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## THE VEDANTA KESARI

Vol. XXVI. JANUARY, 1940.

### CONTENTS

|                                                          | PAGE    |
|----------------------------------------------------------|---------|
| Brahmacharya                                             | ... 321 |
| The Spiritual Regeneration of India                      | ...     |
| By Swami Vivekananda                                     | ... 324 |
| The National Ideal                                       | ... 326 |
| The Teachings of the Holy Mother                         | ...     |
| By A Devotee                                             | ... 331 |
| Our Psychic Culture                                      | ...     |
| By Dr. B. Bhattacharya, M. A., Ph. D.                    | ... 334 |
| The Progress and Prospects of Vedanta Movement in France | ...     |
| By Marcel Sauton                                         | ... 338 |
| Do We Know Sri Ramakrishna?                              | ...     |
| By R. Ramakrishnan, M. A., L. T.                         | ... 346 |
| A Higher View of Yoga                                    | ...     |
| By Dr. Paul Brunton                                      | ... 350 |
| Reviews and Notices                                      | ... 354 |
| News and Reports                                         | ... 356 |



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## THE VEDANTA KESARI

VOLUME XXVI



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### BRAHMACHARYA

The verses abstracted below glorify absolute continence which has a religious and altruistic background.

कायं योगस्तनुतुल्यतुलायक्तभोगाभियोगः  
क्वायं निन्द्यः क्षणसुखलवास्वादसंवाद एषः ।  
जात्येवायं हरति कुशलं दुस्तरो मार्गमार्गः  
प्रमान्धानां भवति सहसा दुस्तरो योक्तजातः ॥ १ ॥

वामावर्ते विषयजलधौ पूर्णलावण्यसारे  
दर्पोत्सर्पद्विषममकराङ्गोद्भवक्षोभमाणे ।  
नित्यासन्नप्रवलविरहप्रज्वलद्वाडवानौ  
पुंसां सेतुस्तरणशरणे तीव्रवैराग्यमेव ॥ २ ॥

लावण्याम्भः प्राविताङ्गास्तरुण्यः ; पीयूषार्द्रः स्वर्गसम्भोगवर्गः ।  
अस्थारोषत्यागद्वेलासुखस्य स्पर्धाविन्धे पांसुनिस्सार एव ॥ ३ ॥

सत्ता सदसतोर्नास्ति रागः पश्यति रम्यताम् ।  
स तस्य ललितो लोकः यो यस्य दयितो जनः ॥ ४ ॥

मोहान्धकूपस्य जनस्य नान्तर्धर्मोपदेशार्ककरा विशन्ति ।  
रागातुराणामुदयेऽपि भानोर्धोरागन्धकाराणि दिगन्तराणि ॥ ५ ॥

असूर्याग्निस्तापः क्षतवृत्तिरशापश्च निरयः  
तमश्चानुक्तान्धं विषमविषवद्द्रव्यभुजगः ।  
असह्यं क्षीवत्वं निपतनमनिम्नं तनुभृता-  
मभूच्चोन्मादः स स्मरजनितरागः स्मृतिहरः ॥ ६ ॥

नोपदेशं न नियमं न दाक्षिण्यं न साधुताम् ।  
स्मरन्ति जन्तवः कामं कामस्य वशमागताः ॥ ७ ॥

अहोऽलनिर्विचाराणां सन्मार्गविमुखं मनः ।  
असंयमासवक्षीवमपथेष्वेव धावति ॥ ८ ॥

विषयास्वादसङ्गेन पापमितैस्त्रिवेन्द्रियैः ।

दुस्सहव्यसनावर्ते पात्यते नरके नरः ॥ १ ॥

येऽजमश्रन्ति लौल्येन निशि निद्रासुखापहम् ।

जन्मकर्म कथं कुर्युः परलोकसुखाय ते ॥ १० ॥

संसारसुखपापानामेवं कर्म शुभाशुभम् ।

पार्थिवमिव हस्तस्य भोगायैवोपपद्यते ॥ ११ ॥

विचक्रव्यस्तदोषाणां विदुषां शीलशालिनाम् ।

निस्सारसुखलाभेन नाकार्ये धीः प्रवर्तते ॥ १२ ॥

प्राणभूतं चरित्रस्य परब्रह्मैककारणम् ।

समाचरन् ब्रह्मचर्यं पूजितैरपि पूज्यते ॥ १३ ॥

जयन्ति ते जन्मभयप्रमुक्ताः भवप्रभावाभिभवाभियुक्ताः ।

यैः सुन्दरीलोचनचक्रवर्ती मारः कृतः शासनचक्रवर्ती ॥ १४ ॥

यैर्नृत्यानिललोलबालललनावल्लीविलासानुगाः

वीणावंशरवा विवाहसमये प्रोत्साहितैर्न श्रुताः ।

हा पुनरिति वधूपलापकलनक्रीडा न तेषां श्रुतौ

श्रूयन्ते गुरुबाष्पगद्गदगलद्राडाभियोगा गिरः ॥ १५ ॥

गुणे स्पृहा न द्रविणे कदाचित् योगाभियोगः प्रसभं न भोगे ।

पुण्योज्ज्वलानां विशदाशयानां रजोविगगाभिरतिर्न कामे ॥ १६ ॥

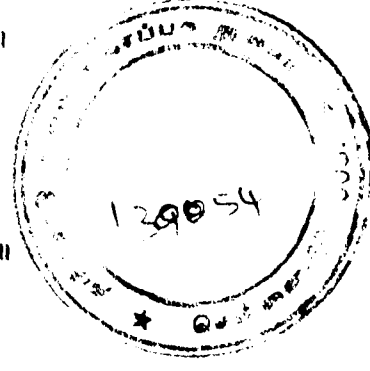
कान्तां नूतनसङ्गमोत्सुकवर्ती दिव्यप्रभावां श्रियं

तारुण्याभरणोपभोगलहरीं त्यक्त्वा तृणक्रीडया ।

प्राणत्राणविधौ परस्य कृपया कुर्वन्ति ये सादराः

निर्व्याजं निजदेहदानमचलं तानेव वन्दामहे ॥ १७ ॥

Spirituality and sensuality—Yoga and Bhoga—are at antipodes to each other. Yoga entails the giving over of all fleshly cravings without the least regret. Bhoga, even a bit of it—momentary as it is—, is not welcome to the spiritual aspirant even as a news. It is the very nature of lust that its road—almost insurmountable as it is—ruins one's spiritual well-being. Those who are stricken and blinded by sexual love find it unbearable to submit to other bonds. (1) The pursuit of pleasure may be described as an ocean, of which sex-craving forms the eddies, masculine and feminine charm its pervading salinity, arrogant upsurge of terrible passion excited by lust its heaving surface and the ever-haunting, virulent fire of mutual longing engendered by separation of the beloved the subterranean conflagration. If man wants to cross such a sea, true renunciation alone can form a safe bund for



him. (2). Matched with the happiness of utter renunciation embared without the least pang, beauties brimming over with every charm and grace and celestial luxuries sprinkled with ambrosia are as trivial as a particle of dust. (3).

Beauty and ugliness are not two independent existences; it is fondness that paints beauty over objects. He or she is charming to a person who is his or her beloved. (4). The daylight of religious instruction does not enter into the dark chamber of a deluded man's heart. He is just like a dry well grown over with jugs, and sheltering darkness for ages. Even when the sun is up in the sky the sex-obsessed see darkness everywhere. (5).

The madness of sex-attraction deals a severe blow to one's memory. It scorches one without any exposure to sun or fire; it cripples will-power; it is a hell into which one is flung without anybody's curse; it is gloom inexpressible; it is a viper carrying incurable poison; it is unbearable inebriation; it is a terrible fall that never touches the bottom. (6). No instruction, no rule, no politeness, no goodness—nothing is remembered by creatures when they are overpowered by it. (7).

Ah, the mental fate of these thoughtless creatures who have no taste for the good path! Drunk with the wine of unchecked pleasure-seeking, they are only carried along the wrong path. (8). They are dragged into a despicable hell, bristling with unbearable eddies of misery, by their own senses which are panting for enjoyments of a trivial order and which are in league with sinful inclinations. (9). For instance, those who are enslaved by their tongue and gorge themselves with viands at night cannot get sound sleep. How will they discharge the noble duties of life, which alone could confer happiness hereafter? (10).

Those travellers moving along the path of worldly pleasures have thus in their hands the effects of their own good and bad deeds as the food for the journey; but when the journey is finished, there is nothing left over to take them to a higher state. (11). But men of wisdom who possess an established character discriminate good from bad—they do not hanker after forbidden fruits because the delight they bestow are partly and hollow. (12).

Brahmacharya—absolute chastity and spiritual discipline—is the one means of attaining Parabrahman or Supreme Divinity; those who practise it are worshipped by those whom men adore. Brahmacharya is the vital support of character. (13). All glory to such heroic souls who harbour no fear whatever about birth and death, who are up in arms against those potent unspiritual forces of the world approaching to engulf them and who have completely subdued Kama (cupid) reigning supreme in the face of beauty. (14).

Into their ears the wedding music produced by Vina and flute accompanied by the dalliances of creeper-like damsels dancing sportively and the encouraging words of encircling friends will not enter, simply because no room is given for such an occasion; neither will the accusatory words "Ah my child!" etc., uttered by the bride at the time of deep sorrow and pain,—words helplessly choked at the throat and followed by tears. (15). Those pure souls shining in their meritorious deeds are anxious to acquire excellent virtues. They never covet riches or enjoyment, but engage themselves in spiritual discipline. Their main concern and delight is to subdue passions and banish lust. (16).

They alone deserve our salutation—who having rejected like a straw the prospect of a wife anxious to join a newly wedded bridegroom, wondrous riches and succession of youthful enjoyments, girdle themselves to save the life of others impelled by an onrush of mercy, and who lay down their own bodies in the most guileless dedication. (17).

—Avadanakalpalata.  
(Verse 13 is Hemachandra's)

## SPIRITUAL REGENERATION OF INDIA

BY SWAMI VIVEKANANDA

A beautiful large edifice, the glorious relic of hoary antiquity, has, out of neglect or disuse, fallen into a dilapidated condition; accumulations of dirt and dust may be lying everywhere within it; maybe some portions are tumbling down to the ground. What will you do to it? Will you take in hand the necessary cleansing and repairs and thus restore the old, or will you pull the whole edifice down and seek to build another in its place, after a sordid modern plan whose permanence has yet to be established?

When a man has begun to be ashamed of his ancestors, the end has come. Here am I, one of the least of the Hindu race, yet proud of my race, proud of my ancestors. I am proud to call myself a Hindu. I am proud that I am one of your worthy servants. I am proud that I am a countryman of yours, you the descendants of the sages, you the descendants of the most glorious Rishis the world ever saw. Therefore have faith in yourselves, be proud of your ancestors instead of being ashamed of them. And do not imitate; do not imitate! Whenever you are under the thumb of others, you lose your own independence. If you are working, even in spiritual things, at the dictation of others, slowly you lose all faculty even of thought. Bring out through your own exertion what you have, but do not imitate. Yet take what is good from others.

If a man goes towards what is false, it is because he cannot get what is true. Do this, and let him compare. You give him the truth and there your work is done. Let him compare in his own mind with what he has already in him; and, mark my words, if you have really given him the truth, the false must vanish, light must dispel darkness and truth will bring the good out. This is the way you want to reform the country spiritually; this is the way, and not fighting, not even telling people that what they are doing is bad. Put the good before them, see how eagerly they take it, see how the Divine that never dies, that is always living in the human, comes up awakened and stretches out its hands for all that is good, and all that is glorious.

I grant that we have to take a great many things from other nations, that we have to learn many lessons from outside; but I am sorry to say that most of our modern reform-movements have been inconsiderate imitations of Western means and methods of work, and that surely will not do for India. That there are evils in our society even a child can see, and in what society are there not evils? Denunciation is not at all the way to do good. As I look back upon the history of my country, I do not find in the whole world another country which has done quite so much for the improvement of the human mind. Therefore I have no word of condemnation for my nation. I tell them "You have done well; only try to do better." Great things have been done in the past in this land, and there is both time and room for greater things to be done yet. I only ask you to work to realise more and more the Vedantic ideal of the solidarity of man and his inborn divine nature.

Talking is not religion; parrots may talk, machines may talk. But show me the life of renunciation, of spirituality, of all-suffering, of love infinite. This kind of life indicates a spiritual man. This is one of our greatest duties, and you will find that the more you work to help others, the more you help yourselves. The one vital duty incumbent on you if you really love your religion, if you really love your country, is that you must struggle hard to be up and doing, with this one great idea of bringing out the treasures from your closed books, and deliver them over to their rightful heirs. Aye, for ages together we have been saturated with awful jealousy; we are always getting jealous of each other. Why has this man a little precedence, and not I? Even in the worship of God we want precedence, to such a state of slavery have we come. This is to be avoided.

May He who is the Creator, the Preserver and the Protector of our race, the God of our forefathers, whether called by the name of Vishnu, or Shiva, or Shakti, or Ganapati, whether He is worshipped as Saguna or Nirguna, whether He is worshipped as Personal or Impersonal, may He whom our forefathers knew and addressed by the

words "That which exists is one; sages call Him by various names"—may He enter into us with His mighty love, may He shower His blessings on us, may He make us understand each other, may He make us work for each other with real love, with intense love for truth, and may not the least desire for our own personal fame, our own personal prestige, our own personal advantage, enter into this great work of the spiritual regeneration of India! (—Selections).

## THE NATIONAL IDEAL

### I

A GLANCE at the history of the world reveals that there has been mingling of races and people all through the ages rendering impossible the creation of perpetual barriers between the various divisions of humanity. If modern science has demonstrated anything so beneficially, if the closeness which mankind enjoys as a result of the entrance of steam and electricity into mechanical motion has emphasised anything, it is that the world may be united into a single group. But internationalism, liberalism and other high-sounding words have not yet received any practical content. Perhaps the world is yet unripe for a universal outlook, and therefore nationalism has to be recognised as a necessary evil at this stage of human development. For, unless a vigorous nationalism supports the aspirations of a people, stability for society and government cannot be achieved. Moreover, when vigorous, aggressive nationalism is the order of the day, if a particular nation fails, on whatever account it might be, to evolve a strong national spirit, its very existence becomes precarious.

Therefore nationalism as an ideal is a convenience which is not prejudicial to a liberal outlook, if it is not deliberately abused. As patriotism, which

is the active expression of this same spirit, is nothing but a readiness to engage oneself in the welfare of a particular country and not the whole humanity, so nationalism too is something like a half-way house between tribalism and liberalism of the broadest kind. It is not necessary that such a sentiment should necessarily be contradictory to a broader outlook, notwithstanding the fact that the behaviour of the nations of the world today makes such a claim incredible. We shall try to show in this number that the genuine Indian solution of the problem will go a good way in clearing up this difficulty. It will be evident, as we proceed, that the conception of a national ideal which India has evolved has not only power enough to vitalise her social being but also to contribute to the future development of a world ideal without any prejudice to the constituent groups.

### II

Europe witnessed the dim beginnings of nationalism at the dissolution of the semi-barbarous empire of Charlemagne. But the sentiment crystallised into recognisable form only towards the nineteenth century and onwards, when history became fervidly active through politics, and the need for arousing the group con-

sciousness either for prosecuting aggressive foreign policy or for promoting internal welfare by building a more compact, frictionless administrative system became an imperative need. But even now it is impossible to define precisely what nationalism is or what a nation practically means, though we take an accumulation of people who think they should be designated as one people to be a nation. For example, Italy did not think that it was one people until long after the Italian unity was an accomplished fact. It is difficult to say to what measure Scotsmen would agree when we subsume them under a British nationality. Evidently, community of language or race does not make up a nation. If a common literature is accepted as the criterion, we see no reason why the United States of America and Great Britain or Argentine Republic and Spain should stand as separate nations. Even religion in the conventional sense does not make up a nation; England has scores of it and India, a clear half-dozen.

The truth is forcefully pointed out by Mr. H. G. Wells when he says: "All men are by nature partisans and patriots, but the national tribalism of men in the nineteenth century was unnaturally exaggerated; it was fretted and over-stimulated and inflamed and forced into the nationalist mould. Nationalism was taught in schools, emphasised by newspapers, practised and mocked and sung into men. It became a monstrous cant which darkened all human affairs.... It greatly helped diplomatists to carry on their game of Great Powers, to carry politics in that form to the doubting general intelligence." When national self-realisation is put forward as the

only objective of politics, the State could no more tolerate any other organ of action or expression against it; in fact the State then comes to be regarded as the ultimate moral being. Infinite economic expansion becomes its motive power; the political destiny then becomes wedded to imperialistic aspirations, to the utter disregard of spiritual values. Exploitation, expansion, war and conquest become the links in the chain of 'national progress.'

### III

When nationalism of the above type, with its cruel and costly programme, has ascendance in most of the countries, whatever its external garb might be, a nation like India lagging behind in effecting an inner unity—not on account of a truly universal and philosophical outlook gained by the individuals, but because of strong disintegrating causes—is sure to be reduced to weaker and weaker position. It is imperative that India, too, has to weld herself into a strong united nation to march abreast of other countries. For the last several decades this has been engaging the attention of us as a people, with appreciable amount of success.

Naturally the question may arise here: Does India also require nationalism 'in order that it should behave collectively as if its needs, desires and vanities were beyond comparison, more important than the general welfare of humanity'? There will not be any room left for such a doubt when we study the ideal which India has been developing towards self-realisation for millenniums. But if anyone is enthusiastic to see Indian nationalism made a replica of the Western models.

it will be an impossibility to herself and a sad loss to the world.

What is the national ideal for India which is not a contagion but an internal growth? Looking to the past, we will have to admit frankly that India never had so much of a community of will as she had a community of obedience, even in her palmiest days, directed to the sacerdotal ideals or a royal head at the top of a loosely built administrative system. But there has been throughout the history of this subcontinent the seed of a spiritual unity, which knit together not only people within her boundaries but even attracted foreigners hovering beyond her boundary into this unity, and which still has immense pontency to weld the whole world into a spiritual whole. If this particular force has not been dynamic or fruitful in regenerating her own political and economic condition, it is only because no effort has been made to bring the high ideal among the common masses through proper education. Therefore we were warned by one of the greatest sons of the land forty years ago to flood the whole land with spiritual ideas before social and political ideas take root. Our tardiness to achieve it has made the political and social uplift such uphill work today.

#### IV

No nation can rise without enthusiastically coming under a great and powerful ideal. That ideal for India is her spirituality and philosophy. It is a fact of history and psychology that those who train themselves to live on the least and control themselves well will in the long run score victory. Those who run after luxury, however vigorous they may appear

for the present, will have to degenerate, decay and disappear. Babylon and Egypt, Greece and Rome, have given us lessons in this truth; while China and India linger on with a cultural background of scores of centuries to illustrate the contrary. What the world requires is a harmony and not a promiscuous amalgamation, or a residual unity attained by the elimination of the weak. That would lead only to brutality and self-annihilation. Nor is it a law that all people should enter the race for the same cup—either commercial primacy or political aggression. So the patient, long-suffering Hindu race ordered its society on the basis of spirituality long ago. While other nations look for a utopian golden age ahead, the Indian, the real child of the Bharatavarsha, has a picture of a *Ramarajya* or *Kritayuga* in his mind to which he wishes to get back things every day.

India is fated by Divine Providence to play the spiritual note in the harmony of nations. In spite of the onslaught of materialism India lives still, because she holds on to God and to the treasure-house of religion and spirituality. Religion alone can, therefore, form the bed-rock, foundation, backbone and life-centre of Indian national life. If the vitality of India as a nation is at a low ebb today, it is more because of the senseless imitation of some of the degenerate models of Western thought and activity than the inherent defects of the social life here. It is no wonder we fail in our activities when we neglect our part and discard our individuality—which does not consist in our national dress or food alone but many many times more in the mental

make up. We are then put to shame in the comity of nations. It is because the Indian mind is derailed from this particular groove that India finds it hard to hold her own. Is it possible to succeed if we are to wipe off the old programme that has been tried for long long ages and that has sunk into the core of our being, and write over the national mind a new programme? With what shall we replace the vitality India has concentrated in religion? No amount of political or social manipulations can remedy the evils of life unless they are vitalised by spiritual force. The evils of materialism cannot be neutralised by materialism. When armies attempt to conquer armies they only make brutes of men. So spirituality alone can conquer and destroy the evils of the world.

#### V

When it is asserted that religion and spirituality alone are to be made the fulcrum of human uplift and our nation's ideal, a very clear definition of what is meant by such terms is required. In plain words, we are to understand by these much misused and misunderstood words the universal religion of head and heart—the life-bestowing principles. They have nothing to do with the superstitions which we have been hugging for several centuries. We have to keenly discriminate them and eliminate them without any regret. It is hard to find better expressions to convey this than what has been employed by Swami Vivekananda: "I would rather see every one of you rank atheists than superstitious fools, for the atheist is alive and you can make something out of him. But if superstition enters, the brain is gone, the brain is soften-

ing, degradation has seized upon the life..... Brave, bold men—these are what we want. What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas..... There is no mystery in religion..... Mystery-mongering and superstition are always signs of weakness, degradation and death.... Every principle of religion is safe, and the sooner these black spots are purged away, the better the principle will shine, the more gloriously."

Where are we to search for these omnipresent, universal virtues which are so successfully made a mockery of by ephemeral local customs and prejudices which men have enthroned in their august place? We have to find them in the strong divine words of the Scripture, the Upanishads. In these age-old rocks are embedded pure gold that could be minted into coinage that can gain currency for all time and in all countries and purchase the highest spiritual values. Of course it does not mean that philologists and antiquarians who delve into them or traditionalists who repeat the successive syllables are going to regenerate India or illumine humanity. Those few grand and animating spiritual truths buried under the debris of the past, when they are brought to light, emphasised in the proper way and sent into the life current of humanity, are sure to have revolutionising influence for good. That is no easy task and no great end is cheaply got. Let us note a couple or two of these ancient truths.

#### VI

First in order comes the truth discovered and emphasised in the Vedas: "Existence is one: Conceptions of it

are various and multifarious." This is in harmony with the spirit and aspirations of modern scientific investigation and valuation. Moreover this and this alone can supply the background for social, national and international morality, and toleration and sympathy, the very life of universal harmony. This alone can solve the discord and differences in the realms of social and religious activities. The most fruitful idea of Ishtam, or one's own ideal and method in religious worship, is the direct outcome of this truth; and when this tenet is actively practised, Islam, Christianity or any other religion of India cannot be a stumbling block to India's unity. The Hindu can perfectly be sure that adherents of other religions also worship the same God under different conceptions, and when they too are led to sympathise with the Hindu attitude through active love, religion will cease to be a dividing factor.

Institutions, societies and organizations are useless unless the elements of love, sympathy and care for all enter into human relations as active factors. An idea of spiritual oneness alone can inspire these qualities. Regeneration of humanity is entirely dependent upon the practical application and effective operation of the implications of this spiritual oneness. If socialistic and liberal ideas have a wide appeal, it is only because they have a tinge of unity, though distorted and imperfect it be. But why should we drink ditch water when the perennial stream ceaselessly flow under our very eyes? The evolution of India's spiritual culture is only a repeated emphasis on this central theme of unity in massive language with transcendent power.

The next idea which the world owes to the Upanishads is that this spiritual Unity is a matter of direct realisation, because man at core is in identity with It. This conception of the Atman is the grandest fact emphasised by religion in India. No other conception of man could apprise us of the grand truth that we are in immediate connection with an infinite mine of power, purity, knowledge and blessing which awaits only to be elicited. We have only to feel intensely, actively, sincerely and in a practical way, and we are at once made noble and strong. This spiritual solidarity of man is a constant fact, and the blackest Negro and the vilest outcast require only proper stimulation to bring to play all those excellences buried in them. The sameness and omnipresence of the Atman is the talisman to inspire, elevate and unite India—nay the whole world. Other materialistic conceptions, however scientific or logical they may appear to superficial minds, can never inspire that faith in oneself and in the Divine, the highest good. Our children can be taught to become strong mentally, spiritually and even physically, and given the power to stand on their own legs boldly, all-conquering and all-suffering, as soon as this idea of the glory of the Soul is brought home to them. Fire and enthusiasm are sure to come to the blood by this understanding. The Hindu alone as a nation has that special aptitude to see things from an introspective viewpoint, from the subjective relation. That is why he can be calm in the face of misery, strong at the hour of trial, ready to sacrifice and resource.

## VII

There are again ideas such as the eternal march of beings, the law of Karma, the notion of freedom as against the idea of salvation, the doctrine of Power, theories of moral life according to conditions and stations of life in society which are necessary and satisfying even today as they were long, long ago, and which centre round the main theme of Reality, supplying a unitary ideal for the introspective nation. The ideal described above is certainly not assimilated and practised widely in our own country. But unless they are clearly understood and firmly believed in, no one can have faith in his own capacities and possibilities. The whole nation is to be leavened with this spiritual leaven; the destiny of the nation can then be gloriously worked out through the new consciousness of strength awakened by this knowledge.

The eternal religion is one; that is the perception of the Divine within. Of all the ideas in the world, this alone can give an infinite, ennobling and expansive view of man, and based upon it, thought and conduct can receive value, meaning and driving force. The national idea for India has been built upon this; because the individual is glorified and invested with infinite power and wisdom to expand through love and co-operation into successive ideals of nation, country, humanity and the whole of existence. Until the very final step of expansion is achieved he is no more free; and individual freedom becomes conditioned upon universal love learnt in the school of love for one's own country. Such a conception of nationalism has none of the evils which the western conception of totalitarianism or any other type of nationalism brings in its train.

## TEACHINGS OF THE HOLY MOTHER

BY A DEVOTEE

[The birthday anniversary of the Holy Mother falls on the 1st of January 1940. The following article, which forms a section from a forthcoming book on the Holy Mother, strings together some of her essential teachings.—The Editors.]

In her teachings the Holy Mother pre-supposed all the important doctrines of the Vedanta, but she never entered into the subtleties of metaphysics or the theoretical exposition of any particular philosophical doctrine. She admitted that in the fullness of one's spiritual evolution one reached a state in which all manifested phenomena was realised as illusory and even the idea of God was transcended. "In course of time," she once

said, "one does not feel even the existence of God. After attaining wisdom one sees that Gods and Deities are all Maya. Everything comes into existence in time and also disappears in time.... God and such things really disappear."

While thus admitting the truth of the non-dualistic goal, she never compromised on the absolute supremacy of the path of devotion in all spiritual striving. Thus when a disciple once

spoke to her complacently about the ultimate unreality of God, creation and the rest, she said in reply, "Narendra once said to me, 'Mother, the knowledge that explains away the lotus feet of the Guru is nothing but ignorance. What is the validity of knowledge if it proves that the Guru is naught?' Give up this dry discussion, this hodge-podge of philosophy. Who has been able to know God by reasoning? Even sages like Suka, Vyasa and Siva are at most like big ants trying to carry away a few grains of sugar from a large heap."

Thus the path of devotion formed the principal subject of her teaching. She always impressed on aspirants the need of looking upon God as one's 'own' and of surrendering oneself unconditionally to Him. For spiritual illumination ultimately depended on His grace alone, and all spiritual practices, which men generally performed for attaining Him, were at best contributory factors, being helpful only in the purification of the mind. For this reason she often spoke of God as possessing the nature of a child. A child might not give a thing to a person even though he asks for it a hundred times, whereas it might give it away to another at the very first request. In the same way the grace of God was not conditioned by anything.

She did not, however, mean thereby to minimise the importance of self-effort. "Everything, no doubt, happened only by the will of God," she used to say, "yet man must work, because God expresses His will through the actions of man. Again all the facilities that one gets in life are determined by one's past actions, and besides one could cancel one's past actions by one's present actions."

What she sought to impress on devotees was that they should neither over-estimate nor under-estimate the value of spiritual practices. It was wrong if one thought that just as goods can be purchased from the market for a price, God could be attained by the power of one's spiritual practices like Japa and meditation. For ultimately it was the result of divine grace alone. If, however, there was any condition in grace, it was pure devotion. So she said, "Neither Mantra nor scripture is of any avail. Pure loving devotion alone obtains everything."

But this kind of devotion, according to her, was the most difficult of all things to attain; for it could not be had so long as there was the slightest trace of worldly desire in the mind. Only Iswarakotis (the ever-free) possessed it in abundance, and others attained to it to the extent they freed themselves from all worldly desires. For this reason, she once said that God might give salvation to any one, but He seldom conferred devotion on men.

The use of spiritual practices, according to her, consisted in giving this purity of mind so necessary for the dawn of devotion. They cut asunder the ties of past Karma and helped to subdue the power of the senses. As the wind scattered the clouds, the Name of God destroyed worldliness. And, again, just as by handling flowers or pieces of sandalwood one's palms got the fragrance of those objects, so divine contemplation helped one to mould one's mind in His image.

Hence while maintaining the importance of grace she always insisted on the value of spiritual practice

regularly and patiently undergone. "Don't relax practice," she used to say, "because you do not get His vision. Does an angler catch a big carp everyday the moment he sits with the rod. He has to wait and wait and many a time he is disappointed."

She seemed to have attached special importance to spiritual experiences that came as a result of strenuous practice. "God realisation," she said, "can be had at any time by the grace of God, but there is a difference between it and what comes in the fullness of time, as between mangoes that ripen in the proper season and those that ripen in the month of Jaishtha. The latter are not very sweet." She also insisted that the normal course of spiritual progress was gradual. Perhaps one practised Japa and austerities in one life; in the next life one's spiritual mood increased thereby and, in the life following, still more and so on.

Among spiritual disciplines, she stressed most on the importance of Japa. According to her, initiation with the Mantra purified the body. God, she said, had given the fingers in order that they may be blessed by making Japa with them. An athlete was in the habit of carrying a calf in his arms from its very birth. He did it every day and as a consequence he gradually developed the strength necessary to carry it without effort even after it had become a full-grown animal. Just like that, she used to say, was the nature of spiritual progress one made, gradually and unobserved, through the practice of Japa. By continuously making Japa thousands of times, one's mind automatically

got steadied and absorbed in meditation. When a pure mind made Japa, the holy word bubbled itself up spontaneously from within without any effort on one's part to repeat it. One who reached this state attained success in Japa.

Along with the practice of Japa and meditation, she advocated the importance of spiritual aspirants engaging themselves in healthy altruistic works. For men ordinarily could not do spiritual practices for all the twenty-four hours of the day, and work performed with a spiritual motive was therefore the best thing to fill up the gap. Without that there was even positive danger; for an idle mind was proverbially the devil's workshop. So she favoured the type of altruistic activities undertaken by the monks of the Ramakrishna Order.

She always advised spiritual aspirants to be patient in times of difficulties and troubles. For misery, she said, is the symbol of God's compassion. In place of getting worried, an aspirant should pray to the Divine with tears in his eyes when he wanted illumination or found himself faced with doubts and difficulties. Whether householder or Sannyasin, she impressed on all aspirants the need of being continent—if they were really serious about spiritual life. For to have non-attachment for the body and its pleasures was the *sine-qua-non* of spiritual life. Today the human body is, tomorrow it is not; and even its short span of life is beset with pain and misery. Discriminating thus, one should cultivate the spirit of dispassion and renunciation, and then the true love of God would dawn in one's mind. She put all her ideas on spiritual life in a clinching form when

she said, "He who is able to renounce all for His sake is a living God. Even the injunctions of destiny are cancelled if one took refuge in God. Destiny strikes off with her own hand what she has written about such a

person. What does one obtain by realising God! Does he develop two horns? No. He gains discrimination between the real and the unreal, gets spiritual consciousness, and goes beyond life and death."

### OUR PSYCHIC CULTURE

BY Dr. B. BHATTACHARYYA, M.A., Ph.D.

[Dr. B. Bhattacharyya, the Director of Oriental Institute, Baroda, is a well-known authority on Tantricism. He has discovered, published and interpreted valuable works belonging to this school and earned the gratitude of the scholar world. In the following paragraphs he maintains that this aspect of Hinduism has conserved important psychic values widely and faithfully pursued in past centuries.—The Editors.]

BROADLY speaking, there are two kinds of culture, one material and the other psychic. One relates to the development of our material resources, while the other concerns itself with the development of the psychic resources. Just as there are exercises for the body, so there are psychic exercises for the mind. The present article deals with this latter subject.

India, undoubtedly is just the country which is most suitable for the cultivation of those systems that conduce to the psychic development of man.

India is the only country which never believed in one-sided material development leaving aside the psychic sphere of human life. Never in the history of India we find material culture predominating over the psychic. Kings and ministers are extolled because of their strict adherence to Dharma. A king's life is supposed to be an eternal sacrifice on the altar of Dharma. The social and political laws are based on Dharma, and are a part and parcel of the Dharma system.

India is the country which gave birth to the three great religions—

Hinduism, Buddhism and Jainism. This is the country in which the Hindus alone developed the six systems of philosophy, along with a host of others belonging to Buddhism and Jainism.

Numberless temples and monasteries beautify this glorious land of our forefathers, and render the atmosphere holy. Every one in this country is aware of the great principles of sin and merit, and the population almost universally believes in a world beyond death.

Under these and many other favourable circumstances, this country was long considered to be the best place where a system of psychic culture could be developed. In the most ancient literature we meet with descriptions of saints and hermits leading a life solely devoted to meditation, penance and austerities for the development of what may be called soul-force. Persons belonging to the Fourth Order of Sannyasins devoted their life to the realisation of the eternal Brahman. Monks in Buddhism and Jainism are even now to be found who have renounced the world in

order to reach a world which is beyond human vision, and practising all kinds of rigorous austerities.

The ancient seers could discover early that in the world of matter and spirit, the latter always predominated over the former, and therefore required much greater attention than is realised in modern days. They always advocated that it is of the utmost advantage to mankind that it should develop its psychic resources as much as the material.

It was universally believed that whatever was possible by developing the material resources, the very same thing was attainable by developing the resources of the mind. If we can transmit a telegram over the wires, the Yogin is able to communicate the same through thought power. If we can visualise a distant scene by television, the Yogin is able to show the same by his psychic power.

At least, that has been the general belief not only amongst the general public but also amongst scholars and authors of the huge mass of literature collectively known as the Tantras which advocate innumerable psychic exercises of the most subtle kind for the attainment of super-normal powers.

The Tantras as a class of literature have been all along despised by respectable scholars, on the ground that they contain nothing but unmeaning and revolting practices. To them, this literature is useless rubbish as it has nothing good to teach. The Tantras are bad because they advocate practices that go against accepted ideas of morality, and talk of things which have no scientific value.

The abuses bestowed upon this great literature in the past cannot

for a moment be justified. It is true that it cannot give us assistance now when we are striving for material welfare. The Tantras may be considered useless because they are not able to bring money. They are of no value because the present atmosphere of money-hunting is most unsuitable for practising psychic exercises.

But in one sense the Tantras are unique. No literature in the world can provide us with a system of psychic exercises such as are contained in the Tantras and allied literature. The Tantras show how a person can be an adept in psychic exercises and gain mystic experiences of the most wonderful kind and attain mystic powers of all varieties as he progresses in the path of God realisation through intense meditation practised for a long time and through a variety of circumstances. In the Tantras the greatest stress is laid in the latent divine power in man by the cultivation of which the individual can come face to face with his Maker.

That being so, the knowledge embodied in this literature is altogether useless for all practical purposes in modern times when we have the least need for it. Under the stress and strain of modern civilisation, where have we the time or leisure to think of our Maker? We have our offices, profession and business for the purpose of making money. Then we have our engagements, parties, dinners, dances, meetings, associations, clubs, travelings and changes for diversion. As the Tantras do not provide us with knowledge relating to these modern activities, they should be regarded as useless. There is hardly any controversy on this point. What we really deplore is that in modern times we

have also lost that finer sentiment of human mind, called 'appreciation'. In fact, we have become so dull that we can rarely appreciate the efforts made by our ancients to impart full development of mental and psychic faculties, according to a plan hardly conceived by human mind anywhere in the world.

Material culture and development has its day; it has achieved wonders, and has been a great success. It has intoxicated the world—nations and countries are satiated by its very success. But the ways of the mind are mysterious. It now hankers after something else; it wants something that will bring peace and calm. It wants food for the soul. It is now tired of material development, it now wants psychic development. Once the attention of the world is focussed on the psychic side of life, it will then discover what a wonderful heritage our forefathers left for us in the Tantric works for marshalling our psychic forces in all stations of life.

Before concluding this short article, I should like to indicate one of the principal features of the contents of the Tantras. As has already been pointed out, the contents of this literature mostly relate to psychic or mystic subjects. They are full of extraordinary psychic exercises designed to develop mental power. In order to prescribe exercises suitable for individuals or communities, the originators had to examine the mystic value of all conceivable objects found in existence, and ascertain their proper place in the programme of psychic exercises.

In the case of the Tantras the originators are reputed to be the great Lord Siva and his beautiful consort

Parvati, who also figure as interlocutors. They examine the mystic value of all things. For instance, the letters of the alphabet are first needed by a Mantra Yogin. Therefore, each letter is separately examined, its mystic value is determined, its proper place in the rites is fixed. The kinds of Siddhis each letter is capable of giving are also stated and the deities that preside over each are named and their forms are given.

The combinations of letters in the alphabet produce the more complicated Mantras, and thus the Tantras are led to show the characteristics of the different combinations and give elaborate directions for their repetition in order to obtain different results. The deity is nothing but the embodiment of the Mantra and, therefore, there is a special section on the worship of the different deities.

The rosary is another thing required in the muttering of Mantras. All varieties of material with which a rosary can be made are examined and their mystic values are determined. What particular rosary is harmonious or otherwise in particular forms of worship is minutely stated. The rosary can be made of Rudraksha, glass beads, crystals, conch shells, corals, diamonds, emeralds, rubies, bones and various other things. All these have their meanings, values and uses. The Tantras declare that certain rosaries may be most suitable for the worship of Siva, but the same thing will be harmful in Sakti worship. Certain things can be used for Tara but not for Kali or Sundari. Certain rosaries have power to grant Siddhi within a week, others may take a fortnight, or a month, or even a year.

In the muttering of Mantras there should be a proper time. In order to find out the auspicious time the Tantras examine the properties of the different hours in a day, the Tithis, Naksatras, months, seasons and the years. These times are examined with reference to special deities and rites, and their mystic values are determined.

In repeating Mantras, seats made of certain materials are considered to be important. The Tantras examine the mystic value of the different seats made of different stuffs like cotton, wool, wood, metal or skins. The seats acquire different values as they are placed on conveyances or on different animals. They also state the Siddhis obtainable by employing different seats.

Among the many seats employed for the purpose of psychic exercise, the seat of a corpse on the burning ground has been given special importance in the Tantras. There is a series of austerities connected with a corpse and they are collectively known as the Sava Sadhanas. According to the Tantras this special seat is the most suitable for rousing the Kundalini power rather quickly when the Sadhana is practised under gruesome and frightful environments. The Tantras are therefore led to examine the mystic value of the corpses of different kinds, of men, women, children, untouchables, and of persons killed under a variety of circumstances. Persons killed by weapons have one kind of magical value, those killed by poison have another kind, by epidemics a third, by the order of the king a fourth, and so on.

For the purpose of muttering the Mantras a suitable place is necessary,

and in order to find places of approved suitability, the Tantras examine the mystic properties of all the important places in India and determine their efficacy in dealing with the different Mantras and their deities. The places thus approved are even today known as the Siddha Pithas or places where muttering of Mantras leads to the acquisition of supernatural powers.

Oblations of *ghee* in fire is an important process in the Tantras. The fire is fed by different kinds of wood and thus the mystic properties of the different trees furnishing fuel are examined and fixed. It may be remarked while passing that the oblation of *ghee* forms part of the Mantra Bhaisajya or healing by charms, and the different leaves and branches were employed against a variety of specific diseases.

It is easy to multiply instances like these, but it is not necessary. The above represents only one aspect of the Tantric literature. The powers determined by the Tantras cannot be tested by scientific methods. When science is able to test the truth of the findings of the Tantras, there no longer will exist a difference between the material and psychic sciences. The Tantras always insist on one thing, namely, to rouse the inner soul-force, technically known as the Kundalini power, which makes the process of God-realisation possible through intense meditation carried on under diverse circumstances and conditions.

It will certainly benefit humanity if the attention of competent scholars is diverted to this fascinating branch of human culture.

## THE PROGRESS AND PROSPECTS OF VEDANTA MOVEMENT IN FRANCE

BY MARCEL SAUTON

[Mon. Sauton is closely associated with the work of the Ramakrishna-Vedanta Society in Paris. He gives herein an account of Swami Siddheswarananda's activities in Paris for the past two years, together with an analysis of the appeal that Vedanta and the personality of Sri Ramakrishna make to the French mind. It was written just at the time of the great mobilisation in France, and the references to the prospect of war must therefore be read with this in mind.—The Editors.]

At this very period, two years ago, we—my wife and I—were in this same small village of Verneuil, in the same house. Our vacation had come to an end and we were preparing to return to Paris. A letter had reached us, informing that a Swami of the Order of Ramakrishna would be in France towards the close of July, and requesting whether we could reserve a room for him for some months. Needless to say that our reply was posted the same day, and we hastened to return to Paris to put our house in perfect order.

It was on the first of August 1937 that we had the first visit of Swami Siddheswarananda, accompanied by Mon. J. Herbert, Mrs. and Mr. Eliet and Swami Yatiswarananda whose speech we had already heard at Sorbonne on the occasion of the Centenary of Sri Ramakrishna. The Swami had just arrived in Europe; he seemed fatigued by his voyage. He was tall and slender. We were surprised that the Math had entrusted such a task to a Swami so young. Our surprise only increased when we learnt afterwards the actual age of the Swami.

Soon after, the Swami, with two valises, established himself in our house, in a room where for many

years we had not received any one and where we used to meditate at night before retiring for sleep.

By what miracle could a Swami of the Ramakrishna Order come from far-off India and establish himself under our roof? Why in our house rather than in the house of any other person? This is the question we have often put to ourselves and which still comes to us. I shall try to find an explanation.

After the war, my commercial business had taken me beyond France. An offer with some prospects came to me from the Far East, and I embarked for Bombay in December 1929. I was already interested in India, so captivating and mysterious, and my short sojourn in the big Indian cities like Bombay, Calcutta and Rangoon increased my interest all the more. Leaving India I continued my voyage through Penang, Singapore, Java, Sumatra and Siam, and I reached Indo-China. It was at Saigon that on a rainy day, a day of depression, I entered a book-shop for buying some books. The title of a book *La Vie de Ramakrishna.—The life of Ramakrishna*—invited my attention, and the name of the author Romain Rolland, many of whose works I had already read, made me buy the book. I com-

menced to read that very evening seated in my room and I bought afterwards *La Vie de Vivekananda, The life of Vivekananda*. The study of these books brought about a profound change in me. I bought other books to instruct me further on this new world which had been revealed to me and it was thus that, among others, I discovered the *Bhagavad Gita*. I returned to Europe in August 1930. The commercial business which I had sought to advance had not, in spite of all the energy I had brought to bear, succeeded; but I had got a glimpse of the spiritual life from the experiences of my travel.

On my return to France, I shared my discoveries with my wife. She said to me one day, "You had gone to the Far East for business. You did not get what you wanted; but you have brought from your voyage things infinitely more precious."

Later we came into touch with the spiritual centre known as the Friends of Buddhism directed by Mme. Lounsberry with great ability. It was there that we first got hints for practising meditation. Later we took part in the celebration of the Centenary of Sri Ramakrishna and joined the group called the Friends of Ramakrishna directed by Swami Yatiswarananda. This will explain why we were asked to receive the new Swami who came for work in Paris.

Now the Swami has been with us for more than two years. To start with, his difficulties, especially with regard to language, were very great. At night, when I was at home, I tried to speak English with him. My wife knew not a word of English, but I found to my surprise that the Swami who knew not a word of French

understood her admirably. His progress, however, was very quick. In two months a pocket dictionary was deprived of its binding, and its pages became thumbed and crumbled. Gradually he began to speak in our language.

Many visitors began to call. Letters poured in plenty. Who had informed these people of the arrival of the Swami in Paris? Every day, new persons came to our home which was so deserted before. One fine Saturday morning, in May 1938, at the request of the first group of students, the Swami met an audience of fifteen. It was the first talk and was given in English. An obliging lady translated as the Swami spoke.

The Swami was invited to Versailles to give talks at the house of Mme. Mallet. Twice every month he holds there a conversation in English. Mme. Lounsberry requested him to conduct a class in meditation every week at the Rue de Seine in the quarters of the Society of the Friends of Buddhism.

The meetings held at our residence became more and more frequent. We were forced to borrow seats from neighbours; but that was not sufficient since the apartment was small. Many had to sit on the floor; others stood on the door-way. But one Sunday, our landlord who lived in the neighbourhood told us that we had received on the previous day thirty-four persons, that he had counted it himself, and that we should put an end to all these visits which disturbed his peace.

We were greatly embarrassed because rent is very high in Paris. A few days after, we were, however, relieved of our difficulty, as we were offered at

a reasonable rent a much larger place in the suburb of Paris at St. Mande, a healthy and quiet quarter. It is just a few steps from the woods of Vincennes. The Society, which had already been named as the Ramakrishna Vedanta Centre, was shifted to the new house in February, 1939. We had now at our disposal a large hall for meditation and ample convenience for receiving a larger number of persons.

The Swami held two meditation classes every week, namely, on Wednesday afternoon and on Sunday before dinner. He received numerous visitors. The telephone never ceased to ring. On the first Saturdays of every month, except from the end of June to the beginning of October, he gave a talk in a place we had found at Passy. It was an academy of music, and no one except the Swami had been allowed to speak there. The public who attended these lectures remained faithful. There was actually a group of one hundred persons who regularly followed the course. Taking account of the sick and those unavoidably absent, there was a constant group of about 50 persons. All these speeches were rendered into French and, week after week, a resume of the previous day's speech was distributed gratis. The teaching of the Swami was on the *Bhagavat Gita*, which was quite suited to the European with spiritual inclination.

Besides these regular courses, the Swami spoke on numerous other occasions in the Society of the Friends of Buddhism; in a theosophical circle of "Juventute" or aspirants; at the hall of the Via Spirituelle or Spiritual Life, a group of liberal Protestants directed by Madame Louise Compain; and at

the meetings organised by Mme. Guyesse, the sister-in-law of M. Romain Rolland, who has established a society called 'Friends of Gandhi'. He has also delivered a very beautiful lecture at the Hall of Geography "La Seille de Geographie," Boulevard St.-Germain, on the Mission of Ramakrishna in Europe, in a meeting organised by Mme. Compain where a Protestant pastor and a Rabbi, each in his turn, developed the theme of spiritual unity in all religions.

We have also to add that in our new place at St. Mande, we have been able to worthily celebrate the birthday anniversary of Sri Ramakrishna. Professor Masson-Oursel, Mon. Mario Meunier, the great Hellenist, Mon. Jean Bruno of the Bibliotheque, the National Library, Mme. Louise Morin, who is well-known in India for her hospitality to all the Hindus who pass through Paris or who live there,—all of these spoke in turn, after the discourse opened by the Swami who read a paper in French in a very clear voice. A gathering of more than one hundred persons had gathered to hear the speakers.

From all parts of France, letters of persons seeking spiritual help pour in every day. It is surprising how they have learnt of the existence of the centre at Paris. Invitations to the Swami are received from numerous towns in France and Belgium, and the Swami, single-handed, cannot meet all these demands.

This is the path traversed in the short period of two years. The Swami is progressing every day in his study of French. At the commencement of each meditation class, the Swami deals with an appropriate spiritual subject in our language. Two months later,

our translator Mme. Duche informed us that she would not be able to be present at the meeting at Passy. Till that time she had willingly taken on herself the work of translating the lectures of the Swami. For an accurate translation of the Swami's teaching, great culture, wide knowledge, correct understanding of the Hindu philosophy and a mastery of the English language were necessary. Mme. Duche had all these qualifications and it was due to her inexhaustible kindness that the beautiful lectures of the Swami were not lost to the majority of us who did not know English. That day the Swami, deprived of his usual translator, made a great effort and before an audience of more than forty persons, delivered for the first time, a public lecture in French. It was very nice and the students departed in radiant joy in the evening on account of the perspective which had been opened to them. We knew that day that all our hopes would be justified when the Swami could in a regular manner come into direct contact with his audience and express in French with as much certainty and eloquence as in English.

The group we had framed in France had no organisation; it was a friendly group which was not bound by any obligation. We enlisted none but those who were quite willing. There were representatives of all faiths, of all professions, of all ages and of all political opinions. To be a member of the Ramakrishna-Vedanta Centre, it was sufficient to express the desire to the Swami and approach him with a desire for spiritual things.

The time has now come to think as to what will be the future of the Vedanta Centre in France. This is

not the place to speak of the great work already accomplished in Switzerland by the Swamis Yatiswarananda and Siddheswarananda. M. Jean Herbert has had occasion to furnish a very comprehensive report on this subject. France requires much greater attention and it is certain that a single Swami cannot, without injuring his health, minister to the needs of such a large country. There is in our country (France) a current of mysticism testified to by our whole history. If superficial currents prevailed at certain epochs, there have been many reasons. The Catholic Church, when it was powerful, tried to substitute its organisation for the Roman organisation. Thus it became more a political force and often made use of religion as a means to gain domination. For attaining its end it has not hesitated to overthrow heresy and destroy all attempts at emancipation. The institution has become more and more rigorous in its dogmas and has slowly turned over the true teachings of Jesus. Though it has preserved the forms of worship, it has dried up the sap of Christianity. Instead of seeking to free people from ignorance, superstition and fear, it has seen in all these but a means to maintain its own power. Thus it has engaged itself in a conflict with science in proportion as the human spirit, in attempting to liberate itself from all tutelage, has struggled to attain to the truth. Lastly it has not been sufficiently scrupulous in the recruitment of its clergy; it has sacrificed quality to number and has forgotten that a religion is of no value except by the living example of those who preach in its name. Who knows that the greater part of the evils found

which Europe is now suffering is not due to the attitude adopted by the Church for centuries?

There is now in Europe a great number of persons who have been frustrated by the feverishness imposed on them by their civilisation and feel that they have been deceived by the life of the senses. They have sought in vain to satisfy their internal thirst by intellectual or scientific culture. The tragic events which unroll themselves now oblige each being to question himself on his destiny, on the place he occupies in the world. Every one has to give a meaning, a significance to his life, and the totalitarian conceptions which menace Europe today have brought about the logical counterpart, the development of the sense of individuality.

Our Indian friends will pardon us for entering into this short analysis. It has been necessary to show those who live so far from us that we should not judge people from appearance. There is in France, as there has been always, a considerable number who hanker after the spiritual life. Many of them will come sooner or later to ask of the Swami for special advice. History bears witness to the great spiritual movements which have always arisen at the time of a great tension. Now there is the Vedanta Centre. It is living and is in good vigour; it has manifested itself already in a tangible fashion; a nucleus of good wishes has already been formed around the Swami. The day when the Swami could express himself in French—and that is very near—that day the spiritual movement which has been brought into existence by his presence will develop rapidly.

The French mind which practically inclines to analysis and reflection will have little difficulty in assimilating the Vedantic teachings. The intellectual education of the average Frenchman is based on scientific culture and the development of logic and reason. Now, the Vedanta has an immense advantage. It does not propose one and the same ideal to all; and it does not impose one and the same method to attain the Truth. It appeals to psychological knowledge, the taste for which has already been strong among us, and France is surprised to see that the recent discoveries of Psycho-analysis have been understood and utilised in India from time immemorial for practical ends—for the conquest of the inferior self. Vedanta proposes a metaphysical explanation of the universe which does not at all go against the conclusions arrived at by science. France has found that Physics and Chemistry are struggling to find a unity in and through all the innumerable manifestations of Nature. It is habituated to consider the universe as a manifestation of one Cosmic Energy. By reading *L'Homme, Cet In connu* (Man the Unknown) of the great Frenchman, Dr. M. A. Carrel, we have learnt that the goal of science is to explain the complicated visible by the simple invisible. The conception of the Antaryamin is rapidly becoming familiar to those who have heard of 'the standpoint of Sirius' which the astronomers, and after them the philosophers, have adopted to contemplate our actions objectively without mingling ourselves with passion and emotions.

I may add that France has found in the Vedanta a religion which not only authorises a person to make use

of his intelligence, but also recommends the application of it to the utmost extent. No field is forbidden, no reading is prohibited, and there are no mysterious dogmas; scientific minds can, therefore, accept the spiritual life, because there is no more discord between faith and science. This explains the reason why our group includes a great number of doctors, among whom may be cited the names of Dr. Grangier and Dr. Winter, who are very fervent Advaitins.

Vedanta also brings to the door of every one the practice of meditation which has remained in France the exclusive possession of some monks or a few religious people cloistered in convents or monasteries. One of our friends, M. Bruno, who works at the Bibliotheque Nationale, was astonished that such a vast subject had never been fully dealt with in Europe except in some mystic works. The only available book at present is that of Mme. Lounsberry, recently published. Meditation not only allows each individual to analyse and form his true character but also develops in him a taste for independence and liberty.

For the above reasons, Vedanta forms the best system to supply all intellectual and spiritual needs of the French. We are convinced that the propagation of Vedantic ideas will be the occasion of a veritable Renaissance for the French mind.

The Swami presents to us the Hindu culture in the purest form, in its universal aspect. We have understood that Europe had been for centuries taking a false route in bringing to impose the truth by force and fear, and it is now reaping what it has sown. If in our days the West is pervaded by an atmosphere of menace

and hatred, it is precisely because it has never known toleration from the political or the religious standpoint. In spite of all the brilliance of our material civilization, we remain the children of the great 'white barbarians,' as the ancient Greeks and Romans called the Gauls and the Germans. Our organisation is based on force, the use of might and authority. This is a weak point in our culture, and Vedanta progressively brings us the appropriate remedy.

The orthodox teaching of the Swami, which is based on the explanation of the Hindu scriptures, the texts of Sankara and the developments made by Sri Ramakrishna and the Swami Vivekananda, is appreciated at its true worth. The Swami does not seek to lay stress on the exotic side of the Hindu culture, as is done by the greater part of the philosophers and the writers who are interested in the East. He tries to make us understand the profundity of the human soul and its needs above the appearances through forms and names. He unveils the eternally youthful face of India, in the course of his conversations.

Further, he does not seek to make converts. He does not ask us to negate our past and our culture. He does not attempt to break us away from our source. He recommends us above all to respect the beliefs of our brothers and to enlarge our own so that we may be able to integrate them with those of our neighbours. We can then remain in our own position. We can preserve our special ideal. Whether we be Catholics, Protestants, Jews or atheists, we are brothers. We shall attempt every day to heighten more and more the level of our

perception. A day will come when our intellectual point of view will translate itself naturally into the spiritual plane.

The great teaching which attracts the larger number of listeners is supplemented by the special instruction given by the Swami to a more limited circle, which includes those who have already come into contact with the teachings of Ramakrishna-Vivekananda through the books of M. Romain Rolland and Mukherjee. The Swami tells us often about the incidents and the episodes in the life of the Master. Though many of us had been educated in the Catholic religion, we had not known up to now the life and teachings of Jesus. It was Ramakrishna who has made us understand Christ. Also a person whose life is lost in the dim light of history, whose words have been very often tampered with and whose actions have been misinterpreted, cannot have much influence. The Gospels which have come down to us were written long after the death of Christ. They have been subjected to corrections and interpolations in the course of centuries and modified by translations and the wishes of the people.... The life of Ramakrishna is a recent fact. His witness is modern. They do not throw us in doubt. His whole life was lived in broad day-light, in a house where one could enter at any hour of the day. There is no mystery; no gap between the day of his birth and death—nothing in his life is unknown. There is no doubt that this ideal man, who succeeded, as Professor Masson-Oursel has often remarked, in the attempt to realise the same ideal by practising all the great Indian reli-

gions, will soon become popular in France.

Beneath his hostile appearance the Frenchman is a little cold and cautious in spite of his very vivid inclination for intellectualism; he is one in whom sentiment predominates. And the example, the ideal, of Ramakrishna, will exercise a profound attraction for him when all the incidents of his life and teachings become well-known. More often we—my wife and myself—have found that in lending booklets and brochures for spreading around us the Hindu teachings, that which appeals most to the heart of the Frenchman is the *Words of the Master*, the small book translated by Mme. Honaggar. The words of Ramakrishna echo in the hearts of all those who read it, since Ramakrishna, by the examples taken from daily experience, has brought to the door of even the ignorant the most difficult metaphysical themes.

But the Swami has been careful to oppose all attempts at absorption, of which he has been the object. There is at present in France a great number of spiritual, occult, metaphysical and similar circles frequented by men who are attracted by powers of all sorts. Some of them have attempted to approach him on account of personal curiosity or for some selfish ends; all he has avoided with a gracious smile.

The ideal of traditional Vedanta, and particularly the cult of Ramakrishna, necessitate a severe and intransigent moral culture; it is on this discipline that the Swami insists on every occasion.

We cannot measure the actual results of the work solely by the number of persons who follow the course; number does not count. Quite

recently, some one has truly remarked of the 'active minorities.' Long before, did not Vivekananda charge himself to transform the world with a dozen youths devoted to the spiritual life to the very core of their hearts.

If we contemplate the difficulties the Swami had to encounter on his arrival, without support or connections, in a country the language of which was quite unknown to him, and where no one had been prepared to receive him, and if we also take into account the fact that he knew nothing except through intuition of our customs and manners so different from those of India—we cannot but be struck by observing what he has already achieved in two years.

Jesus has said, "If two persons meet in my name, I shall be with them." Will not Sri Ramakrishna also be with those who are ready to sacrifice everything for him and unite together?

The problem resolves itself into this: If there be no war (this was written just on the eve of mobilisation in France), the philosophy of Vedanta and the ideal of Ramakrishna will spread more and more in this country and many Vedanta centres will be spreading in the different cities of France. If war were to break out, those who have already received the Vedantic teaching will be conscious of being the chosen representatives of

a new ideal of fraternity and unity. Whatever may happen, they will remain faithful to the ideal, recalling that one cannot act on another except by example. They will remember that they should allow spiritual influence to fulfill one's Svadharma and accept without refusing what the Prarabdha presents before one.

The soil of France is a fertile field which attracts the admiration of those who visit the country. Its inhabitants are through ages cultivators or children of peasants, hereditary farmers of Sri Ramakrishna's parable, who will not be 'discouraged by many successive bad harvests.' The seeds sown in good soil will grow, and we will continue to work in the hope that good harvest will come, even if we do not live to see it.

All the disciples of the Swami feel profound gratitude to the Math at Belur, which has deprived itself of the services of a personality like him for the sake of our country. Gifts of this kind, far from impoverishing, only enrich those who have been so generous. They associate, in their gratitude, the name of Miss Macleod who has exercised much influence in the choice of the Swami who has come to preach the blessed teaching in this country, which was regarded by the great Swami Vivekananda as the centre of European Culture.

## DO WE KNOW SRI RAMAKRISHNA?

BY RAMAKRISHNAN, M.A., L.T.

[Literature cannot hold the candle to Godmen. They are hardly understood by their contemporaries; much less by the posterity. Blessed are the precious few who approach their level of consciousness, who alone could know them, though not fully. —The Editors.]

THERE was a generation that was contemporary with, and physically near to, Sri Ramakrishna. We of to-day consider that generation extremely lucky. There was a later generation which was contemporary with the direct disciples of the great Master. We regard this generation too as fortunate; for every one of the direct disciples represented one or more phases of Sri Ramakrishna's multiple personality, and those who belonged to this generation could form a picture of the Paramahansa by moving closely with his first children. We of this day belong to a still later generation; for all the well-known direct disciples have now passed away.

Can we of to-day then say that we know Sri Ramakrishna? The answer to this question is both affirmative and negative. We know and yet know not Sri Ramakrishna.

Who can deny that the Paramahansa is well-known to us? Almost every home contains his picture, almost every schoolboy knows his name, almost everyone is pretty familiar with the main details of his life. Even those who do not know the incidents of his career are familiar with the work that the Ramakrishna Mission is doing. Sri Ramakrishna Birth Centenary celebrations a couple of years back have served to carry his name and his message to the

remotest corners of the land. Not only in India which is the land of his birth, but even in far-off lands, this saint, who spent the major part of his life within the four walls of a room in a temple near Calcutta, is adored and eagerly sought after.

And yet we do not know him. "Yes, my friends, the world has yet to know that man," said Swami Vivekananda, and what Swamiji said is true even to-day.

Suppose we, young men of to-day, want to know Sri Ramakrishna. What should we do? We must first turn to the books on him. There is the authoritative *Life* published by the Ramakrishna Math. It is the best introduction to the Master, so far as the Master can be understood through literature. It is a simple, plain, sane, unbigoted and at the same time very inspiring biography, and Mahatma Gandhi's short preface to it does full justice to the greatness of the subject of the biography. Then there is the book of Romain Rolland on Sri Ramakrishna, where in a kindred spirit of the West has portrayed the Master in an inimitable manner. Much about the Master can be known from the *Gospel of Sri Ramakrishna* by M. Then there are numerous booklets and magazines which throw light on the Master, not to mention the members of the Order of Ramakrishna

who of course are the living interpreters of the Master's mission. Granting that one avails oneself fully of all these sources of knowledge, one can still not say, "I know Ramakrishna."

It is said that words often hide more than they reveal of the thought they are intended to express. So, too, does the biography of a great man keep back more than it gives out. As the authors of Sri Ramakrishna's biography point out: "Great as are the difficulties of faithfully delineating the life-history of any famous personage, they are almost insurmountable when the subject of the biography happens to be such a striking figure as Sri Ramakrishna." How can even a few hundreds of pages of printed matter give us a full account of a man whose every moment of existence was an epoch in itself, who lived in the short span of half a century the entire national life of centuries-old India, whose small physical personality was the exterior to a mine of experiences of Himalayan significance to humanity, who, sitting in his small room, shaped the history of a sub-continent and fashioned the future of mankind? Can ever words succeed in even faintly portraying the depth of Sri Ramakrishna's passion for God-realisation, or the unique comprehensive-ness of his spiritual achievement? The words of his biography are therefore mere pointers, they just indicate, they only sketch in broad outline.

M's *Gospel of Sri Ramakrishna*, for instance, is an admirable book. It makes the Master live before us, as it were. But all the same one should not, after a study of the *Gospel*, go away with the idea that one has learnt all that should be known of Sri Rama-

krishna. And this for two reasons. M's *Gospel* is the record of only a few days of Sri Ramakrishna's life on earth, when M. happened to meet the Master in person. Who knows what wonderful conversations took place on days when M. did not happen to stay with the Master? There is no record of such days, and their number must be legion. Secondly, Sri Ramakrishna had the unique faculty of changing his speech and adjusting his teaching in accordance with the temperament, development and fitness of the individual he was talking to. And so what he said to M. or in M.'s presence should not be regarded as containing all his ideas on all things.

Similarly we read, in Sri Ramakrishna's *Life*, of many persons, both men and women, who came to him and were blessed by him. But the list of such persons cannot claim to be exhaustive. Many who are now unknown to us must have come to the Master, and no record of them has been kept.

And then even in regard to those friends and disciples of the Master of whom we have record we must remember that each one of them understood and appreciated the Master in his or her own light and according to his or her own capacity. The appraisal of Sri Ramakrishna was therefore varied. "It is a noteworthy fact that no man has been the subject of so many conflicting estimates as the Prophet of Dakshineswar. His personality was a combination of so many apparently contradictory elements that it is baffling to the superficial observer; that is the reason why he has been so variously described as a maniac, a good soul, a devotee, a

saint, a man of the highest realisation, and an Incarnation of the Most High .....yet no one by words and actions satisfied so many as he."

That it was difficult even for those who moved with him closely to understand Sri Ramakrishna completely, will be evident from the following happenings. The Bhairavi Brahmani who guided the Master in his practice of Tantrika Sadhana and who was the first to proclaim his divinity must surely have had a deep insight into Sri Ramakrishna's nature. And yet we are surprised to find that when after successfully going through the Tantrika Sadhana, the Master wanted to practise Advaita, she actually tried to dissuade him. "She could not bear to see Sri Ramakrishna associate with any other devotee or teacher. She did not take kindly to the idea of Sri Ramakrishna's doing his duty by his wife." Of course later on she perceived her mistakes, and pursued her search for truth. But it is interesting to find such an advanced spiritual person as the Bhairavi Brahmani failing to understand Sri Ramakrishna in entirety.

Let us take the case of Totapuri, the mighty lion of realisation, who initiated Sri Ramakrishna into the path of Advaita. Great as his spiritual advance was, Totapuri lacked completeness as he was supremely ignorant of the terrible power of Maya, and he could not at first understand Sri Ramakrishna's worship of the Mother. Later an experience occurred which taught him what Maya was. Sri Ramakrishna had thus characteristics in him which even his Gurus could not understand at first, and the Master always helped to illumine the one or two dark corners in the hearts

of his preceptors. If a complete understanding of Sri Ramakrishna required, even in the case of such gifted souls as the Bhairavi Brahmani and Totapuri, some substantial effort and the enlightenment of some strange experience, how can we, ordinary men and women, claim to know him fully?

Another instance we hear of is how not all those who were gifted to be physically near Sri Ramakrishna could understand him aright. The family priest of Mathur Nath, a man named Chandra Haldar, was wild with Sri Ramakrishna, because he regarded the Master as an unwelcome competitor in the field of his monopolising the rich Mathur's favour, and one day when the Master was alone in a state of absorption, he kicked the Master thrice. Well, such a varied mass is this humanity! There were those who worshipped the body of Sri Ramakrishna (we may point out for instance to the case of Srinivas, a low-caste Hindu of Kamarpukur who foresaw the greatness of Sri Ramakrishna even when Sri Ramakrishna was a boy, and worshipped him with garland and sweets), and there was at least one who kicked that body. It has been the curse of mankind that prophets should always be molested by priests!

It is indeed hard to understand the Master in his all-comprehensive multiplicity, and here is yet another instance. When Swami Vivekananda wanted to start the Ramakrishna Mission and yoke the monastic life to the regeneration of the land and to the active service of suffering humanity, many disciples of Sri Ramakrishna wondered if such a course was in tune with the mission of a man who was always rapt in God-

consciousness and who was a past master in renunciation and detachment. Was not, they thought, this world Maya from whom aspirants after perfection must fly? Swami Vivekananda alone could really comprehend the significance of the Master's advent in its fulness. Swami Yogananda, for instance, told Swami Vivekananda, "Yes, whatever you will, shall be fulfilled; and are we not all ever obedient to you? Now and then I do clearly see how Sri Ramakrishna is getting all these things done through you. And yet, to speak plainly, some misgiving rises at intervals, for as we saw it, his way (i.e., Sri Ramakrishna's) of doing things was different. So I question myself! Are we sure that we are not going astray from Sri Ramakrishna's teachings?—and so I take the opposing attitude and warn you." And Swami Vivekananda answered, "You see, the fact is that Sri Ramakrishna is not exactly what the ordinary followers have comprehended him to be. He had infinite moods and phases. Even if you might form an idea of the limits of *Brahma-jnana*, the knowledge of the Absolute, you could not do the same with the unfathomable depths of his mind!"

No one could have understood Sri Ramakrishna better than his chief disciple Swami Vivekananda, and below are extracted the words of the Swami about his great Master:

"What comparison can there be between him (Sri Ramakrishna) and ordinary men? He practised in his life all the different ideals of religion to show that each of them leads but to the One Truth. Shall you or I ever be able to do all that he has done? None of us had understood

him fully. So I do not venture to speak about him anywhere and everywhere. He only knows what he himself really was; his frame was only a human one, but everything else about him was entirely different from that of others.

"But take it from me, never did come to this earth such an all-perfect man as Sri Ramakrishna!

"Judge him not through me. I am only a weak instrument. Let not his character be judged by seeing me. It was so great that if I or any other of his disciples spent hundreds of lives, we could not do justice to a millionth part of what he really was.

"According to one's own capacity, one has understood Sri Ramakrishna and so is discussing about him. It is not bad either to do so. But if any of his devotees has concluded that what he has understood of him is the only truth, then he is an object of pity. .... What he (Sri Ramakrishna) was, the concentrated embodiment of how many Avatars—we could not understand a bit even spending the whole life in religious austerity. Therefore one has to speak about him with caution and restraint. As are one's capacities, to that extent has he filled him with ideas. One spray from the full ocean of his spirituality, if realised, will make gods of men. Such a synthesis of universal ideas you will not find in the history of the world again. .... He himself is his own parallel. Has he any exemplar?"

In the language of the scriptures in reference to the Absolute, may we now conclude by saying that he who thinks he knows Ramakrishna in all his glory knows him not?

## A HIGHER VIEW OF YOGA

BY PAUL BRUNTON, Ph.D.

[The following is Dr. Brunton's reply to the criticism of his book published in the November issue of *The Vedanta Kesari*. With the kind permission of Dr. Brunton, we give some foot-notes to clarify our viewpoint.—The Editors.]

THE November issue of *The Vedanta Kesari* contained a leading article which castigated my recent book, *The Inner Reality*. Ordinarily I never reply publicly to such criticisms; for during the years when among other activities, I was Literary Editor of a London Journal and myself wrote dozens of book reviews I came to realise that the majority of sensible people are quite competent to evaluate a book for themselves and usually read reviews for sheer curiosity, and not for practical guidance; whilst others are guided solely by personal taste and temperament.

A. The editor begins by warning Hindu religious aspirants not to accept<sup>1</sup> my statements about 'God as Light.' He asserts that I have misunderstood the Hindu scriptures<sup>2</sup> which speak of God as Light

<sup>1</sup> Our words: "must accept only after scrutiny."

<sup>2</sup> Our contention is that it is unwarranted "to confuse the photic experiences of mystics with the light experimented by physicists." Study of non-quantitative properties is not strictly the function of physics. Writes J. W. N. Sullivan, "Radiant energy is, in its very nature, atomic. This conclusion applies to all forms of radiant energy, heat, light," etc. *Outlines of Modern Knowledge*, p. 94. It does not matter whether we think of the atom as a particle or as a mathematical symbol. The light seen by Yogis is a mental phenomenon. Neither physics nor psychology has been able to establish experimentally its radio-active nature. We have not denied, as Dr. Brunton suggests, the belief that "the Supreme Being manifests materially as well as symbolically through" the medium of light. According to Hindu scriptures—we mean the Advaitic reading of it—all that exists is the Supreme Being in reality. So light too is He. This is not the same as saying that radiant

only symbolically, and he denies that the Light sometimes seen by mystics in meditation can have any connection with the

energy, sun and God are synonymous. Our scriptures teach us to view meditatively mind, sun, ether, Om, etc., as the Supreme Being, and not to regard them as identical in a physical sense. *Vide* Brahma Sutras: IV: 1, 4 & 5, and Sankara's commentary thereon. Sankara also suggests in his comment on Ch. Up. III: 13, 7, that Brahman,—the Light which shines above heaven—appears as if it shines (*iva*).

The Atman-Brahman Reality—which we have in mind when we use the term 'God'—is the Pure Principle of Experience or Consciousness which makes all knowledge possible. It is, therefore, Svayam-Jyotis, Swayam-Prabha (Self-luminous, Self-illuminating or Self-manifest). It is the Unchanging Ether in which all changing experiences occur. It is neither subject nor object, but illumination itself, which is its own content. The objective phenomenon of light cannot be this Unrelated Reality, on which no category can be fastened. See *Mandukya* VII.

Katha, II: i, 8, calls this Reality Agni, fire. And Manu, XII: 123 corroborates it. There are also hundreds of Rig-Vedic hymns on Agni, esoterically interpreted as God. Since luminosity, purity and pervasiveness of Consciousness are shared by ordinary light, it has been deemed the suitable symbol of it. The Upanishads, as Dr. Brunton cites below, speak of the Atman as Jyotis, Bhas, Sukra, Divya, Tejas, etc.—effulgence, brilliance, light etc. But it is in apposition to or identical with Chit or Consciousness (Cf. *Asi Bhati Priyam*, and *Sat-Chit-Ananda*). Sankara, therefore, makes such compounds as Chaitanya-Atma-Jyotis, Chaitanya-Jyotis (*Vide* Kena I) Sarvasara Up. too has, "What shines in the heart is Consciousness." *Nri. Up.* VI,

1940]

A HIGHER VIEW OF YOGA

351

Light ordinarily known. Let me reply by entering into the genesis within my own head of this doctrine. I was first initiated into the belief that the universe was made out of Light-energy, that the Supreme Being manifests materially as well as symbolically through that medium, by an Indian Yogi. This happened several years ago and afterwards I did occasionally see a vision of enveloping light during the deeper phases of meditation. This stirred my interest and I then investigated the history and incidence of this belief both in the East and the West, and discovered that many mystics had reported similar visions. I found too that almost all ancient religions—as the holy man had taught me—prescribed sun-worship in some form or other. Furthermore, phrases like the following turned up in the texts of the Hindu sacred works which I read from time to time:

*Rig Veda* I. 50/10: "Then they see within themselves the ever-present light of the old seed of the world, the highest; perceiving above the darkness of ignorance<sup>3</sup> the higher light in the sun as the higher light within the heart, the bright source of light and life among the gods, we have reached the highest light."

*Katha Upanishad*. 5.15: "This whole world is illumined with His light."

has, "Being-Consciousness-Bliss is Light." *Brh. Up.* IV: iii, 6 has, "By the Self alone as light man sits." *Gita* XIII: 33; *Varaha Up.* III: 11 and *Mahavakya Up.* make the symbolic nature sufficiently clear by taking the sun as a figure. *Gita*, XIII: 17, *Mundaka* II: ii, 9 and *Brh. Up.* IV: iv, 16 speak of God as "Light of lights" and Sankara asserts in *Brahma Sutras* I: iii, 22 that since it would be absurd to say that one light illumines another, the second light can only mean Consciousness or Inner Reality. *Rig Veda*, X: 129, 3 speaks of the "Darkness hidden in darkness" and mystics, it is well known, have also spoken of God as the "Unborn Darkness." See also Evelyn Underhill: *Mysticism* p. 250, 12th Edition.

The conclusion is therefore inevitable that the Light of Knowledge, which sustains and illumines Experience and its segment, the universe, is Consciousness, and not radiant energy of physics.

<sup>3</sup> What Light is above the 'darkness of ignorance'?

*Svetasvatara Upanishad* Chap. 3: "This Self is indeed the mighty Lord. He is the imperishable Light that controls everything."

*Prasnopanishad* I: 7, 8: "This is he, the totality of all living beings assuming every form, who rises every day. Shining, omniscient, the highest stay, sole light, life of all creation, this sun rises."

*Chandogya*, 6, 3: Light thought, "Would that I were many! I will create!"

*Patanjali's Yoga Aphorisms*: "This light shines from within only when all the impurities of the heart have been removed by practice of yoga."

There would appear to be as much right<sup>4</sup> to treat these words as plain statements of fact as to poetize them into mysterious symbols. Finally, when I was informed a couple of years ago by scientific friends that the last word of the latest laboratory investigation spelt matter as light-radiation, I thought that here was modern science confirming ancient Hindu doctrine in a striking manner, and said so in my book. It will be seen from the foregoing that my advocacy of this doctrine was not merely a flight of personal fancy but based on what I have been led to believe sincerely by the editor's own countrymen—both living and dead—was the highest Hindu religious conception of God!

It is apparent that there is a difference of opinion in India as to what God is. We must seek and find, therefore, that other and higher path of the highest Advaita hinted<sup>5</sup> at by the ancient Rishis as opening to those who want the truth which is uncontradictable and beyond all possibility of contradiction. And may I add that, having undergone this great widening of view, knowing that such a path exists, such questions whether or not God is Light will

<sup>4</sup> The right to make plain philological translations of Indian scriptures is amply exercised both by Western savants and Christian missionaries with different motives. But in India there is an established tradition of exegesis, followed by the great Acharyas, based on criteria more valuable than historical and philological. They have not poetised, but expounded such words in the light of their experience and traditional training. For our meaning we have always relied on them.

<sup>5</sup> None could do better.

necessarily receive little attention from me henceforth. In short I am endeavouring to follow the celebrated precept of Swami Vivekananda whom we all venerate, "Arise and stop not until the goal is reached." If the journey entails a change of landscape as one climbs slowly higher, I am not ashamed to admit the fact of change, for Truth must be ever my goal. I had all these visions of unearthly light when I was at those stages and the experiences were correctly described, but I am getting different views of them as I struggle higher. Viewed from their respective standpoints none of my previous books needs to be nor is repudiated, for all were perfectly true records of experience and insight gained at the time. The renowned and revered Sri Ramakrishna also appears to me to have taught this fact of a higher standpoint to his different disciples according to their capacity.\*

B. The editor refers at great length to my attitude towards asceticism. His criticisms reveal a misunderstanding of what I have said on the subject and why it was said. This can be quickly proved. He asserts that I wrote "running away to monasteries and solitude is useless." What I actually wrote was "It is a mistake to imagine that the spiritual life can be found only in monasteries, hermitages, Indian Ashramas or similar places remote from worldly existence." Surely if this means anything at all it means that man can find the spiritual life inside an Ashram, if he prefers such a place, or inside a city, if he wants to remain there. It means that God does not only dwell in Ashramas but also in busy towns, where He is much more needed! The critic goes on to ask: "Why then is he (Paul Brunton) so much in disfavour of monasticism... Buddha and Christ and a host of holy saints were all wrong on this computation." On the contrary, Buddha and Christ and the saints were not at all wrong but rather my critic's method of performing calculation! Let him read my book more carefully and he will find that I am not in disfavour of monasticism: I am in disfavour of the biased and un-

\*So too has a galaxy of sages down from the times of the Rig Veda done. Cf. Rg. V. I. 1. 10. 4. Mandukya K. II: 20-29.

†That this will be the speculative impression brought about by materialistic

balanced evaluation of monasticism as being the sole path open to man if he wants to lead a higher life. Proof? Here are quotations from the book: "Do not stay for ever in solitude. Keep up a balance, a rhythm with the world. What you will gain and learn in your solitude you must work out in society and activity." Again: "The wise course is to seek a middle course between asceticism, which is so frequently a failure, and hedonism, which is so often a disaster." Still again: "The driving urge which sends men into monasteries needs to be respected, however, for we must all subdue and sanctify the passions and energies, although there are different ways of accomplishing this." However, if I am no longer an enthusiast for asceticism, it is because frequent residence in certain Ashramas of ascetics has completely cured me of my illusions in this matter, whilst it has removed my desire to return to Asram life unless it be of the type led by Shankara and his gurus. I shall always hold in high respect those who are ascetics in thought, and not merely in appearance.

C. He complains that I "lay the axe at the root of morality and therefore of spirituality" by certain statements, against which he warns Indian readers. He quotes as an example the following words "Nothing that you do with or by the body is going to affect your spiritual state drastically." Taken out of their context such words might seem foolish but read in their place they appear wise, for on the same page it is pointed out that the essential factor in yogic disciplines is the control of thought,

on the defects alone of some specimens of asceticism, will be evident by a perusal of the whole chapter on "The Question of Asceticism." ".....they are frequently useless" (p. 143). "I am even anti-ascetic" (p. 158). These quotations show that we have not imputed anything unwarranted. However we regret that we had omitted to make reference to the limited concessions shown to monasticism in a very few passages, and especially in the expression "frequently" in "frequently useless" cited above.

\*No such claim has literally been made.

Cf. Sankara, however, in Introduction to Aitari. Up. and Mundaka Up. III: ii, 10.

Cf. also Brh. Up. iv, 15, Brahma Sutra III: IV: 30, 47 etc.

and that self-mastery is primarily a thing of the mind. Therefore I explain\* that those who pay all their attention to physical regimes such as fasting, sitting in a cave, putting ash on the forehead, or wearing clothes of a special colour, are missing the point and are unconsciously exhibiting the very materialism they are trying to avoid. "The mind is the real battle-ground," I write, "not the body." Is it necessary to remind Indians that the pages of the *Dhammapada* are strewn with similar ideas uttered by Buddha, whom my critic says I have put in the wrong? And need it be added that Christ reiterated similar teaching again and again. "As a man thinketh in heart so is he." He placed the fullest emphasis on the control of mind and he even went to the length of denouncing as hypocrites those who were outwardly faithful in performing religious practices but who were secretly sinning in thought. The *Bhagavad Gita* also says, Chap. III. 6, 7: "He who, restraining the organs of action, sits thinking in his mind of the objects of the senses, self-deluded, he is said to be one of the false conduct." But whose, restraining the senses by mind, O Arjuna, engages in Karma-Yoga, unattached, with organs of action, he is esteemed." The notion which I try to convey in *The Inner Reality* is essentially the same. We need a sense of proportion. The continued preoccupation with physical disciplines to the extent of regarding them as more important than mental asceticism, is unhealthy. If this doctrine is "laying the axe at the root of morality," as the editor says, then I am quite content to go on advocating immorality.

D. The next criticism is interesting because it is often made against me by

"We are certainly at one with Dr. Brunton in realising the value of a balanced outlook. But in the context, in the expression "Nothing that you do with or by the body" etc., it is not made clear that the author means only "physical regimen such as fasting, sitting in a cave etc." which he mentions now. Apart from this, we were combating the view, held by pseudo-Vedantins, that "those things which are the causes of sin to others," "hot sex" etc., may even become the cause of uplift to the enlightened aspirant of our own age." The pure teachings of our scriptures are not at all in consonance with this view.

Indian Swamis, but has never been made by any Westerners. Why? Because my books are primarily written for Westerners, whom I know and understand best, and they are intended to be definitely helpful and serviceable. That my object has been achieved explains their lack of complaint on this particular score! *The Vedanta Kesari* accuses me of saying that long meditation is harmful, and that periods of meditation should be "dips" in the midst of activity. The accusation is correct and I am certainly guilty. But am I wrong in giving such advice? For I am addressing my words to men and women who are mostly forced by fate, as 90% of Westerners are forced, to work actively for their livelihood or for their family; I am not writing for Sannyasins who have other and better advisers. I have witnessed the sad results of Western people who have followed Indian yoga methods intended to be practised by those who live in monasteries or caves. Many of those who attempted such practices and devoted long periods to meditation, became insane at the worst, or mildly unbalanced at the least. As a practical man, and not mere theorist, I decided that doing the right thing in the wrong way is equivalent to doing the wrong thing. Therefore I became the advocate of strict moderation and balance in regard to meditation, so far as Westerners are concerned. The results must always be the test of every hypothesis, and I feel satisfied with the results which many of my readers attain.

E. The critic remarks that he cannot find in these pages "the inspirational quality characteristic of the utterances of a saintly personage." Any reader of the *Kesari* who does not know me or has never read the prefaces to my books, will probably jump to the conclusion that I claim (a) to be a saint, and (b) to be a religious teacher. I have never made such claims but, on the contrary, plainly and explicitly

"We have only to refer to the passages cited in page 248 of the November issue of *The Vedanta Kesari*. If *The Quest of the Overself* were the book in question we would not have missed these modest statements quoted here. But we are constrained to add that on page 15 of *The Inner Reality* we find, "I now venture to pass upwards to a more exalted platform" etc.

stated in those prefaces that I am neither saint nor teacher, and do not want to be regarded as such. Let others bear those dubious honours; a quieter and less ambitious, if more worldly, existence suffices for me. I wish only to do a little good with my pen, if I may, rather than let it be hired out to the much more lucrative but less satisfying work that is constantly offered me. In *The Quest of the Overself* the following candid words appear: "The laurels of successful advocacy of a spiritual message are as distasteful to me as are the thorns of martyrdom.... I continued to refute the term 'spiritual teacher' when it was applied to me. I wished to be known only for what I am—as nothing more than a moral man, with a few abnormal interests, but living a normal life and laying no claims to superiority." It is for *Kesari* readers to decide whether that (and many similar statements in the prefaces of most of my books) disposes of the question.

In conclusion I can only regret that the editor, instead of confining himself purely to criticisms of the subject matter has also seen fit to stoop to personalities<sup>11</sup>. He

<sup>11</sup> We have not made any personal attack on Dr. Brunton. But we admit we have been a bit vehement in our criticism of some of his views, especially of what appears to us as his very slighting estimate of some of India's much respected institutions like monasticism. No self-respecting Indian, especially one who has experienced

has failed to see that the deep desire of my heart is to find in India and carry to the West such truths of thought and life as are desperately needed in that seething cauldron of incredible sin and unparalleled suffering. To that clear aim I have dedicated my pen, but I have done so as neither saint nor teacher; only as a fellow human being who cannot sit idly by whilst his neighbours weep in agony or stumble in the night of ignorance. Time alone can reveal whether I have come to India to exploit her, as my opponents<sup>12</sup> say, or to serve her, as my friends know.

the great value of these institutions, can help making such criticism. Dr. Brunton's manner of presentation may have some value if his views are meant for home consumption. But one cannot tolerate them when they are meant for foreign readers who have little chance of knowing Indian institutions first hand.

<sup>12</sup> We may assure Dr. Brunton that we have been appreciating very much the valuable service he has done to India by his writings, especially by his first book, "Search in Secret India," which, as we know, has made many a mind in the West interested in the spiritual traditions of India. *The Vedanta Kesari* had given a highly appreciative review of that book and published several extracts from it. We only wish that he does not unknowingly counteract the value of that service in any manner.

## REVIEWS AND NOTICES

*The Gospel of Zoroaster: By Bhai Manilal C. Parekh. Published by Sri Bhagawat-Dharma Mission House, Harmony House, Rajkot. Price, superior edition Rs. 5, popular edition Rs. 3. Pages 338.*

Zoroastrianism is one of the most ancient religions of the world and is intimately connected with India in a twofold sense. In the first place it was produced by a branch of the same Indo-Aryans who composed the Vedas, the source book of Hinduism. As a consequence the Vedas, the scripture of the Hindus, and the Zend Avesta, the scripture of the Zoroastrians, have much

in common between them. In the next place the only remnant of this once widely professed religion is at present to be found in India among the Parsees, who are the descendants of a handful of intrepid emigrants who fled to this country when their original home in Persia was conquered by the Muslims and it became impossible for them to practise their ancestral religion there due to Muslim persecution.

Bhai Manilal C. Parekh, the author of the present book, is not a Zoroastrian by faith, nor is he, as he tells in his Foreword, a specialist in Zoroastrian studies. But he

possesses a qualification that is more essential for the interpretation of a religion, namely, a sympathetic spirit that can enter into the religious experiences of others and select the essential from the non-essential in the presentation of the subject. Besides Mr. Parekh has an extensive knowledge of comparative religion and a fascinating English style which makes everything he touches a thing of beauty.

As such the general reader would find this book much more useful than the production of many a specialist in Iranian studies. The treatment is comprehensive, and covers the whole field of Zoroastrianism—its religious background, the life of its prophet, its scripture, its doctrines, its practices and customs, and its influence on other religions. Few have succeeded, at any rate among non-Zoroastrian writers, as Mr. Parekh has, in giving a vivid presentation of the ethical idealism, the monotheistic fervour, and the social outlook of this ancient faith. A reader will feel convinced that much that is considered noble in semetic faiths like Judaism, Christianity and Islam have their source of inspiration in the teachings of the great Iranian prophet. The chapter on the history of Parsees in India requires especially to be studied in these days both for strengthening the cordial relation between the Hindus and the Parsees, and to demonstrate the generosity of the Hindus to minorities.

*Songs from the Soul: By Anilbaran Roy. Published by John M. Watkins, 21 Cecil Court, Charring Cross Road, W.C. 2, London. Copies can be had of Gita Prachar Karyalaya, 108/11 Manohar Pukur Road, Kalighat, Calcutta. Price Re. 1-4-0. Pages 198.*

This is a book the contents of which fully justify its title. They are the out-

pourings of a devout soul—his offering of contemplation on spiritual themes at the feet of the Divine Mother. They touch upon a variety of subjects, both minor and major, that have bearing on the cultivation of the inner life. There is absolutely no touch of academic stiffness about them, no disquisitions on ponderous philosophical concepts that scare away the lay-mind seeking for enlightenment on the highest verities of life. With their transparent sincerity of purpose, their gentle yet fervent devotional tone, and the musical cadence of the charming prose style in which they are clothed, they elevate one's mind to a high level of thought and convey a feeling of inspiration while imparting a good deal of useful information. All spiritual aspirants who go through them will feel grateful to the author for sharing his very valuable thoughts with them by recording them in the pages of this book.

*The History of Great Light: Published by the Shrine of Wisdom, Aahlu, 6 Hermon Hill, London E. 11. Price Re. 1. Pages 36.*

This is the translation of a Chinese text on Taoism by Huai-Nan-Tsze, an authoritative exponent of this religion, who is supposed to have died about 122 B.C. The aim of Taoist teachings is to free man from attachments to all that is transient, thus enabling him both to use and to enjoy all things to the fullest possible extent by assigning them to their proper place in life. While appearing to depreciate the things of this world, Taoism does so only in contrast to the world of reality in comparison with which they are only as shadows to substance, as the reflected beauty of nature to the transcendent beauty of the spiritual world, as the temporal existence of body to the immortal life of the soul.

## NEWS AND REPORTS

### The President of the Ramakrishna Mission visits Bombay

His Serene Holiness Sreemat Swami Virajanandaji, President of The Ramakrishna Math & Mission, Belur Math, Calcutta, arrived in Bombay on Saturday the 18th November and was received by the citizens of Bombay under the lead of Mrs. Sophia Wadia, one of the Vice-Presidents of the reception committee, as well as many other magnates of Bombay. The Mayor of Bombay, Mr. B. G. Kher, Ex-Premier, Mr. K. Natarajan, Hon'ble Mr. Justice K. C. Sen, I.C.S., Prof. V. G. Rao and a number of leading citizens including Mr. F. J. Ginwala came to the Ashrama to meet the Swami. The Swami gave a talk in the Ramakrishna Mission Library Hall on the 22nd. The hall was overcrowded and the audience greatly appreciated the most highly entertaining discourse of his reminiscences of the Swami Vivekananda. On invitation from Mr. B. P. and Mrs. Sophia Wadia the Swami attended a tea party held in his honour at their residence where he met the Italian Consul, Mr. R. P. Masani, Vice-Chancellor, Bombay University, Mr. Tyabji, Ex-Judge, High Court, Bombay, Principal J. M. Kumarappa and a number of other distinguished persons.

On the 28th instant the Swami was given a public reception and welcome address (which together with the reply is printed in this issue) at Sir Cowasji Jehangir Hall at 6 p.m. His Worshipful the Mayor of Bombay presided. Most of the leading citizens including Mr. B. G. Kher, Ex-Premier, Sir S. S. Patkar, Hon'ble Mr. Justice Mr. S. A. Brelvi, Mrs. Sophia Wadia, Mr. M. V. Indravadan, Chief Presidency Magistrate, Mr. F. J. Ginwala, Mr. G. P. Murdeshwar, Prof. V. G. Rao, Prof. N. K. Bhagwat, Mr. Madhavlal Bhatt, J.P., Mr. G. C. Mitter, O.B.E., Dr. D. L. Sen, Mr. A. K. Sen, as well as leaders of different societies and institutions were present in the meeting. After a short stay in Bombay the Swami has returned to the Headquarters via Poona and Nagpur. During his stay in Bombay the Swami, besides giving several interviews, has also been giving spiritual instructions and initiations to many every day.

### The Address of Welcome given by the Citizens of Bombay

To  
His Serene Holiness  
Shreemat Swami Virajananda Maharaj,  
President, Shri Ramakrishna Math & Mission, Belur Math, Calcutta.

Most Revered Swamiji,

We, the citizens of Bombay, respectfully accord you most hearty welcome amidst us and to this great city of Bombay. Inspired by the life and teachings of Bhagawan Shree Ramakrishna, you renounced the world at a tender age and had the privilege of living and moving amongst the first disciples of the Master, Shree Ramakrishna. Indeed, you were one of the most fortunate few to be initiated by the great and illustrious Swami Vivekananda who founded the Order of the Ramakrishna Math and Mission, the Order whose hallowed farflung name carries to every corner of the globe, its message of the universal truth embedded in every great religion, of the Divinity of Man and of the greatness of selfless service to humanity irrespective of caste, creed or colour. Your presence in our midst is to us the visible embodiment of the great and noble work done by your Order for humanity, suffering under its burden of sorrows, groping for light in the midst of darkness and racked with discontent with a life unsatisfied and unfulfilled. Blessed, therefore, is that Order, and thrice blessed are they who belong to it and have set up a new standard of life and given a new meaning thereto. We welcome you in the name of the diverse communities, cultures and interests represented by the citizens of this great city, the Gateway of India.

We recall with great pleasure how from very humble beginnings the Math and Mission centre at Bombay has grown within the space of the last 15 years to its present magnitude of usefulness, ministering to the various wants of the people of the locality, physical, intellectual, moral and spiritual. The Charitable Dispensary by free distribution of medicines to the poor and helpless; the Library with its wealth of volumes and a number of monthlies, weeklies and dailies; the Students' Home with its clean, spiritual atmosphere supplementing modern University education;

1940]

## NEWS AND REPORTS

357

the Math which has been a living source of solace to spiritual aspirants of all sects, and, above all, the Swamis, whose dedicated lives and whose public lectures and classes have been providing unfailing inspiration and enlightenment to all classes of Society, have been rendering inestimable services to hundreds of people every day. We also recall with profound gratitude the relief work done by the Mission in Gujarat in 1927 and in Sind in 1930 when immense areas suffered from the floods of Sabarmati and the Indus and when thousands of houses were swept away, and countless men, women and children had to flee for their lives, homeless and helpless, pursued by pestilence, poverty and death. This is an inadequate description of some features of the humanitarian work done in this Province. How is it possible to give an appropriate description of the immense work that is being carried on by your Mission throughout this country from its various centres numbering over a hundred? A contemplation of that great and inspiring work suggests the immensity of renunciation, love and spiritual strength that provide the motive power for all the Mission's undertakings and efforts.

Revered Swamiji, your life has been a harmonious blend of contemplation and action. Unseen by human eyes, many a time you sat and meditated in the serene solitudes of Himalayan forests; yet when the voice of action called, you engaged yourself in various activities of the organisation, taking charge of the Mayavati Ashram, editing the "Prabuddha Bharat," publishing most of the volumes of the works of Swami Vivekananda, bringing out an exhaustive Life of your Master, opening a centre at Shyamalatal in the Himalayas and, lastly assuming important offices at the Head quarters, as the Secretary and later, as the Vice-President of the Ramakrishna Math and Mission. Magnificent, also, has been your contribution to the literature relating to Ramakrishna and Vivekananda in the form of books which are deservedly popular in both the hemispheres. In short, you have been an indefatigable worker of the Ramakrishna Math and Mission for nearly half a century. Your purity, your steadfastness of purpose and the spirit of service which animates all your acts have always proved to be a blessing and an inspiration to all spiritual

aspirants who have come in contact with you; and we have no doubt that it is for these and other outstanding qualities that you have been chosen the Leader of your Order.

We live today under tragic circumstances which recall those that prevailed on the ancient battle-field of Kurukshetra. Once more we witness a gigantic war in which greed and hatred and lust for power, naked and unashamed, seek to establish their domination over the body and soul of mankind; in which their weapons are violence, destruction and horror; in which humanity begins to doubt the meaning of all religions, the dignity of the common man and the greatness of the soul; in which man denies his own divinity; and truth, good-will, brotherhood and peace appear to have become merest mockeries. Life is fast becoming a hideous nightmare, and long-suffering humanity cries out for deliverance. Who will bring that deliverance? Whence and when will it come? When it is sought in all earnestness, deliverance is bound to make its appearance on earth. We believe that when the voice of deliverance comes, it will be one with the voice of your great Order; and we hope that at this critical hour that Order will play a great and noble role and send its clarion call to the harassed heart and the befogged mind of humanity, releasing them from the bondage of fear and suffering of doubts and illusions.

With fifty years of your gifted experience through penance in the Himalayas and association with your great Mission as an active worker in various capacities, may you guide all the centres of that Mission and your brother-monks to hold up the torch of Truth before erring humanity, and light for them the path to a New Order of life, based on the most solid and the most ancient of foundations, the Soul of Man.

May the Almighty God grant you a long lease of life so that you may be inspired more and more to set up objectively before the world, with the aid of your great organisation, an ideal which will at once liberate and enlighten, cleanse and fortify, nourish and unify. It is our earnest prayer that your spiritual ministration may prosper more and more and restore India once more to the pinnacle of spirituality, so that its lustre may illumine

the face of humanity with abiding joy and the serene consciousness of fulfilment.

We remain,  
Bombay, Revered Swamiji,  
28th Nov. '39. Yours most reverentially,  
The Citizens of Bombay.

*The following is the text of the Swami's reply:—*

Mr. President, Ladies and Gentlemen,  
It gives me great pleasure to be in your midst to acknowledge the most cordial welcome which you have accorded to me. I am fully conscious that the honour which you have thus shown me is due not to myself individually but to the Order and the Mission to which I have the proud privilege to belong: the Order which derives its inspiration from the living experiences of countless sages, seekers and seers, from the most long-lived of all cultures and, in particular, from the profound realizations of Bhagwan Shree Ramakrishna and the far-reaching visions of Swami Vivekananda; and the Mission which has successfully organised, fructified and harnessed for public good the longing for service and the spiritual thirst that is inborn in the soul of every man and woman. Allow me first of all to thank you most heartily in the sacred name of that Order and that Mission, and to express my sincere gratification at the representative character of this gathering. Such a gathering is a true index of the inherent catholicity of the Indian mind, of which the highest and noblest efflorescence was the realization of our Master Bhagawan Shree Ramakrishna. The very number of faiths and sects that have made their home in this country has been rendered possible by the spirit of toleration that has animated this motherland of ours from the ancient times. Toleration is no negative virtue: it has its roots in a spirit of catholic appreciation of all that is good in other religions and persuasions; and I say that this spirit, one of the main features of Shree Ramakrishna's teachings, is a fundamental and distinguishing feature of the Indian civilization in which the Hindu and the Moslem, the Christian and the Parsi, the Buddhist and the Jain equally participate.

I come before you not as the leader of a movement or organisation for your uplift or reformation: the aim of our Mission has always rather been to kindle and to keep alight the flame which is already

in being in the hearts of all of you; to concentrate in visible works and institutions your spiritual aspirations and yearnings, and to seek in your company the fulfilment of those aspirations and the answer to those yearnings. It has been well said in our Scripture,— "As all living beings are sustained by the air, so all the Varnashramas are sustained by the householders." There is no doubt that the Ashram at Khar has grown marvellously and has shown remarkable vitality since its inception a few years ago. It has received unstinted support and devotion from one and all of you, and it is among you that its work and fulfilment has lain, and its promises will achieve realization. Therefore for our Ashram at Khar, I can claim no exclusive credit or merit for my Order or Mission, but all credit and praise therefore is due to the public of Bombay who have so nobly responded to our call, nay, the clarion call of the great Swami Vivekananda, and sustained and strengthened us in our efforts at establishing and maintaining an Ashram near this great city of Bombay.

Many of you will probably recall the utterance of Swami Vivekananda, "The salvation of the world depends on the regeneration of India." It is to achieve this vision that he instituted the Order of the Ramakrishna Math and Mission. The vitality of the work undertaken by that organisation has already sufficiently demonstrated that his vision was no idle dream. The physical evidence of this fact consists of the schools, both academic and vocational, students' homes, orphanages, libraries, reading-rooms, charitable dispensaries and hospitals maintained by the Mission in India, as also other social activities and relief works undertaken by it during floods, famines and pestilence, and of the centres of the Mission opened in America, both North and South, in Europe and in Indian settlements in Singapore, Fiji and Mauritius; it is also to be found in the religious classes and lectures held at the different centres and the religious and philosophical literature published by the Mission. The crowning architectural achievement of the Mission is the magnificent Sri Ramakrishna Temple which was completed year before last on the bank of the Ganges at Behar near Calcutta; and it is the ambition of the Mission to

establish a residential college there, destined, perhaps, to be the nucleus of the University foreshadowed by the prophetic vision of the Swami Vivekananda.

But what is the secret of the vitality of the visible achievements of the Mission that I have just described? Is it possible to detect the signs of a regenerated India in those achievements? Do they indicate how it may be possible for India to attain a true regeneration? These are questions of utmost spiritual importance.

Those of you who belong to the young generation will have no idea of the risk which the whole of India was running during the 2nd half of the 19th Century—the risk of losing her soul. The spirit of our civilisation had fallen into a deep slumber, and during the earlier half of the century it had looked as if a brutalised aristocracy, the rapacious hordes of banditry and the armed might of forces led by foreigners were engaged in fights and conflicts for whatever booty they could seize, while the country suffered and endured. The lights of learning and culture had grown dim, the flowers of peace and well-being withered and wilted; and the spirituality of India of which we talk so much nowadays had retired into mountain caves and fastnesses leaving the vast masses of helpless prey to quackery and superstition and empty rituals and formulae. Suddenly, as from nowhere, came a new light and a new life—the vigorous and developed civilization of Europe. It brought a message of awakening of the sovereignty of human reason, of the power of the human will and the grandeur of the human individual, with his intellect, his sensibilities—yes, even his passions. It brought on an intoxication, a seeming liberation of the human spirit, which appeared to many to be infinitely preferable to the dark subjection into which the whole country had fallen; and it seemed to many of us that if we did not allow the new light to stream into the dark chambers of our house, we would remain condemned to eternal darkness. A few doubting voices were raised; and many were frightened and clung desperately to their chambers and their darkness, preferring the materialism of security to any spiritual questioning or adventure. But these voices were soon

dazzled by the new effulgence from the West. That hour, however, was one of the darkest in the history of India. A continuance of the intoxication with the new light meant, perhaps, the turning of India's back to her most precious possession, amounting to the losing of her soul.

At this juncture Bhagawan Sri Ramakrishna appeared. He reiterated by his own experience and reaffirmed, in words of common speech, the eternal truths the ancient seers of the land had discovered. He taught Vivekananda and others to see, what many thinkers in both hemispheres are realizing to-day, that the civilisation of Europe may dazzle and attract, as the flame attracts the moth, but it cannot satisfy the human soul; that the pursuit of happiness, by itself, can never constitute the highest ideal; that the megalomania of the individual self leads to an irreconcilable conflict and an agonised futility; and that there must be a deliverance—through love and realization of an obedience to the Divine that exists in and beyond the world of phenomena—from the bonds that our passions and blindness forge round each individual self. He discovered these principles in the teachings of all the great religions. After him the dynamic personality of Swami Vivekananda strove in action, through planning and organisation, through service, example and precept, to realize his Master's teachings in the world of living men and women, not only in India but in other countries as well.

That the path of European culture cannot be the path of India has since been reaffirmed by other great souls. The mighty minds of India who realize this truth have but confirmed the same all the more greatly. We see before us to-day the logical consequences of the culture that has arisen and developed in Europe. We all admire the vigour, the vitality and the intellectual perspicacity of Europe, its efficient forms of Government; its public spirit, its literature, its arts. Europe presents a spectacle of dynamic and gigantic power and of the beauty that power, in action and repose, possesses. But power tends to rush headlong and to act headlong: where and to what end? That is a question which power is hardly in a position to ask of itself. Many master-minds can no doubt regard the play and interplay of power as

a satisfying drama, as an end in itself: it is all the richer and a better drama by the intermixture of pain and suffering, which it is the object of Indian system of religious and philosophical thought to get rid of, to seek deliverance from. The Greeks regarded tragedy as the highest form of drama, and Nietzsche welcomed life as it is, with its imperfections and sufferings. That appears to be the philosophy inherent in the European outlook in life. During past centuries it has been tempered by the Asiatic religion of Christianity, but its doctrines are being increasingly found to be incompatible with the fundamentally European conception of life.

To the intelligent mind that conception must remain unsatisfying and defective. It would seem to such a mind that the present War in Europe must be the logical conclusion of the way of life Europe has chosen to adopt. The dilemma is so great that an alternative to war in Europe has long become unthinkable.

His Worshipful Mayor of Bombay has in his address made eloquent reference to the War. Will not the War at least make all of us think what philosophy of life underlies it, to what extent that philosophy has spread its charms over the lives of all of us, and what may be the best corrective to such philosophy? In the spiritual world we are all, and must be, "experimenters with truth." Nowhere in the realm of real spiritual seeking will we come across any voice crying "Have a blind and unquestioning faith and all will be well." None becomes the *adhikari*, the worthy recipient, of a truth unless he has sought for it. Truth comes to no one unasked or unsolicited. Therefore the War will have done a great service if it arouses in us the spirit of seeking, of questioning what are regarded as the realities of life. In some of us it may also arouse a disgust (*Vairagyam*) with our current mode of life. Only with such a spirit of seeking and of dissatisfaction is it possible for any one to stand on the path of ultimate realisation. And only in the final adoption of a new way of life will be found an escape from the horrors, sufferings and frustrations that must inevitably attend

the philosophy of life which lies at the bottom of the War in Europe. Our Order and our Mission stand for a way of life different from that which underlies the current European culture, though not conspicuously different from philosophies which have animated many other religious Orders. We invite all thinking men and women to ponder calmly over that philosophy of life, to test it by their personal experiences, and to see if it gives adequate answers to the questions which must obstinately be rising daily in their minds.

To those amongst you who have already realized the truth of our ideals I say this—it should be our united endeavours to serve humanity in accordance with the provision and foreknowledge of Swami Vivekananda; and to that end we must lead all our energies in bringing about a regenerated India so that there may ultimately be a regenerated world. The task before us is truly a stupendous one. Rapid and surprisingly fruitful though the progress of our Mission has been in the past, our past achievements are insignificant compared with the vast and unaccomplished work before us. We need optimism and faith, men and funds, sympathy and enthusiasm, single-minded devotion and far-sighted direction. For all this we pray to our Lord, we pray to humanity which enshrines our God, we pray to the future which calls and beckons to us. The response which we have hitherto received from the public has not been below our expectation. But we know that the Lord is with us, that Bhagawan Shree Ramakrishna and Swami Vivekananda and his brother-disciples who have passed into eternity guide our faltering steps and enlighten our minds, and that the civilisation of this ancient Motherland of Religions, the spirit animating her long tradition, her chequered career and her diverse peoples will sustain us and nourish us to the end. May the Almighty sanctify the great ideal which our Mission has undertaken to realise—"For the salvation of one's soul and the good of the world."

Ladies and gentlemen, I thank you once more for your kind welcome to me and for the noble sentiments expressed by your spokesman towards our Mission and myself.

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## THE VEDANTA KESARI

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### CONTENTS

|                                                      | PAGE |
|------------------------------------------------------|------|
| Asceticism—True and False ...                        | 361  |
| Symbols of a Great Culture ...                       | 364  |
| The Abundant Life ...                                |      |
| By Swami Satprakashananda ...                        | 369  |
| Conversations of Swami Shivananda ...                |      |
| By A Disciple ...                                    | 376  |
| Types and Ways of Devotion ...                       |      |
| By Kapileswar Das, M. A. ...                         | 379  |
| In Defence of Religion ...                           |      |
| By Chandrodaya Bhattacharya, M. A. ...               | 383  |
| Have Relationship with Others Through the Divine ... |      |
| By Swami Yatiswarananda ...                          | 385  |
| A Pledge ...                                         |      |
| By Leland J. Berry ...                               | 389  |
| Yoga and Reality ...                                 |      |
| By Swami Nissreyasananda ...                         | 389  |
| Narada Bhakti Sutras ...                             |      |
| By Swami Tyagisananda ...                            | 393  |
| Reviews and Notices ...                              | 397  |
| News and Reports ...                                 | 399  |

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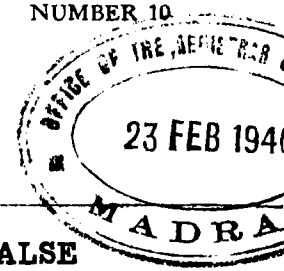
THE  
**VEDANTA KESARI**

VOLUME XXVI

NUMBER 10



FEBRUARY, 1940.



**ASCETICISM—TRUE AND FALSE**

The following verses point out some of the chief features of true asceticism, distinguishing it from what are mere aberrations of it.]

प्रसन्ना धीर्मनो मैत्रं दया दानं दमः क्षमा ।

येषां तेषां तपः श्लाघ्यं शेषाणां कायशोषणम् ॥ १ ॥

शान्तिस्पृहां विमलशीलदुकूललीलाशोभाजुषां विषयवेषपराङ्मुखानाम् ।

चीनांशुकैर्मलिनशीर्णिपटच्चैर्वा नैवाभिमानकलना न च दैन्यवृत्तिः ॥ २ ॥

लभ्यते प्रशमश्लाघ्या शोभा शोणेन वाससा ।

सापराधेऽपि महतां न मन्थुमलिनं मनः ॥ ३ ॥

किं तपोभिः सक्रोपानां विप्लुतानां बलेन किम् ।

विभवेः किं सलोभानां दुर्वृत्तानां श्रुतेन किम् ॥ ४ ॥

धीरेव धन्यं धनमुत्तमानां विद्यैव चक्षुर्विजितेन्द्रियाणाम् ।

द्वैवपुण्यं पुरुषोत्तमानां आत्मैव तीर्थं शुचिमानसानाम् ॥ ५ ॥

तेषामकार्यं किमिवास्ति येषां क्रोधावरुद्धानि विलोचनानि ।

दयादरिद्राणि मनांसि नित्यं नैर्घृण्यघोराणि च चेष्टितानि ॥ ६ ॥

मिथ्यातपस्विभिः किं तैः स्वसुखाय न यैः कृतः ।

मनसः कोपतप्तस्य परिषेकः क्षमाम्बुभिः ॥ ७ ॥

केशोन्मूलनकर्मणैव निशितं नैर्घृण्यमावेदितं

कौपीनांशुकवर्जनेन सुजने शीलस्य वर्तितं का ।

दम्भारम्भभयङ्करे च वदने क्रोधः स्वयं लक्ष्यते

नम्रानामशनेषिणां नियमिनां येषां पशूनामिव ॥ ८ ॥

अस्थाने भवतां भक्तिः केयमुच्छृङ्खलक्रमः ।

न त्यक्तमशनं येन स कथं वस्त्रमुज्जति ॥ ९ ॥

यत्नैते पशवः पूज्याः तलोत्सार्या भवन्ति के ।

अथवा देशदोषोऽयं गतात्मनिरिति स्मितिः ॥ १० ॥

नैव व्रतानि तनुशोधनसाधनानि  
 नो पावनानि विज्नानि तपोवनानि ।  
 पुंसां जटाजिनपरिग्रहदुर्ग्रहाणां  
 चेतः स्पृहापरिचितं परिशोधयन्ति ॥ ११ ॥

न भृतिधवलैरिभिः पवनपायिभिर्वा पन्नगे-  
 र्वनव्यसनिभिर्मृगैः सल्लकैः स्थलीशायिभिः ।  
 फलप्रणयिभिः शुक्रैरपि निरम्बरैर्लुब्धकैर्  
 अमुक्तविषयस्पृहैरधिगता प्रशान्तिः क्वचित् ॥ १२ ॥

एते वने फलभुजः कपयो न मुक्ताः  
 वृक्षाः सवल्कलपलाशजटासटाश्च ।  
 अन्तर्जलप्रणयिनस्तिमयश्चतीर्थे  
 मिथ्या तपःपरिहरः प्रशमोऽभिमतानाम् ॥ १३ ॥

पायोभिः प्रसरत्तुषारशिखरैः तृष्णातुराः ते परं  
 ते नित्यं च निधानधाम्नि विवृतेऽप्यन्यादलं दुर्गताः ।  
 तेषां चन्दनपादपादुपनतः सन्तापकः पावको  
 यैरेष प्रशमवतोपकरणे बद्धोऽभिमानग्रहः ॥ १४ ॥

आकिञ्चन्यसुखाय निस्पृहृतया वैराग्यलक्ष्मीजुषः  
 सर्वं यान्ति विहाय कायसचिवाः सन्तः प्रशान्त्यै वनम् ।  
 तत्रापि व्रतडम्बरे परिकरारम्भाय चेत् सञ्चय  
 स्तत् किं क्रोशपरिहृदोपकरणेर्मेहेऽपराधः कृतः ॥ १५ ॥

गृहजालविमुक्तस्त्वं किं तत्रैवाभिभावसि ।  
 न हि निर्गत्य सारङ्गः पुनर्विशति वागुराम् ॥ १६ ॥

If asceticism should merit praise, it must be practised by one endowed with a clear mind and intellect, one who is full of friendliness, mercy, benevolence, self-control and forgiveness. It is a mere self-torture to those who are bereft of these qualities. (1) One shines in the silk-garment of an immaculate character at the touch of quietness; he has no more any taste for luxurious dress. Whether draped in superior China silk or clad in an outworn, ragged garment, he is neither proud of the one nor tormented by the feeling of destitution by the other. (2) Indeed he is invested with a new charm by the saffron clothes, which speak out his renunciation and calmness.

Such great ones never allow anger to sully their minds even when they have to deal with a culprit. (3) Of what good is asceticism, if one is an easy prey to anger? Of what avail is might, if one gets embarrassed at the needy hour? Is it not a travesty of erudition, if the learned man is not weaned from wickedness? (4) To the best men

good intention is the noblest possession. Knowledge is the organ of perception only to those who have conquered the senses. Worthy persons look for no religious merit other than the exercise of mercy. Should they, who possess a stainless mind, go in search of holy places? Are they not themselves holy? (5) With the looks emitting anger, mind utterly poor in compassionate feelings and deeds cruel and repulsive—is there any wrong which persons of such description will shrink from committing? (6) Is the world any better for pseudo-ascetics who, even for their own good, would not steep their minds, hot with anger, in the stream of patience and forgiveness? (7)

The very act of pulling out hairs from the head acquaints one with their arrant callousness. Is there anything left to be said about their decorum in good society, when it is known that they have discarded their loin-cloth? On their face anger makes its cruel appearance portending an outburst of arrogance. Are not these nude, food-seeking ascetics similar to roaming animals? (8) What a monstrous example of devotion, quite out of place! How can one possibly strip oneself nude when one is still in need of food? (9) Where such beasts are honoured, who are to be chased out, (*i.e.* should real animals even be chased out?). Or, perhaps, it is a local evil. And men, after all, are bond-slaves to precedents. (10)

Vows, ascetic or otherwise, are but poor instruments for purifying one's self. Even sylvan solitudes whereto ascetics resort, are not holy in themselves. They cannot purify minds infested with cravings and longings, however much they may wear matted locks and practise mortifications. (11) The enjoyment of peace is never possible for those who have not rejected entirely the craving for sense pleasures. Elephants cover themselves with ashes, serpents live on air, beasts are eager to roam in forests, porcupines wallow on bare ground, parrots are fond of fruits, hunters are unclad,—but do they ever attain peace? (12) These frugivorous apes, unmolested denizen of forests, have not attained liberation; nor have these gigantic trees, with the locks of intertwined branches, beards of overgrown twigs and dress of their own bark, attained that goal. We also know for certain that fish immersed always in water have not fared better. It is labour wasted to launch on sham asceticism when control of mind is not achieved. (13)

Those who have entered the tranquil vow of monasticism and feel vain about the means that are to be adopted to achieve their goal deserve only pity. These poor creatures are like one who is tormented by thirst even though he has free access to cool, sparkling water; like one who is poverty-stricken even when a vast treasure is uncovered to his perpetual view; like he who is scorched by heat even though the breeze from the sandalwood grove is blowing over him. (14) Good souls repair to the forests in quest of absolute peace and happiness that

voluntary poverty would give, forsaking everything,—rejecting every desire and shining with the beauty of renunciation. But suppose they begin assembling, even in that place, various necessities to enrich their ascetic vow, should they not for a moment think what offence their treasures and rich garments and attendants and other appendages have committed in their own homes? (15) You have left home for homelessness; then why do you turn again towards the circumstances of the home? Once escaped from the hunter's noose the spotted deer would never again come back to jump into it. (16)

—*Avadanakalpalata.*

### THE SYMBOLS OF A GREAT CULTURE

#### I

THE Himalayas, the Ganges and the Sanskrit literature—these, it is generally believed, have contributed above all, to the glory of India. To see that this belief has not arisen from fancy or sentiment does not require any argument, if one has a fairly good acquaintance with these phenomena and the social and historical background of Indian culture. Contemplating at the foot of the Eternal Abode of Snow, the Vedic sages, as they turned their awe-filled vision upwards, must have certainly been struck by the witchery of that sublime, stupendous, phenomenon and burst into divine poetry. And in the *Rigveda* we read: "Whose glory yonder peaks of snow declare, whose magnitude the sea-girt earth witness (*Yasyeme himavanto mahitva yasya samudram rasaya saha ahuh*).” So from the dawn of history the Himalayan has been the symbol of the Eternal, urging on the children of this blessed land after the true, the beautiful and the abiding.

The Ganges is the symbol of holiness—*Dharmadrava* or the liquid of sanctity and religious merit, as it is described in the Puranas. Mother of

a grand civilization, the greatness of hers far exceeds the strange bactricidal efficacy of her waters demonstrated under laboratory conditions recently. For countless generations she has been the solace of millions of Hindus burdened with sins and sorrows of this mundane existence, and therefore her glory has been sung in a hundred hymns and psalms by many a poet-saint. Hardly will it be challenged if one were to assert that almost the whole of Hindu culture is a rich crop raised on the fertile Gangetic basin and slowly distributed abroad.

#### II

The third of the triad forming the symbols of Indian culture is the Sanskrit literature, which with its ethnic bearings and social implications, we shall consider here at some length. We feel its relevance the more because there has been some dust of controversy raised in this part of the country regarding its significance and the status it ought to hold in a scheme of liberal education. Those very people who in their laudable endeavour to give a right vocational turn to the educational machinery of the country, are often found to tolerate and even

bless subjects which when compared with Sanskrit fare no better in their bread and butter winning value. Leaving them apart, there are others, though an unenlightened group, to whom it is an anathema as they associate Sanskrit with the supposed demons they ostensibly seek to combat. Early in the last century there were people in the West of the type of Dugald Stewart who believed that the entire Sanskrit language and literature "was the forgery of those wily priests, the Brahmins." A somewhat similar view is fostered by certain groups even to-day and attempts are not totally absent to crowd out or count out Sanskrit from the branches of study, or at least relegate it to an insignificant position.

To see how far this is desirable we need only to run our eyes on the past of Europe which many of us have accepted as our pattern in political and social progress. The dazzling civilization of the occident was not called up by rubbing an Aladdin's Lamp. Ancient Greece lives through the art, philosophy and religion of Europe; Rome has reincarnated through Church and State; the moors of Cordova refined Europe; the Jews too had their handsome contributions to make up the complex we call Western civilization. Greek and Latin have predominated till very recently. There was a time when Schopenhauer lamented: "If the threatened calamity should ever come, and the ancient languages cease to be taught, a new literature will arise of such barbarous, shallow and worthless stuff as was never seen before." His exaggerated fear was not without the usual grain of truth in it, and we have still a lesson to learn from it. But

Greek and Latin remained sufficiently long to enrich the modern languages of Europe and make them what they are to-day.

#### III

Hatred of culture, of whichever people and due to whatever cause, is the sure sign of spiritual death. The expanding and absorbing mind of Europe found soon that "Sanskrit was substantially the same language as Greek, Latin and Anglo-saxon." Appropriation and assimilation of the mental wealth of the whole humanity is the hall-mark of races gifted with the curiosity to know, venturesomeness to pursue and vigour to expand; while exclusive parochial pride for the cultural heirloom transmitted from the ancestors of a local group alone is the sign of stagnation and decay. It is not astonishing to see opposition put up against Sanskrit culture in India when Europe can boast of the largest collection of Sanskrit manuscripts preserved in the best possible way, and when we see that most of the first-rate Western universities have chairs established for the study of Sanskrit, and painstaking scholars do their best to bring out the rare treasures of India with the best elucidatory apparatus? The fancied opposition between a Dravidian and Aryan language and culture is the result of new motives.

Europe soon recovered from the distorted views she contracted from imperfect data at her first contact with India. As early as 1883 Prof. Max Muller wrote:

"Whoever cares for the historical growth of our language, that is our thoughts; whoever cares for the first intelligible development of religion and mythology; whoever cares for the first foundation of what

in later times we call the science of astronomy, metronomy, grammar, and etymology; whoever cares for the first intimations of philosophical thought, for the first attempts at regulating family life, village life, and State life, as founded on religion, ceremonial, tradition and contract—must in future pay the same attention to the literature of the Vedic period as to the literatures of Greece and Rome and Germany."

He frankly recognised the unparalleled importance of the Vedic literature for a study of Aryan humanity and held it to be indispensable for all who cared for themselves, for their ancestors, for history, for their intellectual development; and as an element of liberal education, he openly declared that Sanskrit was far more important and far more improving than the reigns of Babylonian and Persian kings and even the dates and deeds of many of the kings of Judah and Israel. Max Muller was profoundly erudite in various literatures and branches of learning, as the huge output of his literary activity shows, and he was by no means a partisan of Sanskrit; yet he exhorted the young civilians who were to proceed to India, in these words: "...I should advise every young man who wishes to enjoy his life in India, and to spend his years there with profit to himself and to others, to learn Sanskrit, and to learn it well."

Even in India there are people to-day who maintain that Sanskrit, after all, is a dead language and it is in the custody of a microscopic, ineffectual minority, and that in the active life of the nation as a whole, its neglect is only well-merited. Max Muller meets the line of argument in these pregnant words:

".....there runs through the whole history of India, through its three or four thousand

years, a high road, or, it is perhaps more accurate to say, a high mountain-path of literature. It may be remote from the turmoil of the plain, hardly visible perhaps to the millions of human beings in their daily struggle of life. It may have been trodden by a few solitary wanderers only. But to the historian of the human race, to the student of the development of the human mind, those few solitary wanderers are after all the true representatives of India from age to age. Do not let us be deceived. The true history of the world must always be the history of the few; and as we measure the Himalayas by the height of Mount Everest, we must take the true measure of India from the poets of the Veda, the Sages of the Upanishads, the founders of the Vedanta and Sankhya philosophies, and the authors of the oldest law-books, and not from the millions who are born and die in their villages, and who have never for one moment been roused out of their drowsy dream of life."

In the West the discovery of Sanskrit paved the way for the organization of new branches of knowledge: philology, comparative religion and comparative philosophy, which have clear bearings on the social history of man. Truths from this ancient literature, rays of light available nowhere else, have penetrated into the current of European thought from this new source, and unbiassed scholars were gratified to find that they now possessed reliable literary source to study the religious development of human mind long before Homer was born. A sense of kinship with the distant people of the East began to stir the minds of the best people in Europe. Although the first enthusiasm of the new discovery has faded to some extent, scholarly contributions to the study of Sanskrit from the West has remained grand and great, and, no doubt, the literature of Sanskrit will continue to fill the souls of the West with new enchantment.

## IV

As the animating central core and prototype of several Aryan languages Sanskrit has entered into the linguistic history of over 200 million people in some way or other. Just a century ago H. H. Wilson wrote: "Every person acquainted with the spoken speech of India knows perfectly well that its elevation to the dignity and usefulness of written speech has depended, and must still depend, upon its borrowing largely from its parent or kindred source .....and that the condemnation of the classical languages to oblivion would consign the dialects to utter helplessness and irretrievable barbarism." This, with regard to the position of the spoken tongues of India. But there was a time when Sanskrit exerted its influence as far as Chinese Turkistan, and as a vehicle of Buddhism it touched the heart of Central and Eastern Asia and its vocabulary percolated into the speeches of East Indies, Malaya and even the distant Madagascar on the opposite direction. A language that has a literary development of over four millenniums in every species of literary creation, epic and lyric, narrative and drama, philosophy and technical subjects, cannot easily be overlooked. The published works in Sanskrit are thousands; those in manuscripts and those dimly known through earlier references are legions; and among them there are a multitude of books that have given and continue to give lasting pleasure to men of taste and a way of life to those who search for it; such a language cannot be considered a dead one as the Welsh language—in fact it is perpetually and violently alive.

## V

Time has only tested its worth. The training and arduous labour required in mastering the Sanskrit literature renders the mind sensitive to facts that often escape eyes accustomed to other superficial ways. A scholar trained in the ancient model never turns to the next passage before the last ounce of meaning is extracted from a phrase or a sentence he familiarises himself with; he never becomes a slipshod reader.

Conscious of these and other values of Sanskrit and its deep import, Swami Vivekananda insisted on a wide-spread study of it as he believed that "the very sound of Sanskrit words gives a prestige and a power and a strength to the race." With his usual zeal he wished that the "whole nation should become Sanskrit scholars." The spread of Sanskrit among the masses alone would introduce culture into the blood, he argued, although information can be had even through other channels. He believed that the whole of India is Aryan and nothing else. He declared that it was pure nonsense and foolish talk to extend the analogy of Europeans migrating from cold and inhospitable regions to more sunny tracts and exterminating the aborigines for colonisation, in the case of India too; and in fact the theory of Aryan migration itself which rests on certain flimsy linguistic resemblances was, according to him, mere guess-work. He pointed out that the civilization of Lanka depicted in Ramayan is not in any way inferior to that of Ayodhya. He wrote:

"Whatever may be the import of the philological terms 'Aryan' and 'Tamilian,' even taking for granted that both these

grand sub-divisions of Indian humanity came from outside the Western frontier, the dividing line had been, from the most ancient times, one of language and not of blood. Not one of the epithets expressive of contempt for the ugly physical features of the Dasyus of the Vedas would apply to the great Tamilian race.....The super-arrogated excellence of birth of any caste in India is only pure myth, and in no part of India has it, we are sorry to say, found such congenial soil owing to linguistic differences, as in the south.....A gentle yet clear brushing off of the cobwebs of the so-called Aryan theory and all its vicious corollaries is therefore absolutely necessary... this Aryan race, itself a mixture of two great races, Sanskrit-speaking and Tamil-speaking, applies to all Hindus alike."

## VI

It is interesting to note in this connection on what a loose foundation rests the cocksure theories of early Orientalists and the facile propaganda of shallow, irresponsible text-book writers who have successively helped to demarkate India with a wall of racial hatred which in reality has no reason to exist. Keane wrote in his *Man Past and Present* that the term 'Aryan' was a linguistic expression forced by the philologists into the domain of ethnology where it carries no significance, as it is well evidenced to-day by the ridiculous racial claims of Herr Hitler. The measurements of skull and registering of complexion cannot give any sure result regarding this problem.

There is no evidence of an Aryan migration in the Vedas. The word *Arya* occurs in a multitude of places in the *Rigveda* as the name of the group that worshipped the outstanding Vedic Gods Indra and Agni. Sayana explains the term as the name of those who praise the gods by hymns, or

those noble persons who perform particular religious rites. Throughout Sanskrit literature nobility is the one central meaning of the word *Arya*, and it never denoted a separate race. The Dasyus, whom our historians identify with the so-called Dravidians, are then made an antagonistic race whom the invading Aryans drove away or exterminated. But the terms *anagni*, *aparrata*, *abrahma* and the like which characterise them do not denote anything more than a difference in cult, i.e., they did not share the same way of rituals which the other group built up. They were not racially different, but only differing in the ways of worship. Sayana clearly states in *Aitareya Brahmana*, VII: 18, that the Dasyus are the descendants of Visvamitra who is a recognised Aryan sage. In the *Mahabharata*, too, we get clear statements that the Pundras, Dravidas and others were only Kshatriyas become Dasyus because of their cutting adrift from the Brahmanical way of living. To the ancients all men of India are offsprings of Manu, the common progenitor.

The word Dravida, again, is only the Sanskrit form of Tamizha; there is no reason whatsoever to suppose that the Sanskrit word Dravida was turned into Tamizha; for the Tamilians are known to have been inhabiting the south from the earliest times. The name is entirely based on linguistic grounds, and no race distinction is in evidence anywhere. In the ancient books, Panchagauda and Panchadravida are employed to convey the difference of Achara (conduct) among the respective groups of Brahmins, and there is no hint that they were names of distinct people.

The most inexcusable fiat of the anthropologist is the facile identification of the Dasyus and the Dravidians and thus dividing the Indian humanity into two racial hemispheres. That this has become the drive for a new zeal which has social and political bearings to-day is the tragedy of the whole situation.

## VII

Sanskrit and Tamil represent two great linguistic divisions like Greek and Latin, which have contributed to the cultural past of India. Their mutual influence is evident throughout history except perhaps in the earliest strata of Sanskrit. Therefore when we take Sanskrit as the symbol of Indian unity, the whole of Indian culture is expressed by it; and instead

of intensifying the common achievements of our ancestors, if the present generation read imaginary differences into the descriptions of an almost poetical character found in ancient works and boost up a race myth, it will only be the greatest disservice done to the common advancement of India. On the other hand, if the grand language which the superior intellectual powers of our ancestors have evolved is taken as the symbol of a basic culture and upon it is built a brilliant future for the thought and life of the land, we shall be worthy of the great forefathers, the Rishis. For, the humanising value of this classical language is hardly approached by any other language of the world, and it is only fit that it stands as the symbol of the culture which it ensouls.

## THE ABUNDANT LIFE

BY SWAMI SATPRAKASHANANDA

[The Swami is a monk of the Ramakrishna Order preaching the message of Vedanta in the United States of America. In the following article, which forms the text of a lecture delivered by him at St. Louis in June, 1939, he explains rationally what fulness of life means and how it can be achieved.—The Editors.]

WHAT ELEVATES MAN ABOVE  
OTHER ANIMALS?

A PERSON whose body is healthy and strong, whose senses are keen and vigorous, whose organs function properly, who can eat hearty meals without fearing the consequences, who sleeps soundly, enjoys the world through all the variety and richness of sense experience, who has no worries about anything—such a person is said to be full of life. But it would not be proper to say that his life is full or abundant, because he

has developed only one side of it—the physical side. This is not the whole of life. He whose sole concern is to eat, sleep, and enjoy is no better than an animal. An animal also is healthy and strong, moves about freely, enjoys life, and seldom falls sick. True, the enjoyments of some are finer and richer than those of animals. But this still leaves them nothing more than a superior type of animal, not differing essentially from them.

What is the difference between man and other animals? Man lives; ani-

mals, trees and plants also live. The difference is this: animals and plants live but cannot think. Man can think; man can have knowledge. Man not only sees things, but reads and interprets them; he can find out their meaning. Man can look far beyond the senses. It is man who discovers the laws of nature, unravels the secrets of life, probes into the deepest mysteries of existence; he is able to distinguish between the real and the unreal, the good and the pleasant, between right and wrong. And not only this. Man can regulate his life by his knowledge. This is what other living creatures cannot do.

So with man the main point is not simply living but the *how* of living. The art of life is more important than the life itself. In human life there must be an ideal, a philosophy, a regulative principle. He who lacks this, he who never thinks of the meaning and the purpose of life but simply lives, his life is of no value. He is no better than a breathing machine; he breathes but does not live—just as the bellows of a blacksmith.

Thus a human being has two distinct aspects of life, the physical and the psychical. The psychical aspect, if taken in the broadest sense, includes the intellectual, the moral, the aesthetic, and the spiritual life. So the psychical life or, I may say, the inner life, is much vaster, higher, and grander than the physical life, that is, the life on the sense plane. The physical life is only the outer rim of our being, the center of which is the inner life. Our thoughts, our imaginings, our moral ideas, our spiritual visions, all are great controlling forces in our physical life. It is true

that the body influences the mind, but the body does not govern the mind; on the contrary, the mind governs the body. We cannot live the physical life in the right sense unless our inner life is sound. In order to keep the body healthy and fit we need to study the physical system, know the hygienic laws and observe them. Out of this need medical science has developed. You all know how much the knowledge of the physical universe has contributed to our material progress.

#### INNER LIFE

We require not only intelligence but moral principles as well to regulate the life on the physical plane. If there is violent emotional excitement or severe conflict within us, our nervous system is shattered. The body becomes a wreck. When anger, hatred, jealousy, or intolerance prevails in us, our social life, too, disintegrates; we find discord in all the fields of collective life. In order to live in peace and harmony we have to cultivate moral and spiritual virtues.

Now, it may be asked: Is the inner life to be developed for the sake of the physical life? Should scientific knowledge be cultivated only for the promotion of material welfare? Should our philosophy be guided by pragmatic considerations alone? Should religion, art, and ethics subserve the interests of the sense life?

Life on the physical plane is so predominant in our consciousness that compared with this, the finer aspects of life seem insignificant. This, our body as well as this world, we can see, touch, and feel. The sense objects appear so real, so charming,

to us that for their sake we do not hesitate to sacrifice the subtler realities. Our religion, our art, our ethics, our science, our philosophy, appear to be of no value if they do not advance the cause of the material life—the practical life, as we call it. In fact, we judge the inner powers and virtues by the standard of the material good we can derive from them—as if the material values were of greater consequence than the moral and spiritual values! This confusion of values in the modern age has brought the world to its present chaotic condition. It cannot be that we shall have inner development only for the sake of material well-being; rather our material life must be so regulated as to promote inner growth. The inner self is the ruler of the physical life. The spirit should utilize matter to its own advantage, not permitting matter to usurp the mastership.

The superiority of the inner life when compared with the physical is not difficult to perceive. Physical life may come to an end at any time. But what intellectual progress we make, what moral and spiritual worth we acquire in this life, persists even after the body drops, for this does not belong to the gross body but inhere in a vital part of our being that does not perish with the body. According to all religions the soul exists even after the separation from the body. From the biological standpoint also it does not seem reasonable that consciousness, which is the highest achievement of nature, which nature has developed in the course of the countless ages, should be a mere servant of the physical organism and should not exist by its own right.

This appears to be contrary to the principle of evolution.

It is also a fact of common experience that the inner life is of greater importance than the outer life. Suppose a man is living under very desirable conditions. He resides in a beautiful, richly furnished home. Everything around him is in perfect order; everything outside is bright and charming, but within him all is darkness, all is chaos—no peace, no light. Would you think this to be an enviable state of affairs? Now think of a person who lives in very humble circumstances, satisfied with the bare necessities of life, free from worries, doubts and fears, who has inner peace and joy in consequence of a true understanding of life. Which of the two lives would you prefer? "Certainly the latter," you will all say.

#### ADVANCE IN MENTAL EVOLUTION

##### INDICATED BY INTEREST IN

##### INNER LIFE

It is also found that the higher a person advances, the greater his interest in the inner life. A scientist will find greater delight in the solution of a problem than in the finest sense enjoyment. A philosopher relishes an intellectual discussion much more than his dinner. Persons of great culture always forgo material gain for the attainment of inner greatness. "Plain living and high thinking" is their motto. Great personages the world over have sacrificed even their lives for the sake of knowledge, truth, and virtue. In the history of humanity we find martyrs in religion, in science, in philosophy, and in nationalism. The world knows the story of Socrates' death.

## TWO GREAT EXAMPLES

Permit me to relate the story of the self-sacrifice of Bruno, an Italian philosopher of the sixteenth century, which may not be so well known. In his works on the infinity of the universe Bruno expressed views not in conformity with the dogmas of the Dominicans, though a Dominican himself. He was accused of heresy and had to leave Italy. He sought refuge in Switzerland, in France, in England, in Germany and at last again in Italy. He was cast into prison by the Roman Inquisition. Afterwards he was brought before the judges and declared guilty. As he refused to renounce his views, knowing them to be correct, the judges sentenced him to death "without effusion of blood." Bruno was burnt alive at the stake. And these are said to have been his memorable words to the judges: "You who sentence me to death live in greater fear than I who am condemned."

Another heroic example I may give you from the life of one of the religious leaders of India, who lived in the seventeenth century. This brave Guru of the Sikhs was accused of treason, arrested, and brought before the mighty Mogul Emperor Aurangzeb. The emperor was ready to spare his life if only he would embrace Islam. Guru Teg Bahadur refused. Hence he was beheaded. After the execution a small piece of paper was found tied to his neck with these words: "I have lost my head but I have not lost my faith."

## SENSE LIFE AFFORDS

NO SATISFACTION TO THE THOUGHTFUL  
—IT IS ONLY A MEANS AT THE BEST

This life of sense experience, however dear it may be to us, cannot be

an end in itself. It is so uncertain, so unsatisfying. However successful, happy, or promising a life one may live, death may put an end to it most abruptly. There is no good here without concomitant evil. Pain comes in the guise of pleasure. Virtue suffers; vice prospers. Such is this life. It is not self-explanatory. There must be something beyond it to fulfil it. We can find meaning in this life only if we take it as a preparatory stage for a higher existence. To me this world appears to be a huge factory, where divine man is being manufactured out of brute man. If you enter a factory and see things in the process of making, you cannot easily understand what is going on there. Similar is the case of the world. Life seems meaningless to a casual observer. In order to extract gold from ore, you have to take the ore to the smeltery, subject it to heat, dip it in water, batter it by hammering, and pass it through other processes before pure gold emerges out of the crude metal. Similarly, the animal man has to pass through many trials and struggles, successes and failures, hopes and fears, smiles and tears, before his spiritual self shines forth in its native purity, free from all crudities of the physical life.

So this sense life of ours is for the development of the spiritual life. First of all it builds the intellectual life by furnishing the mind with experiences. We are gaining experiences all our life. What is the ultimate experience or conviction we gain from this life? This: Sense pleasures can never bring us true satisfaction. We must seek life's fulfilment elsewhere. What we seek is not to be found in

material existence. What we seek is not the evanescent but the eternal. We seek the changeless, not the changeful. We seek the real, not the unreal. We seek the infinite, not the finite. We seek true light, true freedom, true joy. We seek the Absolute, the Perfect, the Divine. This is the knowledge that dawns upon the mind after it has passed through many, many, many, experiences on the physical plane. Our intellectual life attains fulfilment when intellect presents to us this Supreme Ideal and the way to realize it, when it makes us aware of the presence of the Divine Spirit within us as our inmost self: ever free, ever pure, ever blissful, self-illuminated.

THE INTELLECTUAL AND THE  
MORAL LIFE

The intellectual life is much more expansive than this sense-bound life on the physical plane. Intellect broadens our vision, deepens insight, and opens before us higher and higher realms of existence. But intellect cannot lead us very far unless supported by the moral life. On the moral plane we feel still greater freedom and expansion of life. Intellect cannot free us from the thralldom of the senses. Even a highly intellectual man is found to be suffering from the weaknesses of the flesh. A moral man is immune to these. This is why a morally advanced person is held in much greater esteem than a man of mere intellectual greatness. The moral life is closer to the soul than the intellectual, being the expression of the higher mental plane, which is in direct touch with the soul. It is through the moral life that the soul

finds self-expression on the intellectual and the physical planes. This is why morality is *sine qua non* of spiritual life and spiritual knowledge. An immoral man, however advanced intellectually, cannot have spiritual light.

UNSELFISHNESS IS THE  
TOUCHSTONE OF VIRTUE

The basic principle of a moral life is unselfishness. No moral virtue can exist where selfishness rules. Anger, hatred, jealousy, lust, avarice, fear, pride, hypocrisy, and so forth prevail in us because we are selfish. When we are unselfish, then only moral qualities, such as kindness, forgiveness, humility, purity, sincerity, honesty, and truthfulness can function within us.

Unselfishness seeks expression in the positive form of love. What is love? Love means self-expansion. When you have love you are no longer confined within your body. You find yourself in others as well. Thus as love develops more and more, you transcend the narrow limits of family, community, city, country, nation, race, creed, yea, even humanity; and eventually you identify yourself with all beings. This is self-expansion. And the more you expand, the more of life you have. We know from our own experience that when we perform any act of disinterested love, we feel free and full of life; but when selfishness takes hold of us, we feel cooped in; choked to death, as it were. It has been very admirably said by Swami Vivekananda: "Expansion is life; contraction is death. Love is expansion, therefore love is life; hatred is contraction, therefore hatred is death."

Here lies the secret of the abundant life.

#### SPIRITUAL LIFE—THE GOAL

But this is not all. The moral life attains its consummation in the spiritual life. The ultimate basis of morality is spirituality. Spirituality means the realization of one's own self as spirit, as soul: pure, illumined, free, blissful. At the present stage of life we have no knowledge of the soul, our real self. We are fully aware of the physical body and think of the body as our very self. Our thoughts and actions are dominated by this body-consciousness. But the body is not our real self. Our real self is spirit—immortal and divine. As the consciousness of this spiritual self dawns upon the mind, a person realizes himself more and more as a spiritual entity, becomes more and more united with the Divine in spirit, and his thoughts and actions proceed from that self-realization. This is what is meant by spiritual life.

With self-realization one transcends the material plane of multiplicity and enters the realm of universal Spirit. Spirit has neither form, nor color, nor sex, nor denomination. It is in unison with the Infinite. So through the realization of the spiritual self one realizes one's unity with the all-pervasive Divine Being that shines in us as our inmost self. A man of the highest realization no longer thinks of his narrow individuality. He no more finds himself limited by form, place, and time. His self becomes so magnified that he sees himself in all. He experiences that he is in man, he is in woman, he is in the saint, he is in the sinner, he is in every living creature; he is in the sun, he

is in the moon, he is everywhere; never did he not exist, he exists for ever. This is the abundant life. There is no life anywhere but in Spirit. Spirit alone lives—the Eternal, the Immutable. It is Spirit that enlivens the body, enlivens the mind, enlivens nature. Every being, everything in this universe, is mortal. Why? Because their life is borrowed. Spirit is the only reality, the very existence, the being-ness. Everything else has its being in Spirit. Without Spirit everything is but shadow. It is the life of Spirit that Jesus meant when he said, "I came that they might have life and that they might have it more abundantly." (John 10: 10.) With regard to the sense life he declared, "Whosoever will save his life shall lose it. (Matthew 16: 25.)

#### UNDERLYING SPIRITUAL ONENESS

The universality of Spirit is not poetic imagination nor is it a metaphysical abstraction but a truth demonstrated by the experience of great seers and saints in all climes and ages. All the great world-teachers were possessed of universal love, which was the outcome of their consciousness of the oneness of the Self. They loved all without distinction; though reviled and persecuted, they loved their enemies because they found the Self in friend and in foe alike; rather to them there was neither friend nor foe; only the One Self, existing in all. As an illustration of the realization of the One Self in all, I may cite an incident from the life of Sri Ramakrishna. One day in December, 1885, during his last illness, some of his young disciples prayed him that for their sake he should prolong his earthly

existence. They knew that he was a great Yogi; so if he willed, he could stay with them longer in the physical body. "How can that be?" replied Sri Ramakrishna. "My mind has been given to the Divine Mother once for all. Should I ask it back for the sake of this cage of flesh and bone?" "For our sake," implored the disciples. "Everything depends on the Mother's will," answered Sri Ramakrishna. "Your will and the Mother's will are the same," insisted the disciples; "if not, please ask the Divine Mother to spare you for some time longer in this human life." At last Sri Ramakrishna agreed. After a while one of the disciples came forward and inquired whether he had prayed to the Divine Mother. Sri Ramakrishna answered, "Yes, I was going to tell the Divine Mother: 'Mother, I cannot swallow food; let this body take some food.' Just then the Mother showed me, 'As I am eating through so many mouths, what matters it if I do not eat through this one mouth?'"

He who realizes the Self draws his power directly from the Self, that is, from the omnipotent, omniscient Divine being. We are always drawing what energy, what vitality, what intelligence, we possess from this one Source. But we draw feebly and indirectly. Our ignorance and egoism obstruct and obscure the course. We have forgotten that we are eternally united with the Divine. Instead, we have taken the material adjuncts of the soul, the psycho-physical complex, to be our very self. Neither the body, nor the mind, nor their compound constitutes our real being. With the knowledge of the Self, egoism vanishes; ignorance dies out as we realize our

unity with the Divine. Then the flood-gate of Divine Energy opens within us and the Divine Life overflows our entire being. This is how the great spiritual leaders of the world were dynamos of unlimited power, unlimited knowledge, unbounded love. Think of Buddha, Christ, Sankara! What material resources did they have in life? None! What, then, was the secret of their power? This, that they drew from the very fountain-head of life. Within them there was no barrier of ignorance or egoism. So they were perfect channels of the Divine Life, the Divine Light, the Divine Love. Within a few years of earthly existence they manifested life and light sufficient to guide humanity for centuries and centuries.

#### ON THE SPIRITUAL PLANE LIFE IN ITS FULLNESS IS REALISED

So in order to have true life and have it abundantly we must rise to the spiritual plane. We should so regulate this humdrum life of eating, drinking, dressing, talking, earning, and enjoying as to lead us to higher and higher levels of consciousness. In no case should we hold our moral and spiritual nature in fealty to the sense life. Do not fear that your practical life will be cramped if it is subordinated to the spiritual ideal. On the contrary, moral purity and spiritual wisdom will react on the material life and make it conduce to real good, peace, and happiness. There is no dearth of material resources in the world at the present time; still the world is rushing headlong to a catastrophe! Why? Because there is no inner goodness, nor true understanding

to manipulate the material powers to the best advantage.

The spiritual life is the only life which knows no death, no decay, no darkness. Because this is the life of Spirit, which is self-existent, self-luminous, self-fulfilled. When the Divine Life flows into a person, all weakness leaves him, all darkness vanishes from his mind. His body, his senses, his mind, become so surcharged with the Divine Life that his thoughts, words, and deeds always

rebound to the good of the world. No untruth goes over his lips. His very presence is an inspiration. Though apparently living in the body he is so far above the physical plane that those conditions to which the body is subject by its very nature cannot affect the inner glow of the spiritual life and light. He faces death with a smiling face, because he knows that for him there is no death. He is in the fulness of the Divine Life while in the body; he is one with the Divine Life when without the body.

## CONVERSATIONS OF SWAMI SHIVANANDA

BY A DISCIPLE

[Swami Shivananda, otherwise known as Mahapurushji 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 culled from the diaries of his disciples, and contain many of the instructions imparted by him to spiritual aspirants.—The Editors.]

AFTER his supper Mahapurushji was taking rest. Many of the monastic inmates of the Ashrama had also assembled there. One of them gently asked: "Maharaj, is it true that Sri Ramakrishna used to say, 'for those that come here, this is the last birth?' Did you ever hear him say like that?" Mahapurushji kept quiet for a while and then said, "Is it not said so in the books?"

Sannyasin: What is the implication of those words of Sri Ramakrishna? Do they refer only to those that had the good fortune of seeing Sri Ramakrishna physically and with his grace could attain to devotion and faith, or does it signify that it is the last birth for all that have faith in him?"

Mahapurushji: All these are alluded to by his words. Whosoever has faith in him, whether seeing him physically or in any other way, whosoever has sincere regard for him and has consecrated himself to him with the body, mind and speech, it is the last birth for him. He is a liberated soul. But self-surrender is indispensable.

Sannyasin: Maharaj, are they, who came here depending on Sri Ramakrishna, also free?

Mahapurushji: Yes, what doubt is there? But to be really free, complete self-surrender is imperative. Even simply to come here, is no less a good fortune.

Sannyasin: But we don't feel like achieving anything, and nothing palpable seems to be happening to us also.

Mahapurushji: My child, what you could accomplish so long and what you have been doing till now, do you think it is very insignificant? Without his grace this also would not be possible. Great indeed is his compassion on you, otherwise why should he bring you here, away from the loving embrace of your parents, away from your hearth and home. That he may shower his blessings on you and make your human birth fruitful, he has brought you here.

Sannyasin: But, Maharaj, we don't seem to grow in self-abnegation and renunciation by performing these works.

Mahapurushji: All that you do here are his works. You are doing these only for pleasing God. In these you have no desire for your own enjoyment. What you do here will augment your self-abnegation and renunciation. Do you think that simply by living on alms at Hrishikesh you will acquire renunciation! Shame! What you are doing now is the right thing. At present you may not possess that consciousness, but gradually you will find yourself firmly established in that consciousness, in that knowledge: that everything is his. There will be nothing for you to claim as your own.

Sannyasin: But where is that condition for us, Maharaj? Unless and until the Ego is annihilated in deep meditation, where is the prospect for peace? But we cannot even meditate well.

Mahapurushji: My son, all these will happen to you. Gradually you will get all these. I assure you. Have faith.

\* \* \*

After the usual repast at night the monks have congregated in Mahapurushji's room to be blessed by his holy company. Silence reigns all around. Slowly Mahapurushji begins his reminiscences about Swamiji: "Here Swamiji lived as the guest of Mr. Chabildas for a pretty long time. It was during this period that he visited many places in the neighbourhood.....

"Even while here, Swamiji visited Poona, Malabar and the adjoining places. Generally he did not avail himself of the comforts of train journey, but when he did, he travelled first-class only. He did not accept any pecuniary help from anybody. But when greatly pressed, he asked them to buy a first-class ticket for him. He used to suffer from chronic stomach troubles necessitating frequent use of the closet and could not brook much delay. It is only in the first-class that one could enjoy this convenience.

Once, invited most probably by the Maharaja of Limbdi, he was travelling to his place. As usual he was lying down upon a berth of a first-class compartment, in ordinary dress, with only a jersey on his body. In that very compartment some respectable people of the locality got in. Now, they were very angry to find a Sadhu in that attire occupy a whole berth and began to chaff him in English. They indulged in the abuse of the Sadhus, saying that it is they who had brought about the downfall of India. Swamiji was comfortably lying down and listening to everything. At last, they went to such excess that he could no longer keep quiet. He suddenly got up and entered into an argument with them.

He said, 'What nonsense, do you speak! Is it the Sadhus who have ruined India, or is it they who have saved her? What were Buddha, Sankara and Sri Chaitanya; and what did they do for India's uplift? Only think of that.' Thus beginning, he, by citations from history, proved that it is the Sadhus who have enabled India to live; and gradually he met all their arguments so nicely that they were struck dumb. Seeing his mastery over English and his arguments, the chief among the new-comers was so much charmed that he invited Swamiji to his place. Of course, Swamiji could not accept that invitation at that time, as he was then going as a guest of the Maharaja of Limbdi who had great reverence for Swamiji. But on another occasion he halted at Poona.

After some time one of the Sannyasins asked Mahapurushji "Who conferred on you the appellation 'Mahapurush'?"

Mahapurushji: It was Swamiji who used to call me Mahapurush.

Sannyasin: May I ask why? Is there any special reason for this?

Mahapurushji: Yes, there is. When I began going to Sri Ramakrishna, I had to visit home, now and then, as I had been married some time ago. But this I did not relish at all. Somehow I passed the night there by constantly taking the Lord's name. But my wife used to weep and wail. So I apprised Sri Ramakrishna of everything and prayed to him to cut asunder all my bondage. Sri Rama-

krishna on hearing everything taught me a Yogic practice and said 'Don't be afraid. I am always here to help you. Always meditate upon me and do this Yogic practice. Then nothing adverse will happen to you. Even if you live in the same room with your wife it will not injure you. Rather, you will find that your renunciation will grow stronger and stronger.' Sri Ramakrishna had taught Rakhai Maharaj also a like Yogic practice. By following his advice, I was saved from disturbances of all kinds. One day I happened to tell this to Swamiji in course of a talk. He was very much surprised and said 'What do you say! This is the sign of great souls. Verily, you are a Mahapurush (great soul). From that time he began to call me 'Mahapurush' and all others followed suit. Formerly Swamiji used to call me 'Tarakda' (Brother Tarak). One day at the Balaram Mandir he was calling me Mahapurush. Hearing that the Mother of Baburam Maharaj said, "What may that be! The Mahapurush\* is said to live on trees. What kind of Mahapurush is he?" Then Swamiji explained to her the whole situation and said "He is not a Mahapurush of that sort—he is a real Mahapurush (great soul)." On hearing everything the mother of Baburam Maharaj was highly pleased.

\* 'Mahapurush' is sometimes used as an euphemistic expression for referring to Brahmin ghosts who are believed to have their habitation on trees. That is the allusion.

## TYPES AND WAYS OF DEVOTION

KAPILESWAR DAS, M.A.

[A general view of Hindu devotion in some of its important aspects is summarised below with suitable illustrations.—The Editors.]

DEVOTION to Godhead has a method and a process of its own. To invoke the universal Energy as the embodied, to open the heart to be suffused with the lustre of Godhead, to be receptive and responsive to the Vast Immeasurable, to break asunder the knot of attachment and to be one with the Infinite, is not a thing of easy, immediate attainment or glib talk. It implies hard steadfast practice, firmness of volition, clear intellectual grasp and affectional stability. It involves degrees of advancement wherein the Infinite is more and more apprehended. This gradual advancement is recognised by our devotional scriptures, and various stages in it are marked.

From one point of view, as creation itself rests on the three Gunas of Maya—Sattva, Rajas and Tamas, devotees are also classified into the three types of Sattvic, Rajasic and Tamasic.

The Tamasic, whose minds are thoroughly veiled and bound in the physical and the vital (Annamaya and Pranamaya) sheaths; who identify themselves with their body and senses, and concentrate on the fulfilment of their desires; who forget themselves in their little selves and hanker after low pleasures; and whose attention is fully occupied with the gross, devote themselves to the worship of Yakshas and Rakshasas—gross personifications of bodily and mental appetites, and identify themselves with them.

Higher than them are the Rajasic, who are moved by the Vikshepa-sakti—the power of movement—of Maya. They go higher to the mental (Manomaya) sheath. They are quick, diligent and practical. They think, feel and act vigorously to achieve wealth, renown and power. They do not shrink from doing what is harmful and unjust to others, provided thereby they get what they seek. They are impatient, ambitious and even cruel. They worship the Pitris and attain the Pitriloka.

The Sattvic, who go higher to the intellectual (Vijnanamaya) sheath, are reflective and meditative. They not only act but discriminate. They are not satisfied with mere worldly prosperity, but hanker after the calm, the sweet repose of the spiritual realm. They worship the Vedic gods, Vasus, Rudras, Adityas and others—the elemental and the subtle forces of cosmic energy—and attain Devaloka.

Naming in a different way, we can put down these three types as the inferior (Manda), the ordinary (Madhyama) and the superior (Uttama). The inferior, through their devotion to gross forces, identify themselves with them and thus gradually rise in the scale of advancement till they merge in the Hiranyagarbha, the Cosmic Soul, and through Him, in Brahman, the Absolute. But it is a long and painful march with many ups and downs. The 'ordinary' are more advanced than the common

run of mankind and devote themselves to Godhead. But the sense of duality is still in them. God is worshipped as a Being separate, adorable and worthy of service. They attain freedom after death; still their course is not complete. The superior rises above the sense of duality. They have realised the identity with the Absolute. To them God is all; there is nothing beyond Him or without Him. Flooded with the light of this wisdom they become free even in this body, here and now (*Jivannukta*).

From another point of view devotees are of two kinds: those, who act desiring fruits of their actions (*Sakama*) and those whose desires have been fulfilled, who have nothing further to seek, who act so far as it is necessary to maintain the body till it perishes; who are, in short, wise (*Niskama* or *Jnani*). The latter are few and far between. Humanity thinks and acts with full motivation, reciprocation and purpose of fulfilment, from the stage of fulfilling gross bodily appetites to the higher stage of fulfilling the intellectual necessity of the search for truth and beauty. Hence human beings mostly are *Sakama* devotees.

If a man is put into some great danger or he feels intense pain through some disease or he is terrified by some disaster, he forgets his vanity and calls upon God. In ignorance he sleeps the sleep of idleness till Nature administers him the fatal blow. Then he wakes up crying and in sheer necessity of relief, thinks of the Mightier Being and calls upon Him to his rescue. The spirit of give and take, the religion of reward and punishment, acts in this stage fully. He is called the devotee in danger

(*Artabhakta*). Though he seems to be of the lowest type, still he is better than him who has no devotion at all. It is the beginning and it paves the way to higher realisation. The mythological example of this type is the elephant, who, being attacked by a fierce crocodile in deep water, calls upon Vishnu with all the passionate intensity of suffering and is thereby saved. The story is simple but it has become popular through the association of devotional thought, and Hindu mythology has named God as *Gajapati* (Saviour of the elephant).

Those who call upon God to reap the fruits of their actions or to fulfil desires in this *Loka* or *Paraloka*, here or hereafter, are called the devotees of desire (*Artharthi*). The classical examples of this type are *Sudama* and *Sandipani*. *Sudama*, a poor Brahmin, intimately attached and devoted to Lord Krishna, is thrown into extreme poverty. But he is prepared to suffer rather than ask anything from his devoted companion. Instigated one day by his wife, he went to *Dwaraka* to meet Lord Krishna. He had nothing to take as a present to his divine companion but a handful of parched rice, which his wife tied to the end of his cloth. How great was his embarrassment to offer this insignificant parched rice to the Lord of affluence at *Dwaraka*! He hid it in shame. But the Lord found it out and forcing it from his hands eagerly ate a few mouthfuls. *Sudama* spent a few days at *Dwaraka* and felt himself blessed. He forgot that he had gone there to ask for something. He felt no desire in the presence of Lord Krishna. On his way home he remembered that he had

not asked for anything. He anticipated the frown of his furious wife and was sorely perplexed. When he reached home, what was his surprise to find it changed into a stately mansion fitted up with all sorts of luxuries!

On the other hand *Sandipani* was a learned Brahmin of *Avanti*, who imparted all the sciences to Krishna and *Balarama* in their childhood. After the course of education is completed, it is the Hindu custom to lay some present at the feet of the Guru (*Dakshina*) as a mark of devotion and obligation. *Sandipani*, being obliged to accept the present, wanted back his son, who had departed to the realm of death. It is said that Krishna brought the child back. Modern researchers might, perhaps, point out that *Sandipani's* son, as a child, was kidnapped by some pirates, who infested the Indian waters at that time and Krishna saved him from their clutches after a hard fight. Whatever it be, such is the giving of the Lord to the unselfish, the devoted. He who is immersed in Godhead as the be-all and end-all of existence, surely his necessities are supplied by the invisible hand; even the highest attainment comes into his grasp. For it is said that when man, awakened to self-consciousness, marches steadily to the goal, caring for nothing and stooping to none, worldly prosperity pursues him like his shadow. But when once he turns back and tries to catch that prosperity, it vanishes.

Next come the devotees of enquiry (*Jijnasu*). They are tired of the world's way, with full experience of the ephemeral unsubstantiality of the *Jagat*—this transmigratory existence. They earnestly seek the light of knowledge, the *rationale* of action and

salvation. The classical examples of this type are *Arjuna* and *Uddhava*. *Arjuna*, as is well known, sees on the eve of the great *Bharata* war that he has to fight with brothers, uncles, grandfathers and Gurus for the sake of a petty kingdom. Is the kingdom permanent? Is life permanent? Is it not preferable to die a beggar rather than kill all of the family and plunge the nearest and dearest into grief and desolation? On one side the *Sattvic* association of the holy field of *Kurukshetra* inspired in him the spirit of renunciation; on the other, his *Kshatriya* nature (*Dharma*), his inherent tendency, urged him to war. He was at a loss to know what to do. Humbly, very devotedly, he took shelter at the lotus feet of his divine companion for proper guidance. The response, which the world treasures to-day, is the celestial song, the *Gita*—the quintessence of Hindu thought and realisation. *Uddhava* is another devotee of *Mathura*, who was sent by Krishna as his messenger to the *Gopis*. His role has become classical in the *Bhagavata*.

Lastly come the devotees of wisdom. They have renounced the fruits of action. They go on the path of uncoiling or involution to the centre. The scriptural examples of this type are *Narada*, the divine minstrel and the earliest sponsor of the devotional cult; *Prahlada*, the God-intoxicated young soul, who cared not the angry scowl of his father *Hiranya* and faced, firm and unscathed, many tribulations and went on chanting the name of *Hari*; *Suka*, the son of *Vyasa*, the born *Brahmacharin*, who elucidated the *Brahma-Vidya* in the forests of *Naimisha* and shed the nectar of

*Bhagavata*; and Sanaka, the great philosopher and logician.

Multifarious are the processes of devotion in relation to different natures. One, concentrating his mind, chants the name of the Lord. Another, controlling his senses, meditates on Him. Still another, taking him to be the only means of salvation, makes obeisance to Him. Our devotional scriptures deal mainly with nine ways in the process of devotion: To hear and chant the Beloved's name and glory, to think of Him in joy and sorrow, to serve at His feet, to worship Him by all means (Upachara), to salute Him in body, mind and speech, to dedicate life and mind at His feet. These are some of the forms of devotional practice.

Who is a devotee? By what indications does mankind know him? How can the devotee himself realise that he is steadily advancing on his path? The *Gita* gives the following expressions of a devoted soul. One who is free from envy towards any being; the well-wisher of all; kind, unattached, selfless, unwavering in joy or sorrow, benevolent; content with what he has; who practises *yoga*; who controls speech and the senses having implicit faith in God; who follows Dharma as Amrita; who meditates upon God; who does not make others anxious, nor is made anxious by them; who is free from happiness, sorrow, fear or mental anguish; who is impartial, pure, steady of intellect; who gives up all actions desirous of fruits; and who feels the

same in friendship and enmity, self-elation and humiliation, heat and cold;—he is a true devotee.

From the view-point of degrees of devotional intensity, with which the devotee takes shelter in God, three distinct phases have been marked out.

At the outset devotion is of a mild character. The attitude here to God is—'O Lord, though the difference between you and me is removed by union with Thee, I belong to Thee and not Thou to me. The wave is of the sea, the sea is not of the wave.' In this stage the devotee is supported by the spirit of realisation.

In course of development, the second phase is reached, wherein the devotee, through steadfast practice, takes the mental attitude of "God is mine." He is confident of his claim over God. This attitude of the *Gopis* of Brindavan is beautifully brought out by the famous Poet Surdas in a Hindi Song—'Beloved, knowing me weak, you are leaving me throwing away my hand; but could you go clean from my heart, then I could call you valorous.'

Then comes the last phase of extreme devotion, wherein the Mahavakya—'I am Brahman' (Aham Brahma asmi), 'Everything is Brahman' (Sarvam Khalvidam Brahman) is realised. The devotee is merged in the Absolute. He says "I and this objective Universe are the Svarupa of Vasudeva. Vasudeva is the supreme Lord."

## IN DEFENCE OF RELIGION

BY CHANDRODAYA BHATTACHARYA, M.A.

[The whole ideology of noble impulses, argues Mr. Bhattacharya, is gathered round the concept of 'religion' in spite of its past and present abuses; hence it covers more than what is implied by morality. Its survival value therefore is not at all in danger.—The Editors.]

IN an article entitled 'Whither India,' Pandit Jawaharlal Nehru wrote, 'I have no faith in, or use of, the ways of magic and religion.' In holding this view, he may be taken as the type of an increasing number of cultured and intelligent Indians. Views coming from such quarters deserve one's careful consideration, whether one likes them or not.

It will have to be admitted that for such extreme reaction against religion, the main responsibility lies with many among those who style themselves as religious. Thus in our own country, religion has been made to support the absurd doctrine of human untouchability; and it has been the cause of suicidal quarrels among our various communities. In Europe it once led to crusades and burning at the stakes; and to-day it works against an equitable distribution of wealth in society by preaching superstitious ideas about rank and property. As Karl Marx said, religion is the opiate of the people; the Biblical injunction 'Thou shalt not steal' has in effect come to mean 'Thou shalt not oppose capitalism in its task of exploiting labour.' In the foundation of European imperialism throughout the world, the missionaries of the Christian Church have played no inconsiderable part. Indeed, there are reasons enough why anti-religious cults get such warm reception at every place from Leningrad to Canton.

But it is blindness not to see the civilizing influence which religion has exercised in the history of mankind. Can we ignore the good work done by Buddha, Moses, Christ and Mohammad? Of course, their work has not borne fruit as yet; and human nature has remained much the same since their times. Still it is certain that man would have become much worse than he is but for that divine urge which prompted these great persons to dedicate themselves to the service of their fellow-beings, and to the uphill task of transforming the very core of man's nature.

A similar urge must have swayed even the leaders of Godless communism. Their antipathy to religion is only a reaction to the antagonism of the Christian Church to communistic ideas in general. Without the hypothesis of an active moral factor, it is difficult to understand why the son of a princely father should chafe at the heartless apathy of the vested interests towards the grinding poverty of the toiling masses. The moment you describe one set of conduct as selfish and wicked in comparison with another, you have a moral judgment; and you act on moral principles, not on those of mere scientific economics, the arithmetic of supply and demand.

It may be said that resentment at oppression and injustice is a vital impulse and does not depend on mora-

lity. This is true, to a certain extent; probably the moral urge is also congenital. But the trouble is that, besides the moral urge, there are in our nature selfish propensities as well. And the question rises: Which of these, the self-regarding or the altruistic, should receive our approval in an actual case of conflict between the two?

Marx has indeed tried to base the superiority of the communistic ideal on non-moral grounds. He has attempted to make out that the history of the world points towards a gradual democratization of power, a communistic state. The pursuit of the socialistic ideal is simply helping the course of history. It is in our own interest that we should help it. For those who would obstruct its advent would be crushed and brushed aside by the forward revolutions of the wheel of progress.

But a bare inference that history points towards a certain end need not make it worthy of man's conscious pursuit. For the trend of history is not righteous all through. Supposing that statistics suggest (as indeed seems to be the case) that the coloured races of the world are daily becoming weaker and poorer, should it be the duty of every one to hasten this process? Then again, at the present moment at least, history does not seem to point to the emergence of the communistic state. On the contrary, dictatorship is the order of the day; and it may not be only of the proletariat. With the progress of science, which is mainly engaged in acquiring power, the power of the dictators or the oligarchies is becoming more and more invincible. And there is no knowing that it will always be used

for the good of all alike. History is full of instances where power acquired in the name of the people was employed otherwise. The need for morality has become all the more urgent, because every day the instruments of destruction at the disposal of the powerful are becoming incredibly formidable. Power unaccompanied by morality is a menace to civilisation.

But all this may be taken to be a defence of morality and not of religion. The value of altruism is vouchsafed by an inner sense of good which every one possesses; no God, religion or magic need be brought for this. The unfortunate association of religion with morality, it may be argued, has been the root of a good deal of mischief. It is high time to separate the one from the other, give morality its due and condemn religion, its mischievous companion.

If, however, we can agree in admitting the value of the moral aspect of religion, we shall not probably find it difficult to agree further in retaining the name 'religion' to signify it. The name may not matter with those who understand. But it matters a lot with the generality of mankind. With most men, the whole ideology of noble impulses is gathered round the concept of 'religion' as its centre. They would cling to superstition, instead of starting on a voyage of moral adventure in a sea of either enthusiastic scepticism or of indifferent agnosticism, with no God, no soul, and no ideal of spiritual progress. At least on practical consideration, it will be wiser to emphasise the moral aspect of all religions, rather than remove them altogether, root and branch.

Besides this, morality is probably intimately associated with a stern sense of justice, a sort of relentless exactness in the execution of duty, which ill agrees with the tender aspect of human nature. An out-and-out moralist is likely to forget that justice should be tempered with mercy, that we are all fallible beings, that even the opponent may be partially in the right. Such a man, in short, may lack the religious virtue of toleration, the absence of which has caused in the world so much hatred, bitterness and bloodshed.

It must, however, be admitted that much blood has been shed in the name of religion too. Has not the Archbishop of Canterbury supported armaments? But this has been in spite of what religion has been preaching. In fact, narrowness of every sort, intellectual or emotional, is against its very spirit. Fanaticism is a common human weakness, not peculiar to those who avow religion; for fanatics can be found even among the critics of religion.

In the encircling gloom of uncertainty and the ever-alluring seduction of our selfish inclination, religion alone holds aloft, for our guidance and encouragement, the banner of noble aspiration. Even Bertrand

Russell, an inveterate scoffer of religion, admits in a way the necessity of the religious ideal when he writes, 'If life is to be fully human, it must serve some end which is impersonal and above mankind, such as God or truth or beauty.' The God he talks of, however, is not the God of religion, the imperious dictator, extraneous to man, but the God consciously created by his own imagination, with the materials supplied by the inspiration of the deepest moments of his life. But can this impersonal end be defined without calling to mind the ideals which the prophets and seers of every religion have tried to practise and preach?

No doubt, the dogmas and rituals of religion may, from time to time, prove inadequate to its needs. It will be the duty and privilege of the new generation, then, to replace them with new ones. And sympathetic criticism of the existing order may be a necessary preliminary to this task of re-creation. But its wholesale condemnation is likely to prove unnecessarily destructive and productive of many an avoidable evil. We should not forget that intolerance, whether orthodox or heterodox, is a great defect of character and an obstacle in the path of progress.

## HAVE RELATIONSHIP WITH OTHERS THROUGH THE DIVINE

BY SWAMI YATISWARANANDA

[These are the notes on the class-talks given by the Swami to a group of spiritual aspirants in Wiesbaden, Germany.—The Editors.]

I  
ALL should think of themselves as parts of an infinite Cosmic Existence. If we find this too hard, we need

not follow the path of the formless. We can also follow the path of the devotee, taking up some holy form. For many people the path of the

formless is too difficult. Taking high flights in imagination does not mean anything. Mere soaring has no practical value, and the out-and-out Dualist who has realized something is far better than the intellectual Monist who just soars in his vague speculations, but never realizes anything.

Ordinarily, in all our human relations, we commit the mistake that we wish to take up direct connections with others. We ourselves are short-lived as bubbles, and we try to come into touch with others just like us. Two bubbles drifting on the ocean just come close to each other through the action of the waves; but they think there should be some direct connection between them and commit the mistake of their life. The same action that has brought them together will one day tear them apart, never to meet again. And this always means untold misery and will always happen again so long as we, human fools, try to come in touch with another bubble, instead of thinking of the ocean alone and being in more intimate touch with all through the ocean, without really being in touch with anyone. All bubbles burst sooner or later. So there can be no stability in any bubble-relation. We should do away with vague romance and childish dreams and see things as they are. We should cease to be emotional cowards covering the rotting carcass with fragrant flowers and going in for all sorts of absurd make-believe.

## II

In worldly life the Infinite has no place. We are so self-centred and so absurdly bent on our bubble-relations that we just push It aside and cling

to falsehood with desperate doggedness. For all forms of spiritual practice the most important thing we need is a correct and dispassionate outlook about ourselves and others; for then alone is it possible for us to have a definite goal without constantly being tossed about on the waves of our irrational and body-bound emotions and impulses.

Really speaking, as bodies we are nothing. And so long as we believe and feel ourselves to be bodies only, the question of spiritual life does not arise at all. Then drink and be merry. But this is not the truth. This world is not the only place for our existence. Therefore it becomes incumbent on us to revise this body-idea about ourselves and others. If it is found to be wrong, then our whole attitude towards life will have to be changed.

## III

In all the different schools of Hindu philosophy, and especially in the Advaita school, we find the conception of the Atman as a spiritual entity that is not dependent on anything and that is not created and does not create. God, as Creator, is not the highest in any of our schools of thought. All schools hold that the mind is matter and that the soul is separate from, and independent of, the mind, although associated with it in some of its moods.

We must begin somewhere. There is the ladder, and each one of us must find out first where he actually stands, not where his thoughts soar when he happens to be in a good mood, for it is from there that he must proceed. His spiritual life can only be begun from that point, never from any higher point. We must

know where we stand and where to begin, and then proceed.

Monism, no doubt, may serve as the background for all, but Monism cannot be reached without passing through the different intermediate stages. One in a million, perhaps, can take up the Monistic path from the very beginning. "Greater is their trouble whose minds are set on the unmanifest, for the goal of the unmanifest is very hard to reach for embodied beings," says the Bhagavad-Gita. A good Dualist is infinitely better than an intellectual Monist who, at the same time, is nothing but an out-and-out Dualist in daily life. Never deceive yourself on that point. And then the Gita goes on, "But those who worship Me, resigning all actions to Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga, for these whose mind is set on Me, verily I become ere long the saviour out of the ocean of mortal existence."

In the West people try to detach creation from destruction, the God of creation from the God of destruction, and try to stress creation and preservation only. It is very wrong to make such an attempt at detaching these three aspects, which are eternally inseparable. If your God creates at all, it is He, too, who preserves, and He again who destroys. A synthetic view is very necessary for the devotee if he wishes to progress. The devotee who only wants the God of creation or preservation is a pleasure-seeker, but no devotee. What he really wants is worldly pleasure, infinitely prolonged and made safe against all misfortunes.

We with our inordinate clinging to life and its phenomena are mortally

afraid of the destructive aspect of God. We must go beyond the creative aspect and beyond the aspect of preservation as well as that of destruction if we wish to find peace and attain to illumination.

## IV

Once one Swami was asked by one of his students, "But, Swami, what do you mean by telling us to control the senses! When senses are fully controlled, then what is left of life?" The Swami had been talking of the necessity of sense-control. Yes, if you take that to be life, then what is left indeed!

"Brahman is that out of which all this comes into being, in which it lives and to which it goes back after dissolution."

Death is quite as real as life. Destruction is quite as real as creation. Why not face both? Why stress creation, why love creation if you do not care to have destruction also? Why cling to life if you do not welcome death also? Either have no attachment to the phenomenon or take both gladly.

"Do not court death; neither court life." This is the proper attitude for the real seeker after Truth. That is the real spiritual attitude. By merely ending life, we do not attain anything great. By clinging to life we remain the slaves of life. So both attitudes are wrong and should be got rid of.

Really if we die, and die we must, let us at least not die as miserable slaves bound to "Woman and Gold." Let us die as free men. Let us die heroically, not as cowards constantly afraid of this phenomenon. Let us have attained fearlessness in every respect before we die. Let us become

men before we die. Let us face death with a smiling countenance. Before we die we should have thrown overboard all these petty attachments of ours and realized our true being.

"Happiness and misery come by turns," say our Scriptures. Creation and destruction come by turns. If you take one side of a certain pair of opposites, you must take the other side also. There is no such thing as just getting one. One always comes after the other. Pain comes after pleasure. Destruction comes after creation. They will go round like a wheel without ever coming to any stop so long as we do not transcend this phenomenon and refuse to take either pleasure or pain.

All these relations of ours are like so many will-o'-the-wisps leading us away from the true path until we sink in the morass of our desires and lose our manhood. There is no such thing as a direct relation between one bubble and another.

## V

Misery can only come by a false conception of ourselves, by clinging to our bodies and personalities, by trying to possess shadows. Sometimes we find the shadow to be a shadow, and then comes depression and misery. We can always trace all our miseries back to our false conceptions of ourselves and of others. So long as we think of ourselves as men and women, there cannot be any truth.

"Blessed is misery to those who come to have a higher ideal of life." (Swami Vivekananda).

Forgetting our true nature, we very often dream false dreams, but false dreams can never bring truth, and very often when we find that the

dream has been false, we become broken-hearted, because we even cling to our false conceptions. Then comes the dreadful lightning-flash of Truth and brings us untold misery.

You have had so many false dreams in your past life. You have so often taken the mirage to be real. Do you not see how often you have been living in a fool's paradise, clinging to some other false personality, making emotional castles in the air, dreaming of a love which does not exist? Very often as an effect of disillusionment, life all of a sudden becomes a void. We have to remove this void.

The Western ideal of life is a false dream. Sooner or later disillusionment will come for the West, and then the awakening will be dreadful.

## VI

It should be our goal in life to rid ourselves of this false dream-personality and to regain our soul. There is not a single human being that belongs to us. Father, mother, brother, sister, wife, child—none of them is ours, and they can never be ours. But generally we must get no end of kicks and blows in the course of our different lives to learn this lesson. And then one day we realize that God alone can be relied upon, and, what is more, that we are He.

The first step is to attain a right conception of ourselves. Then only the question of spiritual life arises.

We must only have relationship with others through the Divine, and only because we want to have direct relations with others, all this misery comes again and again.

It is our task to adjust all our relations in such a manner that no rela-

tions, except those through the Divine, are left in our life. Otherwise misery and misfortune will come again and again, and we shall not be able to grow, because we cannot grow so long as we do not let go our hold on falsehood. Never cling to any other human being. Neither make him your slave, nor ever become his. Gain your own eternal freedom and help him in gaining his. This is the only possible attitude in spiritual life. There is no other. You cannot *have* the cake and eat it too.

## A PLEDGE

BY LELAND J. BERRY

I will be true, I will be pure,  
I will observe Thy Holy Law,  
And whilst life doth in me endure  
I will be blind to Thee no more !

I shall have faith, I shall have strength  
To bear me kindly o'er Life's ways,  
That when I reach Thy throne at length  
I shall be worthy of Thy praise !

## YOGA AND REALITY

BY SWAMI NISSREYASANANDA

[The following is the second article in the series promised by the Swami. The first has appeared in the December issue of *The Vedanta Kesari*.—The Editors.]

THERE are numerous works dealing with Yoga. Each treats the subject in its own way. Some have stressed physical discipline more, while others have emphasised control of thoughts and emotions. To mention a few names, we have works on Hatha Yoga, Patanjali's Yoga, Bhakti Yoga, Jnana Yoga, Karma Yoga, Asparsa Yoga and so on. A comparative study of the reactions which these Yogas create in the aspirant will be made in subsequent articles. It will also be shown in due course how these have a bearing on the attainment of the Highest Truth.

To the ordinary man Yoga appears to be a system which teaches difficult

postures and breathing exercises. He believes that they will lead one to the acquisition of various powers like clairvoyance, or in advanced stages, to the capacity to lie buried under the earth for a number of days. Such an opinion is not entirely without foundation. For if one wanders over the length and breadth of our vast country, one can surely meet many a misguided but sincere man, whose motives and practices tend to create or confirm such an opinion. But if one carefully studies books like the *Hatha Yoga Pradipika*, devoted specially to an exposition of postures and breath control, one's estimate is bound to undergo a transformation.

Every one understands that the various medicines described in medical books are not meant to be indiscriminately taken in, *one after another*, by *each* patient. All medicines have got curative value. Yet, unless each patient is separately and fully examined, the employment of *any* medicine may lead to fatal consequences. This truth holds good of Hatha Yoga too. Each Hatha Yogic exercise has got its own value; but unless the psycho-physical mechanism of each aspirant is carefully studied by a *competent* teacher the number and order of exercises for *serious practice* cannot be *safely* fixed. In fact, the Hatha Yoga text stresses the need for a teacher in every one of its chapters. While telling us that Pranayama, when properly done, can eradicate diseases, it hastens to warn us that an improper practice generates diseases as well. "Lions, elephants and tigers are controlled by and by. So also with regard to breath. Its control is to be accomplished by slow degrees. Otherwise, *i.e.*, if done with haste or too much force, there is the danger of its *killing the practiser himself*."<sup>1</sup> The example of medicines is quite appropriate. For some of the exercises are meant to cure actual diseases troubling the aspirant. For instance, it is laid down that if there is an excess of fat or phlegm in the body, six special cleaning processes (Kriyas) have to be gone through. The warning immediately follows, that persons not suffering from these de-

fects should not perform them.<sup>2</sup> It is common experience to find most aspirants often overcome by a kind of depression characterised by sleepiness and lassitude. Certain exercises are calculated to get rid of this obstacle.<sup>3</sup>

All the methods of Hatha Yoga, however, are meant mainly for achieving success in Raja Yoga. Those, therefore, who are ignorant of Yoga will attain only limited progress. Such is the opinion of Atmarama Swamin himself,<sup>4</sup> who "out of compassion" has composed Hatha Yoga Pradipika "to dispel the darkness arising from the multitude of views which make it impossible for people to know Raja Yoga aright."<sup>5</sup>

What, then, is Raja Yoga? Says Atmarama Swamin himself: "Raja Yoga, Samadhi, Unmani, Manonmani" and a number of other terms including "Sunya, Asunya, Amanaska, Adwaita, Jivanmukti and Turiya" are "all synonymous."<sup>6</sup> What a fine specimen of the harmonising attitude, which realises the Goal to be the same, though Shastras which lay down the paths to It can be many—each having its own concepts and terms!

It is Patanjali's Darsana which deals elaborately with Samadhi, the steps leading to it and the various planes in which it is to be used. Yoga, according to it, covers the entire field of mind-control and can even be

<sup>2</sup> Ibid. II: 21.

<sup>3</sup> Ibid. II: 55.

<sup>4</sup> सर्वे हठलघोपाया राजयोगस्य सिद्धये ।  
राजयोगमजानन्तः केवलं हठकर्मिणः ।  
एतान्भ्यसिनो मन्ये प्रयासफलवर्जिताम् ।

Ibid. IV: 102, 78.

<sup>5</sup> Ibid. I: 3.

<sup>6</sup> Ibid. IV: 3-4.

1. यथा सिद्धौ गजो व्याघ्री भवेद्दृश्यः शनैः शनैः ।  
तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥  
प्राणायामादियुक्तेन सर्वरोगक्षयो भवेत् ।  
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥  
H. Y. Pradipika, II: 15-16.

called Samadhi,<sup>7</sup> in the widest sense. There are two distinct types of Samadhi, Samprajnata and Asamprajnata. While practising the former the mind is made to take up various aspects of Nature, Prakriti, for communion. The result is the perception of corresponding relative "truths." Deities or even elements like earth are taken up in the very early stages. Gradually the power of communion is applied, in an ascending scale of subtlety, to grasp the truth regarding Tanmatras and the thinking principle, then the triple qualities (Satwa, Rajas and Tamas) and lastly the Self, the subtlest of all. In the Asamprajnata, there is no "substratum for meditation." Strictly speaking, it is not a "meditation;" it is a "control" in which all functions of the mind, including "knowledge," are subjugated. What is left is the mere momentum of previous functions. This is "seedless" Samadhi, the "highest" stage of Patanjali's Yoga.

Why should Samadhi be practised at all? The answer is that we can thereby *prevent the pain that can be avoided, or has not yet come*.<sup>8</sup> Equipped with a body, we find ourselves in a world where many kinds of pain afflict us. Death in a way marks the end of these afflictions. But the cessation can only be temporary. For if we have not "realised" what the Soul is, the chain of thoughts, desires, body, pain and death will reappear. There are of course moments when pleasing things happen to us in our earthly life. But as no experience

through the senses is *lasting*, this pleasure cannot be continued as much as we want. Its absence, or what is worse, its replacement by a positive evil, will surely follow. The man of discrimination realises this truth and classifies every experience in life as pain.<sup>9</sup> "The wise man (Yogin) is somewhat like the eye-ball. The minute spider's web, when put into the eye, causes pain by its touch; but it does not cause any sensation when put on other members of the body. Similarly pains involved in pleasure afflict the Yogin alone, who is somewhat like the eyeball in sensitiveness, and not any other person." Thus it is that the Yogin finding himself and all other creatures being carried away by this beginningless 'stream of Pain,' comes to seek refuge in Right Knowledge, which alone is capable of ending all pain.<sup>10</sup>

Analysis, however, reveals the bright side of life as well. For Prakriti or Basic Matter, standing over against Soul is found after all to be a kind nurse, prepared voluntarily to disappear from Soul's view, relinquishing her ministrations, when her whole programme is gone through. This programme consists in showing the Soul "experience" and "liberation." All cognitions, pleasant and painful, constitute "experience." "Liberation" is effected when Soul is realised as having been distinct from Matter all along, and as standing to gain nothing from a display of "experience."<sup>11</sup> The "seedless" Samadhi, from one standpoint, is the cessation of Matter's dance before the adept. From another standpoint it is

7. योगः समाधिः । स च सर्वभौमचित्तस्य धर्मः ।  
Vyasa Bhashya, I: 1.

<sup>8</sup> Yoga Sutra, II: 16.

<sup>9</sup> Ibid. II: 15.

<sup>10</sup> Ibid. II: 15. Vyasa Bhashya.

<sup>11</sup> Cf. Vyasa Bhashya, II: 18.

the "establishment" of the adept's Soul in Its own Reality. Birth, death, bondage, liberation, aspiration, achievement, all belong to aspects of Eternal Matter. The Soul never touched them, never wanted them, never gave them up, never noticed them and never shall notice. This is the "highest truth" from the standpoint of Patanjali's Yoga. This position looks like an echo of Mandukya Karika II: 32, which says that in reality there is no dissolution, no birth, none in bondage, none aspiring for wisdom, no seeker after liberation and none liberated. But there is a great difference in the implications of that Karika, as we shall in due course explain.

Though Yoga is described as Samadhi, it can also be viewed as a progressive ascent in *discrimination*. For the means for avoiding pain is, in Yoga Sutra II: 26, clearly declared to be the attainment of "unflinching discrimination."<sup>12</sup> Even to concentrate the mind on anything one should discriminate between the relevant thought and irrelevant thought. In other words, it is a subtle power of discrimination which notices and prevents mind-wandering, and enables the selected object alone to be repeatedly presented before the mind. Again, when keen concentration is acquired, it is to be applied gradually in subtler planes (तस्य भूमिषु विनियोगः). This requires discriminative skill. When powers begin to come, they can be warded off only by using discrimination like a keen-

<sup>12</sup> Discrimination, according to Patanjali, leads up to the realisation that there are innumerable *Atmans*, and over against them, one *Prakriti*, consisting thereby two distinct categories of Ultimate Reality.

edged sword. This last stage of discrimination expands into a novel kind of Samadhi, called Dharma-Megha. To the adept, at this stage, there is no attraction even in Right Knowledge. He desires to gain nothing from it, rather he becomes indifferent to it. For he is the Soul eternally perfect. This Samadhi is thus absolute discriminative wisdom.<sup>13</sup> In this sense, Yoga, Samadhi and discrimination are identical.

In this scheme of "studying" Reality, what is the place of God and devotion? God, according to Patanjali, is only a special Soul, untouched by the afflictions which are the lot of other Souls. He is unaffected by Time and has been the Teacher of even ancient teachers. By surrender to Him, Samadhi and discrimination can be attained. This is an alternative step to postures and other steps of Yoga. God, however, is no creator of the world.

In Bhagavatam and other books we find this position "improved upon." The different categories of Matter, Souls and God are retained, and Samadhi and discrimination everywhere stressed. But God is declared to be the Creator, Preserver, Teacher and Destroyer. Devotion to Him is supreme, Samadhi and discrimination being merely auxiliary. The Gita contains a wider conception of Yoga; each of its chapters being styled "Yoga." Arjuna's despondency is also a Yoga in the series. In the Gita, meditation, Bhakti, discrimination, self-surrender, all get adequate emphasis and are made to converge upon Realisation as the One Goal. Realising God, the Supreme Reality,

<sup>13</sup> Footnote 12 applies to this statement also.

there is no more return to pain or rebirth.

When such is the vast field covered by Yoga, how is it that we find Mandukya Karikas speaking of "Yogis" as "inferior," as people who "see fear where there is no reason for fear"? What Yogi is meant? When all the Yogas reviewed above enable the aspirant to remove his physical defects and to develop the "highest"

knowledge or discrimination, or to set at naught rebirth itself, what further stage is there yet to attain? The question becomes more interesting as the Karikas too have a Yoga of their own, called Asparsa Yoga. How does this differ from other Yogas and in what way does this eliminate fear altogether?

This problem will be dealt with in another article.

## THE NARADA BHAKTI SUTRAS

(OR NARADA'S APHORISMS ON DIVINE LOVE)

BY SWAMI THYAGISANANDA

[The name of Sage Narada is very familiar to every Hindu. He is both a knower and lover of God—a *Jnani* and a *Bhakta* in one. His aphorisms on divine love form one of the most inspiring chapters in India's religious literature. With this instalment it is complete.—The Editors.]

### SUTRAS 77 TO 84

सुखदुःखेच्छालाभादित्यक्ते काले प्रतीक्षमाणे क्षणार्धमपि व्यर्थं न नेयम् ॥ ७७ ॥

सुखदुःखेच्छालाभादित्यक्ते free from pleasure and pain, desire and gain, etc., काले time प्रतीक्षमाणे when waits upon him in expectancy क्षणार्धम् अपि even half a moment व्यर्थम् uselessly न नेयम् should not be spent.

77. Time becoming available to him because of his freedom from pleasure and pain, desire and gain, etc., it behoves him not to waste even half a minute.

Note.—1. Time becoming available etc.—Ordinarily people have no time to think about anything except their own welfare. They are interested in the world only in so far as the world caters to their own needs and not

otherwise. The devotee on the other hand is free from all worldly anxieties, having once for all resigned everything to the Lord. He is never more concerned about himself. He has, therefore, plenty of time to think about the welfare of the world, and to serve it to the best of his knowledge and capacity.

2. Behoves him not to waste etc.—Every moment spent on oneself is indeed a waste, because it does not help one to realise one's life's goal. Only time spent in spiritual practices which would kill the ego, can be said to be usefully spent. Even symbolic, ritualistic worship prescribed by the scriptures are helpful to the spiritual aspirant only in early stages of his ascent; they should not be continued longer than necessary. When love matures, God is seen manifest everywhere and in everybody, and devotion, therefore, must express itself

in the service not merely of an image but also the God in all. Thus the Agni Purana says: "The God of the ritualists is in Fire, that of the mystics in the heart, that of people of low intellect in images, but to the realised man God is everywhere." (Compare also Bhagavata III: 29.21 to 25, and II: 2.45 to 47). If, at all, ritualistic practices are continued, it should be for setting an example to others.

अहिंसा सत्यशौचदयास्तिक्यादि चारित्र्याणि  
परिपालनीयानि ॥ ७८ ॥

अहिंसासत्यशौचदयास्तिक्यादि non-violence, truth, purity, compassion, faith in higher spiritual realities and the like, चारित्र्याणि virtues, परिपालनीयानि should be cultivated and preserved.

78. He should cultivate and preserve virtues such as non-violence, truth, purity, compassion, faith in higher spiritual realities and the like.

*Note.*—1. *Cultivate and preserve etc.*—Unlike the ritualistic practices and ceremonials which have to be transcended at one time or another, the virtues like non-violence, have to be cultivated and preserved. The time never comes when one could outgrow or transcend them. These are intrinsic elements of spiritual life in all stages. They are found in their perfection in the realised man. No doubt the latter has no necessity to put forth any effort to cultivate or preserve them, because they have become natural to him. All ideas about a Bhakta or a Jivanmukta being above virtue and vice, is meant only to show his freedom from the injunctions of the Scriptures. It cannot be taken to refer to the possibility or

probability of a spiritual man living a vicious life. The stage of devotion or spirituality reached by him makes it impossible for him to go wrong. The ego which is the source of all vice is absent in him, and there is no reason, therefore, why he should be immoral. The Yogis call this stage of spiritual life 'Dharma Megha' or the cloud of virtue, meaning thereby that we can expect nothing but the highest virtue from one who has reached that stage. There is no necessity for him, either to give up these virtues, because they are not in any way inconsistent with the highest realisation. Moreover, in his infinite love for all, he cannot fail to set an example to the masses who look up to him for guidance. If he does not set the standard of Dharma, the world would not have any other standard to go by. Therefore, although he himself is no more under any necessity to follow these virtues, he has to preserve them in the interests of the world. By example as well as precept, he has to guide the world through the paths of virtue to the highest realisation which he himself has reached. This is the only duty which engages the realised man, and all his time is to be spent only on this. (Compare, Bhagavad Gita III: 25).

2. *Non-violence, truth, etc.*—These are virtues insisted upon by all Yogas and they are not peculiar to Bhakti Yoga only. All these represent various aspects of the conquest of ego. These virtues are more internal than external and may have negative and positive manifestations.

सर्वदा सर्वभावेन भगवानेव निश्चिन्तैः  
भजनीयः ॥ ७९ ॥

सर्वदा always सर्वभावेन in every aspect of life निश्चिन्तैः by people free from all cares and worries, भगवान् एव the lord of all blessed qualities alone, भजनीयः is to be worshipped.

79. It is the Lord alone, who is the repository of all the blessed qualities, that is to be worshipped always by people, free from all cares and worries, in every aspect of their life.

*Note.*—1. *The Lord etc.*—Only the Saguna Brahman is fit to be worshipped. He is called Bhagavan, because He is the possessor of various blessed qualities, powers and excellences. It is only by cultivating the various virtues that one can show his admiration and love to this infinite repository of all blessed qualities. Therefore, imitation being the best expression of admiration, cultivation of these blessed qualities becomes a necessary act of worship. Since a devotee's whole life is an offering unto Him, every act and thought must be an expression of these virtues. It behoves the devotee, therefore, not only to worship God thus in every act of his life, but guide others also to do the same.

स कीर्त्यमानः शीघ्रमेवाविर्भवत्यनुभावयति  
भक्तान् ॥ ८० ॥

कीर्त्यमानः being thus glorified सः he शीघ्रम् soon आविर्भवति manifests himself एव indeed भक्तान् the devotees अनुभावयति makes realise.

80. Being thus glorified, the Lord manifests himself and blesses his devotees with realisation.

*Note.*—When the divine qualities, which are known as the Daivi Sampat, are thus perfectly cultivated and preserved, and expressed in every act and moment of life, they do proclaim the glory of the Lord present in every heart. This is the Kirtana referred to in this Sutra, and not mere verbal praise or glorification. As the qualities can never be separated from the substance, a devotee feels the presence of the Lord who is the repository of these qualities, not only in their own hearts but everywhere. In fact, the Lord makes Himself manifest to His devotees only through these qualities. In Himself He is free from all these qualities and is beyond the grasp of word and thought. A devotee does the best service to the world in helping it to realise and manifest these blessed qualities. This is the highest worship that he can offer to God.

तिसत्यस्य भक्तिरेवगरीयसी भक्तिरेवगरीयसी ॥ ८१ ॥

तिसत्यस्य of the absolute, eternal truth भक्तिः love एव only गरीयसी is greater than anything else.

81. Only love of the absolute, eternal Truth is the greatest. This love, indeed, is the greatest.

*Note.*—The various forms of God which devotees love and worship as their Ishtadevatas in the early stages of spiritual ascent, and the various forms which appear to the mystic are not the highest Reality, and so long as devotion is confined to these, one has not reached the highest stage of love. Like all other names and forms which constitute this Universe, they also are only relatively true. At best, they may be helpful in the various stages of ascent, but the highest is not reach-

ed until the Absolute which is beyond all name and form, is realised in its own essence. This Absolute persists as the unchanging Reality, beyond all time, space and causation, in all the three stages of waking, dream and sleep, behind the manifestation of all the three Gunas, as the essence of the Triputi of subject, object and knowledge. In fact, it is the Unity that underlies all diversities. When one transcends the dual, relative consciousness, one merges oneself in, and becomes one with, the Absolute. He reaches the highest stage of realisation which is known as Para Bhakti, which is referred to at the beginning of the treatise, in Sutras 2 and 3. This is the culmination of all spiritual practices and the goal of all life. There is nothing higher than this.

गुणसाहाय्यासक्ति-रूपासक्ति - पूजासक्ति-स्मरणासक्ति - दास्यासक्ति-सख्यासक्ति - वात्सल्यतासक्ति-क्रान्तासक्ति - आत्मनिवेदनासक्ति - तन्मयासक्ति-परमविरहासक्ति-रूपा एकथा अपि एकादशधा भवति ॥ ८२ ॥

82. The highest Bhakti, though in itself one, may manifest itself in the following eleven different forms:

- (1) Love of glorification of the Lord's blessed qualities;
- (2) Love of his enchanting beauty;
- (3) Love of worship;
- (4) Love of constant remembrance;
- (5) Love of service;
- (6) Love of Him as a friend;
- (7) Love of Him as a son;
- (8) Love of Him as a wife;

(9) Love of self-surrender to Him;

(10) Love of complete absorption in Him;

(11) Love of the pain of separation from Him.

*Note.*—The various forms in which highest realisation may manifest itself are described above. It does not mean that love can manifest itself only in these eleven forms. Indeed, infinite are the number of forms in which love manifests itself in different devotees, accounts of which are available in various Puranas and in the lives of saints. It is not the manifestation that matters, but the truth behind the manifestation. The same Bhakta may manifest one or many or all of these at different times and on different occasions. Thus we find all these manifestations in the Life of Sri Ramakrishna.

इत्येवं वदन्ति जनजल्पनिर्भयाः एकमताः कुमार-व्यास-शुक्र-शाण्डिल्य-गर्ग-विष्णु-कौण्डिन्य-शेषो-द्धवा-रुणि - बलि - हनुम - द्विभीषणादयो भक्त्या-चार्याः ॥ ८३ ॥

83. Thus unanimously declare the teachers of Bhakti without being in the least afraid of public criticism,—the great teachers like Kumara, Vyasa, Suka, Sandilya, Garga, Vishnu, Kaundinya, Sesha, Uddhava, Aruni, Bali, Hanuman, Vibhishana and others.

*Note.*—However much the teachers may differ from one another, there is unanimity of opinion with regard to the essentials. Narada has given in his work only an account of the essentials of Bhakti Yoga, leaving us to a study of the lives of the various

Bhaktas for information with regard to details. However free we are to adopt any of these various details, we cannot afford to neglect or go against the essential teachings summarised by Narada in this work. In the acceptance or rejection of the various details, we should be guided by the principles innunciated here.

य इदं नारदोक्तं शिवानुशासनं विश्वसिति श्रद्धते स भक्तिमान् भवति सः प्रेष्टे लभते सः प्रेष्टे लभते इति ॥ ८४ ॥

84. Whosoever amongst us believes in this Gospel of Narada, and has faith in his teachings, becomes a lover of God, and attains the highest beatitude and goal of life.

*Note.*—1. *Whosoever*..... This shows that Bhakti is open to all, irrespective of differences in caste, creed, colour, sex, age, capacities or tendencies.

2. *Believes and has faith etc.*—This shows what Narada requires as the

barest minimum to make one an Adhikari for Bhakti Yoga. This barest minimum consists only in belief, in the efficacy of the Sastra and Faith. By the way, he makes a difference between belief and faith. One may begin with merely believing in the words of the Gospel, but before long this belief must develop into faith or Shraddha; while belief consists only in a kind of cognition, Shraddha is more dynamic and implies also readiness to put the teachings into practice and eagerness to know the truth for oneself. Only, then, love arises in the heart, and leads on the aspirant to the highest goal of life, to that which he holds dearest. Thus we have here an account of the various functions of the mind, intellect, emotion and will, co-operating with one another to raise the aspirant step by step to the highest realisation, in which he passes beyond the limitations of the mind and becomes one with the Absolute bliss itself, from which there is no possibility of a further fall.

## REVIEWS AND NOTICES

*The Mysticism of Time in Rig Veda: By Dr. Mohan Singh. Published by Atma Ram & Sons, Publishers, Anarkali, Lahore. Pages 64.*

This small book is an attempt to view the Vedas in a new light. What the author has aimed at may best be described in his own words thus: "In every essay in this book I have emphasized the need of realising that the Vedic consciousness is eternal, that the Vedas as consciousness is not any one thing but is basically three-fold (or nine-fold, eighteen-fold) and that the law of correspondences obtaining in the three, nine, fourteen and eighteen is shown in the Vedas, at work in the universe, through (1) simile or analogy, (2) metaphor or identification, (3) the use of figures of speech relating to one sense-organ for those

of another, of words of one phase of life and branch of knowledge for words of another phase and branch."

We have quoted this sentence both to show the author's purpose in writing this book as also his way of presenting his ideas. We tried our best to comprehend its central ideas written with so much erudition and insight, but the manner of presentation followed in it is so obscure and confusing that its purport remains a sealed book to us. One gets the idea that Dr. Singh has some highly illuminating and original ideas about the Vedas supported by a vast collection of materials, but has forgotten that a book is not merely for self-expression but to have one's writing read and understood by others. We make this criticism only because we feel that if Dr. Singh bears

this in mind he can do much to enlighten the Hindu public on many of the obscure problems connected with the Vedas.

**Sri Lakshminarasimhastava:** By K. V. Rangacharya. (In Sanskrit). Published by A. Srinivasaraghavan, M.A., Price, as.4. Pages 82.

This book, which is apparently a hymn addressed to the Deity as Lakshminarasimha, is a brief exposition of the Visishtadvaita system of Vedanta together with its criticism of rival systems. It is written in beautiful verses employing all the various metres one comes across in classical Sanskrit poetry. The author deserves much credit for weaving devotion and philosophy into this very readable hymn in Sanskrit. A Tamil comment is also attached to the book.

**The Nyaya Theory of Knowledge: A Critical Study of Some Problems of Logic and Metaphysics.** By S. C. Chatterjee, M.A., Ph.D., Premchand and Roychand Scholar (Cal.), Lecturer in Philosophy, Calcutta University. Published by the Calcutta University, 1939. Pages 421. Price, Rs. 6.

The book under review is an important contribution to a comparative study of Ancient Hindu Theory of knowledge. Though it modestly calls itself only a Nyaya Theory of Knowledge, the book really covers much larger ground inasmuch as it attempts a critical estimate of the Nyaya position from comparative viewpoint.

The work is divided into five Books, preceded by a short introduction. The first Book which deals with the "Method of Valid Knowledge" consists of four chapters on the nature and form of knowledge, valid knowledge and its method (prama and pramana), factors of valid knowledge and the test of truth and error. The second Book treats of "Perception as a Method of Knowledge" and comprises five chapters on definition of perception, psychology of perception, ordinary perception and its objects, three modes of ordinary perception and extraordinary perception. The next Book deals with the "Theory of Inference," and consists of four chapters on the nature of inference, the ground of inference, classification and logical forms of inference and fallacies. Upamana or

comparison forms the topic of Book four, which has two chapters on the nature and forms of Upamana and Upamana as an independent source of knowledge. The next three chapters of this Book deal with Sabda or testimony and the last chapter with other sources of knowledge such as Arthapatti, Abhava and Smriti. The whole Book ends with a summary and general estimate of Nyaya epistemology.

Both the old and the new schools of Nyaya receive fair treatment. The exposition is both historical, critical as well as comparative. The Nyaya Sutras and their older commentaries and later expositions have been laid under contribution as is evidenced by the copious reference given in the footnote. The plan of exposition is as follows: First the various aspects of the Nyaya theory is explained on the basis of recognised authorities, and then the same is compared with the corresponding treatment of the same topic in other systems of Indian thought. This is followed by a discussion of the Indian views from the standpoint of Western philosophers, ancient as well as modern. The author takes pains to point out the points of agreement as well as difference between the Indian and Western systems, taking care to give due weight to the originality of the Indian systems wherever such is really due. He has even ventured on some original suggestions here and there in modification of Indian views in the light of Western thought, which perhaps may not be quite acceptable to all. But this has made the book more valuable to modern students who are not bound down by the weight of mere tradition. In the same way he has also pointed out how the Western systems can profit by modifying their views in the light that comes from the East.

On the perusal of the book, one is surprised to find how the human mind has had to face the same problems everywhere and how, in its attempts to penetrate the mystery of the world, problems have received more or less identical treatment and solution at the hands of thinkers of different climes and cultures. There is no problem nor its solution found in Indian philosophy that does not find its parallel in some other system of human thought somewhere else in the world. The study

of Nyaya epistemology is profitable not only to academic circles interested only in the intellectual solution of problems. Nyaya is no mere intellectual speculation with no reference to life. The ultimate end of Nyaya is also Mukti i.e., absolute freedom from evil as well as the troubles and turmoils of the world. It is only from this standpoint that Nyaya undertakes its enquiry at all. Even the Vedanta philoso-

phy owes much to Nyaya philosophers for its logic and dialectics in later stages of development. It is therefore highly advisable for modern students of Vedanta and spiritual culture to have some grounding in Nyaya.

The author deserves thanks from all modern students of Indian culture and philosophy for his lucid exposition of this difficult subject.

## NEWS AND REPORTS

### Dedication Celebration of the Ramakrishna-Vivekananda Center of New York

The formal dedication of the new house and chapel of the Ramakrishna-Vivekananda Center of New York, at 17 East Ninety-fourth Street, was held during the three days from October 25th to October 27th, 1939. Guests of Swami Nikhilananda for this occasion were Swami Paramananda, of Boston, Swami Akhilananda, of Providence, and Swami Viswananda of Chicago.

The ceremonies commenced with Puja and Viraja Homa performed by the four Swamis on Wednesday morning, October 25th. A portion of the Chandi was also read. This was followed, the same evening, by a meeting in the chapel, addressed by Swami Paramananda, Swami Akhilananda, and Swami Nikhilananda. The central altar, with its picture of Sri Ramakrishna, was decorated with a profusion of lilies, roses, chrysanthemums, and other flowers sent by friends and devotees. Swami Nikhilananda opened the service with a dedication address which is printed below. He followed his address by the reading of the message from Swami Virajananda, President of the Ramakrishna Mission, and congratulatory telegrams from Swami Ashokananda of San Francisco, Swami Prabhavananda of Hollywood, Swami Devatmananda of Portland, and Swami Vividishaananda of Seattle.

The subject of Swami Paramananda's lecture was "The Power of Prayer," and he emphasized the need of self-forgetfulness and a prayerful attitude, if we would lead a meaningful life. Swami Akhilananda spoke on "Yoga and Western psychology," and pointed out how Vedanta philosophy could help Western psycholo-

gists to build up a more rounded view of human life and behaviour. In conclusion, Swami Nikhilananda spoke a few words in appreciation of the co-operation and support he had received from the Swamis and his friends alike. The large congregation, numbering over 120 persons, also enjoyed hearing Srimati Gayatri Devi, assistant to Swami Paramananda in Boston, sing several Hindu devotional songs and play on the Esraj. A copy of Swami Nikhilananda's Dedication Address was presented to everyone present.

The next evening was devoted to a dinner, held according to the custom of the Center at Schrafft's Restaurant. Over one hundred persons were present. Mr. Ralph S. Robbins, President of the Center, introduced the speakers. Miss Josephine MacLeod, Swami Paramananda, Swami Viswananda, Srimati Gayatri Devi, and Swami Akhilananda addressed the guests, paying tribute to Sri Ramakrishna and Swami Vivekananda, and to the work which Swami Nikhilananda has been carrying on in their name. The latter replied, once more expressing his gratitude to all who had helped to make the celebration a worthy one, and said that the Center provided a meeting place for all dedicated to the end that spirituality might prevail in a world of confusion. After the speeches, moving pictures of a pilgrimage made by H. H. the Maharaja of Mysore to the sacred Lake Mansoravar and Mt. Kailas were shown. Everyone considered this dinner the most successful yet given by the Center.

On Friday evening, Swami Viswananda and Srimati Gayatri Devi spoke at the chapel to a large gathering. The Swami

chose "The Mission of Vedanta" as his subject, and emphasized some of the cardinal points of that ancient philosophy. Srimati Gayatri Devi spoke on "The Ideal of Hindu Womanhood," and after paying tribute to the Holy Mother, pointed out the need for preserving the Indian woman's outstanding virtues—meekness, purity, and endurance—while she takes her place in the modern world. Again this evening, the congregation enjoyed her playing and singing. Among her selections was a portion of the Ramnam Kirtan. Swami Nikhilananda brought the dedication celebration to a close, again thanking both the speakers and the friends of the Center, and expressed the fervent prayer that this Center might always remain faithful to the lofty spiritual ideals of its two great patron saints.

All who attended the three-days' festivities were impressed by the spirit of harmony that prevailed throughout. The success of the celebration was in large part a tribute to the leadership of Swami Nikhilananda, who for the past seven years has been working tirelessly to build up a real Center in New York for all seekers of Truth. With the acquisition and dedication of this new house, and its beautiful chapel, one of his cherished dreams has become a reality.

*The following is the dedication address delivered by Swami Nikhilananda on the occasion:—*

Scarcely more than a century ago, a God-man was born among the Hindus, in whom were re-embodied all the varied spiritual experiences of that ancient people. Millions now regard Sri Ramakrishna as the lineal descendant of Krishna, Buddha, and Christ. The fifty-one years of his life he dedicated to the proposition that God is the ultimate Reality, and that the human soul is, in its true nature, divine. Through the spiritual medium of the New World, Swami Vivekananda spread the message of his Master to the four corners of the earth. Our Center is so named that it may draw inspiration from these two hallowed souls.

Today the world is engaged in a mighty war. Beneath the facile pretexts of the surface one can discern a life and death struggle between the forces of spirit and matter. It is a war testing whether God

and His ways can long endure. The forces of evil are indeed strong; but the forces of good are active as well. The ideal of the Ramakrishna-Vivekananda Center is in harmony with the latter, and it provides a meeting-place for men and women of all races and creeds who have dedicated their lives to the end that spirituality may prevail.

We are assembled this evening to dedicate this place. But neither by ceremonies nor by any words can it be so dedicated. The two great souls whose names the Center bears have already consecrated it with their silent blessing. Its friends and workers, through their prayer and sacrifice, have made it already holy. Mere formalities have no power to add or detract.

In the inexorable flux of time, names and forms rise up and perish again. Bricks and stones are of no importance. Even what we do here will soon be forgotten. But what we think here will have lasting significance; for thought is the true measure of things. Therefore we are overwhelmed with a sense of tremendous responsibility in the task ahead, conscious as we are of our defects and shortcomings. We need all the humility, all the reverence in the world in this hour of self-dedication. We need the blessings of God and the prayers and goodwill of men. For today, in a true sense, we dedicate ourselves, with the two great souls we venerate as our witness, to the noble ideal of attaining liberation in God, and helping others to attain such liberation. We dedicate ourselves to the complete spiritualization of life, that we may see God in everything, and that we may establish a relationship of peace and harmony with all dedicated to the same goal.

May the great teachers of humanity, past and present, give us strength and vision to cast out all bigotry and narrowness from our minds, all selfishness and impurity from our endeavors. By our devotion to Truth, may we so transform our lives that man shall know that God never leaves the world without His living witness.

Today our hearts are united in the prayer that we may bring fearlessness to this fear-stricken world, beget love in a hate-ridden society, and behold, even in the gloom of suffering and death, the shining face of Truth.

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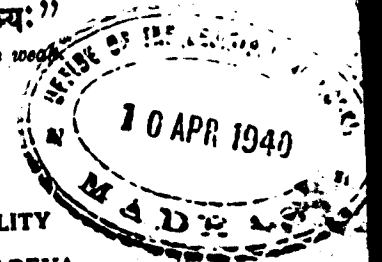
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### CONTENTS

|                                                         | PAGE     |
|---------------------------------------------------------|----------|
| Value of Time                                           | ... 401. |
| Karma Yoga as a Method of Achieving Objectivity         | ... 402  |
| Advaita and Morality—or Advaitic Transformation of Will |          |
| By Surendranath Mitra, M. A., B. Sc., L. T.             | ... 407  |
| Baladeva's Interpretation of the Brahma Sutras          |          |
| By Dewan Bahadur K. S. Ramaswami Sastriar, B. A., B. L. | ... 414  |
| Conduct of a Spiritual Novice                           |          |
| By Swami Yatisvarananda                                 | ... 420  |
| The Religious Principles behind Hindu Political Theory  |          |
| By M. Ramakrishnaiyya                                   | ... 426  |
| Frontispiece to the Gita: What it Signifies             |          |
| By Swami Chidbhavananda                                 | ... 429  |
| Reviews and Notices                                     | ... 434  |
| News and Reports                                        | ... 434  |



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सर्वे भाग्यवतां सुखं शमवतां नैव क्वचिद् दुर्लभम् ।  
दुष्प्रापस्तु समस्तवस्तुवसतेः स्वल्पांशकोऽप्यायुषः  
तस्य क्षयमेति निष्फलतया शोच्याय तस्मै नमः ॥ १ ॥

ऐश्वर्यमाश्रयसुखावतंसं लावण्यलक्ष्मीतिलकं वपुश्च ।  
क्षणेन यात्येव कृतान्तवर्त्म कर्मोभिनिर्मणहतं नराणाम् ॥ २ ॥

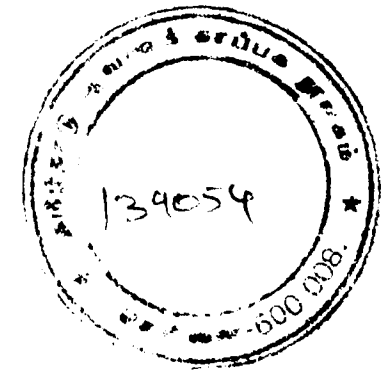
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क्षणक्षयिणि कायेऽस्मिन्नलक्ष्यपरिणामिनि ।  
परोपकारसारेव जन्मयात्रा शरीरिणाम् ॥ ५ ॥

निस्सारविरसः कायः सापायोऽयं क्षणक्षयी ।  
परोपकारलेशेन याति संसारसारताम् ॥ ६ ॥

अहो बतास्मिन् निस्सारे संसारे साररूपिणः  
जायन्ते मणयः केचित् परचिन्तापरायणाः ॥ ७ ॥



Religious merit is not hard to be got by one who has a good mind; learning is not difficult to be acquired by an intelligent man; noble behaviour would easily come to a learned man; happiness is never away from one who has self-control; and for one who is lucky nothing is impossible or unattainable. But none can add to his destined span of life even by a minute fraction. Granted time, everything is attainable, and he who wastes such a precious gift deserves what else but pity? (1). Man may possess wealth crowned by wonderful happiness; he may have an enviable physique adorned with every charm; but all these, caught up in the current of Karma—momentum of his previous deeds,—run down the stream of destruction (2).

In the consideration of thoughtful and discriminating men, it is stupidity, it is a rankling pain inflicted on friends, it is sheer waste of life, that the moments of these graceless men bereft of dispassion and discrimination—even as it is the case of brutes—approach from the bosom of futurity and recede into the shade of the past like a whirling wheel (3).

What a man eats, drinks and enjoys with the property earned by others, what a man enjoys through the senses with abandon, in the hope of happiness, the result of all such superficial delights is deadly and terrible (4).

When this body, in its evolution, is decaying momentarily without being noticed, one can find value for it only by making it an instrument for doing good to others (5). Hollow, insipid, destructible, ephemeral, is this body. Nevertheless it can be made the most valuable possession in the world by doing good to others with it (6). It is a wonder, in this worthless world of ours, some jewels are born as the very embodiment of all worth—men who are ever anxious for the welfare of others (7).

—*Avadanakalpalata.*

## KARMA YOGA AS A METHOD OF ACHIEVING OBJECTIVITY

### I

KARMA YOGA is a recognised Path of religion. Every religion has a philosophy of work created and controlled by the tenets it holds regarding God, universe and man. The most authoritative Hindu view of the philosophy

of work is beautifully set forth in the divine scripture, the Bhagavad Gita. The central theme of this great work is what is popularly known as “disinterested activity” or “motiveless work” typified in the oft-quoted verse conveying the sense: “You are

divinely appointed only to discharge your duty; the results are not your concern. Never hold yourself to be the cause of the results of your deeds; yet beware never sloth overtake you.” This grand teaching of the Gita, true and at the same time scientific, has rightly won for it enormous popularity at this age of activism and scientific convictions. It seems that modern psychology has stumbled upon a similar principle when it has analysed human purpose into two distinct kinds and termed the one as egocentricity and the other as objectivity, the latter having a good deal of resemblance with the ideal of Anasaktiyoga of the Gita. Here we shall now study the two doctrines at some length.

The claim of educational psychology was more or less echoed by Swami Vivekananda when he remarked: “Unselfishness is more paying, only people have not the patience to practise it. It is more paying from the viewpoint of health also.” As we proceed in our study of the nature of objectivity this will become sufficiently clear. To one who analyses human behaviour under various conditions the characteristics of these two opposed tendencies make themselves evident. In the egocentric type of character the self is the centre of all reference, and environment and the interest it affords are not at all of a dominating kind. Whenever a person is bent on doing something if he questions himself whether he is enlisting himself in the service of the object or he is pressing the object to his service, making himself his chief purpose, he will be able to perceive whether the action is egocentric or objective. The egocentric or self-

centered man beguiles himself into the belief that the rest of existence is for his sake. He makes himself the standard of the whole universe. His attention will be deflected from the objective achievement and turned towards his own sweet self. But it should be noted that no action is entirely egocentric or cent percent objective, because man is part of his environment. We, however, use the terms observing the prevailing element in the action.

Man's destiny is almost exclusively shaped by the attitude he has developed towards life from the very childhood. The tendency for egocentric or objective development is visible even in a little child; and in course of time the one is suppressed and the other is fostered as a result of interaction with the situations. The creative impulse being quickest in an active child it is capable of forgetting itself in any objective achievement as long as it could sustain its interest in it. Any encouragement given to the child by way of approving or praising the perfection and excellence of its achievement directly acts as a spur to better achievement, and the child would apply itself in making something better next time, not out of any desire for self-aggrandisement but by the sheer delight of producing something. In this instance the objective orientation of character is quite patent. On the other hand if the little performer is praised, and not his achievement, the reaction, we are informed with sufficient data, would take a different turn. The ego is dilated by praise, a sense of superiority is awakened in the mind. The child is rendered incapable of taking the same objective

delight in his handiwork. It seeks satisfaction progressively in utilising the achievement for furthering its own superiority or ego-ideal. This must be the reason why all religions equally emphasise the elimination of the ego element from all acts of worship either by participation or annihilation in the Divine—the final cause and explanation of all cosmic activity.

## II

Psychologists tell us that the direction in which the character of a child develops is determined by the common events of life. Once the ego-ideal is set up, certain definite behaviour patterns are bound to follow, which make it almost impossible to achieve objectivity in conduct, and gradually a cocoon of self-interest is built around the person. The more unobjective and self-centred the actions are, the more keenly one will pursue the path of personal success; and the more the self is emphasised, the more the chances of fear, disappointment, anxiety and impatience and likelihood of failure dogging the steps of life. "It is work done as a free-will offering to humanity and to Nature that does not bring any attachment," said Swami Vivekananda. The clinging to the ego-ideal is the root of all bondage and suffering. The ego-ideal leads man by the leash and forges fatal bondage—fatal because it is almost an unconscious process.

Psychology traces the root of egocentricity to pampering or intimidation or hardening in childhood, of which every child will have had its own share. It is early training that fixes the groove through which the whole successive developments follow.

It is therefore necessary to know beforehand what type of upbringing promotes objectivity and what are the defects which hinder its growth. Observing the child again we find that the child that is helped out of every difficulty by an elderly person becomes egocentric and cowardly; because such a pampered child comes to look up to elders for help at every step. He who considers this world as a gymnasium for mental and physical development alone can become strong. Such a person will not detest, or retreat from, any hardship and become powerless to endure hunger or pain or other hardships. The man who always harps upon his ego is happy and satisfied only as long as his will is not hampered or thwarted and the feeling of superiority and sense of triumph give him the egoistic delight of a miniature ruler. But with the reversal of the position due to some situation a biting sense of inferiority throws the mind into a chaos, and then follows a desperate attempt to restore the ego into a superior position. Fanaticism, theft, dreaminess and other traits are the result of such an attempt. On the other hand when a youngster persistently demands external aid, if his parents or educators pay no heed to it, he will get hardened. When help is denied one has naturally to fall back completely upon one's own resources. In the case of a boy he may seek outside what is denied at home and look upon his own educators as obstacles in the achievement of his desired ends. If however by his own natural resources he is able to achieve what he wants, the independence thus evinced will be pregnant with hostility and defiance. **Pride and defiance are**

always signs of egocentricity and want of objectivity. Such a training may give much dash and courage and make daring record-breakers and ring-leaders, but they will have at bottom distrust for persons who are not completely under them. They become too faint-hearted to be on human terms with others. Extreme self-dependence, suspicion that others are antagonistic even when they are not, and a certain desire to outwit and exploit others will naturally characterise the growth of such hardened youngsters.

## III

Besides the pampered and daring type, where egocentricity is the natural fate, there is another type, the intimidated. In the desire to surmount difficulties some are neither helped by others nor have the power to succeed of their own accord. The feeling of utter helplessness looms large before their minds. The struggle for life ceases and the pleasures and activities of life lose all charm; and contentment in one's own sphere becomes ingrained upon the minds of such. The ego-centric striving for superiority and fear of inferiority get deeply impressed upon the mind. The feelings of incapacity, helplessness and loss of initiative become the inner law of such intimidated children as they grow up.

These are the defects mainly brought about by egocentricity. As a result of such repeated reference to the ego there would be utter want of courage, technically called 'tension capacity.' Whenever a person has to accomplish a hard task or get through an unpleasant experience the man of greater tension capacity takes up the

difficult part of the work first and feels himself free and easy. It is objectivity that increases tension capacity. The man who does the duty without the egocentric reference never postpones and is never a victim of the feeling "I am incapable of surmounting this difficulty." He is master of himself, and the quality of Dama or perfect control of all his energies will mark him specially. A child or an animal has the least tension capacity; hunger and anger shake them to the very root. But a mature man, a developed mind, sets the face against any hardship. Therefore to have an effective and successful life correct objectivity and tension capacity are very essential.

## IV

What is the method to achieve true objectivity? A great Yogi advises: "We should work through concentration. In such concentration in action there is no consciousness of the lower ego present..... When one works with concentration, losing all consciousness of oneself the work that is done would be infinitely better, and this everyone might have experienced.... If the painter losing the consciousness of his ego becomes completely immersed in his painting, he would be able to produce masterpieces..... Such a performance of work brings only good to the world, no evil can come out of it."

One who is objectively minded engages himself absorbedly in the perfecting of the means he has chosen for attaining his end. The saintly Pavahari Baba of Gazipore advised Swami Vivekananda "to love and take care of the means as if it were the end." The egocentric person

wastes all his energy in weighing and wistfully scanning the end itself without paying sufficient attention to the means. Failure and success directly bring repercussions on his ego. It is said that the Baba was observed to score a vessel as if it were the most important work to do. It is clear from this what an amount of objectivity will be required to do even the most insignificant act minutely and carefully, as such acts are not likely to give room to swell one's ego. Persons who pay the least heed to the ego alone are capable of doing such perfect work. The more objective a man is, the greater calm he enjoys, the more patient he will be. He would attend more deliberately and thoroughly to the particular requirements of his work. Success cannot elude such a perfect worker; but even if failure overtakes him he is not unhinged by it. Thwarting of will, desertions of friends, loss of confidence, depression in business or other displeasing events would only egg him on to apply himself with greater objectivity to the works that await him. Though he may feel the legitimate delight of having achieved success, he is not puffed up by a false sense of superiority which would be the case in respect of an egocentric personality. In his case, as the great poet Kalidasa said, "effort is only successively renovated by the achievement of each triumph—*Klesah phalena hi punar navatam vidhatte*." He has learned the secret of work—to work like a master and not as a slave. He is as much for the world as the world is for him.

## V

We have now observed how motiveless work urged by the path of Karma

Yoga, or objective work as set forth by educational psychology, is valuable not only as a religious path but also as a way of conducting one's daily life cheerfully and efficiently. A word is required here in explanation of the real nature of disinterested work. Does it mean negation of all sensibility to the work one takes in hand? Is it to work without any feeling? Without any aim or plan? Certainly that is not the secret of Karma Yoga or crux of objectivity. Entrenched in one's own ego one may pose the question: Should an employee have no care for his remuneration or a trader no eye upon profit? Is it possible for one, when one is conscious that it is his labour that produces a particular commodity, to forget the very result of his labour? These and similar other questions are idle. Without aim or plan no work is done; nor the thought of the issue negatives the objectivity and disinterestedness that one has to cultivate in one's works. The actual question is: Does the person utilise the action for his vanity and recognition? The more is his ego the rallying point of his activities the more he is deflected from the objective standard. A good artist enjoying his great reputation, by constantly reverting to it, hardly develops his artistic powers. The man who bogs himself under the thick mist of egocentric behaviour is an abject slave of himself; he cancels his own growth, development and happiness; on the other hand he who cares not for the self being "up" enjoys life, takes the full share of freedom, happiness and cheerfulness, and looks upon reverses in right sportsman-like spirit.

Modern psychology, while emphasising the great value of objectivity, has not chalked out a definite method for attaining objectivity; whereas Karma Yoga or the path of work insisted in religion has enunciated two methods. The one is by referring all activity to the indwelling Divine in Whom the purified ego is sublimated. The ego-ideal is broken or never allowed to crystallise, because an overwhelming sense of the Divine is constantly kept before the dedicated mind in all activities. The ego subordinates itself utterly to the Divine and considers itself only an instrument in the hands of a greater Power. Whatever might happen is directly referred to that Power. The interest of the ego and all its feelings of exaltation, superiority and the like

are sunk in the continuous contemplation of the Other. The other method advocated by religion is to substitute gradually the Cosmic Ego in the place of the narrow ego-ideal, by spiritual discipline and cultivation of the mind. The scope of action thereby is expanded and work is intensified by uniniversal motives, and all purely egoistic strivings are neglected, forgotten and eliminated. Of course these two views urged by religion take us beyond the limited scope of experimental psychology and behaviouristic explanation of conduct; yet at the same time they reinforce and establish a genuine basis for the attainment of true objectivity or right spirit of a Karma Yogi, leading to the goal of life here and hereafter.

### ADVAITA AND MORALITY—OR ADVAITIC TRANSFORMATION OF WILL

BY SURENDRANATH MITRA, M.A., B.Sc., L.T.

[Mr. Surendranath Mitra is not new to the pages of *The Vedanta Kesari*. Some of his thought-provoking articles have appeared in our back volumes. Though his main field of activity is education, his interest in philosophy is deep and practical, and his grasp of its problems clear and firm. What is presented here is a searching and critical study of the motive of philanthropy from the background of Advaitic metaphysics.—The Editors.]

## I

THE post-Buddhist religions of India, including those of Bhakti (love of Personal God) have been, as a rule, dominated too much by the idea that the cycle of repeated births and deaths (Samsara) is the greatest dis-value, and consequently a sense of freedom from this, associated with the personal experience of a corres-

ponding mystic bliss, is the Supreme valuation of life. The value of the love of humanity was subordinate to this desire for Mukti, with very rare exceptions. The Bodhisattva ideal of life of the Mahayana Buddhism, and the ideal of active service of man in Sikhism—not only in its developed form as found in the life and teachings of Guru Govind Singh, but also in its original form assumed in the

of Guru Nanak<sup>1</sup>—were two such exceptions. Even in those Bhakti-religions, such as the Bengal Vaishnavism of the Sri Chaitanya school, in which the ideals of Mukti are not only ignored but even strongly denounced, equally with worldly enjoyment,<sup>2</sup> the rank and file have been obsessed by the fear of repeated births and consequently dominated by the eager desire to get rid of them; while the elite have raised the ideal of a mystic personal communion with their God of pure love far "above" the ideal of active service of humanity. Love of man has been reduced by them to a prayer and a pious wish for the good of mankind simultaneously with the negative morality of not doing anybody any harm, the active service, if any, consisting in efforts at converting willing souls to one's own religious cult and doctrines.

The ideal of love of humanity with an emphasis on active service, refusing to look at the outward signs of faith, and ignoring even the absence

<sup>1</sup> "There can be no love of God without active service. We should do active service within the world, if we want a place in heaven.... We must practise righteousness, if we want salvation."—Guru Nanak's Religion in his own words, by Tej Singh; *The Cultural Heritage of India*, Vol. II, p. 230.

"Death is the privilege of brave men provided they die for an approved cause."—*Ibid*, p. 232.

<sup>2</sup> "भुक्तिमुक्तिस्पृहा यावत् पिशाची हृदि वर्तते । तावद्भक्तिफलस्यैव कथमभ्युदयो भवेत् ॥"

—Rupa Goswami; *Bhakti-Rasamrita-Sindhu*, 1.2.15.

—How can the love of God fructify in the heart, so long as the devilish desires for Mukti and worldly enjoyment reside in it?

of faith, has appeared as the highest value in the modern age in the West and has subsequently also extended its sway over modern India.<sup>3</sup> No religion that fails to generate faith in this ideal as the highest value has the least chance of survival in this age. For, as Hoffding remarks, "the gods die for want of nourishment, and nourishment comes from living spiritual need" (*Philosophy of Religion*, p. 244). No philosophy—not even the most perfect—can be a substitute for religion. For, the special function of religion is the generation, nourishment and propagation of faith, which is but an object of philosophical investigation. When a religion fails to found itself on the value ap-

<sup>3</sup> Even in the West, this ideal is of recent growth, and that outside church-Christianity. It was unknown to St. Augustine, and dismissed by Thomas Aquinas. Even towards the end of the last century, when St. George Mivart attempted to incorporate it in Christianity as an apologist of Catholicism, the Church answered the noble attempt "by putting his works on the register of forbidden books" (Hoffding's *Philosophy of Religion*; note 109, p. 391). Mivart was afterwards excommunicated for the fault "that he never made an act of complete intellectual submission to the Church and never gave up his private judgment, but that on the contrary he presumed to teach the Church instead of being willing to be instructed by her" (*Ibid*, note 120, p. 392).

Even now the philanthropy of a Christian Church is not actuated by "the spirit of the good Samaritan, but generally speaking, of the propagandist; at any rate, she very often demands the outward signs of faith, by which means she frequently excludes the honest and encourages hypocrites. However admirable her devotion and organisation, yet she is too apt to sin against the holy spirit of brotherly love" (Hoffding's *Philosophy of Religion*, Art. 120, p. 348).

propriate to an age, it comes to be looked upon with indifference, and may, under circumstances, be even looked down upon with disgust, derision and disdain. This has happened to such an extent in our age that even the very name of religion is to many as the red rag to the bull. Hence we find that the modern movement of Bolshevism, in spite of its new dogmatism and its professed antagonism to "religion," is agitating the minds of vigorous youths of all cultured lands in its favour, and even drawing a genuine and warm admiration from mature, thoughtful minds that are habitually averse to dogmas in this age of reason. By many it is regarded as a fitting substitute for religion, which they believe or make believe has paid its debt to time, while by some it is even apotheosised to the status of religion. The secret lies in the fact that it has proved itself potent, at least in the land of its birth, in the teeth of opposition of the rest of the world, to assert the value of man above every other value—while the wickedness of capitalism, nationalism and imperialism, and the hypocritical cant of internationalism, together with the unabated, if not the growing, helplessness of man in their hands, lie so nakedly exposed. Rabindranath, in his letters from Russia, has gone so far as to characterise Bolshevism as a genuine religion. In his recent writings, such as in his *Religion of Man*, he has been constantly reiterating that active service of humanity out of disinterested love is the essence of religion, even in spite of atheistic professions. Clear enough indication of the *religiosity*!

## II

Love of others, and of humanity in particular, especially in the sense of active service, follows immediately from the fundamental faith of Advaitism in the absolute identity of all souls. No dualistic theology or ethics can supply any rational basis of morality by satisfactorily answering the question, "Why should I love or do good to others?" Advaitism alone can do it by saying, "Because my self is identical with those of others, and, therefore, my interests with those of others." This has been well recognised by Schopenhauer in his *Basis of Morality*, and Deussen in his *System of the Vedanta*.<sup>4</sup> The clearer

<sup>4</sup> Deussen, however, complains that though this consequence has been drawn in the *Bhagavad Gita*, we do not find it drawn "in Shankara, and indeed nowhere to the extent we should have expected" (*System of the Vedanta*, Johnston's translation, p. 404; p. 477, art. 42; and p. 59). The Complaint is, generally speaking, true; and, with respect to Shankara, the absence of the conclusion is the only logical consequence of his recognition of individual Samsara-Mukti as to the sole independent value. But, at least in one place, in the *Bhagavata*, with which Deussen does not seem to have been acquainted, the conclusion has been drawn as clearly and fully as we would expect. There, the *Bhagavata* describes the three-fold discipline in Advaitism, *vis.*, Bhavadvaitam (the identity of all phenomena with their transcendental ground), Kriyadvaitam (the performance of all actions as offerings to the Brahman), and Dravyadvaitam (the identity of one's desires and interests with those of others). It describes the third part of this discipline as follows: "The identification of one's own interests and desires with the interests and desires of the wife, the sons, the daughters, other relatives, and all other embodied beings is called Dravyadvaitam."

"आत्मजायामुतादीनामन्येषां सर्वदेहिनाम् ।  
यत् स्वार्थकामयोरेकं द्रव्यद्वैतं तदुच्यते ॥"  
*Bhagavata*; 7, 15, 65.

the recognition of one's own self as the self of others, the more unselfish and more vigorous the morality; and hence, the most unselfish and vigorous morality, that is humanly possible, is that of the Jeevanmukta—the liberated soul in embodied existence. Thus it is not Sankara's doctrine of incompatibility of Self-knowledge with will, but the opposite doctrine of their synchronal combination (ज्ञानकर्मसमुच्चय-वाद), that is the only logical conclusion, for practical religion, from the metaphysics of Sankara. A failure to understand this is one of the chief reasons that have led even a philosopher like Aurobindo Ghosh to condemn Sankara's "Mayavada."

Moreover, the concept of Ananda as an essential characteristic (Svarupa-Lakshana) of Brahman is identical with that of Supreme Love (Samkshepa-Shariraka, I: 25; and Panchadashi, I: 8, 9, 11; VI: 285; VIII: 56-57; XII: 69). The most unselfish love of man arising out of a dissolving of the individual in the selves of others is a deduction from this. Transcendental Knowledge and Transcendental Love are, no doubt identical. But their phenomenal manifestations in the mind are certainly different. Brahman expresses Itself as the Knowledge-aspect in the life of a Jeevanmukta as a never-failing apprehension अवबोध of the identity of his self with the selves of others, in spite of the apparent duality of experience, just as an astronomer never fails to apprehend the rotation and revolution of the earth in spite of its apparent stationariness. So Brahman—if It at all be the transcendental principle of love—is bound to express Itself, in the

Jeevanmukta's life, in the love-aspect also. It has been clearly admitted in the Panchadashi, too, (6.285), that the highest culmination of Self-knowledge consists in the identification of others as one's own self, with the same firmness as is evident in the identification of the body as the self. But why should the expression of this identification stop short at a mere abstention from doing anybody any harm, and at a mere wish, blessing and prayer for the welfare of all (Panchadashi, IV: 54, 56; XIII: 102; XV: 35), active service for others being considered as an immaterial superfluity (Panchadashi, VII: 256, 257)? Advaitism does not make the preposterous claim that all duality of experience is annihilated in the life of the Jeevanmukta; it is only the duality involved in the competition of his egoistic desires against those of others that is extinguished—while the duality created by Ishvara, for His cosmic justice and love, persists, till Jeevanmukta is disembodied (i.e., attains Videha-Kaivalya, Panchadashi, IV: 39; VII: 83). Hence the active duties of a Jeevanmukta for the destruction of evils and the preservation and promotion of the good of others still remain, so long as he lives.

### III

It is true that morality implies will, and, hence, an effort. But effort is not necessarily absent, always, even in the life of a Jeevanmukta. For, a trace of ignorance (Avidya-Lesha) necessarily persists along with his bodily existence; only it cannot overpower his Self-knowledge (Vidya); on the other hand, his self-knowledge invariably overpowers any errors that may occasionally arise (Panchadashi, VI: 239). Effort

in the sense of a struggle of the true nature of the self against the false one, represented by immoral and selfish impulses, superimposed by ignorance, is only reduced to the minimum possible in the life of a Jeevanmukta. Apart from this, he, too, has his limitation of powers (Panchadashi, IX: 108-110). And when these are challenged by the confronting evils of the world, effort is invoked in proportion to the difficulty of the situation. The situation may be so trying and challenging as to strike him with sadness or grief or to make him indignant, and ever exasperated, as illustrated occasionally in the lives of Rama and Krishna of Lakshmana and Arjuna, of Vishvamitra and Vasishta. Such emotions or sentiments lend a delicate and desirable charm to the characters of the Jeevanmuktas—and even to those of the incarnations of God (Avatars). They go to show that these persons are not insipid, degenerate beings, callous to the sufferings, injustices, and oppressions in the world, but that they have feeling hearts with a highly developed moral sensitiveness wedded to a remarkable self-control. Hence, referring to Rama, the Yogavasistha generalises: "Just as the great fundamental elements are not affected except on the occasion of a new creation, or on that of a cosmic dissolution of the world, so, too, great purified souls are not moved to anger and sadness by a trifling cause."

५ "क्रोधं विषादकलनां वितर्तं च हर्षं  
नास्तेन कारणवशेन बहन्ति सन्तः ।  
सर्वेण संहतिजनेन विना जगत्यां  
भूतानि भूप न महन्ति विकारवन्ति ॥"  
(Vairagya Prakarana; 5, 15).

The same Scripture describes Vishvamitra as "gifted with the genius of Brahmanhood as well as with the great spiritedness of Kshatriyahood."<sup>6</sup>

### IV

We should not leave the treatment of this Advaitic intuition of morality without some discussion of a problem raised by Deussen in this connection. The great philosopher rightly observes that in this intuition of Advaitic morality the natural boundaries of the Ego are enlarged, "as the result of a new mode of knowledge (Vidya)," and the not-Ego is drawn within the sphere of the Ego. He is also convinced that this is "the deepest explanation of the essence of morality which can be reached with the plummet of the intellect." But, then, he remarks, "Yet even this remains inadequate; for in truth morality lies beyond Egotism," and, hence, to his thinking it is the Christian view that is more profound; for "Christianity demands not, like Brahmanism, Self-knowledge (destruction of error). This is verified by experience and felt by us to be the highest attainable; but regarded from the standpoint of the intellect, it remains something unintelligible, unthinkable, impossible" (System of the Vedanta, p. 404).

Our view in this connection, however, is as follows: Morality cannot be independently proved to be beyond the province of egotism, although it is certainly felt by naive experience to be so. Hence in this case the deliverance of experience cannot be called

६ "ब्राह्मेण तेजसाक्रान्तं क्षात्रेण च महौजसा ॥"  
(Vairagya Prakarana; 6, 17).

a verification; and experience may also be illusory. Deussen takes the datum for the verification—he puts the cart before the horse. Every mental process, intellectual, affective or volitional, lies within the province of the Ego, whether the ego-sense is consciously pronounced in it or not. Not only morality and love, but even some modes of knowledge have in them a tendency to transcend their phenomenality and to touch, as it were, the infinite beyond. How the tendency is present in one mode of knowledge, strictly within the province of intellect, apparently fettered by causality, has been shown by us in an ontological discussion of the nature of Being, in the article, "Advaitism Rationalised," published in *The Vedanta Kesari* for July, 1935, on pp. 98-100. The Advaitic apprehension of the identity of the personal self with Brahman is specially characterised by the conviction that every limitation, including that of the Ego, is transcendently *non est*, being a superimposition of nescience. So, when this apprehension underlies the morality of the Advaitist, the same conviction is carried over with it, and the very principle of expansion in the expanded and expanding Ego is recognised as an Excelsior, the transcendental ground and conclusion of which are the absolute negation of the Ego. Surely, the Brahman of Advaitism is not a magnified Ego but its total negation; and the destruction of error, in Advaitism, includes the destruction of egoism. Hence it cannot disturb the self-denial (i.e., the ego-denial) of morality. As a knowledge of optics does not disturb the aesthetic appreciation of the grandeurs of the crimson-coloured

and oval-shaped rising or setting sun, or a knowledge of dietetics does not disturb the enjoyment of a hearty meal, so also the understanding of the rational basis of morality cannot disturb the genuine character of morality. The understanding of the rational basis meets the demand of unity of personality, in the sense that the personality does not remain split up into disconnected compartments.

## V

Religion in India has been able to raise the concept of Jnana from the stage of dependence on Scriptural instructions and the teachings of the Guru or the teacher (परोक्ष-ज्ञान) to a stage of full independence, where it proceeds spontaneously and independently from the essential nature of the Self (अपरोक्ष-ज्ञान). It has also been able to raise the idea of Bhakti (Love) from a similar level of dependence (वैधी भक्ति) to a level of complete freedom flowing spontaneously from the inner essence of the self (रागभक्ति). But it has almost wholly failed, ever since the time of Buddha, to free the concept of duties from the Scriptural and conventional bindings and elevate it to a similar status of independence in which they flow directly as free activities from the categorical imperatives of the self-denying love from within. The development of such an ideal is a pressing spiritual need of our time. Such a concept of duty was, however, present in pre-Buddhist India, as is evident from the *Gita* ideal of Loka-Sangraha (the welfare of the world), which, according to Sri Krishna, should be followed even by the enlightened (Vidvans) (*Gita* I: 3.25).

This ideal of the love of all beings, when its essential implications are laid bare distinctly enough, is bound to revolutionise, as it should, the traditional ideal of Jeevanmukti, transforming its individualistic character into a universalistic one. It is generally believed that the birth in which Jeevanmukti is attained is, as a rule, the last one. But a higher conception of Jeevanmukti is possible, in which the liberated would pass through many births, rendering all possible help to others, till all attain the liberation. We find such a conception of Jeevanmukti in the Bodhisattva ideal of the Mahayana Buddhism. We come across a tendency to such a conception of Jeevanmukti in the *Yogavasishtha Ramayana*. Vasishtha, during the course of his instructions to Rama, states in one place that the great Vyasadeva, who is explicitly characterised as a Jeevanmukta, would pass through eight more births for the welfare of humanity, before he attains Videhamukti (dissolution of individuality in Brahman).<sup>7</sup> Such persons have been called *Adhikarikas* (gifted with special capacity to do good to the world) by Sankara and his traditional followers, and their repeated births have been explained by them as due to some specially meritorious acts or austerities, which had been performed in a state of ignorance and

which began to produce their effect before the dawning of Self-knowledge (*Brahma Sutra*, and Sankara's *Bhashya*, 3.3.32). It follows from this view that the repeated births of the *Adhikarikas* for the active service of humanity, being an effect of a mode of ignorance, is, by implication, if not valueless, at least inferior in value to the absence of such service on the part of the Enlightened, who are not *Adhikarikas*. This, to our mind, is an inverted ordering of the two values. The possibility of Videhamukti only along with the liberation of all (Sarva-Mukti) was also conceived by the famous Shaivite Vedantist, Appayadikshita, although, unfortunately, such a noble conception has hardly been seriously considered, except as an object of speculative interest only—and that too, within the narrow circle of specialists in Philosophy.

## VI

Coming to the modern age we find the late Swami Vivekananda seriously asserting, with his characteristic vigour and an appealing emphasis, his earnest desire to be born millions of times for the service of humanity, especially of the worst and the most hated of sinners and criminals. He also says in one place: "Not one can attain liberty until every being (ant or dog) has liberty. Not one can be happy until all are happy" (*Complete Works*, 1921, Vol. VI, p. 49).<sup>8</sup>

<sup>7</sup> "भाव्यं अद्याप्यनेनेह ननु वाराष्टकं पुनः ।

भूयोऽपि भारतं नाम सेतिहासं करिष्यति ॥

कृत्वा वेदविभागं च नीत्वानेनकुलप्रयात् ।

ब्रह्मत्वं च तथा कृत्वा भाव्यं वै देहमोक्षणम् ॥

वीतशोकभयः शान्तनिर्वाणो गतकल्पनाः ।

जीवन्मुक्तो जितमना व्यासोऽयमिति वर्णितः ॥"

—(*Yogavasishtha Ramayana* ; II : 8.28-31).

<sup>8</sup> The inertia of the traditional ideal of the half-way house between individual and universal emancipations, however, led him to entertain the possibility of Sri Ramakrishna's entering into *Videha-Mukti* after one more birth. He once remarked: "He (Ramakrishna) said he would come once more with us. Then, I think, he will

The true significance of *Jeevan-mukti* seems, to my mind, to be the highest conceivable perfection of per-

embrace Videha-Mukti."—(*Fragmentary Notes of class-talks; Works, Part VII, Mayavati Memorial Edition, p. 400*).

According to Swami Saradananda, however, Sri Ramakrishna said, with reference to himself, that he was not destined for Mukti. He, belonging to the State service of the Mother, will have to appear to remove a disturbance wherever in Her State it may ever occur (*Sri Sri Ramakrishna Leela-Prasanga*, in Bengali; Gurbhava, Latter half; 3rd. edition; Chap. IV, p. 205).

sonality in life, i.e., in embodied existence, now and here. A condition of life in which a person can, with equanimity, imagine the absolute dissolution of his individuality in Brahman, while conscious of the fact that there would be other individuals still left in bondage, and, therefore, in need of being helped out of it, is bound to be considered as defective in an age in which love of humanity is genuinely felt to be the highest value and disinterested labours of love for others the very essence of morality.

### BALADEVA'S INTERPRETATION OF THE BRAHMA SUTRAS

BY DEWAN BAHADUR, K. S. RAMASWAMI SASTRI, B.A., B.L.

[A short study of Baladeva's philosophy, together with an analysis of the main contents of the Brahma Sutas in the light of his Govinda Bhashya, follows.—The Editors.]

BALADEVA is one of the numerous commentators on the Vedanta Sutas. His commentary is called 'Govinda Bhashya.' He says that Govinda commanded him in a dream to compose it. He attacked ritualism as well as Advaitism. According to him, Vishnu is the Supreme Being. There are five Tattvas or categories only in his scheme. Isvara or God, Jiva or Soul, Prakriti or Matter, Kala or time and Karma or activity. The consciousness of Isvara is infinite, while that of the Jiva is finite, though both are eternal and uncreated. Consciousness and self-consciousness will go together, just as luminousness will reveal the form of the luminous entity. Isvara creates the universe. He is immanent in the universe and controls it. He is the cause of our bondage and liberation, because His will leads to such

states in accordance with our Karma. He has many aspects, though He is one and only one. Though He is unmanifest, He manifests Himself to His devotees out of grace. The souls are in bondage because of ignorance of God. Love and knowledge of God lead to the liberation of the soul and the vision of God. Prakriti is in the balanced state of the three Gunas, but it becomes active and creates the diversified universe at the glance of God and according to the will of God. Kala or time is non-intelligent, but is in a state of perpetual motion; it brings about creation, preservation and destruction of the universe. Karma is *Jada*, material. It is beginningless (anadi) but can be destroyed.

According to Baladeva, Jiva, Prakriti, Kala and Karma are energised by God. He says that the text that

"Brahman alone exists" merely means that there is no power except that of Brahman. His view is that the Bhagavata was composed by Vyasa as a commentary on the Vedanta Sutas. The Garudapurana expressly says so by affirming thus: "The Sri Bhagavata is an explanation of the Brahma Sutas. It is also the commentary on the Mahabharata. It contains also the commentaries on the Gayatri and the Vedas. The place of Sri Bhagavata among the Puranas is similar to that of the Sama-veda amongst the other Vedas."

In explaining the evolution of ideas in the Vedanta Sutas, Baladeva follows the traditional view. He says that the first chapter shows that all the Vedic texts refer to Brahman (*Samanvaya*), that the second chapter shows that there is no conflict between the Vedanta Sastra and the other Sastras (*Avirodha*), that the third chapter describes the means (*Sadhana*) of the attainment of Brahman, and that the fourth chapter describes the result (*Phala*) of the attainment of Brahman. He follows the traditional view about the *Anubandha-chatushtaya* (the relation subsisting between the aspirant, the theme and the end), and says that the Adhikari (qualified aspirant) should be a person having *Sama* (tranquility), *Dama* (sense-control), *Praddha* (active faith), *Nishkama-karma* (dedicated work) and *Sat-sanga* (holy company); that the *Sam-bandha* or relation is the description of Brahman by the Sastra (scripture); that the *Vishaya* or subject-matter is the Supreme Purusha who is *Sachidananda* (Existence-Knowledge-Bliss), is infinite and who possesses innumerable auspicious qualities; and

that the *Prayojana* (purpose or end) is the realisation of God by the removal of all wrong notions which prevent such realisation. He is also in accord with other commentators in saying that every topic has five parts, viz., (1) *Vishaya* (thesis), (2) *Samsaya* (doubt), (3) *Purvapaksha* (prior view), (4) *Sangati* (consistency of one topic with another) and *Siddhanta* (conclusive view). *Sangati* is of three kinds, i.e., (1) *Sastra-sangati*, i.e., consistency with the whole text (*Sastra*), (2) *Adhyaya-sangati*, i.e., consistency with the whole chapter (*Adhyaya*) and (3) *Pada-sangati*, i.e., consistency with the whole *Pada* or quarter section. There is also *Adhikarana-sangati* which means the consistency of one *Adhikarana* or topic with another. Such *Adhikarana-sangati* is of six kinds, namely, (1) *Akshepa-sangati* or objection, (2) *Drishtanta-sangati* or illustration, (3) *Pratidrishtanta-sangati* or counter-illustration, (4) *Prasangasangati* or incidental illustration, (5) *Utpatti-sangati* or introduction and (6) *Apavada-sangati* or exception.

It is a fact of great significance that every thinker tries to interpret the first word 'Atha' in the first Sutra according to his scheme of thought. The word merely means "Thereafter." The question naturally arises: "After what?" Baladeva says: "A person who has studied the Vedas and understood their meaning in a general way, who has been performing his *Varnashrama-dharmas* or duties according to the caste and station in life, who is truthful, whose mind has been purified and who has the good fortune to come into contact with a Knower of Truth, should take

to the study of the Vedanta Sutras. He does not accept the view that a man must know the entire Karma kanda and Purva-mimamsa before studying the Sutras. Nor does he accept Sri Sankaracharya's view that Sadhana-chatushtaya is a necessary prerequisite, because such fourfold qualification, (Viveka, Vairagya, Shatsampatti, and Mumukshutva) cannot be got before associating with holy men and learning the truth from them. He does not attach any importance to the view that 'Atha' is an auspicious word and was used by Vyasa to ward off obstacles. He says that as Vyasa is an incarnation of God, his Sutras would not encounter any obstacles. Yet he does not wish to throw that meaning altogether overboard, and says that there is no harm if the word denotes auspiciousness, and that in that respect Vyasa followed the usage of others. It has always seemed to me that this is the most probable explanation. The word is used as the first word in all Sutras including the Nyaya, Vaiseshika and Samkhya Darsanas which do not require any extraordinary moral and spiritual equipment before their study is begun.

Baladeva follows Sri Chaitanya who himself followed Sri Madhva charya. In his Prameya Ratnavali he refers to nine doctrines: (1) God is the highest entity, (2) God is known through all the scriptures, (3) The world is real, (4) The differences are real, (5) The souls are real, (6) There are various grades of souls, (7) Liberation is by the attainment of God, (8) The cause of liberation is the worship of God, (9) The sources of knowledge are three, viz., perception, inference and scripture.

Baladeva divides the aspirants for salvation into three classes, viz., (1) Svanishtha or those devoted to the performance of acts with faith, (2) Paranishtha or those who do all acts for the good of all and as an example to others, and (3) Nirapeksha or the sage immersed in meditation of God. He says that all of them attain God through Jnana.

The words Saguna and Nirguna are among the most puzzling terms in Hindu Philosophy. While Sri Ramanuja seems to love the word Saguna (possessed of auspicious attributes) and explains the word Nirguna in a laboured manner as "devoid of inauspicious attributes," Sri Baladeva seems to love the word Nirguna more than the word Saguna, because he takes Nirguna to mean "transcending the Gunas" and not "devoid of attributes," while he takes Saguna to mean "possessed of Gunas." He says that the Vedas describe only the Nirguna Brahman and not Saguna Brahman and that the Nirguna Brahman is the sole creator of the universe and that He alone can confer salvation. He makes this clear in his commentary on the Ikshati-adhikarana (II: 5 to 11). In his commentary on 1.1.7, he says that the Paramatma is Nirguna and that Moksha (salvation) is attained by the worship of Him alone. In his commentary on 1.1.10, he says that the distinction of Brahman as Saguna and Nirguna has no authority in the Vedas and that in the Gita Sri Krishna says that there is none higher than Himself (VII: 7). He refers to the Svetasvatara Upanishad I: 6.11 which says, "He is the witness, and He is the pure consciousness, free from the three Gunas of Nature,"

and affirms that the creator of the universe is the Nirguna Brahman. In the Anandamaya-adhikarana (I 1.12 to 16) he says that the Anandamaya or "sheath of Bliss" is Nirguna Brahman and that the Annamaya, or "material sheath," etc. are referred to by way of the Arundhati Nyaya (the method of drawing attention to the unrecognisable through the easily recognisable) to make the concept of Brahman as Anandamaya cognisable by our limited minds.

I shall now analyse briefly the development of thought in Baladeva's Bhashya. The first quarter of the first chapter (Samanvaya-adhyaya) explains as referring to Brahman the words like "Anandamaya," "Jyotis," "Prana," "Akasa," etc., which occur in a context clearly indicating a reference to Brahman. Quarters 2 and 3 explain as referring to Brahman words like "manomaya," "atta," etc., which occur in a context that does not clearly indicate reference to Brahman. The last quarter describes the Upanishadic texts which lend some countenance to the theory of Kapila that Pradhana or Primordial Matter and individual souls have independent existence. Baladeva accepts the view that Brahman is the material cause (Upadana-karana) as well as the efficient cause (Nimitta karana) of the universe. Thus in the first chapter it is established that the Lord is the aim of the Vedantic teaching; that God is the material cause as well as the efficient cause of the universe; that He is different from everything; that He is the inner self of all; that He is free from all imperfections; and that He is infinite and possesses immeasurable auspicious qualities and powers. The first

chapter establishes these truths by the method of Samanvaya or method of harmonising divergent expressions, which is the true way of arriving at a correct interpretation of the Scriptural Texts.

In the second chapter (Avirodhadhyaya) the aim of the Sutrakara is to disprove all the contrary views and to reconcile the apparent conflicts with the Smriti or traditional code. The first quarter of the second chapter is devoted to disprove the Sankhya view and to assert that the Vedic texts do not support that view. It attacks also such of the texts of the Yoga system as are opposed to the Vedanta: For example the doctrine that Pradhana is an independent cause of creation; that God is not the creator but only the Teacher of all and the ever-free Purusha; that liberation or Mukti means only cessation from pain etc. The second quarter refutes the Vaiseshika system and the Buddhist doctrines. The third quarter proves that all the Tattvas originate from the Lord at the time of creation and merge into Him at the time of dissolution; that the souls (Jivas) are eternal and do not originate; that they are atomic and are all-pervading by the light of Jnana; that they are agents and modes of Brahman; that the Avatars of God are full manifestations of God; and that the diversities found among the Jivas are due to their Karmas. The last quarter of this chapter reconciles the conflict of the Scripture Texts regarding the Puranas.

The third chapter (Sadhana-adhyaya) refers to the Sadhanas or disciplines which lead to the attainment of Brahman. The principal Sadhanas are Vairagya or detachment and

Prema or love of God. The first quarter teaches about the imperfections of all worldly life, which alone engenders Vairagya. It affirms the doctrine of reincarnation with the object of making us turn away from Samsara. The second quarter describes the glorious attributes of God. It does so to kindle in us Prema or Bhakti for God. It describes the powers of God such as His being the creator of the dream world, His Avatars and their unity with Him, His essential form, His being separate from the worshipper, while being the worshipper's inmost self and His easy accessibility through Bhakti and Bhakti alone. The third treats of the methods of meditation on the various attributes of God. In God's being there exists many perfect forms just as there are many colours in gems. A man can select for meditation any one of such perfect forms, but should remember that the Lord is limited by such forms, while being fully manifest through it. He must meditate on the form chosen by him and should concentrate his mind on the attributes taught about that form in various Sakhas of the Vedas. He must not mix up incongruous things; that is, he must not meditate on the Matsyavatara as plying on the flute. The attributes to be meditated upon are of two sorts, viz., the Gunas or attributes constituting the spiritual essence of the object of meditation, and the Gunas appertaining to the form of the object. The Gunas like omnipotence, omniscience, etc. belong to the first type; the Gunas like a smiling face etc. belong to the second type. The Gunas of the first type may be joined together collectively in a single meditation. Baladeva says

that the Svanishtha type of devotees (who are the cosmic divinities like Brahma and others) have equal love for all the forms of God, and meditate on all forms, and collate all the attributes of all the forms. It is also possible for them to do so in temporal succession, just as it is possible to see different prismatic hues at different times. He says further the Paranishtha and Nirapeksha types of devotees have Vishama-priti and not Sama-priti, and meditate only on those attributes which their particular form of God manifests and are blind to all other aspects of God. In the fourth quarter of the third chapter, the Sutrakara shows that Vidya (meditation and worship) is independent of Karma and is superior to it, and that devotees are of three types viz., Svanishthas, Parainishthas and Nirapekshas.

The fourth chapter (Phala-adhyaya) discusses the fruits of Vidya or divine wisdom. God can and must be meditated upon as Atma and Isvara and Brahman. The first quarter teaches us to meditate in a sitting posture. He discusses Prarabdha, Sanchita and Agami Karmas. Sanchita and Agami Karmas are destroyed by knowledge and love of God, but the Prarabdha Karma continues in force. Baladeva shows that the Prarabdha Karma continues in force because God wishes such illumined sages and saints and seers to teach mankind. He says also that there is an exception to this rule in the case of the Nirapeksha devotees who, as soon as they perfect Vidya, attain liberation, because even their Prarabdha (both good and bad deeds) is immediately destroyed. In the second quarter, the author discusses

the mode of the soul's departure from the body at the time of death, in the case of a Jnani. The third quarter describes the Deva-yana or the Archiradi-marga (the path which leads to Brahman). The fourth quarter describes the state of liberation by the attainment of Brahman.

In conclusion I may point out that Baladeva, like all Dvaitic and Visishtadvaitic commentators shows much bias against the Advaitic view and goes to the length of misrepresenting it. He denounces the hard-hearted Advaitins who think and say that God is mere Knowledge without bliss and other attributes, and who hold that joy is an attribute of matter and not of God. It is strange that this should be said of persons who say that God is Ananda. Baladeva thinks that Advaita says that the Gunas are merely superimposed (Adhyasta) on Brahman. The same Being is Absolute when viewed out of relation to the cosmos, which has no existence apart from Him, and is God when viewed in relation to the universe. He says that Nirguna means that Brahman has not got the Gunas of Prakriti (Sattva, Rajas and Tamas), but has got transcendental or non-Prakritic Gunas. The Advaita says that the Lord is eternal and infinite Bliss, that the Gunas of God are only predications and affirmations about Brahman when he is viewed in relation to the Universe and are only prismatic refractions of His Bliss, and that they form the white light of Bliss when He is viewed in Himself and out of relation to the universe.

Another point on which there is war to the knife between him (as a

Dvaitin) and Advaita relates to the reality of the universe. He says that the world is real, and that it is called illusion or Asat only to create Vairagya in us. He says in his Prameya Ratnavali:

स्वशक्त्या सृष्ट्वान् विष्णुर्येयार्थं सर्वविभ्रगत् ।

इत्युक्तेः सत्यमेवैतत् वैराग्यार्थमसद्वचः ॥

The Advaita only declares that the world is Mithya, that it has a phenomenal or relative existence, and that when the absolute Jnana comes there is a stultification of the idea of manifoldness by the realisation of the infinite, eternal Blissful-Absolute.

Baladeva emphasises also the separateness of God and soul and universe, and combats the Advaita on this point also. Here again the Advaitic position is not properly understood or met. The Advaita postulates a relative plane on which the diversities exist, and affirms that the differentiations vanish in Jnana just as the refracted, lovely prismatic colours are nothing but the inclusive unitary white light.

Baladeva's Bhashya breathes a fervent spirit of piety and devotion and deserves careful study. The days of war among the sects of Hinduism are happily over and Sri Ramakrishna Paramahansa has taught us how to regard the various paths as paths leading to the same goal. Baladeva's Bhashya belongs to the Vaishnavite cult. Among the Vaishnavas four schools are regarded as authoritative, though South India, ignoring the vast and wonderful Bhakti literature of North India, is vain enough to think much about the Ramanuja and Madhva schools alone.

A well-known verse says that Lakshmi inspired Sri Ramanuja-

charya, that Brahma inspired Sri Madhvacharya, that Rudra inspired Vishnusvami, and that the four Kumaras—Sanaka, Sanandana, Sanat-kumara and Sanatsujata—inspired Nimbaraka:

रामानुजं श्रीः स्वीचक्रे मध्वाचार्यं चतुर्मुखः ।

श्री विष्णुस्वामिनं रुद्रो निम्बादित्यं चतुः सनः ॥

Baladeva has based his Bhashya on the Bhashyas of the above great Acharyas and has produced a work of rare and outstanding merit.

## CONDUCT OF A SPIRITUAL NOVICE

BY SWAMI YATISWARANANDA

[These are the notes on the class-talks given by the Swami to a group of spiritual aspirants in Wiesbaden, Germany, in December, 1938—The Editors.]

### I

Too much of human feelings sometimes stand in the way of our spiritual progress. It is not a question of heartlessness, but a question of really purified feelings, of becoming 'pure in heart.'

*If you want to worship the Divine, first be Divine.*

In many cases it is good first to note down a definite set of ideas before we sit for meditation, otherwise the mind gets confused and everything becomes vague and hazy even when the beginning was good.

Spiritual life means developing a new sense of consciousness as distinct from the gross body, the subtle body and the causal body.

*May this physical body become pure, may my mind become pure, may my soul become pure. I am the Spirit free from all taints and impurities.*

The best way of attaining real purity is to think we are pure by nature, and never to think of sin, of impurity, of weakness, of imperfection. No. We are all perfect by nature, but we have forgotten our eternal perfection and thereby go on committing endless mistakes. But as soon as we regain the memory of our true essence, impurity, sin and imperfection are nothing more than so many dreams.

This purity wells up from within, because it is ours and has been ours from time immemorial. It never comes from outside. It is not super-added, nor to be newly created. Spiritual life means this growth from within, though really speaking it is not a growth, but only an uncovering; for unless perfection and purity were inside and belonged to our own essence, we could never become pure and perfect; we could never be saved.

Bring about a transformation within, then this transformation automatically finds expression in the outside world. Our entire nature must be purified. See that you do not only whitewash it, but that you lay the ground-colour on in the proper way. Have daily intense spiritual practice. That will help you to rise above your false, impure personality. Through your false, impure personality, your thoughts become impure and tainted; but if your real personality were impure, you could never be purified, and there could be no hope of salvation for any of you. Good thoughts, deeds and words are great aids; but they alone, without steady spiritual practice, are not enough, and they could never transform you into something which you are not.

### II

The Mantram is, as it were, the body of God, and it brings us nearer to the Divine. Shoot the arrow and see that the arrow reaches the right target and becomes fixed in it. With a calm, steady mind hit the target; and then, just like the arrow, be one with it. Ordinarily we have no target, and then everything just becomes aimless bombardment. Unless you have succeeded in hitting the target, you should never be satisfied.

Never tell anybody about your spiritual practices and your Mantram. Never disclose to anybody what you are told to do.

Too much softness, too much goodness, too much kindness, all these are very dangerous, especially if one wishes to lead a perfectly clean, sexless, celibate life. Fatiguing the body has its use, but it does not go to the root of the matter. It does not go to the root of sex. One has to take special care if one finds these thoughts troublesome. During such periods take a little less food. All such rules must be followed carefully. It is always better to be a little stiff on the surface, not to give expression to one's feelings, always to be reserved and dignified. Every aspirant must be reserved and dignified in his attitude towards the other sex. For then no person of the other sex will ever dare to show wrong feelings for him. The aspirant should be polite, but not chivalrous or romantic, but aloof and dignified. Every aspirant must be a gentleman or a gentlewoman; but there is no place for chivalry in the spiritual life, for chivalry, in most cases, has sex as its basis and is an expression of sex. In such cases it is far better to let the other sex say, "Ah, this fellow is afraid of us. He is rude. He has no heart for us." Never pay attention to anybody saying such things, but first you must redeem yourself from

sex, and then you can show others the way to do this and attain freedom. It is always better to salute the other sex at a safe distance, till a person has succeeded in redeeming himself from his sexual desires and impulses.

### III

Always keep your centre of consciousness; always watch the trend of your thoughts; always prevent impure thoughts from taking form, through concentration and extra meditation. This will greatly help you in giving them all the right direction. Always be careful in the choice of your food too.

In the case of a householder, if there are passions, the passions are satisfied; but in the case of the Brahmacharin the struggle becomes tremendous in some cases and at certain periods of his Sadhana, and then the danger is very great. First the Brahmacharin has to control the sexual passions and then he has to sublimate them. So the Brahmacharin and the earnest spiritual aspirant can never be careful enough. If we do not attain the ideal of perfect celibacy, which includes mental celibacy, not only physical celibacy, if we lower it the least bit, we are just nowhere as spiritual aspirants.

Plenty of hard exercise is very good. Torturing the body as the Christian mystics used to do, helps a little; for it, too, diverts the superfluous not yet transmuted energies and inhibits certain sexual centres; but all these do not strike at the root of the matter. Thus the problem just remains in abeyance and is never really solved.

Sex-consciousness is inseparable from body-consciousness, and to the extent we think we are not bodies and sexless, we attenuate the sex-instinct. Always shift the consciousness to the centre of your consciousness. See that you give the whole nervous current an upward direction.

## IV

Some people become very aggressive at the time of their Sadhana. The reason is this: We try to control the sex-thought, and some outside stimuli awaken it. So it finds its expression in aggressiveness. Be very careful about the company you allow yourself to be in. Avoid all people that are not leading a sexually pure and strictly moral life. All these people are extremely dangerous, if you really wish to struggle on.

Truth never comes where lust and  
fame and greed  
Of gain reside. No man who thinks  
of women

As his wife can ever perfect be;  
Nor he who owns the least of things,  
nor he

Whom anger chains, can ever pass  
thro' Maya's gates.

So, give these up, Sannyasin bold!  
Say "Om Tat Sat, Om!"

(Swami Vivekananda! The Song of the  
Sannyasin)

People who give free licence to their desires and passions in the name of freedom or fearlessness always come to grief. Once the Holy Mother remarked in connection with the fall of an advanced aspirant, "My child, one who at first accepts all objects of enjoyment except woman, cannot by any means resist woman for a long time. He cannot but succumb to this aspect of Maya."

## V

So long as Unity has not been fully realised in practical life, and one takes the relative plane to be intensely real, one should not fail to mark the differences in the manifestations and act wisely. In the One there is no difference, but in the phenomenal world there is always a difference between a fool and an intelligent person, between an unreflective and a reflect-

tive one, between a spiritual person and a worldlyling.

As Swamiji very nicely puts it, though both are made of the same substance, the clay-elephant is not the same as the clay-mouse. There is no question of equality on the phenomenal plane. So Sri Ramakrishna always used to say, "Give honour where honour is due." Those who lose all sense of proportion in the phenomenal can never attain to the Absolute plane. One who is established in Unity is alone fearless. All others are cowards who try to hide their inner weakness with a show of strength and independence. It is all self-deception.

In the West, all these sexually aggressive people one meets make it terribly difficult for you and intensify your struggle. Avoid all such danger-zones and all such free people who are proud of their so-called freedom which is nothing but abject slavery. If you cannot find clean people of your own sex, avoid all company and stay alone in the company of the Lord. This is the only way to salvation for the beginner. Avoid all talks about the other sex or sex-topics. Avoid seeing any sexually attractive picture. Do not read any novels or any other book on such topics. Do not see any plays that have to do with sex. Avoid the outward sex-stimulus so long as the tug-of-war is going on inside you. All reading and any occupation that brings us in touch with any form of sex-stimulus must be carefully avoided during the period of our Sadhana. If we do not do this, we shall never attain the necessary purification for the higher forms of practices and we are bound to come to grief, sooner or later. Then there is no freedom and no fearlessness for us. Then we shall never rise to the full stature of a human being, but always remain animals with more or less developed minds.

## THE RELIGIOUS PRINCIPLES BEHIND HINDU POLITICAL THEORY.

BY M. RAMAKRISHNAIYYA

[The title discloses the contents of this article. The writer acknowledges his indebtedness to Sir Radhakrishnan's *Eastern Religions and Western Thought* for some of the ideas developed here.—The Editors.]

The purpose of this article is to sketch those political theories which are derived from, or based on, the religious principles of Hinduism, and not to summarise all the theories contained in the writings of Hindu political thinkers.

The Hindu conception of cosmogony postulates a Creator and created beings. The creatures have been created by the Creator out of Himself. The universe with its diverse contents is, therefore, a material manifestation of the Divinity. In and behind each particle of the creation, there exists the spirit of the Creator, His divinity. On this basis Hinduism develops a significant thought: each individual unit of creation, embodying within itself a spark of the divine, has the potentiality of attaining or becoming the Divine itself, having shed all its material fetters. This fruitful hope of reaching the ultimate is at the very base of the theory of Karma and the conception of 'Maya'. The theory of Karma pictures a long and patient evolution through which the smallest makes its way up to the Divine. During the process, mistakes may be committed and they have to be accounted for. The dominating idea is always progress, in spite of occasional regressions. All creatures are subject to this process without any exception. The universality of its scope tend to affirm the spiritual equality of each individual involved in it. The attainment of the

Divine, which is the ultimate goal of the individuals, logically results in the transience of a particular stage, its 'Maya'. Life at a particular point of time ceases to be real. It is 'Mithya'.

This position of the Hindu is often cited as an explanation for the political failures of the Hindu nation. It is said that Hinduism encourages men to treat the world with contempt and to work without, against, and in spite of, the world with eyes fixed on the ultimate goal. This criticism misses a salient point in the Hindu religion, which holds that the world as a *reality* is not real but as a form or a manifestation of the *reality* is real and has to be treated as such. To attain the *reality* is no doubt the lofty aim; but to attain it the world which is the means undoubtedly deserves attention. Precisely for this reason, Hinduism has formulated the four ends of life, the four classes of society, the four stages of growth and the State itself.

Thus the State, from the point of view of Hinduism, exists to help the individual to know his inner self and to identify himself with it in the Ultimate. Its *raison d'être* is, in short, the perfection of the individual. To create and maintain favourable conditions for such perfection, to enable each individual to live the 'good life' by realising his 'Dharma'—these are the functions of the Hindu State. The forms of government quite naturally are but secondary in Hindu political

thought. They are all tested from this supreme standard, whether it be the rule of the one, of the few, or of the many, it does not matter. The question is whether the government does its duty well, i. e., whether it asserts the spiritual equality of the individuals and provides them opportunities to march up the ladder of Karma.

The king, therefore, is not absolute. He is always subject to the requirements of the members of the State. Moreover, himself being an individual with potentiality for perfection, he has to perform his 'Dharma' and thus make his future birth still better and nearer to the ideal, according to the ruthless operation of the law of Karma. The fear of degradation in the birth always haunts him and goads him to righteous actions. This is not merely a theoretical exposition of Hindu religion. The history of Hindu kings bears ample testimony to this fact.

It is sometimes argued that Hindu Kingship is based on the 'divine right' just as the kingship in medieval Europe. This is not quite true. Hindu Sastras never preached that the King or even any "high priest" is God's viceroy on earth, in the full European sense. The king no doubt, is the great divinity manifest in the shape of a man (Manu). "He is created", as Manu says, "out of the eternal essence of the deities, Indra, wind-god, Yama (Death), Sun, Fire, Varuna (Water-god), Moon, and Vitrasta (the lord of riches)." The important point of Manu's saying is that the king is also a creature like every other man. The speciality about him is that he was created out of the essence of certain gods, thereby symbolically defining the functions and the powers of the king. For that reason, then, "his energy overwhelms all creatures in the world." An important

distinction is made between a king who is "a part of the gods" and another who is "a part of the demons" Manu-Samhita (from which the above passage has been taken), Kamandaka-Nitisara and Sukra Niti, besides many others insist that it is not all kings who are in essence fragments of the gods. Only those who keep the 'Dharma' (the Platonic virtue) are godly, 'part of the gods.' Otherwise, a king becomes a 'part of the demons' and the "Parkriti" or people are entitled to resist and kill such a king.

The Hindu Kingship is a public office. None of the Hindu kings, except the most despotic could claim power in their own person. The power of the king, in Hindu political theory, is not a personal equation; it is the attribute of his office. So, Manu Samhita says: "the king, if he be an infant, must not be belittled in the knowledge of his human birth."

Something may be here said on the Hindu theory of the origin of the State. It seems to be common to all religions to think of society arising out of chaos or 'Pralaya.' This conception of the state of chaos was later passed on to political theory and we see in Hobbes a typical description of it. The politics of Hinduism, likewise, follows the method of dichotomy, and divides time into two epochs one in which the State exists and the other in which it did not. According to the doctrine of 'Matsya-nyaya' or the logic of Fish, the Hindu political thinkers described 'the state of nature' in which men behaved towards each other like fishes, the stronger ones devouring the weaker. The State is organised as an escape from this miserable condition; "Out of terror all creatures run about when the world suffers anarchy; hence, the Lord created the king for the protection of all" (Manu). The State has thus been created for a definite purpose to achieve

which the king was made. But the king was made for the protection of all. His power from the outset is conditional. Another point of importance is that the protection is for all, strong and weak alike; thus the equality of rights of all persons is guaranteed.

It has been made clear that the State exists for the sake of the individual and, the king rules for making the 'good life' possible. The individual is clearly the end and the society is only a means. The relations between the two can best be brought about by a reference to the synthesis and graduation of (i) the fourfold object of life (Purushartha) desire and enjoyment (Kama), interest (Artha), ethical living (Dharma) and spiritual freedom (Moksha); (ii) the fourfold Order of Society (Varna), the man of learning (Brahmin), of power (Kshatriya), of skilled productivity (Vaisya), and of service (Sudra); and (iii) the fourfold succession of the stages of life (Ashrama), student (Brahmachari), householder (Grihastha), forest recluse (Vanaprastha) and the free super-social man (Sannyasin).

The four ends of life points to the different sides of human nature, the instinctive and the emotional, the economic, the intellectual and the ethical, and the spiritual. Hinduism puts a high premium on the last and makes the rest means to its achievement. Society, therefore, exists for the Hindu in so far as it aids him to reach 'Moksha.' The necessity of such a high ideal in practical life will be evident to us if only we turn to the damages caused to the spirit of man and his civilisation by an excessive attention to mundane and material things.

The four classes of Hinduism remind one of the Platonic classification of society. Their importance and usefulness are evident as a far-reaching division of labour. Each man has a station in life which is decided by his faculties to

serve the society. Society, then, is a number of groups inter-dependent in view of their respective functions. The fourfold classification, moreover, is conceived in the interests of world progress (लोकानां तु विवृण्म्यम्). It was in pursuance of such a view that Hindu leaders accepted primitive societies and foreign settlers such as the Greeks and Scythians into the Hindu fold and recognised their priestly families as Brahmins and their fighting men as Kshatriyas.

In a real sense, the fourfold scheme is democratic. Firstly, it insists on the spiritual equality of all men. It assumes that within every human creature there is a self which has the right to grow in its own way. Secondly it makes for individuality in the positive sense. Individuality is attained not through an escape from limitations but through the willing acceptance of obligations; and it is wrong to assume that true individuality consists in doing as one pleases. Thirdly, it points out that all work is useful and from the social standpoint equally important. Fourthly, social justice or equality is not a scheme of rights but of opportunities. Fifthly, the essence of democracy is generous consideration for others. No one class in the Hindu system can make unlimited claims. Each class contributing its share towards social welfare and receiving the due necessities. The class system reminds us, of the socialist dogma "From every man according to his capacities, to every man according to his needs." However idealised this may be, it yet contains an element of truth. Early Hindu society, especially in villages, used to take special care to provide the villagers with their requirements. This was generally managed by the Panchayat, the elected five of the village. There are many instances in the extant records of the Pallavas, temple,

illustrating the democratic procedure of voting by ballot and also the modern committee system.

The significance of all these schemes lies in the fact that they have for their aim the development of the individual. They are helpful and not indispensable.

Sankara tell us that they are like a saddle horse which helps a man to reach his goal easily and quickly, but even without it man, can arrive there. The motto of the political theory of Hinduism seems to be ;

"The State for the man".

## FRONTISPIECE TO THE GITA: WHAT IT SIGNIFIES

BY SWAMI CHIDBHAVANANDA

[The dramatic opening of the Bhagavad Gita can very well be a vital theme for artistic representation. Most of the editions of the Gita one may open give a picture portraying the scene. It is a pity that no master painter has a perfect picture drawn on this theme. But the figure vividly presents itself before the mind of anyone who reads Vyasa's lively description carefully. And it never fades. In the following paragraphs an able attempt is made to unravel the profound meaning of this great piece of art.—The Editors.]

MANY were the chariots that drew to the battlefield of Kurukshetra where the fate of the rulers of earth was to be decided. Among those royal cars the most conspicuous one was that in which Arjuna drove. Its prominence was not so much due to its brilliance in structure as to the person who acted as the charioteer. It was none other than the Lord of Yoga, the Eternal Presence in the hearts of all—embodied as Sri Krishna. Through His act He graced not only Partha, the foremost among warriors, but also the occasion on which the virtuous were to wage a sanguine war against the vicious. Sri Krishna had given promise not to wield weapon in that great war; but neither commitment nor etiquette of warfare stood in the way of His officiating as a charioteer. The thoughtless belittled that function. But it was only given to a knowing few to understand what that apparently insignificant service meant. It is the guide in life that decides the career. The Divine Charioteer's function is not merely to provide for the mundane life but for life eternal pre-eminently. And Sri Krishna's position was to fulfil that high office.

Arjuna was in the beginning hardly conscious of all the implications of the pending war. Neither did he care to pay heed to the significance of Divinity on earth acting as his driver. With the wonted light-heartedness of an ever victorious warrior he arrived on the arena. He was inquisitive to know them that dared oppose him and his righteous cause. The words that he addressed to his Divine Charioteer betrayed haste and impulsiveness. He seemed to lack in foresight and cool judgment. "O Achyuta—the unflinching—place my car between the two armies so that I may see them, who stand here prepared for war. I should like to know who they are; whom I have to encounter in the pending war." This light remark was characteristic of Arjuna, the normal man under the normal circumstances.

Man is great or small according to the mind he is endowed with. The way in which mind reacts to varying conditions in life is the one infallible evidence by which its worth can be ascertained. Arjuna had been till now acquitting himself as the best among heroes. He had not known what defeat was. Virtue and valour marked

him for their own. All the possible human excellences have been already attained by him. That he had lost his kingdom was a mere accident which was to be rectified soon. To have been worthy of a high position in life was more important than the actual enjoyment of that position. With or without an empire he was a monarch among men. Besides reclaiming his empire on earth, had he nothing else to acquire? There arose a critical situation which alone could give a satisfactory answer to this question. None excels the Yogesvara in availing such opportunities and psychological moments to teach man supreme lessons in life. Man is nothing more than an intellectual or moral animal if he has every other equipment but the spiritual enlightenment. Kingdom on earth counts for nothing compared with the kingdom of the soul. Monarchs who struggle for mere earthly possessions are no better than children who quarrel among themselves for toys. How far had Arjuna known the philosophy of life? To expose the naked truth with regard to this vital question Sri Krishna had driven the chariot not anywhere between the two rival armies, but directly in front of Bhishma and Drona whom Arjuna had been always holding in high esteem.

Beholding them among the enemies, Partha's martial spirit received a rude shock. The soft corner of his heart was touched. How was he to change the reverential attitude which he had in respect of his grand sire and Guru and that of rivalry at a moment's notice? The dark side of life presents its picture before him. He is completely unnerved. Mind gets clouded. The meaning and purpose of life become vague to him. Retreat into penury rather than taking up arms against the revered elders, seems to have become his motto all on a sudden. He resorts to a negative attitude towards life. With dejection he lays down

arms. This was the situation under which the Bhagavad Gita came into existence. This scene is rightly portrayed as the frontispiece to this famous dialogue between the human and the Divine.

To convey to the reader the purport of the frontispiece, it is customary to cull out and affix to it the most appropriate passage from the body of the book. Which among the seven hundred verses in the Gita is to have that rare privilege? There are about a dozen verses which can legitimately compete for this supreme distinction. And strangely enough, these very rival verses are rich with meaning. As nature allows herself to be read and interpreted variously by various branches of knowledge, even so these verses are eternal sources of inspiration for several systems of thought, all of which claim support for their existence from the self-same verses in the Gita. Perhaps it is the nature of Truth to allow itself to be interpreted in innumerable ways. Also all types of men who wend their way Godward draw life and strength in apparently diverse ways from the same source. He really sees who sees harmony and fulfilment behind these seemingly contrary readings of the Reality.

It may be maintained that the eighteenth verse of the fourth chapter is the most appropriate one that can be suffixed to the scene that Partha and his Divine Sarathy present prior to the shower of the immortal Song Celestial.

कर्मण्यकर्म यः पश्येद् अकर्मणि च कर्म यः

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्

"He who sees inaction in action, and action in inaction, he is intelligent among men, he is a Yogi and a doer of all action."—This may be said to be the theme of the Gita. The entire message is condensed into this stanza. It will not be out of place if, before

attempting to establish relationship between this verse and the frontispiece, a brief account is given of a few pertinent commentaries on it.

One commentator defines Akarma as the activity of the Lord, since 'a', the first alphabet in Sanskrit, is also the name of Vishnu, the all pervading Entity. He paraphrases the first line of the stanza thus; All actions which beings believe are theirs, belong in fact to the Supreme Controller of the universe. But for Him, naught moves. Sound sleep and dream do not contribute towards carving out the career of a Jiva or individual soul. They are not counted upon as the Karma of beings. But even such actions emanate from Isvara. Thus what are discredited as inaction from human point of view are also actions from the point of view of the Propeller of the Universe. His will alone is to be recognised in and through all actions.

Another commentator defines Akarma as knowledge. सर्वं कर्मखिलं पश्ये ज्ञाने परिसमाप्यते—"All action in its entirety, O Partha, attains its consummation in knowledge." With this end in view the same line is paraphrased thus: No conscious action goes to waste. It contributes towards experience. In its turn experience makes action more efficient. Thus work and knowledge aid each other in the path to perfection. To serve God and to know God become finally identical.

A third commentator views man as constituted of Purusha and Prakriti—Awareness and Nature. Akarma or actionlessness is characteristic of the former and Karma or action of the latter. Of the self luminous, actionless consciousness and the unconscious ever active matter, confusing one for the other, is born of ignorance. Egoism is born of identifying one with the other. The goal is to rid oneself of this superimposition. With that the

purpose in life is achieved. Such an enlightened Purusha, being established in steady wisdom, may incessantly engage himself in all the activities that present themselves before him. Still he is not tainted by action. On the other hand, in his quest after quietism, when an unenlightened soul makes a formal renunciation of Karma, he only goes into greater darkness. Spiritual illumination is the only means to shake off the shackles of Karma.

These interpretations are not mere academic discussions. They have their bearings on the life of an aspirant. But the greatest and the best commentary that can be ever had on the Gita is the life of Sri Krishna. He had not taught anything that he did not embody in His life. The Yogesvara only preached those principles of which He was a living personification. This is the one special trait of the saviours of mankind. The life they live is an eternal sermon. Their words are all powerful because of their Divine Life. The principles embodied in the Gita and the personality of Sri Krishna who gave utterance to them are inseparable. To understand what Divine Life is, the Gita and the life of the Teacher of the Gita have to be known together.

Towards the close of the first chapter in the Gita, Arjuna was an embodiment of action in inaction (अकर्मणि च कर्म). He had seemingly given up Karmas. The celebrated Bow, Gandiva, is laid aside. The shafts go to sleep in the sheath. The hands make gestures that there is no use in taking part in this terrible engagement. Behind this show of abandonment of work his face is the index to the mind within him. Great cogitation goes on within. Conflicting ideas and feelings overwhelm him. Arjuna succumbs to the unbalanced state of mind. While body poses quietude, mind is in convulsions. This unbecomes a Yogi—a perfect man.

In contrast with this, Krishna personifies inaction in action (कर्मण्यकर्म). His body is intensely engaged in work. Every muscle has to be strained in directing the chariot to vulnerable points in warfare. His one hand tightly holds the reins lest the spirited snow-white steeds, four in number, should dash ahead. The other hand is both to manipulate the wip on the horses and to hold Gnana-mudra when He discourses with Arjuna on the philosophy of action. While the body is thus steadily acting, the real personality of Sri Krishna is unruffled. Because of the mind being completely under control, the Yogesvara's face is calm and smilingly serene. Ceaseless activity and eternal equilibrium are well combined in his whole demeanour.

The contrast between man as he is and man as he ought to be, is lucidly brought out in this scene which Arjuna and Achyuta present to us. This may also be said to be the gist of the teaching of the Gita. That man alone is intelligent who understands the difference between inaction in action, and action in inaction. To the extent one understands the principles governing life, transformation in life takes place. And so he is called a Yogi. The knower of action and inaction achieves everything pertaining to life here and hereafter. As such he is called कृत्स्न कर्म कृत्—the doer of all action. That man should outgrow the position of Arjuna of the first chapter in the Gita, and rise to the level of Sri Krishna, the Constant under all circumstances, is the supreme lesson that we learn from the frontispiece.

## REVIEWS AND NOTICES

Three Famous Mystics: Saint-Martin, Jacob Boehme and Swedenborg. By A. E. Waite, D. Litt. and W. P. Swainson. Published by Rider & Co., Paternoster House, Paternoster Row, London. E. C. 4, Price 5 sh. net. Pp. 122.

The age of the Revolution in France was not without occult activities and interests. The Emblematical Institution of Freemasonry was widespread in France, and the mystic Saint-Martin was connected with two of its Rites. Louis Claude De Saint-Martin belonged to the French nobility, and though frail physically, he was characterised by great mental activity. From youth he was disposed towards the life of contemplation and the path of mysticism, with a strong love for reason and justice. At eighteen he had attained certainty as to God and his own soul and established the conviction that truth alone is to be loved and pursued above all other concerns of life. He was intimately connected with magical rites of masonic grades; he left it early even though he had attained the highest grade—that of Rose Croix. His search after truth took a different turn, the details of which are available in his literary works; the first

among them he wrote in a cryptic manner. His allegiance to Christ is however quite evident. According to Saint-Martin's theory, good and evil are based on the doctrine of two unequal principles; and man came from the Divine goodness. Though fallen from the high state, according to him, in respect of potencies, all are Christs. In one of his important works he develops the Doctrine of Correspondences. The universe is compared to a temple, "the stars are its lights, the earth is its altar all corporeal beings are its holocausts, and man, who is priest of the Eternal, offers the sacrifice." Similar ideas one comes across in Vedic liturgy. The external world is illusory and God is the meaning of it. According to his teachings the evil in man originated with his will. The most inspired writing of Saint-Martin is "The Man of Desire" on every page of which one may detect his hunger and thirst after God. Towards the close of his life he came into contact with the writings of Jacob Boehme. His last original work the *Ministry* is an "intimations of immortality." It is his swan song—his last contemplation. Saint-Martin passed painlessly away in a final act of contemplation. Dr. Waite's monograph is well documented and instructive.

Mr. Swainson's study of Jacob Boehme, the illiterate shoemaker mystic, and Swedenborg the highly educated theological mystic, are written very attractively. Born of simple but respectable peasants at Saxony, in rural surroundings, Jacob became meditative and wistful in early life and got illumination lasting for seven days as a hansom of his widened spiritual consciousness. Again at the age of 25 while walking in a field he got a second illumination which enabled him to see into the inmost principles and deepest foundations of things—the mystery of creation was disclosed to him. He saw and knew the Being of all beings, the Byss and Abyss. In a third illumination his scattered intuitions were co-ordinated. He noted down his experiences for his own use in the book called the *Aurora*. He fell foul with the heresy-hunting priests and councils, but saved himself by voluntary exile. Boehme possessed the qualities of a true religious man—modesty, patience, gentleness and unassuming behaviour. He possessed also the Divine consciousness. He never took credit for his spiritual knowledge. He said, "I am the Lord's twig or branch, and am a very mean and little spark of His; He may set me where He pleaseth." Boehme, the first great Protestant mystic, had wonderful power to read the past and future of men; the outer form of men and things always suggested to him the inner reality. To him the universe was the outcome and development of One Grand Thought. As many other mystics his religious thoughts and philosophic concepts are couched in allegories and symbolic expressions. The substratum of all things is the Abyss, which exactly corresponds to the Brahman of Hindu philosophy, wherefrom everything manifest by virtue of a Byss or uncreated will potentially one with it. Duality is only in the stage of manifestation. God is in Himself the Abyss without any will at all, but He makes himself a Byss or Ground. There is a good deal of resemblance between this conception and the Siva-Sakti view of India or the Kshetra-Kshetrajna concept of the Gita. The Supreme is a principle of Fire and Light, Law and Love. "Heaven," according to Boehme, "is not a distinct locality, but a sphere existing side by side with and interpenetrating the physical universe, though veiled from normal sight." A more historical faith will never save a man. "Wrapping ourselves round externally with the robe of Christ's righteousness is worse than useless, if inwardly we remain wild beasts." To understand Divine wisdom, he insisted, one should im-

merse oneself unconditionally in the will of God, giving up all self-will. To enter heaven, be a child, he said, and not a superman. Though he was a firm believer in the historic Christ, the true mystic he was, he held that even those who have never heard of Christ are saved if they stand in the Light Principle. To him God was both immanent and transcendent; in a passage which is an unerring echo of the Upanishadic passage (Ch. III, 14, 2) he says: "He is an all-mighty, all-wise, all-knowing, all-seeing, all-hearing, all-smelling, all-tasting God, who in Himself is meek, friendly, gracious, merciful and full of joy; Yea, joy itself." Though this uneducated mystic struggled to find suitable words to express his experiences, still we have in his writings practically inexhaustible hidden riches. This enlightened shoemaker was the very emblem of humility. "We speak of loving all, but unless our love is firmly rooted in humanity it will be dissipated by the first spasm of self-will."

The Swedish seer on the other hand was a highly intellectual scholar and mystic, a widely travelled genius full of scientific and other knowledge. His first discovery was that "true philosophy and contempt of God are two opposites." He had several open visions and claimed to have seen the Last Judgment and talked with angels and devils and to have visited the Lunarian dwarfs and intellectual Mercurians in his astral body. However he was a man of solid common sense; industrious, abstemious, cheerful, agreeable, and methodical. He almost abandoned animal food in the last fifteen years of his life. He wrote: "... eating the flesh of animals is somewhat profane... in process of time, when men became as cruel as wild beasts, yea, much more cruel, they began to slay animals and eat their flesh; and in consideration of this nature in man, the killing and eating of animals was permitted, and continues to be so." He was conscious that he was only an instrument of the Lord. He wrote innumerable books, his only recreation being walking and giving sweets to children when he met them on the road.

One of the outstanding features of his teachings is the doctrine of correspondences by which he sought to explain everything by a spiritual counterpart. The seven days of creation symbolised the seven states or stages in the regeneration of man, the seventh day typifying the attainment of perfection. Sun represented Divine Love and wisdom; and the

Bible was thus interpreted right through in a symbolic manner. Even the literally true statements in the Bible, he held, contained the spiritual meaning as a moist sponge holds water. He has a very elaborate theory about the Last Judgment. However he was not neglectful in laying proper emphasis on spiritual virtues such as charity, faith and the like—a fact which one hardly perceives through his concrete, colourful and vivid writings on heaven, hell and all such imponderables. "This spiritual columbus," as our author puts it, "discovered, revealed, and demonstrated to a world lost in materialism the existence of a spirit world beyond." And that, apart from all that a mystic does and thinks, is the most important value. The book is really an asset to all who are interested in christian mysticism in as much as it presents a beautifully lucid study of three important mystics of christendom.

**Elements of Hindu Culture and Sanskrit Civilization.** By Prasanna Kumar Acharya, I. E. S., M. A., (Calcutta), Ph. D. (Leiden). D. Litt. (London). Professor and Head of the Sanskrit Department, Allahabad University. Published by Mehar Chand Lachman Das, Proprietor, The Sanskrit Book Depot, Jain Street, Said Mitha Bazaar, 1939, Price Rs. 1-3 Foreign Rs. 6d. Pp. 184. Paper cover.

"In this little book," explains the author in the Preface, "mere elements of Hindu Culture and Sanskrit civilization have been briefly dealt with in consideration of the present need. This does not aim at an elaborate discussion. It has grown out of lecture notes delivered at B. A., and M. A., classes in ancient history sections of our History and Sanskrit Departments. For detailed treatment of the subjects standard works will have to be consulted." The general outline of this book includes brief expositions of 'Family Life,' 'Social Life,' 'Political Life,' and 'Moral and Spiritual Life' in ancient India. Under each of these headings a detailed outline is given accompanied by short descriptions. One gets from it a lightning glimpse of the entire range of ancient Indian life and thought, art and crafts. On the whole the book deals with the ideal of family life, marriage, sacraments, four stations and castes, food, clothes, ornaments, houses, furniture, means of livelihood, property (common and public) agriculture, industry, trade and commerce, coinage, writing, literature, State and its sources of power and income, forms of government, its working, bases of Law, the six systems of philosophy, forms

of religions, cults and beliefs, and the bare features of Buddhism and Jainism. The author states that he has not seen the book through the press; and this must account for the drawbacks one may find in it. References are missing in the case of some of the citations, the presence of which would have been very valuable for further study. Being class-notes the book is in the form of a mere skeleton, which the student has to fill up with further study. But it will be helpful for "modern students, competitors in Service examinations, legislators, debaters, and executives, all of whom have but limited time and patience, and no inclination for an extensive study and a scholarly investigation," (italics ours) as the author himself puts in the preface. No attempt is made to evaluate the facts adduced or study them critically and comparatively, which would be beyond the scope of such a small book. The outlook regarding some important points is the same as that of many a western writer; for instance on p. 49 he says that the Aryans conquered the aborigines of India and treated them as the Native Christians are treated by European Christians. How far the western parallels are applicable to ancient Indian conditions cannot be conclusively ascertained from the absolutely insufficient data available at present. What is forbidden in the Sastras is failure to do one's duty and not "excessive religious zeal" p. 29. *Sreyasi kena tripyate*. Religion is *Dharm-nishikha*, zeal for which can never surfeit. Sanskrit civilization spreads over 3,000 years and therefore a chronological account is necessary; here the Vedic and Buddhistic periods have only been freely drawn upon. We wish a good circulation of the book, especially among those who rest in the belief that the past of India is all a blank and she has to learn everything from the West.

**Sikhism: Its Ideals and Institutions:** By Tej Singh, M. A., Published by Longmans, Green & Co., Ltd., Pp. 146, Price Rs. 2.

The annals of the Sikhs and their religion afford an interesting chapter in the history of religions. Started as a sympathetic reaction against the exotic influences in Mediaeval India, by the great Guru Nanak, the Sikh religion gradually developed into a strong military movement, out of sheer struggle for existence, under the guidance of the great Govind Sing, the last Guru. And even now the Sikhs constitute one of the finest military races in the world. So a study of the history of the Sikhs will prove helpful to those who

want to bring about a military outlook among the mild Hindus, in view of the uncertain world conditions. The book under review is a comprehensive document of Sikhism, dealing with the dual aspects of creed and organisation. It gives a compendious survey of the nature of God, man, Guru, forms and symbols, organisation, sect, and rites and ceremonies under the system. It does not appear to have left out anything worth knowing about the Sikh faith from the average reader's point of view. The readers of the book cannot afford to forget the fact that Sikhism bears very close relationship with Hinduism, however much it may be claimed to be distinct from it in its social organisation. It is also necessary to emphasise that in order to bring about a unity in national life all the sects that have their origin in India must rally round the banner of the Mother of Religions and put a stop to the disruptive tendencies that have been eating into the vitals of the country for more than a millennium. We recommend this book to the public as a handy and dependable guide to Sikhism. The book is nicely printed and got up and contains a valuable index.

**Indian Philosophy and Modern Culture :**  
By Paul Brunton. Published by Rider & Co., Paternoster House, London, E. C. Pages 99, Price 3 sh. 6 d.

In this small book Dr. Paul Brunton tries to show the resemblances between the conclusions arrived at by ancient Indian thought and modern thought of the west, especially as it has developed of late under the influence of 20th century science. It is in the monastic and idealistic tendencies of both that Dr. Brunton stresses. He supports his ideas on the subject by a large number of appropriate quotations from original sources of Indian and Western philosophies. Besides the intrinsic value and interest of these quotations, they will help one to form an idea of how "the human mind has explored the same paths in both Orient and Occident, amid the shadows of antiquity and under the bright glare of modernity." The book unlike most of the other writings of Dr. Brunton is written more from the point of view of a scholar than of a Journalist. The general reader of both the East and the West will find it useful for mutual understanding and as an introduction to higher studies in spiritual philosophy.

**Problems of the Bhagavadgita.** By Dewan Bahadur K. S. Ramaswami Sastri. Price 8

as. Copies can be had of the author at 47, Lloyds Road, Royapettah, Madras.

This is a welcome analysis of the thoughts of the Bhagavadgita in lucid language closely following the text in its development. The author's devout outlook and penetrating insight into the inner content of the great scripture is in evidence throughout the work. Hardly any new matter is thrown into the stream of the Gita thought and no quaint theory or preconceived doctrine is sought to be authorised by the Gita; nor is this hoary text deemed here a convenient peg to hang all that the author has thought about religion and philosophy. Its brevity and directness is invitingly refreshing. This brochure will surely be a help, we believe, to all who have read the Gita carefully a few times and familiarised themselves with its thoughts and are looking up for some guidance to coordinate the different and various strands of thought they have got themselves acquainted with. It is just at that stage such a masterly topical outline becomes serviceable.

The book discusses some of the problems of the Gita, namely, those of Scholarship, of life, of method or Yoga and of Truth or Sankhya in four Books, and the fifth Book is put up as a conclusion summarising the whole in a pithy manner. Each of these Books are further sub-divided into chapters with appropriate headings. A very healthy synthetic outlook prevents the author from being enticed by the grandeur of any particular school of interpretation, even though he recognises respectfully the contributions of the great Acharyas. The text is always in the focus, and the Teacher of the Gita never forgotten in busy-ing with the teaching or philosophy of the Gita. This divorce of the Teacher's life from the philosophy has been the cause of compartmentalising Jnana and Bhakti, Karma and art of concentration. Scholars who ignore the author of the Gita, however they may anatomise the text and use all historical scholarship in their armoury, will never understand the meaning of the Gita which is a perfect whole, as shown in this book. "I have tried," says the writers, "in this work only to interpret the Gita in its own divine light accepting aid from all quarters and praying to the Lord Krishna for guidance and illumination. . . . I have spoken not as one clothed with authority . . . only as one who has for years read and meditated on the Gita". This alone can be the right equipment to understand and interpret this august scripture; and so we get the beautiful synthesis of Saguna and

Nirguna, Jnana and Bhakti and various other themes of spiritual search. We heartily recommend the book to our readers.

**Maharshi's Gospel: Being answers of Bhagavan Sri Ramana Maharshi to questions Put to Him by Several Devotees.** Published by Sri Niranjananda Swami: Sri Ramana Ramam, Tiruvannamalai. Price 5 As.

The Maharshi, as is well known, is purely a product of traditional Indian spirituality untouched by world influences. If there is any distinction about his teachings it is that he limits himself to a single theme which he has repeated and emphasised whenever occasion has demanded—that is Self-realisation. The quintessence of his teaching may be noted in the following words of his own culled from the book: "The Self is the one reality." page 52. "The Self is absolute consciousness and therefore self-contained". P. 13. "The Self is God." p. 59. "To see God is to be God." p. 36. "Whether you make dhyana on God or on the Self, it is immaterial for the Goal is the same." p. 85. "There is no difference between God, the Guru and the Self." p. 55. "He is both internal and external." p. 54. "There is only one Master, and that is the Self." p. 55. "The Master is within; meditation is meant to remove the ignorant idea that He is outside." p. 55. "The Self shines forth when the mind vanishes." p. 26. "The one obstacle is the mind." p. 8. "The Self alone exists; for mind, body and world are not separate from Self." p. 25. "The realised man does not see the world as different from Himself." p. 52. "The ego is the source of thought. It creates the body and the mind." p. 8. "The Jnani crushes the ego at the Source". p. 43. "By constantly keeping one's attention on the Source the ego is dissolved in the Source like a salt doll in the sea." p. 44. "The ego submits only when it recognises the Higher power." p. 38. "Samadhi alone can reveal the truth." p. 48. Stillness or peace is realisation". p. 46. "The inner silence is self-surrender, and that is living without the sense of ego." p. 21.

Regarding the discipline required to attain the goal the Maharshi expresses himself in these phrases: "Japa means clinging to the one thought to the exclusion of all other thoughts. It leads to Dhyana which ends in Self-realisation or Jnana. One should not use the Name of God artificially and superficially without feeling, Bhava. To use the name of God one must call upon Him and

unreservedly surrender to Him ... There is no difference between Jnana and absolute surrender to the Lord, that is, in thought, word and deed. To be complete, surrender must be unquestioning; the devotee cannot bargain with the Lord or demand favours at his hands. Such entire surrender comprises all: it is Jnana and Vairagya, Devotion and Love". p. 38. "Keepidg God in your mind becomes Dhyana and Dhyana is the stage before Realisation." p. 35. "God or the Guru never forsakes the devotee who has surrendered himself." p. 60. "Places as such have nothing to do with the activities of the mind. ... You should rise above them and not get yourself entangled in them". p. 31. According to the Maharshi, "renunciation is the non-identification of the Self with the not-Self". p. 34. He insists that "Self-surrender is the same as Self-knowledge and either of them implies Self-Control." p. 38.

The Maharshi did not choose to express himself on other human problems however much the world may think of their importance. His answer to exotic question is probably silence if he could not give an answer that falls within the orbit of his one theme. But his general attitude is clear from this sentence: "If God created the world, it is His business to look after it, not yours." p. 52. But he adds: "Atmajnani alone can be a good Karmayogi." p. 34. Evidently the Maharshi's ideas are all there in the Upanishads the Yogavasishta and similar other hoary scriptures. But communicated from a life living in the light of those truths they must certainly have afforded inspiration to those who have sat at his feet and imbibed them. This booklet conveys only reported, recorded, edited and translated versions of some of the Maharshi's utterances. On page 36 we find his advice to the aspirant to read the Bhagavadgita always. That is a very valuable advice even to those who accept this book as their spiritual guide. Self-control, inner purity engendered by work and worship, discrimination and other qualifications specified in the scriptures are necessarily to be cultivated before, and along with, the enquiry into, and contemplation on, the Self, upon which the Maharshi focusses all his attention. If anyone thinks that worldliness and the oversimplified Self-knowledge can go together, losing sight of the emphasis which the Maharshi lays upon the annihilation of the ego, he is sure to grope in the dark like Virochana who misunderstood the Self when taught by Prajapati.

## NEWS AND REPORTS

### A Temple in Memory of Srimat Swami Nirmalanandaji Maharaj.

Srimat Swami Nirmalanandaji Maharaj passed away on April 26, 1938, at Ottapalam in the Malabar District, at the Age of 72. He was one of those fortunate souls who came in touch with Sri Ramakrishna and received his blessings. For over 20 years he was the President of the Sri Ramkrishna Ashrama, Bangalore, during which time he spread the message of Sri Ramakrishna in various places of South India and established a number of monasteries in Kerala. After his passing away it was the earnest desire of his disciples and admirers to open a memorial temple for him. This devout wish was fulfilled within a short time; and now a fine, small temple stands at the Ottapalam Sri Ramakrishna Ashrama situated on the banks of the river Bharata.

The opening of the temple came off on 25th Dec. 1939. It was a grand function which filled the hearts of all his disciples and admirers with great joy. Adequate arrangements were made to receive and accommodate guests coming from various distant places. The day's function, which attracted a large gathering, was marked by Bhajana, special worship, Narayan Seva and public meeting. Among the distinguished guests who were invited for the occasion were Swami Saswatananda, President Ramakrishna Math, Madras, Dr. K. Raman Thampi M. D. Retired Medical Officer, Travancore and Ambadi Sankara Menon, B.A., B.L., M.L.C., Ernakulam. The consecration ceremony was performed by Swami Sukhananda, President of the Ottapalam Ashrama, amidst a gathering of devotees. In the public meeting convened to celebrate the occasion Sri Nilambur Valiya Raja presided. After the opening remarks by the president Swami Saswatananda spoke at some length about the personality of Swami Nirmalanandaji and Dr. Raman Thampi, who had been in close touch with the Swami all along the period, addressed the audience on the noble works the Swami have done for over two decades. Next Vallattols the distinguished poet of Malayalam, paid his tribute in an elegant and attractive speech. Messrs. A. Sankaramenon, B.A., B.L., P. Gopalan Nair, N. Sundara Iyer, M. A., B. L., and Kunhirama Menon also made suitable

speeches. In winding up the day's function the president made appropriate reference to the movement started by the Great Swami Vivekananda and expressed high admiration for the working of its spirit, through various channels all throughout Kerala. The opening of the Temple has helped the consolidation of the Mission's work in the South in a remarkable way as was expressed in the wire received from Sreemat Swami Virajanandaji Maharaj, the President of the Ramakrishna Math and Mission conveying his blessings and good wishes for the success of the function. After the function was over Swami Saswatananda undertook an inspection tour of all the centres in Travancore, Cochin and Malabar, and returned to Madras on 25th ultimo.

### Swami Ghanananda's activities in Mauritius

*The following are extracts from local papers we have received, reporting the Swami's activities in the Island:—*

"The advent of Swami Ghanananda to this island will undoubtedly mark a new era in the religious and social life of the Hindus. Hinduism, so to speak, in Mauritius has hitherto been like a vessel without a skipper. The Hindu Missionary movement with our indefatigable and enthusiastic young friend, Mr. S. Sungeelee at its head, has been well inspired in striving to get a missionary of real worth from India. It was high time that such a step was taken. A good number of our co-religionists were day by day becoming unreligious-minded, and were being led astray for want of a proper guide. There was, in fact, nobody who had any real authority, or power enough, to sound the trumpet call that would rally the Hindus together, retain them within the Vedic fold, and bring about the unification so much deserved by the various sects and creeds that compose the great Hindu Religion.....The Ramakrishna Mission has been kind enough to send us a missionary of an exceptional merit, worthy of its world-renowned fame who like a conscientious shepherd, we are sure, will gather the

Hindus within the Vedantic fold. The choice, moreover, has been a happy one; for Swami Ghanananda is well fitted to cope with the work that is awaiting him i.e., that of inspiring that Vedantic life into the dying Hindu body....."

—*Le Mauricien* of 10th August, 1939.

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"Swami Ghanananda landed in Mauritius on the 20th of July 1939 and was presented to the public on the 30th of the same month. His first speech made a wonderfully good impression. By his gentle manners, erudition and modesty, Swamiji has won the esteem and respect not only of the Hindu community, but also of the Muhammedan and Christian communities.

"He has delivered more than two dozen lectures in English and Tamil under the auspices of several Hindu societies and two Arya Samaj societies. His lectures are well appreciated, and those who have heard him are one in saying that he is the best orator the Island has ever seen. Addresses of welcome were presented to him in English, in Hindi and in Tamil by different societies in different places.

"On the 25th of August the Swamiji had an interview with His Excellency the Governor. He declared himself quite satisfied and convinced of His Excellency's sympathy for the Indian Community.

"At present the Swamiji is particularly busy putting some life in the Hindu Temples. The Hindus of the Island, having been cut away from the land of their ancestors for more than a century, have lost a good deal of their culture and their traditions. In this respect the Tamilians are worse off. The Swamiji is visiting the Hindu Temples where he has been teaching Prayers. He has compiled a Prayer Book with Sanskrit texts, Tamil transliterations and Hindi and Tamil translations. Besides lectures, the Swamiji gives also interviews at almost all hours of the day to those who want help in religion and culture.

"The Swamiji's speeches are producing their effect. The Tamilians who were fast losing their language owing to the influence of the Creole Patois are making an effort to revive it. And Tamil schools are being started by private agencies and individuals.

"The Hindus of the Island feel pro-

foundly grateful to the Ramakrishna Mission for its spiritual ministrations and for including Mauritius with other colonies requiring its kind services"—*A note on the activities by the Secretary, Hindu Mission Committee.*

"I had the privilege to be among the large gathering which on Sunday heard the Swami Ghanananda lecture on "The Message of India." A slim man with a clean-shaven face, of hardly medium stature and clad in his light-coloured ecclesiastical robe, this young graduate of the Madras University kept his audience spell-bound for an hour not only by the flow of his words, but also by the persuasive enthusiasm with which as a messenger of India, he extolled the thought of his country.

"After a short prayer in Sanskrit, chanted with a classical 'hieratism,' the orator spoke extempore in an academic English, the charm of which was not in the least spoiled by the picturesqueness of a strong foreign accent. We had before us an Indian ascetic who owes his intellectual formation exclusively to India, for though he has shown himself well-informed in European questions, neither London nor any other centre of European culture has yet welcomed him.

"The lecturer presented India conserving intact her national philosophy in spite of all alien conquests. With extreme ability he contrasted the spiritual success of the country which is the repository of the Vedas with the want of political success of India and the Indians. He extolled the ideal of unity pursued for centuries in spite of the necessary divisions, and showed the wisdom of the philosophical system which goes from the religious man to the peasant by passing through the warrior and the middle class.

"A realist full of humour as much as of practical sense, the orator was not sparing of laying bare the deficiency of the bulk of his countrymen in domains where they have everything to learn from Europe: science, industry, general organisation. But if he fervently recommends that India should draw inspiration from the creative activity of Europe in things material, he warns the Indians against forgetting the spiritual message which they are entitled to spread in the world. An apostle of universal brotherhood and an enemy of all

fanaticism, he desires that union should be brought about by the tolerance of all religious philosophies.

"I do not claim to have summed up even the essential things that were said. If you had seen the crowded audience; if you had felt the pride which, quite reasonably, rose from the Indo-Mauritian public towards the platform where its messenger was telling with dignity the belief and ambition of a whole nation, you would have understood that there was something new and admirable in the evolution of our Indo-Mauritian countrymen and which it would be eminently impolitic to pretend to be unconsciousness of....."

—Raymond Philogene in *Mauritien* of 26th August 1939.

"Under the auspices of the Indian Cultural Association Swami Ghanananda delivered a lecture entitled "India's Message to the World" yesterday at the Town Hall of Rose Hill under the presidency of the Hon'ble Mr. C. Hooper. On the platform were also Dr. Ramgoolam, President of the Association, and Mr. A. R. S. Oosman second substitute to the Procureur General.

In his opening speech Mr. Hooper spoke of the work of the great Orientalists and said how glad he was to associate himself with the function of the day. The lecturer who is a first-rate orator spoke without the help of any notes for an hour and in the course of his lecture took the audience through bye-gone days when Greece, Rome and India were at the zenith of their glory.

"He dwelt at length on the teachings of Hindu philosophy. He underlined the strength of the Western genius in the domain of science and wished that India could draw inspiration from England who possesses the ideal mechanism for organisation, in order that she may better equilibrate her social structure. After he had finished, Mr. Hooper congratulated him on behalf of the audience on his fine lecture which had been highly appreciated.

"The Swami has a highly marked gift of humour, and the uncommonness of his language is equalled only by the elevation of his thought. He belongs really to the lineage of the great teachers of India...."

—*Le Radical* of 21st August 1939.

"The Swami of the Ramakrishna Mission was given a hearty and a mighty reception, by the members of the missionary movement at the premises of the Sunnee Surtee Mussulman Society. Mr. C. C. Pillay presided. The attendance was great and one could note with great pleasure that nearly all the Indo-Mauritian intellectuals had responded to the invitation of the organisers.

"An address of welcome was presented to the revered Swami by Mr. M. Sungeesee, the Secretary of the Missionary Committee. After one or two orators had spoken in Hindi and in Tamil of the benefits the Hindu, nay the Indian Community as a whole, will derive from the presence of the Swami in our midst, the latter, clad in the robe of the "Sannyasin," rose, amidst a torrent of applause, to voice the great message of India to the world.

"The Swami spoke in English. He told us that religion should be experienced, should be lived. He spoke, amongst other things, of "Tat twam Asi," "Thou art That" and dwelt on the life indivisible; of the oneness of the universal being. By way of example he said: In hurting a person one hurt oneself, in loving another one loved oneself. On hearing such beautiful things the audience was moved to such an extent that it could not contain its joy.

"The Swami's appeal was dedicated to one and all, to whatever religion or creed they belonged. It was delivered with such an accent, such a conviction, that it literally went to the hearts, and everybody present must have felt a thrill at the message voiced—the one message aiming at universal brotherhood.

"The Swami's speech given out with such an eloquence, and such a mastery of the English language captivated the audience at the very beginning and kept it enraptured with the expectations of encore to the end. It even brought tears to the eyes of the best of our intellectuals.....

"In conclusion we must not forget to especially congratulate the Secretary of the Hindu Mission Committee, Mr. S. Sungeesee. It is he who originally had the bright idea of inviting to this island a preacher of the Ramakrishna Mission; and he actually worked single-handed to bring the idea to realisation, and it was only later on when his object had taken definite

shape that he enlisted the help of his band of co-workers especially for the matter of raising funds. Therefore all merit goes to him if Swami Ghanananda is in Mauritius now, to work for the spiritual uplift of the Hindu Community"—R. S. Naidu in *Le Mauricien* of 31st July 1939.

"Swami Ghanananda, whom we have had the privilege to meet, has just come from India to direct us to the golden threshold of the Vedanta according to the lights of Sri Ramakrishna Paramahansa. A saintly and imposing stature with courting eyes glimmering behind their glasses, the Swami gave us further proofs of his well-known affability..... One of the staunchest Sannyasis of the Ramakrishna Mission, Swami Ghanananda has been distinguished throughout for his intellectual vigour and courage and power for the ideals he has devoted himself. His is a life of great and religious activity. He has been spending the last twenty years in preaching all over India and Ceylon and doing valuable work for his Mission. We pray the Divine Power that the Swami's mission here be successful."—*Arya Vir* of 28th July 1939.

#### The Birthday Anniversary of Srimat Swami Vivekananda.

The Madras Sri Ramakrishna Math celebrated the seventy-eighth Birthday Anniversary of Srimat Swami Vivekananda with the usual splendour characterised by floral and artistic decorations, special worship, oblation in consecrated fire, Vedic and epic chants, devotional songs, distribution of food offered to the Deity among devotees, sumptuous feeding of about 8,000 Naranarayanans and a public meeting. The public meeting, which came off on the evening of February, 4, was presided over by Sachivottama Sir C. P. Ramaswami Iyer, K. C. I. E., LL. D. After a brief and impressive speech by Swami Tapasyananda, in which he dwelt on the versatility of the great Swami, Sri K. Balasubrahmaniam Iyer, B.A., B.L., read an elaborate paper making an able survey of the contributions of Swami Vivekananda to the regenerate Hinduism of the present day, with scholarly reference to classical traditions. The President in his concluding remarks told that he would emphasise the universality of Hinduism because too often in the strife and conflict of the day, it was forgotten. Where else, except in

Hinduism which was a congeries of faith, did the atheist, the believer and the doubter come under the golden umbrella of religion? They should consider the history of the world and contrast it with that of India. From the beginning of the Christian era, Christians had been the honoured guests of India. Through the ages India had definitely illustrated the saying of Sri Krishna that by whatever path or manner they approached Him, He would be ready to receive them. But greater than that universality was the unshakable courage of our faith—an aspect of which Swami Vivekananda was the embodiment and the exponent. Wherever he went, he preached the gospel of universality and courage.

After referring to the physical prowess of Swami Vivekananda and the emphasis laid by him on the body, which was a "thing not to be despised but an instrument to be used for the highest ends," Sir C. P. Ramaswami Aiyar added that Europe and America spoke of liberty and courage. They had achieved or demanded liberty in the political sphere, but they had never achieved complete liberty and courage in things that did not belong to politics. To-day we in India, were a subject race and we were apt to imagine ourselves to be subject in every sense. We were not. Swami Vivekananda had preached liberty and courage in every sense. He had pointed out that liberty and courage belonged not so much to the outer environment as to one's inner self. Secondly, he was one of those who did not despise what the West would give the East. He had always emphasised organisation and service, which were the glories of the West. He had realised that the West had done important and useful work in organising and co-ordinating the social services. That was where our society and our development had somewhat receded. We had been content to rest on our oars and did not come down from the heights to the market places to move the masses and bring to them our truths. It was one of the glories of Ramakrishna and Vivekananda that they had brought into vogue that regular, systematic, continuous, patient and undemonstrative way in which people could work for the under-dog. Side by side with that, having aroused the nation in that way, Swami Vivekananda preached ultimate faith in the godhead of man and the reliance of man upon himself. He was one of those men who could have sublimated politics and converted the whining of the beggar into the demand of the strong, not turning one cheek because the other was slapped. He would have

made politics truly and not apparently religious. That was why his untimely demise must be considered a great tragedy.

Sir C. P. Ramaswami Aiyar concluded that we were heirs of a religion of courage, determination, dynamic faith and achievement and should follow Swami Vivekananda in all veneration and prove worthy of his great heritage.

Rao Bahadur C. Ramanujachariar proposed a vote for thanks.

**The opening Ceremony of the New Premises of the Ramakrishna Mission Society, Rangoon.**

The Ramakrishna Mission Society, Rangoon, celebrated the opening ceremony of its own recently constructed grand and spacious building in conjunction with the 78th Birthday Anniversary of Swami Vivekananda from the 30th January upto 6th February 1940. For the occasion, at the request of the above Society, Swamis Srimat Madhavanandaji, the General Secretary and Srimat Atmabodhanandaji the Asst. Secretary, of the Ramakrishna Math and Mission, accompanied by a few other Swamis, had come from Calcutta on 29th January.

The Opening Ceremony of the Joy Chandra Dutta Memorial Hall, where the Society's Library and Reading Room are located, and Chanda Gallia Hall was performed by His Excellency the Hon'ble Sir Archibald Douglas Cochrane, the Governor of Burma, on Tuesday the 30th January, evening in the presence of a large and distinguished gathering. Addressing the delighted audience that had gathered to participate in the function His Excellency said among other things: "It is with great pleasure that Lady Cochrane and myself have come here this evening and we thank you for the opportunity you have given us to associate ourselves with yet another of the many beneficent activities of the Ramakrishna Mission Society in Burma....."

"Carlyle has said that books are the poor man's University and there can be no doubt that wide reading helps to form a judgement which enables a man to recognise the truth and to detect the false.....Moreover one of the criticisms that I have heard levelled against education in this country is that children are taught to read and the habit of reading is instilled into them at school; but after they grow up and leave school little is done to provide them with books that are worth reading. It is this gap in the continuing process of education—for a man's education should

continue as long as he lives—which a library and reading-room of this sort does much to fill."

On Wednesday, the 31st January, at 8 a. m., the opening ceremony of the temple took place with special Puja and Homa. On that day, in pursuance of a resolution passed in a public meeting to accord a fitting reception by the citizens of Rangoon to Swami Madhavanandaji a public meeting presided over by the Mayor of Rangoon was held in the Chanda Gallia Hall at 5 p. m. An address of welcome was presented by the citizens of Rangoon for which the Swamiji gave a fitting reply.

The third day's programme commenced with Chanting of Vedas between 7 and 8 a. m. by the friends and devotees of Bauktaw. From 8 to 8.30 a. m. Swami Madhavanandaji delivered a short discourse on the Teachings of the Upanishads. In the evening at 5 p. m. a large audience was present to hear South Indian music by Srimati Chellammal and party.

The students' meeting in connection with the celebration took place at 5 p. m. on Friday, the 2nd February, with U Tin Tut, Bar-at-law, I.C.S., Chancellor of the University of Rangoon in their chair. After the meeting, the past and present students of the Bengal Academy gave a physical feats demonstration under the leadership of Mr. Chakraborty the well-known physical instructor of Rangoon.

The fifth day's programme commenced with a public meeting of the citizens of Rangoon at the City Hall at 5 p. m. on Saturday the 3rd February presided over by Mr. R. H. Hutchings, C.I.E., I.C.F., Agent to the Government of India in Burma.

Members of the Bani Mandir Club provided an opening Orchestra. U Hla Tun Pru, the first speaker, narrating the chief events in Swami Vivekananda's life stressed on the great necessity of the mission founded by the Swamiji to reconcile differing groups, communities and nations. Mrs. C. K. Handoo, M.A., next read a paper on the spiritual greatness of Swami Vivekananda. Prof. N. C. Das in his speech paid a glowing tribute to the revered memory of Swami Vivekananda.

Swami Madhavanandaji spoke of Swami Vivekananda as a practical Vedantist.

The chairman in his concluding remarks, said: "We have come here this afternoon to testify to our admiration for the work, to our gratification at the progress that the Mission has made and to our gratitude for the benevolent influence which it exerts in the midst of our city, but chiefly our thoughts turn to the teacher, the

Man, who inspired it and guided its infant footsteps. To sincerity and simplicity Vivekananda added a great fund of humanity and it is this humanity which makes the greatest appeal to my imagination.....He was a man of bold and dominating physique and with a strong and impulsive personality.....We see him as quick to indignation at injustice or hypocrisy as he was readily moved to tears of compassion at want and misery. He was a leader and has been described by Romain Rolland as a 'Kingly Man' 'a Warrior Prophet,' and because his spiritual qualities led him to recognise and respond to the Divine in Man he went forth as a soldier to do battle against evil things, against prejudice, narrowness, ignorance, complacency, and poverty and disease which so often distort or choke that same Divinity.....The Scholar and the Saint were there, but Vivekananda's search for God led him to his fellow-men, his religion became something that concerned not only himself alone, but embraced the whole of humanity among which he lived and moved. If his religion is to be termed an "Universal religion" it is so in the sense that Man is universal and it is in Man and the service of men that God is to be found.

We see this idea reflected in the dual nature of the movement which he founded.....: We too in our work-a-day world may find a message of hope and encouragement in a saying of Vivekananda's, which is cherished by and inspires the Mission, and it is this: "The poor, the illiterate, the ignorant, the afflicted, let these be your God. Know that service to these is the highest religion."

At 9 p. m. a Bengalee Drama "Bilwamangal," was staged by the Gyogon Natya Samithy at the Ramakrishna Mission Society Hall. The fifth day of the Birthday celebrations started with Bhajana by the members of the Bhavana Ranjita Sabha, Kalabasty, and Vedic chanting in the morning. Between 8 a. m. and 3 p. m. about 3,600 poor people belonging to all communities were sumptuously fed. Alms were given to about 260 Buddhist monks (Phongys) also. From 4 to 5 p. m. Mr. Santibhai Mehta gave a discourse interspersed with songs, on Swami Vivekananda in Hindi to a crowded audience. From 6 to 11 p. m. a musical competition was held in which 43 competitors participated.

A convention of religions was held on Monday at 5.30 p. m. Swami Madhavanandaji presided. Mr. S. C. Daniel in the course of his lucid speech on Christianity, spoke of love and service as the fundamental message of Christi-

anity. U Ba Lwin, who spoke next on Buddhism emphasised the need for true service and stated that the true spirit of Buddhism as understood by him consisted in serving all creatures, human and sub-human. In the absence of Dr. Rauf, his paper which was a succinct presentation of the fundamental principles of Islam was read by Mr. M. A. Raschid. The last speaker was Mr. K. R. Chari who dwelt on the synthetic and inclusive character of Hinduism. The President in his concluding remarks pointed out the fittingness of holding such a convocation of religions in connection with the Birthday celebrations of a teacher like Swami Vivekananda who practised and preached the principle of the Unity of the Religions. He deplored the existence of strife in the name of religions and pointed out that every religion is capable of leading its votary to God. According to Sri Ramakrishna, what is required is a deepening of our spiritual life and not a change from one religion to another. Thus a Hindu is to become a better Hindu, a Christian a better Christian, a Buddhist a better Buddhist and a Muslim a better Muslim.

A musical *jalsa* was held at 8 p. m. A good number of artists including Prof. S. N. Banerjee of Calcutta and Mr. Sudhamoy Goswami of Bengal Academy took part. Finally, on the 6th February at 8 p. m. a Bengalee Drama, "Karna," was staged by the workers of the Ramakrishna Mission Hospital. The function came to an end at 12 O'clock.

**Report of the Ramakrishna Mission Ashrama, Cawnpore (January, 1937 to June 1939).**

Sri Ramakrishna Mission Ashram, Cawnpore, founded in 1920, is a growing and useful branch of the Mission. During the period under review the Ashrama has acquired a site of its own and constructed a few buildings. Regular work had been carried on as usual catering the physical, intellectual and spiritual needs of the people. Religious discussions, Bhajanas, daily worship at the shrine, occasional birthday anniversaries and preaching work constituted the chief items of spiritual ministration. The Ashrama conducts one Lower Middle School, two free primary and one free night school. The Ashrama also maintains a Students' Home where poor and meritorious boys are given an all-round training, free of cost. In the library of the Ashram open to the public at a refundable Security deposit there are 1,200 volumes of books. Attached to

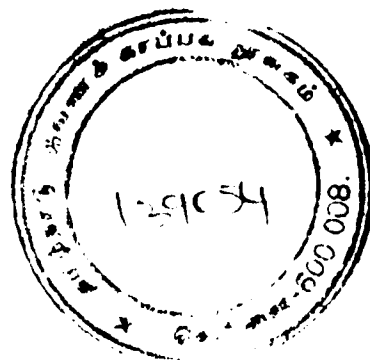
it there is also a free reading room. The out-door dispensary conducted by the Ashrama, treated 1,08,205 patients during the period under report. The Ashrama organised medical relief in Bahraich district after the floods of 1938. The work was greatly appreciated by the public. The Ashrama has provisions for an out-door gymnasium, equipped with upto-date appliances. Moreover, for giving special care to depressed class boys a separate gymnasium has been kept.

During 1937 the Ashrama had an income of Rs. 17,244-7-6, including opening balance

and an expenditure of Rs. 14,233-13-3 leaving a closing balance of Rs. 3010-10-3.

During 1938 the receipts, including opening balance were 11,846-2-3 and expenditure 11,452-11-9, leaving a closing balance of Rs. 393-6-6.

The Ashrama urgently needs more permanent funds to cope with the growing demands on its resources. It also requires Rs. 8,000 to build an operation theatre and two indoor blocks for the dispensary. The library of the Ashrama also stands in need of gifts in cash and kind.



( 5 )

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