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THE VEDANTA KESARI

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HINDU ETHICS

दमस्तेजो वर्धयति पवित्रं दम उच्यते । विषामा निर्भयो दान्तः पुरुषो विन्दते महत् ॥
तेषां लिङ्गानि वक्ष्यामि येषां समुदयो दमः । अक्रावण्यमसंभः सन्तोषः श्रद्धानता ॥
अक्रोध आर्जवं नित्यं नातिवादोऽनिमानिता । गुरुपूजानमया च दया भूतेष्वप्येव ॥
जनवादमृषावादस्तुतिनिन्दाविवर्जनम् । साधुकामांश्चस्पृहयेत् नायति प्रत्ययेषु च ॥
अवैकृत्य संपचारः समो निन्दाप्रसंगयोः । सुवृत्तः शीलसम्पन्नः प्रसन्नात्माऽन्मवान् शुचिः ॥
सर्वभूतहिने युक्तो न स्म यो द्विषते जनम् । महाहृद इवाक्षोभ्यः प्राज्ञस्तुतः प्रसीदति ॥
अभयं यस्य भूतेषु सर्वेषामभयं यतः । नमस्यः सर्वभूतानां दान्तो भवति बुद्धिमान् ॥
नहृष्यति महत्यर्थं व्यसने न च शोचति । सदाऽपरिमितप्रज्ञः स दान्तो द्विज उच्यते ॥

Self-control is declared purifying and it enhances power. A man having it is devoid of sin and fear, and is on the way to the Highest. The terms that constitute the conception of *Dama* are magnanimity, amiability, humility, contentment, peaceableness, unswerving faith, undeviating veracity and sparing talk. A self-controlled man has reverence for elders and gives no room for envy. He is benevolent to all creatures. He has left behind wickedness, and never repeats rumours and lying reports. Flattery and detraction are far from him. He would harbour only ennobling desires and at no time hangs on future promises. He is perfectly polite and breeds no hatred. Same in praise and blame, and steady in the observance of moral laws, his character is free from all blame. He is tranquil, self-possessed and pure. He is ever active for the good of others and never bears malice to any. Like a profound imperturbable lake, the self-contented wise man rests in calm. He is neither the source nor the victim of fear. He commands homage from all beings, and is never puffed up by prosperity or pulled down by anxiety. Vast in his intelligence, the man who is his own master is known as a regenerate one.

Mahabharata, Santi, Ch. 225, verses 4, 9, 10, 11, 12, 14, 15, 16.

CAN THERE BE A UNIVERSAL RELIGION?

[In the following paragraphs we have discussed in brief the forces that work on the one hand towards differences and on the other towards uniformity, in religious symbology.]

I

IN the last number we pointed out that religious universalism can never be based upon a mathematical conception of religious truth. A religious doctrine is said to convey truth not in the sense that a mathematical proposition, scientific law, or a historical fact is said to do the same, but in the sense that in a person who is sufficiently receptive to it, it can produce an experience of a universal type, having a fundamental bearing on the totality of existence. In other words, the truth embodied in religions is symbolic, by which we mean that its validity depends not so much in the statement of it in itself as in an inexpressible something which it purports to suggest through the devices of language, ritual and philosophical concepts it employs. Definiteness, or the capacity to be defined exactly by words or measured by the pointer-reading instruments of the scientist, is the characteristic of material things, i.e., of things possessing boundaries. A subject of our study may be said to be spiritual in proportion to its tendency to defy the limitations of definitions and of all devices for measurement.

Even leaving aside religion for the time being, the truth of this is borne out by entities like matter, life and mind, and the respective sciences dealing with their study. The study of living cells is much more elusive than that of matter, and that of mind still more so. Hence physics and chemistry are the most definite of sciences, while biology is so only to a much

less extent, and psychology is often refused even the name of science because of the indefiniteness of its conceptions. When we come to the level of morality and aesthetics, we pass still more from the field of measurements and definitions, and feel the necessity of suggestive symbolism for conveying ideas. And since symbols are largely subjective and depend for their meaning on the interpretative activity of the mind, unanimity is as a rule impossible of attainment in these subjects.

In the case of religion this feature becomes still more prominent. For religion deals with the deepest reality in man, namely, the spirit, which, being the antipode of matter, is least susceptible to definition and measurement. But the concepts we employ in all branches of our thought have their genesis in our experience of things material, and we are under the limitation of using these very concepts for conveying our ideas regarding the spirit too. Thus when we speak of the spirit as infinite, we think of the vastness of the sky or the ocean; when we speak of it as subtle and permeating everything, we think of atmosphere, or ether, or any other fine entity that is everywhere; when we speak of God as all-powerful, the image of a despotic king whose will is law rises before us; and when we speak of Him as all-love, we think in terms of our own father, mother or some other beloved person without any of his or her human weakness. In the same way we think of the soul as a spark broken off from

the great fire of spirit, of creation as a projection of His being or as a clay modelling by His deft fingers, of incarnation as the Son of God, and so we go on employing the language of our physical life in all our conceptions of the spirit.

It is this tendency to think of spiritual entities in terms of human life that goes by the name of anthropomorphism. Such habits of thought are not in themselves wrong, nay, they are necessary even, as they form the only way for us to progress towards higher experiences of the spirit. But the trouble arises when man forgets what it actually is—forgets that the language employed here is only symbolic, and that its real value lies in its suggestiveness, and not in its form. For when we take all the dogmas of religion at their face value, like scientific propositions and historical facts, then, in place of a religion which forms the science of the spirit, we get a hocus-pocus of dead concepts which become an encumbrance on the human mind in place of being a help to the realisation of our higher self. In place of breadth of outlook, religion, under these circumstances, begets fanaticism in the human mind; in place of love for all, it fosters party spirit of the worst kind; in place of the spirit of renunciation, it creates a sense of vested interest in thought; and in place of the God of truth, the Father and Mother of all that exists, it offers the god of a tribe, community, nation or race for the adoration of the pious. Thus when man forgets the symbolic nature of religious doctrines, these doctrines cease to be the vehicles of a dynamic gospel, always reminding him of their self-transcendence, and revealing to him newer and newer shades of meaning of which the

words and forms in which they are couched form only the occasion.

To one who fails to understand this symbolic nature of all religious doctrines, the only form of religious universalism conceivable is the triumph of one form of theology over all others; for to him all other forms of theology differing from his own appear as a contradiction of truth, and therefore deserving to be subverted by his own. But if the symbolic character of religious dogmas is understood, our angle of vision changes completely. We begin to perceive that spiritual truth has many facets, that it cannot be brought within definitions or formulas, and that theologies and rituals are not to be valued so much for what they are in themselves as for the experience they are capable of imparting through their suggestiveness. There is then no question of contradiction between religions—of one religion alone being true and all others being false. For in spite of their differences in form, their meaning in terms of religious experience is the same, just as different systems of music are the same from the point of view of the æsthetic experience they give in spite of their wide differences in form. Religious universalism then becomes the acceptance of all religions as true.

II

In this connection there arises the question of the place of missionary effort in the light of this conception of religious universalisms. The moral impulse behind the missionary enterprise of the Semitic religions, namely, Islam and Christianity, has mainly come from a notion of the utter falsity of all other religions, and of a keen sense of the tragedy of souls

wallowing in their untruth without any chance of being saved. Now if religions come to accept the symbolic nature of their doctrines, and the consequent capacity of each to bring its followers to their highest spiritual destiny, then the missionary motive of the kind described above can no longer sway the mind of man. It has therefore been pertinently asked how a religion like Hinduism, which accepts this symbolic nature of religious truth, can undertake any missionary activity in consistency with its teaching that all religions are true. If all religions are true, why take the trouble of preaching your religion to others? If other religions are as much capable of conferring salvation on their followers as your own, what reason can you have for conveying the message of your religion to others?

No doubt the old type of motive for missionary enterprise can no longer exist in a mind convinced of the truth of all religions. Nor can it adopt the usual missionary method of making conversion into a kind of business, and estimating the success of one's preaching by counting the number of converts. In the light of the conception we have been trying to elaborate, the aim of the preacher is not to fight other religions or prove their falsity. His aims and methods are completely different. He cannot make a distinction between the missionary and the saint, between the preacher and the man of God. He needs combine in himself the qualities of both, for his function is not to disturb the faith of others by his logic and eloquence, but to enrich their spiritual life by the positive quality of his own life and personality.

In the first place this truly spiritual and catholic conception of religion has to be placed before a world that has been educated into limited and materialistic notions of it by a narrow priesthood. It is only when people understand the true nature of religion, that they will grasp the full significance of their particular religions. Thus a missionary of the right type will not attempt to convert a person from one religion to another, but will help him to become a better follower of his own religion. He will, in other words, make a Hindu a better Hindu, a Christian a better Christian, a Muslim a better Muslim and a Buddhist a better Buddhist.

In the next place he can be of service to many people who have for some reason or other lost all faith in the religions they are born in, and are therefore in search of some presentation of the higher truths in a way more appealing to them. If the function of religious doctrines is to serve as symbols for imparting a certain pattern of experience, then they become useless for a man when they cease to convey any meaning to him for some reason or other. For example, when a man grows intellectually and ethically, the symbols that used to appeal to him once, cease to do so any more. Either his intellect revolts against them, or his ethical sense finds itself irreconcilable to it. When a man loses respect for a symbol either because he misunderstands it or because he has become too refined for it, he can no longer feel any veneration for it, and draw from it the sustenance needed for the growth of his spiritual life. Under such circumstances there are only two alternatives left. We may make a clean sweep of all the old traditions, and pre-

sent a system of ideas and symbols entirely new to the culture of the man concerned. But the better method will be to infuse higher meanings into these old symbols by clever devices of interpretation, and thus level up the old to the intellectual and moral eminence of their followers in later times. Religious symbols are very often an accommodation of the old to the new, especially seeing that before anything becomes sacred it must have the sanction of ages. The need of this kind of adjustment will therefore be always felt in the field of religion. Thus, even in the interests of their followers, every religion requires new interpretation, and this can be facilitated by the stimulating influence of other systems of thought. A missionary who preaches his religion in a foreign country or culture out of a pure spirit of service and the liberal motive we have described before, can be of immense help in this religious adjustment. He can present before men of alien culture the inspiring personalities of his own religious tradition, some of his rituals that are of universal appeal, and above all, his philosophy of life which may light up for them many a crooked path in the realm of thought, and show solutions for those very problems, the lack of which might till then have been the chief reason for their not showing any intelligent interest in religion. Thus in addition to helping them in a re-interpretation of their faith, he may also enrich their religion with some elements that are the characteristic features of the religious experience of his own race.

III

In an age like the present when a cosmopolitan culture seems to be

developing such friendly and mutually appreciative form of missionary contact between religions is especially a great desideratum. In spite of all the great differences and antipathies between the different cultures and races of the world, it cannot be denied that they are at present being more and more brought into contact with one another. The very conflicts and antagonisms between cultures and races at the present time is only a conservative reaction of men to the new world tendencies to which they are becoming suddenly awakened. In the past, cultures could remain aloof and develop their distinctiveness because difficulties of communication segregated people inhabiting areas marked by distinct natural barriers. But the modern methods of communication have made this world very small indeed, and in spite of man's desire to remain in his own little shell, he is by force, as it were, subjected to the cultural influences radiating from all parts of the world. As a result, the destinies of the different countries are inter-linked to-day more than at any other time in the history of our planet, and in spite of all the resistances we notice on the part of people, we see to-day at work a tendency to bring about uniformity between different parts of the world in the matter of government, business methods, military organisation, language, dress, food and all other matters relating to collective and individual life.

Can religion alone resist this tendency and survive in isolation, apart from the cosmopolitan influences of the times? The obvious answer is 'no'. In the past the appeal of particular religious symbols could be localised, because, as in all

other branches of culture, religions too developed in isolation from one another. But when, through literature and through close personal contacts, people come to have a knowledge and appreciation of one another's religious symbols, the way will be open for greater cosmopolitanism in religion—for the growth of a religious symbology, intellectual and ritualistic, which, while having its roots in the religious traditions of the past, will rise above their particularity born of their growth in cultural isolation, and will have a universal appeal to the human heart. This of course is not what is usually known as eclecticism. For eclecticism is an artificial piecing up of doctrines arbitrarily broken off from their cultural context, and consequently it lacks woefully in spiritual vitality, in spite of all the intellectual appeal it may have to some minds. But the sort of universal religious symbolisms that are likely

to grow as a result of the cosmopolitan influences of modern times would be a natural growth from within, even like the particular religious symbols of the present-day world religions; but their only difference would be that their appeal would have much wider range, as they would themselves be the product of the clash and interaction of the cultures of a wider humanity. In the growth of these religious symbols the spiritual heritage of various races and people would play their due part, according to their capacity to appeal to the heart and head of a humanity that is becoming accustomed to measure the religious concepts and symbols placed before it with a standard more exacting than in the past. What the possible contribution of Hindu religious traditions to the universal religious symbolisms of the future, we shall consider in the next issue.

—:o:—

REMINISCENCES OF THE HOLY MOTHER

By A Disciple

[Sri Saradamani Devi, known as the Holy Mother, was the consort of Sri Ramakrishna. She was 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 everyday life. We are indebted to Swami Nikhilananda, the Head of the Ramakrishna-Vivekananda Centre of New York, for the English translation of the Bengali original.]

ONE day the Mother lay on her bed while Kamini, the maid, rubbed her knee with a medicinal oil for rheumatism. The Mother said to me, "The body is one thing and the soul another. The soul pervades the whole body; therefore I have been feeling the pain in my leg. If I should withdraw my mind from the

knee, then I would not feel any pain there."

Referring to initiation by *Mantram*, I said to her, "Mother, what's the need of taking the *Mantram* from a teacher? Suppose a man does not repeat his *Mantram*; will it not do for him if he simply repeats, 'Mother Kali, Mother Kali'?"

Mother: The *Mantram* purifies the body. Man becomes pure by repeating the *Mantram* of God. Listen to a story. One day Narada went to *Vaikuntha*¹ to see the Lord and had a long conversation with Him. Narada had not, at that time, been initiated. After Narada left the place the Lord said to *Lakshmi*,² "Purify the place with cow-dung." "Why, Lord?" asked *Lakshmi*, "Narada is your great devotee. Why, then, do you say this?" The Lord said, "Narada has not, as yet, received his initiation. The body cannot be pure without initiation."

"One should accept the *Mantram* from a *Guru* at least for the purification of the body. The Vaishnava, after initiating the disciple, says to him, 'Now all depends upon your mind'. It is said, 'The human teacher utters the *Mantram* into the ear; but God breathes the spirit into the soul.' Everything depends upon one's mind. Nothing can be achieved without purity of mind. It is said, 'The aspirant has received the grace of the *Guru*, Krishna, and the *Vaishnava*; but he comes to grief without the grace of *One*.' That one is the mind. The mind of the aspirant should be gracious to him."

Disciple: But, Mother, I have no inclination for *Japam*, austerities and the like.

Mother: Perhaps you have gone through these in your previous birth.

It was a time of intense nationalistic activity in Bengal. I asked the Mother, "Mother! Will not our country ever be free from suffering and affliction?" "Our Master," said

¹ Vaikuntha—Paradise.

² Lakshmi—The Divine Consort of the Lord.

the Mother, "was born, no doubt, for that."

Referring to her own mother, the Holy Mother said, "My mother used to be beside herself with joy when one of my devotees came to our place. She would exclaim, 'Ah! My grandchild has come!' She would look after him with great tenderness. She looked upon this family as her own blood, as it were. She took great pains to keep everything in proper order. Her name was *Shyama*³."

Continuing the Holy Mother said, "When the Master passed away, I also wanted to go. He appeared before me and said, 'No, you must remain here. There are many things to be done.' I myself realised later on that this was true; I had so many things to do. The Master used to say, 'The people of Calcutta live like worms swarming in darkness. You will look after them.' He said that he would live for three hundred years, in a subtle body, in the hearts of the devotees. He further said that he would have many devotees among white people."

"After the passing away of the Master, I was at first greatly frightened, for I used to put on⁴ a *Saree* with thin red borders and wear gold bangles on my wrist, which made me afraid of peoples' criticism. Gradually I got rid of that fear. One day the Master appeared before me and asked me to feed him with *Kichuri*.⁵ I cooked the dish and

³ Shyama—She passed away in February, 1906.

⁴ Put on, etc.—Hindu widows, according to the injunction of religion, are required to put on a white *Saree* without any border and to give up all ornaments.

⁵ Kichuri—An Indian dish made of rice, split pulse and butter,

offered it before Raghuvir* in the Temple. Then I mentally fed the Master with it.

Referring to Jogin Maharaj,† the Mother said, "Nobody loved me like Jogin. If anyone gave him eight annas, he would put it aside, saying, 'My Mother will want to make a pilgrimage. She will need it then for her expenses.' He attended on me constantly."

About herself she said, "Balaram Babu used to refer to me as the 'great ascetic, the embodiment of forbearance'. Can you call him a man who is devoid of compassion? He is a veritable beast. Sometimes I forget myself in compassion. Then I do not remember who I am."

Finally the Holy Mother said to me, "I have never before spoken to anyone as freely as I have to you. See me in Calcutta and live with me."

At that time I lived in the world with my people though I had been cherishing an intense desire to embrace the monastic life. I said to myself, 'Perhaps in the future it will be possible for me, through her grace, to be a monk and live near her.'

When I was in Jayarambati, Radhu's mother‡ was mentally deranged. She had taken Radhu's jewellery to her father's house and the father had snatched them away from her. That made her even more distracted. On her return to Jayarambati, Radhu's mother wept in the

temple of Shimhavahini* for the Jewelleries. It was dusk. I was talking to the Holy Mother in her room when suddenly she said to me, "My child! I must go now. That crazy sister-in-law of mine has none else to call her own but myself. She is weeping before the Deity for the Jewelleries." With these words, the Mother left the room. But I could not hear any sound of weeping, nor was it possible to do so at such a distance; yet she had heard the voice. She returned with Radhu's mother. The latter said to her, "Oh, sister-in-law! You have put away my Jewelleries. You have deprived me of them." The Mother said, "Had these ornaments belonged to me then I would have thrown them away, at once, like the filth of a crow." Referring to Radhu's mother, she said to me "Girish used to say that she was my mad companion."

At first I used to hesitate to address the Holy Mother as 'Mother.' My own mother had died during my childhood. One morning the Holy Mother sent me to a certain person on an errand. As I was about to leave, she asked me, "What will you say to him?" I said, 'Why? I shall say to him, 'She asked me to tell you...'' "No, my child," said the Holy Mother, "tell him, 'The Mother asked me to tell you.'" She emphasized the word 'Mother'.

One morning I was reading aloud to the Mother and several devotees on the porch of the Holy Mother's room. I was reading a life of Sri Ramakrishna written in verse. In the chapter on her marriage with Sri Ramakrishna, the author eulogised her

* Raghuvir—An epithet for Rama, the family Deity of Sri Ramakrishna.

† Jogin—A disciple of the Master, known later on as Swami Yogananda.

‡ Radhu's mother—Radhu was the niece (brother's daughter) of the Holy Mother.

* Simhavahini—An aspect of the Divine Mother of the universe.

greatly and referred to her as 'The Mother of the Universe.' As I read that passage, the Mother left the porch. A few minutes earlier I had read to her from *Udbodhana*¹⁰ in which was published a portion of the Gospel of the Master by M. No one else was present then. I had been reading the following passage:

Girish: I have a desire.

Master: What is it?

Girish: I want love of God for the sake of love.

Master: That kind of love is possible only for the *Iswarakotis*¹¹. Ordinary men cannot achieve it.

I asked the Holy Mother, "What does the Master mean by that?"

Mother: The *Iswarakotis* have all their desires fulfilled in God (*Purna-Kama*). Therefore they have no worldly desires. Love for the sake

of Divine Love is not possible as long as a man has any desire.

Disciple: Mother, do your own brothers belong to the same level as these *Iswarakotis*?

I thought that as they were born as her own brothers they must have the same spiritual unfoldment as the monastic disciples of Sri Ramakrishna. At this the Mother simply looked scornful, as if to say, 'What a comparison! What can one achieve by simply being my brother? To be the intimate disciple of the Master is quite a different thing!'

One morning, the Holy Mother was assisting in husking paddy. It was, practically, her daily job. I asked her, "Mother! Why should you work so hard?" "My child," said she in reply, "I have done much more than is necessary to make my life a model."

REASON AND RELIGION

By Prof. Rasvihari Das, M.A., Ph.D.

[Dr. Das is the Professor of Metaphysics and Indian Philosophy in the Indian Institute of Philosophy, Amalner. In the following review of Prof. Macmurray's conception of religion, he discusses some important problems connected with the relation of religion to reason and to social activities.]

PROFESSOR John Macmurray of the University of London is regarded by some, so I am told, as the hope of idealism in England. Whether idealism as a philosophic theory is going to have a renewed life in that country, and that through the efforts of Professor Macmurray, I cannot really say. But I can certainly say without hesitation that among

the writers on philosophy now living in England Professor Macmurray is one of the most remarkable and original. He does not concern himself so much with problems that seem to occupy the attention of most other academic philosophers of England of to-day. He is not over-anxious to determine correctly whether what we actually see of a physical object is

¹⁰ *Udbodhana*—A monthly magazine of the Ramakrishna Mission in the Bengali language.

¹¹ *Iswarakotis*—The perfected souls who are born with an Incarnation of God as helpers in His mission.

really identical with or only similar to the physical object itself; whether, for example, the familiar table which we seem to see directly is the table itself or something else which is partly or wholly different from it.

Evidently he does not regard the problems of perception to be the most important problems of philosophy. The real problems of philosophy are certainly far more serious than the question whether what we take to be round is really round or somewhat elliptical, and it is questions like this with which contemporary British philosophy is mostly concerned. It does not appear to be generally realised that the reality which impresses us through our sense-perception, although undecivable, is literally superficial, and the problems about it, though deserving of philosophic consideration, are not among the most vital problems of our life which philosophers have to solve. We are far more vitally concerned to know the nature of our own being and its place and function in the universe than the nature of the physical object. Professor Macmurray's philosophic endeavours seem to be guided by a proper realisation of this fact.

While much of contemporary philosophy in England hovers about the outskirts of science, Professor Macmurray has the distinction to raise it up to the higher altitudes of art and religion. Many people would think that science is the knowledge of reality *par excellence*; but in Professor Macmurray's estimation, science occupies a low place in the scale of our knowledge of reality. At least this is what he has tried to make out in his work *Reason and Emotion*. In his opinion we get better knowledge of reality in art and religion

than in science. He may or may not be right in all his contentions, but we cannot deny that 'unlike many philosophers, he is moving,' as he says of Whitehead, 'in the right universe of discourse'. It will be interesting to know what this thinker has to say about religion.

It is customary to suppose that reason has no scope in religion which is peculiarly bound up with the emotional side of our life. This position rests on a view of reason which makes it opposed to emotion. Professor Macmurray flatly denies any such opposition between reason and emotion. Reason would be opposed to emotion if reason were identified with intellect. But there is no ground for supporting that reason is merely intellectual. Rationality is the differentia of humanity and whatever is 'distinctive of human nature and belongs to human nature alone' should be considered as rational. Art and religion are as distinctive of the nature of man as science and philosophy, and they should be therefore regarded as quite as good expressions of rationality as anything else.

Our rationality finds different expressions as it relates itself to the different fields in the objective world. There are three general fields in the world to which we stand in conscious objective relation, the fields of matter, life and personality. "It is this three-fold character of the objective world which determines the three-fold expressions of rationality. Science grows out of our rationality in relation to material things. Art grows out of our relation to living beings. Religion grows out of our relation to persons".*

* *Reason and Emotion*, p. 196.

When we are in the material field our rationality finds expression in our capacity to make and use tools. The only rational use we can make of matter is to make it an instrument to serve our purposes. And in order to use matter successfully for our own purposes we have to acquaint ourselves with the laws of its behaviour. This leads to the creation of science. This is how science is an expression of our rational nature in relation to matter.

When however we have to relate ourselves to another person, a being like ourselves, we are in a new field altogether, the field of personality, which is entirely different from the field of matter. Everybody knows that to deal with a person is not the same thing as to deal with matter. The expression of our rationality in the personal field will therefore be characteristically different from the expression of rationality in the material field. If science is the expression of rationality in the material field, religion is the expression of rationality in the personal field. Professor Macmurray is able to make two important points in this connection. The one is that religion is a fuller expression of rationality than science, and the other is that religion is inherent in human nature.

Religion is a fuller expression of rationality than science, because science expresses our rationality in relation to material bodies which are not persons, whereas religion expresses our rationality in relation to persons who are also material bodies. This argument does not appear to me to be very sound, first, because our personal relationships are not simply more than, but radically dif-

ferent from, the relations of material things which are studied by science, and, secondly, because in our personal relations we are scarcely conscious of bodily relations. The real ground for supposing religion to be a better expression of rationality, as Professor Macmurray himself has pointed out, lies in the fact that rationality, being a defining characteristic of persons, can express its nature fully only in 'the full relation of one rational being to another.'

Religion being only an expression of our rationality in relation to persons, it is impossible to deny religion without denying our rationality. We have to be in relation with other persons in order to realise our own personality, and we shall cease to be men in the proper sense of the term, if we sacrifice our rationality in relation to other men. We may reject this or that form of religion as inadequate, but we cannot reject religion as such.

Let us now see wherein lies the peculiar rationality of our personal relationship. What distinguishes the relation of one person to another from other relations is its *mutuality*. I am in a personal relationship with another only when the other is my equal. The drive to rationality, therefore, in the personal field expresses itself in our impulse to achieve equality and fellowship. "The primary religious assertion is that all men are equal and that fellowship is the only relation between persons which is fully rational or fully appropriate to their nature as persons."*

We must be grateful to Professor Macmurray for his splendid effort to

* *Reason and Emotion*, p. 230.

demonstrate the rational character of our religious experience; and his endeavour to show that religion is not a matter of occasional observance, but a fundamental activity of human life, which does not involve a turning away from this world to another, deserves all praise. But still we do not feel convinced that he has succeeded in bringing out the essential character of religious experience.

A religious man, a saint, for instance, may make no distinction between man and man. But when we merely know that all men are equal, does it amount to any religious experience or knowledge for us? A man of religion no doubt is friendly towards all men, but when we are merely in the best of personal relationship with all men with whom we come into contact, do we thereby achieve any religion at all? There seems to be some truth in the familiar view that religion involves a turning away from this world. The relationship of love and friendship with all men may follow as a consequence from a right relationship with God,

in which religion consists, and cannot be simply equated with it. It is only when all earthly loves fail that we turn to God. So long as we are seeking only earthly means to satisfy our earthly or bodily needs, it is idle to pretend that we are practising any religion. Religion, as we understand it, is a spiritual endeavour to satisfy spiritual needs by some spiritual means. Those needs and their satisfaction seem to have no necessary reference to the conditions of material existence. Our social activities may form part of our religion when they are pursued in that spirit, but social activities merely as such can scarcely claim the name of religion in any distinctive sense of the term. No experience however exalted can be accounted religious unless it is accompanied by a consciousness of God, i.e., of some spiritual being higher than we, and our relation to it. I do not see that such consciousness is necessarily present when we are in communion and fellowship with other finite beings who are only our equals.

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YOGA IN THE WEST

By F. B. Marsom

[Mr. F. B. Marsom is the President of a Yoga Society in England. In this short article he shows what aspects of India's spiritual traditions are likely to be serviceable in the religious life of Great Britain to-day. It is also noteworthy that his article reveals how the West recognises in Ramakrishna-Vivekananda, the link between it and Indian spiritual ideals.]

AS Chairman of a small Society of Yoga in England, I am naturally keenly interested in the introduction of the principles of Yoga into this country, but I do not think that the fundamental attitude of the average Englishman in England is

fully realised in the East. Many Europeans have studied Eastern philosophies and religions, and have made contacts in the East; but such students have been savants and philosophers, whose studies have inevitably broadened their minds and widen-

ed their understanding of peoples of different races and religions. Their attitude must not be regarded as typical of the *average* English attitude.

The average Englishman has inherited three main tendencies: (1) A Puritan strain dating from the sixteenth and seventeenth centuries; (2) A materialistic strain dating from the Victorian epoch; and (3) a conservative strain due largely to the insularity of his country.

The Puritan tendency has taken all the joy out of religion, and has marked it down as a matter remote from everyday life, and only to be brought out on the special day appointed for its consideration.

The materialistic strain has taken much of the spirituality out of religion, and has replaced it by a broad Humanism which teaches that duty to one's neighbour is the highest ideal: such an ideal appears easy to grasp, and calls for no consideration of any basic principles or abstract truths.

The conservative element has strengthened this disinclination to probe into the theories and principles of religious belief. Unorthodox opinions—except on purely atheistic biological grounds—are regarded as 'bad form,' to say the least. The man who feels the call of religion must take it as he finds it. Any original thought on the subject is deprecated.

Organised religion adopts the same attitude; it bases itself on dogma, and lays more stress on the ethical and political side of life than on the purely spiritual. It welcomes the faithful, but has no thought of assisting doubters and enquirers to acquire faith. The encouraging fact is that, despite this general attitude, the average man is at heart deeply religious.

He feels that without true religion he is missing the best part of life. In desperation he often turns to Christian Science or Spiritualism and possibly finds some solace; but a large number try in vain, and finally lose heart and give up the search, or else merely continue to pay lip-service to a religion which they are not allowed or encouraged to understand, and which consequently does not fulfil their deepest needs.

Thus there are millions in this country whose religious sense is atrophied: they have no *definitely formulated* ideas on religion nor do they even realise that it calls for study and concentration to a much greater extent than do purely secular subjects. They are not antagonistic, but willing and anxious to learn if the subject is presented to them with a full appreciation of their tendencies and hereditary background.

To such as these Yoga would be the key to a new understanding and appreciation of Life, but it must be given to them as an extension of the orthodox belief into which they are born, rather than as an entirely new religion. Anything 'new' always has an ephemeral success amongst the small class who always hanker after novelty, but it does not attract the majority. I am using the word 'Yoga' as a generic title for the main teachings of Ramakrishna-Vivekananda as I have understood them; and the following are, I think, the main points to be stressed:

1. The principle of intellectual ascent as a preliminary to true understanding.
2. The pre-eminence of spirituality.
3. The conception of religion as an integral part of everyday life.

4. The possibility and necessity of systematic spiritual training.
5. The meaning of true prayer—i.e., meditation.
6. The universality of religions.

As regards the first point, the average man must be persuaded that it is *not* irreligious to question the fundamental beliefs of his religion, to ask himself for what purpose he came into the world, what is the cause of good and evil, what is really meant by 'atonement,' 'salvation,' 'regeneration' and 'redemption,' to take but a few of the catchwords of religion. He must be shown that inability to accept a faith blindly is the first step on the road to progress if it leads to conscious enquiry and investigation: it is not, as so many think, a bar to self-development.

The second lesson of Yoga is of fundamental importance, although some modification of the Eastern attitude appears called for. Christ's teaching was two-fold—"Thou shalt love the Lord Thy God" and "Thou shalt love thy neighbour". The East stresses the first part, and looks upon the second, as far as it applies to social reform and material help, as of little importance. The West is obsessed by the second, and pays little heed to the first. The Church busies itself with politics, with the League of Nations, with housing and other social problems, and pays more attention to this world than the next. Little wonder, therefore, that the worship of God for God's sake is barely realised!

The necessity for the third lesson arises mainly from the Puritan element in the English character. The Puritans never realised the essential

meaning of the New Testament as a Gospel of Love; their God remained the Jewish Jehovah, a God of fear, and they based their lives on the Mosaic dispensation, rather than the Christian. The Sabbath was set apart for awed worship of God, and this tendency to set apart one day in the week wholly to religion still persists; and as a corollary has come the impression that it is definitely wrong to mix religion, or thoughts of God, with everyday life. The Puritans, moreover, looked upon God as an outside agency, and modern teaching does not sufficiently stress the saying that 'The kingdom of God is within you', an error which the Yoga teaching that we are all part of the One can alone correct.

As I explained earlier, the modern Church offers its followers no spiritual training. It does not, in fact, realise that such training is possible. It exhorts its members to 'have Faith', and teaches that Faith will come with prayer—spontaneously—an experience which the mystically-minded may attain, but which is beyond the hope of the average man. The latter finds himself in a quandary: he must have Faith before he can pray conscientiously, and he can only attain this Faith by prayer.

Here, also, we meet the peculiar Western attitudes towards prayer. My Dictionary gives two definitions of the word 'Prayer': 1. The earnest asking for a favour, and 2. A turning of one's soul in reverence, infinite desire, and endeavour to what is highest and best. There is no doubt whatever that the average man has the first conception of prayer rather than the second. The English Prayer Book is full of prayers for all pur-

poses, and on every suitable occasion special prayers are published for guidance for the League of Nations, for success in whatever special endeavour may be in hand, or even for purely material blessings such as relief from drought, or improvement of housing conditions. I do not wish to belittle the aims or integrity of those who sponsor such prayers, but there is no doubt that the average man comes to regard prayers as purely petitional in character. The idea of prayer of the second category, as a 'Communion with God', is not taught and emphasised as it should be. The truly devout have this correct conception of prayer: but they have reached their position by instinct rather than by definite instruction, and they have no idea that such instruction is available and can be given. Hence the extreme value to the Western world of the Yoga principles and methods of meditation.

The last point is the universality of religion. Christianity is still regarded as a development of Judaism; the Old Testament is taught and read in churches side by side with the New. The 'New Dispensation' of Christ is stressed to such a degree that the majority do not realise that a Gospel of Love was ever given to the world until the coming of Christ.

The ancient Wisdom Religions—Taoism, Confucianism, Buddhism and their like—are disregarded as 'heathen' religions, as forms of idolatry; the fact that they contain the same essential teachings as those of Christ is looked upon as incredible. The orthodox churches—whose ministers have studied Comparative Religion—are discreetly silent on the point, and preach that the only road of salvation for those of other faiths is 'conversion' to Christianity. Sri Ramakrishna practised all religions, and taught the essential universality of all religions worthy of the name. This teaching is the only antidote to the parochialism of Western Christianity, and is the greatest gift which Yoga, as I have defined it, offers to the peace and spiritual understanding of the whole world.

This short article must not be read as an attack—in even the slightest degree—on the underlying principles and teaching of Christianity, nor do I pretend that it represents the attitude of many great leaders of religious thought. It is merely an effort to show the impasse to which the average man in this country has been brought, and to indicate the special direction in which the teachings of Ramakrishna-Vivekananda are calculated to help him out of this impasse.

THE FELLOWSHIP OF RELIGIONS

Prof. Jadunath Sinha, M.A., P.R.S., Ph.D.

[In this short article Dr. Jadunath Sinha, Professor of Philosophy in Meerut College, points out that a religious commonwealth based on the solid foundation of God-consciousness alone is the proper solvent for the problems of present day humanity.]

SRI RAMAKRISHNA lived and died for the harmony of religions. No other saint on earth emphasised it so much as he did. He realised it in his life as a living truth. He lived Hinduism as a Hindu. He lived Islam as a Muslim. He lived Christianity as a Christian. And he realised that all these religions lead to the realisation of God. His heart bled for the unity of faiths and the unity of mankind. His *Sadhana* is bearing fruit. We hear to-day of the fellowship of religions. It will usher in a new era of mutual understanding and good will. Ramakrishna was the seer of this new Truth. He was the harbinger of the New Era.

To-day the world is physically one. Time and space are being annihilated. The different parts of the world and branches of the human family are being brought into close association with one another. The world will become one spiritually also. The physical union will pave the way for spiritual union. Artificial political and economic barriers cannot resist the on-rush of a gigantic spiritual force that is sweeping the world. Barriers between man and man, nation and nation, will be broken down, and humanity will enter on a new career of spiritual conquest. Before the world becomes a political and economic commonwealth of nations inspired by a new ideal of service to humanity, a religious commonwealth of mankind shall be established based

on the mutual understanding and sympathetic appreciation of different religions. The commonwealth of religions will be established on the solid foundation of God-consciousness and fellowship of humanity.

The fundamentals of all religions are the same. They embody some eternal truths. Truth is infinite and inexhaustible. It is not the monopoly of a particular religion. Different aspects of Truth are emphasised by different religions. In different ages, in different conditions of the society, different aspects of truth are revealed to prophets and seers who communicate them to mankind. They are representative men of the age. They are concrete expressions of the time-spirit. They are living embodiments of the ideal of the age. They fulfil the cravings and aspirations of men of the time. They satisfy the hunger of the human souls. They give an impetus to the spiritual uplift of humanity. They are spiritual leaders of men. They are Elder Brothers of mankind. They are links between men and God. They lead men to God. They bring down God to men. They inspire men with God-consciousness. They impart their own living God-realisation to others. They are God-intoxicated, and intoxicate others with God-consciousness. They are the salt of the earth. But for them, the world would be a desert and a wilderness. We must recognise this simple truth. We must recognise

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the brotherhood of divine men. We must love and adore them all as messengers of God.

But we must not deify them. They must not take the place of God. They are men of flesh and blood. They are born and they die. They are earnest seekers of truth. They pass through conflict and struggle. They overcome temptations of the flesh. They are men as we are. And yet they are divine men. They are seers of Truth, which is revealed to them. They are torch-bearers of Truth. They lead us to Truth. They show us the way to God. They inspire us with God-consciousness. They are our very own. To make them divine is to make them foreign to us as men. They are ideal men. To put them beyond the plane of human beings is to dehumanise them and make them inaccessible and unapproachable. They can lead humanity because they are intensely *human*. They should be loved and adored. But they should not be worshipped as God. Our spiritual aspirations must end in God who is greater than His messengers.

Humanity does not require a new religion. It requires a new orientation of religions. It requires deep religious consciousness. It requires an intense realisation of the essential divinity of man. It requires a profound consciousness of the brotherhood of man based on the fatherhood of God. This will bring about the harmony of religions which will rejuvenate humanity and lead it to a new path of historical evolution. The fellowship of faiths will be established on deep religious consciousness enlightened by reason. Feeling is the conservative element in human

nature. Reason is the radical and revolutionary element in it. Religion is more a matter of feeling than of reason. This is the reason why it tends to be dogmatic and intolerant. Religious sentiments are generated by tradition, heredity, and social environment. They are deep sub-conscious emotional complexes interwoven with our very nature. They are our cherished possessions. They must be brought to the level of consciousness and subjected to the scrutiny of reason. Religions must be purged of indefensible dogmas and relics of barbarity in the light of reason. Religion must cease to be irrational emotionalism. This is the age of reason. A rationalistic attitude towards life and religion is necessary for mutual understanding of religions. It will not deaden our religious sentiments. It will generate new emotions and sentiments. It will thrill every fibre of our being with intense love of God and humanity. It will inspire us with a new spirit of service to humanity.

Institutional religions must give place to the religion of spirit. The religion of forms and ceremonies must give place to the religion of the heart. The religion of man must be the religion of God as Love. The universal love of God will be the foundation of the fellowship of religions. This new religious consciousness will bridge the gulf between theory and practice. It will bring down the Kingdom of God on earth. It will create a new order. It will bring in a new civilisation. It will bring on a new human race galvanised by a new spirit of fellowship. It will make a heaven of earth. The old order is breaking to pieces. Lo! The crash is coming! A new order is in sight.

THE INFINITE EXCELLENCES OF SRI RAMA

(or RAMA GUNA MANASA)

By Dr. V. Raghavan, M.A., Ph.D.

[In the following article Dr. V. Raghavan of the Sanskrit Department of the Madras University gives a sketch of Sri Rama's character and personality. It is needless to add that for ages Sri Rama has been held before the Hindu mind as the ideal of a perfect man.]

WHETHER it was in the days of Ravana or whether it is in the materialistic world of to-day, all calamities of individuals and of nations are due to the inability of the individual or the leaders of thought and life to strike the balance between Dharma or Righteousness on the one hand, and Artha and Kama—material advancement and emotional gratification—on the other. Crisis occurs when Righteousness ceases to be the rule of life and when the only motive force of action on the part of persons becomes either Artha or Kama, the desire for which leads to encroachment upon the rights of others. The impulse to encroachment of this kind necessitates the devising of the necessary power and machinery to subjugate others. The power invented by men of knowledge is exploited and prostituted to the base use of victimising the innocent and the honest. Such was the state of affairs when the imperious Ravana was holding sway over the three worlds. Just as to-day the immense resources of power that science has placed at the disposal of man is misused for the destruction of whole nations, Ravana too secured immense power—physical and spiritual—by penances and daring sacrifices, and used it ultimately to terrorise the universe and to gratify his lust. As his very name signifies, he made the

worlds cry with pain. Haughty¹ with his strength, he tormented the world. He was wicked, cruel, devoid of any compassion; he was a menace to the whole universe¹. So vicious was his pursuit of Artha (material prosperity, power, position and the like). In an equally vicious manner did he go about satisfying his enormous sexual lust (Kama). He filled his harem with women whom he carried away from various parts of his empire. Woe to the state the head and the first citizen of which sets such a fashion. When the Devas reported to God Vishnu and sought His help to end this reign of terror, they mentioned not only that he devastated the three worlds, but what was worse, he carried away women by force (*Utsaadayati lokaams trin striyas caapy apakarshati*: I. 16:6.). And again Valmiki says of Ravana when the anti-hero is first introduced to us that he was the uprooter of Dharma and the abductor of others' wives (*Ucchettaaram ca dharmanaam paradaaraabhimarsanam* III 32:12).

¹ वीर्योत्सेकेन नाधते । I. 15, 22.

(लोकाः) क्रूरेण किल हिसिताः । I. 15, 23.

उत्सादयति लोकांस्त्रीन् ॥ I. 16, 6.

कर्कशं निरनुक्रोशं प्रजानामहिते रतम् ।

रावणं सर्वभूतानां सर्वलोकभयावहम् ॥

III. 32. 21.

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This is the greater Adharma of Ravana. Jatayus points out to him that a king, of all persons, should not commit this sin (*vide* R. III; 50: 6-10). Vibhishana tells him that the seeking of others' women is injurious to one's good name, one's longevity and health, and one's material prosperity, and that it is the most terrible of sins.² On seeing Ravana seated on his throne, a majestic and effulgent personality, shining amidst all pomp, Hanuman is struck with his grandeur and might. But Hanuman adds, "Of what avail is this external greatness where there is not that moral purity which alone makes real greatness? This Adharma runs as a virus and brings to naught all other excellences. He would then have been a protector (*Rakshitaa*) and not the destroyer he was."³ And Fate goaded him on to lay hands on Sita who proved his death. None realised this tragedy more than the devoted wife of Ravana, Mandodari, who made this solemn pronouncement on Ravana's dead body: "Subduing your senses you became victorious over the three worlds. Smarting for vengeance, they have now brought you down."⁴ It is the Indriyas, the senses, that

killed Ravana. He rose and fell, all by himself.

The hero, whom Valmiki places before us in contrast to this Ravana, is introduced to the reader at the very beginning as one who had controlled himself, a self-possessed man.⁵ Who else will be able to kill Ravana, put down the vices for which that demonic character stood, resuscitate Dharma and place before us the ideal of enjoying Artha and Kama within the bounds of Dharma and without endangering Dharma? In the description of Rama's qualities in the opening canto of the Ayodhyakanda, Valmiki says of Rama that he enjoyed mundane life in harmony with righteousness (*Artha - dharmau ca samgrihya sukhatantra* II. 1:2). He was proficient in all the recreational arts (*Vaihaarikaanaam silpaanaam vijnata* II. 1:28), and foremost in music (*Gaandharve ca bhuvi sresthah* II. 2:34). Rama did enjoy but consistent with Dharma on the one hand and Artha on the other. Either considerations of material misfortune or considerations of violence to righteousness should check one's lust; otherwise Kama would consume man, instead of ministering to his enjoyment of it. Rama condemned vigorously those who failed to make Dharma the sole motive and keynote of their lives; he tells Lakshmana that a Mammon-worshipper should be detested (*Dveshyo bhavaty arthaparo hi loke* II. 21:58). According to him equally contemptible is he who plans his life on the basis of Kama (*kaama-atmataa khalv api na prasataa* II. 21:58). When Kaikeyi shows her anxiety that Rama should not tarry

² अयशस्यमनायुष्यं परदाराभिमर्शनम् ।

अर्थक्षयकरं घोरं पापस्य च पुनर्भवम् ॥

R. VI. 9, 15.

³ अहो रूपं अहो धैर्यं अहो सत्त्वं अहो युतिः ।

अहो राक्षसराजस्य सर्वलक्षणयुक्तता ॥

यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः ।

स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥

V. 49, 17-18.

⁴ इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ।

स्मरद्भिरिव तदैव इन्द्रियैरेव निजितः ॥

VI. 114, 17.

⁵ इक्ष्वाकुवंशप्रभवो रामो नाम जनैः भुतः ।

नियतात्मा

I. 1, 8.

but leave for the forest as quickly as possible, Rama asks her not to worry about the question whether he would go away to the forests or not. He would certainly go; for he is not the man who was thirsting for the pleasures of regal life. He tells her: "Queen, I am not a materially-minded person (*Naaham arthaparo devi* II. 19:20). Take me as being equal in spirit to the sages, upholding always nothing but Dharma (*Viddhi maam rishibhis tulyam kevalam dharmam aasthitam* II : 19, 20)." The character of the ruling power had deteriorated into one of pure aggrandisement. Rama realised this state of affairs and condemned the kings who were prompted by ignoble motives of gain, as *Arthajyestha*—those for whom wealth alone was supreme. In contrast to them, Rama was one to whom Dharma was supreme, all in all; he was a *Dharmajyestha* as his father says of him: "He, my eldest son is one for whom Dharma is supreme." (*Sa me jyeshta sutah sriman dharmajyestha iti iva me* II. 12:16). Dharma, like charity, began with himself, and at his home, for Rama. He guarded his own Dharma and thus induced an attitude of righteousness in his nearest and this expanding wave of righteousness purified the world around him.⁶

In this, Rama, illustrated how best Dharma could be protected. It cannot be protected by merely going about preaching it to others. From self to the world was the path of reform suggested by Rama. In the

coronation-crisis, Rama's mother used all her force, combining her tears with argument to stop Rama from going to the forest. Lakshmana forcefully pleaded that they should take law into their own hands, bind over Dasaratha, Kaikeyi and others, and assume power. As if Rama had not the requisite valour for it, effervescent Lakshmana offered his martial assistance. Unruffled at all this tempest, Rama coolly advised his younger brother that Dharma was greater, that for Truth's sake he would give up anything, and that, when one observed Dharma, he got Artha and Kama also.⁷

If Ravana was haughty with valour, (*Viryotsekana baadhate*) Rama, who had more valour, was not puffed up with it (*Viryavaan na ca viryena mahataa svena vismitah* II. 1:13). And he knew to what use he should put his valour. He must use it for up-holding Dharma and Satya (truth), and for the succour of the good who are in distress. Bhavabhuti makes Kusadhvajaya say that Rama looks like prowess and valour taken shape, with Dharma as their chief (*Prataapa-vikramau dharmam puraskrityo dgatav iva*—"Mahavira Charita Nataka" I. 22). Rama tells Lakshmana (in the epic): "Lakshmana, I bear arms for Truth. This entire universe, it is not difficult for me to make my own; but I desire not even the suzerainty of the heavens, if it is to be through unrighteousness."⁸

⁶ धर्मार्थकामाः किल तात लोके समीक्षिता

धर्मफलोदयेषु ।

ते तत्र सर्वे स्युरसंशय मे भार्येव वश्यामिमता सुपुत्रा ॥ II. 21, 57.

⁷ रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।

रक्षिता जीवलोकस्य धर्मस्य च परन्तपः ॥

I: 1, 13-14.

ousness."⁸ Again Dasaratha tells Kaikeyi that Rama wins the world by truth (*Satyena lokaan jayati*, R. II. 12:8).

In the Chitrakuta mountain, Bharata waited on Rama at the head of a deputation and pleaded that Rama should return and ascend the throne of Ayodhya. Rama would not, however, go back on his word, and hence refused to return. Jabali, a Brahmin courtier, however tried to shake Rama's faith in Dharma and Satya by arguing the point of view of the worldly men of the most unscrupulous type. Rama at once flared up at this insult. He said, he knew that kings and States there were which were based purely on material and mundane considerations, and which achieved their purposes through the machinery of falsehood and cheating; he would have nothing to do with those theories and practices of polity and statecraft; it was not Dharma, but Adharma stalking about as Dharma; only wicked, mean, avaricious and criminal rulers resorted to it, not he who would not transgress truth either out of avarice or delusion. Rama tells Jabali: "The entire universe revolves on Desire; subjects take to the ways that have been adopted by their sovereigns. Only such kingship is lasting as is truthful and non-villainous; hence, the soul of the state is Truth; on Truth is the universe based. Not out of covetousness, not out of delusion, not out of ignorance shall I break the bounds of Truth.... I

⁸ सत्येन आयुधमालभे ।

नेयं मम मही सौम्य दुर्लभा सागराम्बरा ।

न ह्रीच्छेयमधर्मेण शक्तत्वमपि लभाम ॥

II. 97, 6-7.

abjure that Kshatriya morality, which, wearing the garb of righteousness, is in fact unrighteousness resorted to by low, wicked, greedy, sinful creatures."⁹ Rama's State was based on Truth and non-wickedness. Thus Dharma and Satya were the two basic principles of the life of Rama. If now one says 'Dharmatma' and 'Satyasandha', he would be referring to one only—Rama. It is because Rama was the very embodiment of righteousness and truth that Lakshmana could say: "If Dasaratha's son, Rama, is righteous and truthful, and if in prowess he has no rival, then, O arrow, slay this son of Ravana."¹⁰ And Indrajit was killed. It is not the arrow that killed him. It was the power of Rama's Righteousness and Truth.

So much about how Rama ennoble a life rendered sordid by excessive and evil pursuit of Artha, by his example of Dharma. In a similar manner, Rama ennoble life which an unbridled pursuit of Kama had rendered putrid. Right from the beginning, sexual morality forms a dominant theme of the Ramayana.

⁹ कामवृत्तस्त्वयं लोकः कृत्स्नः समुपवर्तते ।

यद्वृत्ताः सन्ति राजानः तद्वृत्तास्सन्ति हिप्रजाः ॥

सत्यमेवानुशंसं च राजवृत्तं सनातनम् ।

तस्मात्सत्यात्मकं राज्यं सत्यलोकः प्रतिष्ठितः ॥

नैव लोभान्न मोहाद्वा न ह्यज्ञानात्तमोऽन्वितः ।

सेतुं सत्यस्य भेतस्यामि ——— ॥

क्षात्रं धर्ममहं त्यक्त्वे ह्यधर्मं धर्मसंहितम् ।

हृदिदेवैश्चैतुर्वैश्वं सेवितं पापकर्मभिः ॥

I. 109, 9-20.

¹⁰ धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ।

पौरुषे चाप्रतिद्वन्द्वः शरैर्न जहि रावणिम् ॥

VI. 91, 69.

Three great capitals are involved in the story, Ayodhya, Kishkindha and Lanka. In Ayodhya was ruling King Dasaratha who had many wives and who was a slave to the youngest of them. In Kishkindha, the tragedy centred round an elder brother depriving his younger of his wife and appropriating her to himself. In Lanka, again, was ruling a demon king notorious for abducting women. Amidst all this promiscuous and unseemly emotional life, Rama stood up for neatness, and lifted the banner of a pure monogamous life. On the one hand Valmiki says of Ravana that he carried away and ravished others' women. On the other, he says of Rama, through the mouth of Kaikeyi : Rama never even looked at others' women (*Ramas tu pardaaran vai cakshurbhyaam api nekshate* II. 72:48). Sita tells Rama that the three great sins are speaking falsehood, touching others' women and being habitually bent towards injuring others without even any enmity to them ; and in regard to all these, Rama was clean. "This evil begot of Desire is threefold. One prominent evil is falsehood, and both the others are of weightier significance. They are association with others' wives and being harmful without any cause of hostility. Falsehood, O Raghava, hath never been thine, nor can it ever be thine in future. Nor yet, O foremost of men, canst thou ever even in fancy be (guilty of) going after others' wives, which sin destroys all religious merit. These, O Rama, are by no means in thee. Thou art always attracted by thy wife alone, and by

no other woman."¹¹ Again Sita herself says to Anasuya in the forest : "How could one like me not bear the great love I have towards a person like Rama ? He is a man of controlled senses and permanent affection, and absolutely righteous—one who reveres other women as mother" (R. II. 118: 3-6). Who is more fitted to certify this than Sita ? Summing up Rama's character, Jatayus says in the *Adhyatma Ramayana*, that Rama is accessible to those who have refrained from touching others' wealth and others' wives¹². Summing up the story of the *Ramayana* in its own inimitable manner, the *Bhagavata* says that Rama taught the world how to live the life of a pure householder by remaining devoted to a single wife, sage-like in character, and absolutely taintless.¹³

¹¹ श्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत ।
मिथ्यावाक्यं परमकं तस्माद्रुतरावुभौ ।
परदाराभिगमनं विना वैरं च रौद्रता ॥
मिथ्यावाक्यं न ते भूतं न भविष्यति राघव ।
कुतोऽभिलषणं स्त्रीणां परेषां धर्मेनाशनम् ॥
तव नास्ति मनुष्येन्द्र न चाभूते कदाचन ।
मनस्यपि तथा राम न चैतद्विद्यते क्वचित् ॥
III. 9, 3-6.

¹² स्वदारनिरतस्त्वं च नित्यमेव नृपात्मज ॥
परधनपरदारवर्जितानां
परगुणभूतिषु तुष्टमानसानाम् ।
परहितनिरतात्मनां सुसेव्यं
रघुवरमबुजलोचनं प्रपद्ये ॥ III. 8, 50.

¹³ एकपत्नीमतधरः राजर्षिचरितः शुचिः ।
स्वधर्मं गृहमेधीयं शिक्षयन्स्वयमाचरत् ॥
IX. 10, 55.

(To be continued)

EVOLUTION AND ITS PURPOSE ACCORDING TO VEDANTA

By Atmananda

[In the following paragraphs is given a description of the evolution of the universe according to Vedantic Theology. In these days, when scientific cosmology has become popular, it may be of interest to know what the ancient sages of India thought of the evolution of the universe, following the purely psychological method of enquiry.]

WE live in a world which is an infinitesimal part of the huge Cosmos. What is its basis ? How has it come into existence ? Who rules it ? How is it constituted, what is going to be its end ? What are the Jeevas ? What is their goal ?—these are serious questions. Every religion has answered them in terms of its own philosophy. As followers of the Sanatana Dharma it is proper that we should know how our philosophy has answered them.

Advaita Vedanta asserts that the universe has no real existence and that its apparent existence is illusory like the mirage seen in a desert at midday or like the serpent mistakenly apprehended at dusk in place of a real rope. But the mirage, though unreal, appears real for the time being, and misleads the thirsty deer, and the illusory serpent frightens the ignorant man. These illusory objects too are said to have a Vyavaharika Satta or practical existence. The Jeevas in the universe are also similarly misled by their ignorance of the real nature of the universe. The illusion about reality is due to Adhyasa or the wrong attribution of the nature of one thing to another. This apprehension of the illusive universe in place of its real basis is what we know as creation, and we, as embodied souls, form part of it.

BRAHMAN

Prior to creation of the universe there existed Brahman only and the universe came out of It. Brahman will remain even after the universe is re-absorbed into It ; It is eternal and infinite and is the basis of the universe. The universe has only a transitory existence in It. The Upanishads unanimously confirm this fact. The word Brahman is derived from the Sanskrit root *Brih*—to expand, and means that which is expansive, all-pervading. Brahman is the Supreme Being regarded as Impersonal and divested of all qualities and action. It is also called Chaitanya, being the Supreme Spirit considered as the essence of all being and the source of all sensation. It is indescribable by the tongue, unthinkable by the mind, and uncognisable by the senses (*Kena Upa. I. 3-8*). It is incomparable with anything in this world. The Vedas describe It as *Neti, Neti* (Not this, Not this) in relation to the objects of the universe. Its positive attributes are Existence, Knowledge and Bliss. Therefore it is called Sat - Chit - Ananda - Brahman. These three attributes are opposed to those of the perishable universe, viz., non-existence, ignorance and pain (*Asat, Jada and Duhkha*).

MAYA

The word Maya literally means jugglery or an illusion of magic, in other words it means a thing which is non-existent but which appears real. In Vedanta philosophy it means unreality, the illusion by virtue of which one considers the unreal universe as really existent and distinct from the Supreme Spirit. That the Supreme Spirit can be the cause of this illusion of the universe is unimaginable, as It is absorbed in Its Sat-Chit-Ananda State, and as stated above, is actionless. The creation of this illusion is therefore attributed to Its latent creative power called Shakti, Maya, or Prakriti, which is inseparable from It, like the light from the sun. When the time for creation comes the Supreme Spirit becomes aware that It is Brahman (*Aham-Brahmasmi*) and that It is alone (*Ekameva-dwitiyam*) and wills that It should be many (*Bahusyam Prajayeya*). *Vide Taite-reya Upa (II-6) and Aitareya Upa. (I-3)*. The very thought (*Vritti*) of the Supreme Spirit, that It is Brahman and alone, is considered to be the manifestation of its latent Maya. This being Her first manifestation in course of evolution, She is called Adishakti, Adimaya, or Mula Prakriti, because at subsequent stages She manifests Herself in various other aspects as will be seen later on. With Brahman's will of becoming many She, with Her Gunas (or qualities) Sattva, Rajas and Tamas, is stirred into action. Not being distinct from Brahman, She considers Herself lonely and becomes restive, and the work of creation begins forthwith. When She becomes active She tries to envelope Brahman but succeeds only partially in Her at-

tempt; for even after pervading the entire Cosmos, Brahman remains outside it in its original state, (*vide Purusha-sukta*). On being stirred into action Mulaprakriti reveals Herself in Her twofold aspect, viz., 'Life' and 'Form'. Life, also called Para-prakriti, consists of Shuddhasattva and supplies an Upadhi (adjunct) to Brahman to manifest itself as Ishwara (Logos). Form, otherwise called, Aparaprakriti or Avidya, is eightfold, i.e., manifests itself as earth, water, fire, air, ether, mind, intelligence and egoism. It consists of Malina-Sattva (i.e., Sattva mixed with Rajas and Tamas), and supplies another adjunct to Brahman to manifest itself as Jeeva. And these two aspects of Prakriti are said to form the womb of all beings (*Gita VII, 4-6*). As Life, Mulaprakriti, like Brahman, pervades all the planes of the Universe (*B. Gita VII, 5*), which are Bhuh or earth (including in it the lower regions called Atala, Vitala, Sutala, Talatala, Rasatala, Mahatala and Patala); Bhuvah (astral world); and Svah (Heaven), consisting of Mahah, Janah, Tapah, and Satyam. As Form She (Mulaprakriti) envelopes Her own former aspect in the lower three regions (Bhuh, Bhuvah and Swah).

Next Para-prakriti reveals Herself as Maha-Saraswati, Maha-Lakshmi, and Maha-Kali or Parvati.

The way in which Aparaprakriti multiplies Herself is as follows: Out of Brahman comes ether or Akasa, from Akasha, Vayu (air); from Vayu, Agni (fire); from Agni, Apa (water); from Apa, Prithivi (earth); from Prithivi, Oushadhi (vegetable kingdom); from Oushadhi, Annam (food); from Annam, Purusha (phy-

sical body of the Jeeva), (*vide Taittiriya II, 1*).

Thus it will be seen that Aparaprakriti manifests Herself as the material universe, and that Brahman is the basis of all creation from beginning to end. Brahman is considered both the efficient and the material cause of the universe. But from the relative point of view of the world, it is also usual to regard the Divine will as its efficient cause, and the Aparaprakriti as its material cause. It is owing to Her that the Jeeva is under illusion of regarding Brahman, i.e., his own Self (Atman), as different from It, and identifies himself with the limiting adjuncts, and continues to be bound down to the world of transmigration. He cannot escape from Her influence unless and until he surrenders himself to the Lord (*Gita VII, 15*). Para-prakriti or *Gayatri*, which consists solely of Shuddha-sattva, however, is said to be the Saviour of mankind. This implies practice of Saguna Upasana (worship of God as endowed with attributes) prior to adopting Nirguna Upasana (the worship of the attributeless).

ISWARA

Brahman, which is normally Nirguna (attributeless), becomes Saguna (with attributes) when Mulaprakriti is stirred into action. Saguna Brahman is also called Anantakoti-Brahmand-Nayaka, Parameshwara or Sarveshwara. These names indicate that there are innumerable universes including our own, which together go to form the Cosmos with Saguna Brahman as its supreme Lord; for Brahman is said to pervade the entire Cosmos when it is created (*Aitareya*

III, 12). The illustration of a central globe, with innumerable globes fitted on it all round, might give an idea of what the Cosmos is. In relation to the Universe, Saguna Brahman is called Ishwara or the Logos. To be more clear Brahman with Maya or Vidya as its adjunct is called Ishwara. He is the omniscient, omnipotent and omnipresent Ruler of the Universe and Lord of the Prakriti, and is also called Paramatma, being the supreme soul of the universe. He has three states of consciousness (*Vaishwanara, Sutratma and Antar-yami*), and three bodies (*Virata, Hiranyagarbha and Avyakrita*), corresponding to the three Gunas of the Prakriti, or the three Matras (A, U, M) of Om-kara (*Pranava*). The sun, the moon, the stars, the electricity or the fire cannot illumine Him, but because of Him they are illumined (*Mundak Up. II, 11, 10*; and *B. G. XV, 12*). A section of a globe consisting of seven concentric rings, with vacant spaces between them, might help the conception of the relative positions of Ishwara, Para-prakriti (subtle Nature), and Aparaprakriti (gross Nature). In this sketch the centre would represent the all-pervading Ishwara; Para-prakriti would be represented by the entire area of the seven rings; and Aparaprakriti would be shown as enveloping Her in the outer three rings (Bhuh, Bhuvah and Swah), thus leaving Para-prakriti pure in the inner four rings (Mahah to Satyam).

For purposes of evolution, Ishwara manifests Himself as the Trimurtis (Trinity)—Brahma, Vishnu and Shiva corresponding respectively to the Rajas, Sattva and Tamas elements of the Prakriti, and assigns to them the respective duties of creation,

destruction and preservation (preparatory to re-creation) of the Universe (Taittiriya II, 6). The Trimurtis are in effect Saguna Brahman, and each one has His Shakti popularly called his spouse. The so-called spouses of Brahma, Vishnu and Shiva are manifestations of the Para-prakriti and are named Saraswati, Laxmi and Parvati respectively. The region of pure Vidya is said to be inhabited by highly evolved souls who have attained freedom from bondage but have retained their individuality. While completing their own spiritual growth there, they are said to be voluntarily ready to be reborn on earth at the will of the Lord to do their bit in the work of evolution. It is said that the Lord, normally a passive witness of the work of the Prakriti, which is being carried out according to His laws, begins to take an active part in the spiritual welfare of the Sadhaka when he has reached a certain stage of spiritual development, and to send him help by way of inspiration and helpful thoughts through the agency of these evolved souls in furtherance of his spiritual growth.

JEEVA

The image of Ishwara in Buddhi is called Jeeva. To be more clear, Brahman with Avidya as Its Upadi is called Jeeva. Avidya (Apara-prakriti) consists of innumerable cells which provide bodies for the Jeevas. They are of five categories, corresponding to the five elements, viz., the Devatas (minor gods), Jaryujah (beings consisting of humanity and the quadrupeds, born from the womb), Andajah (beings born from eggs, such as birds, reptiles, fish, etc.), Swedajah (insects born of sweat,

such as lice, bugs, etc.), and Udbhidjah (plant life coming up by germination and sprouting). Jeevas are also grouped into three classes corresponding to the three Gunas of the Prakriti, viz., Devatas in whom the spirit and Sattva Guna predominates, humanity in whom Rajo-guna prevails and spirit and matter are more or less in an even combination, and animals including all that has life in it, with Tamo-guna and matter predominant in them. Unlike Ishwara, Jeeva is powerless, ignorant, limited and subservient to Avidya.

Of the three planes of Avidya, Bhuh is the home of humanity and lower kingdoms of life including minerals; Bhuvah is the place where souls of departed living beings are sojourners waiting to be reborn on the earth or to be admitted into heaven according to their past actions; and Swah is the place of Devatas, where their devotees and those who worship the Supreme Being with desires find a temporary home until they are reborn on the earth on the exhaustion of their merit (Gita II, 26). Like Ishwara, Jeeva (his prototype) has three states of consciousness, namely, Jagrat or waking (Vishwa), Swapna or dream (Tejasa), and Sushupti or sleep (Prajna); and three bodies—gross, subtle and causal. These three bodies are also subdivided into five, corresponding to the five elements, viz., Annamaya-kosha (gross body), and the Pranamaya (the vital), the Manomaya (the mental), and the Vijnanamaya (the intellectual) Koshas or sheaths which together make up the subtle body. In addition to these there is the fifth sheath known as Anandamaya Kosha or causal body.

ISHWARA AND JEEVA ARE BRAHMAN

Thus it will be seen that Brahman is the basis of the Cosmos, and Prakriti is Its active agent in creation. Ishwara and Jeeva are Its manifestations in Its two shades of Prakriti of opposite nature. The illustration of the sun and its reflection in the mirror directly, and, through the latter, on the wall, may give some idea of the relation between Brahman, Ishwara, Jeeva and Prakriti. The sun may be taken to represent Brahman; its image in the mirror is Ishwara, and the appearance of that reflected image on the wall is Jeeva. The mirror and the wall are the two opposite aspects of Prakriti. A reflection has no independent existence, and therefore it is not separate from its source. When the vehicles in which it appears are removed, it merges back into its source. It must be admitted that the illustration of the sun and his reflections with their adjuncts is not indetical with that of Brahman and Its reflections in all respects; for the former appear separate from one another whereas Brahman is all-pervading and contains in Itself Ishwara, Jeeva and the two aspects of Prakriti. According to Advaita Vedanta, Ishwara and Jeeva represent the 'Tat' (That) and the 'Twam' (Thou) of the great saying 'Tat-twam-asi' (Thou art that), and both these devoid of their adjuncts are the same as the all-pervading Brahman Itself which is represented by 'asi' in the great saying. The presence of Brahman in the human body in its double capacity as Kutastha (Ishwara) and Jeeva is compared to two birds seated on a single tree, one as a passive wit-

ness and the other as the active enjoyer of fruit of his actions (Mund. U. P.III, 11) respectively.

CONSTITUTION OF THE UNIVERSE

The foregoing paragraphs will give a fairly good idea of the constitution of the Universe, viz., that Brahman is its basis; that it is the result of the activity of Maya; that Ishwara is its ruler; that the Jeevas, spread over the lower three planes, in order to reap the fruit of their past Karma, are the ruled. But it is not possible for Jeeva to experience the fruit of its Karma with Avidya (Karana-sharira) alone as its adjunct. The gross and the subtle bodies are necessary for the same. To facilitate their formation the five subtle elements (Apanchikrita Panchamahabhutani), viz., Akasha, Vayu, Tejas, Jala and Prithvi emerged from the Tamas aspect of the Lord's Prakriti. These form the material cause of the Universe while the Lord's will, which brings about their evolution, is the efficient cause. From out of the Sattwic portion of the five elements, individually, came the subtle senses of knowledge (Jnanendriyani), viz., hearing, touch, sight, taste and smell respectively; and from the combination of the Sattwa elements came the five-fold inner organ consisting of mind, intellect, mind-stuff and egoism. From the Rajasik portions of the five elements, individually, came the five organs of action (Karmendriyani), namely, speech, hand, leg, and organs of excretion and generation; and from a combination of them came the five life-breaths, viz., Prana, Apana, Vyana, Udana and Samana. The twenty-four principles mentioned above form the Sukshma Sharira (subtle body).

From the combination of the quintupled five elements (Panchikrita-pancha-mahabhutani) was formed the physical body of Jeeva. This is the process of evolution. The Jeeva seated in Buddhi (intellect), with the help of the gross and the subtle body, experiences the fruit of its past Karma, and does further Karma in the current life which, when done in the service of the Lord, helps Jeeva to attain salvation, but when done with some earthly objects in view, causes further bondage.

During involution the reverse process takes place, and the universe merges back into Brahman, and Brahman alone remains then in Its original state. The universe is full of apparently inexplicable inequalities, but Scriptures say that they are the consequence of the unequal Karma of the Jeevas. Karma as well as the universe are said to be beginningless. Attempts at tracing their origin is said to have baffled the greatest of philosophers of the past. Creation has been described by Bhagawan Vedavyas as the Leela or play of Paramatman, and aspirants for spiritual advancement are therefore warned against attempting the impossible task of tracing its origin. Vedanta requires the aspirant to go ahead for realisation, and not to look back.

Thus it will be seen that evolution means Brahman's manifesting Itself as the entire universe, Ishwara and Jeevas included. It is something like a dream in which our self manifests itself as the seer, seeing and things seen. In fact Advaita Vedanta looks upon the universe as a feat of jugglery, as Sri Shankaracharya has described it, displayed by the will of

the all-pervading Lord, in Himself by means of His Maya. Spiritually advanced souls are however not deceived by this illusion, and it is their happy privilege to be able to save others from it.

THE GOAL OF HUMANITY

It is said that the purpose of human birth is realisation of Brahman, in this very life (Kena II. 5), apparently owing to uncertainty of getting another opportunity. The Jeeva can achieve this goal by Nirguna Upasana (contemplation on the attributeless Absolute), which consists of constantly meditating that he himself is Brahman, and by dissociating himself from his bodies and from everything else which is perishable, both earthly and heavenly. But before he becomes competent for this, he must have previously purified his mind by Saguna Upasana or worship of personal God, which includes faithful discharge of duties according to the rules of Varnashrama Dharma as service of God, and cultivating the four great qualities, viz., discrimination, dispassion, and control of the mind and of the senses. Life in this world, with all its evils and good things, is said to enable the Jeeva to learn to control matter, i.e., mind, body and speech, and to befit himself for the realisation of the goal. Consistently with this, the Sadhaka is required to discharge duties he owes to all grades of life which are manifestations of Brahman. Such realisation is altogether outside the province of the animal and other lower kingdoms of life as they are all Tamasik by nature, and spiritually farthest from divinity. They have to wait for their chance till they are born as human beings in the course of evolution. It is the

happy privilege of human kingdom which is pre-eminently Rajasik by nature to be able to achieve the goal. The struggle which the Jeeva has to face for achieving it is very stiff. In this dreadful fight against the forces of Maya, victory is ensured to him provided he seeks the help of One more powerful than Maya, viz., God, the Lord of Maya. This implies worship of Paramatman.

For such a culmination to be possible the Sadhaka has need of a Guru. Unlike a teacher called Adhyapaka,

who for some earthly consideration imparts to his pupil knowledge which enables him to achieve something perishable, a spiritual Guru is one who has no desire for anything, is well-read, and has realised Brahman; who can impart to his disciple divine knowledge regarding Brahman, Maya, Ishwara, Jeeva, the universe and the relation between them; and who can initiate him into methods of worship and contemplation, the practice of which will enable him to realise his unity with Brahman.

THE TEACHINGS OF SRI MADHVA

By P. Nagaraja Rao, M.A.

[Mr. P. Nagaraja Rao is a research scholar in the Philosophy Department of the Madras University. The philosophy of Sri Madhva, of which Mr. Nagaraja Rao gives a brief explanation in this essay, is an important branch of Vedantic thought that has not yet been presented adequately to the English knowing public. Both as a philosophy and as a religion, an unprejudiced seeker after truth will find this system as stimulating and inspiring as any other.]

THE great system of Vedanta inaugurated by the hoary sage Badarayana is based on the three authoritative Hindu Scriptures, the Upanishads, the Gita, and the Vedanta Sutra, all of which taken together are called Prasthanatraya. The first great school of Vedanta was the Advaita of Sri Sankara. Sankara refuted the dualistic interpretations of the Upanishads put forth by the Sankhyas. Further he refuted the Mimamsaka's contention that Karma or ritualistic action, and Vedic injunction are the central themes of the Upanishads and that the Self (Atman) referred to in the Upanishads is the agent required in performance of sacrificial act. Sankara refuted the inter-relationships between the ritualistic portion and philosophic portion of the Vedas. The most distinguishing feature of Advaita is the conception of the Nirguna Brahman (the Attributeless Di-

vine) as the ultimate goal and the only reality. The belief in the indeterminable nature of the world of facts is the essence of Advaita logic. Advaita dialecticians have examined with surpassing subtlety the definitions of the different categories of thought enunciated by the different systems of Indian philosophy. They have declared that the categories of thought and the relational way of knowing things are ridden with contradictions. Thus they have pointed out the necessity for the assumption of the sole Reality uncharacterised by any attribute. The world of facts is neither real like Brahman nor unreal like the horns of a hare; because it is sublatale on the one hand, and is perceived on the other. Further Sankara holds that the Jiva and Brahman are identical in essence. It is on account of the fundamental

nescience that we have the perception of difference.

On the ethical side, according to the Advaitic tradition, complete renunciation, i.e., *Karmasannyasa* is advocated as the path of Moksha. But the attainment of Moksha is not possible without the removal of nescience (Avidya). The ground for perception of plurality and the torments of *Samsara* is this Avidya or *Adhyasa*. Mere abstinence from Karma or adherence to the scripture-ordained rituals will not help us to realise the Self. The removal of Avidya is the *sine qua non* for Moksha. This is effected through *Advaitajnana* (Knowledge of unity).

Sankara is keen to refute *Brahma-parinamavada* or the doctrine of real transformation of Brahman, and to establish *Vivartavada* (or the doctrine of illusory or apparent change). He is not so hostile to the Sankhya doctrine, *Prakriti-parinamavada*, (transformation of Prakriti or root-matter) as he is to be *Brahma-parinamavada*. With great difficulty Sankara has tried to prove that the Brahman of Advaita is not the same as the *Sunya* (void) of the Buddhists of the *Madhyamika* school. The resemblance between them is superficial. He labours hard to prove his point. The Advaitins deny the *Nama-rupa* (name and form) of an object, and not that which underlies the *Nama* and the *Rupa*. The Buddhists not only negate the distinction (*Bheda*) but also the distincts (*Bhidyamana*). This in short is an imperfect but not very inaccurate account of Advaita.

Sri Madhva's Dvaita Vedanta is an open and a powerful reaction against the absolutistic monism of Sankara. Madhva's Vedanta is a pluralistic, realistic and theistic system. He posits the ultimate reality

of all perceived things. For a thing to be real, it need to have only existed sometime at least. He believes in the reality of the manifold independent reals. These different independent reals are radically different from one another. According to Madhva difference is the very characteristic feature of things. It is the *Svarupa* of the object. Difference is fundamental as well as foundational to Dvaita epistemology. Though difference is the very nature of the things, it can still be distinguished. This process of distinction between really two non-differents is effected by the assumption of the category *Visesha*. *Viseshas* are many in number. They are self-differentiating. They in their turn need no other *Visesa* to differentiate them from others. True to the principle of parsimony of categories Madhva's assumption of the category of *Visesha* has saved him from the powerful attack of the Advaitins. From the days of Mandana the Advaitins have attacked the category of difference with phenomenal acuteness, and have tried to catch the Dvaitin on the horns of a dilemma. Briefly the argument is as follows:—

1. Is difference the nature of a thing or is it its attribute? "If difference were of the very nature of things, there would be no things to be different; for, whatever you may say is one thing, will immediately break up because difference is of its nature." This line of argument will not leave even the primal atom as unit, and in the absence of units there can be no difference. As against this powerful attack, the Dvaitins posit that difference (*Visesa*) is the nature of thing itself, and that distinctions could be effected with the help of *Visesha*. In the words of Jayatirtha, *Visesha* is

"*Bheda prathinidhi*." The grand dilectics of Advaita, which is so fatal to difference, is of no avail against the assumption of the category of *Visesa*.

After dismissing the general case for difference, the Advaitins attack the difference between *Isvara* and *Jiva*. They ask us how we cognise the difference? Perception cannot guarantee you the knowledge of this difference between *Isvara* and *Jiva*. Difference is a relational type of knowledge. We cannot cognise a relation without the cognition of the relata. One of the relata in the cognition of the difference between *Jiva* and *Isvara* is *Isvara*. *Isvara* cannot be perceived. So you cannot have the knowledge of the relation of difference.

As against this, Dvaitins urge that the cognition of the difference between *Jiva* and *Isvara* is perceived by *Isvara*. Scriptures guarantee this truth. As for the cognition of the *Jiva*, perception of the relata is not absolutely necessary for the cognition of the difference e.g., this pillar is not a pot. There is no pot here. This proves that we can have the cognition of difference, and that perception grants it.

The Advaitins contend that scriptures explain and elaborate those passages that purport to teach difference and then refute them by the *Aikyabodhaka Mahavakyas* or the scriptural sentences that teach unity. As against this Dvaitins put a straight question. Explanation and expatiation are meaningful only when we have to teach a truth, and not when falsehood is the theme. *Anuvada* of an untruth is not the purpose of Vedantic texts.

The supreme reality according to Madhva is Lord Vishnu. He is the

abode of all infinite number of auspicious attributes (*Anantakalyanaguna paripurana*). The entire scripture, and no particular *Mahavakya*, is the description of Lord Vishnu. Every word, every articulate sound, has primary significance only with reference to Vishnu. They primarily connote Him only and have reference to the objects of the world in a secondary sense. The supremacy of Lord Vishnu is the prime import of all the Vedas. That is the *Mahatapatarya* of all the *Srutis*. Second in importance is Lakshmi. She is also classed as a dependant. She is not, however, tainted by material qualities. Third in importance is Vayu, the mediator, without whose grace *Aparoksha* is impossible. The role of Vayu in Dvaita Vedanta can favourably be compared with the role of Jesus, the Son of God, in Christianity, and the role of Lakshmi in *Visishtadvaita*. Tradition and scripture with a sustained and cogent array of quotations maintain that Sri Madhva is the third incarnation of Vayu. An explicit statement of this fact is found in the *Baliktha Sukta* of *Rig Veda*.

All the other souls in this world are classified under three divisions by Madhva. 1. Sattvic souls; 2. Rajasic souls; and 3. Tamasic souls. The *Fundamentum divisionis* is the intrinsic *Svarupa* (nature) of the soul. This intrinsic *Svarupa* of the soul is not made known until the state of realisation is reached. Moksha is the realisation of our own *Svarupa*. This *Svarupa* is like a closed iron safe to us. We do not know what it has in it. Whether it has Tamasic (demoniac) property or Sattvic (divine) property is only known when the safe is open. The material in the

safe is our own property. What we need is only the key of the safe. The worship of Vishnu and His grace yield us the key, and to our surprise our own Svarupa is disclosed to us. Moksha is no miracle. It is the perception of the true nature of our self. In Moksha we realise what we are. If things and selves essentially differ in their intrinsic nature, Vishnu or Madhva cannot be charged with partiality for their inability to change their selves. Once we understand the doctrine of Jivatvaividhya or distinction between three kinds of souls in this scientific sense, we find nothing irrational or reactionary in this conception. Unsympathetic critics have roughly handled this doctrine. Freedom and law actually co-exist in this world. To think that God cannot combine them, is to doubt His omnipotence.

Further Madhva maintains that Moksha, with bliss as its characteristic, is bestowed on the elect by Isvara purely out of his own choice. Many are called but few are chosen. To qualify ourselves for the membership in the Kingdom of Vaikunta we should follow the scripture-ordained path of Karma and thus cleanse our soul. Then we must pray to the Lord constantly without any interruption in the attitude a servant has towards his master.

A scheme of five-fold difference is maintained by Madhva. They are as follows:—

1. The difference between Isvara and Jiva (soul); 2. between Jiva and Jiva; 3. between Jiva and Jada (matter); 4. between Jada and Jada and 5. between Jada and Isvara. To summarise briefly, Dvaita Vedanta strives to make out five distinct points

as against Advaita. 1. The auspicious qualifications of Isvara form a direct challenge to the concept of Nirguna Brahman (the Attributeless Divine). 2. The ultimate reality of the world of objects in contrast to the relative reality predicted by the Advaitins. 3. The affirmation of the difference between Isvara and Jiva as against the identity maintained by the Advaitins. 4. The identification of Advaita with Buddhism. 5. The claim is that Advaita is not a true representation of the three scriptures of Vedanta which go under the name of Prasthanatrya.

A robust independence, sound logic, cogent array of quotations, refreshing originality of treatment and an unfailing loyalty to the Sruti and the spirit of the scriptures, are a few of the remarkable features of Dvaita Vedanta.

The ordinary individual realises the perplexities of life. The difficulties and danger and the sense of internal conflict become acute. Desire to act right is at war with insurgent and unknown appetites and passions. A great sense of need arises which may last for long and produce acute dejection. Then there is a profound sense of sin. It is at this stage that faith in theism and a good God helps us. Discords are harmonised, the period of storm and stress ends, for God is in Heaven and all is right with the world. The prodigal son returns home and God in his fatherly love says, This my son was dead, but has become alive again. In short Dvaita Vedanta is a religion of spiritual redemption and not a social reform. It is a type of revolutionary idealism that estranges the revolutionary by its idealism, and the conservative by a drastic revaluation of his earthly goods.

THE NARADA BHAKTI SUTRAS (OR NARADA'S APHORISMS ON DIVINE LOVE)

By Swami Thyagisananda

[The name of sage Narada is familiar to every Hindu. He is both a knower and a lover of God—a *Gnani* as well as a *Bhakta*. His aphorisms on Divine Love form one of the most inspiring chapters in India's religious literature.]

SUTRA 4.

The fourth *Sutra* gives a further description of the nature of *Bhakti* from the point of view of the effect it produces on the devotees.

यत्पुमां सिद्धो भवति अमृतो भवति तस्य भवति ॥४॥

यत् = Which लब्ध्वा = gaining पुमां = man सिद्धः = one who has reached the goal of all spiritual *Sadhanas* भवति = becomes अमृतः = divine भवति = becomes तस्य = contented भवति = becomes.

Gaining¹ that², man³ realises his perfection⁴ and divinity⁵ and becomes thoroughly contented⁶.

Notes—The *Sutra* refers directly to the intrinsic nature of *Bhakti* described in the previous one as freedom (*Mukti*) itself. It purports to say that this freedom, which forms the essential nature of *Bhakti*, is something which the devotee does not directly aspire after, but an attainment that is added unto him by the God of Love quite unsolicited; that this freedom conferred by *Bhakti* is the birth-right of every man, irrespective of caste, colour or creed; and that it makes one, on whom it is bestowed, perfect, divine and contented.

1. *Gaining*.—The word '*labdhva*' or '*gaining*' is used in reference to

Bhakti as *Amritam* or freedom (*Mukti*) in order to indicate that the devotee does not strive consciously for *Mukti*, but *Mukti* is conferred on him, unsolicited, by the Lord of Love. As far as the devotee is concerned, his interest lies in loving God and in serving Him and His children. He simply immerses himself in that Love, and has no room left in his mind to think of anything else than his Lord. For who can refuse to be absorbed in that ocean of beauty and bliss if he has but the opportunity of knowing Him! When Yudhishtira was once asked why he was so much enamoured of his Lord, he could only retort by asking the question why he should love the Himalayas! Nevertheless God who loves his devotees more than He loves Himself, and who feels pride in considering Himself the servant of His devotees and is always anxious to do some good turn to them, takes care to bless them with *Mukti* also. Sri Ramakrishna used to compare God to a loving master, who, feeling happy in honouring a devoted servant, makes him sit on the same seat with himself, in spite of the protests of his humble servant. When *Mukti*, which is a state of oneness with the Supreme Being, thus comes to the devotee in spite of his desire to escape from the sacrilege of raising himself to the position of his Lord, he simply bows down to the Lord's will as inevitable,

for fear of wounding the feelings of his Lord, and like an obedient servant accepts His gift as a token of His love, but even then without any consideration of any selfish satisfaction. Heaven or hell, liberation or bondage, is all the same to him, and they have the same value only as gifts from his beloved. Cf. Sri Sankara's prayer in *Shivanandalahari*, "Let me be born as a man or god, an animal or a tree, a gnat or a worm or a bird. If my heart is immersed in the love of Thy blessed lotus feet, what do I care for body of any kind?" Vide also *Mukundamala*, "I have no desire for religious merit or for wealth, or for sensual pleasures. Let anything happen to me according to my previous *Karma*. But this is my prayer that I may have unswerving love for the blessed feet of my Lord." In *Bhagavata* XI, 14, 14 the Lord Himself says, "Those who have surrendered their souls to Me, do not care for anything except Myself, not even the status of Brahma, or Indra, or an Emperor, or the lordship of the nether world, or psychic powers, nay, not even freedom from rebirth." Again, "Those heroes and *sadhus*, who are devoted to me as their sole goal and refuge, do not care even for *Kaivalya* or freedom from birth which I may give them."

2. *That*.—Refers to *Amritam* or freedom (*Mukti*) described in the previous *Sutra* as the intrinsic nature of *Bhakti*.

3. *Man*.—The significance of the word '*Puman*' or '*man*' used in the *Sutra* is that the practice of the discipline of *Bhakti* and the attainment of the state of *Mukti* it confers are not restricted by any considerations

of caste, colour or sex. Every human being, provided he or she desires earnestly, can practise *Bhakti* and attain *Mukti* or freedom through it. The possession of sub-human bodies like those of animals and birds is perhaps the only condition that makes the culture of *Bhakti* impossible. It is not however meant that these sub-human creations have no souls, but that they have not reached yet a state of evolution in body and mind which fulfils the minimum requirements of a life of devotion. It must, however, be noted that in several devotional books, especially the *Puranas*, we come across instances of birds and animals having gained *Bhakti* and *Mukti*, and that Madhusudana Saraswati, the great devotee and philosopher, maintains in his *Bhakti Rasayana* that all living beings are entitled to *Bhakti*. In this scientific age, we can understand it only as an exaggeration to impress on men how devotion to God can achieve even the seemingly impossible. This is the only conclusion we can arrive at on the subject, seeing that the *Brahma Sutra* I, III, 25 maintains that man alone is entitled to spiritual practices and realisation.

The question of the qualification of superhuman beings like *Asuras* and *Devas* may also arise here. Most probably Narada does not take them into consideration in this *Sutra*. It has to be noted that according to *Brahma Sutra* they are entitled for spiritual realisation.

The use of the word '*man*' also signifies definitely that Narada holds no consideration of sex or caste as a bar to the practice of devotion and attainment of *Mukti* at the perfec-

tion of devotional life. Since this is the unanimous view of all teachers of the *Bhakti* school, and since the number of the devotees of the highest type, coming from women and the castes considered lowest, are so many, we need not cite illustrations here to substantiate the point. But a word must be said regarding Sankara's view on this question, as there is a current mistaken view that he regards the highest destiny of man, namely, *Mukti* or liberation, to be the privilege of the highest caste alone. What Sankara has actually done is only to support, by way of concession to the prejudices of his age, the ineligibility of *non-Dvija* castes (i.e., castes that are not invested with sacred thread) to study the *Vedas* and follow the disciplines and observances which require a knowledge of the *Vedic* text. But for *Jnana* or highest Knowledge, which according to him is identical with *Mukti*, no one is disqualified by any question of caste, creed or sex. He admits the possibility of Vidura and other *Sudras* having attained realisation. In commenting on III, 4, 38 of the *Brahma Sutras*, he maintains that spiritual realisation is possible for all, irrespective of caste, colour or creed, through *Japa*, fasting, worship of God, etc. And in concluding the discussion on the *Apasudradhikarana* of the *Brahma Sutras* he quotes with approval the *Puranic* view that the *Puranas* should be taught to all. Now the *Puranas* contain elaborate expositions of all the mystic wisdom of the *Vedas*, and one of the three source books of *Vedanta* philosophy, namely, the *Bhagavad Gita*, occurs in the *Mahabharata*, a book classed as *Itihasa*, and therefore open to all. This concession therefore only means that

Sankara was willing to give the substance of *Vedic* wisdom to all while only denying the shadow out of consideration for the prejudices of the age. Nowhere does he deny *Mukti* or the chances of gaining it, to any one. Hence he and Narada are in complete agreement on this point of the eligibility of all to *Mukti*.

4. *Perfection*.—A *Siddha* or a perfect man is one who has attained the goal of all *Sadhanas*. The goal of all human aspirations is perfection. Till that is attained *Sadhana* has to be continued in spite of the minor attainments and psychic powers that one may come to be endowed with. Perfection is already inherent in man. It is only clouded due to *Maya*. When *Maya* is transcended through spiritual *Sadhanas* such as the various *Yogas*, the natural perfections of the Atman manifest themselves as the sun shining when the clouds clear away. The function of *Sadhana* is only to remove this cloud of *Maya*. Patanjali, the teacher of *Yoga*, himself admits that devotion to God is one of the methods of attaining this perfection and one of the easiest and the most direct of them all. See his *Sutra*, I, 23.

5. *Divinity*.—The popular conception of a *Siddha* is of one possessing various super-human powers, and it is to prevent any such misconception that Narada uses immediately after, the word '*Amrita*' translated here as '*divinity*.' In other words the sign of a '*perfect man*' or '*Siddha*' is not the possession of miraculous powers, but the attainment of unity with the Supreme Being. Perfection being possible only in God, the man of highest realisation is said to become one with God; for, as we have seen,

the individuality of man merges in the Supreme Divinity when the highest realisation is gained.

6. *Contented*.—The contentment of the perfect man is to be distinguished from the self-satisfaction of lesser men. For at the stage of *Sadhana*, such self-satisfaction is an obstacle. Without the help of a divine discontent with the imperfect and the ephemeral, one is not likely to progress to the highest. It is only when one reaches the highest perfection that one can safely be contented with oneself.

One must also be careful to remember that this contentment here referred to is not the kind of satisfaction that rises when some desire is fulfilled, but it is an absolute satisfaction arising from the absence of all possibility of any desire at all. Nor does it mean that he will lapse into inactivity, for though he has achieved the highest, he is bound to be active in promoting the spiritual welfare of others less fortunate than himself, in a spirit of service.

Again mere satisfaction should not be taken to be the test of realisation, for, then, whenever we are satisfied with some minor achievement, we may not aspire further. This satisfaction referred to in the *Sutra* is only an accompaniment of realisation, and not one that should be consciously aspired after by the *sadhaka*. For such hankering for satisfaction being itself a kind of desire, it will be an obstacle in the way of its achievement. As St. John of the Cross would say, 'To seek satisfaction in God is spiritual gluttony.' The aspirant must be ready to accept God even if His coming means trouble and tribulation. Cf. Madame Guyon's *Acquiescence of Pure Love*, where she says :

To me it is equal whether love ordain
My life or death, appoint me pain or
ease.

My soul perceives no real ill in pain ;
In ease or health no real good she sees ;
One good she covets, and that good
alone,—

To choose Thy will, from selfish bias
free,

And to prefer a cottage to a throne,

And grief to comfort, if it pleases Thee.

Fenelon also says: "If God were to will to send the souls of the just to hell—so Crysostom and Clement suggest—souls in the third state would not love Him the less." Again he says, "It is only pure love that loves to suffer." Cf., also Job's saying: "Though He slay me, yet will I trust in Him." We have also Kunti Devi's prayer in *Bhagavatam* where she beseeches Lord Sri Krishna to visit her always with miseries and sufferings, so that she may be able to remember Him always. Sri Sankara also says in the *Sivandalahari* that he will be quite satisfied if all his sufferings are pleasant to the Lord. Such should be the attitude of the real *Bhakta* before he can aspire to the highest. Truth should always be welcome even if it be unpleasant, and until this hankering for mere naked truth, free from all considerations of satisfactoriness or otherwise, has been cultivated, it is not possible to realise the highest Truth, viz., God. But when Truth is actually realised, i.e., when the highest *Bhakti*, which is of the nature of *Mukti*, is attained, it brings into the mind of man, as an invariable concomitant, an unperturbed sense of satisfaction which the *Bhagavat Gita* has in view when it describes perfection in *Yoga* as 'that having obtained which man considers no other gain as superior.'

SAYINGS OF SAINT RAMAVALLABHA DAS

"A rope is real, its snake-like appearance is unreal. Sun's heat is real, its concomitant mirage is unreal. Pearl is real, not so the drop of water on a lotus-leaf. Ocean is real, its waves are unsteady. Ramavallabha (i.e., Krishna or God) is real. Show of piety is deceptive."

"Piety—Bhakti—is the root. Non-attachment is the flower. Knowledge is its fruit. Eat that and seek bliss."

"Continents are nine. The Earth is one. Paths of Bhakti are nine, but Bhakti is one. Gems are nine but the brilliance is one. Fruits may be many but their sweetness is one. Faiths are many but God is one."

"Being God-mad alone we can sing this glory. Nara—man—can become *Narayan*. Without that aim no endeavours are worth making. For that reason Ramavallabha Das sings his own hymns."

"I surrender myself to Thee. Do with me whatever Thou choosest. I have no other desire or prayer. Save me or destroy me. Thou hast created small particles as well as huge mountain-ranges. Who can probe into Thy mysteries? As Thou pervadest the whole universe, what is it that I shall ask of Thee, or not ask of Thee? I am at Thy disposal. Mine is not the way to ask for this or that."

—Translated from Marathi by G. A. Chandavarkar.

REVIEWS AND NOTICES

Extra-sensory Perception: By J. B. Rhine. Published by Messrs. Faber and Faber, Ltd., 24 Russell Square, London. Pp. 243. Price 12sh. 6d.

The book under review is the report of a series of ingenious experiments conducted by Prof. Rhine for a period of three years in that field of psychical research generally known as clairvoyance and telepathy. In a branch of study like this, where amateurs and faddists generally abound, the credentials of the persons conducting the experiments are as important as the methods employed. Prof. Rhine has had the advantage of an academic training in natural sciences as well as in psychology and philosophy, and his co-workers too are all university men. The experiments were conducted under the auspices of the Duke University, and, as the report amply testifies, under strict laboratory conditions. And regarding the experimenter and his methods

we have the following assurance from no less an authority in the field of psychology than Prof. William MacDonald in his Foreword to the book: "I found J. B. Rhine to be a ruthless seeker after truth, almost, I may say, a fanatical devotee of science, a radical believer in the adequacy of its methods and in their unlimited possibilities. . . . Finally, I would testify that I have 'sat in' at the experimentation on a number of occasions, and have in some instances personally conducted the experiments, and have failed to discover either any indication of lack of good faith or any serious flaw in the procedures followed."

The experiments conducted were chiefly by means of 'card-guessing', and their objects were, first, to answer by mathematically indisputable evidence the question of the occurrence of extra-sensory perception and of its range, and, second, to further

its understanding by the discovery of its relationships to other mental processes and to the essential physiological and physical conditions. And the main result of the experiments has been to show the actual existence of the power of extra-sensory perception on the basis of 90,000 trials. The book gives a somewhat detailed description of the experiments, and then proceeds to consider the various possible explanations of the phenomenon. Dr. Rhine considers, one after another, all the main hypotheses put forward by thinkers who deny the existence of extra-sensory perception, namely, (1) chance hypothesis, (2) fraud hypothesis, (3) hypothesis of incompetence, (4) unconscious sensory perception and (5) hypothesis of rational inference. By a discussion of the nature of his experiments and their results, Dr. Rhine conclusively proves the existence of a faculty which he calls extra-sensory perception, i.e., the power of knowing facts outside without the aid of the sensory processes and inferential methods, which alone constitute our ordinary way of knowing things.

His refutation of the radiation theory, advanced in explanation of the phenomena by some scientists who accept the fact of extra-sensory perception, is of special interest. We have as yet no evidence to show that human nervous system emanates 'thought waves' or that it selectively absorbs some outside radiation. Again in cases where mere card and ink are enough to stimulate extra-sensory perception, electro-physiology cannot help us at all. Moreover radiant energy declines in intensity with the square of the distance from the source and if radiation were the principle involved, then distance would bring a sharp decline in pure telepathy scoring. But the result was found to be just opposite, and especially the case of the increase of correct hits from 7.7 in 25, to 10 in 25, when experiments were carried out at a distance of 250 miles, disproves the very plausibility of any radiation theory. Other important difficulties in this explanation are those of orientation and focussing, of localising a card and keeping the right pack in mind, and above all, of the ability of the percipient to distinguish the figures on cards, all of which lie flat on a table. Dr. Rhine therefore concludes that radiant energy is inadequate as an explanation, and that, in

order to save the coherence, unity and comprehensibility of our basic physics, another kind of energy will have to be posited. Further he says: "It seems quite possible that the long untouched mystery of the physics of conscious process may yet be first peeped into from the odd corners of these more bizarre mental phenomena."

Dr. Rhine is not, however, in favour of invoking the idea of discarnate spirits to explain these phenomena. The hypothesis he favours is the relatively independent agency of the mind under certain conditions of the material world. This hypothesis carries with it such implications as that the percipient's mind 'goes out' to this object, that space, the basic feature of the material universe, has no meaning in extra-sensory perception, and that 'inverse square' laws which all matter-bound energies obey, as well as limitations of material nerves, sense organs and external obstructions like stone walls, have no significance in this way of knowing.

The general features of this way of knowing, may thus be stated in the words of Dr. Rhine himself: "First, no one—not even a psychologist—can reasonably doubt that E.S.P. (extra-sensory perception), is a mental process; and that there seems to be good ground for regarding it as a natural part of the endowment of mind. It is a more delicate mental process than most, suffering easily from dissociation or distraction, and returning again with reintegration of effort and improved attention. It is inhibited too by conflict, as in self-doubt, doubt as to the possibility or wisdom of a procedure, or in conflict of desires. It requires with most subjects rather good abstraction and close attention to the task in hand. It is less resistant to dissociation than sensory perception or even than simple reasoning. On the points so far mentioned, it is more like creative intellectual artistic synthesis; yet is not so fatiguing as these; and, unlike these, can be speeded up rapidly (faster than I can record); and it is not learnt or developed, as far as we know yet, as are these; it is unanalysable introspectively, as are these mostly. But it substitutes for other forms of cognition, for visual or auditory perception, rational judgment or recall. It inter-operates with them, combines in any way and works from a wide range of moti-

vation, for money or for kindness, for play or display, for science or for courtesy. It is like the sensory functions rather than rational cognition in its lack of development (if this is actually a fact, as it seems). But it is not like them in localisation, feeling of real contact experienced, need of orientation to function, resistance to distraction and dissociation. It is simple cognition, so far as subjective analysis goes as yet; but it uses memory, visual or other imagination—in fact all of mind that is needed—in its functioning. It is normal, not related to mental weakness or disease.... There is no suggestion of incorporeal agencies in connection with experiments... This then is the tentative psychological sketch we have so far achieved."

No reader can but be impressed by the thorough-going scientific spirit running through the whole work, and students of psychical science will feel glad that such a scientific mind as Dr. Rhine's has taken to this study. We may expect him in future to extend his method of research to the study of other para-psychological phenomena as well, and shed light on aspects and powers of human mind that are at present considered either fictitious, abnormal or bizarre.

Lectures on the Bhagavad Gita: (With an English translation of the Gita). By Principal D. S. Sarma, M. A. Published by N. Subba Rau Pantulu, President of the Hindu Samaj, Rajahmundry. Pp. 213.

NEWS AND REPORTS

India at the Paris Exhibition

We in India hear very little of the great international exhibition that is going on in Paris. Perhaps this is because the exhibition is in a country outside the Empire. It may be interesting to our readers to get some scrappy information at least about it, from the following extract from a letter sent by an Indian friend who is at present in Paris:

"It will take months to get a fraction of the benefit at least, as the whole 'Exposition' gives almost a bird's eye view of the cultural progress of the world, particularly the West. Here we get a cultural world

Prof. D. S. Sarma and his writings on the Gita require no introduction to Gita-lovers in this country; for his translation of this great scripture has by now received recognition in all quarters as the most essential book for any one who wants to study the Gita through the English language. His translation holds its unrivalled position in modern Gita literature because it combines in itself both the qualities of a good translation—faithfulness to the original and correctness in the use of the language into which the translation is made. What is more, Principal Sarma has succeeded not only in translating the language of the Gita but its thought as well.

The book under review contains the full translation without the Sanskrit text, besides six lectures which occupy 96 pages of the book. While we would value the book mainly for the translation, its usefulness has no doubt been increased by the inclusion of these lectures which are very lucid and full of useful information regarding the contents of the Gita and the relation of this scripture to the life of modern man. The subjects treated are: (1) How to read the Gita; (2) The content and form of the Gita; (3) The Gita and Spiritual Life; (4) The Gita and Contemporary Thought; (5) The Gita and Swadharma; and (6) The Gita and Progress. A perusal of these lectures will be of immense help in gaining an intelligent grasp of the philosophy and ideal of life for which the Gita stands.

in miniature. The British pavilion was a great disappointment to all of us. Whereas many pavillions have good cultural value, here we felt we were moving before the shop windows of Wren Bennet or Whiteaway Laidlaw. Nothing more. Canada has an excellent pavilion. When I enquired at the gate why India is not in any section, the person concerned replied grudgingly, "It is the fault of India." Netherlands has given an excellent section to Dutch Indies. With what strides Egypt is progressing, her pavilion amply demonstrates.

But my severe disappointment in not seeing India in "England" was to an ex-

tent made up, when I unexpectedly met Gandhiji in "U.S.A." Mahatma's bust in sculpture is placed in a prominent place. He faces Rockefeller—the man in loin cloth with his characteristic smile, smiling at the multi-millionaire. A study in contrast, I thought. And again, as I moved round, much of my disappointment left me as I met Sir C. V. Raman in the science pavilion. I consider the science pavilion to be the greatest achievement of the Exposition. Here in two places Raman is to be seen. An experiment is explained showing the Raman Effect. Gandhiji, the summation of Indian cultural achievements at the present, and Raman, to us the hope of the future as regards the positive sciences,—these two personalities have their own world recognition. We in our jealous moods of internecine unholy warfares, do not know that India is known outside through these cultural messengers. I did not find any other trace of India anywhere else.

The best arranged pavilion is Germany's. Here as well as in another pavilion we get demonstrations of television. Another machine that attracted my attention was the automatic guide at the gates. Press an alphabet in the key board, immediately a lighted line will show the road you want. Pull a key, you hear immediately a gramophone record detailing to you all you have to observe and see.

The Seine river flows right through the middle of the exhibition grounds with Eiffel Tower in the centre. The illuminations remind us of Kannambadi. But here Mysore Krishnarajasagara defeats Paris. In spite of all multi-coloured effects produced by the playing and singing fountains here, I am of the opinion that Krishnarajasagara has better artistic appeal. But here these artistic exuberance has welled out from the

heart of the nation—the common mass-man. Each of the French provinces and colonies has separate pavilions, and in each house the special feature of that province, from folklore to dance, is exhibited, giving also the particular costumes people wear."

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

—Swami Vivekananda

THE VEDANTA KESARI

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[No. 7

HINDU ETHICS

मासपक्षोपवासेन मन्यन्ते यत् तपो जनाः । आत्मतन्त्रोपघातस्तु न तपस् तत् सतां मतम् ॥
त्यागश्च सन्नतिश्चैव शिष्यते तप उत्तमम् । सदोपवासी स भवेत् ब्रह्मचारी सदा भवेत् ॥
मुनिश्च स्यात् सदा विप्रो दैवतं च सदा भवेत् । कुटुम्बिको धर्मपरः सदाऽस्वप्रश्नं भारत ॥
अन्तरा प्रातराशं च सायमाशं तथैव च । सदोपवासी स भवेत् यो न भुङ्क्तेऽन्तरा पुनः ॥
भार्या गच्छन् ब्रह्मचारी ऋतौ भवति ब्राह्मणः । ऋतवादी भवेन्नित्यं ज्ञाननित्यश्च यो नरः ॥
न भक्षयेद् वृथा मांसममांसाशी भवत्यपि । दाननित्यः पवित्री स्याद् अस्वप्रश्नं दिवाऽस्वप्न ॥
भृत्यातिथिषु यो भुङ्क्ते भुक्तवत्सु सदा नरः । अमृतं केवलं भुङ्क्ते इति विद्धि युधिष्ठिर ॥

Common folk consider penance in terms of abstinence from food for months or fortnights or days ; but in the eyes of good people, that is no penance which impedes the acquirement of the knowledge of Atman. The highest penance consists of ceasing from activities harmful to others, and of serving fellow beings with humility. He who performs such penance is considered to be always fasting and observing *Brahmacharya*. Such an intelligent man is an ascetic, nay a god ; he is supremely virtuous, though he be a householder. He who does not eat anything in the interval between his morning and evening meals, is as good as one who fasts. Again, a householder whose sex life is strictly regulated may be looked upon as observing *Brahmacharya*. He who is unintermittently engaged in the pursuit of knowledge is a truth-speaker. Even one who abstains from meat obtained by needless slaughter is deemed free from meat eating. He who is ever ready to give his possessions in charity is holy, and one who does not fall asleep at day-time is a vigilant man. O Yudhisthira, know him to be verily partaking of ambrosia, who dines after feeding his servants and guests.

Mahabharata, Santi Parva, Chapter 226, Verses 4-6 and 10-13.

WHAT CAN INDIA CONTRIBUTE TO UNIVERSAL RELIGION?

[In the following paragraphs we have discussed in brief some of the spiritual ideals of India that are likely to receive universal acceptance.]

I

LIFE in the modern world does not allow any country or culture to remain in isolation. Consequently, in all human institutions and ideals we find in modern times a tendency to share many common features, partly due to the mutual influence they are exerting on one another, and partly due to the sameness of the environment in which they all alike have to thrive. When modern methods of communication have brought the different parts of the world very close to one another, and when the political, economic and intellectual life of nations is interlinked in a very vital sense, there is no wonder if the world culture shows a tendency to be more and more cosmopolitan; for isolation was the main reason for the divergent developments in the cultures of different parts of the world, and when conditions have made this isolation impossible, people all the world over are bound to develop common features in their cultural life.

In this general fusion of ideals and institutions, religion also is bound to be involved, and many of the religious symbols—philosophical, mythological and ritualistic—of the different peoples of the earth, will become the common heritage of mankind according to their refinement and capacity to appeal to the highest in man. Just as in the material and intellec-

tual spheres of world-culture the influence of the nations of the West is bound to be dominant because of the great contributions they have made in these spheres, India in its turn is destined to contribute a greater share to the spiritual development of mankind, because here, more than anywhere else, have men dived deep into the world of the spirit and developed religious concepts and symbols the appeal of which will be felt more and more by men in proportion to their freedom from passions and prejudices. In the following paragraphs we shall in brief describe some of those features of Indian religious thought which are bound to become the common religious heritage of mankind.

II

Among the great contributions India has to make, the most important perhaps is in connection with the conception of the Deity. In all systems of religious thought except Vedanta and philosophies strongly influenced by it, the general tendency is to limit their speculations about the Deity to the standpoint of the world and the human being. In thinking about the origin of the universe, man feels the need of an all-powerful and omniscient being as its cause, and in speculating about his own ultimate destiny in the cosmic scheme, he arrives at the conception of a Saviour God who is the repository of all the

most sublime virtues that his mind could conceive of. The human mind recognises an identity of being in regard to the entities he arrives at in response to these deepest questions of his intellectual and emotional life. He is the God of all the religions, and it is He who is worshipped by people all the world over under different names and with varying emphasis on some set of attributes or other. This is the Personal God of religion. He is sometimes conceived as endowed with glorious forms and sometimes without it. In either case the conception is personal, in so far as it is arrived at in response to human needs and is consequently clothed in the garb of anthropomorphism.

But is this conception of the Deity complete? However sublime it might be in its highest levels, and however satisfactory it might be in regard to our personal needs, the problem would occur to the human mind as to what He is in Himself without any reference to the universe and our individual destiny. In other words man feels that a God who is the creator and saviour is so closely bound up with the universe and our individuality that in order to be sure of His absolute existence it is necessary to get an assurance of His being from a point of view having no reference to the universe or our individuality.

The philosophy of the Impersonal Absolute records the experience of the spiritual consciousness in this respect. The Personal God is the view of the Deity that man gets as long as He is a man. From our human point of view, the most important factors of our experience are the universe and our individuality. Hence the humanised Deity or the anthropomorphic

God is the Lord of the universe, and is endowed with an infinite degree of those highest attributes which we human beings prize in ourselves. But the experience of the Impersonal comes when individuality or Jivahood, the pivot of our anthropomorphic outlook, is transcended, and the individual consciousness itself becomes absolute and impersonal.

The experience of the Impersonal is not a denial of Personal God, nor the perception of a Deity separate from and higher than Him. For the Personal and the Impersonal constitute one and the same being. If any distinction can be made between them at all, it is only that they are two aspects of the same Deity, the Personal God being the revelation of Him we get in our human consciousness, and the Impersonal being the revelation of the same Deity coming on consciousness when it has itself become impersonalised. Nor does the Impersonal negate all the highest values associated with Personal God. What it implies is that owing to the transformation of the perceiving consciousness, these attributes and values are no longer experienced in their personal and cosmic reference.

In place of denying Personal God and all that He implies, the philosophy of the Impersonal Absolute is the greatest assurance of their validity. For it asserts the self-existence of God quite apart from the universe, and it assures us of the identity of the Deity amidst all the variations of His anthropomorphic vestures.

III

Another great idea that Indian religious thought can contribute to the world's spiritual heritage is in regard

to the conception of the soul. In all the other great religions of the world except those of India, it is doubtful whether this important conception has at all received the serious attention of speculative thought. In the Indian doctrine of the Atman, one comes across a profound doctrine that establishes a close connection between the Truth in man and the Truth of the universe.

In every religion, from the lowest to the highest, the doctrine of the soul is primarily intended to convey the idea that the principle of consciousness in man, though experienced ordinarily in association with the body, is in itself separate, and does survive the death of the body. Now the Hindu doctrine of the Atman makes a very great advance on this idea by connecting it with the guiding principle at the back of the universe. Why is the soul of man immortal? To this straight question the Hindu thought would give the plain answer: Because it is in essence one with the Divine. In fact this idea has gone so deeply into the mind of the Hindu that often the two terms Brahman and Atman are confusedly applied to one and the same entity. Though this identification, when it springs from confusion of thought, is not to be encouraged, one would none the less discover, even in this fumbling, the profound significance of the Hindu doctrine of Atman, if it is clearly borne in mind that in no other religion we find people confounding the significance of the two corresponding words, God and soul. For Brahman in fact means the universal spirit that expresses itself as the world, and Atman means the spirit embodied in man. Now because the Hindu mind

is somehow saturated with the idea of the essential kinship of the spirit in man with the spirit guiding the universe, it sometimes forgets even the original difference in the significance of these terms.

We feel the evolutionary urge at two ends. We feel it operating within ourselves, and we find it also in the world outside, shaping the destinies of men and things. We ascribe the former to soul and the latter to God, and one of the problems for theologians everywhere has been to propound their conception of the relation existing between these two. In almost all countries outside India a very simple solution has been given to this question by saying that the soul is a creature of God, by which it is meant that God brought the soul into existence at the birth of the body. The Vedantic thinkers do not, however, favour such an absolute difference in entity and nature between the spirit in man and the spirit behind the universe. They would tell man at the early stages of his spiritual life that the Atman, the conscious essence in him, is a part of God, as a spark of fire is of the great universal fire, and that spiritual life means the recognition of this essential kinship of man with God and the consequent participation in the Divine life. At the higher levels of spiritual life the Vedanta would go a step further and hold that even the distinctness of the soul's entity from that of the Supreme Being is not an ultimate fact. In the highest spiritual communion the Atman bursts its shell of individuality, and recognises that he is not only part of the Deity but His very being. It is ignorance that has been making him forgetful of his real nature. When

the clouds of ignorance are thickest, man confounds his soul-life with the life of the body, but as ignorance is gradually dispelled, he recognises his kinship with the Divine more and more, until in the final enlightenment, he become aware of the non-difference of his very being from Him.

IV

Another great contribution of India to the world's spiritual thought is a direct consequence of this doctrine of the Atman. This is the Indian conception of Yoga or the cultivation of spiritual life in a systematic way. It is a remarkable fact that in almost all non-Indian religions the chief form of worship consists in prayer which is essentially a form of petitioning to a far-off God. This sense of the externality of the object of worship is also implicit in the common habit of the worshippers looking up in their devotions, as if they were addressing a being in the sky. In contrast to this is the Indian conception of worship, in which petitioning forms so unimportant a part. In fact according to Hindu conceptions, petitioning, except when it is for spiritual enlightenment does not form part of true worship at all. Worship as a whole takes the form of communion and not prayer, and there is no Hindu mode of worship, even when the adoration of images forms a part of it, which is without the important item of meditation, in which the worshipper dives into the inner depth of the soul. If the upward look is the characteristic feature of many a non-Hindu devotee in his prayers, the closed eye in an effort to look within is the distinguishing feature of the Hindu at his devotions.

This conception of communion with the inner Self, which forms the essential principle of Yoga, is the direct outcome of the doctrine of the Atman. When the Upanishadic thinker declared "Thou art That" as the essence of all wisdom, he gave a definite bent to the Indian spiritual genius. The 'That' behind the universe cannot be understood by looking without or by analysing the constitution of the external world. In the Atman, the 'Thou' within, is to be found the clue to it. The soul of man is of the very nature of the soul of the universe. Unless the cosmos has hidden within it this spiritual essence, how could it evolve at the human level this unique centre of consciousness—a personality with the faculty of conscience and the appreciation of values. According to the spiritual traditions of India, the way to highest wisdom lies through a study of this inner self of man, wherein the introspective mind discovers the real nature of the Deity and His relation with the universe. This is the principle underlying the Indian Yoga.

The culture of Yoga in this country has been along two main lines. There is on the one hand the Bhakti Yoga or the path of Love, which is an attempt to gain the highest through the purification and concentration of emotions, and there is on the other Gnana Yoga or the path of Knowledge, the followers of which seek to perfect themselves by the purification and concentration of the intellect. Devotion to personal God and the cultivation of a feeling of intimacy with Him form the essence of the first, while the practice of discrimination and self-analysis are the important features of the other. To

train the mind to concentrate on its own inner working is a discipline involved in both the paths, although it is sometimes spoken of as an independent path under the name of Raja Yoga owing to the scientific precision to which its methods have been reduced in this country.

In the Hindu system of Yoga the attempt to commune with the Supreme Being is not confined to the period spent in meditation and introspection. For the implication of Yoga can be extended from introspection to active life also. If the Supreme Spirit is involved in one individual self, He is also present in the self of others and in society as a whole. By keeping this in view and serving one's fellow-beings in the spirit that one is serving the Divinity lodged within them, one can develop one's inner life just as one does by meditation. For if the training of the mind to see the Divinity within is the principle involved in meditation, then that principle is involved also in work discharged in the spirit of worshipful service. Not only philanthropic activities, but all the duties that man has to discharge towards family, society, country and the world at large can be performed in this spirit, and the whole of one's active life too may be converted into the practice of Yoga. This is the fundamental principle of Karma Yoga or path of Work, which too, like Raja Yoga, is sometimes spoken of as a path in itself, but which in fact is, as the Gita has shown, only an application of the path of Love to the needs of active temperaments.

It would be seen from the above brief exposition that the doctrine of the Atman, and the idea of Divine immanence which naturally follows

from it, have far-reaching consequences in the field of philosophy, mysticism and social life, and form the only possible foundation for an ideal of efficient civic life without doing violence to man's mystical aspirations.

V

Another important spiritual ideal in the conception of which Hindu thought can make substantial contribution, is that of the immortality of the soul. The Vedantic thought is perhaps the most rational presentation of this doctrine. In the first place no doctrine of the immortality of the soul can be consistent without the admission of its eternality. If there is something in man that remains for ever, that something must have been for all time in the past also. But we find ourselves full of imperfections and limitations in our present state of existence, and our whole life is a struggle to overcome the same. Hence we can conceive of our past also only as an imperfect state although it is without any origination in time. The history of the beginningless past of the individual is a series of embodiments, in which he is struggling to manifest the perfection that is characteristic of the Atman, but which is hidden by the clouds of ignorance. These series of births, with their varying turns of fortune, their succession of enjoyments and sufferings, are regulated by the good and evil actions of the individual himself. In all these successive embodiments the general tendency is towards progress which consists in the gradual manifestation of the divinity of the soul, although there may be temporary set backs confined to limited periods. This is the doctrine of the law of Karma and re-

incarnation, which not only forms the clue to the understanding of the ethical significance of our life, but is also an essential metaphysical postulate if we are to have a consistent view regarding the immortality of the soul.

But the soul or Atman in its essential nature is perfect, and, as we have said before, is in essence one with the Supreme Divinity. Man's craving for immortality is a quest for the discovery of this fact which is withheld from him by ignorance consisting in

the sense of identification with limited material vestures. When knowledge illumines the individual caught in the travails of this quest, he discovers that the urge in him for immortality springs from his kinship with the Immortal Essence behind this whole cosmic manifestation. When this kinship is recognised, the identification with the perishable material vestures disappears, and the individual joins his immortal source. Thus by losing his particularity, the individual realises his Immortality.

—:o:—

CONVERSATIONS OF SWAMI SHIVANANDA

By A Devotee

[Swami Shivananda, otherwise known as Mahapurushaji Maharaj, was a direct disciple of Sri Ramakrishna, and the second President of the Ramakrishna Math and Mission. In his life-time he had travelled extensively all over India, and was responsible for quickening the spiritual life of innumerable men. These conversations are pages from the diaries of Sannyasin and householder devotees of his, and contain many of the precious instructions imparted by the Swami to spiritual aspirants.]

IT was morning. One by one the inmates of the Math were gathering in the room of Mahapurushaji Maharaj as usual. The Swami was seated on his usual seat, with his mind dwelling on the Lord, and his face beaming in an ecstatic mood. Practically none in the room was talking. Among those present was a monk who had arrived a few days back from one of the Branch Centres of the Math. Representing his mental condition to Sri Mahapurushaji, he said, "Maharaj, I am going through my spiritual practices to the best of my capacity. But why is it that I am not finding any joy within? I am going through everything in the fashion of a routine work, as it were. This cannot give any satisfaction. Nor do I have any peace of mind."

Mahapurushaji said very calmly: Well, my boy, attainment of peace is not such an easy affair. This path is very difficult. It is a thorny path. "Like the sharp edge of a razor is that path (of Self-realization), difficult to cross and hard to tread, so say the wise."—These are sayings of the Rishis who visualised the Truth. It is indeed a very strenuous path. It may seem easy from outside, but soon one finds one has to make way through great difficulties. It is, however, true that the aspirant receives His Grace, if he yearns for Him with a sincere heart. You have surely read in Sri Ramakrishna's life how even he had to go through strenuous spiritual practices before he was blessed with the vision of the Divine Mother. His was quite a different case, as he did every-

thing to set an example to the world at large. Without devotion to Him, nothing will be of any avail. Sincere devotion is necessary. As the Master used to say, one realises the Lord only if one's yearning for Him is equal, in its intensity, to the combination of these three forms of attachments—a devoted woman's love for her husband, the love of a mother for her children, and a miser's fondness of his hoarded wealth. Only then is the Lord realised, and real peace and bliss attained. Of course, that yearning is not attained in a day; and besides, without His Grace it does not come. Therefore one has to practise spiritual disciplines every day, and pray to Him with tears in one's eyes: "O Lord, bestow Thy mercy on me. I am an ordinary human being. If out of mercy, Thou dost not reveal Thyself unto me, how will it be possible for me to have the vision of Thee? Have mercy, O Lord, have mercy on me, a weakling." Pray every day in this way. The more you weep for Him, the more will your mind be washed of its dirt. And in that purified mind, the Lord will become revealed. You have all taken to monastic life; in His Name you have left off your hearth and home. Naturally you have a claim on Him. Feeling Him as your very own, you should press your claims on Him. He has brought you away from your beloved parents only with a view to show His grace, and He has given you shelter in Him and His organisation. Stay on, with complete self-surrender, at His doors. As Pava hari Baba told Swamiji, "Lie down, like a dog, at the door of the Master." Many a time did Swamiji repeat this statement to us. The dog does not leave its master's house. Whether

it is fed or not, whether it is beaten or treated cruelly, it does not go away to any other place. So also, having taken shelter in Him, we have to stay on at the door of the Master with an unswerving devotion. He would gain the goal, who would continue, till his end, to stay in the refuge provided by Him, without any consideration of whether he is well-fed or ill-fed, whether he is given sweetmeats to eat or bitter things. You are already under the Master's protection, and have gained a place in His organisation. Why then should you be afraid? As the Master used to say, "There is no fear of the boy falling down, if the father holds him by the hand." So long you are in the organisation under His protection, there is no fear. Know it for certain that He will protect you. You have not seen the Master, but you have seen us. We are His servants who have taken shelter at His feet, and you are hearing about Him from our lips. This is indeed your good fortune. The next generation will not be able to see us even. It is for this reason that Swamiji founded this organisation. The Master will abide in this organisation for many a century for the good of the world. From this time onwards, His work will be done through the power of this organisation. You should always remember that the loyalty to the Order is loyalty to the Master—to obey the will of the Order is to obey Him. As desired by the Master, Swamiji (Swami Vivekananda) himself established this Math. And what we say, that also is for the good of the world—for your good. We have not come to cheat the world. Whatever is right, that alone we speak. Every one of those who

are here, is daily making some progress in spiritual life. You are also improving. Believe this, that our Lord is extremely fond of those who have taken refuge in Him. He protects in every possible way those who take shelter in Him with their body, mind and speech. Giving up your attachment to the objects of senses, you have come here to realise God—to have abiding peace. You want peace. Spend your days in complete resignation to Him and trust in His protection. He is sure to do good to you, and give you peace. Your duty is to obey His command, and lead your life in the way He has shown. Being monks, you should particularly eliminate from you these two—lust and greed. Purity and sincerity should be the fundamental principles with you. The Master forgives everything, but never duplicity in conduct. He does not allow in this organisation those who take to some other ideal, or practise hypocrisy of any kind. Such, he removes from it. Honest souls alone can get on here.

Monk: Please bless me so that I can ever stay on under the Master's protection. And, Maharaj, many a time the mind becomes agitated in ever so many ways, and consequently I feel great want of peace. Please advise me as to what I should do under the circumstances.

With great tenderness, the Swami said: Yes, my boy, I shower my blessings on you. May you stay under the Master's protection and gain the goal of human life! As for the troubles of your mind, do not pay much attention towards them. Don't you know that the Master is the greatest embodiment of purity? If

you think of His form, and take His holy Name, you will notice that all these mental agitations would be dispelled, and they would never be allowed to gather strength. Whenever you are troubled with any kind of agitation in the mind, you should pray to Him with tears in your eyes: "O Lord, I am weak. Do Thou protect me. If Thou dost not save me, who else will do so. I am Thy servant who has taken shelter in Thee." In this way, you should represent everything to Him. Then surely you will get response to your prayers. Do you get up very early in the morning? Do not be sleeping after 3 or 4 a.m. Why should a monk be sleeping after that? Take light food at night; then you will find that you are awake by 3 or 3-30 a.m. after a refreshing sleep. The Master used to say, "Night meal must be like tiffin." We take very light food at night. This became our habit even from the time we used to visit the Master.

Just then the monk in charge of the Math stores prostrated before the Swami and said that a devotee had sent some money for special worship and offerings to the Master in memory of his dead wife. On hearing this, the Swami said, "The Master could never accept food offered at the time of ceremonies in honour of the dead. You may communicate this to the devotee. How can we give his offering to the Master, when we know this fact? The Master is not a doll to play with, nor is he the creation of somebody's imagination. Our Master here is a living presence, my boy. If there is any impropriety in his worship, he would instantly make it known."

THE SEARCH FOR UNITY

By Charles Baudouin

[Dr. Baudouin is a disciple of Emile Coue and the best scientific exponent of the Nancy School of Psychology founded by Coue. In the following paragraphs, which form his marginal notes to the work of Dr. Edmond Privat in French entitled "Wisdom of the East: Beyond Religion" (published by Rieder, Paris), he points out how to-day the horizon of the Westerner in the study of religion has widened vastly from the days of 'deism' in the 18th century, and shows, by reference to the contents of Dr. Privat's book, how it bears ample witness to this fact.]

SINCE the beginning of the eighteenth century, many of the thinkers of the West have refused to take their stand on any definite group of dogmas pertaining to any existing religion. From that time they had opened before them but two courses: either to reject all religious thinking, or the conviction that behind the multiplicity of forms, a common truth resides and demands our investigation. It is this second course alone which concerns us here.

It led in the first place to 'deism' characteristic of the eighteenth century, and of which the principle is to investigate unity in, and by means of, reason. This is apparently the most legitimate manner of investigating unity. But in spite of this fact, was this intellectualism, applied to matters pertaining to belief, the best method for this end? Was it not, to say the least, somewhat premature? Did it not pass by the side of its object without attaining it? Is this latter truly, predominantly, or primarily the domain proper for the intellect? Whatever we might do, deism will remain associated in our minds with the name of Voltaire and his unforgettable sarcasms. If this attitude would claim to effect the unity of religions, it is disquieting to see it so wanting in res-

pect towards them. It is above all sensible to the fanatic aspects of religion, to their ridiculous or absurd sides. It was perhaps, it was without doubt, a necessary step. But, when all is said, will not these hot-heads have on us their first effect in making us turn away from religious research altogether? More than finding at the basis of religions a living unity, deism appears to repel them all, and to build over them a new structure which is devoid of roots and holds itself up in emptiness, like a spider's web gray and pale oscillating by means of systems.

In the nineteenth century, a Victor Hugo would take a place, which is altogether different; for it is as a veritable mystic, and not merely as a man of logic, that the great poet takes up the effort towards a synthesis and a progression beyond. It is surprising to see also how much the originality of his position had been misunderstood by his age, and it is instructive to see how the fact that one is celebrated beyond all measures is not a guarantee that one would be understood. Superficial critics, misguided by their political preference—by his violent anti-clerical feelings, and their own lack of the proper spirit of in-

vestigation—have early labelled Hugo as being a deist after the fashion of Voltaire and the "free thinkers." If some well-meaning thinkers have not seen in him a follower of M. Homais, they have only just missed him. It is only a little time ago that people have begun to take note of the fact that Victor Hugo was a mystic.

We have just referred to the effort for synthesis and progression—it would have been better to say progression than synthesis. Hugo did not know much of India and nothing of China. The list of stages which he mentions in the open called *Dieu* is as follows: Atheism, Scepticism, Manicheism, Paganism, Mosaism, Christianity, Rationalism, beyond which he tries to venture into the new 'which has not yet got a name.' The series remains on the whole unlinear, and he sees this line vertically ascending according to the conception of progress which was natural to his age. This is very good, but has it been noticed in this, how it is on the whole purely Western in character? The world of Hugo, which is however very big, remains, if one thinks about it seriously, a Mediterranean world. This becomes evident from the *legende des Siecles*; this is confirmed by *Dieu*.

Besides this fact, the ascending symbolic scale of Hugo bears witness, certainly, to the metaphysical virtues of an authentic kind, but surely not of one of them, namely, humility. It is full of the pride of progress. "Tell me, would you like to go further than to where Amos ever went?" This is based on the will to power, and even on the will to perform and to make a record: and this also is very much Occidental.

The comparison is instructive if we now open the book of Edmond Privat, not to put him in opposition either to Voltaire or to Hugo, which would be ridiculous, and which the author himself would be the last to permit us to do. But we shall take the points of distinction, and we wish here to place the outlook of the modern epoch side by side with the witness of the past. To the list taken from the songs of Hugo, let us compare the series of chapters of Edmond Privat: Islam, Bahai, Zoraster, Hindus, disciples of Buddha, Nirvana, Confucious, Lao-Tse. The European has, within the period of less than a century extended his horizon so that it covers the whole world. Above all, India and China have made their entry into their world of thought.

It is because of this that the series could no more be unlinear. It is no more possible to pretend that all the religions rise one above the other in an indefinite progression after the manner of the stages in a Chaldean temple. From the time we give admission into our visual area the great thoughts of Asia, this architecture is no more possible. Other dimensions are introduced. It is not so much any more the question of a vertical series, nor of piling Pelion on Ossa—this original sin of Occidental Titans. We have to enlarge ourselves after the manner of the Gangetic plains and the Yellow Country; we have to place our principal foundations side by side, according to a horizontal plan. It is no more permissible for us to confront them except with a sentiment of mutual respect.

It is in this spirit that Prof. Mas-son-Oursel built up recently his *Com-*

parative Philosophy—by placing three civilisations whose masses would balance one another, viz., Europe, India, and China, of which he proposes to study the parallel evolution. It is in the same spirit that Edmond Privat conceives to-day his exploration “beyond the Religions.”

This respectful attitude is the right one for a scholar faced with the diversity and multiplicity of facts. William James, in his *Religious Experiences*, has familiarised us with it. Do not look down upon any experience, leave each one of them to express itself freely, thus will each of them give out its whole meaning, and the agreement between them will constitute the precipitate which will naturally be deposited at the bottom of the clear liquid.

It is surely in this manner that one ought to set about the task. It is in this manner and not by wishing to build, under the pretext of synthesis, a complicated and new system, composed of pieces arbitrarily borrowed from all other systems which will always have the aspect of a miscellaneous collection or of an exhibition of the products of various colonies—a collection of so many theosophical dreams. An attentive listening, a silent and careful confrontation, and nothing more—it is thus that the little book of Edmond Privat proceeds. It is in this feature that, without being very new in any of its parts, without even being ambitious in the synthesis that it proposes to effect, it confronts one with its very attractive, fully human quality which is very estimable, pure and spiritual.

In fact, he could have permitted himself more to a clarification, in the first place, of the physiognomy of each doctrine without fearing an opposition, which would have thrown into relief the value of their resemblance. By avoiding the irregularities and angularities, he gives to the doctrines a form which is somewhat too soft. No one would say that it is by any means an easy task to set up a unity when one has refused to take notice of the contradictions. It is better to face them so as to be able to resolve them soon. But, it is in this that would consist the great task which remains to be undertaken. The little book that is before us does not call for as much, and it is one of its merits that it does not lay claim to much. Within the limits of the work, it fulfils its aim. It does not address itself so much to philosophers and to savants—to those who seek for “the God of philosophers and savants”—as to simple men of good-will. It would very well be a guide to them. I have tried the experiment of reading the book with a boy of twelve years who took interest in it and found in it matter for thought.

For it is in this manner that the unity is brought out: “We gather together, all of us, as travellers who began to quarrel on a certain day—for one wanted Water, the other, Aqua and a third Voda. The fact was that they were all thirsty and all the three wanted water.” (p. 112). If on the contrary religion “should serve to set up new barriers, inflame new hatreds, set fire to new fires of the inquisition, it loses its right for the conquest of souls. It becomes a

poison more dangerous than others” (P. 26).

Unity is in the common Presence which is known to be in each being: “In the erudite and modest Brahmin, in the cow, in the elephant, even in the dog, and also in the eater of dog’s flesh, the sages see the Eternal” (p. 45). Religion is to be conscious of this unity. As says Tao, because of this “the heart of the sage is no more his own; he puts in its place others” (Words of the Epigraph). This shifting of the point of view destroys egotism in the heart as it creates at the same time objectivity in the intellect. This fundamental identity of moral verity and intellectual verity, so strongly expressed by our Pascal, has been seen before him by the Buddhists: “Egotism is an illusion, an ignorant view-point, which we judge wrongly in others” (P. 56).

The Tao, like the Gospel, has placed kindness above force: “Water that flows in places which are the most low, teaches you that kindness and humility finish by triumphing over force, however hard” (p. 83).

It is thus that the religions meet, and this meeting will take place the better when the spirit shall be installed more strongly on the basis of the primal principle of the unique Presence. The consciousness of the unity of beings is the condition and the very material of the unity of religions. One comes back to it whatever route one takes. Emerson also concludes: “The highest revelation is that God is in each man” (p. 107).

One sees that this unity is not so much, as in the case of deism, that of the intellect which constructs the systems of the world, but rather that of

the sentiment and that of action,—of a sentiment that commands action; it is the unity of practical reason.

There is another key for unity, which consists of images and symbols.

The Chinese Tao signifies and teaches *the way*. That is why he instilled enthusiasm into the first Christian missionaries who made his acquaintance, and one of them, Montucci, wished to see in him a Chinese prophet who announced the message of him who said: “I am the way, the truth and the life” (p. 84). The analogy is pushed very far in the details according to certain of the parables. Poetry celebrates the Buddha “with a wounded lamb which he carries on his shoulders” (p. 61) so much like our Good Shepherd. The religion of Christ and that of Mithra “were once so near to one another that they had the same Noel (Christmas). The 25th December was the anniversary of Mithra, symbol of light and of truth, mediator between man and God by virtue of sacrifice” (p. 34).

These relations are known to historians. Ed. Privat, who does not take up the profession of a historian, limits himself by calling our attention to some of them which lead us to the highest teaching and throw light in our investigation for unity. This investigation could be followed still further in the same direction, in the light of the ‘Analytical Psychology’, which, notably with Jung, has shown us how we may consider symbols and the thousands of myths of humanity in order to find in them their vital meanings and their striking

ing convergence. We have here reached the antipodes of the intellectualism of the deists, and it is here however that we find ourselves at the heart of the vital unity. In this sense, one should support the paradox that mythology is more real than theology and that they are no more one.

Symbols seem at first sight to be more arbitrary than ideas, but it is just here that an intellectualist errs: it is a mistake to think that the idea is our starting point, and that one clothes it afterwards with a glistening drapery of symbolism. But as a matter of fact, it is the symbol that

is given first, and its translation into rational ideas comes only afterwards and remains, as all translation is bound to be always an impoverishment of the original text. This is why it will be always more true to refer to the Kingdom of Heaven, not that it is ... but that it "is comparable." That is why here, as in the case of all objects which are essential, poetry is truer than prose. One could give with regard to this abundant proof of a scholarly type, but the few examples of which we have reminded are perhaps sufficient to make it understood.

POWER OF SILENCE

By Prof. S. R. Sarma, M.A.

[Mr. S. R. Sarma is the professor of history in Wellington College, Satara. His reflections on the power of silence brings home to the mind of city dwellers how their environment has cut them off from one of the great healing and creative forces of Nature.]

THE life of man is full of contrasts. From the cradle to the grave man swings like a pendulum betwixt a tear and a smile. Through sunshine and rain, through summer and winter, through night and day, we pass as it were over a chequer-board of happiness and misery. The poor envy the rich and the rich the poor. The married envy the single and the single the married. Youth covets the repose of old age and age envies the impetuosity of youth. Man never is but ever to be blessed. And woman too. Each thinks the other happier. Beggars dream of the riches of kings. But kings alone know how uneasy lies the head that wears a crown. The ignorant feel that the learned are hap-

py. But the learned know that ignorance is bliss where it is folly to be wise. Yet men proclaim that it is better to be a discontented Socrates than a contented fool! And fools rush in where angels fear to tread.

Is the world full of fools or wise men? Our census reports take note of everything but the senses of men. They might indeed count the criminals and idiots in gaols and asylums, but they leave out of account such as live in houses or walk the streets. We live in a world where wisdom is assessed by counting heads. And since the wisdom or foolishness of the majority is to be determined by the votes of the majority—the only answer to be expected is that the majority are wise.

But ask another question: Are the majority happy? Some will say that those alone are happy who have joined the majority! Ask the rulers of men, and they will answer that a vast majority of their subjects are happy; and the rest would have been more miserable but for them. Ask each individual separately, and more often than not, every he and she will tell you that but for X, Y and Z he or she would be quite happy.

What makes then for this dubiety of answer? It is self-deception. Most of us are like fish out of water. The glitter of dry sand and the flutter of our desperate struggle are not the true elements of our being. To find the true element we must dive deeper. The waters of life are always ruffled at the surface. The face of the ocean is full of commotion. There is peace only in profounder depths. There is a profundity that every one can reach. Be he poor or be he rich, be he young or be he old; both he and she can reach it. The secret is known to the educated and the uneducated alike. It is spelt SILENCE!

To feel the power of silence one must first of all assume silence. At first there will be only a void, a vacancy. Then a sense of infinity and eternity will dawn. All limitations will disappear like darkness before sunrise. Even like the rays of the rising sun a light will gradually illumine the unplumbed depths of your being. Your spirit will be suffused with a deep sense of joy, a heavenly glow, an inexpressible ecstatic feeling, a rapture beyond words. This is an experience that every one has undergone at one time or another. Every one is free to revive it as often as he or she pleases. It has a won-

derful potency. It is creative. It refreshes one through and through. It rejuvenates, vivifies and gives a fresh start whenever one feels its need. The power of silence! Ah, yes—the silence of the night that brings sweet repose to every tired being. What a blessing it is, to retire from all our toils and sink into the arms of sleep. To forget, though it be for a few hours, to forget all our trials and tribulations. Kind Nature makes a clean slate every night and commands us to write afresh every morning. To begin a new life every day, what a privilege! But how many take advantage of this! Night, rest and silence, creative silence,—these return to us again and again. But we are in love with noise and restlessness, the keynotes of our civilization.

Work and wealth-getting are necessary. We want not to rest for ever. But work after rest is more fruitful and what our civilization needs is not more of work, but work for more. The rest of the unemployed is restless. The rest of the over-worked is equally restless. What is wanted, therefore, is equi-distribution of both work and rest, real rest, creative rest, among a larger number. Even the wealthy of our times are restless. They suffer from the itch for getting more. More of what? Wealth? No ill-th. They want to produce more, earn more, accumulate more. What they, unfortunately, succeed in producing, earning and accumulating, is greater restlessness for themselves and the rest of the world. For one thing and another our modern world is too noisy. 'Getting and spending, we lay waste our power.'

Our raving civilization would be the better for being made noiseless, if

some one could discover or invent a silenser. Silence in the streets, silence in the factories and workshops,—but not the silence of Death. Perhaps this is impossible. Then let civilization go its noisy round. Individual man must cultivate for himself the habit of occasionally withdrawing into silence. He will be the better for doing so. For silence is recuperative. Jaded nerves, excitable tempers, and premature old-age are the casualties of our civilization. These cannot be cured by greater excitement. Here silence alone is curative, naught else is. If we are sufficiently thoughtful and discerning, the world around us is eloquent about the power of silence. The stars of midnight and the planets are not dead and inert. They are innumerable and ceaselessly active.

Their activity illuminates the darkness of our world. But they are silent. Our countrysides that feed and recuperate us are full of creative activity, but not half as noisy as our towns and cities. Our homes are so many havens of silence set in the midst of a noisy world. The silence of these is not of the Tower of Silence. The best and most costly of even machines are the more silent ones like the Rolls-Royce car and the Zeppelin. The most perfect of machines, the human body, is most silent though ceaselessly active inside while outwardly at rest. The vital activity of the human heart whispers an eloquent and endless sermon of silence to every soul to dive deep into the heart of the universe and discover the creative secrets of the power of silence.

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SCIENCE AND RELIGION

By Swami Aseshananda

[Swami Aseshananda of the Ramakrishna Mission gives a running survey of some of the latest conclusions of science which bring it nearer to the world-view favoured by religion, and states the reasons why a more friendly understanding between these two branches of human culture is in the best interests of humanity.]

THE legacy of science is of inestimable value in modern days. In various fields, the progress achieved by it has resulted in the advancement of civilisation. Science has facilitated the growth of culture and human happiness. What was inconceivable a century ago has become a fact of achievement to-day. With the advent of steam-engine, aeroplane, telegraphic communication and broadcasting, distance has been annihilated, and the whole of humanity has been brought into closer unity. The old and the new worlds are now

enjoying an intimate touch of nearness and affinity.

Twentieth century science has also created a revolution in the realm of thought. It has discarded the mechanistic view of the world and has come to believe that the order, beauty and co-ordination in the universe reveal that it is not a chaos but a cosmos. The old conception of looking upon the world as a huge machine is no more considered true. There is a regular system—an organised method of activity in the phenomena of Nature. The Darwinian theory of

chance variation and natural selection has been modified in the light of later researches. The trend of the idealist is towards creative or emergent evolution. "The world process aims at an idea or a purpose which is being progressively realised through inanimate and animate Nature. The universe is intelligent. There is a plan, a distinctive motive, which causes nature to work under a teleological will. The fulfilment of a value is the immanent urge that brings into play the great drama which is being enacted from amoeba to man. One continuous process runs through all the evolutionary acts." Bergson calls this primeval motive force as "*Élan-vital*" or creative urge. "How could this mighty superstructure be built by blind matter with fortuitous combination of atoms?" he asks.

On a materialistic assumption it is difficult to explain the origin of life and consciousness. How can dull dead matter produce life which evolves and grows from within, adjusts itself to circumstances and reproduces itself. Freaks of Nature can never produce life. Darwin explained everything by simple mechanical causation. His eminence as the formulator of the most far-reaching theory was indisputable in the last century. All credit to his patient toil and hard, scrutinising research. The present epoch strikes a new note. Scientists have become more cautious in their assertions. The riddles of the universe cannot be solved by mass movements of electrical particles of matter. Materialism cannot furnish the key to the complexity of world process, and it encounters a superb difficulty in explaining the facts of life. Life is governed by its own

laws. Aristotle gives a beautiful imagery and compares the working of a living body to that of a democratic State. He says, "The animal organism must be conceived after the similitude of a well-governed commonwealth. When order is once established in it, there is no more need of a separate monarch to preside over each several task. The individuals each play their assigned part as is ordered, and one thing follows another in its accustomed order. So in animals, there is the same orderliness, Nature taking the place of custom and each part naturally doing its work as Nature has composed them." Conscious behaviour cannot be accounted for by mere physiological causes. An intelligent will is clearly manifest. Otherwise, a chance movement of the types in a printing press could have produced such original treatises and works of rare beauty as Shakespeare's Hamlet or Dante's Divine Comedy.

Not only in the world of life and mind but also in the domain of inert matter, naturalism is receiving a severe attack even from the hands of physicists. The enunciation of quantum and relativity theories have created a great stir among scientists. Some reputed physicists are revising their views about the Nature of the universe. Sir William Jeans holds that Nature is non-materialistic, and the last traces of materialism have dwindled away. He postulates the existence of a universal mind. In his famous book *The Mysterious Universe*, Jeans writes: "The phenomena of the material world are the effects of the way in which the underlying mental reality is manifested to us. The universe is witness to the working of a mental reality that has kinship

with our mind. When the ultimate reality is mind, the cosmos looks more like a great thought than a great machine." Sir Arthur Eddington too, propounds a similar view. All the fundamental attributes of physical things are functions of velocity and this can be reduced to energy. There are various kinds of energy—kinetic, potential, electro-magnetic as well as the energy of heat and light. Energy may change its form, but it can neither be created, nor annihilated. The sum total of energy will always remain the same. But what is energy? Physicists can tell us of the quantity of its mathematical ratio, but not the nature of its quality. They remain silent on that point. But effort is a kind of energy which every one exerts at the time of willing and we are conscious of it through immediate knowledge. Hence a possible hypothesis has been advanced by Eddington that physical energy may, in its real nature, be will—some kind of psychical energy.

"The matrix of the world," he says, "is a spiritual entity, akin to our consciousness. The primordial element is mind, and matter is derivative from it. This does not imply that objective Nature does not exist. It only means that in its final analysis, the material world is found to be spiritual—an idea of the universal mind." From this startling hypothesis, our outlook is sure to get a re-orientation. Modern science will profoundly influence human thought and give a new orientation to man's ideas in all fields.

The advancement of science will, without doubt, sound the death-knell of institutional religion. Critical thinkers will either detach themselves

from the traditional folds, or become indifferent to dogmatic creeds. What is the relationship between science and religion? Are they antagonistic like light and darkness? Our answer is in the negative. They are complementary and not contradictory. The acquisition of knowledge and betterment of human life are the avowed aims of both science and religion. By religion, we do not mean a set of stereotyped formulas which are thrust upon the credulous adherents by a privileged hierarchy of ecclesiastical dignitaries. Truth cannot be the private possession of a few aristocrats, who claim that they are the sole repositories of all the secrets of Nature and of Divine confidence. Religion is the unfoldment of Divinity—a re-discovery of one's own spiritual heritage. It connotes the indissoluble tie of relationship which eternally exists between the individual soul and its counter-part, the "over-soul". This affinity is a natural and fundamental one, lying at the core of the saint or the sinner—the heathen or the Christian. Like the breath of life, it throbs in all sentient hearts. We live, move and have our being on account of this vitalising principle. This thread of unity can never be broken. A rational religion must eschew all privileges of vested interests. It must purify itself from the dross of sectarianism and lift its head above the smoky region of distrust and mutual fight.

A genuine faith, which science may be ready to accept, rests on the principle that man shall be his own master. He must have liberty to form his own opinions, unmolested by any external authority. He must have full freedom to carry into effect his own re-

solves. No theory should be accepted unless it is accompanied by a substantial proof. The decree of any master, no matter how eminent or honoured be his name, will not be received, if his statements contradict reason. All super-natural intervention and miraculous way of explaining things will be unceremoniously rejected. Everything is to be settled by an appeal to reason and sound judgment. All organised religions think that they are acting under divine commission. In virtue of that authority, they assert that they have a prerogative to make men surrender their intellectual convictions. Even granting that their claims are based on unimpeachable credentials, a conscientious mind will never be agreeable to obey such a command. It was for this that many scientists of old preferred to die rather than recant their views. Imprisonment, excommunication or burning alive at the stake could not deter them from their purpose. The names of Bruno and Galileo are ever memorable in the pages of history.

The time has come when religion must be more liberal and tolerant in its views than before. It should win over science to its side by sympathising with the aspirations of science.

But the question may arise as to how this can be done in the face of the terrible havoc and mischief which science does to mankind at the present time. By inventing poison gas, machine gun and torpedoes, has not science aggravated the misery of man and caused the destruction of innumerable innocent souls? The argument is legitimate. None can deny the facts. But this is only a dark side of the picture. The utility of

science and religion cannot be neglected on account of their failures and defects. True it is that science kills, but it also heals. To assess it rightly, the positive contribution it makes should also be taken into account. In spite of its misuses, it has scattered material comforts in the pathway of life. It has elevated the condition of the poor and has helped to enfranchise the masses. Some of its achievements are solid and enduring. The utterance of Bruno is so bold and assertive that it can never be forgotten, "You who sentence me are in greater fear than I who am condemned." Such was the statement of a hero who preferred a spirited death to a cowardly life.

The prolific blessings with which science has endowed man cannot be of negligible value. Nothing in the universe is of unmixed good. The defect of science lies not in principle, but in application. The fault attaches not to the object, but to the person who handles it. For the perpetration of the wrongs, if we calumniate the whole world of science and pass adverse judgment on it, it will be extremely uncharitable. Due to misconception and prejudice, if we abandon the pursuit of science, the condition of the world will be utterly grave. Humanity will have to retrace its steps and go back to the state of ignorance and superstition. History tells us what a gloomy shadow fell on this planet, when scientific investigations were stopped by arbitrary laws in the middle ages. The suppression of science kept knowledge in a stagnant condition for many centuries. Every struggle for expansion was suppressed. Darkness pre-

ailed everywhere. Liberal thoughts were vehemently condemned.

Hence facts testify that humanity cannot do without science. Neither can it breathe without the moral atmosphere of religion. Both are necessary for the fulfilment of life. If they work hand in hand, the future will be bright. Each should keep itself within its legitimate bounds without trespassing on the regions of the other. History need not repeat the bitter conflict between these two contending parties. The equilibrium of society depends upon the abstention from this controversy. Antagonistic pretensions must stop and give way to mutual friendship. Religion should give allowance to free independent thought, and cease from tyrannising men for their honest

convictions. Science too must be more cautious and keep the purity of its motives. It should know that its power and prestige will increase only when it creates and not destroys. The clean and definite object of both should be to evolve a better type of humanity and a civilisation more humane and just. They should further the cause of social advancement and bind mankind through amity and concord. The task of both will be to offer a support in the days of tribulation, and give solace in the hours of dejection. Science will contribute to man's physical needs and religion to his spiritual wants. Let each shake hands with the other and be mutual allies.

INDIA AND CHINA

By Bhai Manilal C. Parekh

[Bhai Manilal C. Parekh is a well-known religious teacher and author. For the past twenty-five years he has been a teacher of religion, first as a missionary of the Brahmo Samaj, next as one of the Christian Church, and afterwards as an independent teacher of Bhagavata Dharma. He has travelled extensively in Asia, Europe and America. In his present writing on India and China, largely based on his firsthand knowledge, besides giving a lively and impressive estimate of the grand old civilization of China, he pointedly draws attention to some of the marked national traits of the Chinese people worthy of our study.]

THE opening of the Chinese Hall at the Shantiniketan in the early part of this year is an event of much significance in the history of both India and China. Apart from the fact that it is a renewal of an old connection between these two great countries, a connection that was both spiritual and cultural in the best sense of the term, the opening of the Hall has in it the promise of creating a new relationship between them such

as was not possible in those early days. It is true the heroic missionaries of Buddhism carried their religion to China and to such other countries as Japan, Tibet, etc., and thereby dug a channel through which flowed for centuries some of the best Aryan culture to these lands. Much was done also by the pilgrims of China that came to India by way of deepening and broadening that channel, and what was done by the Buddhist mis-

sionaries from India and the Chinese pilgrims constitutes one of the noblest chapters in the annals of religious and cultural history of the world.

But even at its best this intercourse between China and India was only onesided. The Chinese knew about and borrowed from India than the people of the latter country did, and undoubtedly India was the loser in this onesided commerce in culture. The most unfortunate aspect of the matter, however, is that we are altogether unconscious of this fact. While talking of China and Japan, we always emphasize the fact of their borrowing our culture and religion, and we are apt to do this a little too much.

Had we been less self-conscious, we would have remembered that China is a country that is great in its own right, and that it has a civilization and a culture which are as great and original as any in the world. We have been entirely oblivious of the fact that even in the past, when China was receiving much of our culture and thereby adding to its own treasures, we too could have learnt much relating to the best in human civilization and culture from it and have been the better for it.

In regard to this matter the present writer had some very interesting personal experiences which he would like to relate. About eight years ago he left India for the U.S.A., and as he was to stay for some time in California he went *via* China and Japan. As he had heard a great deal about this latter country and its phenomenal rise in the modern world ever since he was a boy, and as he had a letter of introduction to the well-known Christian leader, Kagawa of that country,

he thought of staying in Japan for a fortnight, a thing which he unfortunately could not do. What he wants to emphasize, however, is that China was altogether absent in his calculations, and he did not think of that country at all as deserving of study. According to the prevailing standards of efficiency and progress, China was a backward country, and as such hardly worth a visit. In his mind, as in that of many others, there was an amazing ignorance about China and its civilization, and it was this that was primarily responsible for his indifference in the matter.

However, he had to stop for three or four days in China, one day in Hong Kong and three days in Shanghai, and what little he saw during this extremely short period of the people of that country was a great and unique experience. He felt that he was face to face with one of the greatest civilizations in the world, and the experience that he had of the Chinese people was in every sense an eye-opener. What struck him most was their amazing vitality, their sobriety, their patience and power of endurance, their orderliness as it manifested itself under the most adverse circumstances in the Chinese town called Chapei in Shanghai, and the last but not the least their love of beauty. The impression that he had was, however, of a total kind, and he came away from China leaving full fifty per cent of the pride that he had until then in the civilization and culture of his own land.

Although this was the first impression that the present writer had of China, he must say here that whatever more he came to know of the Chinese people in the U.S.A., etc.,

confirmed it, and the more he knew the Chinese the more respect he came to have for them. He came to know a large number of students of both sexes and many nationalities in some of the most important educational institutions of the U.S.A., but among them all, the Chinese students impressed him for the depth of their character than those of any other country. Perhaps the outstanding characteristic of these young men and women of China was this, viz., that they were the least parochial or national in the narrow sense of the term. Loving their country as much as the nationals of any other country do, they, however, never thrust it or their civilization on the attention of other people. This was, unfortunately for us as Indians, in strong contrast to what we do; not only do we not forget that we are Indians, but most of us are ever ready to emphasise that fact. The Chinese, on the other hand, practise great reserve in regard to this matter, and this reserve which is habitual with them testifies to their strength as a race, and their silence is certainly more eloquent than our much speaking.

One finds the same reserve among the Japanese students and sometimes it is carried to an excess, but there is a great difference between this and what one finds among the Chinese. The Japanese as a race are reserved because they are too self-conscious, and they do not know always where they stand. This statement would sound strange to some ears, but it is not the observation of one person but of several belonging to all nationalities that has confirmed it. The greatness that has come upon Japan suddenly has been too much

for it, and the people of this country are always afraid lest they be looked upon with suspicion by other people, and so they themselves start with suspicion of others. The present writer was told by an Englishman that while the Japanese are one of the most delightful people to meet with in their own land, they are far from so when outside Japan, and this observation was amply confirmed by the writer's own experience. The Japanese belong to a small island, and having been confined to it for centuries and millenniums, they are naturally insular, whereas the Chinese have always lived in a country that is continental in size, and due to this they have developed a kind of cosmopolitan consciousness. It has been said about them that they can live in any part of the world, the hottest as well as the coldest, and this is due to their marvellous physical vitality. There is something akin to this in their mental life, and they are perfectly at home in any social surrounding.

In addition to this, the Chinese as a race possess all the qualities which go to the making of a perfect gentleman. Dr. Kenneth J. Saunders, the well-known Buddhist scholar, once said to the present writer that a Chinese gentleman is the most perfect specimen of the kind, and the writer of this article has seen a number of such men among the Chinese. The same observation has been made by other people too. One finds among them some, both men and women, young and old, on whose faces shines a nobility that has come down to them for five thousand years, and this expresses itself equally in their manners which are unsurpassed by

anything that one may find elsewhere. The roots of this nobility and gentlemanliness go back to Confucius and even earlier, and the race has preserved the type and the characteristics all through the ages.

Indeed, this nobility of theirs is the ripe fruit of a civilization that has had a longer and more continuous life than any other. We of India are apt to speak of our civilization as the oldest, but it is doubtful if we do not have to yield in this respect to our neighbours, the Chinese. Not only is their civilization an older one, but it has been undoubtedly a more continuous, homogeneous and peaceful one on the whole than ours. For nearly three thousand years they have lived under one empire, and they have a common language and literature. Because of this, they have had ample time and leisure to cultivate and develop all the arts of peace, with the result that theirs is "the most perfect civilization of the world," to quote the words of another European. Innumerable men and women of Europe and America have come under the spell of this ancient and great civilization, and they have openly avowed their preference of it over their own.

The Chinese civilisation differs much from the Western civilisation even at its best in many respects. In mediæval times the Western nations were truly barbaric in comparison with the people of China, and violent as the Europeans have always been, they have been even more so in modern times. Since the growth of modern science and industrialism, this violence of theirs has expressed itself in the invention of new methods of killing one

another. Greed, exploitation, conquest, colonialism, and war have been the guiding motives of the Western civilization all through the ages and much more so in our own times. In refreshing contrast to this, we have in China a country, of the size of a continent almost, which, in spite of its having an Empire of its own for full three thousand years, has rarely surrendered itself to the greed of exploitation and lust of conquest. This is but too evident from the fact that the soldier has practically no place in the social hierarchy of the Chinese. This unfortunately is not true even of our own country which gave birth to two of the most non-violent religions such as Buddhism and Jainism. It is against the background of such non-violence and national unity that China has developed a culture and a civilisation, which represents the 'art of living' in one of its highest phases.

We, the people of India, can certainly learn much from the Chinese in regard to this art of living. Too long we have dealt in metaphysical negations and other-worldliness and have refused to plant our feet solidly upon this earth. The mysticism of India has certainly given to the people of the land something that is most valuable and that will always remain to us as a heritage of the greatest importance. It is this very mysticism which has given India the privileged position of being the spiritual teacher of the whole of Asia in the past. It is because of this that much of the best opinion of the world to-day looks to India for a message of that spirituality, which alone can bring healing to the nations of the world. The fact remains, nevertheless, that this mysticism or spirituality has been

attained at a tremendous cost to the nation, and that in the spirit of the Bhagavad Gita we could have devoted ourselves a little more to the 'art of living'. It is just in this matter, therefore, that we could have learnt many a valuable lesson from our neighbours, the Chinese, in the past, and can still learn from them something of this great art, since no other nation in the world has succeeded so well in balancing in its life all the elements of life as the Chinese. Both the State and the society are organised in that country on the basis of the grand moral principles of Confucius mediated to the entire people through its ancestor-worship and a profound filial piety. The foundation of the social hierarchy and of the State is reverence for age and wisdom, and happily for China there has been no caste-system to impose artificial barriers in the functioning of this authority of age and wisdom. It was because of this that the scholar of Confucian ethics was put in the position of civil authority all through the ages, and anybody could be such a scholar provided he had the talent. It is true this ancient culture is breaking down to-day under the stress of an industrial age, but in spite of all that it has suffered in the immediate past, this great culture is still vital, and it provides the necessary balance to many of the modern radical tendencies.

In addition to their great virtues of hand, head and heart, the Chinese have a sense of beauty which is peculiarly their own. This sense of theirs is an essential element in their 'art of living.' Their aestheticism strikes the eye of the stranger in China at once, and one sees it everywhere. Every word that

they paint with their brush is a beautiful picture, and because of this they are born painters. One has only to see some of the treasures of their art in the great museums of the U.S.A., and of Europe to realise what a high level they have reached in their appreciation and creation of true beauty.

The most remarkable thing about this aestheticism, however, is that it is not confined to some select circles or upper classes, but it pervades the entire people. The present writer had a most pleasant and surprising experience of this while he was in the U.S.A. The year 1930 was the Tercentenary year of the founding of Boston, and this great occasion in the life of that city of culture was celebrated with much pomp and ceremony. This celebration lasted for some weeks and it ended with a very remarkable procession. Nearly three hundred groups representing different interests, associations, races, etc., participated, and it extended over miles in length and took full seven hours to pass any particular point. What was still more remarkable about this procession was that every group had tried its utmost to invest its own section of the procession with a peculiar character and beauty. Among all these, however, the section that elicited universal admiration and applause, and that was considered to be the most beautiful of all, was that of the Chinese, and it was the creation of Chinese laundry-men and cooks in Boston. They were able to do this because the Chinese genius for art and beauty had expressed itself through them in spite of the fact that they were in a distant land and cut off from their own land for at least two generations. The universal

attraction of the so-called Chinese towns in every important city of the U.S.A., and in such cities as Rangoon, Singapore, etc., is due to the same fact, although very often these towns are far from representing the best or even the second best of Chinese life as it may be seen in China itself.

In addition to all this, one of the most important lessons that we as a people can learn from the Chinese is their self-assurance both as individuals and as a nation. They are the only people in Asia who have no inferiority-complex *vis-a-vis* the Europeans and Americans. Not only this. They in their heart of hearts look down upon the Western people as barbarians and as such raw and crude, and though they may be dominated by them politically, they refuse to be dominated in spirit. They are of all the people the least dazzled by the material conquests of the Western civilization. Even while they try to assimilate it to the extent that they may be able to defend themselves against its exploitation, they do this as men who are superior to the Western people. In this respect we have much to learn from them, for strange and unbelievable as the statement may seem to many, we of India have the worst inferiority-complex in all the world, whatever be the reason. Until recent times a white man, just because he was white, was a sort of demi-god to us, and we invested him with a kind of superstitious awe that had its origin, perhaps, in our high regard for the fair skin, a relic

of our ancient Aryan heritage. Varna has been the basis of our civilisation for ages, and the mere fact of a person having white skin has meant much to us always. Our idea of human beauty whether in man or woman, and especially in the latter, has been bound up too much with the white colour or rather the lack of colour which it really is. In addition to this, there has been a sort of cultural conquest of the country which is not the less real because we are not always conscious of it. All this has given us an awful inferiority-complex face to face with the people of the West, and the sooner we get rid of it the better. It is true as a people we are now learning the lesson of self-respect, but we need to do it at a rapid pace, and the example of our good neighbours, the Chinese, can be of great help to us in the matter.

These are but the random observations of a man who was in China for only four days and whose acquaintance with a few individuals among the Chinese has been but casual. Nevertheless, he has known enough of the people of China, their life and civilisation, their manners and character, to feel sure that they are one of the greatest races of the world, and that we have as much to learn from them as they from us. While we may teach them our mysticism and spirituality, let us learn from them at the same time some of the most valuable lessons in the 'art of life.'

THE APPEAL OF YOGA TO NEW YORKERS

By Dorothy Kruger

[In the following paragraphs Miss Dorothy Kruger of the Ramakrishna-Vivekananda Centre, New York, presents some lines of thought that must have occurred to many an earnest soul in the West who has made a careful and reverent study of the principles of Vedanta. A perusal of these lines would be an eye-opener to ultra-modernised Indians who have come to believe their gold to be nothing but tinsel.]

IN New York, to withdraw from a social group for culture of spirituality, especially when the spiritual mind is being awakened by the sublime notes of the East, is difficult; for, if one were to turn away from the pleasures of the senses at the height of one's power of enjoyment for a life of continence, or to renounce the reading of new enlivening books for those of scriptures and biographies of holy men, or to deny the palate dainty indulgence in the pleasures of the table for a simple and restricted diet, or to give up the thrill of the drama for an endless course of lectures on abstract philosophy, it is, in the people's view, like entombing oneself alive. They think man must at any cost be diverted from such a course.

Of Yoga they know little, these well meaning people; and what little they have gathered incidentally is, from the reading of adventurous experiences, military and spiritual, of Englishmen staying in India. Of Western philosophy they have perhaps a better intellectual understanding, for publishers include popular science and philosophy in their choice of books sent through the press in a steady stream. Since to these self-appointed guardians the burden of Yoga is only renunciation, it is, according to them, quite an imprac-

tical system of thought. Western philosophy makes no such impractical demand. People holding such perverted views are not in a mood to hear you even if you point out to them how, for instance, the study of the philosophy of Socrates in school has not impressed their minds deeply enough to rouse in them the desire to think clearly and act reasonably and to be devoted to truth and virtue—which constitute the demand made on man by the doctrines of Socrates. Having never fostered the growth of philosophic spirit by the renunciation of wrong desires, they find themselves helpless, without any inner strength to fall back upon, when the evil effects of their own actions rebound on them, making them blind to everything except their unendurable pain.

When the mind of the spiritual aspirant has been weaned away from this kind of illusion, and it has cooled down under the effects of the mental and moral disciplines of Yoga, it begins to be free from fears, and comes to know—that till now it was afraid of death and consequently of life also. The aspirant comes to recognise that his mad pursuit of every passing desire was only a deceptive device employed for keeping the mind scattered and thereby prevent it from thinking of betrayals, old age and

loss of livelihood, which he instinctively knows to be relative ultimates. Indulgence in the cravings of sense-organs was for him a means of escape from thoughts about these unpleasant facts. Never had he the courage to face any ugly fact of relative existence.

This is the experience of many men and women, whose lives are being considerably influenced by Yoga through the medium of the Ramakrishna-Vivekananda centre of New York. After four years of steady attendance at classes on the Yoga, the Upanishads, the lives of various Incarnations of God, etc., these students, of whom some came at first out of intellectual curiosity and others to acquire knowledge of Yoga for use towards material ends, have now come to entertain but the single idea of purifying their minds so that the Spirit within them can one day fully express itself. No more is left for them the idea of using the power of Yoga to make the body healthy or strong or beautiful, to increase the income, to protect house and property, and to possess others. They want to keep the body healthy only to forget it in the remembrance of their Ideal. Money, they have come to consider, is good, not for the trimming of the body but to succour those whom Maya would drown in floods, famines and illiteracy. House, property, money, family, are not objects to be possessed but treasures to be held in trust for Him, the Lord of all that is.

Never having had any experience of dependence upon anything other than our own efforts, we, the students, are inclined towards Jnana Yoga on first learning of the four Yogas suitable for the four different tem-

peraments. We are now primarily interested in thought. Thought is the rich milk worked by discrimination, the churning rod of Jnana. Because we see through a glass darkly, we now see instead of God different people and different forms and different colours and lights and shadows. But after years of meditation, may be after lives, we shall know directly "I am He." Then we shall know that God alone exists, and all else is an illusion. Then we shall know that God exists in the heart of every living entity, and existing there, He exists everywhere. Of the disciplines of this Jnana we are not frightened; for having lived so long in competition instead of co-operation with others, our wills are strong. Of course, as in all Yogas, there are the mental and moral disciplines. Besides, one must discriminate night and day that one's real nature is that of the Spirit, and that the body and mind, relatively speaking, exist only as instruments for the actual realisation of the Spirit. We try to live as a witness of our mental changes. We try not to identify ourselves with any particular state of mind. As Romans sat in the amphitheatre and watched contestants in the arena, so we would watch the higher part of the mind overcome the lower. Our attitude is to let the dead bury the dead whether the corpse be that of our mother or our own.

Finally, after trying in vain for months to rise to the level of the thought embodied in the dictum 'I am He' our egos are daunted by the complete failure of our meditation, and humbled by the insufficiency of our will-power, we learn that in this age, especially in New York where even the air is

surcharged with the rush of living, it is impossible for anyone to practise Jnana Yoga with success. How can we, our whole lives revolving round body and mind, deny these two and be honest with ourselves? How can we attain actual discrimination between the Real and the unreal? Even if we recognize an object to be unreal, can we renounce it entirely? Would there not be hesitancy in tearing out of ourselves all emotion, in sweeping aside all human relationships as we do the pawns off a chess board with the back of our hand when tired of play? We are advised to practise a more natural path of Yoga.

Raja Yoga too deals with the mind. Through this Yoga our mind becomes controlled, the will strengthened, and the power of concentration increased for the realization of eternal peace. Time proves the joy of any worldly experience to be but a bubble in a wave. Misery is the sure consequence of such joys. To avoid that one must stop contact between Purusha or Spirit and Prakriti or matter. Matter is dead, the only apparent life in it being a reflection of the consciousness we impart to it when we identify ourselves with matter. When we, who are in essence Existence-Knowledge-Bliss Absolute, forget our real Self, and coming in proximity with Nature, imbibe its quality of inertia, we suffer. Through the control of mind can be effected an isolation of Spirit from matter. Only then will our suffering cease.

Towards this end we try to meditate—not to attain psychic powers nor to control the universe, nor to force Nature to reveal its secrets to us, but simply, through the study of mind, to gain a little control over it, to be able

to gather it to a focal point, so that we may live as befits our spiritual heritage rather than as a whimpering beggar turned off the road by every messenger of fate. Thus we aspire to isolate Spirit from matter until we find how impossible it is for anyone in New York to be a real Yogi. For how can one faithfully practise the eight necessary steps? How can one discriminate regarding food? Or avoid associations? Or seek a particular environment? Neither Jnana Yoga nor Raja Yoga is suitable for a Westerner to practise, because he cannot live according to specific rules. He cannot give up family or business associates. Therefore we next try to concentrate on Karma Yoga which is likely to prove a more natural path for us.

Not at all disconcerted—for all Yogas lead to peace—we turn to Karma. This Yoga means action. Our whole life is nothing but action and reaction. Since all life is only a chain of cause and effect we should confine ourselves to such actions as will bear the fruits of peace, bliss and happiness. Our character is formed by our work alone. It is the little actions of daily life that build mighty examples of character as well as shameful types of it. We shake and fall down at the slightest tremor of adversity, because we have built a top-heavy structure of character. Work with a selfish motive dissipates energy and holds us in bondage of expectant compensation. Work done with no such motive behind purifies the mind, and helps the Self to manifest Itself. Karma Yoga insists that any task, irrespective of its dignity, should be done gracefully for its own sake. How to avoid the good or the bad

result which the effect of every action produces? To work as a witness, practising discrimination, is the reply. We find the aim of Karma Yoga is to harmonise tremendous activity of the body with absolute stillness of the mind, or tremendous activity of the mind in its soul-search with absolute stillness of the body.

But the deeper we go, the more we realise that these Yogas are based on the will power of the individual. In practising them we feel we have come to the limits of our capacities. We feel strained. We are reminded of tired children who desire only to curl up in a loving lap and go to sleep. Suddenly we find we can do just that. Sri Ramakrishna has grown, out of our Gospel reading, into the spiritual leader of the age. He has grown, for us who long ago had given up all conceptions of a personal God, into an ever present Being. For us he has become the repository of all love. It is his picture that sheds love and illumination upon us as we struggle along the different paths of Yoga. His smile gives us the courage to cultivate solitude in the midst of family and business groups. We feel ourselves at rest when we but give up all selfish desire to accomplish anything for ourselves, and when we admit our dependence upon him and surrender ourselves completely to him, body, mind and soul. He holds us in peace. With this surrender comes a newly experienced quietude of mind which gives feelings of elation too subtle for analysis. Each morning's awakening is one of gladness. Each day's work is done with surety and good will. Now everything we do is done for him. To take in money or to pay it out, to

write letters, to balance accounts, to solicit business—in fact every item of work is thought of as an act of worship. There is the picture of him before the mind's eye, and that is the pivot of all thought. Discrimination between the Real and the Unreal, isolation of Spirit and matter, work for the sake of work, liberation itself, have all become submerged desires. Let there be birth and death for us as he wills it. He is the Father in the Kingdom of Heaven within us. He is Kali, the giver of boons, through whose grace, knowledge and love and devotion will manifest themselves in us. He is the Krishna who charms us with his songs, and he is the Krishna in whose hand are the reins that curb our senses. Because he is patience, we need no parent besides him. Because he is understanding, he obliterates all other companions. Because he is knowledge, books are mere words. Because he exists within us, the lustre of his Consciousness shining through our eyes makes us see mere lumps of paste in diamonds. Because he never wears a mask while everyone else hides himself behind subtle creations designed to delude us, he is the only one in whom we have perfect trust. He has become our all in all.

To live for him is to put into practice the principles of all the Yogas. As he lives in our heart, so he must live in the hearts of all,—of relatives and co-workers and sales people and even of beggars who sit on subway steps with hand hopefully outstretched. We think "Thou too art He," and serve them as best as we can. As our mind keeps running to him, it is becoming one-pointed when we practice meditation. As all work is becom-

ing votive offerings, our purposes are all purified.

Thus has the centre of our consciousness been shifted. The remembrance of the social group of which we were once an integral part; the nervous excitement of gaiety; the book of the hour; the soft-lighted, deep-carpeted restaurants; persuasive dance music—all have become like experiences of another life bearing no relation whatever to our present existence. There has been no renunciation for any of us, in the sense attached to that word by those who would have held us bound to the pleasures of the senses. We have given up nothing. We have simply turned our attention from experiences which no

longer interest us to those which do. That the mind no longer runs after former amusements is because the disciplines of Yoga are creating so deep a channel for our aspiration to realise the Ideal as a Living Presence. All desires, therefore, tend to flow in that direction.

Now we have tasted the peace of desirelessness. Now we walk free of fear among the many who are completely paralysed by it. Now we know that virtue has its own reward. Were it necessary to renounce anything to attain our present state of mind, there is nothing we can think of in the gross or subtle worlds that would be too great to be given up.

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THE INFINITE EXCELLENCES OF SRI RAMA (or RAMA GUNA MANASA)

By Dr. V. Raghavan, M.A., Ph.D.

[In the following article Dr. V. Raghavan of the Sanskrit Department of the Madras University gives a sketch of Sri Rama's character and personality. It is needless to say that for ages Sri Rama has been held before the Hindu mind as the ideal of a perfect man.]

(Continued from last issue)

IN truth Rama, who was the Lord's incarnation as man, was the embodiment of infinite excellences,—*Ananta-Kalyaana-guna*. It is with unstaling pleasure that Valmiki describes his qualities again and again. Rama's excellences are a vast Manasa lake in which the swan-like hearts of those who are pure in spirit delight to sport. It is not as if, in some mythological past, an incarnation of God killed some demon Ravana. In our personality, there are innumerable ignoble thoughts and vices, of all of

which Ravana is the symbol. Our good thoughts, pure impulses and noble inspirations are Rama. These latter should triumph over the former. It is to show this to every ordinary man that the Lord manifested Himself as man and did all these acts of goodness. It is not that He could not, with a mere knit of His brow, burn the whole of Lanka. It is to teach man and to ennoble him that God descended and lived out the ideal life. Says the Bhagavata in one of its fine appreciations of the Rama incarna-

tion: It is not for killing a demon only, but it is to teach man that God incarnated as man.¹⁴

After the accomplishment of the killing of Ravana, the gods praise Rama as God incarnate. "No," tells Rama to them, "I am a man. I am an ordinary man, Rama, son of Dasaratha" (*Atmaanam Maanusham Manye Raamam Dasarathaatmajam* R. VI. 120:10). For his mission is to show to the ordinary man that it is possible for him to be pure, good, truthful and universally beneficial in his attitude and acts. All this should be made possible for the ordinary man, and none should think that only a superman or God's incarnation can acquire these virtues.

Descriptions of Rama's good qualities appear again and again in the Epic. Each quality ascribed to Rama is a pregnant imperative to us to be like that. Each excellence of His is a call to us to pursue the higher life. What one can note in the descriptions of Rama's qualities, even on the first reading, is the fact, how Rama combined in himself the uncombinable pairs of virtues. Every virtue has an excess and a weakness attached to it. But Rama was free from such attendant stains. If he was heroic, he was never haughty—(*Viiryavaan na ca viiryena mahataa svena vismitah* R. III. 1:13). His self-control was born of strength, not of weakness. (*Niyataatma Mahaaviiryah* (R. I. 1:8.) He was critical but never cynical; he had the sense of enjoyment but was not indolent; he was good but not wretched or weak. In fine, his character can be summed up in two words, goodness and strength.

¹⁴ मर्त्यावतारस्त्विह मर्त्यशिक्षणं
रक्षोवधायैव न केवलं विभो : । V. 19. 5.

Rama is said to be *Vasya* or 'easy of access' in the opening canto (*Sucir vasyas samaadhimaan* I. 1:12). It is but natural that, when we, with a modicum of endowment, develop swelled head, and feel as if we were on a pedestal higher than the rest of humanity, men of greater endowment should naturally be very little accessible. Who was more endowed with virtues and abilities than Rama, but Rama was accessible. *Saulabhya*, easiness of access, marked him. The citizens say that Rama would enquire of their welfare as a father would with his children; their joy thrills him; he shares their sorrows.¹⁵ For he was an Arya, a noble man in every sense of the word, and treated everybody as his equal (*Aaryas sarva samas caiva* I 1:16). His love was universal.¹⁶ When Sugriva made a rash attempt at Ravana's life, and escaped from him only with some difficulty, Rama became alarmed; he was overjoyed to see his friend safe, and told him that if he were dead, he would not like his kingdom or Sita or anything. This was not a mere formal expression of love and congratulation offered by an ordinary man to a friend or a gentleman to another. It may be separation from Sita, or an accident to Lakshmana, or a danger to Sugriva. Equal on all these occasions was Rama's grief. Above all, Rama bore this same love for all,

¹⁵ पौरान्स्वजनवभित्यं कुशलं परिपृच्छति ।

* * पिता पुत्रानिवौरसान् ॥

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ।

उत्सवेषु च सर्वेषु पितेव परितुष्यति ॥

Ayo. 2. 36-39.

¹⁶ सर्वलोकप्रियः । I. i. 15.

जन्म रामस्य सुमहद् वीर्यं सर्वानुकूलताम् ।

I. 3. 10.

from his friend and leader of the army, Sugriva, down to the unknown monkey in his army. After the battle, Vibhishana was bringing Sita in a palanquin. Naturally, the monkeys of the army which fought for the recovery of Sita, desired to have a look at her, and crowded along the path. Officious Vibhishana resorted to force in order to disperse them. The sight of the panicky monkeys was too much for Rama to bear. He flared up against Vibhishana and said: "Stop from your ways; scare not these monkeys; they are mine own." He even passed a stricture on Sita for riding in a palanquin and asked her to walk on foot through the crowd.¹⁷ Mere gratitude cannot express itself in such unstilted felicity. It is absolute goodness and universal love.

Valmiki says of Rama frequently that he was of undepressed spirit (*Adeenaatmaa*). Many of us break down even if a breeze of misfortune blows our way. We become wretched at once, weep, narrate our woes to one and all, look up for compassion and sympathy and go about pitying ourselves. This is thoroughly despicable. Rama who never wore a wretched or piteous look asks us also to be like him. What greater loss can there be to most of us than the loss of a kingdom promised to us? Rama was not only deprived of the throne, but Rama was asked also to retire to the forests. Yet there was no dejection on his face;

¹⁷ उत्सर्गमाणांस्तान् दृष्ट्वा समन्ताज्जातसंभ्रमात् ।

दक्षिण्यात्तदमर्षाच्च वारयामास राघवः ॥

संख्याश्रावणीद्रव्यः चक्षुषा प्रदहन्निव ।

विभीषणं मेहाप्राज्ञं सोपालंभमिदं वचः ॥

किमर्थं मामनादृत्य क्षिप्यतेऽयं त्वया जनः ।

निवर्तयैवमुद्योगं जनोऽयं स्वजनो मम ॥

VI. 117. 24-26.

the colour never fell off his cheeks; his face was as benign as it always was, as charming as before like the full moon.¹⁸ Rama had a permanent fund of inner joy. He never lost it. Valmiki adds: "Even as the autumnal full moon could not give up its splendour, he too did not give up its natural cheerfulness."¹⁹

This 'Harsha' or attitude of joy, he never lost. When, in the same situation, he sees Lakshmana unpoised and boisterous, Rama asks him to put down his fury and sorrow, to resort to firmness, to brush aside the feeling of humiliation for the insult offered to him and adopt the outlook of joy which alone is best.²⁰ Rama was thus a perfect Yogin. The vicissitudes of life like pleasure and pain, prosperity and calamity, affected him not. Bharata says of him: Where can I find your equal Rama, you whom neither sorrow depresses, nor pleasure overwhelms.²¹

The inner benevolence always imparts a glow and benign aspect to one's face. Everybody is attracted and is made to feel security, *Abhaya*,

¹⁸ न चास्य महती लक्ष्मी राज्यनाशोऽपकथंति ।

लोककान्तस्य कान्तत्वात् शीतरश्मेरिव क्षपा ॥

न वनं गन्तुकामस्य त्यजतश्च वसुन्धराम् ।

सर्वलोकातिगस्येव दृश्यते चित्तविक्रिया ॥

II. 19. 32-33.

¹⁹ उचितं च महानाहुः न जहौ हर्षमात्मनः ।

शारदः समुदीर्णाशुः चन्द्रस्तेज इवात्मजम् ॥

R. II. 19. 37.

²⁰ निष्कृष्टा रोषं शोकं च धैर्यमाश्रित्य केवलम् ।

अवमानं निरस्येमं गृहीत्वा हर्षमुत्तमम् ॥

II. 22. 3.

²¹ को हि स्यादीदृशो लोके यादृशस्त्वमरिन्दम ।

न त्वां प्रव्यथयेद्दुःखं प्रीतिर्वा न प्रहर्षयेत् ॥

II. 106. 2.

in the presence of such a being. If Valmiki says of Ravana that his very name was an alarm, he says of Rama that where he was, there fear was not; no one need fear even a rebuke from Rama (*Yatra raamo bhayam na atra na asti tatra paraabhavah* II. 48:15) Rama never insulted others— (*Na ca avamantaa bhuutaanaam* II. 1:30). There was something in the very look of Rama that infused confidence in those who saw him. He was always in an unruffled and calm temperament. Composure and pleasing looks may come to men occasionally, but they were permanent features of Rama (*Sa ca nityam prasaantaamaa* R II 1:10; *Sadaika-priyadarshana* R I 1:16). He was soft in demeanour, speech and gestures. Mildness marked his treatment of others. One might have done him the worst wrong but none had so much power to excuse as Rama. The crow committed an atrocity on the person of his wife, but when it fell at his feet, Rama excused it. When Vibhishana sought refuge under him, and everybody round Rama stood against taking him, Rama said that if their greatest foe, Ravana, should seek refuge, he would readily excuse him and afford him security.²² This is not mere rhetorical flourish. Rama would act up to it. For Valmiki says of him—*Na smaraty apakaraanaam satam apy aatmavattayaa* R. II. 1:11. He was capable of forgetting a thousand flaws and disservices of others. If he were not so, where is the hope of salvation and of his blessing for us? When Rama is banished, Lakshmana

²² आनयेन हरिभ्रेष्ठ दत्तमस्याभयं मया ।

विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् ॥

Yuddha. 18. 33. 1.

see also verses 26-31.

is sorry and angry so much, only because he could not find any man who could attribute even a flaw to Rama; and he asks, who would abandon a son like Rama who loves even his enemies, one who is a *Ripuvatsala*?²³ Rama was never a source of trouble to any one. Why should anybody try to get rid of him? Garuda, who came from heaven to free Rama and Lakshmana from the *Naga-pasa* (serpent-noose) addresses Rama as one who is affectionate even to the foes.²⁴ Contrary to persons who, after receiving every kind of help from another, hate and wrong him for a single flaw of his, Rama searched for a single good turn in a person and satisfied himself with that (*Kathamcid upakaarena kritenaikena tushyati* R. II. 1:11)²⁴. Valmiki's words suggest that that single good turn need not be directly done or heartily done; it is enough if that act had a shred of 'good-turn-ness' about it.

It is not that Rama was not clever and intelligent. It is not that he did not know to distinguish a good man from a bad man. Valmiki calls Rama a *Vicakshana*, an expert, a *Visarada*, an adept in worldly affairs (*Laukike Samayaacaare Kritakalpo visaaradah* R 11 1:22). He was a man of keen perception and correct judgment. He never erred in his understanding of persons. When Lakshmana suspects Bharata, Rama does not. He rates men properly and at their worth. When Sugriva who was against accepting Vibhishana says that

²³ देवकल्पमृजुं दान्तं रिपूणामपि वत्सलम् ।

अवेक्षमाणः को धर्मं त्यजेत्पुत्रमकारणम् ॥

II. 21. 6.

²⁴ Bhavabhuti also says: अति हि सौरे जन्यमार्यस्य तस्मिन्नपि निसर्गवैरिणि निशाच- बहुमानः । Mahaviracarita. I. Act.

Vibhishana is a deserter of his brother and that one who deserted his own brother may desert anybody, Rama mildly, and in his own subtle and masterly manner, says that brothers are much the same everywhere, except in his own house (*Na sarve bhraataras taata bhavanti Bharatopamaah* R. VI. 18:14). Sugriva himself had risen to his present position by killing his brother. But such correct and thorough understanding of men and things is apt to make us, ordinary men, cynical and sour with a biting tongue which has a fling at everybody. But experience and knowledge did not render Rama sceptic. He understood people thoroughly, but he sympathised with them and did not lose his innate goodness of nature. He continued to be a Sadhu even after seeing persons through. (*Loke purushasaarajnah saadhur eko vinirmitah* II 1:18).

The power of speech given to man is both a blessing and a curse. For that matter, which power given to him as a blessing is not turned by him into a curse? But the spoken word is specially mentioned as it is the easiest tool which can help or harm. Rama gives us his hints regarding the best use of speech. First of all, Rama never indulged in idle talk or in gossiping or in casting aspersions on people (*Na viruddhakathaarucih* R II 1:17). He never spoke vulgarly or wickedly or in any other bad manner. We usually find highly placed persons, haughty men, and old friends who have become prosperous, adopting silence till the other meekly talks to them. This seems to mean prestige. Rama stood on no such prestige. He

²⁵ The Adhyatma Ramayana says : अनुग्रहाख्यहस्त्येन्दुसूचकस्मितचन्द्रिकः ।

talked first (*Purvabhaashi*; *mridu purvam ca bhaashate* R. II. 1:10, 13). He talked politely and sweetly (*Mridu bhashate*; *Priyavaadi*; *Priyamvadah* II 1:13) but never at the cost of truth; for he was a *Satyavak*. He never went back on his word (*Ramo div na abhibhaashate* II. 18:30). He always spoke with a smile *Smita purvabhibhaashii cha* II. 2:40. The smile was the index of the grace that filled his heart.²⁵ In argument, he usually defeated his opponents, as in the case of Vasishtha, Jabali and others. A whole town he quietly turned back, sticking to his own resolve. How he tackled his mother, who stood against his going to the forest, and the impassionate Lakshmana every now and then! Hence it is that Valmiki said of Rama: *Uttarottara-yuktau ca vaktava vaacaspatir yathaa* R II 1:17. For Rama was infinitely learned, had strong memory and what is more, fine imagination and a gift of speech (*Sarva saastrarthatatvajnah smritiman pratibhanavan* I 1:15). And as in doing, so in speaking, he knew the proper time and place. (*Desakaalavit* R II 1:18).

Rama was not addicted to any bad objects of desire and was never doggedly sticking to bad things (*Na asreyasi ratah* II. 1:17 *Na asadgrahi* II 1:24). He no doubt enjoyed life, but was never indolent, nor did he in this enjoyment infringe on Dharma (*Artha dharmau ca samgrihya suhantantra na ca alasah* II 1:27). There are moral and good persons who think that they must not only shut themselves up, but must be kill-joys also. How are the two, virtuousness and enjoyment, contradictory? Rama was a great lover of, and expert in, music (*Gaandharve ca*

bhuvi sreshthah II 2:34). He trained himself in all games and cultivated all the fine arts and crafts which help a man to spend the leisure hours in chastened pleasure (*Vaihaarikaanaam silpaanaam vijnaataa; aarohe vinaye caiva yukto vaarana-vaajinaam; dhanurveda vidaam sreshthah* II. 28:29). He insulted not anybody; never left things or himself to drift along the current of Time. *Na ca Kaalavasaanugah* II 1:30). Youngsters now-a-days suffer from a premature sense of self-sufficiency in knowledge; but though a man of knowledge, Rama still sought the company of elders, and at intervals of work, sat discussing and learning in the company of those who are venerable by character, knowledge and age.²⁶ Why should their experience be lost? He gave infinitely but never received. When devoted Guha offers him something he says (*Na hi varte pratigrahe* R 50:42), "I am not an observer of the policy of 'receiving'." Sita says of Rama: "He would give, but never receive or receive back" (*Dadyaat na pratigrihniyat* V. 33:25). He was not a caste-rebel, though he was infinitely superior to the Kshatriyas of his own caste and to even Brahmanas: (*Kulocitamatih kshatram dharmam svam bahu manyate* II. 1:16) He had love and respect to the class in which he was born and brought name and fame to it by becoming its finest flower.

At the root of all the goodness of Rama was 'sympathy' and 'sensitivity'. He strove that he might lead a blemishless life and leave an un-

²⁶ श्रीलवृद्धेर्ज्ञानवृद्धेर्वयोवृद्धेश्च सज्जनैः ।

कथयन्नास्त वै नित्यं अख्योग्यान्तरेष्वपि ॥

II. i. 12.

tainted name. Such fame, he esteemed as heaven (*Manyate parayaa Kiirt-yaa mahat svargaphalam tatah* II 1:16). His anxiety was that there should not be even a speck of dust in him. Not a single being in the world should have anything to say against him. This he worked for and pursued as his ideal for a king, the greatest of the servants of the people. Lakshmana said that the tragedy of his banishment was that there was nothing against him to warrant that act and that there would be none in the entire kingdom to say a word against him. Even an enemy had nothing to say ill of him, even in his absence.²⁷ Dasaratha tells Kaikeyi: "Ill-natured or slanderous talk is unthinkable in Rama (*Parivaadh apavaado va raghave no'papalyati* II. 12:25). Rama sought to please all and earn a universal good name. If Kaikeyi wanted the kingdom, he gave up; and before entering the city after the exile, he was still as desireless of the kingdom as before and sent Hanuman to see how Bharata was. If Bharata had meantime acquired a liking for the throne, Rama would retire again. Rama looked upon the public as God, and propitiated them in every way. He practised the religion of *Loka-aradhana*. Bhavabhuti makes him say that he would give up Sita even if that was necessary to please and propitiate the world.²⁸ Rama did this also and perfected his yoga

²⁷ न तं पश्याम्यहं लोके परोक्षमपि यो नरः ।

स्वमित्रोऽपि निरस्तोऽपि योऽस्य दोषमुदाहरेत् ॥

II. 21. 5.

²⁸ स्नेहं दयां च सौख्यं च यदि वा जानकीमपि ।

आराधनाय लोकस्य मुञ्चतो नास्ति मे व्यथा ॥

Uttararama Charita I.

of *Loka-aaradhana* or *Loka Upaasana*. That Rama practised kingship as an *Upasana* or worship, Valmiki says in the prefatory synopsis (*Ramo rajyam upasitvaa brahmalokam gamishyati* I 1:19). Once again, the Bhagavata,

which unerringly finds the essence of the Ramayana, says in its description of Rama that he was one who had worshipped the world. (*Upaasita-lokah*).

“ओं नमो भगवते उत्तमश्लोकाय नमः आर्यलक्षणशीलव्रताय नमः उपशिक्षितात्मनः उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महामुखाय महाराजाय नम इति ।”

—:o:—

RECOGNITION

By Prof. Ernest P. Horowitz

[Prof. Horowitz of the Hunter's College, New York, sheds much light on some conceptions of Indian literature and philosophy in this short article.]

HINDUISM even more than Hellenism is exalted and illumined by a bold vision of the Boundless, encompassing the finite. Man's inbred limitations shut out the full realisation of the Infinite; the impersonal Deity necessarily materialises to a personal God. Advaitins alone expand individual consciousness to universal sympathies. They tear the veil of Maya, until all cosmic appearances, even the personal gods, dissolve into the unqualified Brahman. Ramakrishna 'recognised' the one impersonal Self (Siva) throughout humanity (Kali); the Divine Mother and God Woman ever gives birth to the travailing creation. Ramakrishna resigned his will to the productive force (Sakti) of the prolific Mother, the matrix of the universe, the womb of fugitive life; She is eternally mated to God-Father Siva, and ever manifest in man. The spiritual philosophy of recognition (*prdtiabhigna*) has been cultivated in Kashmir even more than in Bengal. The finest play, ever penned in

Asia, is a poetic propaganda for recognition. The author of *Abhijnana-sakuntalam* was a young Kashmiri, full-faced and tender-eyed, his big violin-soul richly attuned to the swelling rhythm of God's universe even as Ariosto and Goethe were. Kalidasa was a fervent fire-devotee like his imperial patron. For some unknown act of indiscretion the Maharaja of Kashmir banished the sweet *ministrel-mage* who made the northward drifting clouds his pleading ambassador (*meghaduta*) to the heart of his beloved, his young and beautiful wife who was left in her lonesome cottage amid the lotus gardens of lovely Kashmir. The *Sakuntala* romance is located in a secluded hermitage in the fairy woods of the Kashmir Paradise, where sun-devotees chant the *Surya*-hymn. Union preceded abandonment, but recognition re-united the royal pair, and led to self-realisation (*Atma-bodhi*). *Sivena gamyatam!* Creation and destruction, meeting and parting, are bed-fellows like light and shade. Mother Nature plays a while with us,

until we are tired to death, whereafter we wake up, to resume our Karmic game, and gambol. Those who recognise the divine Playmate and dread charmer everywhere, though disguised in a thousand forms, are in close touch and mystic communion with all living organisms; they share the thrilling joys and agonising woes of the fugitive world, and are mated to Siva. Chosen Saivas readily renounce world-detached contemplation for so-service and welfare work; they act as the only free agents among a crowd of abject slaves. The narrow concept of self-salvation (*Atmano moksha*) enslaves the best of us. Princes and peasants, Pundits and priests, soldiers and salesmen, 99 per cent of mankind, however religious, remain Hinayanists, sailing on the safe boat of self-sufficiency and perfectly contented. But Recognitionists float on the big raft of universal salvation to Nirvana's tranquil shores, and are ever ready to return for the benefit of mankind, *jagaddhitaya!* Ramakrishna, the godman of Bengal, is such a *Kali-das* or servant to humanity. Another towering spirit hero (*Rishi*) who constantly talked of 'things divine' (*delle cose divine*) is Master Eckhart, the blessed Advaitin of Mediaeval Germany. God absorbed his very self, until the sage submerged and lost himself in the surging sea of suffering humanity. In Himalaya's lone wilds I was privileged to meet a self-abandoned Acharya who shunned the luring limelight of publicity, and chose the more tempting and soul-satisfying obscurity. All things in the

vanity fair of life moved him to tears and laughter, and to loving sacrifice; he was an ardent Recognitionist, a *Hansa* of holiness, a chosen Saiva.

By the light of Siva, struggling souls climb the highest peaks of Advaita. They are apt to be ignored and forgotten in Kali Yuga, the iron age of physical force and subtle mechanisation. Money-mad materialism may produce temporary derangements but spiritual culture never dies; it merely changes hands in Mother Maya's merry game, and is renewed time and again, reborn from *Kalpa* to *Kalpa*. A few far-sighted, keen-visioned eagle-souls detect already the first glimmer of a new dawn on the Nordic horizon, shining yet faintly and hardly noticed by the topsy-turvy busy and buzzing multitude, which is as eager as ever for its full share of *Kama-Kanchana*. After the long Arctic night, the aurora borealis appears; the Deva-luminaries re-ascend with a revised *Advaita* version, the modernised message of Siva. Today the two most troublesome, yet most dynamic countries are *Russia* and the *Reich*. The former boldly rejects the frigid and rigid formalism of a decaying church which is capitalistic rather than socialistic, while Nazi Germany studies Master Eckhart and is deeply imbued with the heroic side of the Bhagavad Gita. It was the Kshatriyas, and not the Brahmins, who championed the heroic life and fearless fight, ever since the revolutionary days of the defiant *Upa-nishads*.

—:o:—

REVIEWS AND NOTICES

Sri Ramakrishna and Modern Psychology: By Swami Akhilananda. Published by the Vedanta Society, 224, Augell Street, Providence, R. I., U.S.A.

This booklet of 31 pages by Swami Akhilananda, the Head of the Vedanta Society of Providence, breaks new ground in so far as it seeks to show how, in the light of Sri Ramakrishna's life, an impartial mind will find no point in the criticisms advanced by modern psychology in repudiation of the mystic's claim to have realised certain higher values of life inaccessible at the level of the senses or to the methods of science. The importance of this well-written book is therefore quite out of all proportion to its size. Besides enlightening the general reader on the subject, the book ought to draw the attention of the followers of Sri Ramakrishna to undertake a major work on this aspect of the great Master's life. For to-day whatever serious scientific criticism of mystic experience there is, comes from the side of Psychology, and if a scientific study of Sri Ramakrishna's life can disarm such criticism, it will indeed be a great gain to the intelligent section of humanity.

The Geeta: Translated from the original by Sri Purohit swami. Published by Faber and Faber Ltd., 24, Russel Square, London, W.C. 1. Pages 110. Price 21sh. net.

The book contains the English translation of the Bhagavad Gita, without either text or notes. But with this bare translation the author has achieved a measure of success in conveying the spirit of the Gita to the English reader innocent of Indian philosophical technicalities which many an elaborate annotated edition with all the learning displayed in it, fails to do. In his Preface to the book, His Highness the Gaekwar of Baroda makes the following brief but significant estimate of the Bhagavad Gita: "It is, perhaps, however, unique among sacred books in that it deals not only with

man's spiritual and moral difficulties but with those that are intellectual. Generations have found its intellectual unification of experience the framework wherein they can fit the observations and discoveries of their lives. It satisfies the whole man." Such a book deserves to be read by all men, and Purohit Swami's present translation of this great scripture into idiomatic and very readable English conveying the spirit of the original, will be found valuable by all Western readers. We say Western readers, because in a poor country like India book lovers may find it difficult to pay such a high price as 21sh.,—a price which it no doubt deserves considering the highly artistic quality of its printing and get up. Provided one can afford to purchase it, one will find this aristocratic edition of the Gita very valuable in enriching one's mind as well as in decorating one's book shelf.

The Complete works of H. P. Blavatsky: Vols I and II combined and Vol. IV. Edited by A. Trevor Barker. Published by Messrs. Rider & Co., 34, Paternoster Row, London. Pages over 1,400 in book One, and 366 in book Two. Price 15 sh. for each volume.

Of these two volumes under review the first one is an exact photographic facsimile of Mrs. Blavatsky's famous work, 'Isis Unveiled'. Besides the vast number of articles included in the books appearing under this name, it contains also two other articles of Blavatsky.—*Theories of re-incarnation* and *My Books*. The volume four, the second of the books reviewed, consists of a number of her miscellaneous writings that appeared from time to time in the *Theosophist*. Both the volumes contain very exhaustive indices.

To make a proper estimate of the subject matter and value of these writings is beset with great difficulties. In a general way the subjects dealt with in these volumes may be described as oriental philosophy, magic, occultism and science. In fact the first impression that a reader would have

on opening these sumptuous volumes and turning over their pages is one of bewilderment—a sort of stupifaction at the unimaginably vast range of information that the author has on the beliefs and practices of peoples, both ancient and modern, on the topics mentioned before. The reader would also feel that the author is hostile to dogmatic Christianity of the Churches and its claims, has a distinct admiration for the ideals and philosophies of the East, and believes in the possibility of harmonising religion and occultism with modern science. Above all he would be impressed that the writer of these books is one of the unique personalities of our age, and would be filled with admiration for her, irrespective of whether he agrees or not with the general outlook and bent of mind represented in these volumes.

While researchers in occultism and the scholarly followers of Madam Blavatsky would find all their expectations fulfilled by the present edition, we should say that a general reader would have felt very thankful to the Editor if he had given a detailed Introduction stating the general principles and the philosophy of life for which the author stood, and in elucidation of which she must have produced all the apparently loose and disconnected pieces of writing incorporated in these volumes.

The Early Buddhist Theory of Man Perfected: By J. B. Horner, Associate and Librarian of Newnham College, Cambridge. Published by Williams and Norgate, London, 1936. Pp. 328. Price 12sh. 6d.

This well-documented book traces the evolution of the Buddhist ideal of human perfection—the Arahant. The debt Buddhism owes to its precursors, the concept of the Arahant as Buddha taught it separated from the non-Buddhist element in the canonical books, the changes it underwent with the lapse of time and the spread of Buddhism to other countries, the creeping in of elements alien to the original dynamic concept—these constitute the main theme; but more is given than is promised. The training necessary for the attainment of perfection and the monastic ideal are dealt with in some detail. The

changes undergone by words like Dhamma, Bhikkhu, Asava and Nibbana are pointed out, and there are interesting speculations suggested by some of the synonyms of Arahant. These will throw valuable light on collateral problems not touched on in this book. The book, indeed, reveals a mind steeped in the literature of Buddhism. The epilogue testifying to the spirit of religious toleration in India comes in with grace. The table of Pali literature and the general index of Pali words enhance the value of the book.

The Hindu Philosophy of Conduct, Vol. II: By Prof. Rangacharya, M.A. Published by G. A. Natesan & Co., George Town, Madras. Price Rs. 5. Pp. 453.

'The Hindu Philosophy of Conduct' is the class-lectures on the Bhagavad Gita delivered by the well-known Sanskrit scholar of Madras, the late Prof. M. Rangacharya, M.A. All those who have had the occasion to look into the first volume of these lectures would be glad to have the second volume after so many years of delay which might have led many to think that the subsequent volumes of the lectures are never going to see the light of day. Like the first volume, this one too contains the text of the Gita, translation in English and the lectures elaborately expounding the meaning of each verse.

Although the Bhagavad Gita is one of the most popular of Indian scriptures, it is one of the most difficult books to master. The ancient commentaries are bristling with technicalities which a lay reader of to-day may often find rather elusive and intricate. To such, Prof. Rangacharya's exposition may be safely recommended for study. For while being elaborate enough to bring out the full significance of the verses, it expatiates lucidly on their ethical and philosophical significance without giving them any sectarian orientation, or introducing metaphysical technicalities with which only specialists are expected to be familiar. The most refreshing feature of the book is that Prof. Rangacharya's attempt is not to show that the Gita supports this system of philosophy or that, but to impart to the reader

a thorough understanding of the text with all its implications.

The present volume contains Chapter VII to Chapter XII of the Bhagavad Gita. The third volume which is under preparation would deal with the rest of the Gita.

Sadhana Samgit (Bangali) : Compiled by Swami Apurvananda. Published by Swami Abhayananda, Belur Math, P.O., Howrah. Price Rs. 2-8-.

This beautifully printed and sumptuously bound volume of 250 pages, published as a memorial volume at the cente-

nary of Sri Ramakrishna, consists of 101 soul-thrilling Bengali songs with their proper musical notations graphically represented, with the help of which one could easily learn them. Of these 101 songs, fifty are known to have been sung by Sri Ramakrishna and Swami Vivekananda. The views on music which Swami Vivekananda held are also collected and presented in the form of a preface in the beginning. Since there are some of the most valuable Ragas and Raginis represented with their pure and simple modifications and the important *talams* with their 'codes' (Teka), the work is pre-eminently useful for beginners.

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NEWS AND REPORTS

Swami Kalyanananda passes away

Swami Kalyanananda, Founder - Secretary of the Ramakrishna Sevashrama, Kankhal (Saharanpur Dt.), entered Mahasamadhi at 11 p.m., on the 20th instant at the age of 62. He was a disciple of the great Swami Vivekananda and was one of the pioneers of the Mission's philanthropic activities. He hailed from the district of Barisal, his original name being Dakshina Ranjan Guha. Through his indefatigable labours was created in 1901 the Sevashrama or Home of Service at Kankhal, which he nursed to its present dimensions with singular devotion. In 1899-1900 he had organised a famine relief work at Kishengarh in Rajputana, and in 1905 he took part in the landslip relief work at Dharamsala in the Punjab. Of late the Swami had been suffering from diabetes and other ailments, and went last summer for a change to Mussooree, where the catastrophe occurred. His body was taken for its last rites to Kankhal. The sudden passing away of the Swami removes one of the most prominent figures of the Ramakrishna Mission.

R. K. Math and Mission Charitable Dispensary, Bhubaneswar

Besides an account of the working of the charitable dispensary, the present Report for the year 1935-36 gives a general

account of the history and working of the Math at Bhubaneswar. The Ashram conducts daily service in the shrine. It celebrates the important Utsava, and especially last year organised celebrations of Sri Ramakrishna's Centenary in several parts of Orissa. It is a training centre for monastic members, and besides giving them facilities for a life of meditation, has also arrangements for teaching them Nyaya and Vedanta and Sanskrit grammar. It runs a free primary school, provides many poor boys with their necessities besides what are wanted at school, and helps some to prosecute their studies in M. E. and High Schools.

The charitable dispensary gives medical relief to all irrespective of caste, colour and creed. The average daily attendance was 92 in 1935 and 97 in 1936. In addition to medicines, poor patients are supplied with diet, cloth, warm clothing and pecuniary help. In special and urgent cases the patients are visited in their homes. The income of the dispensary for the past two years was Rs. 1,286-10-0, and the total expenditure was Rs. 789-6-3. The dispensary is at present in need of better accommodation, which could be had by some extensions and alterations at a cost of Rs. 4,000. Contributions towards this or any of the other activities of the Math may be sent to Swami Nirvanananda, Sri Ramakrishna Math, P. O. Bhubaneswar, Puri Dt.

(5)

Works By Swami Ramakrishnananda Sri Krishna, the Pastoral and the King-maker. (FOURTH EDITION)

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the demand to know. It is a logical consequence of the belief.

Secondly, this knowledge is not the knowledge of an external reality. We can never know God in any sensible image. God is, in this respect, the very opposite of Nature. The only intuition of the spirit that we unquestioningly possess and that we cannot deny, is the intuition of our inmost self. This self is "inmost" in the literal sense of the term; for it can never be projected out or objectified. If there is a spiritual world-ground, it cannot be different from this. For if it were different it would be some kind of object to us, and so in a way a part of Nature; it would lose its spiritual character. We know the living spirit only in our own self. Advaitism tells us that the world-ground, being spiritual in character, cannot be distinct from this self,—it is this self itself. Can such a knowledge of identity, if it could be realised, be neutral so far as our inner well-being is concerned?

This brings us to the last point of difference to which we want to draw attention here. This knowledge has a vital connection with our true happiness. To know is to become a different man altogether. We may give an illustration from common experience. If I believe that I am a

poverty-stricken and helpless human being, and in some supreme moment of good fortune I am told with convincing evidence that I am heir to a great fortune which through ignorance I have not claimed, can such knowledge be indifferently received by me? Will not the mere communication of such news transform my whole being? It is just the same with the knowledge of our identity with the supreme reality which is God. We can no longer retain our old finite self and live a life based on that. What news can be happier than the news of identity?

Advaita Vedantism is the religion of all religions, for it seeks to transform faith into knowledge. It leaves nothing to mere belief. It has no room for dogma. The truth must be seen. And when the truth is seen, can the feeling be restrained, or can will go its own way uncontrolled? That is in the nature of the case impossible. If we know that the fire burns, we do not proceed to experiment with fire or stretch our hand into it. That is the test of real knowledge. We cannot separate knowledge from life. Advaitism thus sums up what is best in any religion. It is the highest religion, the religion of truth *par excellence*.

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THE CHRISTIAN DOCTRINE OF UNITY

By Mary Anita Ewer

[Miss Ewer is a deep and unbiassed student of comparative religion as is evident from her eminent book "A Survey of Mystical Symbolism" published in London by the S. P. C. K., in 1933. In the following article she expounds in brief what constitutes the Christian parallel to the great Upanishadic doctrine embodied in the sentence "Thou art That." The doctrine of unity stated here has in many important respects a resemblance to Sri Ramanuja's conception of the Absolute.]

WHEN persons reared in two differing religions meet, three attitudes are possible. They may dispute over the relative merits and demerits of their religions, each for the most part praising the virtues of his own, and pointing out the lacks in the other religion. Or, perceiving the evils which arise from such disagreements, such as hostility, proselytism, misrepresentation, injustice, and the like, they may join in the praise of tolerance and of brotherly kindness, achieving these ends by a tacit agreement—each to drop, to consider as trivial and outworn, all those beliefs, feelings, and practices in which they differ. It takes persons of real discernment to perceive that "tolerance" of this kind destroys the values of both religions and gains nothing but a superficial peace. If we see this, we attempt to take the third attitude, which is, to maintain with fidelity our own creed, our own devotion, the sacred practices into which we have been solemnly initiated, while at the same time refusing to attack or to belittle religions whose values are alien to us, and whose lacks, regarded from the standpoint of our particular needs, seem so painfully apparent.

It takes an exceptionally deep soul to go still farther, and attempt actu-

ally (as Sri Ramakrishna is said to have done) to enter within the experience of another religion without breaking his fidelity to his own. Yet, this attitude of full appreciation without any straying from one's own pathway, is the only attitude which can lead to mutual understanding and to a community of religions based not on negations but on positive values. It is good to work toward such a sympathetic insight. This paper is intended as a contribution towards that insight, in regard to one outstanding religious misunderstanding.

One of the commonest Christian criticisms of non-Christian religion is that it lacks a definite sense of a God whom we are created to believe in, hope in, and love, a definite sense of a Power beyond weak individual man, upon whose might and friendship he can rely. Conversely, one of the commonest criticisms directed against Christianity by those who have felt the charms of Eastern spirituality, is that Christians lack a definite sense of the Higher Self, the "That art Thou" of Hindu tradition and teaching.

It would be fairly easy to find quotations from both Eastern and Western religious writers, either to contradict the substance of these criticisms, or to uphold them and claim

them as assets rather than as liabilities. For there have been non-Christian mystics living lives of passionate devotion to a beloved personal Deity, and there have been Christian transcendentalists. Moreover, many Eastern religious thinkers seem to consider that their concept of the Highest Reality as abstract and impersonal is a mark of advanced spiritual discernment; while similarly, Christian thinkers frequently maintain that the Christian condemnation of self-worship is one of the great and manifest superiorities of Christianity.

One might add that it would likewise be easy to dismiss the question of God, whether personal or impersonal, and the question of the Self, whether essentially Divine or essentially individual, as of no interest for practical men. The advocate of superficial "tolerance" always regards such speculations as standing in the way of devotion to human brotherhood.

But there is a real problem in these criticisms and oppositions. It is partly a problem of temperament, of racial development, or of whatever else is the cause of the congenital difference between Eastern and Western outlooks. In so far as the seem-

ing contradiction is racial, it probably meets a real need.¹

It is not generally known, but it is nevertheless the fact, that Christianity has its own doctrine of the "That art Thou", a doctrine sound and approved in its theology, and available to all who are spiritually ready for it. The interesting part is, that though this doctrine is in no wise hidden, yet in practice, only those who are ready for it are apt to perceive it. The Christian presentation of creatureliness, of the worship of the Divine Other, on the other hand, is generally necessary for the spiritual development of those with whom Christianity has to deal. The individual and self-centred self must learn not to find its own end in its own limited manifestation, not to rely on its own strength, not to worship its own cravings and its own limited vision. In this, Christianity is true to its mission.

But the difference of racial temperament and outlook is only a partial cause for the misunderstanding. The real difficulty lies in the fact that those who experience spiritual things are forced to try to express

¹To illustrate this, all one needs to do is to compare the attitude of religious persons born and educated in Eastern traditions, with that of some Americans who, reared as Christians, later attempt to train themselves (without the guidance of a competent teacher) by Hindu religious methods gained from books or lectures. All too often, these would-be spiritual persons are much too entranced with the new concept of their "Divine Self," their "Sacred I Am Consciousness," their essential divinity. They grievously afflict their neighbours by their exaltation of their individual, limited, fallible selves—their individual, thoughts, impulses, feelings—as high and

shining Truth. To speak frankly, from the Christian standpoint, they make nuisances of themselves from lack of the barest elements of humility, good sense, and regard for their neighbours. But is this the way and the attitude of the real Hindu? By no means. It is certainly no part of the true meaning of "That art Thou," as it is understood within Hinduism, to exalt and deify and make sacrosanct all one's crude self-centredness, to encourage obtrusive pride, and to discourage reverence, worship, religious awe and religious love. On the contrary, the real Hindu, as known by his writings and speeches, cultivates these latter virtues with an admirable simplicity and sincerity.

these in human language, which has no adequate terms for matters outside the range of ordinary experience. That is, they are forced to express them by means of analogies, which is to say, by means of symbols. Naturally, especially in regard to the more lofty and transcendent of spiritual experiences, mystics of different languages and different habits of everyday life, choose differing symbolic expressions. Hence it becomes difficult to translate the inner meaning of the symbols of one religion into the language of another. The stranger does not get the feeling intended, because his associations are different.²

In the comparative study of religious teachings, it is obvious that teachings on the same subject ought to be compared together. But due to the above-mentioned differences in symbolic expression of high truths, the comparison actually made often is between teachings intended to illustrate differing aspects of the matter. This is the case here, where Western stress on the eternal value and immortality of the individual is compared with the Eastern denial of separateness as an ultimate thing—and where, also, Christian belief in a Divine Creative Power, other than ourselves, is compared with the Hindu vision of a Divine Self which is the Higher Self of every being. Stated thus, we have a necessary contradic-

²A striking though crude illustration of this fact is the humorous anecdote about the Eskimos to whom the Christian missionary preached that the results of wrong behaviour in this life would be immersion in a hell of burning fire in the next life. The Eskimos, who live in a country of great and painful cold, immediately began to do every wrong thing they could imagine, in order to insure being warm enough in the future!

tion, based on the one hand, in the Western demand for relationships between individual selves, and on the other, in the Eastern realization that, beyond all these weary ways, the Self is One.

But this is not the true comparison. I leave it to Eastern devotees to furnish us with the real Hindu parallels for our Christian worship of the Divine Other, Who is Father, Master, Friend, Lover, as well as Creator, Life-Giver, and Judge. I leave it to them confidently, knowing that they can do it! But I will suggest, for my contribution, the real Christian parallel for the doctrine of the Self which is One.

Saint Paul, one of the earliest Christian thinkers and teachers, wrote as follows:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body." *First Epistle to the Corinthians*, XII, 12-13.

"Ye are the body of Christ, and members in particular." *Ibid.*, verse 27.

"There is one body, and one Spirit . . . One Lord, one faith, one baptism, one God and Father of all." *Epistle to the Ephesians*, IV, 4-6.

"In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him . . . buried with Him in baptism, wherein also ye are risen with Him." *Epistle to the Colossians*, II 9-12.

There is One Body, of which we all are members—or, as we would say to-day, individual cells.³

One Self, is the Eastern teaching. One Body, says the Western. Is this not a weaker, a less exalted concept? I think not. For the One Body is the "Body Mystical" of the Lord Jesus Christ.

Here a very brief digression into theology will be necessary. The Lord Jesus Christ is the Eternal God Incarnate—not *was*, but *is*. This statement does not mean, in the thought of the majority of Christians of all ages, that He manifested Himself on earth merely to teach us, to revive true religion, and to give us an inspiring example for our imitation, and that afterwards He left us alone, to look back in yearning to that bright time. We have believed rather, that He, the Divine Self, Who eternally possesses His Divine Nature, added to His possessions *not* a man, *not* a human life, but human nature as a whole—ideally, all Humanity itself. The reason why we have believed in one *unique* Incarnation of

Deity, is that we think of that *one* as never-ending. We do not think of the Incarnate Deity as having (like one of us) a human, individual self. We think instead of the Divine Self as possessing two natures, one Divine and the other human—the latter being the true nature of all humankind. And although this Incarnation, we hold, took place uniquely in history at a certain time, that event was an earthly reflection of the fact that it really took place in Eternity. The Incarnation is thus without beginning and without end. And, for the personal benefit of every one of us, the "Body Mystical" is the "extension" of the Incarnation, the means by which it is made even *more* present to us than it was to His disciples in Galilee.

The result of all the foregoing is that, in Christian traditional theology and mysticism, the "Body Mystical" (which includes and embraces all baptized Christians, and, from the point of view of Eternity, includes and embraces all mankind) is a Body possessed by, indwelt by, vivified by, one Divine Self. This concept is no mere theological quibbling. It enters into the thought and devotion of Christians, even of many who would become confused if asked to formulate the theology of it. I remember, when I was still quite young, reading a pious instruction concerning Baptism. It said in effect (I quote from memory only): "I act a lie, whenever I make my self and not His Self the centre. When I was baptized, my self died. I was made a member of Him, that His Self should be the centre of my consciousness and of my life." Spiritual directors frequently tell their pupils to meditate on the Life and Self of the

Lord within them, He their true centre, the Self of the One Body within which is their life. It would be possible to quote many expressions on this subject, not only from specifically mystical writings, but from the spiritual instructions of ordinarily devout teachers.

Such, then, is the Christian way of teaching that the Self is One. It is a teaching of the One Body, the Body Mystical within which we all are cells. Nor is this all. For we the cells are nourished (in another sacrament) with the Sacramental Body of the Lord, which is a Food that transforms the eater into Itself.

And since this Food likewise is the Body of the One Self, our Lord, this thought is one of the pathways along which the Christian who is ready for it may find the doctrine of "That art Thou."⁴

When the parallel is stated in these terms, the contradiction between the Hindu and the Christian formulation appears in a new light. It no longer expresses a demand, by the Western devotee, that his individual self may not pass away, or that individuality may be held sacred. The opposition, for there is one, relates rather to the stress laid upon the *body* of manifestation. The Lord, in Christian thought, is never without His Body. The Christian system, in its traditional and ancient form, climbs to

⁴There are other pathways also. In spite of our shortcomings, for which thoughtful Christians are penitent, the only adequate way of formulating the Christian personal moral ideal is along these lines:—That I should act towards my neighbour as unselfishly and lovingly as if I were Christ, and that I should think and feel about my neighbour as reverently and lovingly as if he were Christ. For each of us is indeed a cell in His Body.

its spiritual heights not by withdrawing from the body, but by means of the body. Nevertheless it is a body transmuted past all earthly recognition—"His glorious Body, whereby He is able even to subdue all things unto Himself" (St. Paul's *Epistle to the Philippians*, III, 21).

It is true that some Christian sects, even in theory, have made much less of these deeper ideas, and that many Christians in practice have seemed ignorant of them. It is also true that many persons, in any religion, perceive only external practices, conventional ethics, and superficial statements. When such as these become leaders and teachers, as unfortunately is often the case, aspiring souls are repelled, and persons of other religions gain a false and inadequate view of the philosophical bases of the religion thus misrepresented. It is such shortsighted teachers as these (equally with fanatical ones) who give currency to such criticisms and false opposition as those cited at the beginning of this paper.⁵

To conclude then, why is it difficult to translate symbolic expressions and deep spiritual insights from the language of one religion to that of another? As I see it, it is difficult for three reasons. The first reason is, differences of racial temperament and experience. The second is, because students of comparative religion so often confine themselves to external practices and to the ideas of persons whose religious observances are mainly conventional only. The third reason is because the

⁵I do not wish to deny that a religion may have *unique* values and an invaluable contribution to make to the world. I criticise only the focussing of attention on *unreal* contradictions.

³Other expressions of Saint Paul on the same subject are:

"The church which is His body, the fullness of Him that filleth all in all" *Ephesians* I, 22-23.

"For the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we may grow up into Him in all things, which is the Head, even Christ, from Whom the whole body fitly joined together.... maketh increase of the body unto the edifying of itself in love" *Ephesians* IV, 12-16.

"We are members of His body" *Ephesians* V, 30.

"Let the peace of God rule in your hearts, to the which also ye are called in one Body" *Colossians* III, 15.

deepest matters of religion, to the sons of differing traditions. We person who has experienced their therefore, in our ignorance and fringes, are immeasurably sacred. It short-sightedness, tend to slur them seems hard to discuss them with per- over.

RAMMOHAN RAY: THE WORLD'S UNBORN SOUL COME TO LIFE

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

[Professor Maitra of the Benares Hindu University points out in the ensuing paragraphs how the world's longing for universal freedom and brotherhood has been fulfilled in Rammohan and Ramakrishna, in the one through a keen logic and in the other through a purified heart.]

IN Rammohan Ray, to use an expression employed by Sir S. Radhakrishnan in his famous address at Oxford, we see the birth of the world's unborn soul. He is the fulfilment of the world's unrealized dreams and aspirations, the realization of the world's unfulfilled hopes and desires. In him the invisible procession of the world's unsatisfied longings comes to a halt.

At every moment the world is sending out millions of unfulfilled longings and aspirations desperately seeking some vehicle in which to incarnate themselves. They are like lampless pilgrims voyaging in the dark, vainly seeking a shore. Their plight is the saddest that can be contemplated. Happily, their sufferings have touched the sympathetic chords of Tagore who has wept for them, as no one else could have done:

Man's million viewless thoughts
and phantasies,

Desires that never cease,
Are lured by Things, whose beauty
is their pride,

To be their playmates by their
side.

Dreams darkly seek with ardent
wings

To voyage to the realm of Things;
Borne by obscurity's stream
profound

They seek with all their might to
grasp the ground,

With grip of stock and stone
to stand

Awhile on solid land.

The longings of the world's unborn soul in this way roam about for countless ages until they incarnate themselves in some great man. Thus the greatest tragedy of the world is the tragedy of *not* having great men. Fortunately for India, although she may have been very unlucky in other respects, she has never suffered from a dearth of great men. In every age, at every crisis in her fortunes, she had great men to guide her.

Rammohan Ray represents the satisfaction of the deepest longings of the human race. These may be broadly classed under three heads: the longing for (a) a universal religion, (b) universal freedom, (c) a universal brotherhood of man. In Rammohan these fundamental needs obtained their fulfilment.

That Rammohan's object was not, to found a new sect but to establish a universal religion is evident from

the whole trend of his activities in the field of religion. At an early age he made a profound study of the religious ideas of the Matazal and Mowahiddin sects of Arabs. He made an equally profound study of the sacred books of his own country, especially, the Upanishads. He also dived deep into the truths of Christianity. He invented his own method of a comparative study of religion, and with its help he came to the conclusion that a universal religion could be founded on the basis of the Upanishadic religion.

Rammohan's controversies with Brahmin Pandits and Christian missionaries had only one object, and that was to show the weakness and limitations of all orthodoxy, whether Hindu or Christian. For some time he encouraged the Christian Unitarians, and Adam and others with whom he worked for several years though Rammohan's object was to found a Unitarian Church in India. But Rammohan's real object was something much higher and deeper. He wanted to employ the Unitarian conceptions only so far as they fitted in with his idea of a Universal Religion. I cannot do better here than quote the words of Mr. N. C. Ganguly (Vide his article, "Foundation of the Brahmo Samaj," "Modern Review," September, 1928), "The mind of the reformer was reaching out, unsuspected and unnoticed, to something profounder than the activities of Adam and the Unitarian Committee, and the smaller was naturally engulfed by the greater." He had seen that Unitarian Christianity did not do for his friends who breathed the atmosphere of his spiritual realization. The burning passion for a God unlimited by human defini-

tions, yet recognized by all, and the insatiable hunger for a religion comprehending all types of spiritual experience could not be satisfied with Unitarianism alone, any more than with any of the other religions in the field. They were for him, whether it was Hinduism, Christianity or Muhammadanism, like chemical reagents which yielded the tested resultant of universal religion."

Similarly, Rammohan's love of freedom had a universal ring in it. It was not merely freedom for his own country but it was freedom for the whole human race. The incident at the Cape of Good Hope, on his voyage to England, when he saw a French ship flying the flag of "liberty, equality and fraternity", illustrates this. His unbounded joy, which made him so completely oblivious of his surroundings that he received a physical injury the effect of which lasted six months, was the happiness of a man who could make himself one with humanity to such an extent that the realization of the idea of freedom in any part of the world could send a thrill of unspeakable joy through his whole frame. And what are we to say of his interest in the Reform Bill of 1832? It was a matter which concerned only the political life of England, but Rammohan saw in it an important advance in the struggle of mankind for freedom. It was only the fullest realization of his identity with the whole human race that could make him see like this.

And lastly, as the crowning feature of this universal humanity in him, he was burning with a desire to establish a universal brotherhood of man. His vision stretched far into the future, as the vision of all prophets

does. Even to-day we seem to be as far as ever from the realization of this idea. The League of Nations, the gift of President Wilson to humanity, exists more in name than in reality. Its authority has been openly flouted by nations, and it has been powerless to stop that butchering of man by man which is called war. Yet Rammohan, more than a century ago, wanted to set up not a mere puppet organization, like the League of Nations, but a real International Court

for the settling of disputes between nation and nation.*

Blessed is the country that could produce in the same century two Ramas—Rammohan and Ramakrishna—both burning with the same ardent humanism, one realizing it through reason and logic, and the other through the heart. In both of them, the world's unborn soul which had been roaming unceasingly, vainly seeking a vehicle in which to incarnate itself, at last found a resting place.

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RELIGION AND MORALITY

By Prof. Girindranarayan Mallik, M.A.

[Mr. Mallik is the Professor of Sanskrit in the Comilla College. In the following article he argues by marshalling Eastern and Western views that it is the sublime concept of religion alone that feeds the root of morality—the most vital force of progress and civilization.]

WHEN most of the scientific thinkers of the West and some of the Indian thinkers of the present day say that religion ought to be thrust away from the world, surely they do not mean by religion what the Indian seers of the ancient times understood by Dharma. Indeed religion, if understood in the sense of "certain hard and fast rules of conduct and ceremonial observances," has very little place in the progressive civilisation of the world, even if it does not deserve the fate of being thrust away altogether; for such religion very often gives rise to fanaticism, and the less it appears in the world, the better for its upkeep and real progress. But religion implies something more. As distin-

guished from fetish-worship and the like, religion in the true sense of the term implies a faith in, and devotion to, the Absolute Being. Religion, in other words, implies a relation between a worshipping subject, an individual soul, and a worshipped object, the Absolute Lord. It implies further an element of distinction as well as one of unity between the subject and the object. Religion thus supposes two main factors which are different and yet related—so far distinct and so far akin. It involves something more. The Absolute Being does not act on man by the direct manifestation of His absolute essence, nor does man know Him by immediate vision. Take away the written word—the scriptures, take away

*Vide his letter to the French Foreign Minister, quoted in the article, "Rammohan

Ray on International Fellowship," *Modern Review*, October 1928.

again the special revelation, and an impassable chasm will separate man from the Absolute Being, and all religion will at once be destroyed.

Briefly speaking, then, religion implies the conception and concrete realisation, in the manner laid down in the scriptures, by the individual soul, of the Supreme Identity that pervades and acts as the immanent regulator of the universe of being. Such conception of the One and the many, again, is what is understood by the Indian word Dharma. The primary function of Dharma or religion consists more in seeking release and redemption from the world-process than in accounting for its origin. But secondarily, Dharma cannot but imply certain sacraments or duties incumbent upon men in their mutual relation with reference to the affairs of the world. Such duties, again, mainly consist of what are called moral duties and moral obligations; and these duties, implied as they are by the term Dharma, must be subservient to the attainment of Self-realisation. Evidently, therefore, there is a close relation between religion and morality, and our object in writing this article is to show what that relation is.

The fact that there is a relation between religion and morality has been discussed by all philosophers, European and Indian. Looking to the west we find that a class of thinkers, e.g., Descartes, Locke, Paley and others hold that religion is the source of morality—it is religion that leads to morality. Others, again, e.g., Kant and Martineau suppose that morality is the source of religion. Matthew Arnold goes further to say that religion is nothing but morality touched with emotion. Thus

according to all the Western thinkers there is a very close relation between religion and morality. This is also the view of Indian thinkers, especially of those that are theistic. If now we want to know the definite character of this close relation between religion and morality, we should note carefully at first the derivative meaning of the word 'morality.' The word comes from the root 'mores' which means conduct. Conduct, again, is best defined as those acts which are not merely adjusted to ends but also definitely willed. The highest end to which these willed acts are adjusted has been differently described by different moralists of the West. Their theories about the moral ideal may be broadly classified into Hedonism, Rationalism and Eudaemonism. It is needless to repeat here the criticisms which the first two classes of theories are subject to—that the defects outweigh their merits. In their development various moral conflicts arise which cannot be explained away. But it is to be remembered that the task of the moral life is the reconciliation of these apparently conflicting claims,—the full recognition both of the rights of reason and of the rights of sensibility, and their reduction, if possible, to the unity of a common life governed by a single central principle. Such reconciliation and reduction was effected by the Eudaemonistic moralists and clearly and impressively set forth in the self-realisation theory of Professor Green.

This theory of self-realisation, where the term 'self' means the total or divine self, is to be regarded as the soundest, because it is absorbing, of all moral theories, and is now the accepted theory of most of the

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present-day moralists of the west. That this theory is accepted in almost all our Indian scriptures goes without saying. But self-realisation cannot be really attained so long as our acts are confined to the phenomenal world with a complete forgetfulness of the Supreme All-pervading Identity. The sphere of our moral conduct is one of struggle and is full of distractions, and consequently it impedes that concentration of thought which is indispensably necessary for self-realisation. In this sphere of struggle we are always conscious of an incompleteness due to the impermanence of the objects and acts that always try to hold their sway upon the mind, and so the moral life divorced from a consciousness of the all-pervading, all-regulating Supreme Being yields only a partial solution of the contradiction between the individual and the universal nature of man. The highest result of such divorced morality, instead of being an attainment of the Infinite as a positive object of desire, is only the endless negation of the finite. Such being the case, it is quite evident that morality abstracted from religion gives us nothing but impermanence and inadequacy; and if morality is to be crowned with the final end called self-realisation, it must have a religious and hence metaphysical basis. Such close relation between religion and morality has been upheld by all theistic philosophers of the West. This again is the keynote of all the Hindu systems of thought; it runs not only through the strictly philosophical and religious systems, but also through the codes of sacraments and the ethical and didactic treatises—even through the systems of medicine and all forms

of profane literature. The codes of Manu, Yajnavalkya and others, for example, while dealing with the duties of mankind in the various stages of life in this world, lay the greatest stress upon the highest duty or Dharma which consists in Atmajnana or self-realisation, and distinctly lay down that those sacraments including all moral precepts are to be regarded as but stepping-stones to the highest Dharma.

Looking deeper into the question we find that religion is not simply the basis of, but serves as the surest guarantee for, all true morality. This appears from the true implication of the Gita text,—Sarvadharmaan parityajya maam ekam saranam vraja; aham tvaam sarvapaapebhyo moksayishyaami maa suchah—where God calls upon all beings to resort to Him alone even at the sacrifice of all other Dharmas and He promises to save them from all sorts of transgression. The various duties referred to here may be broadly classified into three classes from the point of view of the three life-conceptions, viz., the individual, the social and the divine or universal. Of these the last-mentioned one is the best meaning of life, and the duty considered from this point of view is the highest duty of mankind, the reason being that "love of God" which characterises the true nature of a being is the impelling motive of the universal life-conception. The highest duty, again, means that which transcends and yet reconciles within itself all other duties. Hence it follows that if one has recourse to the highest duty as the aim of his life, that is to say, takes to "devotion to God" as the supreme function of his own self, the systematic practice of all acts of true moral-

ty will be necessarily implied thereby, but not *vice versa*.

This fact of religion being the foundation of morality is to be accepted all the more because none of the moral virtues can by itself be regarded as an absolute standard of the rightness and wrongness of action. To take an example, veracity or the duty of truth-speaking is regarded by all moralists—European as well as Indian—as one of the few cardinal virtues. European moralists seem to be puzzled with the question whether veracity is an absolute and independent duty or a special application of some higher principle. Kant regards it as a categorical imperative binding upon all under all circumstances and irrespectively of the consequences thereof. But it is a disputed point whether truth-speaking as a duty is to be regarded as a categorical imperative, or there are any exceptions and qualifications put upon it. On this point a class of European moralists, while advocating the latter alternative, say that "though an attempt should always be made to regard the duty of veracity as a moral maxim, still, so far as the affairs of the actual world are concerned, the rule of veracity cannot be elevated into a definite moral axiom and hence there are circumstances under which even a lie is allowable." One such exceptional case as laid down in Sidgwick's *Methods of Ethics* as also in the *Mahabharata* and *Purana* Texts (cf. *Streeshu narmavivaah cha vrittyarthe praanasamkate; Gobrahmanartho himsaasyam naanritam syaad jugupsitam*.—*Bhagavata*) is that it may sometimes be right for persons to speak falsely to an invalid if this seems the only way of concealing facts that might produce a danger-

ous shock. Briefly speaking, a lie in the shape of *suppressio veri* or *suggestio falsi* might be allowable when the object is a noble one. We are thus led to conclude that the duty of veracity by itself cannot be regarded as an absolute standard of morality.

Consider again the case of the moral virtue called Ahimsa. Literally it means 'non-killing', but it is also defined as the quality of not wishing any one to suffer through one's body, words or thoughts. Whatever the meaning might be, there is no doubt that this quality occupies a very high rank in the list of moral attributes as we find in the *Mahabharata*, the *Law-Codes of Manu*, *Yajnavalkya*, etc., (cf., *Ahimsa paramo dharmah* M. S. Adh. XI, 13; *Ahimsaa satyam asteyam saucham indriyanigraha*.—*Manu* X, 63), as well as in the *Buddhist Texts* and *Christian Theology*. Yet this very noble attribute of Ahimsa cannot be regarded as an absolute and independent standard of morality for the simple reason that there are restrictions put upon it. Not to speak of the act of killing other beings, even the most heinous crime of homicide is justified under certain circumstances. Suppose a ruffian is about to outrage the modesty of your wife, mother, sister or any other women; under such circumstances when all conciliatory measures fail and there is none at hand to save the situation, even the act of killing that man is justified by the ancient Law-givers of India as well as by the English Penal Codes (cf. *Gurum vaa baalavridhdau vaa braahmanam vaa bahusrutam; aatataayinam aayaantam hanyaad evaavicharayan*. *Manu*, VIII, 350, which means—"One may slay without hesitation an assassin who ap-

proaches with murderous intent, whether he be one's teacher, a child or an aged man, or a Brahmin deeply versed in the Vedas"). Besides, the whole physical atmosphere is so completely charged with germs of animals that living itself is impossible without killing them. On this point compare the Bhagvata text: Jeevo jeevasya jeevanam—"One created being is the sustenance of another"; the Mahabharata text: Sookmayoneeni bhootaani tarkagamyaaani kaani chid, paksmanopi nipaatena yeshaam syaad skandhaparyayah, as well as the text: Praanasyaannam idam sarvam—"All this is the food for life," and others which we come across in the Mahabharata, the Vedanta Sutras and some of the Upanishads. It is needless to discuss the point further. The fate of these two cardinal virtues is shared by all the other moral virtues.

We are now in a position to state definitely that wherever there is a true religious spirit, i.e., sincere devotion to God, there cannot but exist all moral qualities and moral excellences. This is distinctly stated in the text: Yasyaasti bhaktir bhagavaty anante sarvair gunais tatra samaasate suraah haraav abhaktasya kuto mahad gunaah manorathenaasati dhaavato bahih—(Bhagavata V 18, 12), which means that all good qualities exist in a harmonious way in him who is fervently devoted to God, and none is to be found in one who is not devoted; for the latter's mind is ever directed to transcendent worldly objects.

An exhaustive enumeration of these qualities is useless for our present purpose. All that we can say is that according to the view of all prominent moralists the attribute of kindness occupies a very important place

in the long list of moral qualities. The external duty of such kindness viz., the promotion of happiness is according to Indian scriptures to be directed towards all sentient beings; and on this point the Indian theory, though it differs from that of the intuitionist moralists who hold that kindly dispositions are to be cultivated towards men only, agrees with that of the commonsense moralists who hold that the pain of animals is *per se* to be avoided. Since kindness, again, is best defined as a conscious feeling within one's mind of the sufferings of others, the most natural implication of the quality of kindness is service to the whole creation. This idea of universal good and service is now generally accepted as the highest conception of morality, and it far surpasses, in respect of fulness and richness of content, that of 'service to humanity' which characterises the conception of religion in the Positivistic Philosophy of Comte. Based upon the social life-conception, Comte's theory is open to many serious objections coming especially from the pen of Count Tolstoi in his noble attempt at an exposition of the true theory of Christian morality. "The man who loves humanity, what is it that he loves? There is a State, there is a people, there is the abstract conception of man. But humanity as a concrete conception is impossible. Humanity? Where is its limit? Where does it end and where does it begin? Does it exclude the savage, the idiot, the inebriate, the insane? If one were to draw a line of demarcation so as to exclude the lower representatives of the human race, where ought it to be drawn? Ought it to exclude the Negroes as they do in the United States, or the Hindus

as some Englishmen do, or the Jews as does another nation. But if we include all humanity without exception, why should we restrict ourselves to men? Why should we exclude the higher animals some of whom are superior to the lowest representatives of the human race? We do not know humanity in the concrete nor can we fix its limits. Humanity is a fiction and therefore it cannot be loved."

Indeed the serious blunder of the Positivistic philosopher whereby he falls into such inextricable fallacies lies in his ill-chosen social life-conception, and in the sad ignorance of the fact that the highest conception of morality must have a solid and clearly-defined foundation in the human soul, whereas love of humanity is but a theoretical conclusion reached through analogy. The real point to be specially noted here is that the essence of the individual soul being love, its well-being may be traced not to the fact that it loves this object or that one, but to the fact that it loves the Prin-

ciple of all things God, whom it strives to realise through love, and, that it will, through love of God, love all men and all things. In other words, the foundation of true morality must be well-chosen, that the arresting conception which is the best of all life-conceptions must be regarded as the basis of all true morality in the highest sense of the term. And if that is done, there would be no objection about the term 'humanity,' the more because according to the theory of creation as laid down in the Satapatha Brahmana and Manu Texts, the concept of humanity is not restricted to mankind alone but to the whole body of created beings.

It is now clearly established that love of God and love of the whole creation are the two cardinal doctrines of the two allied things—religion and morality, and that they are inseparably connected. There is no doubt that these two qualities are indispensably necessary for the establishment of world peace and harmony.

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THE POWERS OF THE MIND

By Swami Vividishananda

[Swami Vividishananda is the leader of the Vedanta Society of Denver, Colorado. In the following article he describes some of the wonderful powers that the practice of Yoga develops, and says why spiritual aspirants should not seek them.]

VERY few of us realize that we have at our beck and call an exceptionally powerful instrument which we can use for the furtherance of any end we want to achieve in life.

This instrument is a disciplined mind. Even as the highly perfected lens of a telescope reveals the mysteries of the heavens, a mind which is disciplined can be utilized for the solving of the riddles of existence. It will

bring to us the knowledge of realms hitherto unknown and give us the possession of powers which will make us almost omnipotent. If we are spiritually inclined, such a mind can be directed towards the attainment of supreme Wisdom. If, on the contrary, we have desires for enjoyment, it can help us substantially along that direction. Wise and discreet is the man who knows the proper use of his

mind and has disciplined it thoroughly for the realisation of the highest ideal. A mind which is under full control will act as a powerful ally, helping us in every way and bringing us peace and happiness. But a mind which is unruly and wayward will be one of our worst enemies, creating mischief and havoc and making us extremely miserable. The achievements we have on earth in different departments are the gifts of a disciplined mind. And all that we consider as curses to human society are the offsprings of a mind which is undisciplined.

We shall consider here some of those powers of the human mind which may be described as supernatural, because they are not possessed by common men, not even by those whom we call talented. These powers represent that class of psychic phenomena, the nature of which is shrouded in mystery and which have given a divine halo to those whom we worship as saints, seers and mystics—the wielders of such powers. The history of religion abounds in such phenomena.

Jesus Christ, the Prophet of Nazareth, has been associated with such powers. The Bible says that he healed the sick suffering from incurable diseases, gave sight to those born blind, made the lame walk, brought the dead back to life, walked on water without sinking and fed a multitude sumptuously with five loaves of bread. And he did these acts either by a touch, or a wave of his hand or by a mere wish. We read stories in Hindu sacred books of similar and perhaps more stunning acts ascribed to the Yogis and mystics of India.

Without being able to account for such phenomena scientifically, orthodoxy has so far termed them miracles;

whereas critical minds, not willing to accept anything which cannot be tested in the crucible of experimentation, have rejected them as superstitions. It is only lately that such phenomena are being studied scientifically in the West, although the science of Yoga did that in India more than two thousand years ago and with great precision.

In a recent number of the *Washington Times*, Mr. Edwin C. Hill describes the feats of an Indian Mohammedan: "A bright fire, producing a heat of 800 degrees Fahrenheit, burned in two trenches, which were twelve feet long and six feet wide. Nine tons of wood and charcoal had been thrown into the trenches, twenty gallons of kerosene poured on the wood and then the torch had been applied. The fire had been burning for eight hours and had reached its fiercest intensity.

"Kuda Bux stepped forward, a thin young man with the brown skin of the Indian, and wearing a black flowing robe peculiar to his country. His feet were bare. With a glance to the doctors and scientists who looked on, he stepped into the fiery pit. Step by step, with no semblance of haste, he walked the length of the first trench. And in the same manner he negotiated the second.

"The doctors rushed to examine his feet. They were not burnt. In fact, a piece of plaster, which a doctor had placed on the sole of the right foot, was not even scorched. The temperature of the feet was the same as it had been before Bux stepped on the coals.

"Two English medical students volunteered to attempt the act of the Indian. They took just one step and leaped with severely burned feet."

Being a Hindu, born and brought up in India,—that land of mystery, you can well expect that I can tell many such stories and tell with authority. As a matter of fact, I was an eye-witness to several such phenomena. I knew one Hindu Yogi—a real Yogi and not a fake, who was a man of God-realization. He underwent, with a smiling countenance, a major operation without ether or chloroform, to the amazement of the doctors and attendants present. Inquired as to how he could do it, he replied: "It is very simple. I just withdrew my mind from that part of the body which was operated on." He was not sensible to pain at all, so he could keep up his natural cheerfulness. Much later he foretold the exact date of his passing away and left his body even as a Yogi would do in an exalted mood, repeating sacred texts from the scriptures.

Several years before when I was studying in the University at Calcutta I saw another superhuman feat performed by a Hindu professor, who was visiting different cities with his circus. Of the many feats the one that is still vivid in my memory is the performance in which he took an elephant, not a baby but a full grown one, on his chest, and he did this very easily by holding his breath. To all outward appearance, he was not much of an athlete, being a man of medium size and height, weighing perhaps not more than one hundred and sixty pounds and a strict vegetarian. I was told that he could do this because he was an expert in breathing exercises—one of the important practices of Hatha Yoga—the Hindu science of attaining body-control, health, longevity and youthfulness.

On another occasion, when I was living in one of our peace retreats in the Himalayas, I read in a newspaper the story of a Yogi who demonstrated extraordinary will-power by arresting the motion of a moving train in Southern India.

The Yogi in question was not of prepossessing looks. Wearing long hair which was matted all over, he had nothing on except a piece of ragged loin cloth. Taking him for a common labourer they put him out of a second class compartment of a train which he had been travelling. But when the train stopped after moving a little, although the engine and everything were in perfect order, there was quite a little commotion in the station platform. Later on, when it was discovered that the Yogi in loin cloth was responsible for the whole trouble, the station officials made sufficient amends for their misconduct by putting him back where he had been and the train started moving.

Although I cannot vouch for the truth of this particular story and the story told by Edwin C. Hill, I believe that such acts are practicable. Making allowance for people's love of mystery and tendency to exaggerate, and accepting also the fact that many of these stories are fakes, it would not be fair to reject all such phenomena as unnatural. Such acts did take place in the past and do take place even now. Only most of us do not know the laws under which they operate.

By whatever names we may call such phenomena, miracles are not supernatural performances. They are neither black magic nor trickery, nor are they the doings of supernatural agencies. They are as natural as any

common event like the fall of an apple, the rustling of leaves or the flight of a bird. Nature is infinite and unlimited. We know very little of her, so we are sceptical when we hear about such phenomena. Rightly has Shakespeare said: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Many of our scientific achievements—now accomplished facts—were undreamt of and unbelievable a hundred years ago.

We shall try to explain miraculous phenomena in the light of the science of Yoga which aims at the complete knowledge and mastery of Nature, external and internal. An event isolated appears miraculous and supernatural, but if we see the same event happening elsewhere, it assumes the aspect of a natural occurrence. In order to discover the laws that govern such phenomena, we have to study them closely and deeply. Yoga is the science which reveals the secrets of Nature and explains the causes of miraculous deeds. It goes to the source of all powers and studies their laws. And the instrument it uses is a concentrated disciplined mind.

According to the science of Yoga, the various forces of Nature, like heat, light, electricity, magnetism, gravitation, as also life and consciousness are but expressions of one living intelligent energy called Prana. If we can master this Prana, within as well as outside, we shall be in a position to manipulate all the natural forces the way we choose, and it will make us practically omnipotent and omniscient. As distinguished from science, which proceeds bit by bit, Yoga goes to the root, the highest generalization, and tries to fathom the mysteries of Prana and its laws, and the rest

follow as a natural consequence. Whereas science relies upon mechanical apparatus in its research work, Yoga has no other instrument except a disciplined and concentrated mind.

The Yogic method of mastering Nature is this: Be your own master. Know your own self and you are omnipotent and omniscient. As man has within himself a universe which may be described as an exact-replica of the universe outside, he has unlimited possibilities. He is Divine—ever pure, blessed, free and all-knowing. He is like a circle whose center is within himself and circumference nowhere.

Because of ignorance man considers himself imperfect, limited and mortal. With self-knowledge and self-mastery will come the unfoldment of the Divinity within and the attendant powers. Then Nature, circles within circles, grades within grades, planes within planes, in infinite succession, will be his slave and give him her secrets.

With this object in view Yoga prescribes courses of self-discipline, physical as well as mental exercises, which are very efficacious, having nothing mysterious about them. Anyone can practice them and verify for himself whether they are fruitful or not.

Through these practices the mind becomes finer and purer, and reaching higher levels of consciousness, it finally has access to that vast realm of universal intelligence which is identical with God. In the process of development extraordinary powers come to the Yogi along with beautiful spiritual experiences. Thought-reading, healing, prolonging youth, living a couple of hundred years, reviving the memories of past lives, distant vision

and similar powers are nothing to him. One can have them even in lower stages.

As a science, Yoga has made a special study of these phenomena and developed different techniques for the attainment of different powers. The secret of the different techniques is mental discipline and concentration applied to different subjects under varying conditions. For instance, if you want to recall the experiences of your past lives, Yoga would ask you to focus your one-pointed mind upon your subconscious background and rearrange the impressions of experiences according to their chronology, and the memory of your past incarnations will come to you in picture form.

It is the unanimous opinion of all books on Yoga that psychic powers, tempting as they are, are a great stumbling block. They are good in so far as they indicate progress and not more than that. In the quest of the supreme knowledge, which is far above the realms of phenomena, an aspirant should push on his efforts till he reaches the Goal, going beyond ignorance and bondage. There is always the tendency to identify the stage with the Goal and the danger of being sidetracked by the powers that may come. And once these powers are misused and commercialized there is every likelihood of for-

getting the Ideal. The lives of many spiritual aspirants have been ruined that way. So there is this note of warning.

Yogis who are genuine do not go about making demonstrations of these powers, not to speak of commercializing them. They command the love and admiration of humanity because of their extraordinary moral and spiritual qualities. Being embodiments of unselfishness they work for the betterment of mankind.

In the West, of late, there has been a growing craze for the study and practice of Yoga, not for its intrinsic worth and the spiritual illumination and freedom it has for its end, but for the powers which may come incidentally. Taking advantage of this craze, the so-called teachers of Yoga or psychology, both native and foreign, of which there are plenty in this country, exploit the extreme credulity of the people. These teachers promise health, youth, success, prosperity and almost everything on earth and become rich selling courses of lessons at exorbitant prices without giving practically anything. Isn't it lamentable?

Let us study and practice real Yoga which is synonymous with righteous living and spiritual understanding, and everything else shall be added unto us.

JUSTICE AND LAW IN ANCIENT INDIA

By Prof. K. S. Srikantan, M.A.

[Mr. Srikantan, Professor of History and Economics in Madura College points out how, according to Indian conceptions, justice and law are identical.]

ALL lamps are not lamps ; the lamp of truth is the lamp of the wise, says the *Kural*.

Justice and law are oftentimes considered identical and frequently our courts are called 'Courts of Justice.' A moment's reflection, however, reveals that the ends of law and the ends of justice are some times poles asunder. What is unjust need not necessarily be illegal and what is illegal need not necessarily be unjust. To deprive a man of the money that is due to him merely on the ground of limitation is absolutely unjust, but perfectly legal. To deprive a nation of its own language is certainly unjust, but not illegal. To watch a man about to be drowned without helping him is unjust, but yet not illegal. This conflict between justice and law was conspicuous by its absence in Ancient India. The Hall of Justice was called 'Arakkalam'. In those days justice was morality ; morality was law and law was truthfulness. Says the Brihadaranyaka Upanishad, "If a man declares the law, they say he declares what is true. If a man declares what is true, they say he declares the law." To speak the truth was considered to be the greatest virtue. "If veracity and performance of a thousand horse sacrifices are weighed against each other, truth ranks even higher than a thousand horse-sacrifices" (Santi Parva).

Baudhayana says, "The merit which thou hast acquired in the inter-

val between the night in which thou wast born and that in which thou wilt die, all that will go to the King, if thou speakest an untruth." Again Tiruvalluvar says : "He who speaks the truth with all his heart, is superior to those who make gifts and practise austerities." "Truth," says Bhishma in the Mahabharata, "is always a duty. Indeed, truth is an eternal duty. One should reverentially bow unto truth. Truth is the highest refuge of all.... Truth is the eternal Brahman." Again, Tiruvalluvar says : "There is no praise like the praise of never uttering a falsehood ; without giving any suffering, it will lead to every virtue.*" Says Narada, "A tank is better than a hundred wells, an offering better than a hundred tanks, a son better than a hundred offerings and truth better than hundred sons."

Justice was considered by them as a Divine Revelation, and as such there was no separate law-making body as the modern legislature. "Dharma, self-existent and self-immanent, was the soul of being. If the wheel of Dharma stopped moving, the Varnas and Asramas were sure to perish" (Kautilya). In later times,

* But the question what is truth, is answered in an interesting way by Tiruvalluvar. He says, "Is it asked what is truth ? It is the speaking of such words as are without the least degree of evil to others." "Even falsehood has the nature of truth if it confers a benefit that is free from fault."

when legislatures came into existence, they could not go against established customs and conventions. The offender had to answer not merely the human judge in this world, but also the Divine Judge in the next. Every offence was considered a sin. In the words of Baudhayana, "A witness who speaks falsely commits the sin of slaying three fathers and three grandfathers and seven descendants both born and unborn." Every offence, therefore, had two remedies—legal remedy and Divine remedy. The latter consisted in penances. Manu lays down, "Learn completely the penances by which all the several offences can be expiated." In fact, many dare-devils avoided committing offence—because of the fear of Divine punishment. "One class of sinful men desist from sin through fear of the rod of chastisement in the king's hands. Another class desist from similar acts through fear of Yama's rod and yet another from fear of the next world" (Santi Parva). The judge was looked upon as a representative of God on earth. The moment the judge decided a case wrongly, he would be destroyed by his Creator. Says Manu, "Where justice is destroyed by injustice or truth by falsehood, while the judges look on, there they shall also be destroyed." "Justice, being violated, destroys : justice being preserved, pre-

serves ; therefore justice must not be violated, lest violated justice should destroy."

Thus every effort was made in Ancient India to administer justice and not law. The discretion of the judges was not fettered by meaningless codes and legislatures. But the judges had numerous Smritis to look up for guidance.

Says Yajnavalkya, "The Puranas, the Nyaya, the Mimamsa, the Dharma Sastra, together with the Angas and the Vedas, are the fourteen sources of sciences and of Dharma." Says Manu : "The whole Veda is the source of the Sacred Law, next the tradition and the virtuous conduct of those who know the Veda, also the customs of holy men and finally self-satisfaction."

Administration of justice was thus the paramount function of the King, and a King's prestige depended entirely upon his successful discharge of this onerous duty.

"It is not the lance that bringeth victory unto the prince ; it is rather his sceptre, and that, provided it is straight and leaneth not to either side" (*Kural*).

It is however necessary to point out that 'Reason' was the basis, and if there was a conflict between 'Reason' and authority, the former had the preference.

THE NARADA BHAKTI SUTRAS

(OR NARADA'S APHORISMS ON DIVINE LOVE)

By Swami Thyagisananda

[The name of sage Narada is familiar to every Hindu. He is both a knower and a lover of God—*Jnani* and a *Bhakta* in one. His aphorisms on Divine Love form one of the most inspiring chapters in India's religious literature.]

Sutra 5

The description of the realised man's mentality is continued in this *Sutra*. But as against the positive standpoint taken in the last *Sutra*, the author here gives us a negative description of the same phenomenon.

यत् प्राप्य न किञ्चिद् वाञ्छति न शोचति न द्वेष्टि न रमते नोऽत्साही भवति ॥ ५ ॥

यत् which प्राप्य attaining (पुमान् man) किञ्चिद् anything न वाञ्छति does not desire न शोचति does not grieve न द्वेष्टि does not feel enmity न रमते does not rejoice उत्साही one who is active in his own interests न भवति is not.

Attaining¹ that, man has no more desire² for anything³. He is free from grief⁴ and hatred⁵. He does not rejoice⁶ over anything, nor does he exert⁷ himself in furtherance of self-interest.

Notes—1. *Attaining*. Note the change of the verb from 'labh' in the previous *Sutra* to 'prap,' i.e., from 'to gain' 'to attain'. There is a subtle suggestion in this change of verb. It is to prevent a wrong emphasis being placed on the aspect of grace to the prejudice of self-effort. Narada never lets slip an opportunity to emphasize both these aspects of spiritual life, as if to correct the misconceptions and dangers arising from

the exclusive partiality to any one of these ideals.

2. *Has no more desire*.—Desire is a feeling of want arising from a sense of incompleteness or limitation, which is characteristic of the man who identifies himself with his ego. Once the ego is transcended, and perfection is attained, this characteristic disappears. Again, this feeling is possible only when one finds that there is something other than oneself that has to be attained. But the realised man is not aware of anything other than his own higher Self or God. How then can he desire for anything?

Now, since *Vairagya* or dispassion is a condition precedent to all spiritual realisation, why is absence of desire made a special characteristic of a realised man? It is meant to bring into prominence the difference in the quality of the dispassion characteristic of the aspirant and the man of realisation. As the *Jivan-muktiviveka* notes, "Previous to realisation, when one is freed from desires by self-control and other cognate virtues, the desires still persist, and are held in control only with some effort, whereas, after realisation, there being nothing like the transformations of the mind, desires cease altogether. Though the man of realisation seems to respond to such feelings as love, hatred, etc., on account

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THE NARADA BHAKTI SUTRAS

of previous habit, he is pure within as the sky (*Akasa*) which, though filled with smoke, dust, etc., remains pure." Suresvaracharya also notes the difference in his *Naishkarmya-siddhi* IV:69 wherein he says, "In a man in whom realisation has arisen, such characteristics as absence of hatred, desire, etc., exists naturally without any effort, and not as a result of active struggle." The *Sreyomarga* also says, "All that precede the acquisition of realisation are means which are brought about by effort, but they are inherent in the case of a realised man." Again in the case of the aspirant, there is at least the aspiration for liberation still remaining unconquered, whereas for a realised man even that vanishes as otherwise he cannot possibly be a realised man. It is also relevant to note here the distinction made by Patanjali in *Yoga Sutra* I:15, 16 between higher and lower types of dispassion. The latter he describes as indifference to the *Gunas* arising out of knowledge of *Purusha*.

3. *Anything*.—It is a well-known fact recognised by all books on devotion, and illustrated by the lives of devotees, that the true *Bhaktas* would not pray for any worldly gift. Not only that, they would not pray even for *Mukti* or liberation. "Those devotees," says Rupa Goswami in *Bhaktirasamritasindhu* I:2-13, "who are delighted with the service of the lotus feet of Krishna, do not desire for even *Moksha* (liberation)." But as implied herein, and as openly declared in many devotional works, though these great souls do not desire such things as an unrealised man may desire, still they evince another kind of higher craving

for worshipping the Lord, singing and hearing His glories and serving the world as the manifestation of the Lord. Even realised persons who retain their higher ego, cannot get over this craving, which is quite different from desire proper. The difference is that worldly desire depends upon the lower animal ego for its existence. The following quotations on this point from the *Bhagavata* will be of interest. We read in I:7, 10 of that book, "Even those sages who delight solely in *Paramatman*, and the knot of whose ignorance and passion has been severed, are well devoted to the All-powerful Hari without any motive; for Sri Hari is of such excellent nature and attribute." Again in I:4, 12, we read, "Men devoted to the glorious Vasudeva, live not for their own sake but for promoting the happiness, wealth and power of the world, forsaking all comforts of the body." Suka says in 11:1-7, "Generally sages who have withdrawn themselves from the sphere of *Vedic* injunctions and prohibitions and who are devoted to *Nirguna Brahman*, find delight in discoursing upon the excellent qualities of the Lord." We find an expression of this higher kind of craving in many *Bhaktas*, and this should not be confused with the kind of desire, which is said to be absent in them. Thus we read the story of the sacrifice of Rantideva in *Bhagavatam* IV:21 12, who, after giving the last morsel of food to an untouchable, prays thus: "I do not seek from the Lord the supreme *Moksha*, accompanied by the eightfold powers or freedom from rebirth. May I be present in all beings and undergo all the sufferings for their sakes, so that they may be relieved of all their misery;" and "I do not care for

earthly empire or heaven, or release from *Samsara*. I desire only opportunity to remove the afflictions of the distressed." Again in VII:9, 41 of Bhagavata, we read in Prahlada's prayer: "Deign to glance at those who have by force of *Karma* fallen into *Samsara* and are oppressed by the anxious fear of birth and death, etc. Pray, lift up these foolish people." Prahlada thus prayed for the welfare of others, but would never accept any boon for himself. When we examine the lives of the greatest spiritual men, such as Buddha, Christ, Ramakrishna, etc., we find the same phenomenon. Buddha gave up the bliss of Nirvana that he may be born again and again in successive births so that he might serve the world in all of them. When Swami Vivekananda once told Sri Ramakrishna that he loved to merge himself always in *Samadhi*, the latter retorted that that was possible for many, but that he expected something better from him, meaning thereby that he should not hanker after his individual salvation but desire for the salvation of the world. Again when Sri Ramakrishna tested the Swami by asking him to pray to the Mother for worldly prosperity, the Swami attempted several times to obey his command, and when he was asked why he could not, he said that the moment the thought of the Divine Mother came into his mind, he lost all desire for worldly prosperity, and hence could pray only for Bhakti. Again we see how he was actuated by intense desire to spread the Gospel of Sri Ramakrishna. We read of Christ's desire to save the souls of sinners and bring down the Kingdom of Heaven on earth, and of Muhammad's desire to teach the Arabs the

principles of religion and spirituality. Narada could possibly have nothing to object to such cravings arising in the heart of the highest devotees.

4. *Free from grief*.—Ordinarily sorrow is considered to be a characteristic of *Tamas*. Vide Gita XVIII:28 and 35. But here, it includes all kinds of worldly pleasures also, whether *Sattvic*, *Rajasic* or *Tamasic*, as all worldly pleasures must be preceded, accompanied or followed by grief. Thus Gita XVIII:36 and 38, make clear that the so-called *Sattvic* pleasure must always be earned by hard practice, that *Rajasic* pleasures turn out to be poison in the end, and that *Tamasic* pleasure is a delusion. Patanjali also says in II:15 of the *Yoga Sutra* that to the thinking man everything is painful on account of everything bringing pain either as consequence, or as anticipation of loss of happiness or as fresh cravings arising from impressions of happiness, and also as counter-action of qualities. According to Patanjali all these are based on ignorance and ego, and must be included under the common name of *Klesa* or misery. A man can expect to be free from such misery only after realisation. The realised man is beyond both pleasures and pain arising from merit and demerit—beyond all grief, a term which also includes worldly joy which has always got misery either as its root or fruit.

As in the case of desire, the absence of grief in a perfect man does not signify that he is devoid of sympathy for the miseries of others. To one who feels his neighbour as oneself, it is impossible not to sympathise with him in his miseries. To be a *Bhakta* is not to develop a stony heart, and

be careless of the woes of mankind. Sympathy is divine, and if God himself is moved to take birth for relief of such misery, there is nothing to prevent a realised man, who has become divine, from feeling sorrow for the sufferings of his oppressed neighbour. In fact this sympathy is only another expression of his divinity. But we must take care not to take all cases of sympathy to be a sign of realisation, though no doubt to that extent a person may be said to have transcended his humanity. For, we must remember, sympathy is ordinarily possible to a selfish man also. A mother sympathising with her child, huntsman with his dog and a cultivator with his bullock, are indeed cases of sympathy, but the ego is at the bottom of all such feeling. They sympathise because the child or dog or bullock belongs to them. Real sympathy is possible only for the *Bhakta* who has transcended this type of ego of ignorance, and feels the whole world as himself. The presence of this sympathy, which is also a kind of grief caused by the grief of others, is not intended to be denied in a *Bhakta* by this Sutra. For example, see Prahlada's sympathy for the miseries of those who are immersed in *Samsara* as described in Bhagavatam VII:9, 43 and 44; "With my mind deeply immersed in the rare ambrosia of singing Thy glories, I have no fear of the *Vatara* (the river of Hell) so difficult to cross. But I sympathise with those who, immersed in deep ignorance, bear this burden of *Samsara* for the sake of sense pleasures, and consequently have no inclination to seek after that ambrosia. Most sages intent upon their own release contemplate Thee in perfect

silence, but they do not think of the welfare of others. I do not seek for such release for myself leaving these helpless creatures to themselves. I do not see any other than Thyself to be able to protect them who are going astray." The same idea is illustrated by the self-sacrifice of Shibi, Jimutavahana and Dadhichi in our Puranas, and by the lives of Buddha and Christ.

5. *Free from hatred*.—As noted by Patanjali in II:8 of the *Yoga Sutra*, hatred is always directed towards some object or person that causes pain or injury to oneself, and Vyasa, commenting upon the *Sutra*, says that it is of the nature of anger to get rid of such offending object or person. Sankara also in commenting upon Gita III:37 remarks that it is obstructed desire that reappears in the guise of hatred and anger. Thus if *Kama* is desire to obtain pleasurable objects, *Dvesha* or hatred is desire to get rid of unpleasant or painful ones. So when a man is in a stage when there is no possibility of any desire or pain, he cannot be subject to hatred. Again, Bhagavatam XI:23, 51 to 56 says, "The body is the cause of pleasure or pain; the *Atman* has nothing to do with it; for it all concerns the gross and subtle bodies which are material in their nature. If one chanced to bite one's tongue, with one's teeth, whom should one be angry with for causing that pain? If one limb of a person is struck by another limb, with whom should one be angry?" This is the attitude of the realised man who has become one with all creation. Moreover, to the *Bhaktas* everything happens only by the will of the Lord, and if, therefore, he hates any one, it will be equal to

hating God Himself. Hence to him everything that comes from his Beloved is only a token of His love, and as such is always welcome.

Here also absence of anger must be distinguished from that righteous indignation against the evils of society or against the oppressors of humanity, as for example, Sri Krishna's against Kamsa, Narakasura, etc., or Rama's against Ravana, Viradha, etc., or Jesus Christ's against the money changers inside the temple whom he whipped out, or Muhammad's against the oppressors of the devotees of the One God. Such indignation is not a manifestation of *Dvesha* (anger), and is not excluded under this *Sutra*. The same is the case with the real renunciation of a *Paramahansa* who is repelled by all that tends to cloud his vision of God.

6. *Does not rejoice over anything.*—Ordinarily one rejoices when some desire is satisfied or likelihood of pain is removed. This is relative joy arising from merit which is perishable in nature and is based on the ego of *Avidya* or ignorance. The true devotee overcomes joy and sorrow of this type. As *Katha Upanishad* II:12 says, "The wise man relinquishes both joy and sorrow, having realised that ancient Effulgent One." But this does not mean the devotee has no joy of an intermittent nature resulting from the transcendental experience of the Divine. As the *Vivekachudamani* 522 points out: "What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial? When the exceedingly charming moon is shining, who would wish to look at a painted moon?" The *Bhakta* is always immersed in this

higher joy where the ego is completely absent. As Plotinus says, "They are no more two but one; the soul is no more conscious of the body or mind, but knows she has what she desired, and that she is where no deception can come, and she would not exchange that bliss for all the heaven of heavens."

7. *Nor does he exert himself.*—Generally a man exerts himself for gaining some desirable object or for getting rid of something undesirable. The *Bhakta* has no special desires of his own, nor does he wish to get rid of anything because everything is a manifestation of the Lord to him. So why should he exert himself? But this does not mean he is an idler or is insensitive like a stock or stone. The idea is the same as 'Sarvarambha-parityaga' of the *Bhagavad Gita*. Sri Sankara takes this latter word to denote one who gives up all activities prompted by desires that are meant for attaining some object, visible or invisible. The *Gita* makes it clear that even the realised man must work so long as he inhabits a body. The body and mind forms part of *Prakriti*, universal Nature, and obey the laws of *Prakriti*, and no amount of external force can divert the body and mind from obeying the laws of their being. The only difference between the realised man's activity and that of an ordinary man is that the one is not prompted by the ego, and hence is not affected by the consequences of attachment, like the other. *Vide Gita* III:25, 28, and 33. It is a common error to consider Sankara as an advocate of total inactivity. He only advocates complete freedom from the duties of a householder during the stage of *Sadhana* so as to prevent

distractions to *Samadhi*, and confines his objections against a realised man's activity, to those rites and ceremonies which are based on an ignorance of the true nature of the self. The *Bhagavatam* XI:7, 11 also says that what is absent in the realised man is egoistic action: "Beyond the reach of both merit and demerit, a realised man will, like a child, desist from prohibited actions but not through a sense of evil, and perform enjoined actions but not through an idea that it will conduce to merit." Thus we see all authorities are unanimous in considering that there is nothing contradictory in a realised man still living a dynamic life in the world. What Narada too means here is that a realised man cannot feel he is doing any

work, and that he cannot be expected to do work with selfish motives.

To sum up our discussion, the realised man, having transcended the ego, comes to have a type of non-attachment that is spontaneous, and not the result of any effort. He has no desire, except the desire to love the Lord and serve the world as His manifestation; he has no hatred except indignation against evil and unrighteousness. His happiness consists not in the relative joys of the world which are always concomitants of pain, but in the bliss of the Divine. And he does not exert to promote his own self-interest, but works for the good of all without any sense of ego or of any feeling of external compulsion.

REVIEWS AND NOTICES

The Gateway of Understanding: By Dr Carl A. Wickland, M.D. Published by National Psychological Institute, 6021, Hayes Avenue, Los Angeles, California. Pp. 313. Price \$3-50.

This is a very well-written and readable book on spiritism from the pen of one, who, from what we can understand from the perusal of the present writing, has been for a whole life-time engaged in research in the problem of discarnate spirits from a purely humanitarian point of view. Although one may not agree with the author in his claim that spiritism has opened a new gateway of understanding for man in contrast to the great religions of the world—for that is what is implied in his criticism of Christianity and other forms of religions—one has to admit that he has succeeded in making a clear case for the encouragement of research in spiritism. Generally speaking, spiritism and investigation into other forms of psychic phenomena are as yet in the hands of fad-dists. Hence these subjects have not yet

got due recognition as subjects worthy of serious study at the hand of scientific men in general, and Dr. Wickland brings to the reader's notice, with sufficient clarity and emphasis, the two important evil consequences of such an attitude, on the happiness of man in general.

The first of these is that it gives man a wrong outlook on life, and gives rise to a host of evil consequences following from it. Indeed Dr. Wickland is concerned more with its evil consequences in the post-mortem condition than on our present life. He points out that a man who faces death in the conviction that there is no hereafter fails to notice the change of his condition after he gives up the physical body. It is stated that death is generally followed, except in the case of well-trained souls, by a period of unconsciousness for three days. The soul is then not in the spirit world proper yet, but in an intermediary condition, hovering about the earth sphere. Now if, on waking up from that state of unconsciousness, it fails to recognise the change

of its condition, and remains in the conviction that it is still in the old body, it continues to live tormented by all its old bodily infirmities, and fails to make progress and reach the spirit world, which is its real goal after leaving the physical body.

Now this is a very serious matter, and if it is really so, it is in itself sufficient reason for the encouragement of spiritism. But we for our part feel that even without going into such occult depths, one can find sufficient justification for a scientific study of spiritism. If there is really a hereafter, a vivid perception of it alone can give us the right perspective even regarding the life we are at present in. In the past, religions used to give man this correct perspective by inculcating belief in the hereafter, but religions inculcate belief in the survival of personality either through dogmas, or through metaphysical arguments, or through a consideration of the experiences of mystic life. Rightly or wrongly, many a modern man fails to be convinced by conclusions arrived at by such speculative and subjective methods, and demands what he calls scientific proofs, i.e., proofs obtained by applying the objective experimental methods of science. Now if spiritism can be put on a really scientific basis, it can restore the faith of such people in the deeper implications of man's earthly career and thereby lead to a revolution in their material, moral and spiritual life in general. To our mind this is the strongest reason why spiritism should be put on a scientific basis, and not allowed to be exploited by cunning people, or patronised exclusively by faddists and eccentrics.

To pass on to the second reason adduced by Dr. Wickland, he points out that the earth-bound spirits who fail to make progress in after-life due to their defective outlook get attracted to mortal sensitives, and becoming identified with their psychic being, convey their thoughts and general mentality to these individuals. The victims, unaware of the source of their impressions, may suffer physical agony corresponding to the disease from which the spirits had passed out. Dr. Wickland contends that many forms of physical and mental illness which defy all medical skill are due

to such obsessions, and permanent relief in such cases can be attained only by dislodging the spirits. Such dislodgment is not only in the interest of the patient but also of the spirit concerned, because the progress of the spirit also depends on its realising that it is no more endowed with a physical body, and that its home must now shift from the earth to the spirit world.

Now a theory of this kind, if true, is of utmost importance in treating man's physical and mental ailments, and just as the modern study of abnormal psychology has extended the field of medical science, so too may scientific research in spiritism lead to unexpected developments in the art of healing. Dr. Wickland advances as proof of his theory the many cures he has effected on the basis of this theory. About his method he says in brief: "Appropriate treatment of the patient through the use of static electricity, hydro-therapy and suggestion greatly facilitates the transfer of the spirit, or psychosis, to the properly developed psychic sensitive. By this method the investigator obtains direct contact with the interfering entities who are usually unaware of being spirits or of being then in possession of another person's body. Direct conversation can be had with them and much discussion may be necessary to bring these spirits to an understanding of their situation, which many are loath to recognise." In the cases treated by Dr. Wickland, his own wife served as the psychic sensitive. For forty years past Mrs. Wickland has been placing her physical organism at the disposal of patients who wished to be treated in this way. "Her mediumship is that of unconscious trance, induced by Intelligent, Invincible Co-Workers; Her eyes are closed, and after waking, as if from a deep sleep, from three or four hours of trance, she is utterly unconscious of what has transpired, and, instead of being fatigued, feels refreshed." All these years she has worked in this way without any harm to herself, and Dr. Wickland contends that the proper type of person can have this immunity from injury, whoever he or she might be. The book contains the records of many conversations held with spirits that were thus attracted to Mrs. Wickland's body from others who were under treatment.

While Dr. Wickland's theory deserves careful consideration, there is every danger of its being stretched too far, and of credulous people developing a mentality that would ascribe every disease to spirits and substitute the witch-doctor for the man of medical profession. We for our part feel that it is a trace of such mentality that makes Dr. Wickland criticise the modern psychological theory of multiple personality, and question Dr. Morton Prince's analysis of the famous case of Miss Beauchamp in the study of dissociation of personality. In fact in his criticism Dr. Wickland forgets that Dr. Prince not only analysed Miss Beauchamp's personality, but also re-integrated it successfully without exorcising any obsessing spirit from her.

The same tendency to stretch the theory too far is seen when Dr. Wickland criticises the theory of re-incarnation as untrue. Besides several other arguments which to our mind appear hackneyed and unconvincing, he contends that the belief in re-incarnation makes myriads of spirits hover over the mortals in India, seeking for opportunities to become re-embodied, which they can never do, that this results in the very extensive prevalence of cases of obsession and possession in this country, and that the mental influx of myriad hosts of these earth-bound spirits is responsible for depressing the moral nature of India's inhabitants, filling their minds with hopeless despair and keeping them in a back-

ward condition. This is not the place to enter into an elaborate refutation of this theory. We need only remark that the greater susceptibility of Indians to possessions and obsessions is not substantiated by any statistics, and that Dr. Wickland forgets that when India was the leading country in the world several centuries back, belief in reincarnation was shared by cent per cent of her inhabitants, whereas to-day it is not accepted at least by one-third of them who are Muslims and Christians.

To our mind the sober attitude towards spiritism seems to be this: It is idle to expect it to supplant either medicine or religion. If all the reports of Dr. Wickland are true, it can no doubt be useful in the treatment of some diseases; but it is difficult to draw the line between real physical and mental diseases on the one hand, and cases of obsession on the other. In true spiritual matters, spiritism can never satisfy the higher aspiration of man for communion with the Divine, or help him in realising his Higher Self. On the contrary, there is every potential danger in it of developing a morbid and superstitious mentality and a sort of spirit phobia, in the same way as some people have got an exaggerated and imaginary fear of disease germs. But if put on real scientific basis, and approached in a truly scientific spirit, it may help many a rational mind just to turn towards the higher spiritual view of existence.

NEWS AND REPORTS

OBITUARY

Swami Somananda

It is with deep sorrow that we announce the sad demise of Swami Somananda of Bangalore, a disciple of Swami Vivekananda, on the 4th of October, at Madras. We note down the following facts about him on the basis of the information supplied by a close devotee of his.

He was born of a family that traces its ancestry to the great Krishna Deva Raya of Vijayanagar Empire. As an undergraduate employed in the District Court of Bangalore City, he heard of Swami Viveka-

nanda and of his great achievement in the Parliament of Religions held in Chicago in 1893. Ever since, he was eagerly looking for Swamiji's return to India. Later, he stayed for about a month with Swami Ramakrishnananda in Madras, and from there went to meet Swami Vivekananda who was then in Kashmir. He stayed with Swamiji till his Mahasamadhi in 1902.

In September 1904, Swami Somananda returned to Bangalore, and took his residence with a devotee at Ulsoor. From February 1911 till his last days, he was, for 26 years, giving religious instructions to Canarese and Telugu knowing inmates of

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