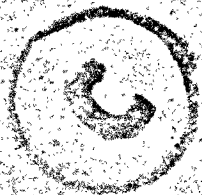


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THE VEDANTA KESARI

VOLUME XXVII

NOVEMBER 1940

NUMBER 7

195

My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India and let them think for themselves. Whether there should be caste or not, whether women should be perfectly free or not, does not concern me. 'Liberty of thought and action is the only condition of life, of growth and well-being.' Where it does not exist, the race, the nation must go down.....Of course I am a sympathiser in every reform, but the fate of a nation does not depend upon the number of husbands their widows get, but upon the *condition of the masses*. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom, work, and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and we will do it.

SWAMI VIVEKANANDA.



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VOLUME XXVII

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THE TWENTY-FOUR TEACHERS OF A SAINT

त्वत्कारुण्ये प्रवृत्ते क इव न हि गुरुलोकवृत्तेऽपि भूमन् ।
सर्वक्रान्तापि भूमिर्न हि चलति ततः सत्समां शिष्येयम् ।
गृहीयामीश ! तत्तद्विषयपरिचयेऽप्यप्रसक्तिं समीराद्
व्याप्तत्वं चात्मनो मे गगनगुरुवशाद् भातु निलेपता च ॥

When, O Lord, Thy grace has begun to flow in, who would not possibly be a guru even in matters of behaviour in the world? O Thou Great One, may I learn from the earth excellent patience; for it never quails though it is loaded with all things. May I, O Thou Ruler of all, imbibe from wind the quality of detachment; for we find, in spite of its association with the various objects through which it passes, it remains uncontaminated. May I also learn the virtue of pervasiveness and purity, in respect of the Self, from the analogy of the sky which is infinite and untainted (1).

स्वच्छः स्यां पावनोऽहं मधुर उदकवद् वह्निवन्मा स्म गृह्णां
सर्वान्नीनोऽपि दोषं तरुणु तमिव मां सर्वभूतेष्ववेयाम् ।
पुष्टिर्नष्टिः कलानां शशिन इव तनोर्नात्मनोऽस्तीति विशां
तोयादिव्यस्तमार्तण्डवदपि च तनुष्वेकतां त्वत्प्रसादात् ॥

May I be pure and holy like the sweet water. Though sustained by food supplied by all, may I not be tainted by any evil thereof, even as the fire that consumes whatever comes to it. Even as the fire

latent in wood, may I realize the presence of my Self in all beings. May I know from the moon, which is never extinguished in spite of its waxing and waning, the constancy of the Self, although the body is attended with growth and decay. May I also, through Thy grace, learn the unity of all existence in the created manifold from the illustration of the one sun who appears as many in moving liquids like water (2).

तेहाद् व्याधास्तपुत्रप्रणयमृतकपोतायितो मा स्म भुवं
प्राप्तं प्राश्रन् सहेयं शुभमपि शयुवत् सिन्धुवत् स्यामगाधः ।
मा पतं योषिदादौ शिखिनि शलभवद् भृङ्गवत् सारभागी
भुवासं किन्तु तद्वद् धनचयनवशान्माहमीश ! प्रणेशम् ॥

Through fondness, may I not be doomed to the fate of the pigeon which got entangled in the noose spread out by the hunter, in its attempt to save the shrieking young ones. May I learn the lesson of bearing hunger and contentment with the food got by chance from the example of the Boa constrictor. May I be as profound as the ocean. Like the moth may I not fall a prey to the fire of sex craving and the like. Let it be my lot to alight upon nectar alone like the honey-bee (and not to be like the fly that sits on both flower and filth); but may I not court perdition, O Lord, like it by the habit of accumulating wealth for enjoyment (3).

मा बभ्यासं तरुण्या गज इव वशया नार्जयेयं धनौघं
हर्तान्यस्तं हि माध्वीहर इव मृगवन्मा मुहं ग्राम्यगीतैः ।
नात्यासजेय भोज्ये ऋष इव बडिशे पिङ्गलावजिराशः
सुप्यां भर्तव्ययोगात् कुरर इव विभो ! सामिपोऽन्यैर्न हन्ये ॥

May I not be enthralled by the other sex as the male elephant decoyed by the female one. May I not pile up riches; for it is sure to be robbed by others, even as the honey gathered by the bees is looted by honey-seekers. May I not be dangerously fascinated by secular music even as the deer in the forest which is enticed into traps by hunters with the help of melodious tunes. May I not be a gourmand, as it would prove ruinous even as it is in the case of the fish attracted by the delicious bait. Like Pingala (who had no sleep, as she was anxiously waiting for richer clients, so also) may I not be expectant and peaceless in mind. Like the osprey carrying a bit of meat in its mouth and was assaulted by a flight of other birds, similarly may I not be destroyed along with the possessions, because of anxious clinging to them (4).

वर्तेय त्यक्तमानः सुखमतिशिशुवन्निस्सहायश्चरेयं
कन्याया एकशेषो वलय इव विभो ! वज्रितान्योन्यघोषः ।
त्वच्चित्तो नावबुध्यै परमिषुकृदिव क्षमाभृदायानघोषं
नेहेष्वन्यप्रणीतेष्वहिरिव निवसान्युन्दुरोर्मन्दिरेषु ॥

May I remain perpetually bereft of all conceit like an innocent child. May I learn from the single silent bangle of the maiden the moral that I should move about alone, lest I should indulge in twaddle in the company of others. May my mind, steeped in the Divine, be impervious to alien thoughts, even as the mind of the archer lost in his aim was oblivious of the stir of a royal procession. May I seek shelter under roofs vacated by others like the snake that makes its dwelling in rats' burrows. Lord, Thou projectest, sustainest, and reabsorbest the universe from, in, and into, Thyself.—May I learn this truth from the spider that acts similarly in respect of its web (5).

त्वय्येव त्वत्कृतं त्वं क्षपयसि जगदित्यूर्णनाभात् प्रतीयां
त्वच्चिन्ता त्वत्स्वरूपं कुरुत इति दृढं शिक्षये पेसाकारात् ।
विद्भस्मात्मा च देहो भवति गुरुवरो यो विवेकं विरक्तिं
घत्ते सच्चिन्त्यमानो मम तु बहुरुजापीडितोऽयं विशेषात् ॥

Contemplation upon Thee transfigures one into Thine own form.—May I learn this fact firmly from the wasp (which is believed to transform, by occasioning its own thought in the mind, a larva belonging to another insect imprisoned in its cocoon). Finally, may my own body subjected to several ailments be my excellent teacher, as I gain discrimination and renunciation by reflecting upon its nature—for, will it not be converted to excreta, if consumed by carnivore, or reduced to ashes by the funeral fire, no sooner than life quits it (6)?

NARAYANA BHATTA: *Narayaniya*, XCIII: 3-8.

HOLY WATERS

Dr. V. Raghavan, M.A., Ph.D., is a brilliant scholar of the Madras University, very much interested in Sanskrit research. He has published many important papers in the field, and also made some valuable translations and editions of distinctive works. At present he is connected with the preparation of the magnificent 'Catalogus Catalogorum' projected by the same Univer-

sity. The following interesting paper reproduces the substance of a lecture which he delivered during the Navaratri, 1939, at the Ramakrishna Students' Home, Mylapore, Madras.—Ed.

CLEANLINESS is next to godliness. The *Padmapurana* says that purity of body and mind can be had only through a bath, and hence it is that

a bath is enjoined at the beginning of all our acts of piety and worship.¹ The waters are our chief purifiers, and all religions use water for purification. Our Vedas especially abound in hymns on the waters; and some of these hymns, we have included in our daily Sandhya prayers. *Rigveda*, X: 9.1-3 sing of the waters thus: 'O Waters, you are the source of happiness; so impart strength to us; endow us with vision, great and beautiful. That water of yours in this world which would bring us utmost happiness, make us resort to it,—like loving mothers. We resort to you speedily for the removal of that evil by which you gratify us. You verily create us.'² The *Taittiriya Aranyaka* prays: 'May the waters be very friendly to us.'³ The same *Aranyaka* glorifies the waters in another magnificent passage where the poet sees water as everything: 'All this is only water; all the beings are but water; life-breaths, animals, food, nectar,—all these are but water' and so on.⁴ One expression here must be especially noted, namely, the poet's description of water as light, 'Jyotimshi apah.' A Tamil poet also invoked the Kaveri as Lamp, and we are actually seeing our hydro-electric schemes today fulfilling the poet's exclamation. In this connection I must not fail to

१ नैर्मल्यं भावशुद्धिश्च विना स्नानं न विद्यते ।
तस्मान्मनोविशुद्धयर्थं स्नानमादौ विधीयते ॥

२ आपो हि हाः etc.

३ सुमिता न आपः सन्तु ।

४ आपो वा इदं सर्वम्, विश्वा भूतान्यापः,
प्राणा वा आपः, पशव आपः, अन्नमापः,
अमृतमापः, ... ज्योतीषि आपः ... सत्यमापः
सर्वा देवता आपः, भूर्भुवस्सुवराप ओम् ।

refer to the story of the Saiva Saint of Tiruvavur who made the lamps in the shrine of God Achalesvara burn with the water of the Kamalalayam tank. The *Taittiriya Aranyaka* again tells us why we resort to the waters; 'Within the waters, there is immortality, there is medicine.'⁵ The *Atharvaveda* calls upon the waters to be our medicine and protection to ensure a long life to us.⁶

Throughout the Vedas, we find a water-mysticism; 'water is the first creation'; 'at first, all this was water'; 'all this is indeed but water.'⁷ There are many Upasanas of the Upanishads leading to Brahmaprasana, in one of which, the *Chandogya Upanishad* speaks of an Upasana of the waters. Sanatkumara tells Narada: '... Therefore, all these perceptible things, this earth, this sky, this heaven, these mountains, these gods and men, animals and birds, grasses and trees, beasts of prey, worms, flies and ants,—all these things having some form or other,—all these are but water. Contemplate upon the waters. He who meditates upon the waters as Brahman attains all his desires.'⁸

५ अस्वन्तरमृतं, अप्सु भेषजम् ।

६ आपः पृणीत भेषजं वरुणं तन्वे मम ।
ज्योक् च सूर्यं दशे ।

७ आपो वा इदमग्रे सलिलमासीत् ।
आपो वा इदं सर्वम् ।

८ ... इत्याप एव इमां मूर्ताः, येयं पृथिवी,
यदन्तरिक्षं, यद् द्यौः, यत्पर्वताः, यदेवम-
नुष्याः यत्पशवश्च वयंसि च, तृणवन-
स्पतयः, श्वापदानि आक्कीटपतङ्गपिपीलिकं,
आप एव इमां मूर्ताः, आप उपास्वेति । स योऽ-
पो ब्रह्मेत्युपास्त आप्नोति सर्वान् कामान्...

The Upanishads speak of Brahman as Rasa; water is Rasa; God says in the *Gita* that He is the Essence in the waters.⁹ In the *Vishnusahasranama* we find that God is called 'Tirthakara';¹⁰ it is the presence of divinity that makes the waters holy. It is from God that the rivers flow, says the *Taittiriya Aranyaka*.¹¹

There is a Tamil saying that a town without a river is barren of beauty. Surely some of the best views of Nature are afforded by the rivers and it is with an equal sense of beauty as of piety that we are revering almost all our rivers as divine. A river-side is the best place for a town population to repair to in the mornings and evenings for their Sandhya meditations. When Hanuman was searching for Sita in the Asokavana, he came across a beautiful river and at once he concluded that, were Sita alive, she would go to that river for her Sandhya prayer.¹² Sita was a great lover of rivers: When Rama said he was going to the forest singly, Sita told him that she loved the rivers and the mountains, and that she would bathe in those rivers everyday.¹³ When Sita was not to be seen, having been carried away by Ravana, Rama immediately

thought that Sita must have gone to the Godavari.¹⁴

It is these reasons that have made us revere the rivers. The *Rigveda* refers to ten holy rivers; the *Mahabharata* mentions one hundred and sixty of them; and in the *Ramayana*, we find that, for Rama's coronation, waters were brought from about five hundred Tirthas. The Puranas describe the rivers and the merits of bathing in them *in extenso*. Sthalamahatmyas (local glorifications) make out every rivulet to be sacred; the idea behind such local glorification is that every unit must be an epitome of the whole. Certainly all the rivers are holy. Of these, the *Madanaparijata* says, that all rivers falling into the sea are holy.¹⁵ Rivers are more holy at certain places, at their origin, at confluences with other rivers, and at the place where they fall into the sea. Some rivers are especially sacred at certain places, like the Ganges at Gangadvara, Kasi, and Prayaga. The association of saints and sages render certain river-spots more holy. The *Bhagavata* says that sages, under pretext of going to Tirthas, go about creating Tirthas.¹⁶ Every Tirtha would seem to have a previous sacred association with the life of a great soul.

The history of some of our rivers are most exalting when we contemplate on its moral. These rivers are

९ सोहमप्सु कौन्तेय

१० मनोजवः तीर्थकरः वसुरेता वसुप्रदः ।

११ अतः समुद्राः गिरयश्च सर्वे
ब्रह्मास्त्यन्दन्ते सिन्धवः सर्वरूपाः ।

१२ सन्ध्याकालमनाः श्यामाः प्रवक्ष्यति जानकी ।
नदी चेमां शुभजलां सन्ध्यायै वरवर्णिनी ॥
यदि जीवति सा देवी ताराधिपतिभानना ।
आगमिष्यति साऽवश्यमिमां शिवजलां नदीम् ।

१३ इच्छामि सरितः शैलान् ।

१४ गोदावरीयं सरितां वरिष्ठा

प्रिया प्रियाया मम नित्यकालम् ।

अप्यत्र गच्छेदिति चिन्तयामि

१५ सर्वाः समुद्रगाः पुण्याः

१६ प्रायेण तीर्याभिगमापदेशैः

स्वयं हि तीर्थानि पुनन्ति सन्तः ।

said to be transformations of great souls. We find, for example, the story of the river Kausiki in the 'Balakanda' of the *Ramayana*. Visvamitra was doing penance on the banks of the Kausiki, because there was greatness and nobility about that river. Kausiki was previously called Satyavati and she was the elder sister of Visvamitra. She was given in marriage to Richika and, with her body intact, she followed her lord to heaven. But magnanimous Satyavati could not enjoy the heavenly state; for the good of the world she descended again, transforming herself into the river Kausiki.¹⁷ Similarly the great Ganges is associated with the heroic story of Bhagiratha who strove for uplifting his fallen forefathers.

Some rivers are rendered doubly sacred by the presence of temples on their banks. Hence comes the importance of Tirthayatra, or pilgrimages, to holy waters, for the development of Bhakti. The *Bhagavata* says that devotion is created by visits to holy Tirthas.¹⁸

The institution of Tirthayatra is one of the wonderful aspects of Hindu life, whether it is looked at from the secular or from the religious point of view. Tirthayatra is a regular stage in a man's life; it is sometimes a boon of peace and solace to an afflicted heart, and sometimes it forms

a solution to a mind in perplexity and faced with problems. The pilgrimages of Balarama and Vidura are instances in point, as also that of the brothers in the 'Vanaparvan' of the *Mahabharata*. The *Mahabharata* clearly states the significance of Tirthayatra. Pulastya tells Bhishma in the Great Epic that elaborate Yajnas (sacrificial rites) could be afforded only by kings and rich men, and the *Yajna of the poor man is Tirthayatra*. Tirthayatra is best done on foot,¹⁹ and must always be done in proper spirit (Bhavana); the spirit is essential.²⁰

There are some parts of the year when baths in rivers are more meritorious, as, for instance, baths in the Kaveri in the month of Tula (October-November) and in the month of Magha (January-February) in all rivers. On the merit of baths in the Kaveri in Tula, there is a vast account called 'Tula-kaveri-mahatmya' in the *Agnipurana*. Three days at least are very important for holy bath, Makarasamkramana, Rathasaptami, and Magha Purnamasi. The merit of daily baths in rivers during Magha, Maghamahatmya, is given at length in Puranas like the *Padma*. 'In the month of Magha, as the Sun is just rising, the waters cry out, "Which sinner shall we purify?"'²¹

Smritis like that of Atri and Katyayana specify the months in which alone baths could be had in some rivers; at other times, those rivers

are not considered sufficiently pure. But no such restriction applies to the Ganges which is always pure and has no unhealthy seasons. The waters of Ganges are found to be great destroyers of injurious bacteria. Smritis also say that the first freshes of a river should be avoided.

With reference to a Tirtha, the following observances are specified: Smarana, Vasa, Vapana, Dana, Snana, and Marana. Vapana is parting with one's hairs and it is said to be very meritorious, if done at Prayaga.²² Vasa is living and it is most meritorious to live on the banks of the Ganges; Kshetrasannyasa is to take a vow not to stir out of a spot on the Ganges. Smarana is thought and meditation; the contemplation of the Ganges is of high efficacy.²³ Marana is shuffling off of the mortal coil, and it is to be desired that one should die at Benares or Prayaga. Kalidasa in one of his works makes Aja attain heaven by leaving his body at the confluence of the Ganges and the Sarayu.²⁴ In his *Raghuvamsa*, XIII: 58, the poet eloquently describes the magnificent confluence at Prayaga, and says that to those who bathe there and die there, salvation is ensured.²⁵ The *Asvalayana-pari-*

sishta-sruti also promises immortality to those who bathe or die at Prayaga.²⁶

Of the rivers of our land those that we remember everyday are the Ganges, the Yamuna, the Godavari, the Sarasvati, the Narmada, the Sindhu, and the Kaveri. The greatness of the Kaveri is sung of in Puranas like the *Tulakaverimahatmya*. A very large number of shrines are found on its banks. God Vishnu is sleeping on its banks at four sacred spots, and poets like Nilakanthadikshita have sung of the talents for poetry, music, and wit which its delta bestows upon its inhabitants. The Mahatmyas of the Godavari and the Krishna are collected in the 'Tirthasara' section of the *Nrisimhaprasada*. Nasik and Tryambaka are the most holy of the places on the Gautami or the Godavari. The Narmada is the river from whose banks many of the present-day Tamil Brahmins migrated in the past, and hence it is that, everyday, they say a prayer to this river during their Sandhya worship.²⁷ The *Matsya* and *Kurma* Puranas describe Narmadamahatmya and it is said in these Puranas that Narmada was born of Siva's body. Prayaga-mahatmya is found in the *Kurma*, *Matsya*, *Markandeya*, *Varaha*, *Padma*, and *Agni* Puranas.

The importance of Prayaga and Kasi, along with Gaya, forms the

¹⁷ पूर्वजा भगिनी चापि मम राखव सुव्रत ।
नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता ॥
सशरीरा गता स्वर्गं भर्तारमनुवर्तिनी ।
कौशिकी परमोदारा प्रवृत्ता च महानदी ॥
दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता ।
लोकस्य हितकामार्थं प्रवृत्ता भगिनी मम ॥

¹⁸ शुश्रूषोः श्रद्धानस्य वासुदेवकयाह्वितः ।
सान्महर्षेयया विप्राः पुण्यतीर्थनिषेवणात् ॥

¹⁹ पद्भ्यां तच्च चतुर्गुणम् ।

²⁰ मन्त्रे तीर्थे द्विजे देवे देवज्ञे भेषजे गुरौ ।

यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥

²¹ माघमासे रटन्त्यापः किञ्चिदभ्युदिते रवौ ।

ब्रह्मणं वा सूर्याणं वा कं पतन्तं पुनीमहे ॥

²² प्रयागे वपनं कुर्याद् गयायां पिएडपातनम् ।

दानं कुर्यान् कुरुक्षेत्रे वाराणस्यां ततुं त्यजेत् ॥

²³ गङ्गा गङ्गेति यो ब्रूयाद् योजनानां शतैरपि ।

मुच्यते सर्वपापेभ्यः... ॥

²⁴ तीर्थे तोयव्यतिकरमवे जडुकन्यासरज्जोः

देहत्यागादमरगणना लेख्यमासाद्य सद्यः ।

²⁵ समुद्रपत्न्योर्जलसन्निपाते पूतात्मनामल

किलाभिषेकात् ॥

तत्वावबोधेन विनापि भूयः तनुयजां

नास्ति शरीरबन्धः ॥

²⁶ सितासिते सरिते यत्र सङ्गते तत्राप्नुतासौ

दिवमुत्पतन्ति ।

ये वै तन्वं विस्मजन्ति धीराः ते जनासौ

अमृतत्वं भजन्ते ॥

²⁷ नर्मदायै नमः प्रातः नर्मदायै नमो निशी ।

नमोऽस्तु नर्मदे तुभ्यम्..... ॥

subject of a number of books like the *Tristhalisetus* of Narayanabhatta and Bhattojidikshita and the *Tir-thendusekhara* of Nagesabhatta. Kasi claims a special Purana in 'Kasi-kanda' and there are books dealing specially with Kasi like Suresvra-charya's *Kasimokshavichara*, Balam-bhatta's *Avimuktatattva*, and the *Panchakrosimahatmya*. Kasi is called the Mahasmasana, the 'Great crematorium' where we burn our mundane bodies and are born into light and bliss; hence is it called also the Anandavana, the jungle of joy. Kasi is the heart of Hindustan.

कलौ वाराणसी पुरी । कलौ भागीरथी गङ्गा

वदन्ति काशीं प्रणमन्ति काशीं

गच्छन्ति काशीं तव राजधानीम् ।

पूजाजपस्नानपरिक्रमस्तुति-

क्रमैर्नरा यान्ति परं सदाशिवम् ॥

The Ganges is the main blood-vessel of Hinduism. The story of the descent of the Ganges is most ennobling. In the 'Balakanda' of the *Ramayana*, Visvamitra tells Rama that the Himalayas gave the Ganges for the weal of the three worlds, heaven, earth, and Patala, for the purpose of Dharma.²⁸

In the heavens, the Ganges gave God Kumara and saved Indraloka; on the earth, she saves us all, and in the Patala, she uplifted Sagara's

²⁸ ददौ धर्मेण हिमवान् तनयां लोकपावनीम् ।
स्वच्छन्दपयगां गङ्गां तैलोक्यहितकाम्यया ॥

sons.²⁹ The Ganges still uplifts the Pitris (manes), if their mortal bones come into contact with its water. The very reading of the story of the descent of the Ganges during the Sraddha ceremony propitiates the manes.³⁰ There were dark days of Hinduism when Hindus were even denied free access to their sacred river; and in those days Sannyasins of Benares like Nrisimhasrma and Kavindracharya impressed upon the Moghul emperors the greatness of Hinduism and got the 'Jessia' on Tirthas abolished. The Gangayatra is the crown of one's existence on this holy soil of Bharatavarsha; the Gangajala in a pot is part of our household pantheon. Indeed, all water drunk is Gangamrita. Wherever we are, whatever the water we resort to, it is all the holy waters of the sacred rivers of our land; as we bathe and invoke the great rivers, they gush in our tank or tap,—the Ganga, the Yamuna, the Sarasvati the Sindhu, the Narmada, the Godavari, and the Kaveri.

गङ्गे च यमुने चैव गोदावरि सरस्वति ।

नर्मदे सिन्धु कावेरि जलेस्मिन् सन्निधिं कुरु ॥

V. RAGHAVAN

²⁹ शापात् प्रपतिता ये च गगनाद् वसुधातलम् ।

कृत्वा तत्राभिषेकं ते बभूवुः गतकल्मषाः ॥

मुमुदे मुदितो लोकः तेन तोयेन भास्वता ।

कृताभिषेको गङ्गायां बभूव विगतक्लमः ॥

³⁰ धन्यं यशस्यमायुष्यं पुत्र्यं स्वर्ग्यमतीव च ।

यः श्रावयति विप्रेषु क्षत्रियेष्वितरेषु च ।

प्रीयन्ते पितरस्तस्य प्रीयन्ते दैवतानि च ॥

RELIGION AND PHILOSOPHY IN THE TANTRAS

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RELIGION is closely associated with art. Religion is integrative, art creative. It is self-immersion. Religious aspiration is the yearning after 'the visitation of the living God'. The spiritual life has two movements: (1) to free itself from the cob-web of the mazes of life, instinctive, vital, and mental; and (2) to establish a direct connection between the central being and the fountain source of existence. And this is followed by direct infusion of our being with the spiritual charges. A supreme puissance seizes our being and a new expression in spirituality takes place. Religious consciousness may imply the sense of the infinite; the temporary dropping of the creative expressions and the self-loss in the Eternal silence and Peace—the recovery of the lost Paradise. But this is followed by decent expression of spirit through all the strata of our existence, transmuting every part of our existence and calling to service the forces of our being. Spirit seizes

our whole being. Its call is imperious. It brooks no challenge. It tolerates no resistance. It demands allegiance from the complete being in order that its balming influence can impose itself everywhere making a better and wider expression possible. The divine art exhibits the working of forces, their beauties, their rhythms, their harmonies, in order that man may outgrow his partial and limited expressions of an unilluminated personality. Religion inspires art. The religious art informs this new creative power. The architectonic form and inspiration emerge from a subtle height.

This creative expression in spiritual life does not take away from it the grace of a divine union; for once the spirit seizes, it never leaves its charge. The spirit has in it a creative necessity and naturally the two movements run concurrently. Spirit can maintain the easy flow of creation along with its luminous silence. Its expression becomes easy because it makes the instrument soft and plastic.

The Tantras lay emphasis upon an identification with the creative will and therefore in the Tantras the personal will is raised to the supreme height and power, not by denying its concreteness and definite functioning, but by reinforcing it by the supreme will.

This identification is the natural sequence of our spiritual quest, for spirit shakes off its loneliness and helplessness, and the field of its limited play by affiliating itself to the centre of divine light and power.

Spirituality has no meaning, far less, any charm, if there is not some form of identification with supreme puissance and existence. This identification may be complete or partial, static or dynamic; but none can disown it. This is its unique attraction and unique promise. The greatest attraction in spirituality lies in not acquainting us with the supreme truth, but with the supreme puissance and felicity; for spirit is essentially that. The appeal of religion lies that way. Truth is the quest of philosophy, puissance and felicity of religion. And this becomes permanently possible by discovering in us the identification of our being with the supreme felicity—this identification can alone make the promise fulfilled, by removing the sense of separateness. Naturally all religions make the promise of wider being, a richer and finer delight as the supreme goal of our existence; and nothing short of it can ever have any significance or attraction. The Tantras recover the life-impulse in spirituality, for they are ever awake to the spiritual formation in creative expression, they have not ignored the terrestrial expression of spirit in the different layers of existence and they take supreme interest in their terrestrial functioning without losing its reference to its central locus in the transcendence. Hence the Tantras can see the values of all forms of spiritual expression from its most rudimentary to its loftiest forms, for they see in religion the functioning of life and spirit-impulse. The opening of the wide amplitude of becoming makes it possible for the Tantras to embrace the spiritualistic tendencies expressed in every form of religious inspiration, and this explains the rather apparently incongruous position of them in affiliating the contradictory conceptions of spirituality. The Tantras do not go by the rigid intellectual formations, and in the setting of life they find no contradiction in varied spiritual forms and thought-casts. This acceptance of life-impulse and will-force and their final reference to the supreme will and puissance give a special grace and character to the mysticism of the Tantras, for it does not go by the spirit of rejection. Its spirit of acceptance is inspired by insight into the truer and diviner nature of the moving impulses and their formations. It can immediately see the archetypal setting, the aesthetic beauties, and moral sublimities in the creative expression; and what is more, their spiritual significance and meaning. To the mystic, vital, aesthetic, and artistic impulses acquire true meaning when they are envisaged as spiritual expressions and spiritual formations. This lends an additional grace to them which they lack in their normal presentations.

Here is the supreme effort of the Tantras; to trace out all the creative forces, to acquaint us with the joy in creation, to bring out the supreme felicities of spirit in its blissful expressions, and finally to pass into the transcendent. All these have become possible, because the Tantras read the whole texture of our being first hand, through psychic insight; and they divinize all the forces that are working there.

The Tantras give full satisfaction to religious consciousness and pass eventually into philosophic wisdom. Religion inspires moral and aesthetic beatitude by focussing our being upon God and inspiring communion

with Him. It, according to the Tantras, releases fine occult forces by pressing the different psychic centres of our being. It moves hidden forces of our nature into creative channels and widens our consciousness to embrace reality in its transcendental dignity and immanent sublimity. Religion saturates our whole being in all its strata with freshness and fervour. The religious consciousness is not an occasional attitude of divine fellowship. It is the re-making of man in such a way that his entire being responds to the spiritual urge and receives it through all the grades of his consciousness. It really moves our being in Divine chime. The original impulses are thus beatified, and nothing remains in man which is not God's. Religion is not a temporary sentiment, a passing feeling. It establishes the permanent habitat of God in man. The vital rejuvenation and quickness, the emotional intensity and grace, the suppleness and the plasticity of our being are all afforded by religious consciousness—but the excess of emotional expression and the concentration thereto has been the cause of separating spiritual enthusiasm from philosophic wisdom. This has been possible because of confining life-impulse to religion and thought-impulse to philosophy.

The Tantras do not entertain such a division, for thought is the cast of life and is immanent in life. And it accepts its help and instrumentality in so far as it reflects light on life-impulses and their adjustments, for ultimately religion is the expression of spirit and its yearning after the enduring and the eternal. This impulse is the greatest in man, and therefore religious consciousness ultimately

must overcome the emotional concentration and pass into the still higher reaches of rarefied consciousness in its sublime silence and transcendence. The Tantras do not lose sight of this height of spiritual experience. It is true Wisdom, where the process of becoming and its synthetic setting are withdrawn in the inscrutable Being. Religion there passes from a devotional and emotional experience and from the concordant movement of will to the transcendent and serene peace.

Religion ordinarily is so much associated with life-impulse that it is not easy to see the wisdom of this conclusion. The Tantras more than any scriptures of the Hindus have acknowledged the supremacy of life-impulse and the creative will and consiring, but they have not been slow to recognize the indubitable supremacy of transcendence and silence to creative impulse and readily accept it as a far superior spiritual consummation. To ignore this is to ignore the completeness of spiritual life...to fail to recognize the supreme puissance and transcendence of spirit. Of course, in this respect the Tantras do not advance uniform Advaitic opinion. Some of them are after the Vedantic Monism, some (Kashmere school) after Pan-Advaitic Monism (the Pratyabhijna Vada of Abhinava Gupta) and some after the Vaishnavic inspiration. The former two accept the trans-creative character of Sakti, while the Vedantic inspiration emphasizes its complete transcendence in the absolutistic consciousness. The Pratyabhijna School does not go the length of complete denial and transcendence of Sakti. It retains it in the supreme as a force of consiring.

The Tantras do not agree with those who identify religion exclusively with the fine dynamism of spirit; for they have the deeper intuition of luminous silence behind the creative urges of the spirit. Spirit conspires, but it does not change. It remains what it is, even when it individuated. It is what it is. This is final religion and philosophy. Spiritual consciousness is the acceptance of the transcendent truth by the unfolding of our psychic nature. It acquaints our psychic nature with the progressive realization of spiritual experiences in the path of ascent. The stretched-out, graded, striving, world of the biological evolutionist, the many-sided universe of the psychical relativist, and the space-time manifold of realist philosophy, ignored by the religious mind, have not been ignored by the Tantras. They have been grasped and affiliated to the supreme reality known in religious experiences. They are true in the reference of their order, and are accepted as presenting partially the blissful conspiring. Naturally religious life outgrows them in its aspiration after the fuller and finer conspiring, and is, therefore, a finer emergence in which the partial presentations are accommodated and integrated.

The spiritual path is laid up with intermediate grades and exquisite glimmers, but it leads straight on to the supreme truth if the pursuit is not checked by the pleasing and engrossing experiences of the partial presentations. The Tantras integrate and affiliate experiences in systematic setting.

Art and religion with which the creativeness and harmony of life are associated cannot carry the same privilege; art cannot, by its very

nature of creative expression; religion to a degree can, when it foregoes the emotional graces and takes its cue from the higher planes of consciousness. It then overcomes the emotional delight and the ecstatic exaltation and proceeds to the wise passiveness whence it enjoys the supreme puissance of transcendent truth and calm equable delight. The religious attitude is dominant in the Tantras, inasmuch as there is an approach to Truth through the psychic opening, and not through intellectual dissertation and intellectual intuition. But this spiritual approach through psychic intuition does not necessarily confine our spiritual gaze to its ordinary limitations of a personal or cosmical feeling and relation; but carries it through finer spiritual perspectives to the realization of the absolute. This is the final experience. It ranges beyond the occult experiences, the delightful harmonies, the modulations of our being. There is evidently a difference in the nature and the character of these experiences and they belong to the different orders of existence. The psychic intuitions acquaint us with the spiritual potencies, and formations, enriching our being with exquisite experiences; but they cannot go beyond that. Spirituality here takes a different line from the quick flashes of being to its mysterious silence. It is the experience of the basic reality, and the realization is characterized not by any special emphasis on any side of our conscious life. Spirituality at this height is unique. It finds no expressions either in Art, or in Thought, or in Occult experience. Life-impulse cannot take formation in this height.

MAHENDRA NATH SIRCAR

THE BASES OF SPIRITUALITY

The following paragraphs are from the notes of **Swami Yatiswarananda's** class talks in Germany, given in December, 1933.—Ed.

I

No man lives without love; only the objects of love differ with different persons. We either run after creatures and sense-pleasures, or after the Divine. This running after the Divine comprises all phases of spiritual life. The purificatory disciplines, as such, are not spiritual life; but steps leading to the beginning of spiritual life. In the very nature of things spiritual life means something higher than negative injunctions, something positive. But we can never really care for spiritual life from the very bottom of our heart, unless all such negative rules and prescriptions serving the purificatory stage have been strictly followed. Wherever there is lust and greed and desire for worldly things and worldly enjoyment, there real Divine Love can never come. You cannot serve two masters, as Christ said.

The Divine is in us and works in us, as the sun in the sky, as fire in the red-hot iron ball; and as soon as we come to feel this, as soon as we get a glimpse of our real nature, of the Indwelling Principle in all, all weakness and falsehood and wrong actions will disappear from our life. But first we must become, at least to some extent, conscious of our true nature, and allow the Divine to purify our impure, limited mind and body. That is why a clear conception of Truth and Reality is so

very necessary for the beginner—whether he happens to be a Bhakta, or a Jnani, or one following the path of analysis and psychic control.

Never lose sight of the fact that the purificatory stage and disciplines are but phases leading to spiritual life; but they are not spiritual life, and that true spiritual life is not a negation, but the greatest and most fearless affirmation possible, *i.e.*, the affirmation of our very Self, not subject to any limiting adjuncts, not subject to sin or weakness or ignorance, not bound to anything, not fettered by anything, devoid of all forms of desires and wants, eternally free, eternally unlimited by impurity and all the pairs of opposites, and eternally full of the highest Bliss and Knowledge. 'I am He' is the greatest affirmation of Truth ever taught and ever realized in the world of man.

II

In the purificatory stage Brahmacharya is absolutely necessary, and if the world today comes to recognize again the great value of Brahmacharya, there is still some hope of its recovery. Impurity, immorality, sex-indulgence, are eternally inseparable from brutishness, and these can never be outgrown, unless Brahmacharya is once more given its real place in the life of men and nations. What is natural in the man of self-realization, must needs be acquired by training in the life of the aspirant approaching the threshold of spiritual life.

All the Great Ones exist eternally, not on the physical, but on the

mental plane. There are visions and visions, and the test of them is whether there is any real transformation of our whole being, or whether we remain what we were before the vision. If a man does not lead a life of perfect chastity, he has certainly not seen the Divine.

All the Great Ones have the personal and the impersonal aspect, because they all represent both aspects in one person.

A vision of the right sort we can have only when we possess a very strong, healthy, chaste, pure body that is really able to stand all the reactions consequent upon such a vision, and when we possess a wholly purified and dispassionate mind and true spiritual insight that makes us feel we are neither the body nor the mind, nor man or woman, but spiritual entities distinct from all these.

Our body and mind and senses must be perfectly attuned to each other, so that even the body reflects the glory of the soul.

III

True vision, even with form, always contains the spiritual element and reflects the glory of Brahman. And, remember, it is always better to be a dualist with realization, than a monist without realization. True vision with form is a step leading you to higher and higher stages of spirituality, but theoretical monism without any realization just leaves you nowhere. The Absolute is very far off, and what we are concerned with in our present stage is qualified non-dualism at the best.

If all senses are stilled and controlled, in perfect condition, and if the mind, too, is in that state, then

alone true vision becomes possible, not otherwise. There is a very marked difference between the hallucination of an overheated brain or body and that state of true vision. Always the test is whether we attain more and more purity and greater and greater dispassion, holiness, and concentration.

IV

When by strictly following the rules of Yama (restraint) and Niyama (observances) mind and body have become fit, then only will Japa and meditation become efficacious. Persons who do not wish to follow the prescriptions of Yama and Niyama, should give up all attempts at spiritual life. Their time has not yet come.

There is a test whether our body and mind are becoming fit for spiritual practice, whether the mental and physical purity is all right; and it is this: True disgust for one's own body and intercourse with other persons.

Pratyahara is the drawing in of the organs by giving up their respective objects and taking the form of the mind-stuff, as it were. The senses are drawn away from their objects, and the one thought on which we have decided to dwell, alone exists.

Dharana is holding the mind on to some particular object. And then this Dharana develops into Dhyana, which is an unbroken and steady flow of knowledge in the direction of that object. As soon as this Dhyana becomes really steady the state of Samadhi is reached.

All these are but the preparation for spiritual life. Ethical culture, breathing, posture, and Pratyahara

are but helps to real concentration and meditation which begin with Dharana.

Japa must be performed even during our work, whatever we do. Go on repeating the Holy Name of your Ishta, or your Mantra, but when you sit for meditation, you should do it in a more concentrated and a more intense way.

A greater portion of our mind must be awakened, must be made conscious, must be brought under control. When we sit for meditation we should try to see that the undercurrent in our mind and the uppercurrent, which are divided in ordinary life, are in tune, flow along the same line, are busy with the same thought.

To the extent we are able to love the Divine and feel an interest in the Divine, to that extent spiritual practice becomes more and more steady and successful. And this interest can be created. Divine love can be created.

V

During the period of your Sadhana you should reduce the quantity of your food. The physical aspect has to be stressed in the beginner, as the body must be strong enough to stand the tremendous strain of concentration and the reaction which always comes in the beginning. Concentration always brings about a tremendous reaction in the untrained mind and body. The aim of Vedanta is to melt away this personality in the Universal Consciousness that finally, in its turn, melts away in the Absolute, the One without a second. Cosmic Consciousness is concerned with the One in the many, Absolute Consciousness with the One without

a second. These two states are not one and the same.

VI

Good nerves are absolutely necessary for spiritual life. Both good nerves and the storing up of energy are the condition for success. There are so many storms on the path, of which you have no inkling up to now.

Never show your affection for another person outwardly, because then the mind comes down to the lower centres very easily. In spiritual life Brahmacharya must be kept on all accounts. One may have feelings and emotions, but all these should be kept under pressure and never be given outward expression.

If the present-day world comes to recognize again the great value of Brahmacharya, there is still some hope of its recovering. And it is our task not only to be pure ourselves, but to attain to such a high state of purity that others too in our presence feel pure and begin to think pure thoughts.

We should think of others as souls, never as men or women, never in terms of relations of sex. We must overhaul our whole thought-structure. Dig up the foundations, build new ones and only after having done so begin to raise the new structure.

VII

Every aspirant should carefully study his own mind when left to himself. He should find out who are the persons with whom the mind is busy, what are the desires and tendencies of his mind when there are no outward stimuli. Smuggle in the Divine in some way or other, when the mind is trying to deceive you, as it always does.

The mind is to be watched constantly. When we find that it is careless in small daily things, it is sure to be careless in meditation and the other practices as well. That alone which conforms to the higher standard of life is beneficial and is to be done by you.

Careless thinkers cannot be but careless in their meditations. We do not get a new mind when we sit for meditation. No use living in a clean room, with a dirty mind.

Very good days for meditation on which we should have some extra meditation are the new-moon day, the eighth day before the full moon, and the full-moon day.

VIII

In Karmayoga two points must be stressed. The work of the Karma-yogin must be entirely disinterested, it must be systematic and steady. There must be no idea of self or of the fruits of his work in anything he does, and it must be done only for others.

IX

Pilgrimage is the lowest form of spiritual practice. First comes meditation on the Truth, then dwelling on the higher ideals spoken of in the scriptures, and next dwelling on the Mantra, and then the lowest, pilgrimage.

'The wandering monk and the running stream gather no moss.'

'Without caring for pleasure and misery, without caring for gain or loss, fight this battle of life. Thus you will not commit any sin.'

'Make Me the centre of your life. Surrender yourself to Me. Then you will attain grace.'

We must shift the centre of our interest—not only the physical nerve-centre in the body. We are trustees of the Lord. We should cease to be egocentric and try to fix our whole mind on Him. If we have to choose between extensivity and intensity, we must always choose intensity.

'Those who speak of non-dualism and busy themselves only with the affairs of the world, lose this world and the next. Such people have to be always avoided like the outcast.'

'Lord, when I have this body-consciousness, I look upon Thee as my Master and I am Thy servant. When I think myself to be a soul endowed with a mind, I feel I am Thy part and Thou art the Whole. And when I feel that I am the spirit distinct from the body and mind, I am one with Thee.' This is the prayer of Mahavira (Hanuman).

X

Our progress is always to be judged by our purity and non-attachment, by our introspection and discrimination, by our peace and selflessness. The test is whether we feel purer and purer and become less attached, whether the trend of the mind is away from all sense-objects and manifestation, becoming higher and higher. The test is whether we are slowly becoming able to stand on our own feet spiritually when we pass through moral and spiritual tempests which all striving brings. We have to colour our whole mind with the Divine and centre all our feelings and endeavours on It alone.

It is the great task of the devotee to increase the capacity for noble thought, but this noble thought must

not be given any outward expression in the beginner. Drive it deep into your mind, for then it gets tremendous power. You see when an elephant gets into a small pond, the whole water is disturbed and begins to overflow the banks. But when it gets into the sea, there is no change at all.

Maya's net is spread everywhere, and somehow we are always caught in it. We are able to make progress if we succeed in throwing aside all the stumbling blocks that lie in our way in the form of 'Woman and Gold' and undauntedly to forge ahead. 'Arise, awake, and stop not till the goal is reached.' We should go farther and farther without looking back, without caring for the small, petty, transient things of phenomenal life, without giving in to our desires and impulses, for then alone can we gain true freedom.

XI

The moment you want to go in, bolt the door. The moment you want to come out, open the bolts. This is the goal to be attained. We must come to have perfect control of our own moods, and not be the slaves of them. Instead of just looking at the face of the Lord, saying, 'O Lord, how beautiful is Thy nose, how wonderful are Thy eyes,' lead a higher life, lead a life of consecration, of purity, of freedom from desires and impulses, of continence. Become moral. Do the will of the Lord. No use talking endlessly of the beauties and marvels of creation and worlds and the universe, because the Lord is infinitely greater than His so-called creation which only seems great to us.

We must rise to a plane which is beyond all desires and impulses, above the good ones and the bad ones. For from the good emotion to the bad emotion is but a very short way. Never should there be any uncontrolled experience of love. Never allow love to be expressed, or to seek expression, on the physical plane. Avoid any kind of emotionalism if you want to lead a spiritual life. Keep your emotions under control and learn to direct them into the right channels.

One should never feel shy of facing the Reality, however grim it may be.

Especially people who have some good and pure tendencies, some higher aspirations after a spiritual life, should be particularly careful and never give in to any form of lower desires for enjoyment, never give them any expression on the physical plane. They should avoid externalizing their desires and wishes more than anybody else, because they carry in them the germ for higher things. With great care separate the old thoughts, eliminate them, see that they can no longer gain ascendancy over you. When we water the tree, the weeds become very strong too, but the weeds will have to be rooted out.

XII

'Thou art woman, Thou art man, Thou art boy, Thou art girl. Thou art born everywhere.'

'He is neither woman nor man, nor neuter.'

'He is associated with various bodies and is spoken of as having the sex of that body.'

Very strongly and decidedly strike at the roots of all sex ideas. Only when we think of the sexless, we can rise above the sex idea. All sex is of the body, not of the soul, and the best way to conquer lust and bodily passions is to think of ourselves as spiritual entities. Vedantic teachers go to the very root of the matter; others only take us to some half-way house, without really solving this most important problem.

Sankaracharya says, 'Truth is neither feminine, nor masculine, nor neuter. It is beyond all differentiation.'

Certain imaginations help us very much. Think of yourself as a Divine spark that is associated with the body. Having a fixed centre of consciousness in one of the higher centres is the only remedy against all lust and sex-troubles and infatuation for a man or a woman.

It is very necessary for us to think of others as absolutely devoid of and beyond sex, and of ourselves as absolutely devoid of and beyond sex too. Associate the idea of Brahman both with the object and with the subject. Salutation to the sexless Self that is within, salutation to the sexless Self that is without. Give the same strong suggestion to both again and again. These Vedantic injections must be very strong and real.

XIII

Imagine very vividly that only one undivided mass of Divine Effulgence exists everywhere. Dissolve everything else into that till nothing else exists anywhere. Sometimes for meditation merge the subject and the object in the infinite and limitless Ocean of Light.

If you really care for Jnana or wish to dwell on the Impersonal aspect, you will have to withdraw the mind completely from the lower centres, and fix it firmly in the higher centres of the head, because the highest part of the body is the seat of the Paramatman. There alone can the individual be merged into the Universal. There alone full illumination and transmutation are possible.

And there is one very important point to note in our striving. When we judge ourselves, we should always judge ourselves from our weakest point, never from our strongest. The strength of a chain consists wholly in that of its weakest link, not in that of its strongest link. And we can only know where we really stand by testing the weakest link of the chain in ourselves, not by overlooking it and complacently dwelling on the stronger links.

Raising one's consciousness really means giving the brain-centre alone the work and guidance, and never to any of the lower centres in the body which are connected with it. It means forgetting the body and its impulses and coming in touch with subtler and higher currents.

The flow of the vital fluid should be upward too, never downward. All gross and physical manifestations of the vital fluid have to be avoided by the earnest aspirant, even if now and then such a thought arises in his mind, even if now and then the centre of his consciousness shows a tendency to go down. Our task is to control the centres and to learn to switch off the current at the original power-station. Try to control the different centres from the power-station, from where it can be

easily and naturally done. If you do this, there will be just enough nervous current to flow through the entire system to keep it in a fit and healthy condition, but not more than

that. The downward flow of all the current that is not absolutely necessary for that will then be completely stopped.

SWAMI YATISWARANANDA

THE GREAT PURPOSE OF HUMAN LIFE

The following is the second chapter of a forthcoming book entitled *The Right Direction of Real Progress* translated into English by **Chunilal V. Mody, B.A. (Hons.)**, Bombay, and comprising the sermons of Acharya-dev Srimad Vijayaramachandrasurisvarji.—Ed.

HUMAN life holds the highest place in the scale of existence. It is the fruit of merit accumulated in past lives. All the different thinkers of the world have accepted and proclaimed in no uncertain terms the value and greatness of this human life. It is this life only which affords the scope for perfecting the powers of the soul to its supreme status by liberating it from the bondage of Karma. The failure to achieve this supreme end of human existence would be our greatest misfortune and a reproach on our capacity to apprehend and evaluate its true worth. It is not desirable, that the life which has been so much eulogised by the great seers of the world, should run to waste. Our object is to consider how best we can achieve its aim.

• Human life, which is endowed with such excellent faculties, has a great purpose to fulfil. This life is not meant to be dissipated in drinking and eating and in the enjoyment of pleasures. If we ruin this precious life in the gratification of the objects

of the senses, it is all the same whether we had it or not. Death is the law of all life. All creatures are subject to the all-pervading majesty of death. Even animals and birds take birth, live for a certain time and then die. Will it not be insulting to our intelligence, if human life were to share the same fate?

It is a matter worth considering that the duties of man, and not of animals and celestial beings, are talked of everywhere in the world. The greatest teachers and real benefactors of the world admonish that the activities of man should be different from those that engage his attention today. You will, perhaps, be astonished at what I say; for you are so much engrossed in the worthless objects of the world, that you have no leisure to think of the things beyond that narrow compass. If the activities which are being pursued represented the highest endeavour of man, the great teachers of the world would not have praised human life so much. It is thus obvious that altogether different functions should characterize a man to make him worthy of a higher rank. A real man will not do a single act without forethought. The motto of human life should be: My deeds and activities should harm nobody. Noble is he who helps others. If a person cannot render service, he should at least

refrain from doing disservice. He who causes pain to others for the sake of his own happiness, forfeits the right to be called a man. Man's claim to a higher order is based on service. Man is endowed with such faculties and resources that he can be superbly useful to others. However, if such a man, becomes thoughtless, he will fall into the lowest depths of degradation and will even outdo an animal in wickedness, thus causing incredible harm to himself as well as to others.

The essential need is, therefore, to know what things make for the unfoldment of the sublime grandeur of human life. The great seers have *inter alia* indicated the acquisition of the following three virtues as means to this end. These three virtues are: (1) Morality, (2) Dread of Sin, and (3) Control of senses. Morality constitutes the cornerstone of the greatness of human life; dread of sin begets strength to cleave to morality; control of the senses saves from sinfulness. Purity of mind is, however, an essential pre-condition for control of the senses. The three virtues indicated here are inter-dependent and inseparable. If these three virtues become the very condition of life, the latter will become ennobling and worthy of adoration and reverence.

The guidance of wise religious teachers will alone help you to understand what is morality. Morality is the foundation of life. A man in whose texture of life morality is interwoven is above fraud and deceit. There is in morality a power which will not allow a man to swerve from his allegiance to the path of righteousness, whatever be his condition in the present. Morality circumscribes life

to the right path. Morality thus should be an instrument for securing good of one's own self and of others. It should not be abused to subserve self-interest or to work as a weapon for wronging others. None can foretell when a man who uses morality as a mask for securing his selfish purpose, will slip from that path. A really moral man should see that he does not injure anybody. Morality postulates frank-hearted action. It connotes unity of word, deed, and thought. It will not brook disharmony between thought and deed. What lies in the heart should only issue out in words but with the desire to do good, and the action should be moulded accordingly with due regard to one's own good as well as to that of others.

For remaining steadfast to such morality, one should have dread of sin and be ready to renounce everything for the sake of avoiding sin. If, however, one lacks the strength for complete renunciation, one should try to carry it out to the utmost limit of one's capacity. Anyhow, the desire to forsake sin should be uppermost in the heart. A man who fears sin will be wary and will have great compunction before committing immorality. Fear of sin should permeate the whole being. A man who observes morality will surely recoil from sin. If a man fears sin as he does a serpent, will *himsa*, falsehood, stealth, unchastity and covetousness increase or decrease in life? Our life is so much degraded that falsehood has become a common trait in trivial matters and stealth is committed not infrequently, especially when substantial gains are concerned. This is so because fear of sin has vanished. The great seers have

ordained in the scriptures that we should suffer ourselves but should not cause pain to others. Never dream that our soul will get peace by causing inconvenience to others. Men are afraid of serpents and thorns but not of sin. If a thorn enters the foot, it is drawn out by a sharper needle and after that blood is pressed out by hand and if necessary by a harder weapon. Why so? Why is the thorn not allowed to stay in the foot? Because you know that if the thorn remains there, it will affect the whole system and take life. If the body is thus afflicted with a slight ailment, the help of a doctor is at once requisitioned. How much do we care for the body! Is there as much care for avoiding sin? Which is more harmful? A serpent or sin? Sin is a thousand times more harmful than a serpent. If a serpent bites, it may infect poison and cause death and thus at the most destroy one life. But the sting of dreadful sins will harass the soul throughout many lives. Dread of sin is the root of virtue. A man having no dread of sin is never virtuous; while a man having dread of sin is never devoid of some virtues. A man who does not dread sin not only blights his own good but also that of others. Never think that a man who does not fear sin and misbehaves can do any real good to others. It is futile to expect any such thing from a man addicted to sin. Heaven be thanked, if such a man does not cause more harm.

While sin destroys morality, indulgence in sense-desires brings sin in life. Why is sin being committed? For satiating the pleasures of the sense-organs of sound, sight, taste,

smell, and touch. The eye loves to see beautiful forms, the ear delights to hear melodious sound, the nose prefers good smell, the tongue longs for good tastes, and the sense of touch enjoys the feel of elegant and delicate things. It is the dependence on the senses that begets sin. It is the tongue which is the villain of the piece in the sense mechanism, and which feeds, fattens, and maddens other organs of sense. Its dominion bemuses reason in matters of drink and food. To feed the tongue, with what it wants, is a sure way of inciting other sense-organs to fury. The greater the licence allowed to the senses, the greater will be the proportion of sin in life. The mad rush of sense-organs after their desirable things will drive away dread of sin, which is the prop of morality. Once this prop is removed, the structure of morality will crumble. Do you think life can be happy by pandering to the desires of the senses? Once you become a slave of the senses, dread of sin will vanish. When dread of sin is gone, morality will be demolished, and when morality is extinct, man is degraded to a beast and even lower than that. He will then lose the powers of discerning good from bad, beneficial from injurious, for himself and for others. What else is left behind when once the faculty of discernment is lost? In short, our subjection to the senses is the root cause of all sinfulness.

Purity of mind is the condition precedent for control of the senses. It is said:—

‘मन एव मनुष्याणां कारणं बन्धमोक्षयोः’

An uncontrolled mind is the cause of bondage while the controlled mind

is the cause of liberation. A man who allows himself to be dragged by the desires of the mind, commits sin and injures his soul. He who gains control over the mind and directs it according to the teachings of the Omniscients achieves his own good as well as that of others.

The necessity for controlling the mind is self-evident. When a man is able to control a more powerful and ferocious animal like a lion, it should be easy enough for him to control his mind. Like a lion-tamer, we have to become adepts in the art of controlling the mind. Mind is not to be coaxed and cajoled but to be tamed to obey our wishes. We have to give the mind what we want and not what it wants. To gain control over the mind, it is necessary to disentangle it from covetousness. To weigh good and bad desires is the way to win over the mind. Bad desires should be extirpated and good desires should be worked for. Not only the sages but also worldly men must needs control the mind, if they desire happiness. Loss of control will mean misery for man despite his worldly possessions. What is needed is that a man should by all means suppress bad desires and train the mind to entertain good desires.

The seers, who have valued human life so much, have not spared efforts in pointing out various methods of controlling the mind. There is the story of a king and a nobleman's son, which best illustrates how to control the mind. On this occasion, I shall recount the said story succinctly for your edification.

There was once a king who was a great devotee of true saints. He used to speak highly of the saints who are free from the contact of the vices of

himsa, falsehood, stealth, unchastity, and worldly possessions, and who help others to taste the sweetness of renunciation. He used to say, 'Glory be to these saints. They alone are worthy of respect, reverence, and worship. They are guiding innumerable souls to the right path of religion.' He used to talk daily in this strain in his court.

The son of a nobleman of that state, who was beguiling his life in pleasures, did not like these talks of the king. One day he stood up in the court and said to the king, 'You are our lord and therefore you can speak as you please. None can contradict you. But I say, it is entirely wrong to believe that the mind can be controlled. It is impossible to concentrate the mind which is fickle and changing every moment like a weather-cock.'

The king replied, 'Sages are those who know the truth of things, are able to control their minds.'

The king tried much to persuade the nobleman's son, but in vain. He, thereupon, devised a plan to teach him a lesson in this regard.

The king asked one of his trusted servants to develop close friendship with that nobleman's son. When the bond of affection between both grew very strong, the king gave that servant a ring engraved with his name and said, 'Put this ring amongst the ornaments of that nobleman's son without his knowing it.' The trusted servant carried out his master's orders faithfully.

The king, thereafter, proclaimed through a crier, 'A ring engraved with my name is lost. He who has got it should return it at once. He who disregards this order and is found to possess it will be beheaded.'

The king's servants then decided for the general search of the city, and commenced it with the house of that nobleman. The ring was found from amongst the box of ornaments of the nobleman's son. The king's servants said, 'What is this?' The son of the nobleman was dumbfounded. He tried to remonstrate but nobody would hear him and he was arrested.

The king's servant who had imposed himself as a friend then approached the nobleman's son. The latter asked him to persuade the king by entreaties. The friend replied, 'I will persuade the king for any punishment short of capital punishment.' The nobleman's son replied, 'That would be much.' The king said, 'The nobleman's son should take a holeless bowl brimful with oil, should pass the whole town with that bowl, and bring it to the court without shedding a drop of oil from it. If he does this, he would be released; otherwise he would be beheaded.'

The nobleman's son even agreed to that condition for saving his life.

On the day of the nobleman's son's ordeal, the whole city was embellished with the trappings of mirth by the order of the king. All around the city, there were such entertainments of song, dance, frolic, mirth, merriment, and lovely sights, as would make it difficult even for a saint to control his mind. Amidst such distracting temptations, the nobleman's son without turning his eyes or ears anywhere and focussing his attention on the bowl brought it intact as it was before the court.

The king asked, 'What did you see in the city? How was it that your mind remained so much subservient to your will?'

He said, 'The mind had to be controlled anyhow. I knew that a great calamity would befall me, if I allowed my mind to be distracted. I did not allow it to be enticed through fear of death and with the hope of saving my life.'

The king said, 'When fear of one death can bring control of the mind amidst so many temptations of sensual attractions, could you not believe that the minds of wise people who foresee not one death but an endless chain of deaths, cannot be entangled in worldly matters?'

The nobleman's son understood the reality of the things, became penitent and respectfully said, 'Your sense of doing good to others is marvellous. If you had not brought me to my senses by this tact, I would not have believed any scriptures or religious teachers, despite their best efforts. You are my best benefactor in the world.'

The above illustration has a great moral for us. It teaches that the mind can be controlled and disciplined as one desires. However, a few noble souls, who aim at the spiritual progression of the soul, control their minds according to the precepts of religion and religious teachers. The generality of mankind control their minds as it suits the material purposes of life. Not that man does not value the need for controlling the mind at all. If everybody insisted on self-willed action, worldly intercourse would come to a standstill. The entire organization of society would get out of gear, if everyone followed the immature promptings of his mind. Where will a man act according to his fancies? Only in matters which do not touch his self-interest. But not at home, in the market, or in

business. Nor in matters which are considered as necessary and beneficial for life. However, a mania haunts people now-a-days that they might or might not do certain things, as it pleases them or suits their discretion. None can dictate to them. But despite such tall talks, in all spheres of life, their will does not count and they have to obey others. They submit to the dictates of the masters who give them bread and of the states which give them protection without minding freedom of thought and freedom of action. They do sacrifice these precious rights, when more precious material ends are to be served. Disregarding such manifest experience, it is only in religion—religion which helps the progress of the soul, which opens the treasure house of all happiness, and which is the key to the realization of the sublime grandeur of life—that anybody and everybody claims freedom of speech and action and refuses to accept the precepts of religion and of religious teachers. In fact, religion is necessary for attaining the bliss of the soul and consequently it should command the highest reverence of man. But so long as a man is not convinced that religion is necessary for the uplift of his soul, he will remain indifferent to it. In all human affairs, a man uses his judgment, thinks and submits to the guidance of wise people. He accepts and respects as experts who are proficient in their own lines. He has faith in the guidance of experts in regard to matters which are deemed as useful and which earn him his livelihood. But it is only religion that most people resent. They chafe under its restraints and say that religion is a matter of the soul and consequently

the soul may act according to its own sweet will. I ask them, 'Is your soul omniscient or little-knowing?' Everybody will have to admit that his soul in the present is not all-knowing but is little-knowing. Once this premise is granted, it follows that the best course for the little-knowing is to accept the path of the All-Knowing. There is a terrible risk in clinging to one's own ideas, so long as the soul is not all-knowing. Just as you accept the counsel of wise people in other matters, it is as much necessary in matters that affect the welfare of the soul to follow the precepts of the Omniscient Lord and of those that have consecrated their lives to His path. This course only will help you to achieve the real purpose of human life.

Verily, the greatness of human life lies in the progress of the soul. The development of the virtues of the soul should be the aim and endeavour of human life, so precious and so rare. But spiritual uplift would be possible, when life is based on the bed-rock of religion. Religion only will help you to acquire the virtues of morality, dread of sin, and control of senses and purity of mind. Caprices, wrong desires, and improper aspirations, have to be suppressed for attaining the spiritual well-being of the soul. The five organs of sense, which are engrossed in mundane pleasures, must be brought under control. And when that is done, it will be possible for you to escape from sin, to work out the inward beauty of life and to save yourself from causing injury to any creature by succumbing to falsehood, stealth, misconduct, and avarice. If you will live such highest kind of morality in life, you will be able to

enjoy exquisite peace even in this world. Not only that; in the next life you will get such congenial environment and materials as will help the evolution of your soul to perfection, in which state, it will be endowed with all bliss unshadowed by any

affliction of mental, physical, and worldly worries. Life has borne its fruition, if you but attain in this life a stage which will help in the final liberation of the soul.

CHUNILAL V. MODY

RAJA RAMMOHAN RAY: THE UNIVERSAL MAN

The following paragraphs recalling to mind the greatness of the Raja, contributed by **Dr. S. K. Maitra, M.A., Ph.D.**, of Benares Hindu University, are based on his Presidential Address delivered in that University on the occasion of the hundred and seventh death anniversary of Rammohan Ray, celebrated on September 27, 1940.—Ed.

WHEN I think of Raja Rammohan Ray, I picture to myself a soul crying out for light—light not in one direction, or of one kind, but in all directions and of all kinds. He belonged to that type of universal mind which is not content with anything short of the whole. It has been the privilege of our country to produce such universal men. Our Vyasa, our Buddha, our Sankara, were such universal men—men who embodied in their own lives the whole culture of their age. But it would be doing injustice to these great men if we merely said that they represented in themselves the whole culture of their age; for they were much more than this: they were creators of a new culture. The world is what it is by reason of their creative activity. They are the creators of their age, and not merely its representatives.

In Rammohan Ray we find this creative activity at its highest. He was a pioneer in practically every field of his activity. He was the first to start an agitation for social reform, political reform, religious reform. He was one of the founders of Bengali prose and one of the first to start a Bengali newspaper. He was the first Indian to feel the need of Western education for the purpose of raising his countrymen from the position of absolute helplessness in which they found themselves at a time when the old culture had decayed and there was nothing to take its place. He was the first to visualize the conception of a Universal Religion which would be a true synthesis of all existing religions. He was the first among his countrymen in modern times to undertake a perilous journey to the forbidden land of Tibet to satisfy his insatiable thirst for knowledge. He was the first also to draw up a scheme for the establishment of a League of Nations on a basis much more real and stable than that on which the present League of Nations rests. He was the first in so many fields that the mere enumeration of the spheres in which he was a pioneer would fill a very large space. So much was he in advance

of his age that he was the creator of his age rather than a mere mouth-piece of it.

And yet Raja Rammohan Ray was a true representative of his age as well as of its culture. He represented in himself the three streams of culture that were flowing at that time—the Hindu, the Moslem, and the English. He was true to that great ancient culture of his land of which every true son of India is proud and justly proud, in a much more real sense than the avowed apostles of that culture in his time. Indeed, the whole of his programme of reform, whether in the social, religious, or political field, is inspired by the spirit of the ancient culture of his country. His work may thus be compared to that of the great men who ushered the Renaissance in the West. Just as these great men were creators of a new age by reviving the true spirit of the ancient Greek culture, so Rammohan could become the creator of a new era by resuscitating the true spirit of ancient Indian culture. It would not indeed be an untrue description of his work to say that he revived the true spirit of the culture of India which had almost been crushed by the mountainous heap of customs and usages that had grown round it in the course of centuries.

I sometimes wonder what Manu or Yajnavalkya would have done if they had been born in the present century. But of one thing I am sure: they would have proposed the abolition of many of the laws and customs of which they were the authors. They would have done this, simply because these laws and customs were not adapted to the spirit of the present age. A Manu or a

Yajnavalkya is, first and foremost, a living spirit, a creative personality. They cannot therefore remain content with a static permanence of the old, but must demand a re-thinking of all problems in the light of the new conditions of every age.

Rammohan would not have been a worthy descendant of Manu and Yajnavalkya if he had demanded anything less than this. We are too apt to forget this and unjustly blame Rammohan for not showing enough respect for ancient culture. If there is any charge which is absolutely without any foundation, it is this. Rammohan no doubt favoured the spread of Western education. He even went so far as to write to Lord Amherst, requesting him not to establish a Sanskrit College. But this was not because he had no regard for the culture of his land, but because he feared that the degenerate Pandits of his day would only perpetuate the hopeless type of instruction which was prevalent in the *pathsalas* of that time. There was also a genuine fear in his mind that if the British Government spent all the money that they had earmarked for education in founding a Sanskrit College, there would be nothing left for imparting education in Western science and Western culture.

I think the charge is so frivolous that it needs no refutation. Those who make it forget that if Rammohan had really no respect for the culture of his country, he would not have engaged in those controversies with the Christian missionaries, the object of which was to vindicate Indian culture against their unjust attacks. Indeed, the chief reason why Rammohan Ray was not a

persona grata with these Christian missionaries, in spite of his great reverence for the life and teachings of Christ, was that they felt that he wanted to thwart their efforts at proselytization.

In fact, Rammohan, notwithstanding his great enthusiasm for Western science and culture, was never oblivious of the fact that if his country was really to be great again, it could only be by remaining true to its own spirit. He wanted to receive the new light that was coming from the West, just as a healthy body would receive nourishment from all sources but would utilize it in building up its own tissue. It was only this way of receiving that found favour with Rammohan Ray and not the other way, which consisted in abject surrender of all one was and had.

It would be hazardous to speculate what Rammohan would have done if he had been born today. Well, one thing I am sure he would never have done. Steeped as he was in Moslem culture and much as he loved Hindu-Moslem unity, he would never have made an abject surrender of himself and his community for the sake of that unity. For he knew clearly one thing which, unfortunately, some of our present leaders have either forgotten or deliberately want to ignore, namely, that no unity is worth having, unless it is based upon mutual respect.

Rammohan was one of the greatest humanists that the world has ever produced. His many-sided activities and his breadth of vision were the direct result of his great humanism. As the Poet Tagore once said of him, 'Only a very few people in the whole world could, in that age, realize through the mind and spirit and

express in their lives the Unity of Man as Rammohan had done.' 'He realized that it was only when man regarded the external boundaries of his religion as more valuable than its infinite inner significance that man was jealously kept apart from man. He had envisaged in its entirety the truth of man, and therefore his service to his country became complexly many-sided, which never narrowed its path of welfare by following the line of least resistance and of immediate expediency.'

It was this humanism, this great desire of his to realize the Unity of Man, which led him to formulate a scheme for the establishment of a League of Nations long before anybody, either in the East or in the West even, dreamt of it. I quote below some extracts from Rammohan Ray's letter to the French Minister for Foreign Affairs, written in 1831, as given in *The Modern Review* for October 1928:

'It is now generally admitted that not religion only but unbiassed common sense, as well as the accurate deductions of scientific research, lead to the conclusion that all mankind are one great family of which the numerous nations and tribes are only various branches. Hence enlightened men in all countries must feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it in order to promote the reciprocal advantage and enjoyment of the whole human race...

'I beg to observe that it appears to me the ends of constitutional government might be better attained by submitting every matter of political difference between two countries to a

congress composed of an equal number from the Parliament of each; the decision of the majority to be acquiesced in by both nations and the chairman to be chosen by each nation alternately for one year, and the place of meeting to be one year within the limits of one country and next within those of the other, such as at Dover and Calais for England and France. By such a congress all matters of difference, whether political or commercial, affecting the natives of any two civilized countries with constitutional governments, might be settled amicably and justly to the satisfaction of both and profound peace and friendly feelings

might be preserved between them from generation to generation.'

To sum up: Raja Rammohan Ray was a great humanist who was far in advance of his age. He knew that the only way in which a nation could be saved was by keeping its spirit alert. And the sign of an alert spirit was its power of receiving impressions from outside. But he knew also that if this power of receiving impressions was really worth anything, it should not end in mere reception, but should stimulate a proper reaction of the organism to it, leading to a more vigorous growth of the organism.

S. K. MATRA

CONSISTENCY IS THE BACKBONE OF CHARACTER

THE character of man is a curious blend of various elements. The animal, the human, and the divine tendencies are all to be found in the human being. They toss him into activities varying from the sublime to the ridiculous. Look at man, the animal! There are hundreds of situations in which he finds himself to be no master of himself; he is as helpless as the arrow in the hands of the archer, having no self-determining power whatsoever. Praise showered on him under such situations is meaningless; nor does blame serve any purpose. As a mere creature of circumstances he often drags on a wretched life. New and prosperous chapter in life begins for him only on the day he subjugates the animal in him and takes his stand on the human, striving for the divine.

Again, man, in his ignorance, is constantly dissipating his energy in various futile ways. It hardly ever occurs to him that his faculties are all let loose, each to wander in its own way. The result of it is patent. Worry, anxiety, and despondency on the one side grind him away; unhealthy competition, jealousy, and intolerance gnaw into him on the other. Purposeless attempts and aimless activities lead him not rarely into wilderness from which even to retrace the steps is hard. Clarity of thought is impossible when one has slipped into such a state. In short, all his faculties fly at a tangent—emotions, activities, and confused ideas drive him on, as a withered leaf, into different directions. This is the picture of man on the battlefield of life. His plans and purposes are foiled everywhere, and he is

hardly conscious that it is all due to his own nature failing him. It is therefore only common that seeing a gloomy picture everywhere he recoils as a pessimist or negative philosopher.

More or less this was the position of Arjuna on the eve of the great war of Kurukshetra in which he was to play a foremost part. He believed he was well equipped against all contingencies in life. And there was sufficient ground too for his presumption. Was there any other prince in those days, who had received an all-round training as Arjuna had done? He was the favourite of Drona, the preceptor. That the teacher was partial to the best of his disciples is nothing strange. None had travelled so extensively as Partha had done. He had come in contact with various climes, customs, and manners. The privilege of imbibing from various cultures and civilizations was given to him. Tradition has it that recognizing his prowess, the celestials vied with each other in bestowing on him divine weapons of various kinds. Siva, the God of gods, took delight in engaging him in an encounter. These were some of the notable incidents in Arjuna's life; as such it was but proper that he felt competent to make decision on vital issues in life. Arjuna fancied a new wisdom had dawned over him, and his arguments resulting from it are given in the latter part of the first chapter of the *Bhagavadgita*. He believed that what he chose to do was the best to avert a catastrophe.

But Sri Krishna's analysis of the situation is altogether different. Though involved in the turmoil, He is not a party to it. He is more a spectator than a player. The im-

partial witness alone cognizes the truth in all its nakedness. He sees in Arjuna what many others have failed to recognize. A chain is no stronger than what it is at the weakest link. A man also is no greater than the clarity of his understanding during a crisis. It is this point that Sri Krishna drives home into the mind of Arjuna: 'You have been mourning for them who should not be mourned for. Still you speak words of wisdom. The really wise grieve neither for the living nor for the dead.'

The implication is that there is no consistency in Arjuna. His intellect contradicts the heart. His conduct does not corroborate his conviction. There is an unconscious civil war among his talents, one nullifying the other. The action of such a person leads him nowhere. He cuts at the root of his own personality. The most essential equipment in life is to harmonize the talents. Every power must be subordinated to a central purpose. If one has received training in everything, but has not learnt to co-ordinate the faculties, his efforts, however super-human they may be, come to naught. When the fibers are all properly twisted together, they form a rope strong enough to tie a mad elephant. Even so, when the talents are tuned to co-operate with one set of purpose, not merely is the purpose easily achieved, but also a great character is thereby built. To harmonize the faculties is the first step in Yoga. Arjuna had not learnt this rudiment till then. As such he had divided himself into more than one personality, and was paving the way for self-destruction.

Subtle and forcible are the laws that govern the moral and spiritual world. Those who take note of, and conform to, them evolve into divinity very quickly. Parallel to what Sri Krishna has pointed out as the basis of Yoga, Sri Ramakrishna says that mind and mouth have to be completely harmonized. The idea is that there should be no clash between what one thinks and speaks. It is this clash that kills the personality. The soil and the seed are two separate entities; but the more they unify, the better is the result in the form of a plant. Man's talents are not separate entities. They are various phases of the same personality. Disharmony among them leads to self-annihilation. In order to avoid this losing one's soul, Yoga has to be established among the talents that emanate from the head, heart, and hand. The Yogeswara advocates this first in his spiritual dissertation.

Some ceremonies are gone through as an atonement for the omission and commission of certain deeds. The Hindus, through a purificatory ceremony, and a section of the Christians, through confession, try to get their sins expiated. If the desire for reformation is genuine, these atonements have their value. But there are those who have lost the spirit of it, and merely cling fast to the form. They fancy that they can indulge in any action into which the lower nature prompts them, and then get themselves easily reconciled to moral purity through a mechanical ceremony. Holiness can never be bargained that way. This is a clear case of man turning a renegade, posing to be faithful all along. This kind of inconsistency will degrade

him all the more. In his attempt to hoodwink others he deludes himself, and puts some new obstruction in the way to his moral and spiritual progress. Not merely should there be harmony between mind and action, but also between the profession and the garb. If an unqualified man puts on the attire of a lawyer he will be simply laughed at. Holy garb should be an indication of a holy mind. Ravana tried to cheat Sita by covering his fowl self with a sacred garb. On the day he struck upon this plan death also took possession of him. Such is the wage of hypocrisy born of disharmony between mind and action.

Word is a great weapon. It can create as well as destroy. There are cases in which speeches have changed the history of nations. Like a magic wand, words have driven people to a completely altered course in life. The utterances of sages have had power to make or mar others. Wherefrom did words receive so much power? In all such cases there was harmony between thought and word. Great characters were built only through consistency in thought, word, and deed. Irrespective of the creed to which one subscribes, if one speaks only what is within one's mind and faithfully acts up to it, one is bound to become a great character. Word becomes all powerful when used by a mighty mind. A worldling may say that God is all in all, while he feels at heart that the world is his all in all. Such a divided mind derives no benefit from the Supreme Source. The devotee on the other hand is no traitor to himself. His thought, word, and deed express only one thing—dependence on God. So

whatever he prays for is more than answered.

Everything great, useful, and conducive to the growth of the personality accrue from the co-ordination of faculties. Richness of life consists of the innumerable patterns into which human faculties can be designed. But these incalculable varieties do not mean that the talents are in themselves too many. In fact they can be all brought under three comprehensive headings—the powers to act, to feel, and to know. Through these aspects the human potentiality unfolds itself. Discord among them is the cause of a good deal of human ailment. Mental breakdown, exhaustion, nervousness, and physical debility can all be traced to clash or lack of co-ordination among these

faculties. When the conflict is carried to its extreme, it shatters the sensory and motor nerves permanently. Lunacy is its result. But man aims at the possession of a healthy body and mind. Divinity manifests only through such instruments. For that a clear understanding of the truth, an indomitable will to consistently put it into practice, and a finely tempered feeling to lubricate, are required. These talents should unfold each supplementing the others. To create consistency among them is to build character which is another word for Yoga. Harmony among thought, word, deed, and feeling is the first step in Yoga. Sri Krishna points out its importance to Arjuna and through him to humanity.

SWAMI CHIDBHAVANANDA

REVIEWS AND NOTICES

The Rhythm of Living: By SIR ALBION BANERJI. PUBLISHED BY MESSRS. RIDER & Co., PATERNOSTER HOUSE, PATERNOSTER ROW, LONDON, E.C. 4. PAGES 157. PRICE 6S.

In this attractive volume the author has set forth lucidly the ways and means for attaining a 'Fuller life', according to Hindu Philosophy. Man, with his physical, mental, and spiritual nature, can achieve happiness only by the exercise of all his creative faculties. But when all the creative faculties are called into play, the necessity of effecting a harmony between them becomes supreme. Mind, according to the author, is the one competent agent to effect that harmony. Verily, 'it is the mind that makes men giants or makes them dwarfs.' Sir Albion, as a true Indian, believes sincerely in the 'Realm of the Spirit' and points out that the 'Supreme Ideal' of life can be achieved only by harnessing the mind in a direction that

will fulfil the exhortation of our ancient seers: 'Know Thyself'.

In two chapters the writer of the book emphasizes the importance of a well-tuned and perfect body. He draws attention of the reader to some fundamental rules of health and hygiene, most important to the Hindu but most neglected by the Westerner in daily life. Sir Albion rightly makes use of the thorough and intelligent study he had made of the social conditions of the countries of the West in the present work. This, in fact, constitutes an illuminating characteristic of the book. His conclusion is that the materialistic West has much to learn from India in matters spiritual before it can tune up life into a rhythm.

The book, it appears, is intended for the Western reader, and the author deserves to be rewarded by his gratitude for the facile renderings of the main trends of Indian thought. The Indian reader also stands

to profit by the readings the author has given of the master minds of the West, like Dr. Martenau. The success of the book lies in the way it suggests, quite in consonance with Hindu thought, a synthesis of the three different functions of life, physical, mental, and spiritual, which alone can usher into life the much needed rhythm and harmony.

Sandhya Meditations: AT THE CHRISTUKULA ASHRAM. BY C. F. ANDREWS. PUBLISHED BY G. A. NATESAN & CO., MADRAS, PAGES xiv+176. PRICE RE. 1.

'I have not known a better man or a better Christian than C. F. Andrews'; 'That he loved India was the least part of his greatness. He was truly great because he loved humanity';—these genuine tributes of two of the greatest living sons of India, Mahatma Gandhi and Rabindranath Tagore, are sufficient to impress even upon the minds of those who have not known much of his activities the true greatness of this untiring champion of the oppressed and the miserable. A series of twenty-five meditations which he gave at Sandhya time in the Christukula Ashrama at Tirupattur form the main body of the book under notice. They bear ample testimony to the exalted spiritual level this genuine follower of Jesus Christ had achieved in his thoughts and deeds. Besides being an inspiring document to all who are interested in the 'Christian way of life' it offers valuable lessons and stories even to others who go through its pages, to whatever religion they may belong. We congratulate G. A. Natesan & Co., upon this timely publication.

India's Sacred Shrines and Cities: PUBLISHED BY MESSRS. G. A. NATESAN & CO., MADRAS. PAGES xiv+445. PRINTED ON ART PAPER, PRICE RS. 3.

In the West cities have developed from trade centres. But in ancient India they have often grown round great temples which have also become centres of culture and pilgrimage. Perhaps no other people take so much interest in pilgrimage as we. This is evident from the fact that our Puranas devote much space to the descriptions of holy places, and that they insist upon pilgrimage as a religious duty. In our own languages as well as in English

there are some books describing these pilgrim centres. But a modern handbook of the present type, giving historical and other allied informations connected with these holy places is, far from being a superfluity, supply a persistent need. G. A. Natesan & Co. has therefore done a very useful service by bringing out the above illustrated volume. Though it is not very comprehensive, it contains sufficient details to excite the interest of persons who may wish to visit those places. Besides the pleasure pilgrimages afford and the merit that may accrue from them, they have an educative value which it would be impossible to get fully if one is not previously acquainted with the nature and history of the places visited. The book under review is a good help in removing one's ignorance regarding those matters. The price of the book appears to be a bit high in view of the quite ordinary illustrations and get-up.

Outlines of Hinduism: BY T. M. P. MAHADEVAN, M.A., Ph.D., PROFESSOR OF PHILOSOPHY, PACHIAPPA'S COLLEGE, MADRAS. PAGES 128. PRICE NOT STATED.

Of all the handbooks on Hinduism recently published in English, both by foreigners and Indians, for the benefit of those who have no previous study on the subject, the above book appears to us to be one of the best. Some of them already existing before the publication of this volume may be somewhat elaborate on certain points or some others may have citations from Sanskrit Scriptures interlarding the pages (not to mention some written by interested persons with gross prejudice and poor understanding), but none of them is superior to this *Outlines of Hinduism* in brevity, perspicuity, faithfulness, attractiveness, intelligibility, and logical coherence. The seven chapter headings—'What is Hinduism?', 'Hindu Scriptures', 'Hindu Rituals', 'Hindu Ethics', 'Hindu Sadhana', and 'Hindu Philosophy'—cry out that no salient point is left out. The chapter on 'Hindu Ethics' is excellent, and all the chapters pre-eminently fulfill the needs of a text book for beginners. Throughout, the book is written with scientific penetration and clarity and exceptional fairness, without the pleading

tone of a propagandist or the dry criticism of the researcher who often has no faith in the content or spirit of the subject he treats of. We greatly recommend the book to the entire student population, and such others, whether in India or outside, who for the first time wish to acquaint themselves with the form and spirit of a great living religion. We also hope earnestly that it will be translated into the important spoken languages of India.

The Twofold Path in The Gita: BY DR. T. M. P. MAHADEVAN, M.A., Ph.D. PUBLISHED BY SWAMI NITYANANDA, PRESIDENT, GITAPRABODHA SANGAM, SRI SUKA ASHRAM, KALAHASTI. COPIES CAN BE HAD ON APPLICATION, WITH TWO ANNAS POSTAL STAMPS ENCLOSED, TO SRI SATCHIDANANDA SANGHA 44, NAGAPPIER STREET, TRIPPLICANE POST, MADRAS.

If the *Gita* is the milk of the Upanishad cow, it is quite legitimate to hold that the main doctrines of the former are embedded in the latter. Again if Sankara's exposition of the Upanishads is held to be rational and consistent, it would be impossible to

deny those virtues to his exposition of the *Gita* also. From a heterogeneous text like that of the *Gita* none can evolve a coherent system with the aid of etymology and syntax alone. Hence loosely hanging parts are to be subordinated somehow to the main doctrine and meanings consistent with the central teaching are to be read even where literalism would revolt against such freedom taken with the text. All constructive study of the *Gita* has to face this problem at one step or other; and leaving aside the anatomizing profane critics all others have done it; and Sankara has made the least use of this liberty. To dub it 'text-torturing' is not fair. Sankara, Ramanja, Tilak, Aurobindo—all have in that sense made only 'doctrine-supporting' commentaries. In this brilliant brochure of 34 pages Dr. Mahadevan gives a beautiful elucidation of the view-point taken by Sankara in his immortal commentary on the *Gita*. We heartily congratulate the learned doctor on this attractive presentation of a time-old view of the *Gita* and recommend it to all students of the *Gita*, especially the potential critics of Sankara.

NEWS AND REPORTS

IN MEMORIAM

Claudina Wollberg
Henry Fay Page

With deepest regret, the Vedanta Society of Northern California at San Francisco, U.S.A., has apprised us of the passing away in recent months of two of its oldest members. The passing of the Lord's devotees always occasions sadness among those left behind; but in the deaths of Mrs. A. S. Wollberg and Mr. Henry F. Page, the Society suffered losses which are indeed irreparable. Their lives were radiant with the light of the spirit, and they both traced their connection with the Lord's work to the very earliest days of the Society.

Claudina Wollberg died on May 23, 1940, after a brief illness. She had been closely identified with the varying fortunes of the Vedanta Society in San

Francisco from the day of its founding during Swami Vivekananda's visit to San Francisco in 1900. She was one of the first contributor to the fund that defrayed the expenses of building the Hindu Temple, and she also gave generous help to Swami Trigunatita in the development of Shanti Ashrama. Few knew of her benefactions, however, for her modesty and self-effacement were extreme. By no word or sign did she ever give evidence of the important part she was playing in the consolidation of the first Vedanta centre on the Pacific Coast of the United States of America. She was concerned only with the personal realization of the truths of Vedanta, and in serving the Lord through the work of the Society.

It was her inestimable privilege to have met four of the direct disciples of Sri Ramakrishna. To them as well as to all the Swamis of the Belur Math who

were either assigned to work here or were on their way to or from their various centres throughout the United States, she with her devoted husband opened their home with the most gracious hospitality. For a short time Swami Turiyananda was their house guest; and it was he who gave her the Sanskrit name of *Prasuti* (Mother). With the coming of Swami Trigunatita her efforts in the furtherance of the Vedanta cause increased. Despite her manifold household duties she gave hours of her time daily to help the infant Society to gain a secure footing. No task assigned to her was too great, no service too lowly for her who had dedicated her entire energy to the Lord and the establishment of His work.

She was deeply interested in the study of all religions, especially the Hindu religion as exemplified by Vedanta in all its phases. With the help of Sanskrit, gained in three years' study under Swami Trigunatita, she was able to delve deeply into the inner meanings of the Hindu Scriptures, and up to the time of her last illness a certain part of every day was devoted to their study. At the same time she was a devoted wife, a loving mother and a staunch friend, from whose lips no word of criticism or condemnation ever issued. Many are the friends who mourn her passing and who miss her warm-hearted interest and wise counsel in any and every emergency.

Even among the Lord's most ardent devotees, Claudina Wollberg's sweet and gentle nature was unique. Long years of meditation and spiritual discipline brought her many spiritual experiences; and there is no doubt that she had progressed far along the path of spiritual knowledge to which she had dedicated herself. Those who cherish her memory bid Godspeed to her bright spirit on its way to that lofty realm, the abode of Sri Ramakrishna, to the attainment of which all her thoughts, studies, and energies were constantly and consciously directed. May she abide there with Him forever!

Henry Fay Page, for more than thirty-two years a devotee of Sri Ramakrishna,

and a member of the monastery established in San Francisco by Swami Trigunatita, passed away on June 16, 1940. He had been ill for several months following a cerebral haemorrhage, and was confined to the hospital from the time of the stroke until his passing.

Mr. Page was born in Reading, Massachusetts, in February, 1871. His enlistment in the U.S. Army brought him to San Francisco; and while serving in the Army Hospital Corps he became a disciple of Swami Trigunatita. Upon the expiration of his enlistment in 1908 he entered the monastery at 2961 Webster Street, where he spent five years under the guidance and training of Swami Trigunatita. The need to earn a livelihood took him away from San Francisco in 1913, and for several years he lived an itinerant life, wandering across the United States and Europe.

Shortly after the death of Swami Trigunatita in 1915, Mr. Page returned to the monastery and at the request of the trustees of the Vedanta Society of San Francisco, he went to Concord, California, to act as care-taker of the property left there by Swami Trigunatita. The following year he returned again to San Francisco to take care of the Temple gardens, and remained there in the monastery until his final illness.

The fruits of long years of meditation and devotion to the Lord were clearly manifest in Mr. Page's life. Even those who knew him only slightly were impressed by his calm and even nature. No irritation or difficulty or misfortune ever upset his self-possession or affected his peaceful disposition. Though he was obliged to work hard for his living even in his old age, his mind was wholly withdrawn from the world and its pre-occupations. So little did he think of his body that he never recognized as serious the physical difficulties which finally prostrated him. He was indeed one of the Lord's blessed devotees, for he found within himself that spiritual poise, that calm and peace for which every spiritual aspirant seeks.

Though death brought him release from a body rendered almost completely helpless by his illness, his passing brought a deep sense of loss to his fellow

Society members. While he lived among them his presence was an unending source of joy; and the memory of his life will always be an inspiration.

Activities of the Chicago Center, January to July 1940.

The Vivekananda-Vedanta Society of Chicago celebrated the birthday of Sri Ramakrishna by holding a banquet in the Hotel Maryland on Sunday, May 5th. Guest speakers were Swami Akhilananda of Providence, R.I., Dr. Paul Scherger of St. Paul's Evangelical Church of Chicago, and Prof. Charles Hartshorne of the University of Chicago. Swami Vishwananda, the leader of the Chicago center, acted as toastmaster.

Swami Akhilananda emphasized in his talk that the crying need in the world today is cultivation of the spirit of brotherhood among the different races and religions—the feeling of oneness with all human beings. To bring out the point more vividly the Swami related the incident from the life of Sri Ramakrishna, who, standing one day on the bank of the Ganges, saw two boatmen standing in their boat quarrelling and fighting. Finally, one of them began beating the other one mercilessly. Watching them, Sri Ramakrishna felt such deep compassion for the injured man that the marks of the blows appeared upon the Master's body. Swami Akhilananda also dwelt for some time upon the service that Swami Vivekananda rendered by preaching to the world the doctrine of the divinity of man.

Dr. Scherger, a scholarly student of Hindu scripture, maintained that the contribution of India in the domain of philosophy as embodied in the Vedas and Upanishads is unique.

The closing address was given by Swami Vishwananda, who said:

Year after year, we invite you in the name of one who brought a message from the unknown and the unknowable. In this age of realism we need idealism, but idealism based solidly on the testimony of human experience.

The audience was eagerly attentive and very appreciative.

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Last January Swami Vishwananda was invited by the faculty of the Divinity School of the University of Chicago to deliver a lecture on the Harmony of Religions. On three occasions during the last season the Swami spoke before three different groups of students in the Northwestern University. In the department of Philosophy he chose the subject, Hindu Metaphysics; Comparative Religions, Spirit of Hinduism; Political Science, Cultural History of India.

Sri Ramakrishna and Swami Vivekananda Birthday Celebrations in Mauritius.

For the first time in Mauritius the birthday anniversaries of Sri Ramakrishna and Swami Vivekananda were celebrated this year. The seventy-eighth birthday anniversary of Swami Vivekananda, which came off first, was celebrated with worship and devotional music at the commodious house of Messrs. Canbady & Co., at Port Louis, where Swami Ghanananda was staying. The function was attended by nearly 500 people who were received with flowers and dispersed with sweets. Next came off the celebration of the 105th birthday anniversary of Sri Ramakrishna, which was celebrated in the spacious hall of the Hindu Mahasabha at Port Louis, where readings from 'My Master' and extracts from the *Teachings of Sri Ramakrishna* in English, Hindi, and Tamil, before an enthusiastic and devout gathering of nearly 800, from different parts of the Colony, formed an additional feature.

The Daridra Narayana Seva (feeding of the poor) at Port Louis, Rose-Belle, and Rose-Hill, was conducted on different dates to suit the convenience of the organizers and the public. Nearly 1000, 800, and 1300 mouths were sumptuously fed at the Kailasam Temple premises, Shivalaya compound, and Draupadiamma Temple buildings, which their Trustees kindly placed at the disposal of the organizers.

At Rose-Hill, besides the Daridra Narayana Seva, there was also a procession which was attended by nearly 1000 persons amongst whom were leading representatives from all over the Island. The celebrations were fittingly concluded with a religious meeting at Port Louis, which was attended by over a thousand people including about 150 ladies, and was presided

over by His Excellency the Acting Governor of Mauritius.

The function began with a Vedic prayer chanted in the ancient manner of the Aryans by the Swami. It was followed by a song on Sri Ramakrishna and Swami Vivekananda sung by children to the accompaniment of the Hindi Band. The Swami then welcomed His Excellency with a short speech. His Excellency then spoke feelingly of the great ideals and lofty principles embodied in the lives and teachings of the two great Teachers. He also expressed his deep appreciation of those principles and their great value for Mauritius with its several religions and races. Next followed the reading by Mr. P. Sreeniyassen of a statement on the ideals and activities of the Movement in India and abroad, with a short note on the work in Mauritius. The Swami then spoke with much force and persuasion in English, Mr. H. Junkee in eloquent Hindi, and Mr. S. Mudaliar in fluent Tamil. A fine paper in French by Mon. Robert-Edward Hart, the well-known poet of Mauritius, was read by Dr. J. Seegobin in the unavoidable absence of the author. His Excellency in winding up the proceedings expressed his appreciation of the music of the Hindi Band and songs of the children, and observed that he was very happy to hear the speeches, especially that of the Swami and that of Mr. Junkee, and concluded with the words, 'The Swami's speech was very eloquent and very profound. I have not a word to add to it.'

The Ramakrishna Mission Students' Home, Calcutta.

Report for the Year 1939.

The Home is situated in Dum Dum, a suburb of Calcutta. It provides for both free and paying students, studying in Colleges. The Home had been licensed by the Calcutta University as a non-collegiate hostel for the session 1939-1940. At the beginning of the year there were altogether 38 students, of whom 25 were free, 8 concession holders, and 5 paying. During the year 12 students left the Home and 18 new students were admitted. At the end of the year there were 44 students, of whom 25 were free, 9 concession holders, and 10 paying. The report under review states that 8 students sat for the Degree

Examination of whom 7 passed, three getting honours and one distinction. Seven students appeared for the Intermediate Examination of whom 6 passed, and 5 of them secured first class. One student passed the P.Sc., M.B. Examination and another passed the first M.B. Examination. The Home authorities did all they could for the all-sided development of the students who became inmates. The Library contained 1,400 general books and 1,160 text books which were helpful to the residents of the Home. The income and expenditure, as accounted at the end of the year, are Rs. 15,850-10-9 and Rs. 14,511-9-9 respectively. The observations in the Visitors' Diary confirm the excellence of the work done through the Home, especially in inspiring the students with high and noble ideals. The financial position of the Home is very unsatisfactory. Therefore the management appeals to the generous public for necessary funds.

Sri Ramakrishna Mission Vidyalaya, Coimbatore District.

Report for the Year 1939-1940.

We have received from the Secretary of the above Institution the following summary account of the work done during the year: 'Ten years have passed since the Vidyalaya was started, and these ten years have been years of continuous progress and development in all directions. It has been the ideal of the Vidyalaya to impart a national education to our boys so that they may grow into bold and independent young men, pure in heart and strong in body, with high ideals of service to the country and the community. All the aspects of the Vidyalaya life have been made with this end in view. At present the Vidyalaya has a course up to S.S.L.C. One of the main characteristics of the Vidyalaya is the large share of work done by the boys themselves. There is an Executive Committee to look after the general work of the Vidyalaya and a Mess Committee to look after the boarding. Both are elected by boys themselves. The boys do their general duties in batches under elected captains. They also manage the stores on co-operative lines. Last year eight boys appeared for

the S.S.L.C. of whom seven were successful. The Vidyalaya also provides as far as possible for the further education of passed students. A scheme has been framed for giving stipends to the old boys for professional education. The stipend will be returnable within ten years of their beginning to earn. Of the boys who have gone out last year, some have taken up Tamil Pandits training, some Automobile Engineering, and some others Mechanical and Electrical Engineering.

The Wardha method of education has been introduced in the first form last year. Every day about two and a half hours were given for the teaching of the craft and about three hours for other subjects. This experiment has been found encouraging, and the children are now found to be brighter, more active, and enthusiastic. Particulars of this method and our experiences in this direction are published regularly in the *Vidyalaya*, our quarterly magazine. Hindi is taught in the first three forms. Eleven boys appeared for the Prathamik Examination. Of these seven passed. The quarterly Tamil Magazine entitled *Vidyalaya* is conducted with the following purposes: (1) To explain the educational ideals of Swami Vivekananda and Mahatma Gandhi, as they are practically worked out in the institution, for the knowledge of the parents and others, and (2) to establish contact with the old boys. During the year competitions in various subjects were held in the Vidyalaya which were open to all the High School students in Coimbatore District, and 162 students took part in the competition. The usual Sri Ramakrishna Centenary Memorial Rural Sports were held this year also. A summer school with the aim of giving practical effect to the Wardha method of education was run, and Sri Ariyanayham and Srimathi Asha Devi were in charge of instruction. The course though short was useful in propagating the basic ideals of the new method of education. Audited accounts have been appended. The total income was Rs. 37,502-12-3 and the total expenditure was Rs. 22,882-0-10. The present needs of the Vidyalaya are a temple and a library which may cost about Rs. 25,000; a good workshop which may cost about Rs. 10,000; a gymnasium

which may cost about Rs. 5,000; and a guest house which may cost about Rs. 3,000. The institution is dependent upon public subscriptions. Its Secretaries therefore appeal to the public for their generous help.

The Ramakrishna Mission Sevashram, Brindaban.

Report for the Year 1939.

The Sevashram, which completed the thirty-third year of its existence in 1939, owes its origin to the great inspiration left by Swami Vivekananda, who yoked the spiritual ideal of renunciation to the social ideal of serving humanity. The service of this nature at a sacred place like Brindaban, where every year thousands of devotees come from all parts of India, especially on the days of festivals, is inestimable. The report gives a brief account of the working of the Sevashram. The Indoor General Hospital had 32 beds. The total number of patients treated during the year was 289. Of these 254 were cured, 6 were relieved, 3 were discharged otherwise, 14 died, and 12 remained under treatment at the end of the year. The total number of surgical cases treated in the Indoor Hospital was 38. During the year under report 13,115 new cases, 21,080 repeated cases, and 554 surgical cases were treated in all, in the Outdoor Department. The facts in the report make it clear that the Institution is in need of solid financial support for its efficient and stable work. The total income for the reported year was Rs. 10,545-1-0 and the total expenditure was Rs. 9,193-14-3.

The Ramakrishna Mission Sevashram (Charitable Hospital), Rangoon.

Report for the Year 1939.

It is highly gratifying to note that the Mission Sevashram at Rangoon is keeping a record of steady progress. In the year under report a maternity ward and a segregation ward were opened in two newly constructed buildings, with provision for 30 beds altogether. They were declared open by His Excellency the Governor of Burma and the Mayor of Rangoon respectively. In the Indoor Department, the total number of patients admitted during the year was 5,263, of which 4,117

were males, 1,152 females, and 94 children. The average period of stay in the Hospital in each case was 11 days. Some chronic cases were kept for months. The number of patients discharged was 4,981, the percentage of death being 5.2. At the Outdoor Department, the total number of cases attended was 3,03,691, including men, women and children, of which 1,99,100 cases were repeated and 1,04,591 cases were new. The average daily attendance in the Indoor and Outdoor departments were 148 and 832 respectively. The visitors' notes testify to the efficient working of the Hospital. In the year 1939, the Hospital's income was Rs. 1,14,429-3-0 and expenditure Rs. 1,03,701-2-8. The arrangement of facts in the Report is clear, and the appendix D may be helpful to a little extent in tracing out the causes of some of the diseases.

**The Ramakrishna Mission Sevashrama,
Kankhal, Hardwar.**

Report for the Year 1939.

Hardwar attracts crowds of pilgrims of all classes throughout the year. Hospitals to look to the needs of the poor and the helpless are almost nil in the neighbourhood. Therefore the value of an institution like the Sevashrama, which serves all people without any distinction of religion, caste, creed, and colour, is, indeed, very high. This is the thirty-ninth Annual Report. The following is a brief account of the activities of the Ashrama during the year under review: (1) Indoor Hospital Relief: The total number of patients treated in this department was 1,235 of whom 1,043 were cured, 140 relieved, 31 died, and 21 were under treatment at the close of the year. (2) Outdoor Dispensary Relief: The total number of patients treated was 25,078 of whom 10,533 were new and 14,545 were repeated cases. The daily average attendance of both Outdoor and Indoor departments was 102. In addition to the Hospital work the Ashrama conducted a Free Night School and maintained two libraries. The free Night School was started in 1913. The building for the school was a rented one. There were 80 students in the year, of whom 68 were on the roll and 12 boys under twelve years age were getting education in the

preparatory class. Among the adults 54 were Hindus and 14 Mahomedans. The School was managed by two Brahmacharis and two paid teachers. There were two libraries, one for the local public and another for the Indoor patients. The former contained 2,326 books at the end of the year. It received 24 magazines, 1 weekly, and 6 dailies which were supplied freely. The Ashrama celebrated the birthdays of Sri Ramakrishna and Swami Vivekananda. On these occasions poor feeding was a main item. The total income and expenditure at the close of the year, as shown in the audited statement of Receipts and Expenditure, were Rs. 35,787-6-9 and Rs. 28,013-8-0 respectively. Many eminent persons including His Excellency Sir Harry Haig and Her Excellency Lady Haig visited the institution and appreciated the standard of work. The Sevashrama appeals for an amount of Rs. 50,000 with a view to have buildings constructed for a general ward, laboratory, and the Night School, as well as accessories for the laboratory, modern sanitary arrangements, and 35 more beds in the Indoor Hospital.

**The Ramakrishna Sevashrama (Hospital),
Shyamala Tal, Himalayas.**

Report for the Year 1939.

Nestled in the deep Himalayan forests, at a height of 4,944 feet above sea level and at a distance of 11 miles from the nearest Railway Station of Tanakpur, R.K.Rly., the Sevashrama has been the one and only source of medical relief, for the last 25 years, to the helpless sufferers over a range of 30 miles. During the year under review there were 6 beds in the Indoor Hospital. The number of patients treated in this section was 132, of these 71 were men, 32 women, and 29 children. Among these 97 patients were cured, 30 relieved, 3 left treatment, and 2 died. The total number of patients at the Outdoor Dispensary was 5,020, of which the new number was 3,446 and the repeated number was 1,574. Of the 5,152 patients in all 8 were Mahomedans, 12 Christians, and the rest Hindus.

Veterinary treatment: One of the distinctive features of the Sevashrama was the treatment given to dumb animals, such as cows, bullocks, buffaloes, etc., when they

suffered from wounds, worms, and foot-and-mouth diseases. The number of animals treated was 1,360. This kindness done to dumb animals may be tried in other places according to the needs and conditions. The total income and expenditure at the end of the year were Rs. 818-13-0 and Rs. 599-3-2½ respectively. The Ashrama now has a permanent fund of Rs. 3,000. The institution has served 40,818 patients in all during the course of its existence. Its meagre resources are not sufficient, as the scope of work is extending. The Ashrama needs an amount of Rs. 20,000 for a permanent fund to ensure its steady work.

**Sri Ramakrishna Mission Sevashrama,
Contai (Midnapore).**

Report for the Year 1939.

The following is a brief account of the activities of the Ashrama during the year under report. The Charitable Dispensary treated 20,641 patients in the year, of whom 5,770 were new and 14,871 were repeated. The daily average attendance was 66.6. Several roadside sufferers also were taken care of by the Ashrama. Cinchona pills were freely distributed to the inhabitants of village Paniparul and of Basantia Union Board. The Free Library contained 640 books and the total number of books issued was 3,127. The Free Reading Room received 14 journals in all. There were 4 students in the Free Homeopathic Medical School of whom one passed the final H.M.B. Examination. Five small schools of various grades for boys and girls were managed by the Ashrama and the total strength of them was 348. There were 13 students in the two Students' Homes, four of these were provided with free boarding and lodging. In some of the neighbouring villages 24 lectures, including a few magic lantern lectures, were delivered. This had an average attendance of 240 persons. Daily Bhajana classes were conducted and the Birthday Anniversary of Sri Ramakrishna Deva and Durga Puja were also celebrated. The income and expenditure of the Ashrama, according to the audited accounts, were Rs. 4,991-14-9 and Rs. 4,892-9-10½.

A Significant Extract

We reproduce below from *The Indian Social Reformer* of October 5, 1940, the

following passages occurring in an article entitled 'Racialism and World Order' contributed by Ralph T. Templin:

'...The greatest barrier to world democratic order and to permanent peace, at this very moment, is the inability of large sections of the public in every land to think in terms of racial equality. The suggestion for a European, or a "democratic", block of nations organized to preserve world order has met with sufficient rebuff from many quarters. But the argument against it has in the main relied upon the inevitable shifting of the basis of future war to race. I do not believe it is overdrawn to say that the racial war of the future, which must inevitably result from any policing of the world in white interests, will know such fury and devastation, as nations have never, even in 1940, known or experienced. I believe that that is true because I know what race is psychologically capable of. The utmost scourge that our present national factions can possibly produce, will probably prove but child's play beside the fury of an ultimate racial uprising against consolidated white supremacy. I accept that as the inevitable end of the way which Lindberg proposed and of the desire which seems to be behind all too much of the agitation for Federal Union.

The scheme for Federal Union in my mind constitutes a very great and supreme truth. The laying down of sovereignty is fundamental. But the laying down of supremacy and exploitation and the laying down of the superiorities and inequalities upon which these rest is far more fundamental. The federation movement's greatest embarrassment has been the personnel of its supporters. Lindberg found for a period a haven of security among these people—people who have everything to lose from the spread of the doctrine of racial equality. It is not improbable that Lindberg represented their case less diplomatically but more accurately than has been customary with propagandists of the movement for federal union. The answer to any world order which omits racial equality will be a new more virulent order of war and the certain extermination of the race itself which has refused equality. With all my regard for my own race, I

would say that, if that way is chosen, it may well be that in God's providence, the well-being of humanity will demand the end of a great race. We cannot store the "grapes of wrath" with a vintage of blood-red death and not expect that, in the winepress of God's wrath, the full penalty will be exacted....

I am interested the more, therefore, in advancing the thesis that the greatest barrier to any structure of world peace is racialism. It is this which stands in the road, right now, of a true democratic world order. I would be inclined to say that all our present futilities are deeply rooted in the susceptibilities which racialism (however unconscious) makes possible. My purpose is not to arouse racialism but to allay it in the only possible way, by pleading for the repentance which can set up its opposite—inter-racial spirit and accord. This is the most urgent step which mankind can take toward peace.... The point I am making is that this racial conceit, deeply rooted in the mentality of so many Europeans, is standing in the way of any realistic application of intelligence to the question of the peace structure after this war. Besides that, it is utterly without any further reason for being maintained. My purpose is to suggest to my own race that we can well afford to view these common problems of humanity in chastened mood, in a world in which our white race is now revealing superiority at only one point, self-destruction. I wish to suggest to members of other races that the same chastened thought and repentant spirit will become them also. For they have not been without their sin of inferiority, of cringing and fawning, of imitation and of false standards and ideals. Inferiority and servility inevitably produce their opposites, superiority and domination. The racial solution is not in answering arrogance with arrogance or hate with hate. It is in the mutual repentance which can draw races into an international fellowship. It is in Oxenham's

One great fellowship of love
Around the whole wide earth.

I have said that racialism already exists as one of the greatest barriers in the road

of progress towards permanent peace.... We have to admit that this racial conceit lies, like a disease, upon the hearts of the people of our race. I do not think there is much future for our race unless we can get rid of this fever of superiority and by breathing God's pure air again restore our race to the normalcy of the divine familyhood of earth. This is our great task which lies before every true Christian in the West.... Our common problem is to find a cure for the disease of racialism wherever it may be found and in whatever degree it may exist. So, therefore, I want to conclude with a reference to what I firmly believe is the only possible cure.

The way of religion and of God is the way of absolute equality with all people. People who scare up the biological bogey, should remember the fact that biological intermingling of the races has generally been on the level of the grossest inequality and exploitation. And, secondly, they should remember that, whereas physical intermingling has often been accompanied with the utmost inequality, equality itself does not necessarily imply physical relationship at all. My honest opinion is that the biological aspect of race is a scare which has been effectively used now for thousands of years to keep vast peoples "in their place", and that untouchability is only one of the world's oldest examples of it.

From the point of view of men who are deeply searching for the universal Truth which belongs to all genuine faith, the answer to racialism is identification. This is our faith which must be made known to all men.

We have been taught and have practised awareness of God, which was only individually experienced. As the result our faiths have not made us sufficiently sensitive to other people. I include myself because it is only within recent years that I have come to understand clearly my own unfolding experience of God-consciousness. It is now my firm belief that we become aware of God as we become aware of our fellow-men and identify ourselves with them in sacrificial self-giving. This, I now believe, is the great and significant gift of revelation through Christ.'

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natural; for it is a psychological fact that extreme love scents prospective harm rather than good luck, even where reason allows no room for such suspicion. That is why the devotees of God are anxious for His welfare and victory, for He is to them a father, mother, master, or some other intimate relation.

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देवानां दानवानां च सामान्यमधिदैवतम्
सर्वदा चरणद्वन्द्वं व्रजामि शरणं तव ॥ २ ॥
नैव किञ्चित् परोक्षं ते प्रत्यक्षोऽसि न कस्यचित्
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कार्याणां कारणं पूर्वं वचसां वाच्यमुत्तमम्
योगानां परमां सिद्धिं परमं ते पदं विदुः ॥ ४ ॥
न ते रूपं न चाकारो नायुधानि न चास्पदम्
तथापि पुरुषाकारो भक्तानां त्वं प्रकाशसे ॥ ५ ॥

Victory to Thee, O lotus-eyed One. Obeisance to Thee, Maker of the universe. Prostration to Thee, Ruler of the senses, O supreme and ancient One (1). Thou art the common overlord of the good and wicked. I betake myself to Thee always for refuge (2). There is nothing mediate to Thee; nor art Thou perceived by any one through his senses. Nothing is denied to Thee; nor could anyone deny Thee (3). Thou art the first cause in the chain of causes, and the noblest and highest reference that words could convey. The wise declare that Thy state is the highest end of all religious disciplines (4). Thou art bereft of form, emblems, and abode; yet for the benefit of devotees Thou revealest Thyself in glorious personal form (5).

नमस्ते पीतवसन नमः कटकधारिणे
नमो नीलालकावद्वेणीसुन्दर विग्रह ॥ ६ ॥
स्फुरद्वलयकेयूरनूपुराङ्गदभूषणैः
शोभनैर्भूषिताकार कल्याणगुणवारिधे ॥ ७ ॥
नारायण नमस्तेऽस्तु पुण्डरीकायतेक्षण
सुभ्रूललाटमुनस सुस्मिताधरपल्लव ॥ ८ ॥
पीनवृत्तायतभुज श्रीवत्सकृतलक्षण
तनुमध्य विशालाक्ष पद्मनाभ नमोऽस्तुते ॥ ९ ॥
करुणापूर्णहृदय शङ्खचक्रगदाधर
अमृतानन्दपूर्णभ्यां लोचनाभ्यां विलोक्य ॥ १० ॥

I bow down most reverentially to Thee—a repository of all excellences—clad in yellow silk, wearing golden bracelets, shining

bangles, armlets and anklets, dazzling with the brilliance of ornaments, and embodied in a form of exceeding charm enhanced by the braided crest encircled by waves of curly hairs (6 & 7). Obeisance to Narayana. Obeisance to Thee, Whose eyes are attractively long as the lotus petals, Whose eyebrows, forehead, and nose are well-formed, Whose bud-red lips wear an enchanting smile, Whose long arms are round and stout, Who is marked by the curl of hair on the chest called Srivatsa, Whose waist is emaciated, eyes are broad, and navel is the source of the lotus on which Brahma resides (8 & 9). O Thou Whose heart is overflowing with compassion, O Wielder of conch, disc, and mace, glance at me with Thine eyes swimming in the nectar of bliss (10).

पाहि पाहि जगन्नाय कृपया भक्तवत्सल
अनाथोऽहमधन्योऽहमकृतार्थः कथञ्चन ॥ ११ ॥
कृपया मां केवलया गृहाण मधुराधिप
विषयार्णवमग्नं मामुद्धर्तुं त्वमिहार्हसि ॥ १२ ॥
जन्मप्रभृति दासोऽस्मि शिष्योऽस्मि तनयोऽस्मि ते
त्वं च स्वामी गुरुत्मा पिता च मेम माधव ॥ १३ ॥
पिता माता सुहृद् बन्धुभ्राता पुत्रस्त्वमेव हि
विद्या धनं च काम्यं च नान्यत् किञ्चित् त्वया विना ॥ १४ ॥
कर्मणा मनसा वाचा या चेष्टा मेम नित्यशः
केशवाराधने सा स्यात् जन्मजन्मान्तरेष्वपि ॥ १५ ॥
मनसा कर्मणा वाचा शिरसा वा कथञ्चन
त्वां विना नान्यमुद्दिश्य करिष्ये किञ्चिदप्यहम् ॥ १६ ॥

Save me, save me, O Lord of the universe, O Friend of the devout, save this helpless creature through Thy grace; for I am utterly dissatisfied; by no means I could feel restful amidst the imperfections of this world (11). Out of Thy mercy alone receive me, O Lord of Madhura. Thou oughtest to raise me sinking in the sea of sense-cravings; am I not Thy servant from the moment I was born? I should be taught by Thee, for I am Thy son. O sweet One, Thou art my master, my guru, and my self (12 & 13). Apart from Thee, there is emphatically no other object worthy of being desired—neither father, mother, friend, kinsmen, brother, son, knowledge, or wealth (14). My day to day activities, whatever they be, physical, mental, or vocal—may they contribute to the service of the Lord in this life and in coming ones (15). I shall not do any work, in any manner, with my head, mind, or body, having in intention anyone other than Thee (16).

धर्मार्थकाममोक्षेषु नेष्टा मेम कदाचन
त्वत्पादहृत्पङ्कजास्वादजीवितं दीयतां मम ॥ १७ ॥

अहङ्कारार्थकामेषु श्रीतिरथैव नश्यतु
 त्वां प्रपन्नस्य मे भवितव्यं तं श्रामति त्वयि ॥ १८ ॥
 यत् कुत्र कुले वासो येषु केषु भवोऽस्तु मे
 तव दास्यैकभोगे स्यात् सदा सर्वत्र मे रतिः ॥ १९ ॥
 दुर्गतावपि जातायां त्वद्गतो मे मनोरथः
 यदि नाशं न विन्देत् तावतास्मि कृती सदा ॥ २० ॥
 विज्ञानं यदिदं प्राप्तं यदिदं स्यान्मार्जितम्
 जन्मान्तरेऽपि मे देव मा भूत् तस्य परिचयः ॥ २१ ॥
 भव्यैकलभ्यः पुरुषोत्तमोऽसौ
 जगत्प्रसूतिस्थितिनाशहेतुः
 अकिञ्चनोनन्यगतिः शरण्य
 गृहाण मां क्लेशिनम्बुजाक्ष ॥ २२ ॥

I do not at all crave for religious merit, riches, or salvation. Vouchsafe Thy lotus-feet for the delectation of my life (17). Let ruin seize those desires of mine that are prompted by vanity and conceit, this very day. May I have fervent devotion to Thy most excellent Self, for am I not Thy liegeman (18)? May I have perpetual delight in Thy service alone, in whichever region, or family, I may be born and continue to live (19). Even granting that hardships are in store for me, if my thoughts do not swerve from Thee—do not cease to flow towards Thee—by so much I shall consider myself successful and happy (20). O Divine lord, this intelligence I have come by, this exalted status I have earned in the course of my psychic evolution, through various incarnations—may not these be nullified even in succeeding births (21). Indeed, the supreme Deity—the ground for the origination, sustenance, and dissolution of the universe—is attainable by self-surrender and adoring love alone. O Thou worthy of refuge, O lotus-eyed One, accept me, harassed and disconsolate as I am (22).

सकलावरणातीत किङ्करोऽस्मि तवानघ
 पुनः पुनः किङ्करोऽहं तवाहं पुरुषोत्तम ॥ २३ ॥
 कामये तावक्त्वेन परिचर्यानुवर्तनम्
 नित्यकिङ्करभावेन परिगृह्णीष्व मां विभो ॥ २४ ॥
 सर्वेषु देशकालेषु सर्वावस्थासु चाच्युत
 किङ्करोऽस्मि हृषीकेश भूयो भूयोऽस्मि किङ्करः ॥ २५ ॥
 अनायाय जगन्नाथ शरण्य शरणार्थिने
 प्रसीद सीदते मह्यं नमस्ते भवतवत्सल ॥ २६ ॥

O Thou transcending the veils of ignorance, I am Thy vassal. O Thou holiest of the holy, let me repeat, I am Thy servant—Thine I am, O supreme One (23). What I crave for is only to be

at Thy beck and call, and serve Thee as Thine own property. O Thou omnipotent Master, take me as Thy eternal servant (24). O Thou Ruler of the senses, I declare again and again in all places, at all times, and in every condition, I am at Thy command, O immutable One (25). Lord of the universe, my sole Refuge, deign to be gracious towards me, weary and exhausted, O Thou solicitous of those devoted to Thee (26).

अहं भीतोऽस्मि देवेश संसारेऽस्मिन् भयावहे
 पाहि मां पुण्डरीकाक्ष न जाने शरणं परम् ॥ २७ ॥
 वृंशंसः पापकृत् क्रूरो वञ्चको निष्ठुरः सदा
 भवार्णवनिमग्नं मामनन्यं करुणोदधे ॥ २८ ॥
 करुणापूर्णदृष्टिभ्यां दीनं मामवलोक्य
 त्वदग्रे पतितं त्यक्तुं तावकं नार्हसि प्रभो ॥ २९ ॥
 मया कृतानि पापानि त्रिविधानि पुनः पुनः
 त्वत्पादपङ्कजं प्राप्तुं नान्यत् त्वत्करुणां विना ॥ ३० ॥
 तापक्षयमहाप्राहृभीषणे भवसागरे
 मज्जतां नाथ नौरेष प्रणतिस्त्वत्पदार्पिता ॥ ३१ ॥

Lord of lords, I am alarmed by this terrific cycle of birth and death with its train of woes and wrongs. O Thou lotus-eyed One, save me, for I know no other refuge (27). Maybe I am malicious, sinful, cruel, deceitful, and callous, always; but I who am sinking in the ocean of cosmic life have none else as my saviour, O Thou ocean of mercy (28). Pray, turn a kindly look to me with Thy eyes full of compassion. It does not befit Thee to spurn one, afflicted, Thine own, O Master, who has flung himself before Thee (29). I have perpetrated sinful deeds of various kinds again and again through my threefold faculties, and I know that there is no means whatsoever to reach Thy feet except Thy grace (30). This reverent obeisance directed towards Thee is a veritable life-boat for those ship-wrecked in the ocean of transmigratory existence surrounded by the fierce fire of threefold miseries (31).

कथं त्वामसमाचारः पापप्रसवभूरहम्
 अर्चयामि दयासिन्धो पाहि मां शरणागतम् ॥ ३२ ॥
 शरीरं मम देवेश व्याधिभिः परिपीडितम्
 मनो मे पुण्डरीकाक्ष विषयानेव धावति ॥ ३३ ॥
 वाणी मम हृषीकेश मित्र्यापारुष्यदूषिता
 एवं साधनहीनोऽहं किं करिष्यामि केशव ॥ ३४ ॥
 उपचारापदेशेन कृतानहरहर्मया
 अपचाराणिमान् सर्वान् क्षमस्व मधुमूदन ॥ ३५ ॥
 यच्चापराधं कृतवानज्ञानात् पुरुषोत्तम

मद्भक्त इति देवेश तत् सर्वं क्षन्तुमर्हसि ॥ ३६ ॥
 अज्ञत्वाद्यशक्तत्वात् आलस्यत् दुष्टभावनात्
 कृतापराधं कृपणं क्षन्तुमर्हसि मां विभो ॥ ३७ ॥
 त्वत्पादकमलादन्यत् न मे जन्मान्तरेष्वपि
 निमित्तं कुशलस्यास्ति येन गच्छामि सद्गतिम् ॥ ३८ ॥

Lord, save me who has taken refuge in Thee. Is it possible for one like me, devoid of proper conduct, a hotbed of wrong deeds, to worship Thee in the most suitable fashion (32)? My body is a prey for diseases; my mind rushes to sensuous objects only; the words that escape from my mouth are sullied by dishonesty and harshness; thus I am destitute of the approved means for Thy true worship. What shall I do, O Lord (33 & 34)? But daily I do worship: probably that is only an offence to Thee in the guise of worship. O Madhusudana, condone those transgressions, one and all (35). Whatever faults I may have committed through ignorance, O exalted One, Thou shouldst pardon me for them all, bearing in mind that I am devoted to Thee (36). Perhaps ignorance, perhaps inability, perhaps sloth, or perhaps it might even be wrong intention—whatever the cause be, O omnipotent Lord, Thou shouldst not take note of the faults of this distressed creature. For there is no hope of attaining good ends even in prospective lives, turning away from Thy lotus-feet (37 & 38).

नमः सर्वगुणातीत षड्गुणायादिवेधसे ।
 सत्यज्ञानानन्तगुण ब्रह्मणे परमात्मने ॥ ३९ ॥
 चिन्मात्ररूपिणे तुभ्यं नमस्तस्यन्तमूर्तये
 अणिष्ठाय स्यविष्ठाय महिष्ठाय च ते नमः ॥ ४० ॥
 नेदिष्ठाय यविष्ठाय सर्वान्तर्यामिने नमः
 वर्षिष्ठाय जविष्ठाय कनिष्ठाय च ते नमः ॥ ४१ ॥
 अध्यक्षाय स्वतन्त्राय निरपेक्षाय शासते
 अच्युतायाविकाराय तेजसां निधये नमः ॥ ४२ ॥
 सच्चिदानन्दरूपाय वरेण्याय नमो नमः
 प्रणवप्रतिपादाय नमः प्रणवरूपिणे ॥ ४३ ॥
 अनेकमूर्तये तुभ्यमक्षराय च ते नमः
 व्यापिने वेदवेद्याय नमस्ते परमात्मने ॥ ४४ ॥
 शान्ताय च विशुद्धाय तेजसे परमात्मने
 नमो भगवते विष्णो वासुदेवामित्युते ॥ ४५ ॥

O Thou Ordainer Who art beyond all modes of Nature, to Thee—treasurehouse of sixfold Powers—the supreme being and essence of all that exists, I offer my reverence. Thou art the repository of countless excellences, existence and intelligence,

intelligence rendered corporeal, the One extolled in Vedantic texts, subtlest, grossest, greatest, nearest, farthest, omnipervient, oldest, speediest, overseeing all, independent, unrelated, Ruler of all, immutable, unchangeable, fountain of light, existence-knowledge-bliss, most adorable, denotation of the sacred syllable Om, Om itself, omnicorporeal, imperishable, all-pervading, known through holy Writ, supreme Self, calm, holy, and luminous—to Thee, most revered Lord, omnipresent Vasudeva of immeasurable splendour, I bow down again and again in all reverence (39-45).

संसारविषयावर्तसङ्कुले च महाभये
 अपारे दुस्तरेऽगाधे पतितं कर्मभिः स्वकैः ॥ ४६ ॥
 मामुद्धर दयासिन्धो सिन्धोरस्मात् सुदुस्तरात्
 बुध्यैव नय गोविन्द मुक्त्युपायेन वर्त्मना ॥ ४७ ॥
 क्वाहमत्यन्तदुर्बुद्धिः क्व चात्महितवीक्षणम्
 यद्धितं मम देवेश तदाज्ञापय माधव ॥ ४८ ॥
 त्वमेव वेत्सि श्रेयो मे नेदमेतदिति च ।
 बुद्धियोगं च मे देहि येन त्वामुपयाम्यहम् ॥ ४९ ॥
 यजन्मनः प्रभृति मोहवशं गतेन
 नानापराधशतमाचरितं मया ते
 अन्तर्बहिश्च सकलं तव पश्यतो मे
 तत् क्षन्तुमर्हसि विभो करुणावशेन ॥ ५० ॥
 अप्रमेयमजं विष्णुं वागतीतं सुरेश्वरम्
 वागतीतं परं शान्तं शरणं त्वां गतोऽस्म्यहम् ॥ ५१ ॥

Save me from this abysmal, terrible, shoreless sea of worldly existence into which I have fallen due to my own Karma (46). O Lord, lead me from this insurmountable sea through the path of emancipation, only by giving proper direction to my intellect (47). There is an unbridgeable gulf between me, extremely vile and perverted in thought, and the possibility of judging what will be wholesome for me. O Lord, sweet and supreme, therefore, command that which will conduce to my true good (48). Thou alone couldst discriminate and judge what would tend to my supreme well-being, so that I may be united to Thee (49). From birth onwards I have done a hundred different offences to Thee, owing to my own delusion. Thou Who art the witness of my interior and exterior shouldst not set any store by them, out of Thy mercy (50). I betake to Thee for ever—O immeasurable, unborn, supremely calm, ineffable Vishnu, God of gods—for refuge (51).

THE REFORM OF THE SANDHYA

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Reverence and solemnity form the core of the religious attitude, and nothing helps them more than sacral associations and authority of time. Since language has a communicative as well as an emotive role even where meaning is not understood, words are sufficient to serve the latter purpose by the force of usage. Had it not been for this fact, sacred formulas and traditional prayers would have been dropped out of our daily devotions long ago reducing them to zero. The ultra-rationalists and light-hearted pragmatists of the present generation would perhaps appreciate a clean omission of this relic of antiquity, Sandhya, rather than observe a revised or modified form of it. But there are many, even outside the pale of the 'twice-born' classes, to whom prayer is really food for the Spirit. They would certainly welcome an intelligible Sandhya made up to date and liberally disseminated, somewhat on the lines suggested by the present writer. The orthodox 'no-changers' ought to help them, bearing in mind the pregnant words of Jesus Christ: 'The Sabbath was made for man and not man for the Sabbath'.—Ed.

ONE Upanishadic writer has naively observed that our senses have a natural outlet facing the external

world, and so they are more alive to external attractions than to the spiritual problems that concern the Inner World. If this was true of the ancient times when life was plain and simple, it has become hundred-fold more so in the modern days when amusements, recreations, and concerts drag the human mind at every street-corner. It is but natural that spiritual things should cease to have their former attraction not only in the West but also in the East. Here in India, a section of the orthodox Hindu community no doubt recites the formulae and hymns of the daily prayer, but the rest of the society is becoming growingly indifferent to it. And the elders continue to bemoan the irreligiousness of the rising generation, which does not care to offer even the daily short prayers. They attribute this indifference to the spirit of the times, to the advent of the Kali Yuga, and reconcile themselves to the situation by regarding it as an inevitable development. It is however necessary for the Hindu society to ponder over the matter carefully and see whether it is really an inevitable development.

Faith, religiousness, and spirituality are no doubt at a discount in the present age, but the circumstance alone cannot explain the indifference of the rising generation to the traditional prayer or Sandhya. The present writer knows of many Hindus who do derive a spiritual elevation by the recitation of the Mantras of the daily prayer, though they do not understand their meaning. They believe that they are the very words

of God and as such have the power of refining and elevating their mind and spirit. While they offer their prayers (Sandhya), they are really transported to a higher plane and become oblivious of the world for the time being.

Rightly or wrongly, the rising generation, however, believes in the supremacy of reason and has admittedly very little of faith or Sraddha. Will it be reasonable for us to expect that it should go on reciting every morning and evening a prayer, the meaning of which it cannot comprehend? An orthodox person may possibly derive immense satisfaction by the thought that the prayers that he is offering were offered by his ancestors several thousands of years ago. This very idea may bring that solemnity to his mind which is a *sine qua non* for every prayer. But the mere antiquity of the prayer fails to appeal to the rising generation. To recite Sanskrit Mantras, the meaning of which is a sealed book to it, is naturally regarded by it as a mere meaningless and soulless formality, which it is reluctant to observe. If therefore we desire that the Sandhya should be daily performed by every Hindu, we shall have to make it intelligible to him. In other words, he shall have to modernize and vernacularize it on a wide scale.

But mere vernacularization is not sufficient. We shall have to reform the Sandhya as well. And this need not frighten us. For our ancestors also have reformed the Sandhya several times.

A glance at the traditional Sanskrit Sandhya makes this abundantly clear. It opens with a salutation to twenty-four deities, none of which is

a Vedic one. It is quite clear, therefore, that the Sandhya of our Vedic ancestors could not have contained this salutation to Keshava, Narayana, etc. If these deities themselves were unknown in those days, how could they have been invoked at the time of the Sandhya?

The rest of the structure of the Sandhya shows that it was compiled at a time when the Vedic Sanskrit had become a dead language and was being supplanted by the classical Sanskrit. The Rishi, metre, etc. of every Vedic Mantra are first explained in classical Sanskrit before its recitation commences. Side by side with some Vedic Mantras, there are some in classical Sanskrit also; they were obviously added later on in order that the Sandhya should become at least partly intelligible to the reciter. To this category belong the Mantras in eulogy of the Earth, as also those which point out how the salutation to different gods really reaches the Supreme Creator ultimately. The concluding verses are

(यस्यस्मृत्या च नामोक्त्या तपोयागक्रियादिषु ।
न्यूनं संपूर्णतां याति सद्यो वन्दे तमच्युतम् ॥
मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।
यत्पूजितं मया सर्वं परिपूर्णं तदस्तु मे ॥)

in classical Sanskrit, which was then understood by everybody. They cleverly touch the chord of Bhakti in the heart of the reciter and communicate to God that the prayer, howsoever imperfect it may have been, should be kindly accepted by Him.

The present Sandhya is thus a mixture of two languages, the Vedic Sanskrit and the Classical Sanskrit; the prayers in the latter were attached to the Mantras in the former in

order to make it at least partly intelligible to the ordinary man. A number of later deities like Keshava, Narayana, and Vasudeva were also introduced in it in order to meet the viewpoints of the followers of the new sects which had subsequently come into existence. Care however was taken not to expunge the earlier Vedic Mantras, which formed part of the Sandhya from times immemorial. They were universally believed to be the very words of God; people were therefore anxious to recite them though they did not all understand their meaning.

If the modern Hinduism desires to make its Sandhya really popular, it will have to reform it on somewhat similar lines. If the new Sandhya really appeals to the popular mind, there is no reason why it should not be enthusiastically offered even by the rising generation. Mere translation of the Sandhya in the different vernaculars is not however sufficient for the purpose; we shall have to introduce some changes in it also. I propose to indicate them briefly here.

It is but natural that the Sandhya should have opened with a salutation to different deities. In the present list we find that the Vedic deities have been altogether excluded,—for the Vedic religion was then practically out of vogue; there are only Pauranic deities. It is further curious to notice that all the twenty-four names are the synonyms of only one deity, viz. Vishnu. There is no salutation to Shiva, or Rama, or Krishna. The present day Hinduism has outlived the belief in the existence of separate and independent deities; it holds that all of them are but the manifestations of one and the same Supreme God. It is therefore un-

necessary now to add to or subtract from this list of twenty-four deities in order to make its appeal universal; we should omit the list altogether and have in its place *Om Paramatmane* or *Paramesvaraya Namah*.

The next item in the Sandhya is the *marjana* or the sprinkling of the sacred water, when Mantras are recited in prayer to waters. This is, as a matter of fact, done twice, once with a small hymn and then again with a large one. We no doubt feel a purifying effect when we sprinkle ourselves with water; so we should allow this *marjana* to stand at the beginning but omit its repetition.

The next Vedic Mantra is a prayer to Surya praying that whatever sins may have been committed by the person should be kindly condoned. This prayer should be retained and also translated into the Vernacular, in order to heighten its effect on the mind of the reciter.

Now comes the *marjana* a second time; I have already said that its repetition is superfluous and so it should be omitted. Then comes the Aghamarshana Mantra; it should be omitted now as it propounds a theory of creation which is no longer subscribed to. The Mantras in praise of the Earth, which are in classical Sanskrit, should also be dropped now; they would not appeal to the modern mind which may or may not believe in the existence of ghosts that are referred to in them. After this there is the famous Savitri or Gayatri Mantra in praise of the Sun. Then comes a further prayer to the Sun in the morning and a prayer to Varuna in the evening.

The vast majority of the Vedic Mantras in the present Sandhya are in praise of Agni or Surya. These

were once very popular deities and it is but natural that they should prominently figure in the Sandhya. These deities however do not appeal to the modern mind, which regards them more or less as natural phenomena. There is no reason why we should include so many prayers to the Sun to the exclusion of some really fine hymns in the *Rigveda*. Some of these should be included to the exclusion of some of the hymns in praise of the Sun. I should think that we should include the Nasadiya hymn in the new Sandhya which undoubtedly represents the highest flight of the philosophical thought of the Hindu race.

Upanishads are altogether unrepresented in the present Sandhya; in my opinion it is a serious blemish. We should have some select prayers from them. The same may be said about the omission of all the references to the *Gita* in the present Sandhya; we should have the seven verses describing the Sthitaprajna either in the original or in translation.

In every province of India, there have flourished a number of saint-poets, who have composed very beautiful and appealing devotional songs in the different vernaculars. Some of these should be added in the new Sandhya; nay, they should form its main feature. They are intelligible to every individual and would therefore be recited with real fervour and devotion.

To sum up, the new Sandhya should open with a salutation to Paramesvara and should be followed by the sprinkling of the sacred water to the accompaniment of the old Vedic

prayer. This should be followed by an appeal to the Sun to forgive the sins that one may have committed. Then should come the recitation of the famous Savitri Mantra, which should be followed by the Nasadiya-sukta. A few prayers from the Upanishads and the description of the Sthitaprajna from the *Gita* may close the Sanskrit section of the Sandhya. These Mantras should be learnt by heart in the original Vedic and classical Sanskrit, but their vernacular meaning also should be explained to every person. We shall be thereby preserving the old tradition and making it also intelligible to the modern mind.

Then should follow the vernacular section, which may be approximately of the same length as the Sanskrit one. A certain number of songs should be selected by the leaders of the society, but the individual also should be permitted and encouraged to add his own favourite selections. The Sandhya should conclude with a prayer which should emphasize the essential unity of the Hindu society and the duty of every member to help his brethren. The details about the new Sandhya can be satisfactorily settled only by inviting suggestions from competent persons and by settling the details in their light.

It is to be devoutly hoped that the Hindu Society will give its serious attention to this problem. Unless it is properly tackled, and that too at an early date, the traditional Sandhya may not have a long life even in the orthodox sections of the Hindu Society.

A. S. ALTEKAR

HOLINESS IS THE TEST OF GENUINE ECSTASY

The following paragraphs describing Sri Ramakrishna's visit to the Vaishnava festival at Panihati, a village a few miles to the north of Dakshineswar, are translated from Swami Saradananda's *Life of the Master* entitled *Sri Sri Ramakrishnalilaprasanga* written in Bengali. They incidentally throw light on what genuine God-intoxication is and how it differs from simulated piety. The writer of the book was an eye-witness of the incidents described.—Ed.

THE HISTORY OF PANIHATI FESTIVAL

THE thirteenth day of the bright fortnight in the month of Jyeshtha (June-July) was at hand. On this day there was an annual festival of the Vaishnavas at the village of Panihati on the bank of the Ganges, a few miles to the north of Calcutta. This festival is associated with the meeting of two great Vaishnava devotees, Raghunath Das Goswami and Sri Nityananda. The burning renunciation and dispassion of Raghunath Goswami, one of the foremost disciples of Sri Chaitanyadeva, is ever green in the memory of Bengal. The only son of his father, the husband of a beautiful wife, and the possessor of immense wealth, he decided to renounce all these, and to go to Santipur to take shelter at the feet of Sri Chaitanya. But Sri Chaitanya, realizing that his dispassion was only a passing mood, commanded him to go back to his house and stay with his family for some length of time more. In obedience to the will of Sri Chaitanya, Raghunath returned to his house, and spent

his time like other family men, although the strong tendency for renunciation was latent in his mind. He discharged all his worldly duties for the sake of his father, solely guided by his advice. Though thus living with the family, he often felt an urge to spend some time in the company of Sri Chaitanya's devotees, and would accordingly do so, with the permission of his father. Days passed in this way, with Raghunath ever watching for an opportunity to renounce the world once for all. In the meantime, Sri Chaitanya adopted the life of Sannyasa and went to stay at Nilachala. At that time Nityananda, who had taken on himself the mission of spreading the Vaishnava gospel, was preaching in the various parts of Bengal with the village of Khoddah as his headquarters, and was taking large numbers of people into the Vaishnava fold with the help of Sankirtana and other methods of preaching. Nityananda, with disciples and his followers, was once staying at the village of Panihati for the propagation of spiritual truths. Raghunath went to meet him at that time. Nityananda then commanded Raghunath to offer flattened rice, curds, milk, sugar, and plantains to the Deity, and partake of the consecrated food in the company of devotees. Accepting the proposal with great joy, Raghunath that day gladdened the hearts of hundreds of devotees by feeding them sumptuously on the banks of the Ganges. When he went to take leave of Nityananda at the close of the day, the latter said in an ecstatic mood: 'Your

proper time has come. If you were to renounce the world and go to Sri Chaitanya at Nilachala, he would give you refuge now. In order to complete your spiritual life, he would also entrust you into the hands of Sanatana Goswami for instruction.' Raghunath was rejoiced beyond all measures at these words of Nityananda, and returning home for a brief period, he went to Nilachala renouncing the world once for all. From that time forward the Vaishnava devotees used to hold this annual festival at Panihati in memory of Sri Chaitanya and Nityananda and also of the renunciation of Raghunath Goswami, as well as with a view to get for themselves the grace of God. In course of time this festival came to be known among the devotees as *Chidarmahotsav* (the festival of flattened rice).

DECISION TO ATTEND THE FESTIVAL

Sri Ramakrishna had attended this festival several times. But after his English educated disciples had begun to visit him, he could not for various reasons attend the festival for several years past. This year (1885) he desired to go for the festival along with his devotees, and said to us: 'That day there will be a festival in which large numbers of people will participate with great joy. The whole place will be reverberating with the chanting of the Lord's name. "Young Bengal" like you might never have witnessed anything like that. Come, let us all go to see it.' A group of devotees including Ramachandra Dutt was very much rejoiced at this proposal; but another section of them did not approve of it and even dissuaded the Master from going, considering his disease in the

throat. To satisfy this latter group of devotees the Master said: 'I shall start from here early in the morning after taking food. I shall be staying there only for two hours. This is not likely to have any bad effect. The throat will be made worse only if I pass into ecstasies frequently. I shall, however, try to check these moods.' These words of the Master removed all opposition, and the devotees began to make arrangements for the visit to Panihati.

The festival came off on the thirteenth day of the bright fortnight of Jyeshtha. At nine o'clock in the morning about twenty-five people were ready at Dakshineswar with two boats. Some came on foot. A boat specially arranged for the Master, was already in the ghat. A number of women devotees had arrived very early in the morning. They were helping the Holy Mother in preparing the food for the Master and the devotees. By ten o'clock all had finished their meals, and were ready to start.

As soon as the Master had finished his meal, the Holy Mother enquired of him, through a woman devotee, whether she too was to go to the festival. The Master said in reply to the woman devotee: 'You are all going—is it not? So she too may go, if she likes.' Hearing this, the Holy Mother said: 'A large number of people are accompanying the Master. Then too, there will be a very great crowd. In such circumstances it is very difficult for me to get down from the boat and go about seeing the festival. So I am not going.' After she had decided not to go, the Holy Mother gave food to two or three lady devotees who wished to accompany the Master and asked them to get into the boat.

THE MASTER AT THE PANIHATI FESTIVAL

The party arrived at Panihati by about midday. We saw there a large number of people gathered round an old banyan tree on the side of the Ganges. Many Vaishnava devotees were singing devotional songs in great joy. But it did not seem that most of them were singing with real absorption in the Lord's name. There was a lifelessness about the whole affair, and one had a feeling that something was lacking on the occasion. When they were going in the boat, and also after their arrival at the destination, many of the Master's principal devotees like Narendra, Balaram, Girishchandra, Ramachandra, and Mahendra, had specially persuaded him not to join any Kirtan party and get excited. For when the Master got overpowered by devotional music, he would pass into ecstatic moods, and this would have a bad effect on his throat.

After getting down from the boat, the Master and the devotees went straight to the house of Mani Sen. Mani Sen was overjoyed at their arrival. All the people in his house prostrated at the feet of the Master and took him to their drawing room which was furnished with tables, chairs, sofas, and carpets in the western fashion. After sitting in the room for about fifteen minutes, the Master and devotees went to worship at Mani Sen's temple dedicated to Radhakanta.

The temple was very near to the drawing room. Getting out of the room, we went straight in front of the *natmandir* of the temple, and had a view of the charming image of Radha united with Krishna. After looking

at it for a time, the Master prostrated in a semi-absorbed mood. Getting down five or six steps from the *natmandir*, one reaches the *chakmilan* of the temple in front of which is the broad courtyard and the main gateway. The gateway is constructed in such a way that one could have a view of the image from there. While the Master was prostrating, a Kirtan party came into the courtyard and began to sing. For all the Kirtan parties coming for the occasion generally visit the temple first, and then go to take part in the festival. Just then there came into the courtyard a middle aged man of large proportions, fair in complexion and wearing a tuft of hair and the sacred cord of the 'twice born'. On his body there were the paints and marks characteristic of pious men, and he was telling the beads which he carried in a bag. He had an upper cloth, a wearing cloth newly washed, broad, and tastefully folded, and a bag of money tucked on one side of the waist. On the whole he had the appearance of a Vaishnava priest who had dressed himself for the occasion and had come to the festival with a view to collect whatever money he could get from the people. As if to create a new enthusiasm in the Kirtan party, as well as to impress the visitors with his importance and piety, he joined the party of singers and began to gesticulate, shout, and dance like one caught in an ecstatic mood.

After prostrating, the Master stood on one side of the *natmandir* to listen to the Kirtan. Seeing the Goswami's dress and simulated ecstasy, the Master smiled and said to Narendra and others, 'Look at that impostor!' At the Master's words, the others

too smiled. They grew less anxious about the Master seeing that he was checking himself, and did not pass into ecstasy. But the very next moment, almost within the twinkling of an eye, they saw the Master rushing into the Kirtan party, and standing in their midst in an ecstatic mood. The devotees thereupon came down from the *natmandir* and stood in a ring round the Master, who was now moving majestically in ecstasy, now standing still in perfect absorption. As they saw the Master moving rapidly forward and backward in keeping with the beating of time, they felt as if he were a fish sporting in a sea of bliss. All the movements and poses of his body expressed this rare feeling of joy and the beauty and sweetness that freely flow in its wake. All have witnessed the coquettish blandishments and expressions of feeling by men and women in ordinary dances, but such performances cannot reveal to us even a shadow of that austere beauty visible in the Master's frantic dance resulting from the possession of divine moods. To one who was privileged to see the Master's dance, with his form lashed into a series of movements, the doubt would arise whether his body was made of hard inert substance at all. He would feel as if high waves raging in an ocean of bliss, were threatening to break and dissolve all things before them in their furious onset. When a real thing and an imitation of it are placed before people no one need tell them anything as to which they should select. So when people saw the Master, they ceased to look at the Goswami mentioned before, and began to dance round him with their enthusiasm heightened a hundredfold.

Nearly half an hour was spent like this, before the Master was restored to his normal mood partially. Thereupon the devotees tried to remove the Master from the Kirtan party, and decided to get back to their boats after visiting a place, about a mile away from there, which was once the house of Raghav Pandit, an attendant of Sri Chaitanya, and where an image of Radhakrishna and a *salagrama*, worshipped originally by the Pandit, were installed. The Master agreed to this plan and left Mani Sen's temple. But the Kirtan party did not leave the Master. They followed him singing with great enthusiasm. So after the Master had walked a few paces, he again fell into Samadhi; when he came down to a state of semi-absorption, the devotees persuaded him to proceed, but before he had gone a few steps forward, he fell into a trance again. As this happened frequently, the devotees could proceed only at a very slow pace.

We have never seen after that the same dazzling divine beauty that was visible in the Master's entranced and lustrous body that day. It is beyond the imagination of man to understand how such sudden transformation could come over his body, giving it an angelic luminosity, when caught in an ecstatic mood. His naturally tall body appeared to us taller than usual, and as light and ethereal as figures seen in dreams. His dark complexion was turned into shining golden colour. His ecstatic face seemed to illuminate the four sides with the unusual brilliance that was radiating from it. His face, expressive of majesty, mercy, peace, and beatitude, wore an incomparable smile that attracted the common

people to him and held them spell-bound in complete oblivion of all their earthly conditions. The blending of the lustre of his body with the ochre colour of his silk cloth gave him the appearance of one surrounded by flames of fire. On stepping into the road from Mani Sen's house, the members of the Kirtan party, seeing his luminous body, charming dance, and deep ecstatic moods, began to sing with a novel fervour and enthusiasm:

Who chants the name of Hari by
the banks of the celestial Ganges!
It seems that Nitai who distributes
Divine Love has come.

O friend, who chants the name of
Hari!

Who takes the name of Radha!
It seems Nitai who distributes
Divine Love has come.

(Our Nitai who distributes Divine
Love has come)

If Nitai does not come, who will
soothe our burning hearts.

Here comes our Nitai who distri-
butes Divine Love!

When singing the last line, they pointed at the Master with their fingers, and dancing in ecstatic joy, said again and again, 'Here comes our Lord who distributes Divine Love!' The enthusiasm of the Kirtan party attracted a large crowd to the spot, and these men, inspired by the sight of the Master, either joined the Kirtan party with great zeal, or if they did not take part in it, kept on looking at the Master with fixed gazes, their hearts being filled with an indescribable joy. The contagion of spiritual enthusiasm raised in this manner spread in that vast concourse of people, and other Sankirtan parties and more men gathered round the Master. Thus centering round

the ecstatic figure of the Master, a very large body of men gradually proceeded towards the house of Raghav Pandit.

Some women devotees were just then bringing for the Master some mud pots full of fruits and sweets that had been offered to Sri Chaitanya and Nityananda under the banyan tree on the banks of the Ganges. By the time the Master had just reached in front of Raghav Pandit's house, a Vaishnava mendicant of bad character appeared suddenly on the scene. Pretending to sigh with divine love and spiritual exaltation, he snatched away a pot of consecrated food from the hands of one of the ladies mentioned above, and put some portions of it into the Master's mouth. The Master was then standing still in ecstasy. As soon as the mendicant touched him in the face, the Master's ecstasy broke. With his whole body shivering, he spat out the food given by him, and washed his mouth. From this all people understood the mendicant to be a hypocrite, and began to cast at him glances full of disgust and anger.

The man thereupon disappeared from the spot. The Master then took a bit of consecrated food from a devotee and asked the rest to be distributed among people. It took them on the whole three hours to cover the distance of one mile to the house of Raghav Pandit. For about half an hour the Master was at Raghav Pandit's house, worshipping the holy image and taking some rest. Within half an hour the crowd that followed the Master had dispersed. Observing this, the devotees now escorted the Master to the boat.

Now a remarkable incident took place. Hearing that the Master had

come for the festival, Navachaitanya Mitra, an inhabitant of Konnagar, was going about in search of him. He had a great longing to see the Master, and when he just now saw him in the boat about to leave the place, he rushed forward like one intoxicated, and with powerful emotional outbursts fell flat at his feet imploring his grace and mercy. Moved by his devotion and yearning, the Master touched him in a state of spiritual exaltation. Though we do not know what wonderful spiritual experience the devotee had at that time, we saw that the Master's touch transformed the man's anguished cries into a transport of spiritual joy, and he began to dance frantically in the boat, like one unconscious of external surroundings, and prostrate before the Master again and again uttering various hymns in praise of him. After a time the Master calmed him by stroking his back several times and gave him several instructions. Though Navachaitanya had seen the Master many times before, he could not receive his grace like this on earlier occasions. But having received it now, he transferred the responsibilities of his household to his son, and spent the rest of his life in a hut of leaves on the banks of the Ganges, engaging himself in devotional practices and in speaking of the Master's greatness to people. From now onwards Navachaitanya, who was advanced in age, used to enter into ecstatic moods while singing devotional songs, and seeing his devotion and spiritual joy, people used to hold him in great esteem. Thus as a result of the Master's grace, Navachaitanya was able to enkindle devotion in the hearts of many.

RETURN TO DAKSHINESWAR

After Navachaitanya had taken leave of him, the Master asked the boat to be started. By the time we proceeded a little, it was dusk, and when we reached Dakshineswar it was about half past eight. After the Master had seated himself in his room, the devotees prostrated before him and took leave of him. They all then got into the boat. One of them, who had left his shoes behind, now ran up to take them. When the Master saw him and learnt the reason for going back, he began to ridicule him thus: 'Fortunately you have come to know of it before the boat started. Otherwise the loss would have killed all the joy that you derived today.' Again when the young man prostrated and took leave of him, the Master said: 'What is your impression about today's festival. Was there not the chanting of the Lord's name everywhere?' The young man assented. Then, referring to the spiritual ecstasy experienced by some of the devotees at the festival, the Master said in praise of Naren Junior: 'The boy has been coming here only for a short time. He is getting spiritual ecstasies even by this short contact. The other day he was in spiritual ecstasy and was unconscious of the external world for an hour. He says that his mind is nowadays absorbed in the contemplation of God without form. Naren Junior is a good boy— isn't it? Won't you go to his house one day and get acquainted with him?' The young man agreed to whatever he said, but added: 'Sir, I do not like any one as much as I do Naren Senior. So I do not wish to go to the house of Naren Junior.'

Thereupon the Master said upbraiding him: 'You are narrow and one-sided. Narrowness is the sign of a petty mind. We decorate the image of God with five flowers. One who cannot enjoy in the company of devotees of various types is indeed mean-minded. You must certainly go to the house of Naren Junior—won't you?' He agreed to do so, as

he had no other alternative, and then took leave of the Master again. Afterwards we came to understand that this young disciple went to the house of Naren Junior, and as a result of his conversation with him, one of the complicated problems agitating his mind was solved. That day the boat reached Calcutta only by ten o'clock at night.

INDIVIDUAL METHOD: INDIA'S CONTRIBUTION TO THE SCIENCE OF EDUCATION

In this contribution Dr. V. N. Sharma, B.A., B.T., Ph.D. (Heidelberg), attempts to show how far the ancient Indian teachers introduced the famous 'Individual method' in order to watch the individual uniqueness of the pupil and direct him to follow his own path so as to reach the Godhead with full consciousness.—Ed.

ANCIENT teachers took special care not to hamper the individuality of the student. The student was considered as a potential force, a spark of the Divinity, and the teacher watched his or her individual uniqueness and directed it to follow its own path to reach the Godhead with full consciousness. Hence the ancient method may be called the individual system of instruction. Intelligent students were left alone to discover their own path; but the teacher took special care of those who were slow in understanding. The ancient saying 'Instruct the inert and sharpen the dull' is seen in actual practice in all methods of teaching. We find this well followed by the Buddhist and other teachers.

Taking into consideration these unique types and temperaments, instruction was given in accordance with the pupil's individual type; and the caste system was taken as the basis in all periods of Indian History.

In order to understand the student's potentiality and his individual uniqueness, a teacher usually follows a particular method. He does not impart instruction for some time. A period of probation intervenes, and during this probationary period opportunities for different services and activities are given, both in his house and in the company of his classmates and companions outside. It is laid down in the *Usanas Samhita*, III: 33-34, that 'the teacher must test or examine his pupil. All irregularities in the personal life of the student, his daily habits, he has to watch, and correct if there are any faults in them; and then alone he should instruct him in the realm of studies.'

To bring home his teachings and his instructions the teacher had to take the greatest care in discovering the aptitudes and fitness (*Adhikara*) of

each and every individual student. He rejected such students who had neither the tradition nor the aptitude for acquiring knowledge. In his idea it is indeed a bad policy to spend time and energy in making one an 'indifferent priest (Brahman), who could have become an excellent soldier, or an expert craftsman.' It is the ancient Ideal, 'Better die with learning rather than plant it in a barren soil' (*Chandogya Brahmana*). 'The highest mystery should not be given to one whose passions have not been subdued, not even to the son or disciple if he is unworthy' (*Svetasvatara Up.*, VI: 22). 'Let no man preach this most secret doctrine to any one who is not his son, or his disciple, or who is not of a serene mind. To him alone who is devoted to his teacher and endowed with all necessary qualities this may be communicated' (*Maitrayana Up.*, VI: 28). In this connection the story of the Goddess of Learning who came to a teacher is often quoted. 'She said: "Preserve me. I am thy highest treasure. Do not impart me to a malicious person; for thereby my potency will be kept uninjured" (*Manu*, II: 114). "Impart me only to him whom thou shalt know to be pure, perfectly content, and free from the follies of the world" (*Manu*, II: 115). Further in another text it is said that 'even in the absence of a means of livelihood, rather let a Vedic preceptor die with his knowledge than impart it to an unworthy recipient' (*Manu*, II: 113). So we read of a teacher who refused to impart any instruction to a pupil until he proved to the satisfaction of the former his competence, mental and moral, to receive the instruction, especially when that was connected

with the subtlest aspects of truths of life (vide *Katha Up.*, Ch. I).

Hence the ancient Indian method of teaching is *Adesa*, recommendations or suggestions rather than commands. Every one has the capacity to develop and express his own right understanding, and it is the duty of a teacher to unveil this mystery of the student, and thus lead him from non-understanding to understanding. In this connection the teacher shows to the pupil two ways to attain his desired end: The higher and the lower paths—*Para* and *Apara*. That which conquers all illusion, ignorance, and non-knowing, is known as *Para*. In this path, the teacher takes away the obstacles that disturb the pupil in his search. Thus alone he brings out the knowledge which is within the student himself; and thus he sets him to begin his wanderings in all regions of knowledge (vide *Mundaka Up.*).

Let us go further into the details of his methods. We see the teacher making his pupils see the Self (*Atman*) in their eyes—the first step which he takes up in the method of instruction. In other words, he teaches how to concentrate on a particular thing with one-pointedness. The first step in Yoga is concentration on the tip of the nose with the eyes, to meditate on the Self. It is said that the teacher could remove the bandage from his pupil's eye in this way. Through this method he further tries to make the pupil learn that he is other than his body, senses, and other organic forces that surround his body and mind. It does not mean that he has thrown all these away; no; as a matter of fact, there they are, and he is the life in them; living as a resident or indweller to

fulfill his part in life; and all these he uses as his instruments on his path. Moreover the teacher makes him learn that he is a spark, a part of the Self, as the bull yoked to a cart is led by the driver. He is His property and exists to express and represent Him in this world.

The moment the pupil understands this mystery the teacher goes further to make him overcome the things that attempt to take an upperhand and hinder him from his path. All the passions, caste-pride, fame, sleep, anger, bragging, personal beauty, and fragrance the student is to overcome (Cf. *Gopatha Brahmana*, II: 1-2). All these forces of nature he has, instead of destroying them, to direct into a creative channel. Then the caste-pride turns into Brahmanavarchasam (dynamic illumination that points the way to the Most High). If he works for his teacher and for his fellow-pupils, he obtains fame. Even though he is sleepy, he obtains that in the python. If humble in spirit he does not injure any one in anger; he obtains that in the boar; if he does not perform braggart tricks in the water, he obtains it in the water; if he does not look at a naked maiden, he obtains the beauty that is in the maiden; if he does not smell plants and trees, after having cut them, he becomes himself fragrant (Cf. Bloomfield: *Atharva Veda*, p. 311).

All these methods were actually enforced on many students.

Then the teacher will begin to create a longing in him to reach the Highest Self by describing His abode and His form. Then alone the pupil is qualified for the next step in education, known as Brahma Vidya, instruction on the Self itself. Stu-

dents are also enjoined to seek such a preceptor who could teach the mystery of the Self, leading them from their world to the region of the Self. 'He should approach only a teacher who knows the end of all knowledge (Vedanta) and who sees Brahman in meditation' (*Mundaka Up.*, I: 2-12). Sri Krishna also follows this ancient path by enjoining on his disciple Arjuna to 'obtain this knowledge by prostration, by service, and by questioning. Those that possess the knowledge, the Wise, and those that have had realization of the Tattva (the Self) will teach you then that wisdom' (The *Gita*, IV: 34).

A question is often asked why the teacher insists on removing the bandage—ignorance identified always as bandage (Bandha)—from the eyes of his pupils. The answer of the ancients is: 'If a person's eyes be bandaged, and he be brought from the Gandhara country and left in a lonely place, he will turn to the east, or to the south, or will look down, and cry, "I have been left here with my eyes bandaged". If some good man removes the bandage and says, "The Gandhara country is in this direction; go in this direction," then the person will go from village to village, making inquiries. If he be clever and does not forget what he is told, will reach the Gandhara country. Similarly happens to him who goes to a teacher' (*Chand. Up.*, IV: 14, 1, 2). He receives instruction on his purpose in this life through meditation and instruction imparted in accordance with the state of understanding in his search. It is said that such instruction and guidance from a teacher are necessary, serviceable, and helpful in his path.

He who touches the foundation of this knowledge cannot be quiet. There is so much he could think, as his whole constitution is excited and stimulated by this thought, by this dynamic energy and consciousness, that he begins to peep into this highest region; and then come plans etc. to reach it with full understanding and with all instruments necessary to smoothen the path of obstruction, he might happen to meet with the outer world. The *Ramayana* gives us some idea of the way the teachers in the post-Vedic times led their students: 'Sruti (the knowledge) observing that her audience did not grasp what she first explained, even though they felt, owing to the undeveloped state of their intellect, felt dejected and helpless. She then took to the method of explaining to them in a slightly different style without directly touching upon the Self. She spoke about the useful matters to be accomplished, pointing out their means and effects. Good and evil were explained as also the nature of elements and their products. She explained what is Logic and what are the Sastras (sciences). Definitions of technical terms and their meanings were then furnished' (*Sundarakanda*, II: 43). Thus they explore the dynamic personality. Everything is there, within the person; and so it is the injunction of the Upanishads to all: 'What is within, it should be sought' (*Chand. Up.*, VIII: 1, 2). This alone is 'to be seen i.e. intuited, to be heard, to be thought of, and continually to be concentrated upon' (*Brihad. Up.*, II: 4-5).

The whole structure of teaching in ancient India was based on this; and without a thorough knowledge of this

first cause other subjects are of no use. No Dogma has a place, neither blind belief has room; every method adopted in this connection should aim at the unveiling of the personality of the individual (Cf. *Prasna. Up.*, I: The *Gita*, III: 29).

So to come to this knowledge, as we have seen elsewhere, the student has to pass through many preliminaries that make him peep into this Self either with consciousness or without it. The student, during earlier part of studies with his teacher, is taught to work with different projects that relate the worship and other sacred ceremonies. Through this it is said, there awakens in him curiosity—a spirit of observation and enquiry indispensable to those invisible regions which he will have to enter when the right comes.

The subjective sciences and the introspective consciousness are emphasized by the teacher more than anything else. These are to be taught and invoked in all students rather than taking them through merely the kindergarten system. The science of the Self is the foundation and guide of other subjects. An illustration is often given in this connection to remind us of the worthlessness and unimportance of objective subjects before one understands the foundation of all. Svetaketu, when reached his school age, his father calling him said: 'To keep up our family traditions go to a teacher for your studies and lead the life of studentship.' The boy goes to a teacher and spends twelve years of studentship and studies the Vedas and their allied subjects. He becomes an expert in all sciences and arts and is proud of his studies and comes home to exhibit his studies

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before his father. The father sees in him a great egoism and wants to get rid of that; he asks him: 'My boy, I see you are very proud of your studies. Do tell me what have you learnt from your teacher. There is one thing that can be imparted by a teacher. Even those that cannot be heard, can be heard through this. That which cannot be argued can be argued. Which cannot be understood can be understood. Have you asked your teacher for that?' To the son this enquiry was rather a puzzle and he asks his father to narrate what this is. The father answers: 'Action is different from the cause; by knowing a clod of mud you could tell its source. In a similar way by knowing the cause of this world you could know everything that is around you. Knowledge of that One alone is the clue for all.' The boy tells his father: 'Father, if my teacher would have known this he could have told me.' Fearing that his father would send him back to the same teacher for this knowledge, he asks his father to reveal that science of all sciences. The father answers: 'My son, there is one knowledge by which one knows all things in the world. All

sciences speak of this. Bring a fruit and I will show you this.' He brings a fruit. The father asks him to break that. He does so. 'Do tell me what you see in this.' 'I see a seed in this.' 'Do break that as well.' He does so. 'Do tell me what you see in this.' 'I see nothing.' 'There are many things even in these and you cannot see them. There are subtle things which are invisible to you. From these subtle alone leaves, branches, and stem of a tree arise. From this nothing something is come out. It is something which cannot be expressed and all vital power of the world has come from this alone. Know this and you will know all other things. It is the source of all forms and names. You are That; this body is not you. Even you are the Jnata (Knower) that enjoys all.'

This teaching is a new revelation, as he never met with this in course of his studentship with the teacher. He is eager to know more about this and interrupts his father. He asks many questions and thus began to know the foundation of all knowledge, of all subjects, and of all sciences.

V. N. SHARMA

THE HISTORY OF A SYMBOL

The following article is reproduced from the *London Quarterly and Holborn Review*, July, 1937, by kind permission of the Editor Dr. L. F. Church. Mrs. Rhys Davids, D.Litt., M.A., the well known Pali scholar and author of *What is the Original Gospel in Buddhism?*, *To Become or not to Become?*, *The Birth of Indian Psychology and its Development in Buddhism*, and other

works, traces here the history of the 'Wheel' in Buddhism. '... We see the Wheel', she says, 'as symbolizing the dynamic gospel, in which Gotama tried to transform the immanent God-consciousness of his day into the active life of man—transforming the Mantra 'That art thou' into 'That canst thou become, that thou shouldst and must become.' —Ed.

I use here the word symbol, not merely as one among many other figures or similes used to enhance the teaching of a religion, but in the more dominant sense in which the cross became the symbol of Christianity or the crescent that of Islam. It is admitted, at least in the learned world, that the cross has a pre-Christian history, and no less could be claimed for the pre-Islamic crescent. But I have yet to see any historic treatment given to the corresponding symbol—I might almost say, the twin symbol—of Buddhism: the road and its symbolic graph, the wheel. The status of a symbol may vary; it may rise in value; and it may fall without the religion it symbolizes falling, that is, perishing, with it. Its varied fortunes will depend on changing values within the religion with which it is associated. These two Buddhist figures, once held in real value, have had the curious fate, that the one, though weakened in truth and dignity, has remained honoured, while the other has lost all the value that it once had, that is, the value of pointing to a More in the teaching linked with it.

An interesting testimonial to this double fact was shown by Rudyard Kipling, writing of a deeper truth than he may have known about, in his attractive story, *Kim*. We most of us know the good old Tibetan lama, pilgrimaging to India, ever seeking the Way, while ever speaking with dread and repulsion of the Wheel. 'And they are all bound to the Wheel, said the lama, bound from one life to another. To none has the Way been shown.'

It is surely time we saw this matter in a better historical per-

spective than could the good lama or his gifted creator. I have done my little best to show such a perspective in the great collection of parables—all in a way symbols—contained in the Pali Canon: how we can see a gradual change in religious values dictating these, from the growing lotuses attending the birth of the Buddhist gospel, and the road or way belonging to its first utterance, and others dealing also with growth and progress, to the greater number with the monastic birthmark on them, pointing to ill and trouble and dread and fear of life. I would now take three of these similes that we find used in a bigger way, as symbolic of the teaching itself viewed as a unity, and seek in them an evolution in the ideas to which they bear witness.

Buddhism is, like another great world-religion, often referred to by those within and without alike, as a trinity, either a trinity of refuges (*sarana*) or—this later—a trinity of jewels (*ratana*). The three are Buddha, Dhamma, Sangha—teacher, doctrine, followers or church. Now these three find, once only in the Canon, symbolic representation as a threefold banner. The word is *dhaṇḍagga*: literally top of the flag, albeit I am not sure whether anything resembling our pennant or standard was meant. (Thus the Commentary says, that when it was struck, it emitted musical tones, suggesting bells.) The one *sutta* mentioning it is in the early portion of the third in the four chief collections (*nikaya*) of Sayings (it was long before these became writings or 'scripture'), viz. in the XIth chapter of the Verse-section (*Sakka-samyutta*). Sakka (or Indra), governor of the next

world, warring against the (?) preceding Iranian deities called Asuras (Ahura), exhorts his officers: Sirs, if you in the thick of battle are gripped by fear, terror, gooseskin of fright, just look up to the top of my banner and you will lose all fear. Or, if you don't, look up to the top of the banner of Prajapati, or of Varuna, or of Isana, and you will lose all fear. Just so, the Saying goes on—spoken, it is alleged, by the Founder Gotama—when a *samana*, a monk, alone in the depth of the forest is overcome by fear, terror, gooseflesh of fright, let him only think on the Teacher (*bhagava*), or if that suffices not, on Dhamma... or on the Sangha, and he will lose all fear.

Here, no less than in the Crescent, we have a common symbol for a corporate religion. It did not, however, as we say, 'catch on'; I have not met with the simile elsewhere, either in Saying, or in stone or other graphic shape. Nor can it be one that the first teachers will have so put into words. Why? Because the central object in their teaching appears to have been, at the close of the Founder's life, made clear and emphatic, in terms which clash with this idea of an ecclesiastical trinity. In these terms he resolved into a saving unity, not three notions, but two; the very two terms with which we find him beginning his public mission: these are *atta* (*atma*, the self, conceived as the indwelling Deity), and *dhamma* (*dharma*, the 'ought-to-be'), conscience or duty, conceived as inward monitor. 'Were it not better that you sought the Self?' and 'whoso longs for the great Self let him revere *dhamma*': so he began. 'Live as they who have the Self and Dhamma as lamp, as refuge,

and no other': so he ended. It is not likely that he will have commended both the trinity cited above and this duality—a duality maintained, as we see, from first to last, so that there cannot reasonably be raised the question, whether he expanded (?) his gospel from this to a trinity. We have but this to decide upon: which of the two, the duality or the trinity, is more truly the teaching of Gotama: the current teaching of seeking the Self, with the deepened conception of the Self in Dhamma, or the bidding of the growing monk-vogue, with its own peculiar values, in which Gotama was deified?

To return to the banner-symbol: I would have it noted, that when applied in the Saying quoted, it becomes just a word, a trinity of words: Buddha, Dhamma, Sangha. This is highly noteworthy, since I believe I am right in saying, that words, spoken words, and not any sort of graphic things, are Aryan India's oldest and most genuine symbols. I do not ignore the graphic symbols brought to light in the pre-Aryan Indus-valley excavations, but I find nothing surviving in India to form an unbroken continuation between these and the sculpture that seems no older than the third century B.C.¹ Till then India appears to have refused to spread her culture graphically for all to see, even in writing. For her a thing was only really impressive as long as it was alive. Cut in stone, painted in fresco, it stiffened into a dead thing, a fossil. It is true, that the Pitaka sayings refer to what seem to be frescoes: the painter (*chittakara*), with colours and panel or wall, fashioning shapes, but we have no

¹ When Greek influence became felt.

clear proof that such sayings dated from before the third century, the earliest date in which we hear of any sayings that can be traced to the Pitakas. Earlier India, to be aesthetically moved, needed movement, needed above all the living word, the 'divine word' (*daivi-vag*) as her teacher called speech.² I venture to think it has not been duly stressed, that the rock edicts of Asoka were not only for their messages highly interesting, but also for this, that they were a novelty in Indian culture, the very probable result of Greek influences, which broke in upon India nearly a century earlier led by Alexander the Great, or possibly by preceding expansion of commerce, the conqueror following the merchant. I say it all subject to correction, but I hold that for India the symbol lay in the spoken word. For the audible word was the man himself. In the word he revealed himself, he gave himself to the other man, to the world. That in silence, no less, was something divine would seem to have come later, conceived perhaps only when there had come a worsening of the word. Then only perhaps is it that we hear of 'the noble silence', refrain of the Pitakas; then only is it that we find the *muni* or seer, the Vedic meaning of which was the man under an urge, held to mean the silent one:

So I in silent study pondering
shall to the silence of the seers
... attain,
as glides great Ganga's river to the main.³

Even to-day the 'word' plays, in the thought of Buddhists concerning

² *Brihadaranyaka Upanishad*.

³ *aham monena monissam. Psalms of the Brethren*, ver. 168. Pali Text Soc. ed.

their religion, a far greater part than does the symbol. No symbol amounts for them to as much as does the cross for Christians. *I think it might*; but, as I have hinted, this is because they have weakened the one chief symbol and perverted the other, as we saw in *Kim*. And both have been, as symbols, virtually discarded in favour of the Sitter, the crosslegged sitting 'Buddha-rupa', supreme type, not of the original Buddhism, but of the monastic ideal which superseded it, the image namely of the man conceived as done, finished in this life, in the utter calm of an ideal attained here.

Let us come to the weakening of the one symbol, that of the Road. We have here a very venerable notion: that of life as a whole being a way-faring here and further. The oldest word seems to have been *yana*, a going (the lengthened *e* to go). In the early Upanishads we find *pantha* used, a word that is rather path than road:

An ancient path that stretches far
away
for me is touched, is found even by
me;
by it the wise, the Brahma-knowers
rise

and go hence to the bright world,
thence higher yet set wholly free.
In the first utterance of the Buddhist gospel we come upon two other words: *patipada* or course, and *maggā* or road or way. And here the way no longer shares place of honour, as in the Upanishad, with another simile, the likening of the discarded body to the sloughed snake-skin; it has become the one, the central figure in this gospel message. Before the man lie ways, roads, that he can choose; he must use his will; he is the seeker,

the valuer, not the drifting log, the driven sheep. But he is given guidance. The road he should choose is the middle way between the active but uncurbed urge of the will and the over-regulated, over-disciplined will. And whither would this middle way lead him? Just whither his quest pointed; the quest of his Aim (*attha*). What was that?

It is not easy to render closely in English this word *attha* (Sanskrit *artha*). It is a corruption of the expanded root, *r*, the rolled *r*, which means reaching after, and also attaining. It is the wanting, and the seeking of what is wanting. Or better than that: it is the valuing and the seeking of what is valued. It is perhaps not so well known as it should be, that in the word 'aim', we have a broken down form of value:— 'estimate' (*eimen, aesmer, aestimare*). Without wishing to force into a term of to-day a lost meaning, it may be conceded, that in 'aim' we have something wanted, not merely in the way of an animal instinct or impulse, but to be pursued with a synergy of the very man or self and his instruments, body and mind, in a word, pursued by man's will.

Now this aim or *attha* to which the middle way leads is not further defined save in terms of what I am compelled to see as a later inserted gloss, and to put on one side. It is clear by other *attha*-contexts in the Sayings, that the word once conveyed something not less clear than is to Christians the word 'salvation'. It did so at least to the closer followers of the teaching, and was often equated with man's 'good and happiness'. In the case of folk in general we find it distinguished from worldly aims as meaning, in Gotama's teaching,

'otherworldly aim' (*attha samparayiko*), a meaning which for Hinayana Buddhists and others is far too much lost to view.

And it is clear that no special definition of 'attha' is felt to be needed in that First Utterance, wherein one man, willing to help men to choose their highest welfare, is shown proposing to his friends, who are seeking to do no less a plan in outline whereby that help might best be given. It is true, that, in the current religious teaching, man's religious quest was not worded as 'attha.' It was 'atta', the Self, the God within, rather than the other very similar word. But it must be remembered that, in the Pali Canon of earlier and later Buddhist 'Sayings', we have a new, later literary diction in the so-called Pali, or 'Row' (of words), a diction only so-called when 'sayings' had begun to take linear shape as 'writings'. Language had in the interval been acquiring new terms for newly felt values. And it is worth noticing, in passing, that the shifting from the older object of the religious quest: *atta*, to the newer term: *attha* is betrayed in the inner circle of Buddhist disciples: 'Thus do worthy young men declare their winning of salvation: they speak of *attha* (the Aim) and don't bring in the *atta* (Self).'

It does not follow that, in the substituted 'Aim', the 'becoming Brahman' of the current teaching was utterly lost; but it is certain, that the emphasis in the religious quest had been shifted; shifted from the Goal of the aim to the long Between that lay before man in his 'way' thither—the 'between' of growth by living ever more worthily. It was Every-man now who had to live the 'God-

life': the *brahmachariya*, and not the young student only. That it was not on earth only that this aim had to be striven for is made clear by the qualifying term 'of other worlds' (*samparayika*), but it is equally clear that, with *attha* replacing *atta*, a personal conception of the Highest faded, giving way to the monastic ideal of riddance from life and the living being, *as we yet comprehend these*. The middle way remained, but it became the wayfaring that supremely mattered, mattered more than Way's End.

Yet I have said that the way or road, as representative symbol or figure, underwent weakening. What do I mean?

A Buddhist will never speak of the 'way' or 'path' (the word chosen by early translators); he will say 'the eightfold path'. The eight 'parts' (*atth' angika*) are so many ways of right thought, word, and deed: an inadequate medley, even from Buddhist point of view, into which I will not here go. My conviction is, from important evidence in a cluster of Sayings, that they were inserted to replace another earlier qualifying term which became obnoxious: *bhava* or becoming, a word which *came to be used* also for 'lives' and 'worlds'. These the monk-ideal viewed with repulsion. The 'way' was, for that ideal, to lead out from life; life became no more, as for the earlier India, a progress towards the fathers, the Gods, the One impersonal Deity. The prefix *bhava-* was transferred to the fellow-symbol of the Wheel. This thereby won in significance and force, but the Way, with its new padding of words, lost correspondingly. The wayfaring, the wayfarer became blurred. The Way went on faintly

reverberating down the centuries of exegesis, of the Wayfarer, the very man, self, soul, it came to be said:

Way there is, but goer exists not! So much more, for scholastic Buddhism, was the word the all-sufficing symbol, that he could, from his little inner world of the monastery, reduce life, for the earnest man, to a thing, not of golden opportunities, but something to be eradicated, and the 'way' to set a list of words indicating ideas about a human complex, whence the pith, the real man, was being ejected.

Let us deal further with the perverting of the twin symbol, the Wheel. What did I mean?

It is impossible to say, to what extent and when, the need of an impressive symbol made itself felt in the history of Buddhism. As a protestant movement so far as overworldly in ritual met with its disapproval, it will have been long before recourse to temple-worship called forth architectural impressiveness. And for a considerable time the 'monastery' was but a settlement (*avasa*), consisting of a group of single cells or *viharas*, or a mountain cave. It may possibly have been when Buddhism began to flow over into other lands eastward, drawn it may be by the ancient culture of China seeking to learn 'the wisdom of the west', that the need of a credal 'banner' of some shape will have been felt. With such expansion the emperor Asoka has been too credulously credited, as I have tried to show. He, turning towards the west, whence came the meteoric partial conqueror of India, sent, not missionaries, but envoys, messengers (*duta*), seeking admission into the Hellenic comity of powers. But along the highway eastward through

central Asia von Le Coq took photographs of ruined temples, surmounted by great skeleton wheels, such as I have not seen in pictures of Indian monuments.

I have not seen any such survivals of a *Way made graphic*. And it is obvious, that a road does not lend itself to this. It is as word, as shibboleth, that the road survives in Buddhism. For the first disciples the Founder was emphatically the Man of the Road, and not the 'eightfold path'. 'Have you anyone like him?' his devoted kinsman and attendant was asked, after Gotama's decease. 'Nay', was the reply, 'we have not. For he made appear a road that had not appeared, he made us perceive a road not perceived, he declared a road not before declared...' But a road makes an ineffectual symbol; there could be but parallel lines, straight or spiral. Nor does the wayfarer make a simple distinctive self-explanatory figure, whether afoot or mounted. But on some auspicious day man had bethought him of placing beneath his mount a rolling ball, flattened, then skeletonized. He had invented the wheel. And so long as wheel and way formed an ever recurring tangent, there was progress, attainment.

Of these the wheel, symbol of symbol, had been representative before the birth of Buddhism. It was the symbol of conquest, the conquering king being known as leading his army after the mystic wheel rolling on before. It was legendary when the Pali Sayings were taking standardized shape, and the king himself was termed 'wheel-turner' (*chakravartin*). I do not wish to exaggerate its antiquity, for I do not find any such legend as is cited in those

sayings in pre-Buddhist literature.⁴ Rhys Davids indeed seems to have considered the picturesque account in the Digha Suttanta a 'fairy tale', invented to introduce the loftier alternative of a wheel not of conquest, but of God (Brahma), or of the Ideal (Dharma), turned by a world-helper. This I do not accept, because the wheel-turner was so far from being a special creation, that it formed part of the esoteric lore of augurs, in interpreting birthmarks. Thus, on the soles of certain babies, who were destined for conquest or for Messiahship, there would be the finished impress of a wheel with spokes.

For the 'Messiah' his task would lie in rolling back further the veil of the unseen shrouding man's nature, life and destiny. Here is how pious poetry showed such a man speaking:

By dharma do I turn the wheel,
the wheel that may not be turned
back.

Who like thee turns this wheel of
dharma peerless?

Sariputta like me turns the wheel,
wayfarer's worthy son.

And again:

For deva-worlds as for the worlds
of men

he, the wayfarer, turned the wheel
of God,

and other contexts from the Pitakas might be quoted.

Here then, albeit yet in word only, we see the wheel as symbolizing the dynamic gospel, in which Gotama tried to transform the immanent God-consciousness of his day into the

⁴ A *chakravartin* finds mention in the Mahabharata, but that epic covers a long literary period. Readers will find the legend and its Buddhist application in *Dialogues of the Buddha*, S.B. Buddhists, Vol. iii, No. XXVI.

active life of man—transforming the mantra 'That art thou' into 'That canst thou become, that thou shouldst and must become'.

That we have above words actually spoken, as spoken, by the Founder I would not say. The rhetoric put into his mouth will have been the pious inventions of cloistered students of a later date. For me those first sons of the Sakyas, as they called themselves, will have been far too much absorbed in teaching the real meaning of the way or road, to have sat spinning verses about its symbol, the wheel. In so far as a symbol is more than an esoteric sign, stumbled on as it were by chance, it will be a thing of slow growth. A simile, a parable is spoken to a listening group, or to one hearer alone. Easily remembered, it is repeated in teaching and finally canonized. But the symbol is something pointing to an already organized institution, the growth of many generations. We might better compare the ways of a Sakyan missionary with those of an officer, sending out an outpost or vedette, with orders which would bear no reference to the colours, or what they stood for.

Some may say: Did not Jesus refer to a taking up the cross and following Him, before He suffered? Possibly the words are a true memory. But was the sight of a condemned man bearing his cross so unknown in those days in Palestine? 'Consider the lilies, how they grow!' he said. But may he not also have said: 'Look at yon man carrying his cross! Do you take up what may bring pain to you too in these days?' Nor is even the seen simile a necessary assumption. When men by man were tortured baited, or burnt, language gained

correspondingly, as our Shakespeare plays testify:

...upon the rack of this rough
world stretch him out longer.

We are at the stake
(and bayed about with many
enemies.)

I will die in the opinion at the stake. In just these ways may Jesus have referred to the cross, or, for that matter, Gotama to a road, or to a wheel as indicating progress and attainment. Neither will have meant a 'church' emblem. The figures used are none the less characteristic for that. Jesus, it is said, left 'joy, his joy' with His followers, but He also left with them acceptance of suffering and growth by suffering:—'a cross'. Gotama is made to rebel against suffering, but he also taught, in and through life (that is, lives), the need of growth or becoming That Who we truly, potentially, are:—'wayfaring.'

In the sixth century B.C. in India this meant ever an adventure, whether the traveller was a king out for conquest, or a merchant escorting his caravan, let alone the unarmed 'wanderer' or student seeking this or that teacher. Gotama's clan was not, then at least, associated with war, of defence or offence. But as the son of a highland raja or laird—it was nothing more—in Nepal, he will have seen many a caravan arriving and departing; he may have assisted his father at the pricing of imported wares, of which Indian books speak. He seems to have had 'Wanderlust', in his own venture in travel. And anyway, somehow he became in simile linked with the caravan. Poetry addressed him as *sattavaha*, a word in which I would rather see, not 'master-bringer', but *sa-attha-vaha*:

bringer with the goods, the gains (*attha* was ever an elastic word).

Arise, thou hero, victor in the fight,
Thou owing none, lord of the caravan.

And the title was in later poems bestowed on other 'Buddhas'. The great corpus of Jataka or 'birth' stories starts with two stories of caravan leaders. And in their lives as touring missionaries most of the year, the Sakyans, with a charter bidding them 'Wayfare with a way-faring for the good, the happiness of devas and of men', were given little chance to overlook so central a feature as was Way—the God-way—and the Wheel—wheel of the Better, the Right. Both the one and the other were figures of the new, the more dynamic gospel which, teaching both the divine goal and the reality and potency of the man, the very self, held that the man's very nature was not a being but a becoming. However much, and positively the after-men damned the word 'becoming', seeing in it no longer spiritual growth, but mere bodily and mental rebirth as so much vain repetition, they never ceased to enjoin exercises for the purpose of that spiritual growth. They evaded the word 'becoming' by using more and more the causative form of the verb: i.e. 'make-become', and 'making-become', a verbal noun now mistranslated as 'meditation' (*bhavana*).

But with this tragic difference. Man, the 'becomer', was not to make himself become, expanding his divine potency; he was to make this and that idea become, this and that quality, qualities where the 'substance', to speak in the classic way, had been

dropped out. First the Divine in man was dropped—did it not belong to the brahmanic teaching between which and maturing 'Buddhism' the rift was ever widening?—then the man himself was dropped out—was 'he', who could not be really 'got at', anything more than fleeting moments in a mere complex? Thus this strenuous and persistent endeavour in 'making become', which fills so many pages of Sayings, is no more for the purpose of actualizing in Godhead a divine potential in the very man; it is, so to hyperstimulate the growth both of virtue and yet of world-detachment in body and mind, that at death these would crumble (*palujjati*) to nothing, all force for vital renewal used up.

The *samana* or 'monk'—our nearest equivalent—had 'gone forth' from the 'world', as a life not worth living. The psychic teaching of his Founder had shown him a world where even well-doing was requited by a life in which enjoyment was, not less than on earth, a matter of mere bodily and mental enjoyment, ending also in collapse and dying. The 'ill' of all such life, as a bigger thing than its joys, had gripped him so tightly, that a doctor-gospel to end old age, illness and dying seemed the one thing worth following. It was no longer a Way 'on' that he wanted; it was a way 'out' (*nissarana*); and such a doctor-gospel he thrust on to the shoulders of his revered Master. This materialistic conception of 'ill' blotted out the real nature of the 'man' and his nobler quest.

With that the original symbolism in Way and Wheel was lost. I have dealt with the former; and only add the reminder, that in three notable conversations with laymen in the

Sayings: with Visakha and Anathapindika, wealthy and devout patrons, and with Sigala, the young dissenter, no word of the Way is said. The second, on his deathbed hears of it and protests at its being kept, as teaching, for the Order.

The Wheel, in its truer sense still surviving as the title of the very first Utterance: 'the Saying on the Turning the Wheel of the Right,' became severed from the Road it symbolized, where by the healthy friction of life it found tangent and progress. It became linked with the notion of the futility of life; a suspended wheel uselessly revolving as wheel in squirrel's cage, or wheel of poor bound Ixion. The great word *bhava*: becoming, *Werden*, linked may be, to it at first, in its original meaning, came to signify merely 'lives', 'worlds', no more viewed as precious opportunities—a view surviving only in the Jataka, the life-stories of the spiritual evolution of the Founder—but only as so much tiresome repetition. And we get finally a picture of the debased wheel in the nihilistic exegesis of Buddhaghosa of the fifth century A.D.: ... 'this wheel of *bhava* moving in its twelve parts by cause and effect without known beginning, an eddy of residual vices, actions and results, itself and its parts empty... keeps rolling without a break.' The 'parts' are the links in the monastic invention known as the Causal Uprising, a borrowing of the cultural vogue in mental causation to explain the growth, not of wellbeing, but of misery. It is of interest that, whenever and by whomsoever Buddhism found its way to Tibet, the form it there took made the Wheel, so divided, its centre. Herein *Kim* is a true echo, and readers may have seen

samples of these wheel-pictures, the whole picture held up by a great grinning devil. And the question arises whether those ruined temple-wheels referred to above were not wheels of this later pessimistic teaching rather than the original symbols of a great hope in life.

Yet even to the causal wheel of ill I have come across a medieval reference in a hopeful vein. This is in the work entitled *Divyavādāna*: the 'divine legend', brought as palmleaf MS. by Brain Hodgson from Nepal last century, and edited in roman letter by Cowell, to be, I trust, translated before long. In it the 'Buddha' is made to instruct Ananda to set up such a wheel over the gate of the monastery at Rajgir (the mother settlement of Buddhism), and then show all comers what, as depicted, the psychic disciple Moggallāna had seen and heard as to life in the worlds. There were to be five spokes of the five destinies: hells, animals, pretas (or intermittent purgatorials), men and devas (i.e. worthy men reborn elsewhere). In the middle a dove, a serpent and a pig were to symbolize lust, hate, and bewilderment. Survival was to be pictured by water falling, as in a mill-wheel, on to the wheel. At bottom a monk explaining matters.

A dreary picture, wholly of a Less in life, with no outlook towards a More. And yet, *mirabile dictu!* we read elsewhere in the book this line:

Bhagava, cakrasvastika-nandyavarta!

'The master, bringer of the luck and joy of the wheel!'

Truly eclecticism can be a wonderful darning, patching together in the later days things so far apart as this

wheel of misery and the joy and good luck that lay in the wayfaring wheel of the Indian saviour's teaching.

More light may come to us on the medieval symbolism of Wheel and Way than I have found it possible to give here. I am seeking to place a translation of the *Divyavadana*;

that of another large medieval anthology, the *Mahavastu*, is well advanced in the hands of my friend, J. J. Jones, of the National Library of Wales. Here I have but shown that these symbols also have their history.

(MRS.) C. A. F. RHYS DAVIDS

SPIRITUAL COUNSELS

The following paragraphs are from the notes of Swami Yatiswarananda's class talks in Germany, given in December, 1933.—Ed.

I

ALL the Great Teachers are still there on the mental plane. According to their tendencies the devotees get the vision of them. As you know, Swami Vivekananda saw Buddha when he was yet a boy, and became terribly afraid. In later years he was sorry for that.

II

On the birthdays of all the Great Ones we should devote more time to recollection and meditation and prayer and avoid all outer distractions all the more. They should not be days of outward festivities and social rejoicings, but of quiet withdrawal into our own innermost soul where we can find them always if we are able to reach their plane of consciousness. Do not think they are gone. No. They exist now as they existed in the past, as they existed in their life-time. So everybody who is sincere and learns how to raise his consciousness, withdrawing it from the physical, and how to fix it on them and their ideal, can come in

touch with them and be in their company. Do not think Christ merely lived two thousand years ago. Do not think Buddha is dead and gone.

III

Sankara has said, 'Let the Buddha in me awake!' Similarly we may pray, 'May the Christ in us awake. May we realize the ideal for which He stood, the ideal for which He laid down His life, the ideal of all the Great Ones. May there be illumination, peace, and good will on earth and among men.' May Christmas mean the birth of the Christ in us, not only a social function, and not only even the mere remembrance of His physical birth.

IV

Christmas has become a social function in Christian society. It is not Christ's birth that is actually being celebrated. It has become a social custom today—the occasion for worldly festivities.

V

Without caring for the greatest thing in life we continually busy ourselves with the ephemeral things of the world—instead of busying with which

is, has been, and will be for all time to come. Let us ponder deeply over the unfalsified teachings of Christ. Let us go to Him and not to His interpreters. Let us listen to His voice and pray to Him to grant us the capacity to understand His eternal teaching. Let His Birthday be our birthday, the birthday of our reality, doing away with all the encrustations and superimpositions which veil our true nature and prevent us from reaching the light which has been ours since time immemorial. May His grace and the grace of all the Great Ones descend upon us and illumine our understanding and heart. May this birthday of Christ awaken in us the true yearning for the higher life and give us the strength to follow Him and to reach Him.

VI

In the beginning of our spiritual life we may think God is separate from ourselves, and we are all separate from one another. As the result of our moral and ethical discipline, when we are really able to chasten ourselves, we find that we are part of Him, we all form the different parts of a mighty organism. When our mind is further purified, we come to feel that in our true spiritual nature freed from the limiting adjuncts we are eternally one with God, that our individuality and personality is a myth, and become merged in the One Undivided Principle, the One without a second, the THAT of the Upanishads, the 'I and my Father are one' of Christ. This is the ultimate consummation of all spiritual striving and Sadhana.

VII

'God has so created the senses that they go outward, and man sees

only the external world, and not the Self.'

It is only the wise person who turns his mind and senses inward. Unless we are prepared to rise above the temptations of the senses, it is not possible for us to lead a really spiritual life. The senses must not be given food, they have to be curbed. Unless we are able to rid ourselves of the temptations presented to our mind by the senses, unless we are able to achieve the control of this unruly mind, it is not possible truly to turn to the Divine and make Him the pivot of our life.

VIII

Nachiketas went to Yama and asked him the most difficult question, namely, 'What was Truth?' Yama answered: 'Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, horses, and gold; choose a vast territory on earth, and live thyself as many years as thou desirest. Ask for some other boon that thou thinkest equal to this, such as wealth and long life. O Nachiketas, be a king of the wide earth. I will make thee the enjoyer of all desires. Whatever objects of desires are difficult to get in this world of mortals, doest thou ask for them all according to thy choice;—these fair damsels with their chariots and musical instruments—such indeed are not obtainable by man; be thou attended on by them whom I bestow upon thee. But ask not anything about Truth.'

And then came the beautiful answer of Nachiketas which proves him to have been a real devotee: 'All those are most transient, O Yama they wear out all sense-vigour of the mortal. Moreover all lives are short indeed. So keep thy horses,

dance, and song for thyself. Tell me, O Yama, that, that Supreme Life of hereafter in which they have doubt. Nothing shall Nachiketas choose other than that goal which is so mysterious.'

And after having tested him thus, Yama proceeded to instruct him in the highest knowledge.

IX

We find temptation in the lives of all the Great Ones. By this they have shown us how to overcome temptation and how to follow the path. They themselves did not need any temptation, but without being shown practically the possibility of overcoming all temptation we should have said that this was impossible and that their case was different.

Especially during our meditation our desires become very vivid, take a terribly definite shape. So do our attachments. It is a severe test that comes to all of us without any exception. So our attitude should be that of Nachiketas. During the moment of our temptation we should say, 'O Lord, keep me away from all these temptations. I do not want them.' Physical temptations are nothing compared with mental temptations. The finer our world becomes, the more sensitive we grow, the greater the struggle. So the thoughts of the different Great Ones and of their attitude should give us greater and greater strength to fight the battle successfully. Hence when sitting for meditation always send salutations to them.

X

There are two different states, the state of the aspirant and the state of the perfect man. Of the first Sankara says, 'He avoids the company of

people, looking upon them as poisonous serpents. Even the most beautiful form he looks upon as a dead body, and objects of sense-enjoyment he avoids as poison.' This is in the beginning when the aspirant wants to lead a pure life without having overcome his passions and desires. But when he himself has realized Truth, all this sense of hatred and aversion passes away. So Sankara says, 'The whole world has become to him like a Divine pleasure garden. All trees appear to him to be the wish-yielding trees in heaven. All waters appear to him as the holy Ganges water. All acts become to him consecrated acts. All sounds, whether gross or refined, good or bad, become to him the Vedic sound. The whole world becomes to him the holy city of Benares. Such becomes the vision of him who has realized the Truth, who has known Brahman.' Then all fear of temptation has left him. At that stage he has gone beyond its sway.

But these two stages should be clearly separated. First we must make use of the staircase, and only afterwards, when we ourselves have reached the terrace can we look down upon the staircase as something very small compared with the terrace and its amenities.

XI

We must have dispassion for all enjoyments procurable in this life and in future lives. We must be able to discriminate between what is eternal and unchanging and what is transitory and fraught with pain and danger. We must come to possess the six ethical virtues: Tranquillity of mind, restraint of the senses, renunciation of desires, endurance,

placidity of mind, and faith. And lastly we must possess a burning desire for liberation from the trammels of nature. This means we must have a tremendous yearning for the Truth.

XII

Learn to see things as they are. Everywhere on the phenomenal plane you find filth and flowers side by side. They are eternally inseparable so long as we do not go beyond the plane of manifestation, which is the plane of the pairs of opposites. During the time of your early Sadhana create a disgust for the world and its expression through these pairs of opposites.

XIII

The first step towards a realization of God is to see in this body the greatest temple of the Divine. You must throw away all the filth you have stored up during innumerable years, and above all you must see that you do not allow your mind to accumulate any new filth.

'There are various holy things, holy waters, holy mountains, temples, and the like, but the heart of the devotee is the greatest temple. It takes years for us to be purified by the holy waters etc., but the truly holy man purifies us in no time. And it is he who makes the holy places holier and makes our Scriptures embody his experiences and give inspiration for us.'

Only when the aspirant realizes Him in the very depths of his own being, he realizes Him in all. The human body is the greatest temple of God, for in it we have to realize Him.

'All dependence on externals is misery. Dependence on the Self alone is Bliss.'

Childhood has to be outgrown. And if we remain children all our life, we cannot be children in the higher sense. We should possess the purity of a child, but not a child's ignorance.

XIV

You must learn to touch the mind at the right point. You cannot get milk from the cow if you do not know how to milk it. You must become expert milkers if you want to get the greatest quantity of milk.

The Mind has many compartments. Some of them you must lock up carefully, and then set fire to them. Other compartments must be unlocked; but finally you must set fire to them also; for Truth is beyond both.

XV

Spiritual Life does not mean passing over a bed of roses. The soul's path is not a path strewn with beautiful fragrant flowers. We must never be afraid of tremendous struggle. Spiritual Life means this, but then there is pleasure in weathering the storm, there is pleasure in struggling. You get greater strength, greater steadiness, and greater knowledge.

Swami Vivekananda used to say, 'Constant struggle is a form of worship to the Lord. Repeated defeats should not unnerve thee. Let all thy hankerings, all thy desires be reduced to dust: Make thy heart a cremation-ground, and let the MOTHER dance there. God comes only when the heart is pure. Let the MOTHER dance there.'

Without morals spiritual life cannot be begun. And the higher forms of love must uproot our sense-bound affections for human dolls and create the right outlook which, in its turn,

gives us great sympathy and insight and the true spirit of sacrifice. Once this new outlook has become alive in us, there is no more danger from human dolls and affections that are time-bound and create fetters and dungeons for ourselves as well as for others. The very moment Love comes into our heart, all counterfeits of Love vanish.

XVI

The morning is the best time for the spiritual practices, especially meditation—immediately after we get up from bed. Always the early morning is the best time; but then, we should practise Japa and meditate at least for a few minutes in the evening too, when dusk is falling. If we have time enough, it is good to perform our practices at the time of the four junctions of the day, i.e. at dawn, midday, nightfall, and midnight, because they mean a change in the current and in the vibrations. If we cannot do so much, we should at least stick to the early morning and nightfall practices.

How many times do we eat during the day? So if we can find time enough for our meals, what about our spiritual food? Is it less important? The early morning is the best time, because sleep, in a way, has cut us off from our memory.

XVII

The general rule is: Practise rhythmic breathing, because breath acts on the mind, just as the mind acts on breath. The breath becomes very much attenuated during Japa. Whenever the mind is really concentrated, breath is minimized. This is a great sign by which to measure the

stage of concentration we have attained.

XVIII

We in our true nature are not products of Maya, but unchangeable spiritual entities. Man is a spiritual entity, not a body or a mind or a combination of both. Man is eternally beyond Maya, and only for this reason is there any hope of salvation.

XIX

Such is our inordinate and blind clinging to this body of ours that we are only busy with the pleasures of the body.

We undergo the miseries of life, repeat the bitter experiences again and again; but all this does not make us wiser in any way. We are continually running after the mirage to quench our thirst with its waters, but this can never be done.

'As a lamp in a spot sheltered from the wind does not flicker, even such has been the simile used for a Yogi of subdued mind, practising concentration on thy Self.'

'When the mind, absolutely restrained by the practice of concentration, attained quietude, and when seeing the Self by the self, one is satisfied in his own Self: when he feels that infinite bliss—which perceived by the purified intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, regards no other acquisition superior to that, and where established, he is not moved even by heavy sorrow;—let that be known as the state, called by the name of Yoga,—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.'

'With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.'

'Through whatever reason the restless, unsteady mind wanders away, let him, curbing it from that, bring it under the subjugation of the Self alone.'

'Verily, supreme bliss comes to that Yogin of perfectly tranquil mind, with passions quieted, Brahman-become, and freed from taint.'

'The Yogin freed from taint of good and evil, constantly engaging the mind thus, with ease he attains the infinite bliss of contact with Brahman.'

XX

Slowly, steadily, build up your meditation with great purity of heart. The mind must be fixed on the Self. The mind must be made steady and unflickering. Very often we imagine that if a certain desire were satisfied, it would leave us, but the truth is that every time a desire is satisfied it becomes stronger. You cannot really satisfy any desire. Desire, as such, refuses to be satisfied and only begins to clamour all the more, the more you try to satisfy it.

'Verily this desire for enjoyment never becomes satisfied through enjoyment. The desires go on increasing and become more and more intense as is the case of the fire when clarified butter is poured into it.'

'If this be the truth, we must cry halt somewhere and turn the mind wholly to truth.'

'This body is full of filth and dirt and contains thousands of worms, really it is so repulsive when you think of it, so foul.' Learn to face the truth. Those who are ignorant

find pleasure in it, but not the wise. Even if you feel repulsed by such ideas you must have the strength and capacity to face this truth. Is there anything truer than that? Can you ever keep the body clean? Make use of this body for higher purposes. Do not neglect it, but, at the same time, know its true nature. We all should make use of this life that is given us for higher purposes.

True discontent must be created, because true discontent is the beginning of spiritual life.

We only look at the outward beauty which is but skin-deep. We forget the spirit and think that this beauty belongs to the body. It is just one aspect of Maya. It is all a question of separating what is true from what is false, a question of dispassion and discrimination and sober judgment. The spirit has been caught in the net of matter. Reality and unreality have become mixed up, and it is the task of the spiritual aspirant to separate the Real from the unreal.

XXI

The Reality, the Truth, the Atman, has to be realized—as the Upanishads say. 'If a man attains It here, then he reaches the goal of life. If he does not realize It here, then he passes through the miseries of births and deaths. The wise, having realized the Atman in themselves and in all beings, attain to Immortality and Peace.'

In Vedanta you must first of all create terrible dispassion in yourself and then turn the mind from the unreal to the Real. This world itself is a prison-house and this body of ours is a terrible dark cell in this prison. So the task of life is to light

the cell with the Divine Light, and, after that, to break the cell and the prison and become free.

XXII

The spiritual aspirant should always be bold enough to face Truth as It is. It is very grim, very painful, but in the long run Truth brings light and annihilates all pain.

We should endeavour to attain to the Highest in this life before we die.

'The fire of Knowledge burns away all our Karma, all our sins; it burns them to ashes.'

But then we must allow the Divine to burn all this Karma, instead of constantly creating new ones.

'All doubts are removed, all the knots of the heart are rent asunder, all Karma is burnt away, when Truth is known.'

SWAMI YATISWARANANDA

REVIEWS AND NOTICES

The Inductive Conception of Life:
BY PROFESSOR ENZO LOLLI. TRANSLATED (INTO ENGLISH) BY H. A. KENNEDY, B.A. PUBLISHED BY RIDER & CO., PATERNOSTER HOUSE, PATERNOSTER ROW, LONDON, E.C. 4. PRICE NET 4 sh. 6 d.

The general nature of the philosophic theory of Professor Enzo Lolli and its particular application to the problem of life, as explained in the present book, can be appreciated only after understanding the principle of 'Inductive energy' centrally propounded in it. The word 'induction' here has the same signification as in Electricity and Magnetism. This new theory comes as a shock to the conception of man's supreme individual importance in the universe as held by philosophers like Hegel, Nietzsche, and Descartes. For the author contends, 'Man is not the master of Nature: he is an integral part of it. The knowledge of certain natural laws gives him, perhaps, the ability to regulate himself better... Neither he nor his mind is the centre of the universe. Both are mere radiations, individualized in him, sometimes in a strange manner. The greatest of the great is but a reflection of the divine, universal energy, which is perhaps more evident in him than in millions of other individuals, but which is nevertheless an energy of the same nature as that which is in others. This being thus, pride in man is neither more efficacious nor less ridiculous than it might appear in an ant-

in its ant-hill to a man looking at it.' Recognition of this fact, however, does not warrant a pessimistic conclusion. The present theory gives a conception of life which exalts the intelligence of man, reveals all his possibilities and shows the way to their fulfilment.

It is interesting to note in this connection how Indian thought which emphasizes one supreme Intelligent-force manifesting as the variegated universe offers a parallel to the present theory. Instead of giving room for the conceit that man is all in all in the universe, it rightly emphasizes the potential greatness of man as identical with that one Supreme Source.

The book is constructed in eleven chapters divided into two parts. The first part, constituting of two chapters, sets forth succinctly the meaning of the term 'induction', the purpose and the special features of the theory, and its advantages over the philosophic theories of Hegel, Nietzsche, Descartes, and the rest. In so far as the view that the only certain reality for man is his thought, the author does not differ from his predecessors. He posits the existence of 'Something' which is other than thought itself. He has maintained that the thought of man is only a part of the energy radiated by the universe, or rather by God.

The second part, consisting of nine chapters, is devoted to the inductive solution of the problem of life. By life is understood, according to Professor Enzo Lolli, 'those manifestations of "Some-

thing" which take place in a being endowed with intrinsic and autonomous movement.' Life, in this light, is a phenomenon recognisable through the rhythmic movement perceptible in the organism. Inductive energy, which, according to the author, forms the basis of life, manifests in individuals through an unknown means of propagation which is here designated as 'neural radiations'.

Elucidatory facts and experimental evidences adduced wherever necessary impart

to the book authority and attractiveness. The publishers notices in the blurb that this forms the first of two distinguished books on Psychology by the Italian Professor, Enzo Lolli, and we hope that the translation of the second, bigger volume, *The Irradiation of Life and Thought*, will throw further light on the problem of life dealt with in this book and others allied with it. The printing and get up of the book is worthy of the reputation of the firm.

NEWS AND REPORTS

**Swami Karunanandaji Maharaj
Passes Away.**

Swami Karunananda was born at Munshiganj, Dacca. He joined the Ramakrishna Order in 1903 as a worker of the Ramakrishna Mission Home of Service, Benares. Swami Brahmanandaji Maharaj initiated him into Sannyasa in 1911. For many years Swami Karunananda practised spiritual discipline in the Himalayas and performed extensive pilgrimages. He started an Ashram at Kishanpur, five miles away from Dehra Doon. He had been also one among the band of the Mission workers who brought succour to victims of plague, famine, fire, etc. on many occasions. On Saturday, the second November, he gave up the body at the age of sixty. For about two years he was suffering from Tuberculosis. May his soul rest in that Peace which was the quest of his life. Om Santih; Om Santih; Om Santih.

**The Ramakrishna Mission
Sister Nivedita Girls' School and
Sarada Mandir,
Baghbazar, Calcutta**

Report for the Years 1930 to 1939

We gladly welcome the first Report of the above Institution which aims to fulfill the educational needs of women on the ideal set out by the great Swami Vivekananda and his illustrious disciple Sister Nivedita. The late Sister Nivedita—Miss Margaret Noble—after whom the School is named was an ardent European disciple of the great Swamiji. She dedicated her whole life with great zeal and devotion to the Swamiji's appeal for the service of Indian Womanhood. Early in 1898, she

started a Kindergarten school, in a small house at 16, Bosepara Lane, Baghbazar, Calcutta, for girls in a tentative way, which she hoped gradually to expand and develop into a real nation-building activity, reaching the heart of the nation through its daughters, sisters, wives, and mothers. She readily absorbed Swami Vivekananda's teachings in this respect and added to them many valuable elements derived from her own knowledge and experience as a teacher and social worker of vigorous, independent views. Later, she was assisted in her work by an American disciple of Swamiji, the late Sister Christine, who had come to this country early in 1902. The two sisters struggled hard in expanding the Institution and placing it on a solid basis. After the passing away of Sister Nivedita in 1911, the Institution had to experience many vicissitudes. Though Sister Christine was there to continue the work left by her colleague, she was unavoidably detained in U.S.A. for several years at a stretch. Then it was efficiently managed by Miss Sudhira Bose, one of the earliest trained pupils of the Sisters. Unfortunately Miss Bose too died prematurely in 1920. Sister Christine returned to India to resume her work but her ill health compelled her to go back again. She died on the 27th March, 1930, in New York. A brief description of the School follows.

(1) *Management.* The Management of the School had been formerly in the hands of a group of four persons appointed by the Governing Body of the Ramakrishna Mission. From August, 1935, it is entrusted to a local Managing Committee

appointed by the Mission. (2) *Teaching Staff*. In the year 1939, there were twenty lady teachers in the Staff of whom one was an M.A., one a B.T., three graduates, three undergraduates, three senior trained teachers, three Matriculated teachers, and six others though not passed in any examination yet well experienced in their work. Of these twenty, ten are paid and the rest honorary teachers. The School meets the bare maintenance of the latter. (3) *The Curriculum*. The Report gives a brief account of the Kindergarten methods worked out in the infant and primary sections, and the curriculum followed in other classes leading upto the Matriculation Standard. There are altogether 18 classes and the minimum period to finish the course is 10 years. It can be said summarily that a great deal of oral training enters into the prescribed course of study. The subjects taught in the School are: Bengali, English, Sanskrit, History, Geography, Arithmetic, Geometry, Elementary Hygiene, Nature Study, Science, Paper-cutting, Chalk and pencil drawing, Sewing, and others.

Of these some subjects are taught only in lower Classes, while others are taught throughout the course, in various stages, from elementary to advanced studies. High School standard of teaching is followed in Classes VII to X. The study of Sanskrit is compulsory from Classes VI to X. Sewing and needle-work are also compulsory from the Infant Class to Class X. Attention is paid to select such text books as may inspire the girls with lofty ideals of their religion and culture. Three examinations are conducted in a year; prizes and scholarships are awarded to the meritorious students every year. During the period of five years, from 1934-1939, 34 students passed the Matriculation Examination. (4) *The Library and Reading-room*. The Library had 2,445 books at the end of the year 1939. It received two dailies (one English and the other Bengali), four English, and eight Bengali, monthlies; two papers were exclusively for the children. It is interesting to note that the Library contained 254 English books and 300 Bengali books for children only.

The recurring expenses of the Institution are met from the interests of the Perma-

nent and Prize Endowment Funds, grant from the Corporation of Calcutta, sale proceeds of Sister Nivedita's works, house rent, and public subscriptions and donations. Details of the investment of the Funds and audited annual accounts from the year 1930 to 1939 are incorporated in the Report. The total receipts and expenditure for the period under review, according to the statement of audited and consolidated accounts were Rs. 1,01,482-2-4 and Rs. 99,445-0-8 and those for the year 1939 only were Rs. 11,500-15-5 and Rs. 9,473-13-9. The School celebrated the Birth Centenary of Sri Ramakrishna in February 1936. Every year the School celebrated Sarasvati Puja. Yearly prizes were distributed to students as a mark of recognition of merit in different subjects, and Nivedita Scholarships were awarded every year beginning from 1937.

THE SARADA MANDIR

The ideal of the Mandir is to train women to live a life of renunciation and service, under the inspiration of the Ideal Life of Sri Sarada Devi, the Holy Mother. It was started in the year 1914 by Sister Sudhira and is now located on the third storey of the Nivedita School buildings. The Mandir serves as a residential boarding-house for those students of the School who have to live away from their parents. During the year 1939 there were 47 inmates — 10 honorary workers of the School, 32 paying boarders, and 5 free and half-free boarders. The boarders receive training congenial to Indian Culture and traditions. The inmates, excluding the boarders, are maintained from the interest of the Permanent Endowments and from the School. Religious classes and discourses on various scriptures were conducted. In the years under consideration 7 inmates passed Degree Examinations, five I.A., and two B.A. Audited annual accounts from the year 1930 to 1939 are included in the Report. The total receipts and expenditure for the period, according to the audited consolidated accounts, were Rs. 46,205-13-3 and Rs. 46,005-13-3, and those for the year 1939 only were Rs. 5,424-14-0 and Rs. 5,224-14-0 respectively. There is need and scope for expansion of work in the School and the Mandir for which the Institution appeals for further funds.

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ANNAMALAI UNIVERSITY

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BY SWAMI PRABHAVANANDA

•(Head of the Vedanda Centre, Hollywood, U. S. A.)

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