leave of them on the plea that we would be on the move early the next morning. One of them respectfully dissuaded us from doing so on the ground that he should have the privilege of serving us the next day also. We yield to his wish. The same man—there was nothing striking about him—requested us the next day forenoon that, when we went to the southern side of the holy hill, we should spend some time at a certain Ganesh temple there, and that we should drink water from a well belonging to that temple. Why did this man attach so much importance to this otherwise trifling act? There was a history behind that,—so we were told by yet another man. Our curiosity was now roused. After a little persuasion, the person who asked us to

drink at the well got into a mood to relate to us the following legend-like marvel:—

“Three years ago, on a midsummer day, I happened to go to the southern side of this hill. The scorching heat of the afternoon sun drove me to the necessity of taking shelter under a tree by the side of the road. I had then by my side a shining brass *kamandalam* (water vessel). Three or four men from a distance came rushing headlong towards me and implored for a little water to wet their parched throats. Their plight and the vain hope I created in them by exhibiting an empty water pot mortified my heart to its very core. I observed that over an extensive area in that locality, not a drop of water could be had. It occurred to me immediately that life was not worth living if I could not do anything tangible for the thirsty wayfarers. The sign of the men whom I had disappointed was haunting my mind day and night. But what could I, a poor beggar, do? Granting that I was prepared to beg some money or do the work myself, which was the spot to sink a well? The whole area was rocky, and the idea of sinking a well seemed a vain hope.

“This thought was torturing me day and night. I felt life a burden. Afflicted with this painful thought and with a sorrowful prayer to Bala Subramanya, the presiding Deity of the hill, I went to bed one night.

“I had a glorious dream that night. With spear in hand, the smiling and resplendent figure of the Lord stood before me graciously. He told me in clear accent that he had made a mark for me on the ground a few cubits south-east of the spot

where I had sat with the empty water vessel some days back. In addition to this mark, purple beil creepers also would be found uprooted and strewn about there. Bala Velayudha instructed me that at that spot I was to sink but sixteen cubits in order to have my desire fulfilled.

“With a startle I woke up from the dream, and for the rest of the night I got no sleep, my mind oscillating between hope and anxiety. As soon as it was day-break I ran to the place with a palpitating heart. And O, the wonder of wonders, all the marks indicated in the dream were there! Though single-handed, I resolved immediately to apply myself to the task which I now felt was divinely ordained. Every Monday I began to beg and collect copper coins from visitors to the temple, and with the means thus obtained, I purchased one spade, one pickaxe and a crowbar. As soon as the first implement was bought, I began the work. Even as an ant works at its hole, I went on ceaselessly doing my daily task. Sometimes, to avoid the blazing sun, I used to work in the moon-light. For a depth of three cubits no assistance was required, as I could throw the dug up earth and pebbles above, and then remove them further off. But when the pit had sunk below my height, I required other hands to assist me in clearing the earth. I had no means to engage a labourer. For the coins I used to collect on Mondays, I procured puffed rice, fried grain and brown sugar, and these served as an inducement for the cowherd boys, to help me. Some nights I used to sleep in the pit, so that I may work when there was sufficient moon-light. Thus I worked diligently until fifteen cubits of earth was cut.

A cubit more—and I must get water if my dream was true. But no sign of water yet!

“One day in a mood of despondency I bitterly complained: ‘Lord, believing your word, I have begun this work. According to your injunction, I shall sink sixteen cubits; but not an inch more. If no water is obtained, I shall drop down in this very barren pit, and die, rather than live!’ (As he uttered these words, his face betrayed a bit of that original fervour.) With intense anxiety the sixteenth cubit was completed, and out gushed through a pickaxe hole, crystal pure water, which I sat and drank to my heart’s content! The God within was appeased first, and then only the thought of offering it to Ganesha and Velayudha came into my mind. An altar to Ganesha and a shed have sprung up there in course of time, through the kindness of good-hearted people. Now that well has become a boon, by the grace of Bala Subramanya, to hundreds of thirsty wayfarers. My humble wish is that you should also partake a little of that water.”

As he finished the narration, we were visibly moved by his piety and perseverance. And when we passed the well that afternoon, we sat near that holy spot, pondered over the mysterious ways of the Lord, and drank the cool refreshing water of the well—the result of the great Yajna (sacrifice) of a pious soul. The acts of sacrifice, performed by celebrities, reach the ears of the world at large. But here in this out of the way village, unknown to the outside world and perhaps unrecognised by himself, is a soul imbued with the spirit of Karma Yoga—one

who could do an act unselfishly and at great trouble to oneself, out of pure love for his fellow creatures and with firm faith in God.

III

In the course of our wanderings, we approached a village one forenoon, rather jaded and hungry. A middle-aged man, who did not even seem to be moderately stationed in life, kindly enquired of us whether we would take our meal at his house. "What are you here?" we enquired. This question agitated him a bit, because in telling his profession he would also be indirectly telling his caste, at which he thought we would feel annoyed with him. For a low-caste man inviting a highly-placed one to eat with him amounts to insolence. With not a little concern he admitted his caste. We at first evaded an immediate answer by saying that we had to bathe and go to the temple. The man patiently waited for all these to be over, and then politely renewed his request. Caste scruple, which was somewhere buried in the sub-conscious regions of the mind, now tried to gain control over us. But it was immediately brushed aside, and we yielded to his request. The cleanliness of his little hut, the devotion with which both the husband and the wife entertained us to their simple but wholesome meal, the innocence of their two little children—all these put together revealed a new world to us. I felt that every morsel that went into my mouth was saturated with devotion and love. Involuntarily the thought flashed in my mind: "These are the supposed untouchables whom the cruel Indian caste-tyranny has held in suppression for centuries!"

IV

Our itineracy would have been incomplete if we had not also resorted to Madhukari Bhiksha—accepting a handful of food from each house, just as bees gather honey from flower to flower. The idea behind this system is that this is the purest food for a mendicant since he does not over-tax a single house for his daily sustenance. Very often we would avoid the invitation of an individual, and go about begging house to house. Our refusal to accept coins evoked admiration. Some doubted whether we really begged or played at begging. It was a marvel to others that though we begged, we did not possess the inferiority complex of beggars. Not unoften a few old women would gather round us and request us, with all maternal affection, whether we could wait until they prepared better meal for us. Though immersed in ignorance and poverty, the love and hospitality of rural India was everywhere too patent to be overlooked.

V

We had by now reached Podanur. In the vicinity of the town we were seated, one fine morning, under a cluster of trees by the side of a brook, and were communing with Nature. It was an ideal setting either for a poet or a philosopher. Occasionally we broke the silence by giving vent to some serious thoughts. Just then two Anglo-Indians who were sauntering about the field approached us and began to talk in broken Hindi, taking us for Sadhus from the north. Our knowledge of Hindi was in no way superior to theirs, and so we answered them in English. This surprised them and also drew them

closer to us. Our talk drifted to Hinduism and Christianity. They both immensely appreciated our viewing the teachings of Jesus Christ in the light of Hinduism. Just after parting from us, one of them exclaimed to the other, "I say, in the

Kingdom of Heaven the Hindus will surely occupy the first row!" This statement moved us to smile. Perhaps they believed Heaven to be something like a theatre where those who pay high are privileged to take the best seats.

JAIN ETHICS

By H. M. Desai

[The ethics of Jainism has gained a great reputation for its sublimity and universality. Mr. Desai's brief exposition of it forms a part of the paper he read at the Convention of Religions held at Colombo on the occasion of the Sri Ramakrishna Centenary celebration there.]

THE most practical contribution of Jainism is on the ethical side. Of course Jain metaphysics and ethics are closely connected, and the one consequently exercises a direct influence upon the other. In fact all Indian philosophers have treated both these branches of mental science together, as interrelated to each other, because in all metaphysical discussions the evolution of the soul is consistently kept in view, and pure abstract speculation is considered to be of no use.

The whole of Jain ethics centres round two of its metaphysical conceptions, namely, the theory of the soul and the theory of Karma, and a brief exposition of these two is therefore necessary in order to indicate the rationale of its practical injunctions. Jainism does not believe in any kind of all-pervading, universal and absolute Soul, but only in individual souls, each independent in itself and tenating a particular material body, and retaining its individuality even in the state of liberation. Though separate from matter, the soul is mixed up with matter in the state of bond-

age. In its purified or liberated condition the soul is a bundle of the brightest qualities such as Right Vision, Right Knowledge, Right Conduct, etc. These are, however, only potential in the case of a soul in bondage, and require to be made manifest in the course of the soul's evolution. The religion and ethics of the Jains are concerned with the practical methods to be adopted for aiding the soul in its evolution to perfection—in other words, with the means of elevating man from his Manhood to Godhood.

Jainism conceives the soul as having two sets of qualities which have to be carefully differentiated. The first set, known as Gunas, is its invariable concomitant, and consist of Right Vision, Knowledge, Conduct, etc., already mentioned before as potential in it even in the state of bondage. These are changeless, being inherent in the soul. In contrast to them are the changeable qualities called the Paryayas, which vary with each soul and bring about all the differences in the personalities of individuals.

These qualities that vary from individual to individual are to be accounted for by the theory of Karma. Karmas, according to Jainism, are forms of matter, different from, but mixed up with, the soul. Being atomic, they became separated from the soul as soon as their effects are worked out. For every activity—physical, vocal, mental or spiritual—some effect is produced upon the soul. These impressions are removed only after they have come to fruition by personal experience, good, bad, or indifferent as the case may be. These effects, left behind by previous actions and later on worked out through enjoyment or suffering, are called Karma. They are a form of matter and remain assimilated with the soul until they are eliminated in the course of the soul's evolution. Differences in capacity, stature of body, health, attachments, dispositions, temperaments, longevity of life and all other different qualities and endowments of individuals depend upon the Karmic atoms collected or acquired by them in their past births.

Jainism has worked out this theory of Karma in detail, giving us a systematic analysis of the reasons that lead to the assimilation of Karmas and the process that bring about their elimination. Karmas have, for this purpose, been divided into eight main categories and sub-divided into 158 manifestations. In the Jain scriptures the natures of these different forms of Karma have been fully depicted, the reasons for, and the way of, their assimilation with the soul well explained, and the power and period of their action in the various stages of development clearly indicated. The evolution of the soul is possible only

by stopping the assimilation of new Karmas (Samvara) and by getting rid of what have already been acquired (Nirjara). Jain ethics is concerned chiefly with this process of cleansing the soul of all Karmas, which is the only way of Moksha or liberation, the ultimate aim of the soul's evolution.

The different stages in the evolution of the soul have been shown in minute detail by Jain thinkers, and it has been pointed out that evolution as well as involution of the soul goes on side by side. The fulcrum on which the evolution of the soul depends is constituted of three grand principles, *viz.*, not taking of life or injuring any one in any way (Ahimsa); restraint of senses and minds (Samyama); and austerities (Tapas). The principle of Ahimsa (doing no injury to life) has been carried to the extent of avoiding injury even to the feelings of others, and has its application to life in all forms, including human, animal and vegetable kingdoms. It has been laid down that one who has no power of giving life has no right of taking it away on any ground or pretext whatsoever. It goes without saying that strict abstinence from eating meat, eggs and fish is ordained. All other principles of good conduct leading to formation of character, such as truthfulness, honesty, celebrity, etc., are based upon the principle of Ahimsa in its broad application.

The organising of Panjrapoles for the protection of cattle, scattering of grain for doves, and giving bread to dogs and flour to ants are phases in the practice of this doctrine of Ahimsa. But more than all this, in the subjective world, one should not give oneself away to any passion such as anger, pride, hypocrisy, etc., be-

cause thereby one injures the susceptibilities of others, which one has no right to do.

Restraint of the senses of touch, taste, smell, sight and hearing and of mind is another point of great ethical importance. If one lets loose any of the senses, it is not possible to foretell where it will ultimately lead to, as these senses have got a peculiar way of making the soul engrossed in, and intoxicated with, sensuous objects, and thereby degrade the soul in place of helping it in its evolution. If one develops hankering after the pleasures of any of these senses, the downward march is certain, and it will only be a surprise if one succeeds in overcoming their degrading influence. The result of allowing oneself to be enslaved by the senses is repeated rebirths. In the same way, by not keeping the mind properly restrained, one is led from one sin to another, and as mind is the main factor that governs the intensity of our passions, it has to be specially looked after. A closer study of our mind shows that, unless one knows how to curb it, a thought or sentiment constantly recurs in spite of one's desire to avoid it. Therefore, on the moral plane, restraint of mind has a comparatively higher value than that of the senses.

Austerities, both outward and inward, are meant for self-discipline. Fasts, or abstinence for a time or forever from delicacies and other rigorous restrictions in respect of food afford samples of outward austerity. Service to all living beings, including animals and other lower creatures, penances for past sins, courtesy, respect for others and absorption in study, form some varieties of inward austerity. This doctrine of austerities

has its greatest use in the eradication of Karmic atoms, already assimilated with the soul, before they reach the period of fruition.

The soul has to pass through various stages of development in the course of its evolution from the lowest mundane state to its highest divine perfection. In this process it has to work out the Karmas in which it has enmeshed itself by its own misdirected activities, both of the nature of omission and commission. These stages are fourteen in number, and start with the state of Mithyatva 'engrossment in world' and end with the final divine state in which the soul becomes absolutely pure. In this last state all its extraneous Karmic matters are thrown out, and it attains to the state that was till now potential in it—the state of perfectly pure knowledge, vision and conduct. The attainment of this state is the ultimate goal of all the moral disciplines, consisting of rightly directed activities and various forms of abstinences. In this evolutionary process one has to conform to the rules of good conduct, and to the extent to which one acts up to the rules laid down in full detail, one works up one's evolution; but at the same time, if one disregards the rules of conduct so minutely laid down, one brings about the spiritual deterioration also.

In these stages of evolution the first is the conduct of a gentleman consisting of honesty, fair dealings, etc. In course of time a person advances to the state of Jain layman who accepts the right godhead, the right preceptor and the right system of belief. After passing through the various stages of a layman, he reaches the state of an ascetic with its lethargic and diligent states. While progress-

ing higher up in the progressive ladder, he gives himself up to meditation (Dhyana) in its various aspects, and after getting victory over four ultra-mundane categories of Karma out of the eight, he becomes omniscient (Kevalin). Thereafter, overcoming the remaining comparatively milder Karmas, he reaches the *sumмум bonum*.

Jain ethics deals with the various occasions of incurring and invoking good Karmas as well as bad ones, and for this purpose various categories thereof are given with their accurate resultant actions in the form of fruits. The most heinous forms of sin spring from killing, falsehood, sexual indiscretion and proprietary claim as well as from anger, pride, hypocrisy and avarice. Minor sins are caused by jealousy, back-biting, attachments, repulsions, quarrelsome nature, accusation, etc.

The main point to be kept in view in connection with these occasions of assimilating Karmas is that their intensity is measured by the activity of mind and the degree of its engrossment. In other words, two persons may outwardly be engaged in the same or similar type of activity, yet the intensity of their assimilation of Karma will be different according to the degree of their engrossment in their actions.

The outward flow of Karma can be stopped by taking recourse to meditation, practice of Yoga, renunciation, actively thinking of the various conditions of worldly existence, equanimity of mind and by various other similar means. Rules are laid down for each stage of development, and in laying them down the objective of getting rid of Karmas and their final and complete annihilation have been steadfastly kept in view.

It would be seen from the above that the ethics of Jainism are based on universally acceptable rules of conduct and aims at the upliftment of man from his manhood to godhood. The principle of universal brotherhood, appreciation of good qualities of others, sympathy for the suffering and indifference to the irremediable are its basic rules, elasticity is its grand prop, and the full recognition of the soul's freedom of will is its fundamental principle.

It should be stated in conclusion that the value of a system of ethics is to be judged by its capacity to produce real men of character who are always ready to help others in their struggle for betterment, and who are selfless and blemishes in their conduct. Judged by this standard, Jainism, with its detailed moral code and its fundamental principles of non-injury, self-control and austerity, will not be found wanting.

NEWS AND VIEWS

Temple of Bharata Mata

There is ample evidence in history that the Hindu mind as a rule has reacted to any strong emotion religiously. A notable example of this national trait we see in the novel temple conceived by the noble patriotism, and constructed with the lavish donation, of a distinguished citizen of Benares, Babu Shiva Prasad Gupta, and dedicated to Bharata Mata in that holy city itself. It is learned from the press that this generous gentleman who has suffered and sacrificed a lot for the motherland caught this unique idea more than two decades back, and that for the last five years twenty masons were busily engaged day after day at this monumental work. No image is housed in this temple except a relief map of India about 30 feet square, chiselled out of flawless marble with the utmost dimensional accuracy. The rivers, mountains, cities and even important towns and villages are exquisitely marked on the map; and the temple walls represent in colour the political past of India as well as its physical geography.

Under the groundwork is preserved what indicates a reverential attitude towards the past—a parchment containing several important documents including a list of sacred books of all Aryan religions, and a chronology of events for the last seven thousand years.

The map alone has cost a quarter lakh of rupees, and the temple as a whole bears the stamp of India's unity and affords an architectural symphony in which art, instruction and patriotism are beautifully combined.

Recital of all the four Vedas four times, Homa and twenty-five lakhs of Gayatrijapa imparted to the inauguration ceremony a great solemnity, and just before throwing open the doors of the shrine to all worshippers irrespective of creed, prayers of Hindus, Muslims, Parsees, Christians, Jains, Buddhists and Jews filled the sanctuary. "Let us all forget," said Mahatma Gandhi, who opened the temple, "our divisions and differences, sacrifice them at her (Mother India's) feet, and bring the purest of our services to her." Memorable words these.

Its Cultural Significance

Concrete symbols exercise a very great influence, doubtless, in welding the thoughts of men for the noblest of purposes, even to-day as in the past. And the temple of Mother India shall have a far more exalted and incomparably useful purpose to serve, than the innumerable black statues, equestrian or otherwise, and the gigantic granite columns constructed at enormous costs in all the premier cities of India to the memory of the human fodder supplied to booming canons in far-off lands. The temple is certainly a splendid token of the people's political love for the mother land. But we are to be constantly wakeful that such adoration does not degenerate into a shell, hollow without any life inside, as in the case of hundreds of moss-grown, neglected temples in every nook and corner of India, which were all once consecrated with the greatest religious zeal and most emphatic faith. When the spirit leaves the heart, the symbol, its creation, is worse than useless. From very ancient times the common interest in her

mountains and rivers, cities and sanctuaries, seas and lakes, have linked the people of India into a sort of unity. By a tilting of values these factors are not occupying our attention as before, and in the present morass of communal, social and provincial rivalries, even western ideas of nationalism have not yet given any hopeful light of deliverance.

To us it seems the fundamental idea which this temple would impress upon the minds of all is a healthy sense of unity of the various cultural ingredients that have gone to make up the very being of Bharata Mata. When we call to our minds the slow and firm adoption of the whole intellectual culture of Hellas, Carthage and Rome by the enlightened States of the West, producing a common European culture, there is no ground for doubting the possibility of a complete amalgamation of the various linguistic cultures of India in the long run. But only conscious effort on a wide scale can hasten this consummation. The important vernaculars shall have to assimilate the central spirit which each represents distinctively. Unfortunately to-day the bards and saints of one linguistic area are seldom known, much less honoured and accepted, in another. Even the best

of our leaders shall have to admit defeat in their attempts to extirpate the antipathies existing between men of different provinces, communities and even avocations. Strange enough, even questions like Aryan and Dravidian, which are asleep in the pages of anthropological books and have absolutely no point to-day, are raked up with much ado.

It is up to the present generation to submerge these diversities which are the sources of our disunion. Invidious distinctions and offensive comparisons engendered by provincial conceit can never pave the way to national solidarity. The vernacular press perhaps stands in need of at least a mild castigation in this respect, for they are to some degree responsible for fanning up the spirit of regional apathy and self-conceit.

If the temple of Bharata Mata, which has been raised as the first symbol of India's intrinsic unity, proves a standing inspiration for all the children of this blessed land, from Kashmir to the Cape and Assam to Sind, in the realisation of this cultural, spiritual and political unity, it would be an ample recognition, by the people at large, of the valuable services of the founder of the present temple.

REVIEWS AND NOTICES

Religion within the Limits of Reason alone: By Immanuel Kant. Translated with an Introduction and Notes by Theodore M. Greene and Hoyt H. Hudson. The Open Court Publishing Company, Chicago, U.S.A. Price 3 dollars.

Kant was the child of the *Aufklärung*; and he was the herald of a revolution in Philosophy and Religion. By the middle of the seventeenth century, the church in

Germany had become a "creed-bound theological and sacramentarian institution." Christian faith had ceased to be a thing of the heart and had degenerated into a matter of correct ceremonials and observances. Kant was fearless in his criticism of hypocrisy in religious practices. Like all religious reformers he was unsparing in denouncing meaningless orthodoxy and ecclesiastical snobbery. His efforts were

directed to separate the form of religion from its substance, the transitory from the abiding, and to found religion on the rock of morality. He had "a profound insight into the human heart and offered what may well be accepted as a classic exposition of the place of morality in the religious experience."

In the *Religion* Kant pleads for the establishment of an *ethico-civil* state, a universal republic based on laws of virtue. Just as before the emergence of the politico-civil state man was in a state of Nature, he is now in an ethical state of Nature where the good principle, which resides in each man, is continually attacked by the evil which is found in him and also in everyone else; and this state he ought to leave in order to become a member of an Ethical Commonwealth. In order that the forces of separate individuals may be united for a common end there is need for a higher moral Being, a common law-giver or God. "An ethical commonwealth can be brought off," writes Kant, "only as a people under divine commands, i.e., as a people of God, and indeed under laws of virtue." Religion then consists in obedience to moral duties regarded as divine commands. The concept of the Deity thus arises from ethical requirements, from the need to postulate a might which procures for moral laws, as their final end, all the results conformable to them and possible in a world. Conceived in this manner, there can be only one religion, as there can be only one God.

Kant's view of religion is thoroughly moralistic. As the translators point out in their introduction his whole religious theory is anthropo-centric, not theo-centric, and despite his eulogy of theism as the belief in a "living God," his God is certainly, by all religious standards, related to the world and man in no vital way. He failed to comprehend that mystic communion with God which the devout have signalised as the essence of prayer and ceremonial worship. Kant's conception of religion is the result of a scientific age and a rationalistic mood. Though it does not soar to the heights of mystic experience, it does a valuable service by exposing the barrenness of false beliefs that pass for religious faiths.

The translators have performed their task of expounding one of Kant's mature

works with a very great amount of success. Their rendering is at once lucid and faithful. Their Introduction gives us a rapid and comprehensive survey of Kant's thought and the place of his *Religion* therein. Students of the Philosophy of religion will profit much by a careful study of this most profound work.

The Living Religions of the Indian People: By Nicol Macnicol, M.A., D.Litt., D.D. Published by Y.M.C.A. Publishing House, 5 Russel Street, Calcutta. Pp. 324.

This lucid and interesting volume aims to give a brief account of Hinduism, Islam, Jainism, Sikhism, Parsism and Christianity as they are lived by the Indian people to-day. The learned writer commits himself to a plausible neutrality in the preface when he says that "the aim of the book is not to institute comparison with the religions or to criticise them." But a close reading of the book will convince one that he has failed to keep up this attitude with regard to Hinduism. Although the writer is warmest in his exposition of Indian Christianity, whose first leader entered this land "in order that he might establish a Kingdom that was to be wholly spiritual," the largest number of pages in the book is directed to the "old unreformed impenitent Hinduism" which "is constantly climbing up from the lower level of fear and falling back again." From an unnamed authority he quotes that "Hinduism is a religion condemned to die but determined to live." We learn from the learned Doctor that "Bhakti indeed... is a prophecy and a forecast of the Christian revelation"—"a social religion"—and that the "Vishnu cult is the evangelical aspect of Hinduism." But the Christian scholars, "exploring affinities and exhibiting Christianity as Bhaktimarga and Jesus as the Avatar," are cautioned "to have before them, when they set out across the 'unplumbed salt estranging sea' of Hinduism on such a quest, the chart which will secure them against shipwreck." "For Hindu Pantheism is ready to recognise Christian ideas and absorb them." There is a lurking dread of the "subtle infection of Hinduism," its "invasive power" and "stubborn strength". The attitude revealed by such insinuating remarks is far from being one that can be characterised as impartial. It is a "capacious and adoptable

system." Admittedly it is a hard task for one to grasp the true spirit that underlies an alien culture and symbology. But it requires no extraordinary insight to understand that it is very unfair for an author, who claims to be honest and impartial, to institute a comparison between the best that is in one's own culture and religion, with the worst that is in those of another, and lead the uninformed readers to arrive at a decision on the basis of such comparison.

Among the many good things said about Indian Christianity, we read with joy that it has transformed the head-hunting savages of the Lushai Hills in Assam into earnest Christians, and that it has realised that its vocation is "to become a 'spiritual powerhouse' for the re-making of India". But when he turns to the "immense lumber-room of the spirit"—Hinduism—its "rude shrines" and "godlings," "varieties of demonolatry," and Sakti worship described as having a "gross origin" and its mother-goddesses judged as "belonging to an evil and dangerous category," we are confronted with a pathetic ignorance on the part of the author, in spite of his long experience among Indians as a missionary. Nor does the philosophical aspect of Hinduism find any favour with the Doctor. He lays down that Hindu monism cannot bear the fruit of 'morale and hope', and the testimony of a Hindu convert to Christianity is flaunted in order to impress that "the conception of an impersonal Being is ineffectual and ethically pernicious". He points out that to the Hindu "salvation comes not by righteousness but by knowledge". Of course, what the nature and condition of this knowledge is, is not even hinted. By knowledge the author understands "clear nothingness," and Moksha to him is a "bleak reward." However it is admitted that this "peril" of Hindu monism, which means to him an "anaemic," "anti-theistic" doctrine, and which is described as the "Pantheism that does not worship", "has coloured every aspect of Hindu belief," and has invaded even Islam, Sikhism and Parsism. The author is perhaps suggesting the "Christianisation of the Indian psychological climate" when he says that, until the modern Hindu "found the necessity of moralising Vedanta" and Swami Vivekananda "put blood into the

veins of Brahman," "to say 'Thou art that' had meant entry into a kingdom of darkness and stagnation and apathy." The audacity of this remark is only matched by his other wonderful suggestion, that "the ancient Siva," "Siva of the phallus and the burning Ghat" is to be traced to a "blood-drinking fiend," and that "Christianity that has laid its awakening grasp upon Hinduism" "is a life of continual sacrifice of one's dignity, wealth and health for the sake of others". It has reclaimed the labourers of the Andhra country from a "religion without depth or reality" to one that is "not ritual alone," and has given the Syrian Christians of Travancore a "striking superiority over the heathen in every moral excellence." "Honesty is the proof of real religion"—is a precious quotation he gives from the Bishop of Dornakal. Agreed. But shall we not apply it to the Church and East India Company too? But that is impious!

Nevertheless, the work is a highly readable one, and we would recommend it to our critically minded readers for the probing attention it pays to the gloom that hangs over a vast populace shutting away the essential truths of Hinduism—although that gloom is the result of the lowest standard of life and illiteracy India is still having, in spite of 150 years of government by the most forward Christian nation.

The Secret of Ana'l Haqq: By Khan Sahib Khaja Khan, B.A. Copies to be had of the Author, 69, Jani Jahan Road, Royapettah, Madras. Pages XXXIV+238. Price Rs. 2.

This scholarly work is an abridged translation of about three hundred sayings of Shaykh Ibrahim Guzur-i-Elahi of Shakarkote, Nagpur. The sayings are "short commentaries on the esoteric teachings of some verses of the Quran". Ana'l Haqq is the keystone of Islam as "Ayam Atma Brahma" is that of the Vedanta. *Dhat* (Supreme Consciousness) alone was in the beginning, and by self-introspection it became cognisant of its hidden potentialities (*ayan*). The *ayan* assumed form and shape and gave rise to things with attributes (*sifat*). Man and his faculties are all manifestations of the Absolute Reality which is ever pure (*dhat-i-bahat*) and beyond thought, guess and imagination. It is the

hidden of the hidden (*ghaybu'l ghayb*). God is light, and that light is hidden in the heart of man. Hence we read in Suratu du Dhariyat L 1-21, "And in your souls (there are signs) you do not see." *Dhat* (which displays *sifat*) manifests itself as *nur* (light), and then as *Ser* (cosmic consciousness), and then as *ruh* (soul), *qalb* (heart) and *qalib* (body). The little limited self (*banda*) is *adam* (nothing), and is to be annihilated. Love is *dhat* (Supreme Consciousness) in essence and is contained in neither knowledge nor revelation. The reality of each and every sensed and unsensed object is *dhat-i-bahat* (Absolute Reality). The appearances (*namud sing*) are sensed and not the *dhat* which is one. The differentiation between *dhat* and *sifat* is one of appreciation, and the suppositional diversity is a form of real identity (*ahad*). The multiplicity (*rasm*) that is the world of names (*asma*) and forms (*ayan*) is explained as being in the *tashbih* (suguna) and not in the *tanzih* (nirguna) state of *Dhat-i-bahat*, which latter is always hidden from all perceptive faculties. When the knowledge of oneness dawns (Tauhid is understanding one, seeing one, saying and being one), there will be no more partnership with God (*shirk*), and *ghayr* (the other than God) will be no more. *Ruh* is one and gnosis is its own quality, and as in this stage the knower and the known are the same, whoever knows God is God Himself. An A'rif is one who not only sees God in everything but sees Him as the Reality of everything. The prophets have adopted family life only under compulsion, and for the good of the society. Kafir is one who merges his little self in the *huyyuyat* (Brahmic State) of God, and this merging is not possible as long as we do not perceive the existence of our real ignorance in the face of God's knowledge (*marfat*). As is written, "They have believed in (one) God but still most of them are *mushrik* (dualists believing in *ghayr*)." A *marahid* (unitarian) realises Self to be God, and the hair on his body stands out and he cries out Ana'l Haqq," and in this stage he hears "I" "I" from his heart. That which leads to God is religion. All else constitutes this world, and forms obstacles on the way. But as *dhat* (consciousness) is the original source of everything, Amirul Mouminin Hazrat

Ali said, "Your remedy is in you; you do not perceive. Your disease is from you; you do not observe." We find signs of God's existence in every throb of life. *Al-kwathir rasul haqq* (every thought is a messenger from God). Yet the Sataic "I" is an obstacle, although the path to God is clear. By worship, chants and gnosis, one may realise God. *Mairaj* (ascent to God) is of two kinds—lesser and greater. The lesser *mairaj* is the coming out of the little self by *suluk* (the path of Islamic ordinances) where we get faint glimpses of divine glory (*mushahada*) and cut off *nafs* (individuality). The greater *mairaj* consists of *nafi* (negation of *ghayr* or the other than God) and *ithbat* (affirmation of *Haqq*), leading finally by complete annihilation of self to permanence in Haqq. As a Hadith has it, "A child is a Mussalman; as he grows up he becomes an infidel by his creed and deeds." This saying is applicable as much to Christians and Hindus and others, as to Mussalmans to-day. It is written in all scriptures that the fire of love becomes the light of gnosis in the long run. If we are not inclined to practise gnosis, we can at least love our fellow men, and be wise.

These are some of the esoteric teachings found in the sayings herein translated into English by Mr. Khaja Khan. The introduction and glossary are immensely useful. As the book in a nutshell gives philosophic insight into Islam, it should be read by every one interested in the great religions of the world.

Early Buddhist Scriptures: By Dr. E. J. Thomas. Published by Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House, 68-74, Carter Lane, E. C., London. Pages XXV+232. Price 10s. 6d. net.

Dr. Thomas is already famous as the author of "The Life of Buddha." In the present book he has given the English translation of some sixty passages from the Suttas and the Vinaya. The passages give in brief the chief characteristics of Buddhism. Buddhism as a phase of Hinduism has had remarkable developments both in and outside India. The doctrine is plain and simple. There is pain and it has a cause. By removing the cause of pain, we attain to a painless state (Nirvana). There is a way to remove the cause of pain. I am

not the body, I am not sensation, not perception or body consciousness. These are compound things, and all compound things are impermanent. Self is none of these. Such knowledge releases us from the body. This is true emancipation. A released person is "profound, immeasurable, hard to fathom and like the great ocean." Buddha thus denies the non-existence of self, yet never enters into metaphysical tangles, as his mission lies in showing the way out of misery to humanity. The self in repose and peace is steady, beyond time and space, and it is unsupported. And there is reason for this. "If there were not this unborn, unbecome, unmade, uncompounded, there would not be here an escape from the born, the become, the made, the compounded. There is no unsteadiness of the unsupported; when there is no unsteadiness, there is repose." (p. 111).

At a time when fanatical Brahmins were undermining, by their ignorance, the foundations of Vedic culture, Buddha (the Enlightened) held aloft the banner of Vedanta by denying (i) the privilege of caste; (ii) special knowledge possessed by the Brahmins; and (iii) the theory of animal sacrifice. Nirvana is not a state of nothingness but at first only freedom from pain and misery. The Buddhist religious life is lived as plunged in Nirvana. Only for the sake of this final emancipation is purity in morals, mind, views, doubts, knowledge and insight into the Path needed. Wisdom and virtue are the true pillars of Society and are enough to make a perfect man according to Buddha. On these bases has Buddhism stood safe all these years. The passages are fairly exhaustive, as they deal with the life of the founder, his enlightenment and teachings, and with discussions with persons of other schools as well as with rules regarding monks and nuns and lessons to laymen and women.

The book is altogether a valuable addition to English translations of Buddhist works.

Our Trip to America: By K. Natarajan, Editor, "Indian Social Reformer," Kamakshi House, Bandra, Bombay. Pp. 150.

This is a reprint of articles from the Indian Social Reformer. It records the experiences of the author in Europe and America when he went to Chicago to deliver the 1933

Haskell Lectures on "Social Movements in Modern India." The book is essentially a treatise on men and manners, and as such useful to visitors to foreign lands. Its literary quality is of a high order.

History of the Gurdwara Shahidganj, Lahore: By Ganda Singh, Khalsa College, Amritsar, The Punjab. Pp. 115. Price 4 as. only.

This welcome volume supplies a need of the day. Coming from the pen of an unbiased research student of history and "compiled from original sources, judicial records and contemporary materials," the book has a special value which no student of contemporary Indian history can or ought to ignore.

A Preface to the Brahma-Sutras: Nandhi Publishing House, Pondicherry. Pp. 71 (Pocket size). Price 12 as. only.

The three essays that comprise this little volume are excerpts from a larger work, 'The Commentaries on the Brahma-Sutras'.

The view-point and the terminology are Sri Aurobindo's. The style is unphilosophical and laboriously poetical.

Srimad Bhagavat Gita, Chapter I: Translation of the Text and Summary of the commentary in English by R. Vasudeva Rao. The Suddha Dharma Office, Mylapore, Madras. Pp. 57. Price 8 as; foreign 1 sh. or 25 cents only.

The book is "a summary (in English) of the commentary of Hamsa Yogi on the First Chapter of Bhagavat Gita."

Maha Yoga: As taught by Bhagavan Sri Ramana of Thiruvannamalai: By 'Who'. Published by Nature Cure Publishing House, Pudukottai. Price 3 as. Pp. 23.

Deals with some of the essentials of Advaita Vedanta.

(1) Bhagavan Sri Ramana; (2) Universal Peace: Both by Ramana Dasa Sadananda, 138, Brodies Road, Mylapore, Madras.

The first booklet is a study of the Maharshi. The second one proposes real religion as the remedy for the malady of the explosive modern world.

Defects of Sight: Its Causes and Cures: B. L. Kamesvaran, B.Sc. Published by the Nature Cure Publishing House, Pudukottai.

This small book costing three annas contains helpful suggestions that one may do well to try before running in for glasses.

Rama Nama: By Mudda Visvanatham, Vyasa Kuteeram, Melupoka, Yellamanchelli, Dt. Vizag.

In this tiny book the episode of Mahavira breaking the pearl-necklace, on failing to see the Lord's name in it, is dramatised.

Hinduism from Gita: By Niran Nath Gurthu, L.M.S., F.T.S. Price Annas four. Copies to be had of the Author, Jodhpur. Pp. 160.

Advaita-Siddhanta-Sara-Sangraha: By Sri Narayana Ashrama, Panduranga Javaji. The Niraya Sagara Press, Bombay. Pp. 55. Price 6 annas only (Sanskrit).

Every lover of Advaita Vedanta should read this little book which will give him a sound grounding in the system together with a power of meeting objections that are and have been generally raised against it. The editor got only one manuscript and he is not in a position to vouch for the correctness of the entire text, though he has not spared himself of the labour to make it as correct as possible under the circumstances. The book might be called an introduction to Advaita-Siddhi.

NEWS AND REPORTS

Vedanta Society, Providence

This year the work of the Vedanta Society of Providence was opened by Swami Akhilananda on 16th September. Throughout the season lectures were conducted as usual on Sundays, and two weekly classes were arranged for the study of Gita and Upanishads and for meditation. Regular interviews were always given to the students as well as to the Press. This year the radio station WPRO asked the Swami to speak regularly twice a week. At intervals the Swami also alternates with ministers in speaking over WJAR and WEAN for the morning devotions. All these talks continue throughout the year. In October of 1935, Swami Akhilananda visited the cities of Cleveland, Philadelphia and St. Louis, giving in each a series of three lectures on religion and psychology.

In the spring, on being urged by Philadelphia friends, he began speaking there Friday and Saturday of every week until the end of the season. In November and December the Metaphysical Club of Boston sent the Swami a special request to give a series of lectures there. He delivered four lectures on Sunday afternoons in each of the two months.

The birthdays of the Holy Mother, Swami Vivekananda and Swami Brahmananda were celebrated with music, lectures and worship. The birthday of Buddha, Christmas, Good Friday and Easter had

also their characteristic celebrations. In February the centenary of Sri Ramakrishna was celebrated. A detailed account of the celebration was published sometime back.

Swami Akhilananda also lectured at Brown University on the contributions of Sri Ramakrishna and Swami Vivekananda to Religion and Philosophy. This year the Swami was specially invited to lecture on Sri Ramakrishna to the Ministers' Club of Brown University, of which he is a member. He also spoke at other Associations of Ministers in the State, and again joined the meetings of the Union Ministers Association. He spoke many times to Jewish groups, and at different churches and clubs of Christ in the city and the State as well as in some of the cities of Massachusetts.

The Ramakrishna-Vivekananda Centre, New York

Started in May 1933 with Swami Nikhilananda as its spiritual head, the centre has rapidly gained in influence and effectiveness, as indicated by an approximate total attendance of 18,000 people at the lectures and classes organised under its auspices.

At eleven o'clock on Sunday mornings, during the season, the Swami holds general lectures on the religion and philosophy of India, in all its numerous aspects. Besides the Sunday lectures, there are two regular evening classes on Tuesdays and Fridays, attended by an average of fifty-five students, and a special Wednesday class

on the Gospel of Sri Ramakrishna, limited to students that attend all the other services and classes. On Friday evenings, Swami Nikhilananda also gives instruction in concentration and meditation, in which people of all faiths and creeds participate.

Special celebrations are held at the Chapel at the time of the Durga Puja, Christmas, the Birthdays of Sri Ramakrishna, Swami Vivekananda and Buddha and at Easter, when the Chapel is beautifully decorated with flowers, a special program of music is arranged and sweets are distributed after the service. In further celebration of these occasions, dinners are given, where the spirit of friendship among the students and others interested in the Centre finds expression.

Open house is held by Swami Nikhilananda on the first Sunday afternoon of each month, giving the students an opportunity for more intimate contact with him and with each other. A lending library for the members of the Center makes many important books on Philosophy and Religion available to them.

In addition to his many other activities, Swami Nikhilananda has found time to speak before a number of groups outside the Center. Among these were the students at the Harvard Theological Seminary, St. Paul's Chapel at Columbia University, The Roerich Society, the Community Church of New York, the Hindustan Association, All Souls Unitarian Church, the Union Church of Bay Ridge, the Men's Club of St. Marks-in-the-Bowery, and the Medical Center.

Sri Ramakrishna Ashrama, Oregon

The dedication of the Sri Ramakrishna Ashrama, an extension of the Vedanta Society of Portland, Oregon, was held with due ceremony, on the Ashrama grounds, at 11 a.m., Sunday, July 26, 1936. The Ashrama is an extensive property, covering 120 acres of hilly lands, commanding gorgeous views.

In his speech on the occasion of the dedication ceremony, Swami Devatmananda, the leader of the Portland Vedanta

Society, declared that the Ashrama had been conceived of and planned with the express object of presenting to the seekers the fullest opportunity possible to cultivate their spiritual life. There in the natural setting of quiet and solitude, away from the bustle and hurry of city life, they would be able to cultivate introspection and discipline, in order to bring out the Divine Perfection within, to its fullest manifestation.

Sri Ramakrishna Centenary at Karachi

Sri Ramakrishna Centenary was duly celebrated at Karachi during the 1st week of November by a strong Executive Committee formed for the purpose. An eight-day long convention was called, each day of which was devoted to the delineation of one or two of the world-faiths. The first day opened with three lectures on the Life and the Universal Message of Sri Ramakrishna, and the last day fittingly closed with the realistic declaration that human nature was after all the same everywhere, both in the East and in the West, and that throughout the ages man's aspirations and achievements were essentially the same, irrespective of colour, race or geographical boundary. The Committee was lucky in getting Prof. B. K. Sarkar of the Calcutta University to preside over most of the meetings and in having Rev. Haskell, Seth Gulamali Chagla, Prof. Bhagwat, the great Pali scholar of Bombay, and Dr. N. M. Dhalla, a great authority on Indo-Iranian culture, to represent respectively Christianity, Islam, Buddhism and Zoroastrianism. Over and above this series of lectures delivered in three different parts of the city, another series in Hindi, Sindhi, Gujarati and Marathi, all on Ramakrishna and his message, was organised in four other places of the city.

It is also noteworthy that besides organising the celebration, the Committee purchased an extensive plot of land with a nice bungalow and two out-houses on that at a cost of Rs. 16,000, and made a gift of it to the trustees of the Belur Math, as a permanent centre for the work of the Ramakrishna Order in the city.

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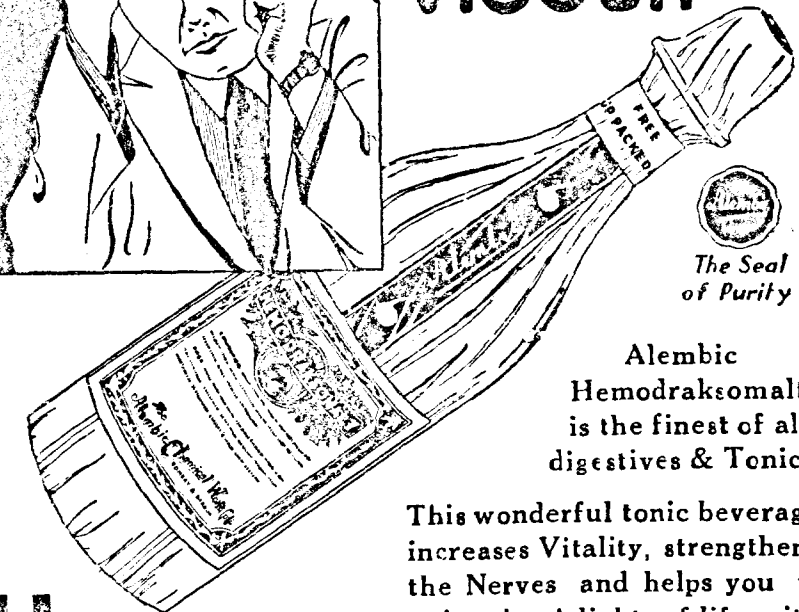
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THE VEDANTA KESARI

VOL. XXIII]

FEBRUARY 1937

[No. 10

HINDU ETHICS

दुर्गचारा दुर्विचेष्टा दुष्प्रज्ञाः प्रियसाहसाः । असन्तस्त्वभिविख्याताः सन्तश्चाचारलक्षणाः ।
पञ्चद्वो भोजनं भुज्याद् प्राहुर्मुखो मौनमास्थितः । न निन्द्यादन्नभक्ष्यांश्च स्वादु स्वादु च भक्षयेत् ।
अतिथीनां च सर्वेषां प्रेक्ष्याणां स्वजनस्य च । सामान्यं भोजनं भृत्यैः पुरुषस्य प्रशस्यते ।
सायंप्रातर्मनुष्याणां भोजनं श्रुतिचोदितं । नान्तराभोजनं दृष्टमुपवासी तदा भवेत् ।
होमकाले तथा जुहून् ऋतुकाले तथा व्रजन् । अनन्यस्त्रीजनः प्राज्ञो ब्रह्माचारी तथा भवेत् ।
स्वदेशे परदेशे वा अतिथिं नोपवासयेत् । काम्यकर्मफलं लब्ध्वा गृहणामुपपादयेत् ।
दर्शने दर्शने नित्यं सुखप्रश्रमुदाहरेत् । सुतेः स्त्रिया च शयनं सह भोज्यं च वर्जयेत् ।
मानसं सर्वं भूतानां धर्ममाहुर्मनीषिणः । तस्मात् सर्वेषु भूतेषु मेनसा शिवमाचरेत् ।

They are known as bad people whose conduct and understanding are bad, and who love rash and evil acts. A man of character is known by his noble and virtuous behaviour. One should sit at meals after washing hands, feet and mouth. Facing the east and observing silence, a person should eat with relish, uttering no word of condemnation for the meat and drink served to him. It is praiseworthy on the part of one to share the same food with his guests, servants and all other members of the family. The scriptures have enjoined meals twice, one in the morning and the other in the evening; meals in the interval are not sanctioned. Observance of this rule is as good as *Upavasa* (religious vow of abstinence from food). Performing worship at fixed times, living a regulated sex life, and observing strictly the rule of monogamy, a wise man acquires the merit of *Brahmacharya* (religious celibacy). Whether in one's own place or in a strange land, one must not send a guest hungry. When a desired object comes into one's hand, it should first be offered to the elders. Each day, on meeting another, one should greet him with a "how-do-you-do." One should not share the same bed with one's children and wife, nor should one eat from the same dish with them. The wise hold that righteousness is essentially an attitude of mind; therefore works done for the good of others should proceed from one's heart.

Mahabharata, Santi Parvas, CXCI 2, 6, 9, 10, 11 15, 19½, 24½, 31.

HINDU VIEW OF LIFE

[Man has to discover a meaning for himself in the cosmic scheme, if he is to live a harmonious and effective life. An attempt is made in the following paragraphs to state what guidance Hindu culture has to offer one in this discovery.]

I

LIFE may be faced in two ways, either as an affair of the moment, or as a problem having a significance for eternity. The first is the way of the animal, and is derived from its entire pre-occupation with physical life as it reveals itself to the senses. When the instinctive urges are felt, or when the primordial cravings of the body demand satisfaction, the animal strives with all its might and main until satiation dulls the fitful intensity of its life. It lives practically oblivious of the past and the future, and but for the unconscious wisdom of instinct and the systematic functionings of biological laws, there is no intelligent thought process in it which links the two poles of time. Hence, for the animal, life is only a fact, and not a problem, which it becomes in the case of man. For man is the offspring of Mother Earth and Father Heaven, as a Greek philosopher of old opined, and if by virtue of his maternal inheritance he shares the animal's slavery to the instincts and pre-occupation with the moment, his paternal inheritance tends to arouse in him yearnings and perceptions which create for him new problems, conflicts and ways of development. With the dawn of conscious thought and ethical sensibility, the simple and naive attitude of looking at life as a matter of the moment gives place to a philosophic outlook that comprehends life in re-

lation to its past and its future, suggests new difficulties and conflicts, and seeks new ways of overcoming the same.

To indicate the nature of this conflict, it may be remarked that it relates to the very fundamental nature of life and experience. Of the two factors of intelligence and inertness present in the world, which is the primary? This mighty universe, extending in space and time far beyond our capacity to measure—is it self-subsistent, or does it depend on an Intelligent Power transcending it? Is the world the product of a slow evolution, or has it sprung from an act of will? Can existence be reduced to a unity, or is plurality the very basis of its structure? Is infinity a mere figment of the human imagination, or is it really the background of the finite? Is life merely temporal in its significance, or does it extend beyond its worldly span? These are some of the riddles that puzzle the thought of man, and present life as a problem to the intellect. In the matter of conduct also the questions that confront life at the human level are no less puzzling. Is our will free, or is it determined and dominated completely by external circumstances? Are the notions of sin and virtue real? Is life in the world an end in itself, or is it only a means to a goal? How is man to adjudicate between the instinctive craving for sense-indulgence and the ethical demand for self-control? Is

the life of the world to be enjoyed, or is it to be shunned? Is there a conflict between the ideals of the ascetic and the citizen, and if so, which is preferable? Between the claims of individualism and collectivism, and egoism and altruism, how is man to arrive at decisions?

These are some of the major questions that crop up as the intellectual and the ethical faculties of man begin to mature. They make the process of living much more strenuous than when one lives only for the moment. For, we then experience in the fields of thought and morality—the distinguishing features of man—the violent conflict of ideals as indicated above. From one side comes the prompting of baser motives that have their root in the flesh; from the other is felt the call of conscience and imaginative insight that have their origin in the higher self of man. With every beat of his heart man feels the urge to live exclusively for himself, but every time he decides to do so, he hears also a faint voice whispering that life is worthwhile only if it is lived for the sake of others. Man finds that the imperious claims of the flesh have to be attended to, if he is to live at all in this world; he also learns by experience that in the long run he cannot disregard with impunity the sublime voice of ideals too. Thus the complication of life at the human level consists in the development of this conflict. But an effective and happy life is impossible when there is civil war in the mind. The conflict between the two interests have in some way to be settled by subjecting one to the other. Culture in all human societies must therefore include something more than techno-

logy, whose main function is only to give us mere things and provide us with more of creature comforts. It is this higher aspect of culture that we call a view of life, and its importance lies in the fact that it is the answer of a culture to man's demand for a solution of the conflict between the ideals and realities of life, so that he may be saved from the strain and stress of such conflict and helped to live a useful and effective life, culminating in the maximum development of his personality.

Each culture has its own characteristic view of life that has helped its adherents to resolve their inner conflict; but Hindu culture, as one noted for its philosophic depth and power of persistence, has, in this respect, a contribution to make, which may be of value not only to its avowed followers but to all earnest inquirers after truth. We shall consider a few of its salient features in their application to the philosophic and ethical problems that confront man in all cultures and times.

II

The most outstanding feature of Hindu thought is its insistence on the unity of existence. This assertion may look rather strange to one who is accustomed to think of Vedanta or higher Hindu thought as divided into the three well-known sects—Advaita (monism), Visishtadvaita (qualified monism), and Dvaita (dualism). Although these schools of thought have been at feud with one another, for one who is more interested in discovering the points of agreement than of difference, the trend towards unity which all these systems share in common will be quite clear. That Advaita or monism

is essentially a gospel of uncompromising unity will be disputed by none. The Visishtadvaitin may not go so far with the Advaitin, but he accepts unity in diversity. For him the universe is one Organism, with the living and non-living beings constituting its body, and with God as its soul energising it from within, both in its totality and in its individuality. Even in the Vedantic dualism or Dvaita, the tendency to unity appears in the doctrine that the universe is an existence dependent on God. Non-Vedantic forms dualism look upon the universe either as an evolute of a primordial matter independent of the Spirit, or as the product of a 'nothing' which is apart from God. But in Vedantic dualism the universe does not imply any entity up against God, but only an existence which is, because He is, and thus derives its being exclusively from Him. The tendency towards unity is here quite apparent. Moreover the doctrine of God as an immanent presence, which forms a common heritage of all shades of Hindu thought, is only an indirect way of asserting unity without doing violence to devotional sentiment; for immanence implies the omnipresence of the Supreme Spirit; for from Him it is in some way one with all can be really omnipresent in the true sense of the term.

The characteristic way in which Hindu thought affirms this unity is also remarkable. "Thou art That" (Tat Tvam Asi)—is perhaps the most remarkable description of God in the history of religious literature; for it is at once an argument for the existence of God, an assertion of the unity of existence and an illuminating characterisation of that unity. To

take only the last point here for consideration, it tells us that the assertion of unity does not imply a reduction of all existence into a fine form of matter but an interpretation of it in terms of the highest that is known to us, namely, our own innermost self, by virtue of which man is what he is—a centre of consciousness, personality and appreciation of higher values. Hence to assert the unity of existence in terms of the human self is to give a sensible and understandable description of the Ultimate Principle of the Universe as Spirit—as the Transcendental Personality (Uttama Purusha) conserving the highest values of life without being subjected to any of the shortcomings of the limited persons who are His imperfect manifestations.

III

The apparently limitless world of conscious and unconscious existences owes its being entirely to the Supreme, and only an existence that comes into manifestation, in Him it rests and in Him it dissolves. In Nature we find that the birth, growth and death of things proceed in a cyclic order. The tree sprouts from the seed, it is in the state of manifestation for a time, and then it decays, leaving behind it the seeds into which it has withdrawn itself as a potentiality, and from which it eventually springs up again into life. The cosmos too is like that, according to the Hindu world-view. Srishti or creation is the manifestation of the universe from the Supreme Being in whom it has been lying dormant, for a time. At His will the creative energy activates the seeds of the world, and they burst forth, according to the laws of evolu-

tion, into these systems of suns and planets of unthinkable dimensions. For a long stretch of time it continues to be in its manifested condition, providing opportunities for living beings to gather experience and perfect their personalities. This is the state of Sthiti or world-maintenance, and from this state it again lapses into the condition of latency known as Pralaya. The universe does not exist then as a gross phenomenon of touch, taste, colour and sound, but it is enfolded in the Supreme Being as the world-seed from which the next creation springs eventually. Thus in the Hindu world-view creation does not mean a new beginning but only the periodic recurrence of the eternal world-tendencies, now coming into patency, next relapsing into latency and so on for ever. The immensity of space and time, and the rigorousness of the causal law are fully recognised in this world-view.

This world, which is thus periodically manifested and withdrawn, provides the field for Jivas or limited personalities to gather experience and perfect themselves. The Jiva himself is a spark from the Divine but has from a beginningless past forgotten his kinship with the Supreme Being. His consciousness is therefore clouded by ignorance, and until he regains the memory of his real nature and affinities, he gravitates towards the changeful world with its limited joys and sorrows, its petty loves and hates. The world is thus the trap of the Jiva but is also the means for his ultimate self-realisation.

He receives embodiment in it not according to the whim or fiat of an autocratic will but under the guidance of the law of Karma which

is the moral counterpart of the law of causation. This law is not tantamount to a gospel of fatalism as its critics often put it. It is a generalisation of the two great truths of history that the past impresses itself on the present, and that the present moulds the course of the future. As no individual is a sudden intruder into the world at the bidding of a whimsical God but the inheritor of an immemorial past, his initial status and endowments, both mental and physical, are determined by his achievements in past embodiments. But he is the architect of his future, and the use or abuse of his original endowments is entirely in his own hands. Thus the law of Karma is an assertion of freedom coupled with an account of the difference in the capital endowments of life.

IV

Guided by this law of conservation of moral energies, man passes from one birth to another, enjoying and suffering, until final illumination releases him from this cycle of births and deaths. To one who is caught in the cycle of transmigration, there are no doubt many woes, but it also offers side by side many joys, so that to characterise it as a vale of sorrow and stigmatise this conception of life as merely pessimistic will be quite incorrect. But one may get dissatisfied with its constant alternation of the sweet and bitter fruits of life, and thus learn to view it from an angle of vision quite different from that of pain and enjoyment, or of pessimism and optimism.

For Samsara, as this cycle of births and deaths is called, is then discovered to be a process with a great purpose, namely, the perfecting of the

soul and the restoration of it to its divine status. We find in ourselves so many strong desires which fail to meet with adequate satisfaction in one embodiment. Moreover the layers of impurity in most of us are so many, and the progress we make towards their eradication is so slow, that many of us find ourselves only where we were, if not worse, by the close of our life. Hence to every one who attaches eternal value to life, the conception of repeated embodiments as the necessary preparation for the final purification and salvation of the soul would appear reasonable and convincing.

At the beginning of this essay we stated that the main function of a view of life is to harmonise the conflicts that spring into prominence in the wake of the rational and ethical faculties, and to provide the guidance of a dominant purpose to the energies of man, so that he may be helped to live a harmonious and effective life leading to the maximum development of personality. The doctrine of Samsara, with its allied theories of cyclic evolution, rebirth and emancipation, is the answer that Hindu culture offers to this demand of the human soul. A man may be said to have lived truly, and in keeping with his dignity as a human being, only if he steers the boat of his life to the ultimate goal of emancipation—the attainment of the perfect purity of soul and the recognition of its kinship with the source of all Power, Wisdom, and Holiness. In this state of emancipation (Mukti) the spell ofnescience that has involved the soul in the cycle of births and deaths is broken. Its natural perfection, purity, knowledge and bliss manifest in their fullness. It realises its true

relation with the universe and its Source, the Supreme Spirit. It is freed once for all from the cycle of births and deaths.

V

A world-view of this type reveals life in the perspective of eternity, and provides a basis for reconciling the claims of the present with the demands of an endless future. There is of course the other alternative of repudiating the faint voice of eternity within us, and forming a theory of life based entirely on a sensuous interpretation of experience. This is the naturalistic world-view. In India the only school of thought that adopted such a philosophy is that of the Charvakas, but they have exercised very little influence on Hindu life. A world-view, purely materialistic in outlook, can yield only one result when pushed to its logical conclusion. It ends in a denial of all meaning for life, and thus lands one in the absolute darkness of pessimism, with no redeeming feature whatever. But man cannot admit himself to be a meaningless entity, nor can he be a thoroughgoing pessimist; for that makes an ethics of suicide inevitable. So the vulgar materialist makes his life meaningful by dedicating it to mere sense pleasures, and the man with a strain of idealism in him, by invoking the high sounding names of disinterested quest of knowledge and service of humanity. The sensualist no doubt can find enough to do for a time, and get over the conflict of the infinite *versus* the finite, the spirit *versus* the senses or altruism *versus* egoism, by denying the former category altogether. But the consequences of his philosophy are sufficiently omi-

nous to make any serious thinker wary of it. Humanitarianism and pursuit of knowledge, without any commitment regarding the ultimate nature of things or even a frank denial of the ultimacy of values, have often been advocated by reputed thinkers in modern times. But such thinkers never have had any large body of responsible followers noted for their saintliness, purity and spirit of self-abnegation, as we find in the case of founders of world religions. Their followers have come mainly from the vulgar rabble, whose attraction for their systems consists not so much in their ethical idealism as in the applicability of their intellectual outlook as a justification of their own degenerate hedonism. This shows that there is something in-

herently weak in their argument, a strain that seems to contradict the very workings of human thought. To plead for a recognition of the higher values of life without admitting a principle for conserving them for eternity is like building a sky-scraper on a foundation of sand.

A spiritual world-view is therefore absolutely necessary if the life of man is to be rationalised at a higher level of thought, and we claim that in the Hindu doctrines of God, soul, cyclic nature of world process, Karma, Samsara and emancipation, we get the simplest and the most rational system of thought that can give the necessary intellectual scaffolding for man's spiritual growth and ethical endeavour.

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 as a divine personage 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.]

AT one time I stayed in Calcutta for three weeks. I went to see the Holy Mother and said to her, after salutation, "Mother, I intend to stay in Calcutta for some time. I understand that the devotees can see you only twice a week. I shall see you now and then if you approve of it."

Mother: Oh, you must come. Whenever you feel like coming, do so; and send word to me beforehand.

One day I said to the Mother, "Oh, Mother, I do not have any peace

of mind; it is always restless. I have not been able to get rid of passion." The Mother looked at me for a long time without winking. She did not say anything. I felt repentant on looking at her face, and sorry that I had talked about it with her. Afterwards I came to see M.* and said to him, "You have served Sri Ramakrishna a great deal. Please put your hand on my head. It is heated."

* Master Mahashaya, one of the intimate householder disciples of Sri Ramakrishna.

M. : What do you mean ? You are a child of the Holy Mother. She loves you a great deal. Why should you beg anything from me ? Did she not look at you steadily ?

Disciple : Yes, and for a long time.

M. : Then why should you worry any more ? One swims in eternal bliss if one gets the grace of the Holy Mother.

He repeated the last sentence thrice with great enthusiasm. I then realised the meaning of the steady gaze of the Holy Mother. My mind became peaceful.

One day very early in the morning, I went to see the Holy Mother with my daughter and wife. I said to her, "Mother, they cannot come here frequently. They will stay here for the whole day. I shall come in the evening to take them back. The Mother agreed to this. My wife had no vermilion on her forehead, which is the symbol of the married woman living with her husband. One among the woman devotees asked her why she did not use the vermilion on her forehead. The Holy Mother said, "It does not matter at all. She has such a nice husband." The Mother herself pasted a little vermilion on her forehead. My wife thought that she would be blessed if she could be of some personal service to the Mother, with her permission. After a little while the Holy Mother said to her, "Come here, my daughter. Put some oil on my head." As she was combing her hair, my wife thought that it would be a great thing if she could take a few hairs from the Holy Mother's head. The Mother at once read her mind and said with a smile, "Here you are. Take this hair." She gave her a few hairs from the comb. One woman devotee asked the

Mother about my wife. The Mother said, "She is the wife of Suren Ranchi. Suren has deep faith in Sri Ramakrishna." That day the Mother took my wife bathing in the Ganges with her. We had taken a new piece of cloth and a towel with us for the Mother. Her attendants put them in the bundle of new cloths, but the Mother picked them out from the bundle and took them with her to the Ganges. After the bath she gave a piece to a Brahmin and asked him to paste sandal on the forehead of my wife. At the meal time she gave her Prasadam from her own plate, and afterwards she asked my wife to massage her feet gently while she was enjoying a little siesta in the afternoon. My baby daughter lay on a blanket and made it dirty. My wife was about to wash the blanket when the Mother snatched it from her hand and washed it herself. My wife asked her, "Mother, why should you wash it ?" The Mother said, "Why not ? Is she a distant relation ?"

In the evening I went to the Udbodhan office. I found Upen Babu alone there. I came to learn that the other members of Udbodhan had gone to the celebration at the Vivekananda Society. I myself went upstairs and prostrated before the Mother, when she said to me, "Look here, my child, nobody is here now. To-day the devotees will come to pay their respects to me. Please bring them upstairs and also distribute the Prasadam among them." I carried out her wishes. The Mother said, "From today you belong to my own family. You brought my devotees upstairs and you also distributed Prasadam among them."

Disciple : Why ? Am I not one of your children ?

Mother : Yes, that is true. You are one of my children.

Then turning to my wife she said, "My child, all these are my children, but I have a special relationship with some of them. I have a special relationship with your husband. Don't you see that he always comes here ? He is so near to me." Later on she gave me Prasadam and a betel leaf, and said, touching my chin very tenderly, "Now you should not be afraid of anything. Our relationship has become very natural. This is your last birth." I said, "Yes, Mother, I feel quite at ease before you. This is due to your grace."

My wife made a meditation carpet for the Holy Mother and took it with her. The Mother was very much pleased to get it. She showed it to every one and said, "Look what a nice carpet my daughter has made for me !" Even a trifling thing from the devotees gave her such great pleasure.

At one time I went to Jayrambati with four other devotees. We intended to reach our destination before dark. We had a local man as our porter. The road was known to me, but near the house of the Mother I missed the way. Even the porter became confused. Gradually it grew dark. My companions were restless. We all felt tired and did not know what to do. I spread a blanket in a bamboo grove. I felt a sort of annoyance and said to myself, "Well, Mother, why should we alone seek you ? Will you not seek for us too ?" Just at that time we discovered that Rashbehary Dada and Hemendra, the two attendants of the Mother, arrived in the grove with a lantern. We were surprised to see them there on

such a dark night. They said, "We never thought of coming by this way. It is a happy coincidence that we have followed this direction, otherwise you would have been in trouble." We came to the Holy Mother's place. After we had saluted her, she asked us suddenly if we had taken a roundabout way. I admitted it.

One day in the course of our conversation I said to the Mother that a certain monk had been giving initiation to various people. The Mother said, "They are professional teachers, but their instruction also will benefit people. Men generally are indifferent to spiritual life, so even their instruction will persuade them to think a little of God. If they are sincere, they will ultimately come here. Spiritual teachings are distributed here without stint. No one with the slightest sincerity will be refused here."

The Mother initiated my four companions, one of whom was rather young in years. She said to him, after the initiation, "Repeat the holy word one hundred and eight times." But that did not satisfy the boy. His ambition was to repeat the word one hundred thousand times. The Mother smiled a little and said, "Yes, you think this now, but I am afraid it will not be possible for you to do so. You have so many things to do. It is undoubtedly a greater help for your spiritual progress if you can repeat the holy word more times."

One day I gathered a few lotuses for worshipping the Holy Mother. She said, "Take a few to the Temple of Simhavahini and leave a few here." One of the devotees said, "We want to worship you with all the flowers."

Mother : That's all right. Here are my feet if you want to worship them.

I said to the Mother, "Mother, Sri Ramakrishna used to say that pure devotion is the essence of spirituality. Please bless me so that I may attain to that devotion." A few other devotees were seated near by. The Mother was quiet. One by one the devotees left the place, and when I was alone with her, the Mother said to me, "Is it possible for all to get that pure devotion? But you will have it."

The Mother said to Radhu, "Here is your elder brother. Take the dust of his feet." I thought, 'How is that possible? I am a Kayastha.† But at once the idea flashed upon my mind, 'The Holy Mother will never do anything which is not good for me.' Then we saluted each other.

Another day the Holy Mother said to me at Jayrambati, "My child, I have been wrestling as it were, for the whole day. The devotees are coming in a stream. This body cannot stand it any more. Through the grace of Sri Ramakrishna and also

† An epithet of the Divine Mother.

‡ One of the lower castes among the Hindus. Radhu belonged to the highest caste of Brahmins.

by creating an artificial attachment regarding Radhu, I have managed to keep my mind on this physical plane." This reminded me of a similar incident in Sri Ramakrishna's life. He also used to drag down his mind to this phenomenal world by creating artificial desires for water or a puff of tobacco. The Mother kept her physical body, in spite of much suffering, only for the welfare of the many.

At the time of taking leave I said to the Mother, "Mother, you have millions of children like me, but I have not another mother like you." At this her eyes became moist and with infinite tenderness she kissed me, touching my chin.

One day I went to see the Holy Mother at the Udbodhan office. After I had saluted her, she prayed to Sri Ramakrishna with folded hands, "O Lord, fulfil all their desires." I was startled, and said, "How can it be so, Mother? It would be a terrible disaster if all our desires were fulfilled. There are so many evil desires in our mind." The Mother said with a smile, "You need not be afraid of that. Sri Ramakrishna will do unto you only what is good and necessary for you. Do what you are doing. Don't be afraid of anything. We are here to protect you."

RELIGION OF ADVAITISM

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

(Continued from last issue)

[Mr. Mitra is an old contributor to the *Vedanta Kesari*. In the issue of this Magazine for July, 1935, he wrote an article on the metaphysical aspect of Advaitism. In the present one he deals with its religious aspect. Modern thought tends to show that the religious quest of man is ultimately a quest after the supreme and enduring value. For one conversant with these tendencies, Mr. Mitra's discussion of Advaitic theory from the point of view of supreme value, as expressed in the concept of Ananda, will appear to be a very fruitful method of studying Indian philosophy. In this instalment the religious implications of the doctrine of Maya and the Advaitic conception of divine love are specially treated.]

IV

METAPHYSICALLY considered, however, these characteristics (*Sat*, *Chit* and *Ananda*) are not to be regarded as attributes, but identical with each other as well as with that in which they are figuratively imagined to inhere. Even by ascribing suitable imaginary attributes it may be possible to serve the practical purpose of clarification of an idea, by suggestion. A poet, for example, would often suggest the idea of the beauty of a face by attributing to it figuratively the beauty of a lotus or of the full moon. In Advaitic metaphysics the duality of attribute and thing is overcome by rightly regarding attributes and things as identical with the transcendental basic principle which appears phenomenally split up as the attributes and the things. Strictly speaking, the Brahman of Advaitism is incapable of being defined, since definitions are possible only through characteristics, which are necessarily vitiated by the limitations of the functioning of the mind, and which must involve dualism too. Hence, *Sat*, *Chit*, and *Ananda* are to be regarded as the essential characteristics of Brahman

in the metaphorical sense, that it is by means of these, together with their inherent and inevitable tendency to develop without limit, that we are able to transcend the limitations of phenomena, and to be brought in communion with Brahman, *now and here*, directly recognising it as identical with our own self. Brahman is not *Sat*, *Chit*, and *Ananda*, taken in their ordinary senses, but their ultimate conclusion—their very non-dual self. Thus, the formulation of Brahman as *Sachchidananda* is, no doubt, a limitation; but, nevertheless the nobility of the concept lies in its containing an excelsior which makes us fully conscious of *all* limitations and thus enables us to live above all the superimpositions (*upaadhi*) of Maya.

The characteristic of *Sat* as applied to Brahman means the total negation of non-existence, including the limitation imposed upon Being by the continual transcendence of everything that exists phenomenally. The meaning of the characteristic, *Chit*, is the total negation of inertia or unconsciousness imposed upon Brahman not only by material bodies which appear as non-living, but also by the

forms of obscure intelligence and pleasure in plants as well as by the continuous flux in the stream of consciousness of animals. Similarly, the significance of the characteristic, *Ananda*, is the absolute negation of all disvalues imposed upon Brahman, not only by positive evils, but also by the temporariness, quantitative insufficiency and monotony of every phenomenal value as well as by the potency of some apparent and deceptive values to be followed by undesirable consequences. From the Advaitic standpoint the true nature of a negation or *Abhava* is rightly regarded as identical with that to which the negation is applied.⁷

V

Characteristics opposite to those applied to Brahman, *viz.*, the characteristics of non-existence, inertness, and disvalues, comprise the nature of Maya, or cosmic nescience, which imposes all the limitations on Brahman, or, for the matter of that, on

⁷ The great intellectual giant, Madhusudana Saraswati, has discussed this point more comprehensively, with an admirable brevity and accuracy, characteristic of his genius, in the following three sentences :—

“न च एवं सत्यत्वमपि तत्र न स्यात्, तथा च ‘सत्यं ज्ञानमनन्त’ मित्यादिश्रुतिव्याक्रोप इति वाच्यम्; अधिकरणातिरिक्ताभावानभ्युपगमेन उक्तमित्याभावरूपसत्यत्वस्य ब्रह्मस्वरूपविरोधात्। एतेन स्वप्नकाशत्वाद्यपि व्याख्यातम्; परप्रकाशत्वाभावो हि स्वप्नकाशत्वम्, कालपरिच्छेदाभावो नित्यत्वम्, देशपरिच्छेदाभावो विभुत्वम्, वस्तुपरिच्छेदाभावः पूर्णत्वमित्यादि। तथा च भावभूतधर्मानाश्रयत्वेऽपि ब्रह्मणः सर्वधर्माभावरूपतया न कायदुपपत्तिरिति सर्वमवदातम् ॥”

Advaita-Siddhi; Chapter I; discussion of the second characteristic in the definition of falseness; sentences 49-51.

the true nature of our selves.⁸ Brahman is reflected in (or, as suggested by William James, refracted through) Maya, as it were, so that Maya mixing up its own characteristics with the image of Brahman shows the image split up into phenomena. The non-existence of Maya mixing up with the existencial aspect of the image of Brahman appears as something which partakes of the nature of each, *i.e.*, which is neither totally existing nor totally non-existing but which is partially both, *i.e.*, as the mutability and the transiency of the world. The inertness of Maya mixing up with the consciousness aspect of the image of Brahman appears to limit it or to cover it up in various degrees, which may be divided into three main classes represented by the minerals, the vegetables, and the animals, although in each class, again, there are numerous other differences in degree represented by species and individuals. The functions of the sense-organs, too, represent consciousness because they help us to have a knowledge of objects, although this consciousness is of a lower degree than that represented by what is known as the mind. Light, and even brightness of material bodies, also, represent consciousness, though of a still lower order, since these help us in getting a perceptual knowledge of distant objects, without bringing the objects in contact with the organ of vision. The disvalues of Maya mixing up with the Ananda aspect in the image of Brahman makes it appear as limited values of various orders. Where-

⁸ “असत्ता जाड्यदुःखे द्वे मायारूपं त्रयं त्विदम्”

⁹ Panchadashi; 15:23.—“Non-existence, unconsciousness, and pain—these three constitute the nature of Maya.”

the disvalues of Maya predominate, they cover the Ananda aspect so much that we experience only disvalues of different orders. Pure inertness and pure disvalues are really nothing, since they are identical with absolute non-existence which is the very essence of Maya. The non-existence of Maya in the most prominent form is experienced in the absurd figments of imagination, such as the horn of a hare, or the son of a barren woman, because in such cases there is no mixture of Maya with the image of Brahman.

Thus, we see that the phenomenal world, according to Advaitism, is not absolutely nothing, but a mixture of Maya with Brahman, which appears as broken up into aspects or elements due to its reflection (or refraction) in Maya. The elements of being, consciousness and values in the phenomena are derived from Brahman, while the elements of non-existence, inertness and disvalues belong to Maya.⁹ The whole of the phenomenal world is not Maya or false, as some people erroneously imagine Advaitism to assert, but only a part of it. In the phenomenal world the characteristics of Brahman appear more or less obscured due to various kinds of confused blending with the characteristics of Maya, just as to one's ears the sound of reading by one's own son appears indistinct, being mixed up with those of a multitude of other students reading together with him.¹⁰

In the phenomenal world the elements of existence, consciousness and

values appear in different orders in different places and times. Hence, Maya cannot be imagined as homogeneous. It may be imagined as consisting of three constituents—Sattva, Rajas and Tamas—each of which is inert in itself, being a part of pure Maya. The constituent of Sattva, according to its degree of dominance, reflects Brahman as Chit and Ananda in various orders which may be arranged in a hierarchy of excellence depending on the relative permanence as well as the development and richness of knowledge, emotions and will. The ingredient of Rajas, according to its degree of domination, reflects the existence, derived from Brahman, as *movement* in various orders. This movement varies from the blind working of mechanical energy to the selfish activities in pursuit of disvalues, *anartha* or *duhkha*, which, masked under veneers of Ananda derived from the “virtual image” of Brahman, appear as alluring values totally confined within the world of phenomena, and thus obstruct communion with Brahman by making us live from moment to moment within the confining walls of the lunatic asylum of Maya. Similarly, the element of Tamas, according to its degree of dominance, reflects the existence, derived from Brahman, as *rest* of various orders. This rest ranges from the stationariness of stone to the laziness and lassitude of the body,

¹⁰ अच्युतवर्गमभ्यस्यपुत्राभ्यनशब्दवत्।

भानेऽप्यभानं भानस्य प्रतिबंधेन युज्यते ॥

प्रतिबंधोऽस्ति भातीति व्यवहाराहेवस्तुनि

तं निरस्य विरुद्धस्य तस्योत्पादनमुच्यते ॥

तस्य हेतुः समानाभिहारः पुत्राभ्यनिभुतौ।

इहानादिरविश्वे व्यामोहेकनिबंधनम् ॥”

Panchadashi; 1:12-14.

⁹ “सत्ता चितिः सुखं चेति स्वभावा ब्रह्मण-
स्त्वयः।” ⁹ Panchadashi; 15:20. and

असत्ता जाड्यदुःखे द्वे मायारूपं त्रयं त्विदम्।”

Panchadashi; 15:23.

superstition, fear, dullness of the mind, and the weakness of the will—all tending to check the development in knowledge and values even within the confines of Maya.

VI

Many people, including even many philosophers, labour under the impression that no religion of Bhakti (love of Personal God) can be consistent with Advaitism except as an indirect means preparing the mind, by way of a kind of purification, for the religion of Jnana (knowledge of the identity of the self with Brahman), which is the direct means to liberation (Moksha).¹¹ According to Sankara's conception of Bhakti, and the practical deductions he draws from his metaphysics, this, no doubt, is true.¹² But I beg to mention that these deductions of Sankara do not exhaust all the possible deductions, for practical religion, from his metaphysics. The content of the Advaitic concept of Ananda, for the purpose of religion, comprehends all the highest values experienced *now and here*, which, tending to expand beyond the limits of Maya, bring us in communion with Brahman. Hence, this content of Ananda cannot be rigidly fixed, must vary from nation to nation, from age to age, and from individual to individual in the same age, according to varying religious needs *actually felt*—according to the values man seeks to con-

¹¹ As an example, I may mention the profound philosophical scholar, the late Mahamahopadhyaya Chandrakanta Tarkalankara. Vide his Calcutta University Fellowship Lectures (in Bengali); 2nd Year; 1st Lecture; pp. 36-41.

¹² For Sankara's conception of four classes of Bhakti, see his Geeta-Bhashya; 18:55.

serve in his embodied existence—even when the basic metaphysics remains the same. *Ananda or satisfaction is only a general concept; as a mere general concept it can never serve the purpose of religious needs, but can do so only when filled in content with concrete values actually felt.*

In the history of Advaitism we meet with a class of strict followers of Sankara's metaphysics, called the Bhagavatadvaita-vadins, of whom Sreedhara Swami and Madhusudana Saraswati are the leading and, according to my conviction, invulnerable champions. In addition to the four kinds of Bhakti, as conceived of by Sankara, Sreedhara and Madhusudana conceive of a fifth kind of Bhakti, which they regard as the supreme valuation of life, (*paramapurushartha*), equivalent to, as well as including, the Mukti of Sankara.¹³ Madhusudana distinguishes this Bhakti from Sankara's fourth kind of Bhakti, which is only a synonym of Brahman (knowledge of Brahman), by means of four characteristic differences. The first difference is that Bhakti is a *differentiated* function of the mind in which the mind is moulded in the form of Bhagavan (God with attributes), after being melted by His love; whereas, Brahman is an *undifferentiated* function of the mind, in which only the non-dual self is perceived and which is not preceded by any melting of the heart. The second difference is

¹³ As an example, I quote here the following from Madhusudana's own commentary on his Bhakti-Rasayana, Verse 1, Chapter I:—

“पुरुषार्थचतुष्टयान्तर्गतत्वेन वा स्वातन्त्र्येण वाऽयं भक्तियोगः पुरुषार्थः परमानन्दरूपत्वादिति निर्विवादम् ।”

that the means to the attainment of Bhakti is the hearing of the Scriptures in which are strung together the glories of the attributes of Bhagavan; while the means to Brahman (knowledge of Brahman) are the great Vedantic sentences such as “Thou art That.” The third difference is that the result of Bhakti is the plenitude of love of Bhagavan; whereas that of Brahman is the destruction of ignorance which is the root of all disvalues. The fourth difference is that all people have competency for Bhakti; whereas those competent for Brahman are the Paramahansa wandering Sannyasins who are well-disciplined in the fourfold means *viz.*, (i) the discrimination of the real from the unreal, (ii) renunciation of all enjoyments whether of this earth or of the heavens, (iii) the six virtues of self-control, such as harmlessness, etc., and (iv) the desire to be free from the rounds of births and deaths. Although Bhakti and Brahman have some elements common, such as a preparatory purification of the mind through a right discharge of duties to others, and the goal of attaining the same supreme end of life, yet they are different since they are not alike in all respects.¹⁴

¹⁴ द्रवीभावपूर्विका हि मनसो भगवदाकारता सविकल्पकवृत्तिरुपा भक्तिः, द्रवीभावानुपेताऽद्वितीयात्ममात्रगोचरा निर्विकल्पकमनसो वृत्तिर्ब्रह्मविद्या भगवद्गुणगिरिमग्न्यनरूपमग्न्यश्रवणं भक्तिसाधनम्, ‘तत्त्वमस्या’ दिवेदान्तमहावाक्यं ब्रह्मविद्यासाधनम्, भगवद्विषयकप्रेमप्रकर्षो भक्तिफलम्, सर्वानर्थमूलाज्ञाननिवृत्तिर्ब्रह्मविद्याफलम्, प्राणिमात्रस्य भक्ताधिकारः, ब्रह्मविद्यायान्तु साधनचतुष्टयसम्पन्नस्य परमहंसपरिव्राजकस्याधिकारः ।

.....सामग्र्यैक्ये हि कार्यिक्यं न तु कारण-मात्रैक्येऽतिप्रसङ्गात् ।”

Madhusudana's Bhakti-Rasayana covers the whole range of the Bhakti of the Chaitanya-school of Vaishnavism, and yet is founded strictly on the metaphysics and psychology of the Sankara school of Advaitism. The late Ramakrishna Paramahansa seems, to my mind, to have been a wonderful living embodiment of such a sublime synthesis of Bhakti and Advaitic Jnana as was conceived of, systematised, and even lived by Madhusudana.

VII

When the aesthetic, or moral, or some other sentimental aspect is very vigorously and richly developed in a personality, its religious needs can never be fully satisfied except by a Personal God with corresponding attributes. Hence, we find such an imperative need of conserving beauty and love bursting forth from the mouth of Madhusudana in the form of the following effusion: “There are mystics who, by a specific practice in the concentration of attention, perceive the partless and actionless Light in their souls. Let them perceive this (attributeless) Light, if they will. Let our eyes, however, be charmed, for ever, by (the beauty of) that blue effulgence, which runs about (in playful activity) in the heart of the bank of the Yamuna.”¹⁵

¹⁵ “ध्यानाभ्यासवशीकृतेन मनसा यन्निष्कलं निष्क्रियं

ज्योतिश्चेतसि योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।

अस्माकन्तु तदेव लौचनचमत्काराय भूयाच्चिरं

कालिन्दी पुलिनोदरे किमपि यन्नीले महो धावति ॥”

The worship of a Personal God, even in the highest stage of religious development, is quite consistent with Advaitism, provided it is performed in the Advaitic spirit, *i.e.*, it is associated with the consciousness of the identity of the worshipper with his or her God in their transcendental nature. It is in this spirit that all Advaitic teachers, however advanced, openly bow down their heads in worship before their human Gurus, as has been done by Gaudapada in his *Mandukyopanishad-Karika* (4:1), by Sankara in the first sentence of his *Bhashya* on *Kathopanishad*, by Vidyaranya in his *Panchadashi* (1:1), etc. For, in spite of the fact that the aesthetic sentiments or the sentiments involved in family or social relationships were not cultivated by these metaphysicians, they had profound

feelings of genuine gratitude, love and reverence for the Gurus who showed them the way of realising the supreme valuation of their lives. Being genuine religious souls, they could not keep their grateful, reverential and loving personal relationship with their Gurus divorced on the inferior plane of secularity, while raising the rest of their lives to the superior plane of religion. As an instance of the psychological possibility of such a spirit, even among the masses, we find in the Hindu worship of every God or Goddess, at least in Bengal (with the single exception of the sect of the *dualistic* Vaishnavas), a stage in which the worshipper reverentially places a flower on his or her own head and thus worships himself or herself as identical with the Deity.

(Concluded.)

VIVEKANANDA AS I SAW HIM

By E. T. Sturdy

[The following is a letter sent by Mr. Sturdy on the occasion of the birthday celebration of Swami Vivekananda organised in London recently. Mr. Sturdy has all through his life taken keen interest in Indian thought. He was the host of Swami Vivekananda in England, and his reminiscences, based on impressions gathered by close contact, are of considerable interest now, when the celebrations of the Swami's birthday anniversary are held in different parts of India.]

ALTHOUGH I am not to be present at your gathering in remembrance of your great predecessor, Swami Vivekananda, I think those present may like to have a pen-picture of him from one who was very closely associated with him.

It is now some forty years since Vivekananda left this country, but the impression that he left with me is as vivid now as on the day that I said farewell to him.

I think this is largely accounted for—for I am not strong in reminiscence—by a quality in him, which is described by a Sanskrit word *Ojas*: it signifies bodily strength, virility and also vitality and splendour.

In fact he had a magnetic personality, associated with great tranquillity. Whether he was walking in the street or standing in a room, there was always the same dignity.

He had a great sense of humour and as a natural correlative, much pathos and pity for affliction. He was a charming companion and entered with ease into any environment he found. And I found that all classes of educated and uneducated persons that he was brought in contact with looked up to and admired the innate nobility that was in the man. One felt at all times that he was, to use a modern expression, 'conscious of the presence of God.' In walking, travelling, and leisure times, there constantly came from him some hardly formulated invocation or expression of devotion.

As a teacher, he had a great capacity for perceiving the difficulty of an inquirer, and would elucidate it with great simplicity and point to its solu-

tion. At the same time he could enter into great intricacies of thought.

I remember well his discussion with Dr. Paul Deussen, the then head of Kiel University. He pointed out where Schopenhauer and Von Hartmann were wrong in founding their philosophy upon the blind will, the Unconscious, as contrasted with Universal Thought, which must precede all desiring or willing. Unfortunately that error continues to-day and vitiates a great deal of Western psychology by its using a wrong terminology.

I will close this by remarking that, although if we were enlightened we should see Deity in every manifestation, nevertheless it is a great boon when we can perceive it as patent in noble and holy men. One of such was Sri Swami Vivekananda.

WHAT IS AN INCARNATION ?

By Dhan Gopal Mukerji

[The following posthumous article of the late Mr. Dhan Gopal Mukerji, the well-known Indian writer and speaker, deals with an important theological subject on which there is a lot of loose thinking even among intelligent and well-informed people. Whether one agrees or not with all the ideas expressed by Mr. Mukerji, one gets in this writing of his some well-defined standards for understanding a divine personage. The article forms the substance of a lecture he delivered at the Ramakrishna-Vivekananda Centre of New York.]

IN every part of the world there is a belief, inherited from ancient times, that there is an Incarnation, or that there are Incarnations, of God. This idea is universal, but in India the phrase is: "There are Incarnations of God because there *will* be Incarnations of God."

When I was a child of ten or eleven, I was sent to a mission school to study the religion of the missionaries, and in time I was told that

they had an Incarnation as the central figure of their religion. I came home to my mother, who did not know how to read or write, and told her every day what we learned there. One day, if I remember correctly, my mother said: "They are right, but do not forget that whenever any need arises in humanity for an Incarnation, the Incarnation of God will be born amongst men in the human body." This is pretty nearly the

universal conception taught by the Indian mothers, most of whom do not know how to read or write, and given to their children before the children are fourteen years old. Now this teaching must have a scientific basis. This teaching must have satisfied the Hindu race for hundreds and hundreds of years since the days of the Bhagavad Gita, and we must find the reason, and especially the science, on which this teaching is based.

In India there is a science of determining what an Incarnation of God is and should be. You notice this in America : If a man invents a thing, he sends it to the patent office where people can determine whether the patent is genuine or stolen or a piece of fraud. Similarly, in India, if any one announces he is an Incarnation of God, we have a body of experts and scriptures which delineate completely to our satisfaction what an Incarnation of God should be. And please always bear in mind that religion is a science and the one thing which should not be left to individual opinions, because it is the most precious thing in the world and it should be hemmed in with grim determination, to keep it within the province of knowledge, to keep it within the province of scientific study, to keep it within universal acceptance by the most spiritual and, at the same time, most intellectual people. We read in Sri Ramakrishna's life how a body of experts, consisting of learned scholars, divines and holy men, carefully studied the life and experiences of Sri Ramakrishna and came to the conclusion that he was an Incarnation. I shall leave it there, and we shall now take a look at other creeds and other Incarnations of God.

This particular one some believe to be an Incarnation—millions do not—Mahomed. We have to leave it at that, because Mahomed, and Moses too, never claimed Incarnationhood. They claimed other things, that they were both Messengers from above, and as such they founded their religions. On the contrary, there are persons such as Christ, Buddha, Rama, Krishna, who have been considered Incarnations of God by their followers. As for Rama and Krishna—they are Indians and they have been known as Incarnations for thousands of years. Regarding Christ, the knowledge has existed for two thousand years, and this knowledge has not been submitted to an Indian criticism. First of all the Indians insist that there should be a great decadence of righteousness and great ascendancy of unrighteousness in the world ; in order to re-establish the ascendancy of virtue an Incarnation is born. That is the first requirement according to our method of science. The second requirement is this : an Incarnation may or may not be naturally born. An Incarnation may have two human parents or he may have one human parent. It is a fact in philosophy that effect follows cause but in religion effect changes cause. Take for instance this : Why is it that Christ was continuously unselfish. Human beings are not unselfish. Human beings before him were not unselfish, and human beings after him were not always unselfish. But why was he selfless from beginning to end. That is an extraordinary fact. Man is the result of self-desire, and self-desire goes back to ancestors, and ancestors to animals, and animals go back to the first stirring of matter in the uni-

verse. That selfishness, coming from animal into man, from primitive man to civilised man, becomes so powerful that to have a selfless man is almost a miracle. In fact it is a miracle. And if this man is selfless for every moment of his life, from cradle to the end, then surely he is the effect of another cause. He is Divine, and instantly the effect changes the cause ; there is no cause and effect in his case. Desire is dead in him. For instance, take any human being—any one of us—in every pore of skin is desire of male and female from thousands and thousands of years. And this desire for self is blown out like an atom in the case of a Christ. In Christ there is no self, therefore his Father is Divine. This is the second item of science by which an Incarnation may be determined—there is no cause for such a person. Even in as modern a phenomenon as Ramakrishna, this hypothesis or belief is adhered to by ourselves in order to grasp his desireless character.

Then we come to the third item which is equally important. How does such a great being act ? How do we determine that ? We know he is selfless from beginning to end, and in one who is selfless we know his actions are selfless. There would be one thing about him that would mark him different from the others, and that is he would always be free from the fourfold prison house of which man is a prisoner. What is the fourfold prison ? I exist. I am in a body. Each man is inside the prison of his body. It is a fantastic thing—we are told every seven years the cells of our body die and new cells take the place of the old ones. Really speaking every seven years we are a new

person, yet we say, I am sixty, or I am forty, and when we die there is nothing of this body we can take with us. There is nothing in the whole body that we can take with us to the next world, when we die. Yet we are such prisoners of the body that we say, This is my body, and act in this world in terms of body. You cannot remove yourself from the body long enough to be able to act in this world in any other way. Incarnations of God must also act through a body in this world. But we act as victims of the body. We are never free of body-consciousness for a single moment ; we depend upon it to know the temperature, to know animals, to read books, even to attain to salvation. The dearest thing about a man is his body. In the case of an Incarnation you will find that the body is not dear to him, he can throw it away any time as a man throws away worn out garments and puts on new ones. An Incarnation has freedom from body-consciousness. He can also free others at will. That is why he is called saviour.

The second prison in which we live is relationship. I am a son, I am a brother, I am a daughter, or sister, or wife, or husband. Because of these relationships we are in prison. This prison of relationships is the second prison. The Incarnations of God have only one relationship : they are sons of the Divine. They have no mortal relationships whatsoever. He, the Divine One, has disciples, but he is not responsible for them. He has made God responsible for them. He has remitted sins but he has handed these sins over through himself to God. He has neither giving in marriage nor taking in marriage.

The third prison we live in is equally important and comes from the second. It consists in the fact that we fear the criticism of our neighbours and we love their approbation. That is the prison of fame and obscurity. They are the two sides of the same medal. An Incarnation has no such thing because he has not come for human fame. Human beings cannot appraise his character. Further he has not come for human criticism. It is not possible for man to evaluate him.

And fourthly he is free from self-consciousness. He is free from the feeling of pride that he is God. He is God to his followers but not to those who do not recognise him. To himself it does not matter, because he is continually in being. He is. It is others who call him Buddha or Christ, and call him all these names. Sri Ramakrishna said again and again: It is for the devotee there is an Incarnation—not for anyone else. From the standpoint of Knowledge there is no Incarnation. When Rama was going through the forest, only twelve sages called him an Incarnation. Others said: We believe in one all-pervading Being, and we know you are a man. Rama smiled and went away. Twelve others, however, knew that the impersonal beginningless, Supreme Self can come in human form for those who are his devotees, who do not wish to know anything but love of God. But to the Incarnation himself, it does not matter whether people recognise him or not; for he is free from conceit. If a man writes a book, he goes about thinking that his is the only book any one should read. If a man delivers a lecture, he thinks that his lecture is the only one worth hearing. If a man

gives a piano recital, he thinks his way is the only way to play well. The Incarnation, on the other hand, is free from such corruptions of pride. He is even without the conceit that he is free from such corruption of pride. God, he has not even that idea.

Almost all men live in their fourfold prison: we are prisoners day and night; even in sleep there is no freedom from this prison of cause and effect, time and space. The Incarnation is free from it, and because he is free of it, by thinking of him, we too slowly come out of our prison. It is only by thinking of him we unlock each door, and break through these fourfold walls. According to the Indian conception, an Incarnation must enable millions to free themselves. Like a steam liner, they not only cross the perilous ocean themselves but carry many with them.

Passing on to the next stage, we come to very divergent phenomena. When we look to Christ, we find he manifested Divinity in certain ways; he healed the sick and raised the dead. He could change people's hearts with a single glance. In other words, he performed miracles for three years continuously, and thereby people concluded Christ was God-like, if not God himself.

But doing of external miracles is forbidden in Buddhism. When Buddha heard of a miracle performed by one of his disciples, he said that he who enters men's hearts through such paths will make them unsound, because these paths are strange. Therefore Buddhists should enter men's hearts through enlightenment, through compassion and through loving deeds. Another point extraordinary about

Buddha is that he claimed no divinity and preached no ultimate entity that can be called personal or divine. There is no reference to a being called God, or to a creator, in his teaching, yet to Hindus and to some Northern Buddhists he is an Incarnation.

We come to the last point. Indians believe that an Incarnation cannot be eternal. Even he has an end to his span of centuries. This is very difficult to explain to Christians, because Christians believe they have inherited an eternal Incarnation. As Augustine expressed it, the eternal religion existed before, but now we shall call it Christianity. Mahomedans believe that Mahomed was the last prophet, and everyone coming after him would be false prophets. On the contrary the Hindu mind insists that the universe is infinite and there are infinite possibilities. At one time Arjuna was calling Krishna an Incarnation. Krishna took Arjuna to a tree and said, "What do you see?" "I see fruits. Clusters and clusters of fruits I see," Arjuna replied. "Look a little more closely," asked Krishna. Arjuna looked, and each fruit Arjuna saw was an Incarnation of God. Krishna said: "Incarnations are infinite."

The Hindu's position is this: God inspires an Incarnation to speak a particular idiom and mythology. These cannot be true for ever. An Incarnation appears in a society where there is terrible degeneration and cultural decadence. He makes himself understandable to it by speaking in its idiom only. Otherwise there is no use of his coming down. If he was not to assume human limitations, he could have stayed beyond society and willed the transformation of humanity. Because

an Incarnation is limited, he talks in terms of salvation, heaven or hell. These are idioms through which he is taking people into freedom and salvation.

Five hundred years earlier than Christ, Buddha gave an illuminating parable to explain the idea behind the theory of heaven and hell. Some one asked him why there should be stories of heaven and hell and rewards. And in reply Buddha said—If a house is on fire and the upper stories are ablaze but the main floor has not yet been touched by fire, and there are seven children playing on the main floor of the house, and the owner of the house returns from somewhere else and finds his house ablaze, he should not spread panic among the children by bursting in upon them. For if they see his excited face, they will think that they are going to be punished, and run all over the house away from him and probably get burned. But if he would stand outside the door and call: I have sweets for you, come out and receive the sweets, they rush out, and then he can show them the burning house and tell them he has saved them from being burned to death.

In the same way many teachers come and speak of heaven and reward, and this they do in order to take men out of a sinful consciousness and bring them slowly to liberation. They speak in different idioms of thought and symbolism, say as Christ and Buddha did, in order to make themselves understood by people brought up in different cultures, and also in order that they may come down to the very level of the people and raise them from there.

Last of all, how do we recognise an Incarnation? By observing that he

performs miracles which we cannot perform. But a miracle, in order to be called a miracle, must pass practical tests. The fact that we are poor, wretched, human beings, prisoners of the fourfold prison, proves we want miracles that will free us from bondage. Indians say such miracles are permissible. In the case of Christ, we find he did miracles in the external world. That was, however, to convince common people of his divinity. But he did not show miracles to those who had eyes to see and ears to hear, and now and then when their eyes became blinded and their ears became deaf, he spoke in the voice of miracles. The most intimate apostles needed no external miracles. They were not necessary. In India, for Buddha or Sri Ramakrishna, all the miracles were inside. For instance, Swami Vivekananda used to say, "I have seen the supreme miracle, the most convincing miracle. Sri Ramakrishna would take men's minds, turn them into soft clay, and re-shape them in divine moulds. All of those who were thus treated became spiritual men instantly." This happened in our time!

I will conclude with one story illustrative of this supreme type of miracles, namely, the transformation of man's character, tendencies and sense of value. Ramachandra Dutt was a lay disciple of Sri Ramakrishna. One day, when he went to see the Master, he took with him his servant boy. This servant came from another province. His name was Latu. He spoke another dialect and was probably one of a very low caste. He was a boy of thirteen or fourteen. He brought a basket of fruits on his head and laid it, at Ramachandra Dutt's instruction, before Sri Rama-

krishna. The latter touched the chest of this boy, and the boy began to weep — to weep minute after minute. It went into an hour pretty nearly. Then the Master said to Ramachandra Dutt: "You see, the fountain was blocked up by pebbles and mud. I think they are removed, and now the fountain of spirituality will flow." The next time Latu came, the Lord touched him again. A long spell of weeping came over him. After his third or fourth visit to Sri Ramakrishna, he told his employer: "I do not wish to serve you any longer, if you give me permission, I wish to go and become Sri Ramakrishna's servant and serve him with love. I want nothing from him." Ramachandra Dutt gave his permission and Latu went to serve Sri Ramakrishna.

He had a queer habit. Every morning the first face he would see was Sri Ramakrishna's face. One day Sri Ramakrishna was in the garden very early in the morning. That morning Latu awoke, and not seeing Sri Ramakrishna, he put his hands over his eyes and shouted: "Where are you. O Lord, where are you? If I see the face of anyone else before yours, my day will not be good." Sri Ramakrishna was in the garden but he heard him, and he called out "Wait, be quiet, I am coming."

I must tell you this about Latu. He was an extraordinary person. Latu took training under Sri Ramakrishna and within a few months' time he would be so God-intoxicated and would forget this world. One day Latu went to the garden to bring some leaves from a tree, and while doing this, he completely lost himself in God consciousness, and Sri Ramakrishna had to find him out and bring

him back. In this way Latu who came to take care of Sri Ramakrishna had to be taken care of many times by Sri Ramakrishna.

After the death of Sri Ramakrishna, Latu used to go begging for one meal a day. One day he was at a house where he was known, and he was asked to eat with the guests. But he was put way down before the guests. He sat down to eat. Suddenly on him came this idea: I who am an ascetic, a disciple of Sri Ramakrishna—is it not strange for me to be seated this way? Instantly he said to himself: But that is not right. If I had to beg to-day all over the town, it would take three hours, and here without any delay I am given delicious food, and I am eating comfortably. I am eternal, nothing can put taint on consciousness. Instantly the host came to him and asked whether he could serve him with anything. When he left, he stood at the door and pronounced blessings on the entire house by saying that that house was devoted to goodness, to holiness, to purity and to joy, and he prayed for that house. Later he said: "You see, you have to watch yourself every minute."

He used to fall asleep at night. Sri Ramakrishna said to him once, "Sleep is darkness. Why do you sleep so much." From that day he did not sleep even one night of his life, but meditated all night. I have heard it from those who cremated him that even in death, there was a light and glory visible in his face. When he was declared dead by the doctors, his eyes were wide open and his lips were radi-

ant. A holy man who was present there said, "It is indeed to manifest the glory of unbegotten divine consciousness that in death, deathless departure was performed by Latu."

Latu's case is an example of how Sri Ramakrishna could take men's minds like lumps of clay and re-shape them and put them back into human beings. In the lives of Christ and Buddha also we read how men were changed instantly by their contact. In the long run Incarnations of God must do miracles, but the miracles by which they will be remembered longest are internal miracles. And the time has come to judge things by internal miracles because external miracles can be done by science to-day. And what is more, innumerable people, not at all spiritual, can also do these so-called external miracles. If we examine our standards of divinity and keep them sharp, like scientific tools, we will not be deceived by those pretenders. To make mortals immortal is within the province of only genuine masters.

Lastly, when an Incarnation pronounces a judgment about the life of any human being, there is no doubt that it will come to pass. In the case of a personage like Sri Ramakrishna, it is axiomatic that he never spoke idle words. Whatever he said was tested out by those who heard it, and invariably he was right. He said again and again, "Truthfulness is the asceticism of this age," and "The mind and mouth should act as one."

Now we have marshalled all the criteria by which we should appraise an Incarnation of God.

THE PROBLEM OF EVIL

By G. Dharma Rao, M.A.

[Mr. Dharma Rao is the lecturer in English at the Khallikote College. He traces evil to weakness of will and self-centredness. Evil is only a negative value, and from a higher point of view it is recognised as a misreading of the moral situation. Evil is there only to grow into good.]

ONE of the great difficulties that have always perplexed philosophers and theologians is the fact of evil. Till recently scientists were of opinion that the ultimate reality is mechanical in nature consisting of a fortuitous jumble of atoms and acting under blind forces. But to-day the mechanical interpretation of the universe is given up. The universe is considered to be more like a great thought than a great machine. The dualism of mind and matter is resolved, and matter is regarded as the creation of mind. Signs of a controlling and purposive power are detected in the universe,—a power which has something in common with our own individual minds.

The difficulty of the problem of evil becomes more acute than ever when we recognise that there is a purposive principle working in the world. There is no doubt pain and suffering in the sub-human level, for the bigger animals in the forest kill the smaller for their food. Yet, as naturalists tell us, even the smaller animals enjoy themselves, and their pleasure is more than their pain and suffering. The reason is not far to seek. The animal has conscious but it always lives in the present. To it a danger which is out of sight is out of mind. It has no consciousness of the past and present, no memory. It cannot detach itself from its environment. But man has conscious-

ness of the past and present. He has free ideas and the faculty known as imagination. He has consciousness of a purpose. His desires and appetites have an end and aim, some of which he characterises as good and others bad. In other words, he develops a sense of values—Truth, Beauty and Goodness. Truth, Beauty and Goodness are values because in them the human mind discovers something akin to itself. Only in other minds can a mind find its counterpart, and the essence of value lies in the mind's discovery of itself in its object.

Now, corresponding to these three positive values—Truth, Beauty and Goodness—we have the negative values, *viz.*, Error or Ignorance, Ugliness, and Moral Evil. We are concerned here with moral evil. In as much as men from their very birth live as members of a society acting and reacting upon one another, they have a consciousness of mutual obligation, which arises out of their personal relationships. Though codes of conduct vary from age to age and country to country, the sense of duty or obligation persists as the dynamic element in moral life and points to the discipline of the soul as the only moral good wherein all conflicts can be harmonised. The absence of a proper sense of obligation or its perversion in such a manner that what might be conducive to good may

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become a source of evil, may be described as moral evil.

Now evil is a negative value and can be subordinated to good. The history of science is a progressive subordination of error to truth. In art even apparently ugly details are blended together to produce an impression of beauty. In moral and spiritual life, however, the triumph of good over evil is supreme. Moral good can neither enhance evil nor become evil. The crucifixion of Christ, taken as an event isolated from the circumstances of its occurrence, may be conceived as an evil, but viewed as a part of the world of which it is the centre, it cannot but be admitted to be good.

According to the view that the world is created and governed by God, the subordination of evil to good is a source of spiritual satisfaction. But on the level of human experience, two questions concerning evil press themselves for solution, namely,—what is its cause? and how can it be justified?

Evil is of three kinds, Error, Suffering and Sin. Now, how are they caused? To find an answer to this question, we must draw upon the evidence of biology. One outstanding point of difference between animals and men is that the latter have what the former have not—a capacity for 'free ideas', which, combined with imagination, so affects the life of desire that it may, if properly regulated, lead to 'sublimation' of the lower by the higher, and to mere lust, if unchecked and allowed to run loose. Therefore imagination has to be brought under the subjection of will.

The question then arises as to why the will is weak, and why men yield to

their low desires and selfish tendencies. This is because at the moment they appear good to them on account of their appeal to their egoism. What is apparently good blinds their perception of the real good which lies in their realising their oneness with others in the bond of love. It is the condition of man's mind or his character that determines what to him appears good. A thief steals because he has not before him, when he steals, the sense that he is breaking his obligations to his fellow man. The sorrow of the person robbed does not deter him from depriving the person robbed of what belonged to him. In the same way, a man who sacrifices his honour to personal ambition is attracted by the prospects of personal aggrandisement. In order to effect a change in the character of such men, their imagination should be made to dwell on the reality of a pure and upright life, and they must be trained to perceive that the goodness of an act does not depend on unrestricted freedom but upon a realisation that such a freedom is in conformity with their obligations to others.

To the selfish man everything has value only in so far as it ministers to the gratification of his exclusive self. He wrongly estimates the ends of life. It is not his desire and passions alone, but reason itself, that is corrupted. The root cause of moral evil may be therefore supposed to lie in the self.

But this assumption leads to an apparent contradiction. If the highest good is to be found in personal relationships, how can the persons who are involved in that relationship be evil? It is not the fault of man that he is created by

God with a self or a personality of his own. He is finite : his range of perception is limited. The fact is that man's sin is not due to his being a person but to his self-centredness. Each man is his own centre of value. His life, property, interests and rights are more relevant to him than those of others. He does not love his neighbour as himself. The principle of evil thus spreads from individual to individual and from generation to generation like a vast network from which even those that are virtuous cannot escape. Fear also contributes to the spread of evil. The League of Nations, for example, is founded on a fear of war but not a deep-rooted mutual love among nations. Even in Soviet Russia, which boasts of a society that has eliminated greed and competition, there is selfishness ; for its people believe in force, and force is always grounded in selfishness, not in love. If one member in a social organism is wicked, his neighbours, who are afraid of him also become so in self-defence. The moral progress of human society is thus retarded. Science, whose aim is the investigation of truth that should bind all humanity in one fold, is dethroned from its pedestal and prostituted to the promotion of national and racial rivalries. The State, whose purpose is to establish order by preventing the use of force, vitiates its purpose by resorting to violent suppression of individual liberty.

But this is only one side of the picture. To say that human nature is essentially depraved is to admit, as Christians do, the doctrine of original sin, which has its roots in the self-centredness of men, individually and collectively. The Hindu sages have declared we are not begotten of sin,

but are the children of immortality. Warped as our life of desire is on account of motives springing from selfishness, the sages of India have recognised that there is a principle in man that can break the shackles of self-centredness ; that the very self, round which those that have not had the vision of the Whole revolve as round a centre, is the very means of realising the oneness of love in human relationships. They intuitively saw that man is not perfect, but eternally perfectible, that evil is there only to grow into good, that imperfections are no more an obstacle to the realisation of the highest good than banks are to a river, and that the negative value exists only to be subsumed under the positive. Looked from the point of view of a small stretch of time, there may be pain and trouble ; but viewed from the perspective of the Infinite, they become joy and happiness. Martyrs in every age and country have testified to the glory of self-sacrifice. When a man awakes to the truth of love, he no longer yields to his desires. Buddha solved the problem of misery when he said that the sense of a separate personality is destroyed only through a life of Ahimsa and love. For a man's individuality is not the highest truth. The highest truth is God, in whom we "live and move and have our being." Utter self-surrender to Him ; and a worshipful attitude to life indicated by the saying "They will be done"—this is the alchemy by which good can be extracted out of evil. The good alone is the real and not the evil. Evil is essentially a conquerable thing, for it runs counter to the purpose of life. The only way to conquer evil is to confront it. It is like

a false scaffolding. That which appears evil holds the solution of the problem within itself. The Chinese sage exclaimed, "I meet good with good that good may be maintained. I meet evil with good that good may be created." Prayer is the magic with which good may be created out of evil, for

There is a soul of goodness in
things evil,
Would men observingly distil it
out.

This distilling can be done by the sense of union with something not ourselves, something worthy of the hardships that we have to endure to acquire it. The ancient Rishis of India saw the evil in the mundane sphere ; but being optimists, they could also transmute it into goodness which is reality. Hence their prayer to God

From the unreal lead me to the
real,
From darkness to light,
From death unto immortality.

CERTAIN ASPECTS OF THE LIFE OF SWAMI VIVEKANANDA

By K. D. Guha, M.Sc., (Liverpool)

[Mr. Guha is the Technical Advisor on Industries to the Government of Ceylon. The following is the substance of an address he delivered at Colombo in connection with the celebration of Swami Vivekananda's birthday anniversary.]

I BELONG to a generation in Bengal that had the great opportunity of being brought up in an atmosphere supremely charged with the unbodied influence of Swami Vivekananda. It was indeed the era of Vivekananda, whose mighty mind was working through all the living elements and institutions of the land.

An intimate study of the economic, social and spiritual conditions of India, when Swamiji was born, is essential for a correct comprehension of his great contribution towards the building up of the India of to-day.

The condition of India when Swamiji was born was economically bankrupt, socially stagnant, and spiritually confused by repeated famine, absurd orthodoxy and the bewildering glare of Western materialism.

The main tendencies among the educated people of India in these

days were cheap imitation of everything that came from the West, and an insuperable aversion for everything that was Indian, with the result that the gulf between the so-called educated class and the masses was wide. Even the most advanced social and religious reformers of the time did not even pretend to touch the fringe of the main problems of India that concerned the teeming millions, and rigidly limited themselves and their activities to small sophisticated groups.

The early life of Swamiji was very much influenced by some of those groups and the master minds of the West who dominated the thoughts of nineteenth century. As an undergraduate of the Calcutta University with liking for Philosophy, he was drifting along the casual current of agnosticism when he came in contact with Sri Ramakrishna, the pro-

pounder of universal faith, who utterly transformed the life of the unbelieving youth, Narendra Nath Dutt, and made a supreme gift of him to India, nay to the world, which knows him as Swami Vivekananda.

His life was short but nevertheless it was marked by the most amazing perfection of all the highest and diverse attributes that human nature is capable of. He was a poet, a musician, an orator, an athlete, a patriot, a dreamer, an organiser, and a prophet-warrior of the highest order, who declared an eternal war against the miseries of oppressed humanity. He had the most mysterious combination of the head of a Sankaracharya, the heart of a Buddha or a Christ, and generalship and personality of a Napoleon. His wonderful life was indeed "like the mighty dome of many coloured glass which stains the white radiance of eternity."

His life history has been recorded by many faithful and able hands. When we look back upon the perspective of his life, the scenes of struggle from his early unbelieving days; the scenes of ecstatic peace from the divine communion with his Master; the scenes of austerity and penance from his Baranagar days among his brother disciples after the passing away of the Master; the scenes of his Parivrajaka days among the down-trodden and untouchables of India, whose abject miseries kindled in his great heart the flaming compassion that consumed him to the very last and gave a distinct orientation to his thoughts and activities; the scenes from his spiritual mission to the West; the scenes of triumph and victory from the Parliament of Religions at Chicago; the scenes from

his campaign in America and Europe, the scenes from his triumphant return, which is within the memory of many living to-day; the scenes from his great campaign in India, which resulted in the establishment of the Ramakrishna Mission; the scenes from the patriotic reaction of his virile and independent mind; the scenes from the wanderings with Sister Nivedita and others in India and abroad, the scenes from the spiritual heights he attained and the final laying down of the arms of the prophet-warrior before he was forty;—these overwhelm us through and through. Indeed, his short life was like the passing of a mighty star whose trail has been and will be the beacon light of many generations yet unborn. During his wanderings as an unknown Sannyasin in India he came face to face with the untold miseries of his people. He was supremely pained at the social injustice which had reduced millions of his countrymen to an appalling state of degradation, physically, economically, morally and spiritually. The sorrows of his fellow-men impelled him to come out of his religious seclusion and take the cause of Daridra Narayan (God in the poor), whom he taught us to worship all his life. The Napoleon in him declared to a brother disciple of his in course of his wanderings near Benares, "I am going away; but I shall never come back until I can burst on society like a bomb and make it follow me like a dog." Well, he did burst like a bomb, and how the age-long accumulation of social abuses quivered at the assault! The title of his first speech at Madras on his return to India was "My plan of campaign". Like a Napoleon he sounded his clarion call

for the general mobilisation for an organised attack on the monsters of social abuses, ignorance, poverty and despondency. He thundered: "Do you feel that millions and millions of the descendants of Gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it made you almost mad?" He continued: "What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist." His call still echoes and re-echoes from Ramakrishna Mission all over the world, demanding renunciation and service for humanity.

NALANDA—ITS FAMOUS PANDITS

By Swami Iswarananda

[Swami Iswarananda of the Ramakrishna Mission gives an account of some of the great scholars who won an international reputation for the old Buddhist University of Nalanda. Nalanda was perhaps the first university in the world to gain an international reputation. This article, together with another written by the Swami in October, 1935 on the history of the University and the course of studies followed there, would give one some interesting details about this great temple of learning, of which India is justly proud.]

ASANGA AND VASUBANDHU

THE first two great names that were connected with the Nalanda University were those of Nagarjuna and Arya Deva. But though their works were studied at Nalanda, they flourished before the rise of the University. Asanga and Vasubandhu seem to have been more directly connected with the university, for though they had finished most of their works away at Peshawar and Ayodhya, Asanga especially is said by Taranath to have spent the last twelve years of his life at Nalanda, probably just after the recognition of the University by Sakraditya, who founded the first *Sangharama*. They made valuable contributions towards the development of Buddhist philosophy and theology. Vasubandhu has left behind him four original works besides commentaries on four important Buddhist scriptures.

Vasubandhu's *Tarka-Sastra* is said to be the first regular work on Buddhist logic. While the other works of his have been lost, a few references to them remain in Chinese books. His formulation of syllogism is said to be similar in many respects to that of Aristotle. The doctrine of *Alayavijnana*, popularly known as *Yogachara*, and first propounded by Maitreya-natha, found its complete evolution at the hands of Asanga who is considered by many as the author and promulgator of that doctrine, according to which objects have no existence except in our mind as ideas. It is believed that methods of abstract meditation and other mystical practices of Yoga cult were grafted upon Mahayana Buddhism by Asanga. His principal works are *Saptadasa-bhumisastra*, *Mahayanasutropadesa*, and *Mahayanasamgrahasstra*. Tibetan opinion is definite that Tan-

trism came to be transmitted in the most secret manner from the time of Asanga onwards. It is quite probable that Asanga and Vasubandhu were the first great scholars who made the University of Nalanda famous immediately after its foundation.

DINNAGA

While at the sister University of Vikramasila the title of 'Pandita' was conferred upon every successful graduate, at Nalanda this title seems to have been limited to the head of the University. The Panditas of Nalanda therefore held a position not dissimilar to that of the Vice-Chancellors of modern Universities. The first great personage, who is definitely known to have graced the Pandita chair of the University, is Dinnaga who came from Kanchi, a centre of Buddhist learning in South India, and flourished in the earlier part of the 6th century. Dinnaga was first invited to Nalanda to take part in a debate with the Brahmin Sudurjaya, at whose hands the professors of Nalanda were being worsted. Dinnaga easily defeated the contravertalist thrice, and restored the fame of the University. He was a vigorous preacher of the *Abhidhamma*, and composed in all 100 Sastras.

Till about 400 A.D., logic was only a part of, and subsidiary to, the pursuit of philosophy and religion. Logic, as a subject of separate study, came into prominence with the advent of Dinnaga. He was the first systematic writer on Buddhist logic, and scholars consider him as the 'Father of Medieval Logic'. Three of his important works that have come down to us are *Nyayadwara*, *Nyaya Pravesa* and *Pramanasamu-*

chaya, though I-Tsing has referred by name to eight works of his. His works have still a firm hold on the scholars in China and Japan, even after the introduction of European logic. H. D. Sankalia credits him with having made four technical contributions to the subject, of which the principal one is the rejection of the five-membered syllogism.

JAYADEVA AND CHANDRAKIRTI

Dinnaga was succeeded by Jayadeva and Chandrakirti. The latter wrote commentaries on important *Madhyamika* texts, and is described by Taranath as a Master of Masters. Another Pandit was Sthiramati, "the streams of whose superior knowledge," as Hiuen Tsiang puts it, "even now spread abroad." He contributed largely to the spread of Buddhism in Tibet, knew Tibetan well, and translated many Sanskrit works into that language, besides writing some works on *Tantra* and *Yogachara*. In Tibet he is known well as a great interpreter. Sthiramati is also the founder of a *Vihara* at Vallabhi, and seems to have flourished between 466 and 550 A.D.

DHARMAPALA

Kanchipura in the south again had the honour of seeing another of its citizens raised to the Pandita chair at Nalanda in the early years of the 7th century. H. D. Sankalia writes of him thus: "Dharmapala, though a son of a high official of the city, embraced the life of a Buddhist Bhikshu, at a very early age, and became one of the greatest luminaries of Nalanda. His help to Buddhism is of inestimable value. For even when he was in his teens, he accepted the challenge of a heretical Pandit, thrown to an assembly of Buddhist Pandits who

were dumbfounded and tore his arguments to pieces. By doing so he converted to Buddhism not only the Pandit but even the king who was partial to the heretic." Thus, according to Hiuen Tsiang 'he acquired renown for penetration and wisdom and the reputation of his noble character was spread abroad.' On another occasion he held discussions for seven long days with hundred scholars of the Hinayana school of Buddhism and utterly defeated them. He was a contemporary of Bhartrihari, and wrote the *sloka* portion of the *Bhedavriti* in collaboration with him. He wrote treatises on Etymology, Logic and the Metaphysics of Buddhism. I-Tsing mentions him as having made original contribution to logic.

SILABHADRA

Silabhadra, his disciple, who succeeded Dharmapala to the Pandita Chair of Nalanda was not a less renowned figure. Son of a King of Samatata in East India, and a Brahmin by caste, he renounced honours and comfort as well as his caste, and proceeded to Nalanda where he joined as a Bhiksu. He came to limelight by defeating a heretical Pandit of South India, an opponent of Dharmapala, in a great debate, and when he was rewarded by the king (probably of Magadha) with presents and revenues of a village, he is said to have declined it with the words: "A master who wears the garments of religion knows how to be contented with little, and to keep himself pure. What would he do with a town?" But ultimately he was prevailed upon to accept the gift, with which he founded a monastery on the route from Patna to Gaya. It was during

his regime that Hiuen Tsiang joined Nalanda as a student. Hiuen Tsiang was later on appointed as a professor, and sent out along with three others, at the request of King Harsha, as a missionary to refute heretical sects in Orissa and to convert the King Kumararaja of Kamarupa and his family to Buddhism, at the instance of Silabhadra. That Nalanda and its Pandits were held in great esteem at the time is evidenced from the following letter of King Harsha to Silabhadra. "Now I know that in your convent there are eminent priests and exceedingly gifted, of different schools of learning, who will undoubtedly be able to overthrow them—so now in answer to their challenge, I beg you to send four men of eminent ability, well-acquainted with one and the other school, and also with esoteric and exoteric doctrine, to the country of Orissa." Silabhadra divided the prevalent doctrines of the times into three categories, and with the help of these, refuted the Hinayana and extolled Mahayana. Though only one book has been assigned to him in the Tibetan catalogue, we learn from Huin Li that he could explain the contents of all the books in the Nalanda library, numbering some thousands. His profound knowledge, his virtue and his advanced age earned for him the title of '*paterfamilias*' of the Buddhist community. He flourished in the latter part of the 6th and the first half of the 7th century.

DHARMAKIRTI

Dharmakirti who succeeded him as Pandita wrote works on logic, and is said to have made his contribution to the subject by the formulation of the Traipura theory. Though Taranath has credited him with having defeated

Kumarila and Sankara in debates, later researches have disproved the veracity of this claim.

SANTARAKSHITA

Santarakshita and his disciple Kamalasila were famous as logicians in the 8th century. In the *Tatvasangraha* and its commentary they have surveyed all the philosophical systems of the time, and by refuting them, have strengthened the foundations of *Vijnanavada*. Santarakshita wrote six other works, and formulated the doctrine of *Mahasukhavada*, a development of the *Vijnanavada*, in his *Tatvasiddhi*, a Tantric work which reveals him as a follower of *Vajrayana*. He was known by the epithet *Asesaparasiddhantasagarapara*, one who has crossed the ocean of all the manifold doctrines formulated by others. He was a master of style and of the methods of refutation. He had the distinction of being the first Pandit officially invited to Tibet by the then king, Khri-son-dentsan. His first visit was not a success, and he was sent to Nepal. The king recalled him a second time. This time he sent for Padmasambhava to work with him and he, it is said, quieted all the gods and demons who were displeased with the presence of Santarakshita. They erected a model monastery at Odantapuri. Santarakshita was its first abbot. For thirteen years he propagated Buddhism in Tibet where he finally passed away in 762 A.D. Padmasambhava was a prominent expounder of the Yogachara school, and the founder of Lamaism in Tibet, where he is celebrated and deified as Buddha himself. It was again Kamalasila, a Pandita of Nalanda, who firmly established the Lamaic cult in Tibet. He was first brought

to Tibet by the king, at the instance of Santarakshita, to engage in a debate with one Hoshang who gave a very peculiar interpretation of the Buddhist scriptures. He seems to have flourished from 720 to 780 A.D.

OTHER PANDITS

Chandragomin, another of the great Pandits of Nalanda, wrote no less than sixty books in Sanskrit, and contributed greatly to the development of the Tantric cult. He was a versatile writer, and distinguished himself in literature, grammar, logic, astronomy, music, fine arts and medicine. He was the first man from the Bengal school of logicians to attract the attention of the literary world.

Viradeva who was appointed Pandita at the instance of king Devapala according to an inscription "had studied all the Vedas and reflected on the *sastras*." It describes him as 'This quintessence of intelligence.' He was 'praised by good people as a good man.' Nalanda had many Viharas and the University was in a very flourishing condition at the time of Viradeva. The last Pandita we know of is Buddhakirti. He was the last scholar the University produced before its destruction by Moslems.

AN INTERNATIONAL UNIVERSITY

"The Pandits of Nalanda," says H. D. Sankalia, "were famous all over India for their knowledge. Countless Pandits of different faiths had to go away out of shame or disgust, or renounce their faith and become converts to Buddhism on being defeated in discussion." Nalanda was represented by no less than 1,000 scholars at the grand assembly convened by King Harsha at Kanyakubja to investigate the treatise of Hiuen Tsiang.

The fame of Nalanda had spread far and wide all over Asia and attracted students and pilgrims not only from distant cities of India such as Kanchipura in the south, Peshawar in the west and Samatata in the east, but also from distant China, Tibet, Korea, Japan, Java, Sumatra, Mongolia, Turkestan and Ceylon. Within the forty years following the visit of Hiuen Tsiang and I-Tsing, records mention not less than 57 students from foreign countries who studied at Nalanda, in an age when travel was so slow, difficult and unsafe. These students, when they returned to their countries, carried large numbers of manuscripts and became teachers and missionaries in their turn. Besides being the premier and pioneer university in India, with great international prestige, Nalanda had a prominent share in lighting the lamp of Buddha's wisdom in many a foreign land.

THE FALL OF NALANDA

The end of the University came rather suddenly in or about 1205 A.D. The sister universities of Odantapuri and Vikramasila also fell before the advancing tide of Moslem conquest. The chronicler describes the event thus:

"Bakhtiyar Khilji went to the gate of the fort of the Vihara with only two hundred horses and began the war by taking the enemy un-

awares. Muhamad Bakhtiyar, with great vigour and audacity, rushed in at the gate of the fort, and gained possession of the place. Great plunder fell into the hands of the victors. Most of the inhabitants were Brahmins with shaven heads. They were put to death. Large numbers of books were found there, and when the Muhammadans saw them, they called for some persons to explain their contents, but all the men had been killed. It was discovered that the whole fort and city was a place of study. In the Hindu language the word Vihara means a college."

A feeble but unsuccessful attempt seems to have been made to regenerate the University. Buddhism had decayed by this time. Tantrism had already eaten into the vitals of the pure and noble teachings of the Buddha, and royal patronage had fallen off. The distinguishing features of its popular cult were absorbed into the Vedic and Pauranic Hinduism, while on the philosophical side Buddhism met heavy defeats at the hands of Vedantic dialecticians. The Muslim conquest absorbed the energy of the people. Buddhism could no more command among its followers the enthusiasm and earnest devotion required for a sustained effort for a great cause. Nalanda vanished once for all to live only in the pages of history.

NEWS AND VIEWS

A Plea for Reform in Music

In his presidential address before the recent musical conference organised by the Music Academy of Madras, Sir P. S. Sivaswamy Iyar struck a new note when he said :

"It is necessary that the singer should himself understand the full meaning of the words of the song and himself experience the emotions. An understanding of the words of Kirtanas is essential if the singer is to convey their full meaning to the audience. A knowledge of the language of the musical compositions, or at least the meaning of the particular songs is a great desideratum for all musicians."

He specially brought to notice the necessity of bringing out the full emotional effect of the song (bhavanvitatva). Complaining about the absence of sublimity in our music he said :

"Another point which has struck me in our music is the absence of solemnity and sublimity in our vocal and instrumental music. I doubt whether the emotion of the sublime is at all included in our list of Bhavas. Vismaya or wonder may be an element of the sublime, but there are many elements included in our notion of the sublime, such as the sense of vastness, immense power or energy, the sense of awe and often of reverence. I have not heard anything in Indian music which produces the same emotion of solemnity and sublimity as the organ in Christian churches. Our languages lend themselves to compositions which can inspire the feelings of devotion, reverence and awe. But I am not aware of any musical instruments which are capable of producing all these feelings in the same manner as the organ. It is a commonplace observation that melody is the characteristic of Indian music and harmony of western music. Our musical instruments are not capable of producing the mighty volume of harmony which is the glory of the organ.

"Even our vocal music is not conspicuous for the sublime and the solemn.

Pathos, tenderness, sorrow and various other emotions are capable of being rendered by our vocal music. The chanting of the Sama Veda is no doubt solemn, but as it is chanted to-day, it tends to be monotonous. The music in South Indian temples is generally played by the Nagaswaram, an instrument from which, in spite of its shrill notes, our musicians are capable of extracting a large variety of pleasing tunes but which can hardly be said to be adapted to the production of a sense of sublimity or solemnity. I have sometimes wondered at this difference between our temple music and the European church music. Can it be that to the European the deity is infinitely distant and above him, whereas the Indian is living on more intimate terms with the deity, finding God within himself and near him and everywhere? The truth, however, is that, as the Upanishads say, God is both far and near.

"Though the national development of Indian music has been on the line of melody and of western music in the direction of harmony, is it impossible to adapt our Indian musical instruments to the production of harmonies? We have endeavoured to adapt exotic things like the brass band and play Indian airs upon them. We have acquired a splendid mastery of the exotic violin of which we are justly proud. We are trying to introduce and work the exotic plant of responsible government. Is any attempt to produce harmonies in the style of western music foredoomed to failure?"

Further he recommends :

"In the Teachers' College of Music which the Academy is running, you must make a determined effort to suppress all facial contortions on the part of teachers and pupils alike. Facial contortions are not inevitable incidents of fine singing as can be seen from the avoidance of such disagreeable features by female singers. They were condemned by our ancient authorities also. The Sangita Ratnakara includes ugly and uncouth movements and gesticulations among the 25 faults (Doshas) on the part of the singer."

We feel that these are considerations that deserve the closest attention of lovers and promoters of music in India.

Hindi versus English

The following points raised by Mr. C. G. A. Mac Alpine in a speech he delivered before the Mysore Educational League is worthy of consideration. He said :

"If every Englishman left India tomorrow, it would be still more necessary than it is now for every Indian whose education is to go beyond the primary stage, to learn English. This seems to me to be a matter in which there is a definite danger of narrow parochial patriotism confusing an issue that is far wider than most people realise. Unless India proposes to turn her back upon the world, and revert to her former village economy, it is impossible in any near future for her to do without one or other of the languages of the West. English, French and German are perhaps three most important, and, by historical accident and present world predominance, English happens to be the language obviously indicated.

"The linguistic question in India in recent years has been complicated by the emergence of an Indian contender for the position of the educated man's lingua franca. I refer of course to Hindi. One need not take the public utterances of fanatical politicians exactly at their face value, but it may be helpful for us as educationists to consider the question dispassionately from the purely linguistic point of view. The first point which it is desirable to make clear is that Hindi is no rival of English, for the obvious reason that it offers none of the advantages to be found in English. Unless and until Hindi can do the work that English does for the educated Indian, it is idle to talk of it as a competitor. If you grant this point of view, the problem becomes simpler. The population of every country is divided linguistically into two main divisions—(1) Those who never learn any language except their mother tongue, (2) the vastly smaller number of people who learn one or more second languages. Even in countries which are 100 per cent. literate, the vast bulk of the population

never learns any language except its own. Elementary education in such countries does not in general provide any instruction in a second language. In this respect a country like Great Britain is in no way different from India. It seems to me, therefore, difficult to conceive that the illiterate villager, or in the future, the villager who has received a primary school education, is going to learn Hindi, unless Hindi happens to be the language he learnt in infancy. There may no doubt be such people but they are in a negligible minority. The average person, if asked to undertake the study of Hindi in addition to English, will want to know what use it is going to be to him. I can quite see that from the point of view of a politician of a certain persuasion, it may be extremely desirable to learn Hindi. I can also see that there may be businessmen in Bengal or in the South of India who have occasion to go into the villages in the north of India and who would find that the colloquial knowledge of Hindi is useful to their business. I am, however, very definitely of the opinion that the total number of people outside the Hindi-speaking areas who can possibly find such use for Hindi is so negligible as to render the problem, at the present moment at least, more academic than practical. If the time ever comes when the bulk of the people of India, who do not now speak Hindi, find that it is economically profitable for them to learn that language, then they will do so, fast enough, and without any pressure from anybody. The vast bulk of the population in any country in the world never moves away far from their own linguistic area, and unless an overwhelmingly strong economic motive arises, such people will not take trouble to learn what they cannot conceivably find any use for."

There is much to be said in favour of Principal Mac Alpine's argument. He, however, forgets one important consideration. European languages have to be learnt at present in order to be in touch with the modern world tendencies and cultural forces, because European people are to-day dominant in the world. If however this position of dominance shifts to Asia—a contingency which Mr. Mac Alpine completely overlooks—the as-

sumption behind his arguments will not hold good. At present, however, that contingency has not arisen.

Again the introduction of Sanskrit in the elementary and secondary stages of the present educational system as a compulsory subject, with a curriculum wisely devised, would much more serve the cultural ideals which the introduction of Hindi is expected to popularise. For, of all the Indian languages Sanskrit alone could bring home to an Indian mind the sense of our national solidarity and the great cultural purpose of the race as a whole, and put down all subtle provincial and communal misunderstandings. It is absurd for anyone in India to think that Sanskrit culture is the monopoly of one class or province.

Ayurvedic Method

In the course of his welcome address in the recent Ayurvedic Conference, Dr. R. K. Valvekal, B.Sc., M.P.M.S., pregnantly remarked :

"Let any western medical man compare the Ayurvedic method of diagnosis with his own. Its 1. Hetu, 2. Pragraopa, 3. Roopa, 4. Upashaya, and 5. Samprapti; and 1. Pradhanika Hetu, 2. Sannikrishta Hetu, 3. Viprakrishta Hetu, 4. Vyabichara Hetu, 5. Asatmyendriyarthasamyoga Hetu, and 6. Parinama Hetu; and the various sub-divisions of the remaining four cannot but convince him of the thorough-going science of Ayurveda. With all due regard to Allopathy as a whole, a fair critic will have to say in this matter that it has yet to approach the heights Ayurveda is based upon. Allopathy is at its best mostly dealing with but one aspect, the Parinama Hetu, the lesional or pathological one. However fine and accurate the many means and instruments may be of examining this aspect—which by the way the Ayurvedists will do well to study,—for the purpose of

real basic diagnosis, these cannot be said to be enough."

Depressed Classes and Christianity

Dr. B. P. Hivala, presiding over the 12th session of the All-India Conference of Indian Christians, said that any attempts to enter into barter or bargain with the depressed classes for political purposes, or with the hope of increasing their numbers, was against the very spirit of their religion, and they must set their face against that. He concluded with the remark that the Christian Church must so alter its own mode of life that it could truly reflect in itself the community which Jesus Christ had in mind.

Die to make others live

General Evangeline Booth, leader of the Salvation Army in a recent speech said :

"The Salvation Army was not a business, not an undertaking, not a philanthropic idea, not even a Christ-like impulse only : it was life, a heart beat, a longing to die to make others live."

Sir T. B. Sapru's Advice

Sir T. B. Sapru in his recent convocation address to the graduates of the Punjab University asks :

"Does an average school-boy develop a healthy curiosity to know something more than what he finds in his books, does he develop power of observation, does he develop the hobbies, does he acquire in some degree a sense of self-reliance?"

Continuing he warns the new graduates :

"If we are to develop a common life and achieve common ends, think less and talk less of communal rights and think more and more of common duties. Face the world with confidence, in a spirit of high resolve and noble purpose and with the faith that the best is yet to be."

REVIEWS AND NOTICES

Sakti or Divine Power : By Sudhendu Kumar Das, M.A., Ph.D. (London). Published by the University of Calcutta.

The author of the dissertation investigates into the evolution of the idea of Cosmic Energy, as interpreted by Vedas, the Kashmere and the Vira Saiva Schools of thought, and finally by the Mimamsa and the other orthodox systems. He goes on to trace the origin of the words 'Sakti or Sachi, and Gna, and to consider how the feminine terms came to signify a collective idea of 'one Supreme Sakti as a divine female, a supremely conscious principle of female sex, a reflex identity in relation to the Divine male, an abstract character, the Creative Energy and an intelligent divine principle,' in so far as it could be seen in the dim light of the conflicting texts bearing on the subject.

As far as the Vedic literature is concerned, the notion of Vak, after passing through conflicting interpretations, developed into the enlarged conception of the supreme creative principle. The Upanishads however concern themselves mainly with the one all-embracing principle, Brahman, and it is in the theistic Upanishads alone that the Brahman of the other Upanishads becomes really the Personal God or Iswara, associated with Sakti who is not altogether a separate principle but belongs to him as His own.

It is noteworthy that the major portion of the book is devoted to the consideration of 'Sakti' in the Trika School of Kashmere. Her relation to Parama Siva, Her manifestations, Her Maya aspect, Maya and her evolutes, Matrika or Sakti inherent in Mantras, meaning of Mantra in Trika, are all elaborately treated. The idea of Sakti is interpreted by most of the writers of the school as the inner nature of the most 'Supreme Siva' (Parama Siva Bhattaraksha), who possesses consciousness of Perfect Egoity and unrestricted freedom. One important factor that strikes a student of Trika literature is that almost all the definitions of Saiva writers explain the world of phenomena—both mental and material—not from a static point of view alone, but as a vast storehouse of one energy manifesting itself partly as potential and partly as active.

The Lingayata or Vira Saiva School has much in common with the Trika. But it develops a new path when it asserts the existence of a Suddha-Maya in opposition to the Samkhya Prakriti or the Advaitic Trigunatmika Maya.

Finally we come to the Sakti in Mimamsa and the other orthodox systems. They treat of Sakti 'as an impelling agency of force' in connection with the topic of Apurva, which acts as an intermediary principle between sacrificial rites and their results. This conception of Sakti stands almost all by itself.

The book has an extremely helpful appendix, with copious illustrations from the original texts. It is a scholarly production and well worth studying by those interested in the subject.

The Cross and Indian Thought : By V. Chakkrai, B.A., B.L. Published by the Christian Literary Society, Madras. Price Re. 1-4.

The author has attempted to present the central problem of Christianity, and in doing so he examines the metaphysical and emotional approach to it and investigates whether the seemingly contradictory paths could be harmonised. He has endeavoured to re-enumerate the principles of Christianity in the lights of modern tendencies, and realises the need of making a good use of Indian religious thoughts and experience, the fruits of centuries, in the interpretation of Christianity. With this in view, Mr. Chakkrai has examined and evaluated Hindu philosophical concept in terms of Christian thought. It is not possible to see eye to eye with this learned author in his evaluation, but it has to be admitted that his writing is thought-provoking and a valuable contribution to philosophical thought.

Is there a God? : By Z. O. C. D. Printed at Industrial School Press, Ernakulam.

This book is a compilation of the lectures delivered by the author in certain religious conferences held in Parur in Malabar with the object of spreading theistic belief in an age in which it is gradually vanishing.

Present-day Problems of Indian Education : By Prof. M. Zuhuruddin Ahmed, *Is-mail College, Andheri, Bombay.* Copies can be had of the author. Price Re. 1-4-0.

This is a crisp and eminently readable essay on Indian education. The author gives a broad outline of the changes that education in this land has undergone from the Vedic times upto the present day. Prof. Ahmed estimates the ancient Gurukul ideal as much better than any modern system in so far as it sets up an intimate personal contact between the teacher and the pupil, and gave the latter a preparation for actual life. Buddhist times saw the emancipation of women and the masses and a remarkable development in popular education of both sexes through the network of monasteries that appeared all over the land.

The chapter on Mohammedan education is the most valuable and authoritative part of the book. We get here an account of the kind of help that Muslim rulers used to render to Hindu educational institutions, of the Moghul system of education through Mukhtabs and Madrasahs, and of the arrangements for girls' education. A section is devoted also to present-day educational problems.

The author holds strong views on religious education. The experiments in religious instruction, worked out in the Benares Hindu University and the Muslim University in Aligarh, have been failures because of the half-hearted manner and superficial way in which the authorities handled the question. He has got his own constructive suggestions on the problem.

The author reveals in the book a refreshingly frank and simple mind, which makes him at times express his ideas without any prevarication and adequate discussion. As examples of this we may mention his advocacy of Urdu as the common national language for India, and his plea for putting women behind the Purdah. His views on many points are original, though also on occasions crude and ill-thought out.

Religion : By Julius Hecker. Published by John Lane, The Bodley Head, London. Price 3sh. 6d.

This handy volume of the 20th Century Library Series affords a lucid survey

of the state of religion in the West under the impact of ever-changing civilisation. The contents of the work fall under six well-defined chapters, all together attractively forming an organic whole. The opening chapter briefly discloses what religion means to the believing Westerner to-day. To some it is a piece of faint bibliography or an attitude towards life coloured by the life of Jesus. Many seek religion to assure them safety in a supposed post-mortem state. There are still many others who look towards it as the source of artistic inspiration. Anyway the religious instinct is not dead in the West as many would think. The second chapter outlines the attempts of reflective minds to appraise the religious response with the aid of anthropology, epistemology, sociology, psychology, mysticism and communism. The central fact dealt with in the next chapter is the enthusiastic efforts made to effect inter-denominational co-operation, based on social and cultural interests. "Dogma divides—service unites," has become the slogan of Christendom. The fourth chapter is a brilliant summary of the sure process by which modern thought and culture have been secularised by successive discoveries made by human mind progressively emancipated from the fetters of tradition. How "vast masses of myth, legend, marvel and dogmatic assertion coming into the atmosphere have been and are now dissolving away like icebergs drifted into the gulfstream," and how a "trader's civilisation" has built a moral culture upon the quicksands of prudential self-interest—have vividly caught the author's imagination. The next chapter bears the heading "What is aiding religion?" The residual faith of the modern generation finally seeks its support for religion on the pronouncement of Haldane, Eddington, Thompson, Whitehead and other celebrities of science and philosophy. Here in this chapter we get a conspectus of their concluding views. A chapter giving the author's forecast of future religion based on his own sufficiently long and direct experience in Russia, England and America concludes the volume. The book on the whole is a judicious and critical study of the subject. It provides excellent reading for the general reader, keeping away all tedious details from his way. The get-up of the book bears the mark of a first-rate firm's production.

(1) *Siddhantatraya Sangraham.* (2) *Abhayapradanasaram* (Tamil) : By Mahamahopadhyaya Kapisthalam Desikacharya and Nigamantamahadesika respectively. To be had of The Treasurer, The Visishtadvaita Sabha, 41, Big Street, Kumbhakonam. Price 8 annas each. Pp. 142 & 200 respectively.

The first one, as the name indicates, is an outline of the three outstanding religious schools of South India in simple Tamil prose. The first 29 pages are devoted for Dvaita and Advaita, which evidently receive only a meagre treatment. In the rest of the book, running over the next 114 pages, the erudite author, a renowned authority on Visishtadvaita, gives a valuable exposition of that system.

The second volume is of classical fame. In the school of Visishtadvaita, the name of Vedantadesika is one to conjure with. We have in his Abhayapradana Saram or "the Essence of the Granting of the Refuge" the

central doctrine of Sri Vaishnavism expounded most authoritatively in magnificent "manipravala" style. This excellent annotated edition of his work will surely be appreciated by all devout hearts thirsting for the waters of life.

Sri Vasishtha-Darsana-Sara (Hindi) : By B. Atreya, M.A., D.Litt., Prof. of Philosophy, Hindu University.

An extremely useful collection of 150 gem-like stanzas from the colossal philosophical work, Vasishtha Ramayana, arranged under proper headings, along with a Hindi rendering. The learned professor has also prefixed an informative Introduction.

Sri Rama Gita (Hindi) : With text in Sanskrit, and Hindi Introduction and translation by Sri Chinmaya Chaitanya, Sri Ramakrishna Kutir, Almora.

The ideas of the text are clearly and elaborately brought out in the author's translation and explanations.

NEWS AND REPORTS

Centenary News

The pilgrimage undertaken in pursuance of the general scheme of the Centenary Celebration came off in the last week of December. Pilgrims from Bombay, Assam, South India, C.P., U.P., Behar, and Orissa besides those coming from Bengal assembled at the birth places of Sri Ramakrishna and Holy Mother, two small villages in the Hughly Dt., known respectively as Kamarpukur and Jayrambati. These two villages had the proud and unprecedented privilege of witnessing a unique festival constituted of elaborate worship, chants, religious folk-songs, crowded meetings and extensive feeding of the poor people (Daridranarayanans). The gathering at Jayrambati was presided over by S. J. Varadaprassanna Ray, retired sub-judge, who had met the Master and the Mother during their life-time.

Of the recent events in connection with the Centenary, the celebrations in the prominent cities of Bangalore, Patna and Allahabad deserve mention specially. His Highness the Maharajah of Mysore, with a brief speech beginning with a reference to the first contact the royal family had with Swami Vivekananda, inaugurated the centenary celebrations in Bangalore. The func-

tion lasted for nine days during which time there were largely attended meetings, processions and other interesting items of the programme. Every day about 3,000 persons attended the functions and the Ladies' Day, in which about 3,000 ladies participated, was perhaps unparalleled in any celebration of its kind in the city. Some of the local papers brought out special editions giving details of the celebrations and life-sketches of Sri Ramakrishna and Swami Vivekananda. At Patna too the celebration lasted for nine days, with the usual programme. The public meeting was presided over by the Vice-Chancellor of Patna University, Mr. Sacchidanand Sinha, and it was addressed by prominent gentlemen like Hon'ble Mr. Justice Khwaja Muhammad Noor and Hon'ble Mr. Justice S. B. Dhavle. Three important gatherings, of which the last one was of ladies, marked the Centenary Celebration at Allahabad. Mm. Pt. Ganganath Jha, M.A., D.Litt., Sir Lal Gopal Mukerjee and Lady Wazir Hassan respectively presided over these meetings and Pt. Iqbal Narain Gatri, Vice-Chancellor of the Allahabad University, Mrs. Uma Nehru and others of high standing addressed the meetings. The Centenary was also celebrated at Raipur, Bally and Chandernagore.

Holy Mother's Birthday

The 84th Birthday Anniversary of Sri Saradamani Devi was publicly celebrated in the Ramakrishna Math, Mylapore, Madras. A public meeting was held on 3rd ult., attended by a large number of ladies and presided over by Dr. Mrs. Muthulakshmi Reddi. Inspiring speeches were made on the occasion by the president, and by Sm. Subbulakshmi Ammal, Sm. Ratnamayi Ammal and other speakers, clearly bringing home to the audience the ideal of purity and self-abnegation so eminently held up before Indian womanhood in the life of the Holy Mother.

Ramakrishna Competitive Examination

The following are the results of a competitive examination conducted by the Ramakrishna Samithi, Rajahmundry, in November 1936, on 1. The Sayings of Sri Ramakrishna and 2. Upadesa-saram of Sri Ramana Maharshi.

Section 1. (High School Students)

1st Prize : No. 160 Y. Parthasaradhi.

2nd Prize : No. 5 M. Bhuvahaswami.

1st Class : Nos. 5, 53, 160, 165, 167.

2nd Class : Nos. 16, 34, 136, 147, 156, 159.

3rd Class : Nos. 54, 56, 81, 131, 135, 146, 161, 170, 171, 173, 182.

Section 2. (Middle & Ele. School Students)

1st Prize : No. 137 V. Durgaprasadarao.

2nd Prize : No. 29 B. L. Narasimhaiah.

1st Class : Nos. 29, 59, 61, 67, 70, 71, 72, 137, 180.

2nd Class : Nos. 58, 125, 178.

3rd Class : Nos. 22, 32, 43, 63, 64, 133, 176, 181.

Section 3. (Others)

1st Prize : No. 66 G. V. Subrahmanyam.

2nd Prize : No. 150 S. Lakshminarayana-murti.

1st Class : Nos. 47, 62, 66, 100, 102, 103, 104, 129, 150, 154.

2nd Class : Nos. 49, 83, 106, 109, 175, 179.

3rd Class : No. 122, 123.

Special Prizes

For Harijans : No. 83 B. Haridas.

For Mahomedans : No. 63 Md. Rashid Ahamad.

For Christians : No. 64 Sesham Jacob.

For Girls : No. 180 S. Lakshmikantamma.

Note.—Prizes for all the successful candidates and consideration prizes for failed candidates will be sent to the Superintendents of their respective centres. The next examination with the same text books will be held on 24—10—1937. Applications with an entrance fee of Annas four should reach the undersigned on or before 31—8—1937. For details apply with Nine Pies stamp to: B. Gauripathy Sastry, Secretary, Ramakrishna Samithi, Rajahmundry.

Ramakrishna Mission Students' Home, Madras

The Thirty-second Annual Report of the Ramakrishna Mission Students' Home, Mylapore, Madras is now before us. The total strength of the Home, including the students of the High School, Industrial School and those attending other colleges of the city, is 167. Of these 76 students are holders of scholarships and other concessions. The policy of admission is to select the poorest among the best. Tutorial guidance, physical training, games, garden work, library and reading room, moral and religious instruction, music classes, festivals and Old Boys' Association are the main headings in the report that would specially attract the notice of a reader as indicators of the man-making education aimed at by the institution. The extracts appended from the visitors' book reveal the highly commendable impression some of the distinguished visitors carried with them about the working of the institution, the avowed aim of which is to impart the idea of self-help to boys. We would very much like to bring to the notice of the public the concluding section of the report. "Non-recurring schemes apart," says the report "the running of the Home with its allied institutions costs Rs. 48,000 per annum. While about one half of this is met by interests on deposits and Government grants, the other half has to be found by means of subscriptions collected from day to-day. A very few generous friends and charitable organisations are contributing towards the maintaining of one or more scholars.... and the management hope that..... several others blessed with this world's goods will follow the noble example and not allow a really deserving institution to suffer from the financial support it needs."

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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]

MARCH 1937

[No. 11

MAHASAMADHI

At 3-7 P.M., on Sunday, the 7th February, 1937, Srimat Swami Akhandanandaji Maharaj, President of the Ramakrishna Math and Mission, gave up his mortal coil and entered Immortal Peace. The suddenness of the event is paralleled only by the magnitude of the loss which we have sustained on the eve of a great event. A direct disciple of Sri Ramakrishna and a beloved fellow-disciple and close associate of Swami Vivekananda, the Swami was a great source of inspiration to the whole Ramakrishna Order and a large circle of devotees and admirers. From early life he devoted his life exclusively to the quest after Truth, and the spiritual fervour and earnestness of his soul found expression not only in meditation, penance and pilgrimages beyond the snowy heights of the Himalayas, but also in the service of Divinity enshrined in suffering humanity. Among the disciples of Sri Ramakrishna he was the first to start centres for the relief of human suffering, and thus to give practical expression to Swami Vivekananda's scheme of spiritual discipline through disinterested service of every kind. Ever since he started the Sri Ramakrishna Orphanage at Murshidabad in 1894, he stuck on to that centre of work till his last days, making the service of God in man an integral part of his daily life. May the example of his noble life and the blessings of his transfigured spirit give spiritual strength to us, his bereaved children, and enable us to live up to the great ideals of renunciation and service which he embodied in himself.

Om Santih ! Santih ! Santih !



Swami Akhandanandaji

SRI RAMAKRISHNA THE GREAT MASTER

By Swami Saradananda.

[Swami Saradananda was a direct disciple of Sri Ramakrishna. "Sri Ramakrishna, the Great Master," is a close translation of the Swami's well-known Bengali work on the Master, which is one of the most authoritative and exhaustive sources of information on the life and teachings of Sri Ramakrishna. In this section we get an account of the Master's relation with Swami Tota Puri who initiated him into the mysteries of Advaita Vedanta.]

The Mind of Tota Puri

AS a result of his previously acquired religious merit, Tota Puri's mind too was straightforward and possessed of unwavering faith. The great teacher, Sankara, states in the very beginning of his *Vivekachudamani*: "Human birth, the desire for God-realisation and the protecting care of a perfected sage—these three things are rare indeed, and result from the grace of God." Not only was Tota Puri fortunate enough to be endowed with these three gifts, but he had also made proper use of the opportunities that thus came in his way, and attained liberation, which is the highest goal of human life. His mind would always grasp the teachings of his Guru correctly, and translate them into action. He never seems to have suffered much from the pranks of a deceptive mind. There is an adage common among the Vaishnavas — "Guru, Krishna (God) and Vaishnava (*i.e.*, God's devotees), these three may all have mercy on the Jiva (aspirant); nevertheless, he goes to ruin for want of the favour of one alone, *i.e.*, of his own mind." In the case of Tota Puri, however, there was no such fear arising from the wickedness of the mind. Possessed as he was of a straightforward nature, it was easy for him to have strong faith in God,

and to proceed with sure steps along the path shown by his Guru, never casting back a longing glance at the evil temptations of this world. Consequently, in Tota Puri's estimate personal effort, self-reliance and diligence were the sole factors that counted in the life of man. He had no occasion to know that, when the mind took a hostile turn, the individual depending solely on one's own effort would be swept off like a tuft of grass before a torrent, and his faith in self-effort and self-dependence would easily be displaced by total disbelief in one's own powers, thus rendering the soul weaker than a crawling worm. From a retrospect of his own past he could never even imagine that, when the external circumstances were not favourable through the grace of God, all the independent efforts of a person would only bring results contrary to his expectations, and help to make him all the more entangled in bondage. For how could he have any idea of the helplessness of man when he had himself come out successful in all his endeavours from his very birth, and achieved in his own life what he knew to be the supreme good of man? Therefore, it is doubtful whether Tota Puri could ever picture in his mind the pitiable condition of the man who is convinced of the greatness of an idea or ideal,

but finds it impossible to follow it in life; who in spite of his efforts fails to make his thoughts and words tally with each other, and suffers continually on this account the pangs of conscience comparable to the stings of a hundred scorpions; in whom the faculties of the mind, deprived of the guidance of a single purpose, are in a state of mutual warfare, impelling every passion to prop up its head in defiance of external checks, depriving the soul of all peace and subjecting it to the dreadful torments of the dark abyss of despondency. Or, even if he could just imagine a condition like this, there is a world of difference between a wisdom gathered second-hand by hearing or observing the experiences of others, and that gained through the direct experience in one's own life. Therefore, the picture of this state, which Tota Puri could have formed in his mind, and the impressions of it in the mind of one who is actually undergoing these afflictions, must have been extremely dissimilar in their vividness. Hence it was that he remained quite unaware of the mischievous influence of Maya, the Primal Ignorance, which constitutes the *Shakti* or Power of the Supreme Lord. For the same reason, it is doubtful whether he could ever view the failings of a weak mind with sympathy. His attitude towards them was perhaps more akin to that of a ruthless critic. This imperfection in him was removed only by his contact with the Master in his capacity as the spiritual guide of mankind. In the end he recognised the power of Maya and realised that Brahman and *Shakti* (Power) are identical. Therefore, when he finally bid good-bye to Dakshineswar, he went away with his mind full of devo-

tion to the Mother, and his head bowing in honour of the Divine *Shakti* (Power). We shall now turn to this very topic.

Tota Puri's Ignorance of the Path of Devotion.

The life-long celibate and austere ascetic that he was, Tota Puri, as remarked by the Bhairavi before, did actually cherish queer notions about the path of devotion. He could never understand that true love and devotion gradually teach one to sacrifice every thing in this world, including one's own happiness, for the sake of the Beloved, and lead one finally to God-realisation; that in the maturity of devotion an aspirant attains to the knowledge of pure non-duality too; and that, therefore, the repetition of the Lord's name, singing His praise, offering prayers to Him, and other practices auxiliary to this path do not deserve to be treated with indifference. On account of this ignorance, Tota Puri would not even refrain from making occasional taunting remarks about the emotional responses of a devotee. One should not, however, conclude from this that he was a sort of atheist, or that he was devoid of love for God. Naturally serene by temperament, and gifted with tranquillity, self-restraint and other pre-requisites of spiritual life, he was himself a devotee of the 'peaceful type' (*Shanta Bhava*), and could understand this kind of devotion in others too. But he was quite unaware that a spiritual aspirant may make speedy progress in attaining to the supreme Master and Maker of the universe even by adoring Him, through conceptions born of spiritual imagination, as the friend, child, husband or

wife. Therefore, the loving importunities of devotees of this type to God, their pangs of separation from Him, their yearnings for His company, their sense of pride born of devotion, with its accompanying love-quarrels with Him, and their laughing, dancing, wailing and other forms of behaviour brought about by the surge of intense emotion,—all these the Puri reckoned as but forms of eccentricity, and he failed to realise how an aspirant could reach the goal quickly by following such a path. As a result, frictions would often arise between the Puri and the Master over the propriety of cherishing intense devotion for the Mother of the Universe, the *Shakti* of Brahman, and over the above-mentioned forms of behaviour in the path of devotion.

“Why are you flattening bread?”

From his very childhood, the Master was in the habit of repeating aloud, both morning and evening, beating time with his hands and sometimes dancing in ecstasy: “Take the name of Hari, O take His name!”; “Hari is the same as the Guru, the Guru is identical with Hari”; “O Hari, my soul! O Govinda, my life!”; “Mind is Krishna, life is Krishna, knowledge is Krishna, contemplation is Krishna, realisation is Krishna, intellect is Krishna”; “Thou art the world, the world is in Thee”; “I am a machine, and Thou art the Mechanic.” This daily habit continued as before even after he attained to the Nirvikalpa Samadhi through the Vedantic knowledge of non-duality.

One day, sitting at the Pancha-rati, the Master was engaged in conversation with Tota Puri on various religious topics. The day was

coming to a close. Seeing that it was sunset, the Master stopped the conversation and began to commune with the deity in the manner described above with the clapping of the palms. Thereupon Tota Puri was overwhelmed with wonder and thought within himself: “He is so highly qualified an aspirant of the path of Vedanta that he attained to Nirvikalpa Samadhi in the short period of three days. How could he then follow these practices meant only for a beginner in spiritual life?” At last, openly commenting in a taunting vein, he said, “Well, why are you flattening *Chapatīs*?” The reference is to the custom in vogue among the people of the North-Western Provinces of beating the dough for bread into shape with the palms, instead of flattening it with instruments. At this the Master could not help laughing. “How silly!” he exclaimed, “I am taking the name of the Lord, and you say I am flattening *Chapatīs*!” This simple answer made the Puri also burst into a laughter, and he understood that this behaviour of the Master was not without significance. He thought that there must be some hidden meaning behind the Master’s conduct, which he could not grasp because of his prejudice against it, and that it was better therefore for him not to raise any more objections.

How Tota Puri gave up anger

Another day, after sunset, the Master was seated with the Puri by the side of his *Dhuni*. The continuous discussion of divine themes had raised their minds to a high spiritual pitch, and they were almost absorbed in the consciousness of the Non-dual Principle. The *Dhuni* fire by their side was

burning brightly. It looked as if the spirit of the fire was feeling its oneness with their Atman, and expressing the delight it was sharing with them by the dance of its numerous tongues of flame. Meanwhile one of the gardeners came there in quest of fire to light his *Chillum* (clay-pipe for smoking), and pulled aside a burning piece of wood from the *Dhuni* for this purpose. Wholly absorbed as Tota Puri was in conversation with the Master and in the blissful knowledge of the non-dual Brahman within, he had not so far noticed the man coming or pulling the fuel from the *Dhuni*. Now when his attention was suddenly directed to him, he felt extremely annoyed, and began to abuse him and even threatened to beat him with his tongs. For, as we have mentioned before, the monks of the Naga Order worship fire, and show great respect to it.

“Goodness gracious!” exclaimed the Master at this behaviour of the Puri, and began to roll with laughter. Somewhat surprised at this attitude

of the Master, Tota Puri asked him the reason thereof, and drew his attention to the improper behaviour of the servant. The Master who was still in that mood of laughter replied, “True, the servant’s conduct is highly objectionable. But along with that I am also sounding the depth of your knowledge of Brahman. You had been just denying the existence of any second thing apart from Brahman, holding all objects and persons in this world as but manifestations of this One Principle; and the very next moment you have forgotten this, and are going to beat a man! Hence I laugh seeing the tremendous power of Maya.” This comment of the Master made Tota Puri very serious. After keeping quiet for some time, he remarked, “Rightly said! Through anger I actually forgot everything. It is very bad, indeed. From to-day I must not be angry any more. I give it up once for all.” And in fact the Swami was never found in an angry mood since that day.

THE POWER OF RAMAKRISHNA

[What is the source of power in a spiritual man? What is it that helps his influence survive his mortal body? These questions are discussed in the following paragraphs with special reference to the personality of Sri Ramakrishna. It may be noted that the one year celebration of Sri Ramakrishna’s Centenary closes this month.]

I

THE following remarks about Sri Ramakrishna occur in a recent issue of the *Review of Religion*:—

“In connection with the Centenary a brief biography entitled ‘Ramakrishna: the Man and the Power,’ by Swami Gnaneshwarananda, has been published by the Vedanta Society of Chicago. Perhaps no religious leader of modern times is more difficult for the Western mind to accept than this illiterate priest of Kali who has so profoundly influenced the religious life

of India. And yet such scholars as Max Muller, Romain Rolland, and Rudolf Otto have found this eccentric mystic well worth a careful study. The psychological question arises whether a man of his type becomes a great mystic because of, or in spite of, his obviously psychopathic constitution, for all mystics are not psychopaths, and certainly all psychopaths are not mystics. It is superficially quite easy to psychoanalyse Ramakrishna, to find the ‘mother-complex,’ the latent bi-sexuality, etc., but none of these abnormalities explain the tremendous power he exerted

over the lives of men. The explanation of hypnotism is also too simple to be taken seriously. Even the sophisticated members of the Brahma Samaj, with their western education and contempt for the low forms of 'idol worship' in which Ramakrishna indulged, found something in him which commanded their respect and allegiance. What that 'something' was none of his biographers make clear. Swami Gnaneshwarananda's little book, with its copious illustrations, celebrate this life, and exhibits something of its hold on Hindu piety, but leaves the central mystery still unsolved."

The writer of these lines seems to be genuinely puzzled as to the nature of the power that Ramakrishna exerted over men. Yet one is lead to doubt whether this puzzle is not due to a semi-conscious refusal to recognise that power, even when one is brought face to face with it. This is what one is lead to think when one notices his hesitating acceptance of the concepts of psycho-analysis like 'mother complex' and 'bi-sexuality' as explanations of what he considers to be the abnormalities in Ramakrishna. However valid these explanations may be in regard to mental degenerates, they become as meaningless as they are reprehensible when applied to personalities that transcend the human level in power and sublimity of character. In their case one has to speak of attunement with the Mother Heart at the back of the universe and not of 'mother complex,' of the transcendence of all sexuality and not of 'bi-sexuality.' To do otherwise would be to commit a great blunder in valuation by disregarding an important fact in their lives, *viz.*, that the centre of their consciousness has shifted from animality to Divinity, from body to spirit, from the ego to the larger life.

The writer of the passage quoted

before seems to be labouring under another misapprehension. He feels sure that it is only a few intellectual men of Europe like Max Muller, Romain Rolland and Rudolf Otto who have been attracted by the personality of Ramakrishna, and that to the Westerners in general he is the least understandable among religious leaders of modern times. The fact however seems to be otherwise. That a good many people, both of the intellectual and non-intellectual classes, are being attracted to him in increasing numbers is the natural conclusion one arrives at when one notices how the literature connected with him is being fast translated into various European languages at the present time.

It is true that there is a class of persons in the West who find nothing worthy of admiration either in Ramakrishna, or, as for that, in any person or ideal Eastern. These are generally persons who are the victims of either imperialistic megalomania, or race prejudice, or the still worse obsession of saving the souls of heathens. Barring these, those people in the West, who are at all open to religious influences—whether they are intellectuals or not—, have always shown deep appreciation of the ideals and personality of Ramakrishna, whenever these have been properly presented to them. In fact the experience of some, who have had to represent his ideas in the West, is that his influence over men with genuine religious inclinations is almost contagious.

II

What is the source of this fascinating influence exerted by him? The writer of the passage quoted before

seems to think that none of his biographers have succeeded in tracing that source. To our mind it appears that the peculiar quality of his greatness is so patent in every aspect of his life that no biographer need attempt to bring it out by any detailed analysis. The nature and source of his power was best described by Sri Ramakrishna himself when he said: "Seekest thou God! Then seek Him in man. His divinity is manifest more in man than in any other object. Look around for a man whose heart overflows with the love of God, a man who lives, moves and has his being in God—a man intoxicated with his love. In such a man does God manifest himself."

To gain a closer understanding of these pregnant words we have to consider at some length certain aspects of mystic life which were abundantly illustrated in the life of Ramakrishna. If the mystic has got any message to deliver unto mankind, it is with regard to the spiritual environment of man. We are all quite aware of our physical and biological environment, as our daily life is determined by it, and is constituted of a series of demands and satisfactions from, and responses to, it. We feel hungry, and there is in our natural environment food to appease hunger. So, too, thirst and the need for air are implanted in our organism, and corresponding to, and in satisfaction of, them there are water and air in Nature. This law holds good even with regard to all our fundamental instinctive cravings. In the case of all these we notice two facts. First, when man does not gain legitimate satisfaction of his needs in respect of any of them, there is set up in him an organic craving for it, a craving that comes not from any one part of

his being alone, but the whole of it, consumes him as it were in its maddening intensity, and places him between the alternatives of either satisfying it, or sustaining some serious injury, if not the total destruction, of the organism. Second, in the case of all these organic needs, there is a close correspondence between them and the environment, *i.e.*, if the craving is really organic with us, nature external to us has a corresponding object for its satisfaction, so that it would seem that the Nature within is nothing but an individualised organisation of Nature as the cosmic environment, and the craving represents the tendency of individualised Nature to rush back to its cosmic matrix. For these two reasons, namely, the intensity of the craving within and the satisfaction of it coming from without, we ordinarily feel no doubt with regard to our natural environment.

The same cannot, however, be said of what may be called the spiritual environment of man, and that is why people do not feel conviction with regard to its reality. It is here that the example of mystics in general, and of Sri Ramakrishna in particular, comes to the aid of one who feels dissatisfied with a naturalistic world-view, and feels an intellectual leaning towards the spiritual interpretation of experience. For in Ramakrishna we find an individual who manifested a craving for the spiritual that looks more elemental and basic with his nature than even the organic needs of the body which he shared with all men. Moreover, we also find this craving ultimately satisfied by a response from the spiritual environment as it were, giving us ground for belief in that environment on the analogy of our physical life. The

story of this quest and its ultimate fulfilment have been recorded with such wealth of detail that even at the distance of more than half a century we can get a hazy idea of the cyclonic nature of the passion, and the blessedness and vivid reality of the touch, that calmed it.

A possible objection may be raised that organic cravings are not the special property of stray individuals but the common feature of all members of a species, if not of all forms of life. But it has to be remembered that there are cravings like sex, which, though even literally organic, i.e., one with the body, yet become manifest only at a certain stage of maturity. This is even more true with regard to the faculties of the mind. May it not be that this craving for God, which comes out of all that is best in the nature of man, makes itself visibly felt in a person only at a stage of mental adulthood, which our physical adults generally have not reached? One of those adults, so rare in this world, was Ramakrishna, and what wonder if his giant stature has produced a sensation among the spiritual babies of our world!

III

Granted that the spiritual struggles of Ramakrishna were unique. Granted also that these struggles ended with a feeling of inner triumph and satisfaction. But how are we to understand from this that the response came really from a higher level of being? A consideration of this question brings us to the second source of power in Ramakrishna. According to all mystic traditions, the Deity transcends all intellectual concepts. He is more than all that our

minds can conceive of even in its most ambitious flights. Yet He expresses Himself in this manifested world, and, as the Bhagavad Gita says, all that is characterised by great splendour is in a special sense his revelation. Thus, though the Deity in His entirety is beyond the powers of the human mind, yet in these manifestations of His man finds an avenue of approach to Him. For if he approaches them in the proper mood of mind, they stir him to the deepest core of his being, and evoke in him a brooding sense of the might and the mystery behind the universe. They also help him to understand what those special characteristics that evoke in him a sense of the Deity are, and to crystallise these into intellectual concepts of the transcendent Deity. These concepts come to be recognised as the attributes of the Deity, and in themselves serve as symbols or reminders of the Supreme even in the absence of concrete objects from the observance of which we have learnt to associate these qualities with Him.

Every religion is a collection of such mutually adapted symbols—intellectual, ethical, artistic, literary and ritualistic—drawn from our cultural memories and racial experiences for evoking in us, in some way or other, a sense of the transcendent Reality at the back of the universe. The nature of these symbols and attributes relied upon for kindling divine passions in the heart depends on the cultural and spiritual level of the individuals and groups concerned. The Bhagavad Gita gives us a very intelligent classification of them when it describes the Divine as Supreme Power (Param Brahma), Supreme Light (Param Dhama) and

Utter Holiness (Pavitrām Paramam). The creator of this unimaginably vast and stupendous universe is Brahman (the Great Being), and he impresses us in the first place as a boundless power. To the naive mind God is nothing if not the mightiest of beings, and it is therefore in power attribute and power symbolisms that it finds an opening to the suprarational mystery of the universe. For one at a higher stage of spiritual refinement, God comes to mean increasingly the Light of Intelligence and Consciousness,—He in whose glory all our worldly knowledge is only ignorance, in whose light the brilliance of even our heavenly luminaries is but darkness. Hence light symbolisms and attributes of luminosity, both as external brilliance and as omniscience, become increasingly the suggestive ideograms of the infinite for man at this stage of development. But the most exalted concept of God known to the human mind—a concept drawn from the most sublime manifestation of God in personality—is that of the utterly Holy (Paramam Pavitrām). Power and intelligence are no doubt implied in this conception, but they are refined to an absolutely incorporeal degree of fineness, enlivened by an ethical ardour, and above all rendered subservient to an exultant sense of sanctity, sublimity and redemptive grace. In the higher forms of every great religion, we find a great stress on this aspect of the Deity, and a refinement of symbolism and ideals calculated to develop a consciousness of the Holy in the minds of its followers. But it is only a few endowed with a certain standard of mental purity that show a susceptibility to this higher aspect of religion. The many are satisfied

with God as power, and even when they seem to show an interest in Holiness, they do so only from material considerations.

Now in understanding the secret of Ramakrishna's power, and in estimating the value of his spiritual strivings, the importance of symbols in rousing up genuine religious feeling ought to be kept in mind. For the power which Ramakrishna wields over the lives of men to-day is to be largely accounted for by the fact that he has become for many the best symbol of the Deity as holiness, which, as we said before, is the aspect of Godhead most appealing to genuine spiritual aspirants. A symbol is valued in proportion to its inherent capacity to evoke the consciousness of the object it symbolises. Through power symbols and light symbols man can, no doubt, obtain an awareness of the Supreme, but it is through the symbol of holiness that men with genuine spiritual inclinations discover the Deity in all His glory. And in Ramakrishna, many, irrespective of racial and cultural considerations, have discovered such a symbol. In himself he is such a blazing fire of holiness made manifest to the eye of humanity that men who come across his life and teachings not only renew their extinguished flame of faith from him, but also gain an idea of that Supreme Fountain of Holiness, of which Ramakrishna is a manifestation. In his personality the mystery of God stands revealed to those who care to look at it.

These are the days of new morality which teaches man that he is merely a natural being, and that all ideas of transcending the limitations of body and mind which Nature has imposed

on man are only idle dreams. The 19th century biology, it is said, showed the human body to be a lineal descendant of the animal kingdom. This doctrine has been supplemented and perfected by the 20th century psychology, according to which the stuff of human mind is only a texture of animal instincts. New morality takes its stand on similar findings of science, and tells man in a tone of assurance that to give full expression to his instinctive urges is the only way to live a happy and harmonious life. It explains away the sense of sin as an illusion, and conscience as a product of cowardice. As a consequence, while in the past even men who lived evil lives felt that they were living evil lives, our moderns who have imbibed the spirit of new morality exult in their sin, and refuse to recognise any standard of virtue, purity and holiness, except perhaps what has a bearing on efficiency in the collective life of societies. And all the justification which such a view of life has on its side is derived from the denial of anything in human nature that transcends the instincts of the natural man, and deserves to be called holy in any sense.

To many the life and teachings of a personage like Ramakrishna seems to be a direct challenge to this theory of life, and a clear refutation of its view of the nature of man. For in him we find a thorough transformation of the values of life as the natural man perceives them, and an entire transcendence of all those carnal and brutish instincts in which new morality finds its support and justification. To one who is dissatisfied with what is called the normal life—that is, life lived entirely for the senses and within the limits imposed

by them—, his personality reveals a new facet of human nature, the hidden springs of holiness and divinity in it, and this gives one a new support in life and a new hope and aspiration to strive after.

Thus in Ramakrishna we get the best human symbol of holiness, which is God. His spiritual strivings and realisations are to be taken as valid and in agreement with the deepest truth of the universe, because they form the sole explanation of the power he embodied in life, namely, the divine characteristic of holiness which could dispel the corruptions of even a cesspool mind. In his biography we get ample evidence of the sanctifying influence that used to radiate from his personality and transform the lives of men by miracle, as it were. But this in itself would not have made him continue to be a power in the spiritual realm even after his exit from this stage of the world, had it not been for the fact that an ever-increasing number of men are discovering the most perfect symbol of Divinity in the very imprint his personality has left on the history of human thought and achievement—a symbol of holiness that could excite in them an awareness of God and impart in some measure at least the radiance and elation of that highest category in the scale of valuation. It is also to be noted that unlike in the case of ordinary religious symbols, there is in him a universality of appeal that transcends the limitations of countries and cultures and goes straight into the heart of man, provided there is in it, in some measure at least, a dissatisfaction with the life of the senses, and a yearning for holiness. If one cares to discover the power of Rama-

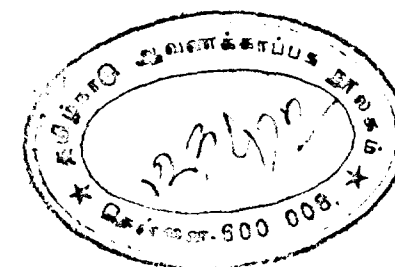
krishna, one must look for it in this direction.

IV

One may, however, say at this that we had many such holy men like Buddha and Christ in the past, and that therefore there is no reason to find any special significance in Ramakrishna in this respect. But such an objector forgets that men of the 20th century are keenly historical. To those of them who have shed their allegiance to Churches and traditional beliefs, the lives of these prophets of old, as they are preserved to-day, have largely ceased to be an adequate foundation for faith. They lived several hundreds of years ago, when the problems of men were in many respects different from ours. What is more, the authentic sources of information regarding their lives and teachings are meagre and ill-preserved, and time and credulity of men have done such havoc with even these that it is almost impossible to-day to distinguish the wood from the tree. All this often proves very hard a trial on the historical sense of many, and we, therefore, meet with a disposition on their part to doubt the very historicity of some of the

great religious leaders of the past. To such an age, there is undoubtedly a special appeal in Ramakrishna, whose personality was a breathing, palpitating reality in our midst a few decades back, and the details of whose daily life and conversations have been faithfully recorded by men who have had the benefit of a modern education, and who lived with him intimately and observed him in a reverent yet critical spirit. This nearness of Ramakrishna to us in time, and the existence of unquestionable historical records about his life and teachings make him significant in a special sense to a seeker after Truth at the present day. Nay, to many, the ideal of holiness exemplified in the life of the God-men of the past became feasible of credence only through him.

To conclude, therefore, Ramakrishna's increasing influence on the minds of men is to be accounted for by these three considerations:— (1) that he gives us a clue to the spiritual environment of man, (2) that his personality forces itself on the attention of men as a universal symbol of holiness, and (3) that he satisfies the historical sense of the modern man.



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R.65-2211, 1937
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THE ESSENCE OF HINDUISM

By Mahatma Gandhi

[It is always interesting to know what constitutes the essence of a religion according to a great representative of it, who lives the truth embodied in it in his daily life. Mahatma Gandhi's ideal of Hinduism is noteworthy from this point of view. The article is a compilation of relevant passages from the several speeches delivered by him in Travancore during his recent visit to that State in connection with the Temple Entry Proclamation.]

I CLAIM to have understood the tenets of Hinduism for the unbroken period of fifty years, and have endeavoured in humble and imperfect manner to follow them. Let me for a moment consider what is it that Hinduism consists of. Why has it inspired so many saints about whom we have historical records? Why has it captivated so many philosophers of the world? If you believe, as I know some do, that Hinduism is nothing but a body of hideous usages and superstitions, that Hinduism is a fraud upon humanity, you cannot (the address was delivered specially to a Christian audience) render any assistance to caste Hindus. But I know many Christians do not regard Hinduism as a fraud upon humanity, or as a body of superstitious usages. A religion which has produced Ramakrishna, Chaitanya, Sankara and Vivekananda cannot be a body of superstitions. As I know, and, if you do not know it, I want to declare, that I personally hold that all principal religions of the world are not only true but should also be respected. I have endeavoured to study the Bible and the Quaran with the eyes of devout Christian and Mussalman. I have not hesitated to assimilate whatever I have found to be good in both these scriptures. If I declare thus and remain a Hindu, it is because of this.

I have found in the original Vedas the essence of Hinduism. That essence is—God pervades in everything and God is the Ruler, Creator and Lord of the world. He being the undisputable and unchallengeable Master, we dedicate everything to Him every day, and He provides our wants. This faith is enunciated in the first Mantra of the Isa Upanishad.* The essence of Hinduism is briefly, but equally brilliantly, given in spite of untouchability in this first Mantra of the Isa Upanishad. The meaning of this Mantra in a nutshell is that all are created by the one God, and that all must enjoy in common what God has given, and that one should not covet another's wealth. God, according to that Mantra, is Ruler, Master and Lord, and pervades all this universe to the tiniest atom. It means He is not merely in your and my hearts, but he is literally and absolutely in every one of the innumerable things, in the bones of your body and in the hairs of your head. Therefore He is nearer to me and you than our dearest ones. That

* ॐ ईशावास्यमिदं सर्वं यत् किं च जगत् ॥
जगत् ।

तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद् धनम् ॥

All this, whatsoever exists in the universe, is the vesture of the Lord. Having renounced (the unreal), enjoy (the Real). Do not covet the wealth of any man.

is the essence of Hinduism, and we realise that truth in this magnificent Mantra as we realise that you are sitting here and listening to me.

Having realised that truth, the seer who has given this Mantra to the world proceeds to say that since God is near to us and dominates all our actions, we must voluntarily resign and dedicate at His feet all that we have hitherto in our presumption and ignorance regarded as our own. God provides everything, and nothing belongs to us, He being their indisputable and unchangeable master. The Mantra next says—'Covet not anybody else's riches.' But only after that act of conscious and deliberate renunciation and dedication we shall have to eat, cloth ourselves and house ourselves. For that the Mantra says—After having dedicated, you enjoy and use all the necessities of life given to you by God Himself with His own sacred hands.

Now this requires the same trust, the same faith and the same love that a child without reasoning out things for itself has towards its parents. The child never reasons for itself and it depends upon its parents for its supply. The parents are as much mortal as the children. It is infinitely more logical of us then that we should have at least as much faith and trust in God to give us food and cloth.

Just as we require food for the body, so also we require, in the shape of prayers, food for the soul, for we know and recognise that there is something besides our body. If you try prayer for some time sincerely, you will discover with me that where-as you may go without bodily food for some time even with profit, you may not desire to go without the

spiritual food. Some sort of evening prayer before retiring to bed is necessary. If prayers are offered both in the morning and evening, you will soon find that a time will come when you will be disgusted if you omit to offer prayers. Since there are millions in this country who cannot even recite Bhajanas, our forefathers have discovered a method which is a mere recital of the name of God whom you recognise as Rama, Krishna or by thousands of other names.

Even if all the Hindu Scriptures were reduced to ashes, if this one Mantra of the Isa Upanishad alone remained embedded in the memory of the Hindus, it would be sufficient for Hinduism to abide for ever. The Bhagavad Gita which has been my Kamadhenu (the mythical cow that yields all one desires) in all difficult times was based on the truth embedded in that Mantra. The last 19 verses of the 2nd Chapter of the Bhagavad Gita are reminders to every Hindu of how he should conduct himself on earth.

I venture to suggest to my Christian friends throughout the whole world and to Mussalmans also that they cannot find anything more in their scriptures to seriously oppose this doctrine. Therefore I want the Christians of Travancore to aid the Hindus to realise the lofty purpose that is given in the Mantra. This doctrine means that one's life must be a life of continuous service to fellow creatures. This doctrine must satisfy the cravings of even the philosophical communist. The spiritual regeneration of an individual or a nation must mean the regeneration of every department of man's life, economic and social. I say this is my faith, and should be the faith of

every Hindu, whether he knows it or not.

Now if you believe in this Mantra which contains an universal truth, then there can be no distinction among the Hindus, as that which is now sapping the very foundation of Hinduism and Hindu society. From this you will realise at once why temples are, and must be, an integral part of our lives. We are so easily forgetful of our obligations that we must renew our oath of loyalty to God, *viz.*, renunciation and dedication to God every day. These temples then are the visible symbol of God's power and authority. They are therefore truly called Houses of God and Houses of Prayer. We go there in a prayerful mood and offer prayer which should be the first thing in the morning after the ablutions, the prayer being the act of dedication and surrender. Temple-going means dedication of everything to God and is nothing less and nothing else. I want you to realise this deep spiritual significance. One must have the proper attitude of mind before he could derive the highest spiritual consolation and the highest spiritual joy from visiting these temples. Temples are an integral part of our life. Scoffers and sceptics may say that all this is a figment of the imagination. Imagination is a powerful factor in life. Temples are Houses of God for mankind.

I am painfully conscious of many superstitions in Hinduism. Nevertheless, I remain a Hindu because I do not believe the essence of Hinduism

is inconsistent with the truth of other religions. I am convinced that peace on earth and good will among mankind will reign if we approach the humblest of mankind in prayerful spirit and do not indulge in vain religious disputations.

I leave this Mantra with you in the belief that whatever is inconsistent with the meaning of this Mantra you will summarily reject as not Hinduism. There are other scriptures of Hinduism also, and far be it from me to say that all of them are worthless and harmful. They are undoubtedly works which to-day pass current as Hindu Sastras. There are also priceless treasures hidden in all these books. But you and I have not the time to study them. Even if you have time, they ought to be studied with great caution. These studies of Hindu scriptures may confuse your minds and befog you. The Mantra which I have explained to you is sufficient for spiritual consolation. I want you to believe that the Mantra I referred to will satisfy all your aspirations. If you are to really blossom forth into real Hindus, you must take this message to *Parayas* and *Pulayas*. A religious revival like this should come throughout India.

Remember one's religion ought to be totally independent of the conduct of other people, with the belief that God is the Guide, Master and Ruler of everything. May you have the strength to live up to the true ideal of Hinduism!

THE SPIRIT OF INDIAN PHILOSOPHY

By Swami Prabhavananda

[Swami Prabhavananda is the leader of the Vedanta Society of Hollywood. The Swami emphasises in this article that the main function of philosophy in India has always been to help man in developing his inner life.]

PARSHANA, which is usually translated as "philosophy," in Sanskrit means "seeing" or "experience." From this we may gather that Indian philosophy is not merely metaphysical speculation, but has its foundation in the immediate data of experience. The verities of life, God, the soul, and the nature of ultimate reality, are regarded by the Hindu mind, not as concepts speculative and problematical, as is the case in Western philosophy, but as definitely experienced truths. These ultimate truths can be experienced not merely by a chosen few, but under right conditions, by all humanity.

This insistence upon direct experience rather than abstract reasoning is what distinguishes Indian Philosophy from philosophy as Western nations know it. This direct experience is the source from which flows all Indian thought, and it is the accepted basis of all Indian speculation.

This experience, it must be made clear, is not of the senses, nor must it be confused with the operations of the intellect or with emotional experience; it is super-sensuous, transcendental, not to be completely explained in rational terms. The *Mandukya Upanishad* speaks of four states of consciousness, — waking, dreaming, dreamless sleep, and the *turiya* or the fourth. The first three states are common to all. The fourth, though latent in every human being, is not expressly

manifest in all. When this fourth, the transcendental state of consciousness, is developed in the soul of an individual, the truth which had before been but an intellectual abstraction, becomes a living reality definitely experienced in one's own soul. Indian philosophers call this transcendental state by various names, but all of them unmistakably point to the same goal.

From the foregoing we may comprehend the relation between Indian religion and Indian philosophy. Religion to a Hindu is not, however, the common Western conception of faith, nor does it merely comprise dogmas and creeds, but rather is it *anubhuti*—realisation and experience. One of the greatest saints of modern India, and my spiritual master, Swami Brahmananda, once told me, "Spiritual life begins *after* one enters into *samadhi* (the transcendental state)." Religion is therefore not divorced from philosophy; the latter in fact is an attempt to present ultimate truths, *already realised in experience* in terms of the rationalising intellect.

Professor Max Muller has declared that philosophy was recommended in India "not for the sake of knowledge, but for the highest purpose that man can strive after in this life." In India, philosophers are saints, and saints are philosophers.

This fact of *samadhi* or the transcendental state of consciousness, is a

matter of experience throughout the whole history of Indian life. To-day as well as in earliest times, it has been experienced. Sri Ramakrishna, the greatest saint of modern India, though not a learned man, attained *samadhi*, and, having realised the highest illumination, spoke words of solace and wisdom to all men. So also this state is attainable by many a one who strives to purify himself from the dross of this world.

The Hindu mind, however, is careful not to confuse reveries, dreams, hallucinations, and hypnotic spells with transcendental experience. So certain proofs of its validity and its relation both to life in general and to reason in particular are taken into consideration.

The first condition or test of this transcendental truth must be, in the words of Jaimini (founder of the Purva Mimamsa school of thought) "*arthe anupalabdhe*"—that is, that the revelation should be related to "something which is otherwise unknown and unknowable." This transcendental revelation is therefore not a revelation of things or truths normally perceived, or generally known, not of truths capable of perception and of being known through the ordinary instruments of knowledge. And yet this transcendental truth must be universally understandable in relation to human experience, and must be communicated to us in terms of known experience.

The next condition, or test of truth, is that the revealed truth must not contradict other *pramanas* or proofs. It is necessarily beyond and above reason, but it must not contradict reason. It should be something not unreasonable, but should

rather satisfy the most exacting reason.

Thus Indian philosophy, though having its foundations in personal revelation, gives a legitimate place to logic and reason, and there has never been any check to the growth of philosophic thinking. In fact, no race has produced a succession of more subtle or more rigidly logical thinkers than the Hindus; only without exception they have declared that reason unaided by transcendental experience is blind. Those who are called orthodox philosophers, as we shall see, accept the Vedic Scriptures as recording revealed truths; and they make these scriptures a point of departure for their reasoning. Sankara, one of the foremost philosophers of India, has this to say concerning the part reason plays in the investigation of truth: "As the thoughts of man are altogether unfettered, reasoning which disregards the holy texts and rests on individual opinion has no proper foundation. We see how arguments, which some clever men had excogitated with great pains, are shown by people still more ingenious, to be fallacious, and how the arguments of the latter again are refuted in their turn by other men; so that, on account of the diversity of men's opinions, it is impossible to accept mere reasoning as having a sure foundation." *

*Sankara, while explaining the final cause and substance of the Universe, further remarks as follows: "Perfect knowledge has the characteristic mark of uniformity because it depends on accomplished actually existing things; for whatever thing is permanently of one and the same nature is acknowledged to be a true or real thing, and knowledge conversant about such is called perfect knowledge; as, for instance, the knowledge embodied in

The systems of Indian philosophy fall into main divisions according as they do or do not accept the authority of the Vedas. That is to say, all systems except Buddhism and Jainism are pronounced *Astika*; the two latter, which deny the authority of the great primary scriptures, are *Nastika*—orthodox believers and heterodox unbelievers. If, however, we accept the literal meaning of the word *Astika* as belief in after-life, then all systems of thought, with the exception of the materialism of Charvaka, are *Astika*.

What Charvaka really taught, or whether there was a philosopher

the proposition, 'Fire is hot.' Now it is clear that in the case of perfect knowledge a mutual conflict of men's opinions is impossible. But that cognitions founded on reasoning do conflict is generally known; for we continually observe that what one logician endeavours to establish as perfect knowledge is demolished by another, who, in his turn, is treated alike by a third. How, therefore, can knowledge, which is founded on reasoning, and whose object is not something permanently uniform, be perfect knowledge? Nor can we collect at a given moment and on a given spot all the logicians of the past, present, and future time, so as to settle that their opinion regarding some uniform object is to be considered perfect knowledge. The Veda, on the other hand, which is eternal and the source of knowledge, may be allowed to have for its object firmly established things, and hence the perfection of that knowledge which is founded on the Veda cannot be denied by any of the logicians of the past, present, or future. We have thus established the perfection of this our knowledge which reposes on the Upanishad, and as apart from it, perfect knowledge is impossible. Our final position, therefore, is that on the ground of Scripture and of reasoning subordinate to Scripture, the intelligent Brahman is to be considered the cause and substance of the world." (From the translation of Sankara's commentary on the Vedanta Stras, by G. Thibaut.)

named Charvaka at all, it is difficult to know, for we hear of him only through the refutation of his philosophy of sensualism by various schools of thought. It is, in effect, but the simple philosophy of Scepticism which runs as a cross-current in every age and every country. The name Charvaka literally means "sweet word."

Some Oriental scholars translate this word *Nastika* as atheism. But if this meaning of the word is applied to Buddhism and Jainism because they reject an anthropomorphic God, then many of the orthodox schools are similarly at fault. The Sankya philosophy, for example, denies God as Creator, yet it is held to be orthodox.

Curiously, no equivalent in Sanskrit for the word "atheism" exists. In the *Gita* mention is made of those who do not believe in God, the Intelligent Principle, and these are said to be of "deluded intellect."

We have declared that the *Vedas* or *Sruti* (the revealed truths) stand as an absolute authority *behind* which the orthodox schools cannot go. In this sense they might, to the mind of a superficial reader, compare with the authority of the Holy Bible in many periods of Christian thought; but in the words of Sir S. Radhakrishnan, "This appeal to the *Vedas* does not involve any reference to any extra philosophical standard. What is dogma to the ordinary man is experience to the pure in heart." With the exception of Buddhism and Jainism, all schools of thought regard the *Vedas* as recording the transcendental experience of the first mighty seers of ancient India. These experiences, because they have become standard for all Hindus, cannot and should not

contradict those in any other age. Furthermore they are the truths experienced and experiencable in every age and every country by all who are pure in heart. For this reason, all Hindus believe that the *Vedas* are eternal, beginningless and without end. Transcendental experience therefore has received its standard expression in these Indo-Aryan Scriptures.

It is true that, though all orthodox Indian philosophers regard the *Vedas* as eternal—without beginning or end—, some limit these eternal laws to the records in the *Vedas*—the Indo-Aryan Scriptures. Transcendental experiences in other ages and other countries, though not denied their due authority, are regarded by them not as *Vedas* or *Sruti*, but as *Agamas*. A distinction is thus drawn between the *Vedas* and the *Agamas*, though the *Vedas* are still regarded as beginningless and endless. In the words of the learned Professor M. Hiriyanna, "We may deduce a distinction between the two from a fourth condition sometimes laid down (*cf.* Kusumanjali II, 3), that the revealed truth should have proved acceptable to the general mind of the community (*Mahajana—parigraha*), or that it should be in harmony with what may be described as race-intuition. It is this sanction of the community in general that in the end seems to distinguish orthodox *Sruti* from heterodox *Agama*."

This distinction is arbitrary and seems opposed to the very definition and spirit of the *Vedas*. Whatever a particular community may or may not sanction, a revealed truth is a direct experience, and as such it must be in the same category of revealed truth as the *Vedas*. But at the same time, we must naturally exert great care, in

judging the validity of any particular revelation, that it does not contradict the experiences of other seers and the recorded standard experiences that we may read in the Indo-Aryan *Vedas*.

What then of Buddhism and Jainism? Shall we discard them from among the highest expressions of Indian thought? They do in fact accept the authority of revealed knowledge and transcendental experience, though they deny the authority of the *Vedas*, particularly of the ritualistic portions, as a result of certain particular historical circumstances. They were born at a time when the spirit of the *Vedas* had been lost, and the Hindus held faithfully to the letter of the law, and priestcraft reigned supreme. Religion then confined itself to sacrificial rites. The intense craving to know the truth of the Self or Brahman in one's own soul, which is perceived only by the pure in heart was forgotten. Buddha, though he denied the authority of the *Vedas*, actually impressed their real spirit upon his followers by urging them to live the life of pure conduct in order to free themselves from the burden of sorrow. And he showed the way by himself attaining Nirvana or the transcendental state of consciousness.

Thus the teachings of Buddha as well as those of Mahavira, founder of Jainism, do not contradict the spirit of the *Vedas* but are in entire harmony with it.

From the foregoing it can be readily seen that Indian philosophy is fundamentally mystic and spiritual. "Indian Philosophy," says Professor M. Hiriyanna, "aims beyond logic. This peculiarity is to be ascribed to the fact that philosophy in India did not

take its rise in wonder or curiosity as it seems to have done in the West; rather under the pressure of a practical need arising from the presence of physical evil in life. It is the problem of how to remove this evil that troubled the ancient Indians most, and the *moksha* in all the systems represents a state in which it is, in one sense or another, taken to have been overcome. Philosophic endeavour was directed primarily to find a remedy for the ills of life and the consideration of metaphysical questions came in as a matter of course."

This is the central problem of Indian philosophy—an overmastering sense of the evil of physical existence, combined with a search for release from pain and sorrow—, and in this respect, it is distinguished from the philosophies of any other race or country. And it leads us to a consideration of the charge of pessimism brought against it by the West,—the charge that it springs, as Chailley declares, "from lassitude and a desire for rest." This criticism by those, who, as in the West, seek fulfilment through positive aggressive action, arises from a misunderstanding of the purpose of Indian philosophy. This philosophy is pessimistic if by that word is meant the acknowledgement of the nature of life in this world, that it is a strange mingling of good and evil, that life on the plane of the senses yields but a doubtful happiness, and that physical and moral evils continue to the end of our mortal existence. The distinctive characteristic of Indian philosophy lies in the fact that it is not merely dissatisfied with existing suffering, but that it points out the path towards the attainment of *moksha*, or release, and discovers for the devotee a state

of unalloyed and infinite bliss and freedom from all earthly suffering.

Philosophers differ, however, with respect to the exact nature of this goal of *moksha*, and of the methods to be employed in attaining it; and these differences make up the substance of Hindu speculation. They are due to the varying grades of experience in realising transcendental life rather than to a great diversity of opinion with respect to it. And of course it is above all due to the attempt to express the inexpressible.

In one thing, however, they all agree. That is that *spiritual* perfection can be attained in this life. "Man's aim," says Professor Hiriyanna, "was no longer represented as the attainment of perfection in a hypothetical hereafter, but a continual progress towards it within the limits of the present life." *Moksha*, or the attainment of freedom from the limitations and sufferings of physical life is the supreme aspiration of Indian philosophy.†

Sankara, speaking of the supreme goal of human life, says, "A man is born not to desire life in the world of the senses, but to realise the bliss of *Jivanmukti*." And the Upanishads over and over emphasise this truth,

† The Purva Mimamsa, one of the six philosophical systems of India, is an apparent exception to what we have just said, for it does not speak of *moksha* or release, but rather teaches work and sacrifices. But, though this philosophy does not include *moksha* as the direct goal of its striving indirectly it does. For work, as taught by Jaimini, brings purification of the heart, which leads one to *moksha*. If, however, we take Purva and Uttara Mimamsa as forming one system of thought, then we may declare that, without exception, Indian philosophies set forth *Moksha* as the ultimate goal, which may be attained in this life.

"Blessed is he who attains illumination in this very life; otherwise it is his greatest calamity." But it is immediately pointed out that if a man fails to attain the supreme goal in this life, he must attain it in some other life, for he will be given many opportunities by rebirths to reach the goal of perfection.

This failure to attain direct experience of the truth, and consequently freedom, is due to man's ignorance, which is universal and is the chief cause of sin and suffering. It can be dispelled by direct knowledge of ultimate truth through purification of the heart and a constant search for detachment of the soul from worldly desires. By transcending the limitations of the body, the mind, and the senses, one may enter the superconscious state of experience.

The methods of attaining this higher state of consciousness are hearing, reasoning, and meditating upon the ultimate reality. One must first hear of it from the Sruti, or the Vedas. Then one must reason upon it. Finally comes meditation upon it in order to realise the truth for oneself. Different schools offer different methods of attaining the same goal, and the practice of Yoga, or the exercises prescribed for the art of concentration and meditation, constitute a salient part of Indian religious life.

To tread the path of philosophy is to seek the truth and follow the way of life. Before a man sets out on his quest for truth, he must fulfill certain conditions. Sankara sums them up as follows: First, there must be a discrimination between the real and the unreal. This statement means not that he must possess a complete knowledge of absolute

reality, which is attained only as a culmination of long practice, but that he must unfailingly subject the nature of things to a rigid analysis by discriminating between what is transitory and what is abiding.

The second condition is detachment from the selfish enjoyments of this or a future life. The devotee must learn that the highest good is realised, not through material pleasure, but through a continuous search for the Infinite, the abiding joy. This ideal of renunciation must be realised by a gradual purification of the seeker's heart and soul. So a third condition is prescribed whereby the student may acquire tranquillity of the mind, self-control, patience, poise, burning faith in the ideal, and surrendering of the self to God. These are called the six treasures of life. The thirst for *moksha* or freedom is the fourth condition. "The people of India," says Sir S. Radhakrishnan, "have such an immense respect for these philosophers who glory in the might of knowledge and the power of intellect, that they worship them. The prophetic souls, who with a noble passion for truth, strive hard to understand the mystery of the world and give utterance to it spending laborious days and sleepless nights, are philosophers in a vital sense of the term."

Deliverance from ignorance and entrance upon the path of illumination comes only through annihilation of the false ego. "When the ego dies, all troubles cease," says Sri Ramakrishna, one of the greatest saints of modern India. Such a condition of being does not, however, imply the loss of one's individuality, but rather the attainment of a greater individuality, for we can lose nothing that

is real. Kalidas, the great Hindu dramatist, has beautifully expressed the matter by saying that the ideal of renunciation consists in "owning the whole world while drowning one's own self."

What then is the relation of psychology and ethics to Indian religious philosophy? The science of psychology as Westerners know it is man's attempt to explain the operations of his mind with reference to his body and the stimuli received through his senses. Ethics is the formulation of the law of conduct as man faces his multifarious activities as a social being. Do these two interpretations of man's material living enter into the considerations of the philosophies of India?

They do, in a very definite way. As a matter of fact, Indian philosophy and Indian psychology are not merely allied subjects, but the latter is actually an integral part of the former. To the Hindu mind, psychology has its inception in the thinking self and not in the objects of thought. It is not content with merely stating the working of the mind in the normal planes of consciousness as is the case with our modern systems of behaviourism, but it points out how the mind ranges beyond the ordinary conscious plane of psychic activity, and how the resulting experiences are even more real than the experiences of the objective world. It also differs from the psycho-analysis of Freud in that, though it accepts the sub-conscious mind, it claims that man is capable of controlling his sub-conscious impressions as well as his conscious mind, and of attaining to the super-conscious state, which no school of Western psychology has yet taken

into consideration. By teaching the normal mind methods of training, to restrain its vagaries with the aim of gaining supreme mastery over it, and of ultimately rising above it, Indian philosophy sets itself apart from all other systems of either philosophy or psychology. The Yoga system of Patanjali deals specifically with this process of mental control.

The problem of ethics is also a problem of Indian philosophy. Though not actually identified with Hindu philosophy, ethics is its very foundation. Philosophy seeks to transcend the mere *life of conduct* so that ethics remains the means for its own supererogation. Moreover, Hindu ethics concerns itself not only with outer human activity, but extends to inner life as well. Every teaching is conditioned by the phrase, "in word, thought, and deed." Ways and methods of conduct are explicitly revealed which, if followed, will enable one naturally to express good conduct. The emphasis is laid upon the ultimate transformation of the whole being when one rises above the injunctions of moral codes. "He is not troubled by thoughts," we find in the Upanishads, "like these: Have I not done the right? Have I done the wrong?" Bhavabhuti, a Sanskrit poet, says appropriately: "An ordinary man is truthful when the words follow the fact. But the saint's words are followed by facts." Such is the relation between saintliness and truthfulness.

Indian philosophy is thus not a mere way of thinking but a way of life, a way of light, and a way of truth. To become a philosopher is to become transformed in life, renewed in mind, and baptised in spirit.

MEDITATIONS: WHAT IS YOGA?

By Anilbaran Ray

[Sjt. Anilbaran Ray describes the ideal of a true spiritual aspirant in the following meditations.]

I

TO live according to the truth of our being is our Sadhana (spiritual practice). All our life is an attempt to express that truth but ordinarily it is a blind and groping attempt which constantly leads to perversion and falsehood. Consciously to know the truth and realise that in our life—that is Yoga.

We have to change and mould our body, our life, our mind so as to make them plastic instruments, perfect vehicles of the truth; but the beliefs and habits ingrained in them are the greatest obstacles to such a change. The body does not believe that the laws known to it and followed by it can never be changed or altered, and it is the same with the vital and the mental parts—nowhere is there the light of true consciousness, the belief in higher divine possibilities. Our movements go on eternally in a blind, groping, mechanical series.

The first essential thing is to hold fast to the faith in our divine possibilities in every part of our being, the faith that our whole nature can be and has to be completely changed and transformed. Established firmly in this faith, freeing ourselves from all ignorant notions of impossibilities, we should open every part of our being to the Divine Mother, and ceaselessly and sincerely aspire to the higher divine life. Only under these conditions will the truth manifest in us and mould us into its own nature.

II

Let me merge my personality completely in Thee, Mother, so that no trace of the old life may be left in me. Only thus I shall realise the truth of my being, for my identification with Thee is the real truth, and my separation from Thee is a falsehood which is the root of all misery and trouble.

In seeking this re-union with Thee, Mother, it is not sufficient that we physically touch Thy feet or occasionally sit in meditation—we must give up all preoccupations and associate with Thee in all Thy work, in all Thy movements. Our life is still full of old ideas and thoughts, of old interests and associations, of old habits and tendencies, and these constitute a great obstacle to our union with Thee, Mother. We must turn away from these and identify ourselves with the great work Thou art accomplishing—the work of manifesting the Supra-mental Truth on earth; we should turn all our attention to the creation of conditions favourable to this manifestation and to the removal of all obstacles.

And in all our thoughts and feelings and works, we should seek direct inner touch and inspiration from Thee, Mother. Thus united with Thee within ourselves, as the source of all light and strength and joy, and united with Thee outside in the great work that Thou hast undertaken, we

shall complete our identification with Thee, and really become a part and parcel of Thy own divine Self.

III

It is not that our Sadhana (spiritual practice) will bear fruit only in some distant date in the future; it is fulfilling itself every moment and is a course of progressive self-realisation. Even a little of it delivers us from great sorrow and sin, every step brings new joy, new life.

Our very resolution to turn away from the lower things in life and to realise the Divine, brings forth all that is best in us. By holding firmly to our faith, we are delivered from the torments of doubt and uncertainty. By aspiration we easily conquer the forces which would pull us down. By giving up desires we strike at the root of all misery and sin. By getting rid of egoism, we rise above the conflicts of the world and realise the unity and harmony of the higher life. By surrender to Thee, Mother, we are relieved from the great burden of life, and taste true freedom and peace. Sincere self-giving and devotion to Thee bring such a joy as has no parallel in the lower life of the senses.

The more we advance in Sadhana, the more we grow in purity and peace, in light and harmony, in power and joy; every step we take brings its own reward; even a little of it delivers us from great sorrow and sin. Thus we advance to the glories of the Life Divine.

IV

The true test of our aspiration is that we must dissociate ourselves completely from the ordinary ways and modes of mankind; we must not look with a longing on the life we

have consciously and deliberately left behind.

Men run wildly after transient joys and find an intense interest in the feverish pursuit of sense-desires; these little, imperfect, conditional satisfactions are not for us. We are to look forward to the infinite and absolute delight of the Spirit in itself. Bound to their egoism, men are torn by the greed of possession, by ambition, jealousy, rivalry, vanity, arrogance; they live in constant conflict and discord; this poor, miserable life is not for us, we look up to the higher life in the unity and harmony of the all-pervading, all-embracing Divine.

Men work blind, restless, aimless like the rocking thundering waves in the sea, impelled by the hidden forces of their own desires; moving round and round their own ego, ignorantly they think that they are making progress; this is a sheer waste of time and energy from our point of view. We should seek the perfect skill in work in complete union with the Divine Mother.

Men are satisfied with limited power, limited joy, limited light, limited life. We seek Immortality and infinite power and joy; we aspire to be identified with the Truth, and make it the very stuff of our life. We seek to exceed humanity and become Supermen; we must resolutely turn our back on the ways and modes of mortal life on earth.

Yoga is not merely thinking of Thee, Mother, with the mind, or lowering the head at Thy feet; these are certainly great aids and powerful starting points, but in themselves they cannot take us very far. We must fill our whole being with Thy living Presence, we must constantly

live in active and integral union with Thee—that will be Yoga in the real sense of the term.

There is no movement in us, conscious or unconscious, voluntary or involuntary, that has not some support, even conscious support, in some part of our being. We must constantly seek Thy light, vigilantly find out the false movements in us, resolutely withdraw all our support from them and sincerely call in Thy force to throw them away,—that will be a real process of *Yogic Sadhana*.

Then we must know Thy will in the world and sincerely devote ourselves to Thy service, always seeking inspiration and guidance from Thyself. We must keep ourselves full of the purest joy that rises from sincere love and devotion to Thee; the Gods will come down from above to taste that divine joy in us and help us to grow in divine life—that is the process of Yoga which will surely give us the highest *siddhi* (spiritual achievement).

TEACHINGS OF FRAY DIEGO ESTELLA

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 saints and mystics. In the present study and others to be published in future, the reader will get a glimpse of a little known but valuable and fascinating aspect of Christian spiritual traditions. The life and message of these saintly mystics only go to prove the great Vedantic truth that all religions in their essence stand for the same God and the same spiritual ideal.]

DIEGO de San Cristobal (1524-1578) was born in the Navarran town of Estella. Even as a student he felt the utter hollowness and senselessness of what he called the "Vanity of the World". More than anything else he was convinced of the utter futility of the restless pursuit of sense-enjoyment and worldly pleasure, which only led man in a demoniacal dance without bringing him any real happiness or satisfaction, and without giving him any peace of mind. He became a monk in the monastery of San Francisco of Salamanca, adopting the name of his birthplace so as to be less known to the outside world, and to hide his aristocratic name under the more inconspicuous one of that

small town. He was one of the foremost scholars of his country in the 16th Century. His dispassion for the world was so great and deep that one more bitter disappointment was in store for him. For his life in the monastery brought him periods of acute misery and persecutions because of the sincerity of his character, so that later he clearly recognised that even such a life was but a part of that vanity and falseness of the world which he wished to renounce and to gibe. He died in the monastery of Salamanca on the 1st of August 1578.

His two outstanding works are the "Tratado de la vanidad del mundo" (Treatise on the Vanity of the World) and the "Meditaciones

devotissimas del amor de dios" (Meditations on the Love of God), some teachings of which will be given below. Both works were in great vogue in his country and abroad in the 16th and 17th Centuries, preference being given to the Treatise on the "Vanity of the World" in spite of the many repetitions and a certain didactic ardency which makes itself felt in many a passage. In the Meditations on the Love of God there is less of the schoolmaster, and more of the devotee of the Divine wishing to give his all to, and for, the Divine only, and ardently aspiring to the highest and closest communion with Him.

* * *

CONTEMPLATION

"Contemplation which consists in the working of the intellect is the way and means to perfection, but it is not perfection itself. For perfection consists in lifting our will up to God through Divine Union and Supreme Love. Many philosophers were deceived by mistaking perfection to consist in sure speculative contemplation in which the subtlety of the intellect plays a greater part than the fervour of love. Thus they did not attain the end of true perfection, because they sought the contemplation of the Highest Good, which is God, for its own sake, and not for the sake of another perfection. But when contemplation is sought, not for the sake of contemplation, but out of love for the contemplated, so that he who contemplates may be kindled with the love of God whom he contemplates,—then it is not purely speculative, for then love is more at work than the intellect. In that true contemplation, which the servant of God should have of Divine

things, there is fervent and acute love; for he who loves is not contented with the exterior of that which he loves, but desires, in so far as this is possible, to penetrate into the interior of him whom he loves. While knowledge remains outside its object, love enters straight into it. Thus when contemplation is barren of love and is sought only for the sake of knowledge, it is dry, cold and imperfect, and leaves the contemplator without any feeling of satiation or bliss. The sweetness of contemplation therefore lies not in the purely speculative aspect of thought but in love, because the soul derives its food not from the intellect but from love, even as man experiences the delight of sweet taste not in the preparation of the meal but in eating what has been prepared."

"Beat thy wings, lifting up thy heart amidst the sacred meditations, if thou desirest to be renewed and converted from ashes and worms, knowing thy littleness before that immense, infinite Goodness of God. If thou wishest to pray with sweetness and to be comforted in thy contemplations, mix the forces of thy will, raising it and lifting it up to God, for thus dost thou attain, and deserve to attain, the fruit of contemplation. The sweet taste and delight of prayer consists in love, for the will is that which gives food to the soul. There are some who only exercise themselves in their intellectual part and not in the affective part of the will, and their goal is not to burn in fervent love, but to attain an inquisitive knowledge of God."

PURITY

"Before God showed Ezekiel what he had to tell the children of Amon,

he killed his wife, who, when dead, was lifted up to hear the secrets of God, for before she was held back and caught by the attachments of carnal love. Just as sensual sin darkens the intellect, dulls our judgment and paralyses reason, the purity of chastity disposes the soul in such a way as to make it fit to receive a clearer knowledge of God, and makes it capable of understanding the heavenly secrets. Of the apostles, only Saint John and Saint Paul had preserved their virginity, of whom the one was transported into the third heaven and beheld the Divine Essence, and the other was shown the heavenly secrets in the bosom of the Lord."

"Being gifted with this special privilege of chastity, the apostles, Saint John and Saint Paul were more subtle, and had a higher knowledge of Divine things, which can be gleaned from their writings. Saint Thomas of Aquinas, endowed with this virtue, shone in the Church because of his wonderful wisdom. Only he who is free from all earthly cares can contemplate the heavenly secrets. Chastity subjects sensuality to reason, thus disposing the soul to commune and converse with her spouse, Jesus Christ."

"Of God who is most pure and most clean, the Scripture says that He pastures among the lilies, because He delights in the white purity of chastity. Everything delights in its equal. Purity in the reasonable creature is very pleasing to God, for in it the Lord finds His delight and rest. It is written: No unclean thing shall enter the celestial city. And to chastity the spiritual beauty of the soul is principally attributed, for it constitutes a consonance and a pro-

portion, subjecting the flesh to the spirit."

"Chastity is born and preserved only in the asperity of life and the mortification of the flesh. Among delights chastity runs great risk, and without fasting and moderation it perishes. Strengthened by these two, however, it lives and maintains itself. To be chaste without being abstinent is a greater miracle than to resuscitate the dead. Lot, who lost abstinence, immediately lost chastity after it."

"He who is chaste is the friend of God and the companion of the angels. The humble and chaste person vanquishes the evil demons who are proud and unclean spirits. It is a greater thing to lead a chaste life while living in the flesh than to be an angel. If the angels could know envy, they would feel it only with respect to virginal men. That is why the angel did not consent to be adored by Saint John, the Evangelist, for he was virginal."

"Just as fire and water cannot remain together, so the spiritual consolations are not compatible with sensual vice. Moses ordered all women to be killed, except the virgins, on whom he had compassion while he had all the others slain by the sword. Chastity freed the virgins from death, and chastity shall free thee from Death Eternal."

"The Spirit of the Lord does not dwell in unclean bodies, but only in chaste and pure men. Chastity is a glorious and angelic virtue. Fortunate is that soul which serves in a pure body its Spouse, Jesus Christ; fortunate indeed is he who prepares in his heart a pure chamber for the Holy Ghost; fortunate he who, cleaning the temple of the Holy Ghost,

gives It a dwelling place in his soul. Flee from the pestilence of sensual vice, so that thy soul may be an honest and loyal spouse of Jesus Christ."

CONTROL OF ANGER

"Hate is inveterate anger. Just as vinegar corrupts the vessel in which it is kept if it remains in it for long, so hate which can be compared with boiled anger destroys the heart. Therefore the Apostle says that one should not let the sun go down on one's wrath, neither should we go to bed with anger in our heart, so that it may not become venomous hate, eating up our entrails, destroying charity and making the son of God, who is man, a slave and servant of the Evil Spirit. Peace is the palace of God, and in the peaceful heart dwells the Holy Ghost. Just as smoke drives a man out of the house, anger drives the Holy Ghost out of the soul. God speaks through Isaiah: 'On whom will My spirit take rest if not on the humble and calm one who keeps My words?' On the contrary, when the heart is angry, it turns into the habitation and dwelling-place of the Evil Spirit, for there is no vice making the Evil Spirit so much lord and master of man as anger, for the angry man does not doubt to execute all that the Evil Spirit commands, however great a sin it be."

"Following the advice of the Apostle, thou shouldst drive anger out of thy heart before it burns down the whole house. He who possesses a wooden house and lays fire to it, burns it down in an instant, and anger is like the fire with which the impatient man burns his entrails in no time. The fire, says the Scripture,

hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field."

PRACTICE OF PATIENCE

"An excellent manner of possessing is to possess not houses, towns or kingdoms, but, what is more, to possess oneself by virtue of patience. The impatient man loses himself and is not master of himself. Accordingly Job says, 'Why dost thou lose thy soul in thy fury?' He who has patience is master of himself, and the impatient man is ruled by his anger and his passions and his hate, which keep reason blind. Solomon says: 'Better is the patient man than the strong man, and he who becomes a master of his mind is better than he who fights against towns.' This mastery can be seen in patience, for it curbs the illicit appetite for vengeance of the inner man, and outwardly keeps the tongue from uttering insults and the hands from violence and force. Therefore the Lord says that the patient man possesses his soul. In him who is impatient, the anger and fury which possesses him become masters."

"Just as in battle arms are needed, so in this world, full as it is of temptation and enemies, we are in need of patience. That is why the Apostle admonishes us, saying, 'Let us run in patience to the battle awaiting us.'"

"He who wishes to conquer the vices should learn to suffer with patience the troubles that purify the soul. The Apostle says to the Hebrews: 'For ye have need of patience.' Him who possesses true patience, the whole world cannot vanquish. With the lashes he becomes strong as the bear, and he lives like the Salamander in the fire of tribulation."

DIVINE LOVE

All the above passages are taken from the "Tratado de la vanidad del mundo" (Treatise on the Vanity of the World). We shall conclude by quoting some extracts from the "Meditaciones devotissimas del amor de Dios" (Meditations on the Love of God).

"We do not hold Thy Divine Love so much in our hands, O Lord, that we can at once rise to it; we can do so only step by step, though, if our nature were not so perverted, our love would really have taken its origin from above. But being corrupted and damaged by sin, it lost its spiritual glow and took another new origin. It is like a spring which wells from its source, abundant and limpid, but gets closed with stones and wood and mud, and therefore seeks another way out. The spring, which at first welled up clear, now flows turbid and dirty, the original nature of its waters having become corrupted by the obstructions. Such is the case with the spring of love too, because it has found another origin that makes it turbid, evil-smelling, corrupt and muddy; for now we begin by loving ourselves, just as we should have begun by loving God, because to speak the truth, this would have been more natural. The nature of love having become perverted once, love, too, changed its origin, so that just as we should first have loved Thee, our Lord and God, for Thine own love's sake, and all things for Thee and in Thee, we now begin by loving ourselves more than anybody else; and all else that we love, we love for our own sake. That

is how we begin to love Thee from motives of profit, putting the foundation and beginning in ourselves and seeking Thee not so much for Thine own sake as from thoughts of self-interest; for we know that we cannot exist without Thee, and the continual need which we feel for Thy Divine Majesty compels and forces us to seek Thee as our helper and to call upon Thee, so that Thou mayest favour us and give us all that is necessary for our life. Hence it is that, as without Thee we cannot possess what we love, we love Thee for our own sake, being forced to do so, as there is no other course left open to us. And as we continue to love Thee, we experience and come to know in ourselves Thy benignity and Thy liberality, benevolence, suavity and goodness, with many other Divine perfections. Thus it is brought about that, gradually forgetting ourselves, we begin to love Thee for Thy goodness—Thee whom we sought before as something useful and profitable. This is the third degree of love; for the first is when we love ourselves, the second when we love Thee for our own sake, and the third degree of love is when we love Thee and ourselves and all things only for Thine own sake. Rising through these degrees of love, we attain Heaven where the imperfection of our love becomes refined, purified and attenuated till it reaches the summit and height of true love, where we love Thee only for that which Thou art and as being most worthy of love, without any consideration of ourselves; for Thou art the Highest Good and Infinite Goodness."

SWETASWATARA UPANISHAD

By Swami Thyagisananda

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

तमसः परस्तात्= beyond darkness आदित्यवर्णं= effulgent like the sun एतं= this महान्तं= great पुरुषं= Self अहं= I वेद= have realised तमेव= Him alone विदित्वा= realising अतिमृत्यु= beyond death एति= goes अयनाय= for thus passing अन्यः= another पन्थाः= way न विद्यते= there is not

I¹ have realised this great Self who shines effulgent like the sun beyond all² darkness. One passes beyond death only on realising that. There is no other way of escape from Samsara. (8)

Note.—1. Rishi Swetaswatara.

2. Darkness.—Stands for ignorance which is the cause of Samsara.

यस्मात्परं नापरमस्ति किञ्चिदस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।

वृक्ष इव स्तब्धो दिवितिष्ठत्येकस्तेनैदं पूर्णं पुरुषेण सर्वम् ॥

यस्मात्= than whom परं= higher अपरं= different किञ्चित्= anything नास्ति= there is not यस्मात्= than whom अणीयः= more minute ज्यायः= greater or older in age कश्चित्= any one नास्ति= there is not वृक्ष इव= like a tree स्तब्धः= immovable दिवि= in his own glory तिष्ठति= stands एकः= alone तेन पुरुषेण= by that self इदं सर्वं= the whole of this पूर्णं= is filled

There is naught higher than or different from that: naught greater or more minute than that. He stands, one without a second, immovable, like a tree rooted in His own glory. By this Self the whole universe is filled. (9)

ततो यदुत्तरतरं तदरूपमनामयम् ।

य एतद्विदुर्मृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥

यत्= which ततः= than that उत्तरतरं= far higher तत्= that अरूपं= formless अनामयं= free from misery ये= who एतत्= this विदुः= know ते= they अमृताः= immortal भवन्ति= become अथ= but इतरे= others दुःखं= misery एव= alone अपियन्ति= suffer.

That Being is¹ far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone. (10)

Note.—1. Far beyond.—The Absolute cannot by any stretch of imagination be brought into relation with the world, as all conception of relation based on space, time and causation is within the realm of Maya.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।

सर्वव्यापी स भगवांस्तस्मात्सर्वगतः शिवः ॥

तस्मान् = therefore सः = that भगवान् = Divine Lord सर्वव्यापी = pervading everything सर्वगतः = omnipresent शिवः = benevolent सन् = being सर्वाननशिरोग्रीवः = making use of all faces, heads and necks सर्वभूतगुहाशयः = dwells in the hearts of all beings.

¹ Therefore, that Divine Lord, being all-pervading, omnipresent and ² benevolent, dwells in the hearts of all beings, and ³ makes use of all faces, heads and necks in this world. (11).

Note.—It is noteworthy that this Mantra, speaking of divine immanence, comes immediately after the previous which depicts the Supreme as the Absolute, far beyond all relations. The idea is that God is both transcendent and immanent.

1. *Therefore.*—Because He is formless, all pervading, etc., He can take any form and be present anywhere and everywhere according to the wish of the devotee.

2. *Benevolent.*—If He did not graciously dwell in the heart of all beings, and guide their senses, thoughts and actions, it would not have been possible for man to realise Him, by his own unaided effort.

3. *Makes use of, etc.*—To save their souls.

महान् प्रभुर्वै पुरुषः सत्त्वस्यैव प्रवर्तकः ।

सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥

पुरुषः = this Self महान् प्रभुः = the mighty Lord वै = indeed एषः = He सुनिर्मला = extremely pure इमां = this प्राप्ति = attainment (उद्दिश्य = for securing) सत्त्वस्य = of the intellect of being प्रवर्तकः = guide ईशानः = controller अव्ययः = imperishable ज्योतिः = light

This Self is indeed the mighty Lord. He is the imperishable (internal) Light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti). (12)

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।

हृदा मनीषा मनसाभिवल्लभो य एतद्विदुर्मृतास्ते भवन्ति ॥

हृदा = by the heart or feeling मनीषा = by the Buddhi or intellect मनसा = by the imagination and will अभिवल्लभः = limited in size अंगुष्ठमात्रः = being of the size of a thumb अन्तरात्मा = the inner Self पुरुषः = Infinite Being सदा = always जनानां = of creatures हृदये = in the heart संनिविष्टः = dwells ये = who एतद् = this विदुः = know ते = they अमृताः = immortal भवन्ति = become

Assuming a form of the ¹ size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells

in the hearts of creatures as their inner self. They who realise Him become immortal. (13)

Note.—¹ Size of a thumb.—Denotes the size of the heart where the self is to be meditated upon and realised. The Self is not really reduced to a limited size but only appears to be so.

सहस्रशीर्षा पुरुषः सहस्रक्षः सहस्रपाद् ।

स भूमिं विश्वतो वृत्त्वा अत्यतिष्ठदशाङ्गुलम् ॥

पुरुषः = the Infinite Being सहस्रशीर्षा = has a thousand heads सहस्रक्षः = has a thousand eyes सहस्रपाद् = has a thousand feet सः = He भूमि = the universe विश्वतो = on all sides वृत्त्वा = having enveloped दशाङ्गुलम् = ten fingers अत्यतिष्ठ = extends beyond (by)

That Infinite Being has a ¹ thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ² ten fingers. (14)

Note.—1. *A thousand heads, etc.*—The reference to thousand heads, eyes, and feet indicates that He is the real thinker, witness and worker behind individual brains, eyes and organs of action, respectively.

2. *Ten fingers.*—The expression has several interpretations. We give here two of them which seem best. (a) He exists in the heart which is ten fingers beyond, i.e., above the navel. The idea is that though He, the manifestor of the cosmos is so great, yet He is immanent in all, and resides in the heart, i.e., the self of man. (b) Though He has manifested Himself as the cosmos, he exists beyond it by ten fingers, i.e., transcends it. Thus in the first part of the Mantra, divine immanence is emphasised, and in the second, divine transcendence.

NEWS AND VIEWS

Rights of Women

Mrs. Margaret Cousins, in her presidential speech at the All-India Women's Conference, points out :

"All women's struggle for reforms, when analysed, are our expressions of revolt against a double standard There is a double standard in morality, in wages, in education, in citizenship, in opportunity for work and service, in religion Without economic rights in the home, women will continue to be the suppressed sex, dependent on the generosity, patronage and sentimentality of the artificially made superior sex, and she cannot have self-respect or self-reliance, but imbibe an inferiority complex, thinking also that her great hard work of mothering and caring for the race is her curse instead of her worthy vocation."

Mrs. Cousins laments that while India spends only 8 crores of rupees for 350 millions of people on elementary education, Britain spends 86 crores of rupees for only 40 million people, and U. S. A., 247 crores for 130 millions. Even of this meagre amount spent in India, 14 times more is spent on boys' education. Among girls only 1 per cent gets elementary education, and .001 per cent, secondary education.

Indian Philosophy and Competitive Examinations

Resolutions have been passed in the Indian Philosophical Congress re-

questing the authorities that Indian Philosophy should be given back the place it enjoyed among the subjects previously permitted for the I. C. S. Examination. The exclusion of this profound subject from Indian Audit and Account as well as Indian Police Service examinations was also noted, and representation on these resolutions is to be made to the authorities.

Need of Hindu Missionaries

In a lecture to a large audience at Kuala Lumpur on 22nd December, Rt. Hon'ble Mr. Srinivasa Sastri advised the Indian Community in Malaya to remain affiliated to the motherland in their civilisation, religion and culture, and to identify themselves with the honour and fortunes of the land of their adoption in the completest sense of the word. In the matter of removing their handicap (due to their isolation at a great distance from the motherland) in respect of practising Indian customs and habits in an altogether uncongenial surrounding, Mr. Sastri opined that a duty lay upon the people of India. He said :

"It is our duty to send out every now and then a true missionary of Hindu culture and civilization, persons who bring knowledge and understanding of our scriptures, the practice of our rituals and ceremonials at their purest. We want to maintain a body of Missionaries whose business it will be to keep you, geographically different, in continual and living touch with the ancient civilisation..... I will not say it is foreign to our nature, for I cannot be treasonable to our own high character and accuse us failing in this fundamental duty. Surely, there is no harm in attempting that which we have so far failed to realise—that we have duties in this respect to our people abroad."

The Future of Civilisation

Viewing the affairs of the world from the position of the Philippine

Islands, Walter Brooks Foley writes in the *Indian Social Reformer* :

"More and more it becomes evident that the hope of any advancing civilisation lies in the hands of three countries—China, India and United States. And if one of these shall base its international policy on military might, it will drop out of its high place of vital responsible leadership. My personal desire for India is that she may follow the basic moral and ethical leadership of Gandhiji, following the 'path of non-violence and national sacrifice he has urged and exemplified.... Internal disunion is all that can keep India from her high destiny in the future history of the world. May I suggest the possibility of Indian visitors coming to the Philippines? Centuries ago Indians came in fairly large numbers, and they left their imprint on the racial strains here and on the language as well. Perhaps it is time to repeat the rapprochement."

"What could they know of India who only India knows?"

Speaking about the architecture and art in Angkor in Cambodia, Mr. Jinarajadasa, who had been to Indo-China some months back, points out :

"The Hindu colonisation began about the first century, and was led by the Brahmin Kaundinya, who settled in the lower part of the River McKong, and founded the Kingdom of Fonnani. In the fourth century a second colony was founded further north by Kambui, and his descendants were called Kambuijas, whence came the name Kanboja. The history of the colonisation was gathered from Sanskrit inscriptions covering a period of four centuries."

About the architecture, the ruins of which still attract tourists, the speaker said :

"There were two main groups of architectural monuments in Cambodia; the first, of the temple of Angkor and the second, the monuments in the city near by Angkor Thom. Angkor Vat was impressive not only because of its size, but particularly because of the conception of the architect who diverted the river and made a water causeway with an enclosure which was

nearly a square. Its length west to east was seven furlongs and north to south six. The width of the water causeway was just over one furlong. Then began the first temple wall in an enclosure whose length was five furlongs and breadth four furlongs. The temple consisted of several courtyards, each at a higher level. The area covered was about double that of the temple in Madura. The central tower was slightly less high than the height of the largest Gopuram in Madura, but its base was at a height of over 150 feet. It had four attendant towers. The square colonnade enclosure at the first level was nearly a mile on its four sides, and its wall was full of carvings, depicting incidents from the Mahabharata, Ramayana and the Puranas. The material of the temple was sandstone, which enabled finer sculpture than was possible in granite. The city of Angkor Thom contributed a new variety of architecture."

Sexcentenary of the Vijayanagar Empire

The memory of the "forgotten empire," so vigorously revived by the recent celebration at Hampi, is peculiarly significant to-day when the consolidation of our national energies and reconstruction of sociological ideas are keenly occupying the best minds of the country. The religious and political ideals that inspired this Empire were characteristically Hindu in conception, and there is therefore a special importance in the revival of their memory at the present time when we stand in need of a new urge for the unification of Indian culture. The reign of Krishnadevaraya, which formed the Periclean age of this Empire, is one of which any Indian could legitimately be proud of. In the words of Dr. Krishna :

"One of the chief objects of Vijayanagar was to defend Dharma or religion. To the Turkish onslaught against Hinduism in other parts of India and the intolerance shown towards the faith of the idolator, Vijayanagar gave a fitting and dignified

reply. Except for lapses for short periods on very rare occasions, the Empire adopted a policy of sympathetic tolerance and even encouragements of all creeds, whatever might have been the personal inclinations of the rulers or their ministers. The earlier kings appear to have been disciples of the Smarthas for about three or four generations, and from the time of Devaraya II there was much Vira Saiva influence at the court. From the period of usurpations, the royal families were mostly disciples of the Srivaishnavas. During the greatness of the Empire under Krishnadevaraya, the Madwa monks wielded considerable influence. But almost throughout her history the Empire followed a policy which was adopted at the foundation and openly declared in an inscription of Bukkaraya at Sravanabelgola where he states in a dispute between the Vaishnavas and the Jains that no difference is to be made between the two sects, that even their essential teachings are the same, that the adversity or prosperity of the one is the adversity or prosperity of the other and that people of different sects should co-operate and help each other in the pursuit of their own religious practices. The names of religious men of the period among the Smartas were men like Vidyatirtha, Vidyaranya, and Ramachandra Bharati. The Madhwases were led by Akshobhya, Vyasa-raya and Vadiraja. The Srivaishnava leaders were Manavala Mahamuni, Sudarshanacharya, Doddaiyacharya, Tolappalacharya and Lakshmikumar Tatacharya. Equally great men like Nagideva, Tontadarya, Gosala, Chenna Basava and Nijagunasiva Yogi appeared among the Vira Saivas. The Jains had their Nemichandra and others. They and the Muslims, though small in number, were fully protected by the State and numerous Bastis and Musjids were constructed during the time. However serious might have been the differences of opinion among the philosophers, the religion of the people at large appears to have been not only one of friendship and tolerance but even one of universal acceptance."

Population trends in the East and the West

Addressing the Rotary Club luncheon meeting, Accountant-Gener-

ral Mr. P. K. Wattal said that the framing of a sound population policy was an urgent necessity for every country and he hoped that the new autonomous Governments that would be established in the provinces would direct their energies to it with the same thoroughness and vigour shown by some Governments in the West. The facts revealed by the learned lecturer are instructive and thought-provoking. He said :

"The population of the world is about 2,000 millions, of which the European people constitute one-third, and the non-European the remaining two-thirds. The rate of growth of the European races was very rapid during the 19th century. They formed one-fifth of the world's population in 1800, and now constitute one-third. The non-European peoples constituted four-fifths of the world's population in 1800, and now constitute only two-thirds. The population of England and Wales was about 9 millions in 1801. To-day it is nearly 41 millions..... An Englishman on an average lives twice as long as an Indian."

He further invited attention to the following special feature in the changes in population in Northern India :

"You find a large Muslim population in the North-West Frontier Provinces, a steadily diminishing proportion of Muslims in the Punjab, a still less proportion in the U. P., even less in Behar, and then quite suddenly a large proportion of Muslims in Bengal The large proportion of Muslims in Bengal is due to purely natural causes and has occurred within a comparatively short period of British rule... The rate of increase of the Muslim population in Bengal for the last 50 years has been one per cent per annum and that of the Hindus less than half of that The Provincial Census Superintendent thinks that the Hindus of Bengal are approaching their maximum, and will soon show an actual decline in population, while the Muslim population will continue to grow."

The Ideal for the Indian Student

Mr. Shyama Prasad Mukherjee, Vice-Chancellor of the Calcutta University, concluded his powerful address delivered to nearly ten thousand students in connection with the University Day, with these words :

"If Bengal is again to play her part in the re-making of India, she must produce through her educational institutions a race of men strong in body and mind, true, resolute and self-reliant, burning with lofty patriotism and idealism, not carried away by emotions but capable of exercising critical and reasonable judgment, trained to be leaders and soldiers, amenable to discipline—discipline imposed by the combined will of themselves—devoted to duty and determined to work not as a class or community but in the spirit of corporate service ever willing to place their services in all capacities for the good of society and for the advancement of the highest interests of the nation."

Memorable words worthy to be remembered by not only Bengal but other provinces too if they also are to play their part in the re-making of India.

A great Sanatanist supports Temple Entry Proclamation

Regarding the much acclaimed and criticised temple-entry Proclamation of Travancore State, Professor Sundarramaier of Kumbhakonam said, in an exclusive interview given to *The Hindu*, that he did not believe either that mere birth as such could be a source of pollution to any human being, or that there is a fifth caste—so-called polluted classes—as a permanent section of the Hindu social system. He stated :

"Though I have always lived an orthodox Brahmin's life, I have never been wedded irrevocably to the idea that the ideals on which the present Brahmanical life has been based form a part of the eternal order of the Universe. When, as

human necessities arise and dictate to us prudent and safe steps towards progress to a higher collective or unified life, free from mere superstition or meaningless custom, I have always been ready to join in every kind of activity to achieve such a purpose. When it (the temple-entry proclamation) is fully carried out, it will be found to be most beneficial to the Hindus and will certainly place them and their religion on a higher scale of civilisation. Any religion worth the name cannot and ought not to stand in the way of the evolution and progress of human welfare and culture. The Agama Sastras, however useful for the maintenance of social order, can never act in such a way as to prevent our adjustments in accordance with the precepts and injunctions of the Vedas, direct and implied The Vedas are unalterable and inviolable, but not so the Agamas Further it is absurd to hold that all the so-called Depressed Classes in India to-day should be labelled as 'Chandalas' and hence excluded from the benefit of a higher social and religious life of association with those who now enjoy a higher social status Those who have status and influence in Hindu society must avail themselves of every opportunity to set an example and thus pave the way for those who are in favour of rapid reform The elevation of the Depressed Classes must be achieved without involving the sudden dislocation or depression of the higher classes of Hindu society."

The venerable Professor, than whom the Bharata Dharma says there is "no better Sanatanist or more orthodox Brahmin," favours a permissive legislation to facilitate temple-entry for Harijans in British India. According to him :

"..... if any body of trustees or owners of temples resolve to throw open the temple or temples under their management to the Depressed Classes now excluded therefrom, they must have entire discretion to do so, and the laws of the land must be so amended as not to fetter their discretion Why then should we not boldly come forward to extend such rights of temples, now denied to Harijans who still remain within the pale of Hinduism?"

Sanitary Mindfulness

The Gods are clean and they desire cleanliness (Suchi kama hi devah suchayascha)—this is a saying from our scriptures. But in spite of all religiosity in India, innumerable slovenly habits and extremely insanitary practices permeate from the top to the bottom of society, and they stand in immediate need of rectification by the combined efforts of all. In a recent speech, rightly has Lt.-Col. C. M. Ganapathi, Director of Public Health, pointed out :

"It is amazing that while politics have always been kept in the foremost, the social and sanitary aspects have not received equal attention."

He was of opinion that the instinct of cleanliness inborn in every one, but the desire to let it develop differed according to people's circumstances in life. He said :

"There could be no justification for a person who was well placed in life not adopting the ordinary elementary ideas of sanitation ; but when they came to less fortunately circumstanced people, it made them think why they were careless about following the ordinary rules of health. There could be no doubt that the drab and dreary existence one found in slums made one lose all interest in the ordinary decencies of life. It was the duty, therefore, of the authorities concerned to find ways and means for re-establishing those interests in life without which one was bound to be reduced to the level of an animal."

Lt.-Col. Ganapathi was strongly of opinion that

"the mere clearance of some slums and the provision of better housing conditions with sanitary conditions and with sanitary conveniences would not solve our public health problems but it was the change in outlook which should be first established before costly schemes were undertaken. The change of outlook could only be brought about by heavy bombardment in the shape of intensive and continuous propaganda."

No thoughtful man could disagree on these points. Could there be a more opportune time, we ask, for this "bombardment" than the present when the 'screen' and the 'radio' and the press are universal features of publicity? Why not then the Government and the country awake?

Mr. Ganapathi makes the following touching appeal:

"The cultivation of sanitary habits must first begin at home. I am not one of

those who believe that a knowledge of the three R's is absolutely essential for the observance of elementary sanitation. It is one of the tragedies of this country that there is not a single river or a collection of water, unless protected, which is not fouled by the inhabitants in spite of the fact that every river has some religious significance attached to it. Our forefathers must have anticipated the habits and character of their descendants when they enjoined that water should be treated as something sacred."

REVIEWS AND NOTICES

Brahma-Sutras: By Swami Vireswarananda. Published by the Advaita Ashrama, Mayavati, Himalayas. Copies can be had also at Ramakrishna Math, Mylapore, Madras. Price Rs. 3. Pp. 542+LXIII.

The book under review contains the text of the Sutras, word-for-word and running translation in English, comments and a valuable Index and Introduction. The word-for-word translation is literal while the running translation is made as literal as possible consistent with easy reading. The notes deserve to be called something more than what they style themselves to be. They form in fact a very able abridgement of the whole commentary of Sri Sankara on the Vedanta Sutras, supplemented with the views of the later scholiasts who have written elaborate expositions on his commentary. While the complete translation of Sankara's commentary has got its own importance, an abridgement of it in English like the present book, embodying the Upanishadic passages discussed as well as sufficiently detailed summaries of all the discussions, has a great value, both to the general reader and the scholar, which cannot be obtained from the full translation. For very often the textual prepossession and the scholastic niceties of the original make at least a considerable portion of it so boring and dull to a modern mind that but for a rigid sense of duty, either religious or scholarly, it would gladly abandon the study of several sections, in spite of all the literary beauty of Sankara's style and the great

intellectual powers displayed even in textual discussions. Swami Vireswarananda's abridgement saves the reader, who is keen after the study of Hindu scriptures, from all such fear of intellectual ordeal, and provides him with the facilities for deriving the full benefit of the study of the commentary without the trials attendant on it. In fact we deem its importance in popularising the study of Sankara's commentary to be much greater than that of even the excellent complete translation of the original by Dr. Thibaut, whose exorbitant price of Rs. 20-10-0 makes it beyond the means of the average Indian reader. The discussions in their abridged form are so clear and pointed, and the English so simple, lucid and expressive, that there is no reason hereafter for any non-Sanskrit knowing student of Vedanta, who understands English, not to be equipped with a sound knowledge of Sankara's interpretation of the Vedanta Sutras.

The Introduction too is both wide in scope and deep in point of erudition. It is an able reply to Dr. Thibaut's contention that the Vedanta Sutras of Badarayana are in agreement only with the Visishtadvaita doctrine of Ramanuja, and do not in themselves convey the monistic sense which Sankara sees in them.

In the matter of get-up, the book sets a worthy example for emulation by all Indian publishers.

Studies in Indian Education: By H. N. Wanchoo, Inspector of Schools, Benares Division, U.P. Printed and published by

M. N. Pandey at the Allahabad Law Journal Press, Allahabad. Price Rs. 3-8-0. Pages 269.

The studies deal with a variety of problems in Indian Education, their diagnosis and their treatment. Modern Indian Education, till now, has had no well-defined aims, and has been making objectives serve the purpose of ideals. But to-day there is an awakening. It is with a conviction that this awakening is not the result of an evanescent enthusiasm but will be productive of far reaching changes, that the author approaches the problems and puts forth his suggestions.

First he examines the Rural Schools, next the Secondary Schools and lastly the University. Though most of his observations and conclusions relate to conditions obtaining in United Provinces, they are no less true with regard to other provinces and of India as a whole.

The Rural School. The objective of the Rural School should be to conserve and reconstruct the essentials of the rural upbringing of the pupils so that they may not subsequently find their life uprooted from their environment as they now do very often. The means of livelihood in a village are agriculture and subsidiary handicraft and this is the background that the Rural School must reflect in its organisation and work. From experiments actually conducted, the author has demonstrated the fact that with the existing organisation and little increase in expenditure, it is possible thus to ruralise our rural schools and improve their level of efficiency in physical and general instruction.

The Secondary School. The aim of the Secondary School should be to produce a new type of youth who will join to sanity and clarity of mind freedom from social and insular prejudices; who will possess manual efficiency and insight into the artistic; and who will have a right understanding of the moral and spiritual values of life. The overweighted curriculum, the examination system, the need for the co-ordination of general and industrial education, physical culture—these are some of the problems discussed.

The University. With regard to the University, the author feels the urgent

need to teach the youth the lesson of a rigorous simplicity of life. The Indian student has behind him a tradition of simple and abstemious living embodied in the doctrine of 'Brahmacharya', and it would not be difficult to revive an ideal which we have apparently forsaken. Next an omission of modern Universities in India and elsewhere, of which the author complains, is the entire lack of cultivation of the spirit of toleration. The failure of the Indian University to foster this ideal is attributed to its pre-occupation with trivial objectives and the absence of a well-planned purpose, and in the Western University, to the intensity and narrowness of nationalism. Lastly "the acid test of the worth of education is whether it has lighted the flame of a living faith in the ideal of service in the breast of youth, to be kept burning throughout life; if education fails in this, it fails in its prime purpose." In the concluding paragraphs the author points out that the prime duty of the Indian teacher is to make the Indian student nationally self-conscious, without in any way prejudicing his wider loyalty to humanity. The essence of India's heritage, summed up in the word 'spirituality', must be conserved.

Freedom and Culture: By Sir S. Radhakrishnan. Published by G. A. Natesan & Co. Price Re. 1. Pp. 158.

In these pages one finds a patient and calm discussion of vital contemporary issues, and a sincere attempt to put oneself in the place of the young and deal with understanding sympathy the struggle that is going on within their hearts in a period of storm and stress in their lives.

Both in the magnificent variety and in the fine idealism of its content, the reader of this little volume would find rich refreshment and unfailing inspiration. Whether it is nationalism or democracy, culture or educated unemployment, the communal dissensions or the place of science and of vernaculars in a scheme of instruction, Sir S. Radhakrishnan lifts the discussion to a very high calm and elevated plane.

Indeed, Radhakrishnan's concluding appeal in many of the addresses we cannot forbear from quoting. "We need a new

simplicity of life, a new asceticism," he says, "and you, my young friends, to whom leadership in thought and practice is passing, need it most. We have no glittering prizes of wealth or power or glory to offer to you but only hardships, struggle and suffering. May the ideals of the University help you to face them with spirit and courage and save you from cynicism and despair."

No more need be said in praise of this little volume than that both to the young and the old it will be a source of endless delight and ever fresh and unfailing inspiration and stimulus. This splendid little volume should find its place in every Indian Student's home.

A Peep into the Spiritual Unconscious :
By Zuhruddin Ahmad, M.A., LL.B., Principal, Bahauddin College, Junagadh. Copies to be had of the author.

"The satisfaction of the material and social tendencies must be voluntarily minimised for the sake of developing the spiritual aspect of life. Progress of life implies suppression of material and social activities for the sake of preserving the same energy for being utilised for the purpose of spiritual ends," says the author of this book. Of the three modes of experience, viz., senses, intellect and intuition, the last alone is the means of spiritual life. For, while intellect tends towards analysis and confusedness, intuition, by a clear perception of unity, synthesises the differing phases of experience. Hence he in whom intuition is most developed is the most spiritual. In such a person there will be reflected a unity and uniformity of conduct in all his thoughts, feelings, words, deeds and beliefs. These are some of the deeper thoughts that have helped the author in his attempt to study the phenomenon of dreams. From this high standpoint he discusses the defects and imperfections of Organic and Image theories, as also those of Suppressed Consciousness and Prevision. The psyche is but a finite form of Universal Consciousness which is eternal, and without the presence of both, dreams are impossible. There ought to be a science of dreams, and their phenomenon

in a sense connects our mind with eternity and gives us an indication of life after death. The psyche can have a glimpse at the Absolute only through intuition, for the Universal Consciousness of which the various experiences are but the particular forms is an indivisible unity. While discussing the psychology of dreams, the author does not lose hold of the metaphysical base. The book is well-written and has a good get-up. The summary, with an appendix of dreams and an index, serves to enhance the value of this publication.

From the Master's Lips: *By R. Krishnaswamy Iyer, M.A., B.L. Copies can be had of Madras Law Journal Press. Price Re. 1.*

Within the bounds of two hundred pages, this book, written in the form of a series of discussions with His Holiness the Jagadguru of Sringeri Mutt, purports to give a real insight into the crux of religious, social, philosophical and educational problems of to-day. Arguments are throughout interesting and always end fruitfully. A book which every orthodox Hindu may read with benefit.

Advaita Siddhantam : *By S. Aiyadurai Iyer, B.A., Retired Sub-Magistrate and Superintendent, Rameswaram Devasthanam, Paramakudy, Ramnad Dt. Price As. 8.*

This pamphlet of eighty pages is an attempt to interpret the life of Lord Krishna and the teachings of the Mahabharata and the Gita from the standpoint of Yogasastra. This method of study, though not acceptable to all, certainly constrains the layman to justly value the epics with reference to higher esoteric canons of interpretation.

Cross Roads : *By Harindranath Chattopadhyaya. The Shama's Publishing House, Aghore Mandir, Mount Road, Madras. Pp. 43. (poems)*

The poems are intense and contain some gems of expression. The Dedictory, which is the key-poem in the book, and the concluding poem are instinct with sincerity and power. They are in a sense the best in the collection. Some are heavy with a weight of gloom only less oppressive than the poet's present mood.

NEWS AND REPORTS

Centenary Celebrations at Madras

The city of Madras celebrated the Centenary of Sri Ramakrishna on a grand scale for a week from the 21st to the 27th of February. The celebrations were not confined to one part of the city but arranged in such a way that one day was allotted to each part of the city. The different divisions of the city in which celebrations took place were: Mylapore, Vepery, Thiagarayanagar, Washermanpet, Sowcarpet, East George Town and Triplicane. In all these places the various items of celebration were: Bhajana, Puja, feeding of the poor, music or Harikatha, public meeting and procession. Well-known musicians of South India gave performances on these days, and the processions, in which a specially made statue of Sri Ramakrishna was taken round the different localities, were accompanied by a celebrated Nagaswaram party from the south. On each of these days about 2,000 Daridra-Narayanams were fed in the locality where the celebration was held for the day. At the Ramakrishna Math, Mylapore, a tastefully decorated photograph of Sri Ramakrishna, with special arrangements for illumination, was kept in the main hall of the Math during the seven days of the celebration.

While the items described above formed the main devotional, artistic and humanistic aspects of the celebration, the public lectures in the evenings served to spread the ideas of Sri Ramakrishna. These lectures were delivered by eminent speakers, and large crowds listened to them. Of these public meetings, the first day's at Mylapore was addressed by Mr. M. R. Jayakar, M.A., Bar-at-Law. In an hour's speech he pointed out the special contributions of Sri Ramakrishna to the religious life of India, his uniqueness among the sages of this country, his message of the unity of religions, and the significance of his life and experiences in the building up of New India. The Hon'ble Justice Sir M. Venkatasubba Rao presided on the occasion. The second day's meeting at Vepery was presided over by the Hon'ble Sir K. V. Reddi Nayadu Garu, K.C.I.E., and Prof. A. R. Wadia of Mysore was the speaker in

English. Prof. Wadia spoke of the spirit of service which Sri Ramakrishna infused into the Indian ideal of Sannyas, and the president in his concluding remarks pointed out how the unique message of Sri Ramakrishna consisted in harmonising the personal and impersonal conceptions of God. The third day's function was presided over by His Excellency The Lord Erskine, G.C.I.E., the Governor of Madras, who laid on the same day the foundation stone for the Ramakrishna Mission High School building at Thiagarayanagar. The day's address was delivered by Sir Alladi Krishnaswami Aiyer, Kt. Among the other gentlemen who presided on the other days were Messrs C. Rajagopalachariar, V. V. Srinivasa Aiyangar, B.A., B.L., T. R. Venkatarama Sastryar, C.I.E., and Sir P. S. Sivaswami Iyer, K.C.S.I., and among the other speakers were Dewan Bahadur K. S. Ramaswami Sastrigal, and Messrs. T. P. Meenakshisundaram Pillai, S. Satchidanandam Pillai and Ratnasabhapathi Mudaliar, besides three Swamis of the Ramakrishna Mission. Every day, in addition to the lecture in English, there was one in Tamil too. All these various lectures, delivered during the celebration week, would together represent the diverse aspects of Sri Ramakrishna's life and teachings. The celebration on the whole helped to bring the name of Sri Ramakrishna and his message to thousands of people who had not either heard of him or were not acquainted well with his teachings.

Centenary Celebration at Tanjore

The Religious Association, Tanjore, organised a week's celebration of the Centenary of Sri Ramakrishna, beginning from 4th January, 1937. The celebration was inaugurated by Swami Avinashananda of the Ramakrishna Mission, who pointed out that the life and teachings of Sri Ramakrishna attracted not only the followers of different sects of the Hindu fold but also the believers in other faiths of the world, and that one and all these felt quite at home under his banner. Swami Nisreyasananda also addressed the meeting on the message of Sri Ramakrishna to the modern world. Both the Swamis and seve-

ral others delivered lectures on subjects of religious importance on other days of the celebration also. On all the days of the week there were interesting programmes like Lectures, Bhajanas, Harikatha, Music, Vedic chanting and feeding of the poor. On the last day the portrait of Sri Ramakrishna was taken round in procession.

Sri Ramakrishna Centenary at Calcutta

Procession : A mile-long cosmopolitan procession, the like of which had not been witnessed in Calcutta within living memory, was taken out in connection with the Sri Ramakrishna Centenary celebrations.

People belonging to different faiths and religions participated in the procession and thousands lined the route along which it passed. Flowers and fried rice were showered on the big portrait of Ramakrishna carried in a motor-lorry headed by mace-bearers and yellow-robed Sikhs, Kirpans in hand.

Portraits of prophets and seers of various religions and pictorial representations of the mottos of different faiths exhibited one after another in a long chain formed the unique feature of the procession. Batches of Sannyasins in ochre-coloured robes, disciplined bands of uniformed volunteers, numerous musical parties singing in praise of Sri Ramakrishna and blowing of scores of conch-shells at a time were other principal attractions. Mr. B. C. Chatterjee with other Hindu leaders led the procession. The meeting culminated in a mass meeting under the presidency of Hon. Mr. B. K. Basu, ex-Mayor of Calcutta.

In the course of a brief address Mr. B. K. Basu asked the people to be inspired with the noble ideals of Ramakrishna Mission, devoted to the service of the suffering humanity, irrespective of caste, creed or colour. Hindus, Mahomedans, Christians—all were equally treated by the Mission and he thought that they could most effectively combat the communal cancer if they imbibed the spirit that actuated the work of the Mission and emulated its example in their dealings with others.

Exhibition : One of the most interesting items of the concluding celebration of the Centenary, namely an Exhibition of Indian Arts, Culture and Industries, began on the 1st February, at Northern Park, Bhawanipore, and continued for the whole of February. Sri Hari Sankar Paul, Mayor of Calcutta, who opened the Exhibition, congratulated the organisers on this splendid effort to display, in the cultural section of the Exhibition, the historic evolution of Indian culture from the time of Mohenjo Daro up to the present day and expressed the hope that the Exhibition hallowed by the memory of Sri Ramakrishna would offer Indians a sustained fillip to the making of a glorious India.

In appreciation of the Centenary Exhibition, Dr. Abanindranath Tagore, the celebrated Indian artist, wrote as follows to the organiser of the Art Section : ".... I was highly pleased to see many flags with paintings from Nepal in the Arts section. It is very difficult to collect exhibits of Indian Art and Architecture from the very beginning to modern times. Therefore it would be unreasonable to find fault with the organisers if they have been forced in many cases to exhibit only copies or photos of the originals."

"The organisers have done well by making it possible for the public to have an idea of Indian achievements in Arts and Architecture from the very beginning to modern times from the exhibits in the Arts Section."

From the 24th to the 27th February a Musical Conference, attended by well-known artists from Bengal and other parts of India, took place under the auspices of the Centenary Celebration Committee.

From March 1st there will be, for seven days, a World Parliament of Religions which is going to be attended by the leaders of thought of all countries and communities. Then comes a week-long celebration at the Belur Math to give a finishing touch to this year-long and world-wide function.

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