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VOLUME XXXIII



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CONVERSATIONS WITH SWAMI ADBHUTANANDA

When Latu Maharaj finished narrating the words of the Master in regard to the control of lust, a devotee asked him thus :

The devotee : Is it possible for anybody to keep up to this high standard of discipline regarding our relation with women ? Is it possible for one to live in this world without hearing them talk, without thinking about them or without seeing them ?

The reply Latu Maharaj gave to this question testifies to the hard discipline he practised and the severe ascetic life he lived.

Latu Maharaj : You worldly people think that such continence cannot be practised. In this world how many great people have lived their life without ever falling into the meshes of lust. The temptation of lust and lucre could not even approach them. The Master used to say that men like Sukadeva were Urdhvaretas (people whose sex-energy has been sublimated). They were absolutely untainted by lust and the desire for lucre. If

the desire disappears the thought cannot run after women. If you control your thoughts, you will find that even worldly people can get rid of lust and lucre. But can the thoughts be subdued so easily ? If we don't get relish in the Lord's Name, the thought of lust won't vanish. The Master used to ask us to do japa and meditation for the whole day. He who is capable of doing that will be free from the snare of lust and lucre. Have'nt we seen in our own lives? When we get the relish for the Lord's Name, nothing in the world can attract us. The sweetness that is in the Lord's Name itself intoxicates man. The pleasure one gets from woman is nothing compared to the bliss one gains from the intoxication of the Name. The Master used to say that the sex-pleasure magnified a crore of times cannot be equal to one atom of the bliss resulting from the union with Brahman.

In order to be perfect in the discipline of the continuous and unbroken remembrance of the Lord, Latu Maharaj had to undergo very great hardships.

THE HINDU VIEW OF PERSONALITY—II

THE PSYCHO-PHYSICAL ARGUMENT

We had occasion to say in our last article that in the doctrine of Jivanmukti Hinduism holds out the brightest promise for the realization of the perfect personality. Jivanmukti means the attainment of perfection here, in this body and this necessarily involves the efflorescence of a perfect personality in all its aspects with special physical benefits. This is why Hindu wisdom begins by saying that the body is the temple of God and it ends by making it a true chip of divinity. Those great personalities were men of rare physical charm, healthy, radiant, magnetic. When the inner illumination dawns the body also is lit up with that light and shines forth. Those mystics had demonstrated the implications of the theory of psycho-physical parallelism long before it became a current coin. 'Think great thoughts and you need not have to carry credentials — your face will shine,' says Swami Vivekananda thus pressing psycho-parallelism to spiritual advantage.

For a comprehensive view of personality we must assess correctly the contributions, benign and otherwise, of physical factors to the building up of personality. Theories of Behaviourism and psycho-physical parallelism have helped too much of a mechanistic emphasis on personality factors. But at the present stage of the knowledge of biology and physiology, the mechanistic view has proved itself to be insufficient. It has been shown that although the body does obey physical and chemical laws, processes nevertheless go on in it which are inexplicable in those terms. And even if we can believe in a complete parallelism between the mind and the body, we shall have to wait long before physiology gives us much helpful insight into the structure of personality. Man is a self-directing and self-creative mechanism. The unity of bodily functions presupposes a mental unity.

But before we come to that let us see what part the physical factors play in making and marring man's personality.

For many years now, it has been known that adequate functioning of the thyroid gland is essential to a normal consciousness, and it was found that if the thyroid gland became relatively or absolutely feeble in functions, or failed altogether, the consciousness of the individual was blunted, his powers of concentration diminished and initiative and spontaneity almost disappeared. Physical changes, such as the falling out of the hair, the thickening of the skin also occurred. In this form of illness, called myxoedema, it was discovered that if extract of thyroid gland were given to the patient, he recovered, though he had to continue taking the extract for the rest of his life. In more recent years, it has been found that other glands of internal secretion also play a great part in preserving the normal aspect of personality: the para-thyroids, the adrenals, the pituitary and the sex-glands. All these seem to produce internal secretions that pass into the bloodstream and the lymph-stream and are carried by it to different parts of the nervous system and thus through the nervous system influence conscious life. Nevertheless it still remains extremely doubtful how far these glands constitute a normal consciousness. We admit that a disturbance in these glands means a disturbance in the personality. But can we from this conclude that glands alone make for the normal consciousness? It has been conclusively shown that a septic appendix, a septic tonsil or any other foci of infection generates poison in the system and disturbs the normal life and efficiency of the individual. It is important to remember that an abnormal condition cannot lend support to the normal. Because pathological disturbance

THE HINDU VIEW OF PERSONALITY—II

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of consciousness and of personality itself can be explained in terms of pathological disturbance of the body, it cannot reasonably or with justice be inferred that the healthy mind is a mere product of the functioning of the healthy body. One cannot argue from a fact of the pathological order to an explanation of the normal mind. (Cf. Brown: *Mind and Personality*, p. 38). It is possible to get ample support for this independence of the mind from mental diseases like hysteria or melancholia where mental causes produce physical defects and decay. We don't say that mental factors must be given more importance than is due. A balanced view that recognises the respective contributions of the mental and physical factors is the most reasonable. But recent developments in Sex-psychology, psycho-analysis and experimental psychology have lent much weight to the supremacy of the mind over physical factors. Psycho-analysis and experimental psychology have given us more confidence in the autonomy of the mind and has enabled us to become more conscious of ourselves and thus extend our powers of rational insight and control.

The Hindu ancients long ago realised the need of giving the palm to mental factors, the superiority of mind over physical factors. The physiology of the Upanishads is all a picture of mental idealism. The mind pervades the body in every inch. Witness for instance the words, 'The atman (pure mind) becoming incarnate in bodily form occupies the body as the aggregate of the organs "right upto the finger tips"', (*Brihadaranyaka* 1. 4. 7.) Again, the body is the atman consisting of the juice of food, *annarasamaya* in which is enclosed the *pranamaya* atman, in this again the *manomaya*, in this the *vijñanamaya* and in this as the innermost the *anandamaya* (*Taittiriya* 2. 1.) The body is thus made up of the *Kosas* or sheaths of the mind. In *Brihadaranyaka* 2, 5, 18 and in *Chhandogya* 8. 1. 1

the body is described as the city of Brahman (*Brahmapuram*), the highest dwelling of Brahman. Need we search anywhere else for a more mental or spiritual picture of our body.

The foregoing picture of human body as every inch pervaded by mind (Brahman) confirms us the idea that the Mind is the maker of personality. The evidence from Raja Yoga or the science of mind-control lends weight to this thesis. Raja Yogis practise levitation of the body, read the thoughts of people at a distance and do many other things that prove the superior powers of the mind over the body, Patanjali in his *Yoga Sutra*s speaks of the capacity of mind to cure functional and organic disorders by directing the mind towards them in meditation. We cannot say that man has attained such yogic heights today: still he is making use of these mental powers in many ways. Suggestion is used for producing changes in the body and for curing functional and organic disorders. Clairvoyance, and clairaudience are being practised on a wide scale. That mankind is coming by these hidden springs of mental power is an invitation to man to take full advantages of the sources of personality and develop it.

But to say that the mind is the sole architect of personality is rather vague, for the mind includes three planes, the conscious, the unconscious and the superconscious, though the Western psychologists identify the unconscious and the superconscious. It is very important to take note of these levels of mind as unknown and unforeseen dangers lurk in the unconscious regions of our mind. Modern psychologists rightly aver that the greatest danger to personality is from the unconscious. 'Our consciousness, being still young and frail', says Jung, 'has a tendency to make little of the unconscious. This is understandable enough, for the young boy should not be

too deeply impressed by the majesty of his parents if he wants to accomplish something in his own right and way'. How naively has he said that the unconscious is, though not known to us, the mother of the conscious.

What then is this unconscious? It is the storehouse of all inhibited, repressed or forgotten thoughts and desires. These inhibited thoughts and desires sink down and lie there sleeping, ready to jump up at any time and shake our whole being. It is agreeably surprising to find that Swami Vivekananda had anticipated the modern psychologists in their concept of the unconscious. He says:

'Practical psychology directs first of all its energies in controlling the unconscious, and we know that we can do it. The unconscious thoughts are the submerged millions of our old conscious thoughts, old conscious actions become petrified; we do not look at them, do not know them, have forgotten them. But mind you, if the power of evil is in the unconscious, so also is the power of good. (We are reminded of Freud according to whom unconscious is the sea of power.) We have many things stored in us as in a pocket. We have forgotten them and there are many of them, rotting, becoming positively dangerous; they come forth, the unconscious causes which kill humanity. (Swamiji has anticipated Jung who said that the greatest danger to modern humanity is from the unconscious.) True psychology would therefore try to bring them under the control of the conscious.'

How can the unconscious be brought under the control of the conscious, so that a mine of power which is the unconscious becomes ours? The psycho-analyst answers: 'by bringing up the sleeping thoughts of the unconscious to the level of the conscious, by analysing them and making them our own.' Yogi answers: 'by a two-fold process — by focussing the torch of conscious into the regions of the unconscious and dissolving the

knots of desires lying dormant there.' Hindu scriptures call this process *Vasanakshaya* and *Manonasa*. *Vasanas* are the roots of desires and they are deeply stuck in the unconscious. To blast these roots by the four traditional vedantic disciplines is the first step of the yogi. And when this is done the lower mind which is the abode of imaginations and complexes is destroyed. When the lower mind is destroyed, when we steer clear of our petty affiliations, we unravel in ourselves the pure, higher Mind which is Atman. To achieve this is to go beyond the conscious to the super-conscious. Once the super-conscious is illumined one realises his real and full personality. Let us see what Swami Vivekananda has to say about this culmination.

'This is the first part of the study, the control of the unconscious. The next is to go beyond the conscious. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness. When this super-conscious state is reached, man becomes free and divine; death becomes immortality, weakness becomes infinite power and iron bondage becomes liberty. That is the goal, the infinite realm of the super-conscious.'

That is the realisation of personality beautifully pictured by Swami Vivekananda. It is a great task, the task of reviving the whole man, as it were, of making man the complete master of himself. We have to achieve it through Raja Yoga, Bhakti Yoga or Jnana Yoga.

Advaita would begin and end with the same words, 'You are already that real personality.' Has not the Upanishad said 'In every act of consciousness you know It.' (Pratibodhaviditam. Kena II. 4.) Yes, every act of consciousness is really an act of Self-consciousness. But at this stage the problem of personality ceases to be psychological and becomes metaphysical.

THE SCIENTIST IN SRI RAMAKRISHNA

By S. SIVARAMAN, M.A., L.T.

It is as true to say that history never repeats itself, as to say that history repeats itself. In as much as the most elementary instincts and emotions of man remain the same in essence through the ages, it is true that mankind reacts to any environment more or less in the same manner as it has reacted in a similar environment in the past; and to this extent history repeats itself in broad outlines. But in as much as man refines his instincts, and modifies and multiplies his emotions, and develops his reasoning faculty in the course of decades and centuries, his collective reaction to any environment undergoes changes in a corresponding measure; and to this extent, history never repeats itself precisely.

The new science of psychology has made it abundantly clear that man's cognition, emotion, reason and will are evolving factors, not static, whether he is considered individually or collectively. It is a popular belief that the child is an exact miniature of the man; but it is an unscientific intellectual superstition, for man is a dynamic, growing personality, wherein what is active today gets dormant and even atrophied in time, and what is dormant today gets active. The child is ruled mainly by instinct; he laughs in pleasure, weeps in pain, plays when awake, sleeps when tired, and cries when hungry. Reasoning is still dormant. The boy, in the next farther stage, has budding reason; but yet his stage is one of belief, in the main. This is the age of fairy stories, legends, mythological fiction, in fact anything that impresses the imagination, however wild. The spirit of questioning is in the nascent stage. In the normal grown-up man, the reasoning faculty is fully developed though only to the height possible in the world of his age. The adult man questions everything

in the light of reason and accepts only that which satisfies this test.

The same broad growth can be traced in the evolution of man through the ages. In the earliest pre-historic times, human beings, collectively considered, were mainly governed by instincts—pleasure and pain, hunger and thirst, etc., corresponding to the stage of childhood in individual man. In the next stage of evolution, men were in the next level of belief with reason only budding, corresponding to the stage of boyhood in individual man. It is to this period that we owe the large mass of folk-lore, stories of fairies and giants, and religious mythology.

At this stage the great individuals, who were far more advanced than the common masses and had visions of great truths, embedded them in stories, often very child-like, so as to be attractive and assimilable to the majority of mankind, who were then in the stage of active and eager imagination with but reason in its infancy. This stage can never come back in the onward progress of evolution, as truly as time can never retrace its flight. The sooner this fact is recognised in religion, as in other fields, the better it will be, since it will help us to avoid futile yearning and endeavour.

Now in the modern age, humanity has reached the age of reason, corresponding to the adult stage in the individual man. As the reaction of reason to the environment naturally and inevitably leads to science, this modern age can aptly be called also the age of science. This outlook of the scientific mind can no more be ignored or defied than the reason of man, for the first is an inescapable corollary of the second, bound by the unswerving laws of nature. Nay, it can be called man's divine destiny to evolve into the stage of reason, so as to pass on

possibly to a higher stage which great minds call variously as Intuition and Mystic Perception.

Truth, therefore, has now to appeal to the reasoning faculty and the buddhic intellect, and not merely to the believing imagination. This is why all the stories and folk-lore and mythology of the past are now tested in the crucible of reason. The man who tries to stop it is like the man who would try to stop the waves of the ocean. It is impossible that man can remain in a lower stage of unquestioning belief in the religious plane and in a higher stage of reason in all other fields at the same time. In the field of religion, therefore, we have to adopt the right scientific outlook. The man of religion, in the modern age, cannot merely repeat, parrot-like, the mythologies of the past; if he does he will find his followers dwindling into nothing. It is idle to blame mankind, which is actually advancing into its destiny. The man of religion must follow Nature and have the outlook of science. This is the need of the times.

Such a religious man was Sri Ramakrishna. It might at first strike one with wonder to hear that this well-nigh uneducated man living his days in an old-fashioned temple could have had a scientific mind. But the days of Nature's miracles never end; "full many a gem of purest ray serene, the dark unfathomed caves of Ocean bear." The most palpable proof that Sri Ramakrishna was a scientist in outlook is that he gained the discipleship of Naren, who had the most scientific intellect of all, whose reason was ever like a keen fire consuming all belief and superstition not based on reason. It is because Sri Ramakrishna's approach is consistent with science that he is voluntarily worshipped by the highest intellectuals.

Where, then, is the scientist in Sri Ramakrishna? To answer this question, let us

first understand the processes adopted by the scientist. The man of science, if confronted with a belief, neither adopts it slavishly nor condemns it dogmatically, but endeavours to find out whether there is truth in it. The European who found the African resorting to cinchona for the cure of malarial fever, did not ignore it as one of his many superstitions, but proceeded to experiment and find for himself the truth about cinchona. The religious man, with the scientist in him, does not reject any belief as unworthy of consideration, but tries it by direct experience. Such a mentality Sri Ramakrishna had. He had neither the unscrupulous attitude with which the unscientific atheist rejects a belief without an attempt at experiment and observation, nor the unquestioning attitude with which the superstitious man accepts a belief as a saporific. People all about him worshipped the idol of Kali. The generous Rani Rashmani had built the grand temple by the Ganges. Thousands passed in, prostrated, made offerings and went away without a thought. Thousands of others passed by, in superficial-minded scorn and disbelief. But Sri Ramakrishna asked himself whether indeed there was a goddess, All-powerful and All-loving, as was believed. If there was ONE, he said to himself, he could certainly behold Her and not only satisfy his doubting mind, but also find his life—consummation simultaneously. Therein is the grand scientist in Sri Ramakrishna. Neither is he one of the many who swear by God without seeing Him, nor is he one of those who swear that there is no God, without ever making an attempt to see Him. Sri Ramakrishna, the unconscious scientist, must see, with his own mind's eyes, the Mother, before he will find rest for his mind. As the scientist works upon a hypothesis, he has worked at it.

In the means whereby he conducted this experiment of experiments, this highest, most royal experiment open to man, Sri Rama-

krishna followed the scientific process. Let us reflect for a moment on what the scientist does in pursuing an experiment. The scientist takes the greatest care to eliminate all the disturbing, vitiating elements in the process of experimentation. One who does not take these preliminary steps would be a laughing stock in the world of science. Let us take an example as simple as possible, capable of being clearly understood even by those who are not students of science. Before an object is weighed in a chemical balance, the beam of the balance must be made level, the outer current of air must be kept out by closing the glass lid, and other disturbances must be eliminated. Sri Ramakrishna, the scientific seeker after God, asked himself what are the disturbing factors in the process of finding Him? The first of the encumbrances is Pride—pride of birth, caste, etc. To remove this obstacle, Sri Ramakrishna, though a high caste Brahmin by birth, swept all unworthy considerations and time-honoured prejudices aside, and did that thing, which at one stroke, would destroy all pride in him. He went to a Cheri of the so-called lowest classes the scavengers and, waiting patiently till the owner of an uncleaned hut was out, plunged in and swept it. In other words he became a scavenger of a scavenger, thereby equipping himself to become the grand scavenger of the mind of humanity. The disturbing factor of pride was thus eliminated.

Still the experiment did not succeed. Then Sri Ramakrishna questioned himself scientifically and found that the other great disturbance was greed of gold, and wealth, and desire. In a moment he set to work. Standing on the bank of the Ganges, the Master Scientist kept earth in one hand and coin in the other, and reasoned out the superstitious distinction in value between the two, and threw off both into the waters and thereby his desire with them.

The obstacles were now all removed. But still the experiment did not succeed. Sri Ramakrishna asked himself and found that the positive accessory to the discovery was not enough. That was the yearning, Bhakti. An experiment requires not merely the elimination of disturbing factors, but the use of accessory factors. Sri Ramakrishna employed the means of Bhakti and, armed with the perseverance of the scientist, succeeded at last in finding the truth, in beholding the Mother.

The scientist, when he has discovered the truth for himself, does not impose it upon others either by subtle superior authority or by brute force. He leaves it to the world to follow the course he has taken and by experimenting and observing, to ascertain the same truth for themselves. The scientist encourages and welcomes honest criticism, testing, and investigation. In these characteristics of the scientist, Sri Ramakrishna had his full share. Never in his life did he force his own discoveries in the spiritual world down the throats of his disciples or devotees. He invited criticism and independent exploration. He never regarded himself as too infallible or too holy for doubt or test. Very many instances may be cited in support of this point. He would often say to his devotees that they were welcome to test him as a money-changer would test his coin. Once Naren, in order to test whether indeed Sri Ramakrishna's body would instinctively react against silver and gold, placed a coin under the mat secretly; and when Sri Ramakrishna, unaware of it, sat on the mat, his physical frame trembled and felt excruciating agony, until the coin was taken off. On hearing who the author was, he never reproved Naren, but on the contrary, appreciated his testing of his realization. When, again, Yogin waited one night at the door of the Holy Mother's room with a suspicious mind, the Master, returning unexpectedly

from Panchavati, guessed his object, and appreciated the youth's desire to test him.

Little minds are contented with little ideals; but Sri Ramakrishna, the Master-mind, was not. He must experiment on these ideas and facts of God to the uttermost; he must bring down Religious Realisation as a scientific possibility. He must experiment and discover the truth of the highest philosophy. Now he had discovered the truth of the Personal aspect of God. It remained for him to discover the truth of the Impersonal aspect of God, the vedantic ONE. Setting to work with neither the slavish mind of superstition nor the revolting mind of atheism, he found the Guru in Tota Puri, and followed the arduous path of scientific experiment, the path of Pranayama, of Yoga. Many were the labours, deep was the concentration, indomitable was the energy; and the result was the actual realisation of the state of samadhi, wherein the ONE and nothing but the ONE is seen.

Not even with the discovery of the Personal and the Impersonal did Sri Ramakrishna stop. He must venture farther on beyond the utmost bounds of past thought or experience; he must experiment whether the same ONE may be realized through the various religions of humanity. Again he patiently followed the Law of experiment. For a time he gave up all disturbing factors of the Hindu outlook, and lived the very life of a Muslim and followed the Koran, and found the same ONE whom he had seen through the Hindu path. For a time he followed the strict path enjoined by Christianity and beheld the same ONE vision. In the same manner he proved that the different paths within the Hindu religion, too, lead to the same goal. Thus did the scientist Sri Ramakrishna explode, by means of scientific research and exploration, the fond belief in the exclusiveness of the truth of anyone

religion as well as the fanatic condemnation of sister-faiths. Truly has the science of this man of religion sounded the death knell of fanaticism, and ushered in the age of toleration and brotherly understanding, and sung the song of the Harmony of Religions.

The man of science, again, is devoid of superstition. Sri Ramakrishna's religion is truly free from slavish superstition and blind belief. It will be a revelation of wonder to many that Sri Ramakrishna has condemned the mere addiction to books divorced from experimentation and discovery, which in religion is called realisation. What stood in the way of the early astronomers who proved that the sun is stationary and the earth moves round it? Books. What stands in the way of realisation and promotes bickerings and strifes? Books, sworn by the letter, interpreted without light, and defended by fanaticism. 'Push ahead and beyond the books. Experiment in religion. Follow the laws of all experiment making, and discover for yourself the reality or otherwise of what is told in the books' is Sri Ramakrishna's message. In this sense Sri Ramakrishna is a master-liberator of the world from the bondage of books into the freedom of life.

Again, would not many be amazed to know that the scientist in Sri Ramakrishna has entered his protest against blind superstition? He has denounced caste-observances beyond what are positively helpful to an individual in the particular stage of evolution of his life. Their comparison with the fence round a tender plant is to the point. He has set at naught the superstitious distinctions of high and low in the very choice of his disciples, in the acceptance of Latu, for instance, who was but a lowly servant. He has pooh-poohed the blind faith in pilgrimages, without the accompanying change of heart. His words that the same grass which grows at Dakshinewar grows also at Benares, is an inimitably

humorous presentation of the great spiritual truth that God is ever near man and can be beheld wherever one lives, through the proper mind purified by Sadhana and lighted by Bhakti.

To sum up, the modern age is pre-eminently one of Science and Reason. Religion can no longer afford to content itself with captivating a child-like imagination through

story or mythology or belief. The religious man and teacher must have the mind of the Scientist in him. And Sri Ramakrishna has been a grand scientist in the experiment towards God. He has clearly conceived the goal, started without superstitions, eliminated disturbances, employed the right means, and discovered the truth. He is, therefore, one of the best religious guides of the Modern Age.

PSYCHOLOGY AND THE REHABILITATION OF HUMAN SOCIETY¹

By PROF. P. S. NAIDU, M.A.

It is an encouraging sign of the times that in our own country as well as in foreign lands scientists are steadily realising the need for a re-orientation of the values of science. They have begun to speak of the social functions of science, and to assess scientific achievement in terms of human values. There is now a feeling that it is not the group of sciences engrossed in the study of the physical environment, not even the group concerned with the biological environment, but the group attempting to delve into man, his mind and his social relations that should receive our most anxious care and consideration. This is no doubt a vague groping after the truth, but it is valuable as an index of the growing dissatisfaction in learned circles with the exaltation of sub-human values which inspired the scientific workers of the previous centuries. A rapid aerial survey of the history of this new movement in science will reveal whither exactly it is tending, and the points where it is going astray. Let me attempt the survey.

Science and Society

It was in the year 1927 that the scientists who met at Leeds under the auspices of the

British Association for the Advancement of Science were rudely awakened from their slumber by a striking sermon which was preached to them by the Bishop of Ripon. In spite of all his new mastery of nature, the Bishop said, man did not seem to be really advancing his own cause. Development of his resources did not spell either development or happiness for himself. And the Bishop asserted with all the emphasis at his command, 'that the sense of direction had been lost amidst all the new discoveries'. Unless parallel progress was being made towards moral and spiritual supremacy, could we dare to go on, asked the learned divine, enhancing man's bodily values without some sure hope of saving his soul? These exalted sentiments uttered by the Bishop made a deep impression on the scientists. In 1932 President Ewing asked of the assembled gathering of British scientists, 'Whither does this tremendous procession of science tend? What, after all, is its goal? What is its probable influence upon the future of the human race?' And the president declared that 'the command of nature had been put into man's hands before he knew how to command himself.' A very significant event occurred

¹ Presidential address at the Psychology and Educational Science Section of the 34th Indian Science Congress held at Delhi recently.

at this gathering. Prof. Hopkins pointed out that apart from war, *science and invention had done little to increase opportunities for draining off the more serious of man's irrational impulses*. Without intending to do so consciously, the professor touched the profound psychological problem of canalising the energy of the unsocial complexes in the unconscious layer of the human mind. The next important event is the presidential address of Josiah Stamp delivered in 1936. Stamp spoke of the impact of science on society, and for the first time came out boldly with the suggestion that the increasing difficulties confronting human society might be reduced by psychological research which would reveal the laws governing human behaviour. He declared that more money should be spent in biological and *psychological research*, as at the time he was speaking the expenditure on the social sciences was only a tenth of what was spent on the natural sciences. The year 1936 also saw another notable event in the history of science. Among the delegates to that year's session of the British Association were E. G. Conklin, the President of the American Association for the Advancement of Science, and a group of distinguished American scientists who were much impressed by the frank discussion of the social relations of science. They decided to cooperate with the British Association in advancing the study of the social bearings of science and in promoting peace and intellectual freedom. About this time the Royal Society in England and the National Academy of Sciences in the United States of America organised exchange lectureships for the study of the progress of science, and of ideas that give promise of happiness for mankind. And all these forces though operating from different points and on different planes, led to the formation in 1938 of a new division of the British Association, the division for the study of the 'social and international relations of science.' This division is pregnant with great promise for the future, and if it will only press into its service the findings of contemporary psycho-

logy it will prove to be a great force for securing human happiness.²

In our own country the movement for the socialisation of science is of very recent origin. It is yet in its infancy as is proved by the fact that we do not have a separate division for the study of the social bearings of science. It was in 1938, the year made conspicuous in the history of science in England by the establishment of an independent section for studying the human implications of science and invention, that the Indian Science Congress took the first step towards the establishment of an organisation for investigating this new problem. In 1940 a sub-committee was appointed to study the impact of science on Indian society. During the years that followed, despite the devastating effects of the world war, the sub-committee made striking progress towards the fulfilment of the task entrusted to its care. A significant feature of the work of the sub-committee was the series of lectures delivered in 1944 by Dr. Kewal Motwani at different university centres in our country. A determined effort is being made to evaluate correctly the progress, inter-connections and directions of advance in the physical, biological and social sciences, and to tackle the question of lag in the application of scientific knowledge to the life of the people in India. Recently it has been laid down that one of the major objectives of the sub-committee should be 'to make society more appreciative of the achievements of science and to focus public attention on the social applications of science.'

Depth Psychology

All this is quite impressive and exhilarating to the student of the social sciences, but it does not seem to have been productive of any tangible result. The report of our sub-committee for 1945 ends with a pessimistic note. The reason for this is not far to seek. Both in our country and in England only the

² Crowther, J. G. *The Social Relations of Science*, (London 1941.) pp. 612 f.

outermost fringes of the difficult problem of science and its influence on the deeper nature of man have been touched. The *psychological forces* which lie at the heart of man have been ignored. And where psychology is mentioned at all, the reference is just superficial enough to make it either useless or dangerous. No attempt has been made by these committees to dive deep into the mind of man to uncover the secret springs of his tantalising behaviour. Without a firm grasp of the psychological principles, no problem relating to the impact of science on society can be solved, and no scheme for the rehabilitation of human society can be fruitful. To psychology, then, every student of the social sciences must turn for guidance and help.

Permit me to make a slight digression at this stage. Large hearted and intellectually gifted men and women of all countries who have noted with infinite pain and sadness the steady degradation of human nature in the face of 'advancing civilisation' have sought anxiously to locate the cause for this fall of man. And they think that they see the root of the trouble in the unequal development of man's intellectual and moral nature. It is Professor Einstein, I believe, who spoke of the lag between the achievements of man's brain and the deeper promptings of his heart. A political thinker of standing remarks that 'in the course of a few generations human beings have learned to control physical forces without acquiring a like measure of control over themselves and their relations to one another.' We agree to these conclusions, but we go farther than these thinkers and demand an explanation for the lag between the achievements of the cognitive and conative aspects of the human mind. The scientists however, are unable to meet our demand because of their obsession with the external environment, with the outer and less important conditions of human behaviour. The belief persists among all, scientists not excepted, that by reshuffling the environment human nature may somehow be improved. It is not seen that without an understanding of the psychological forces governing human

behaviour, it will be utterly futile to plan for the improvement of human society. *The findings of Applied, Experimental and Depth sections of Psychology should be accorded the place of prime importance in all plans for the future ordering of human society.*

That all programmes for reorganising human society should be broad based on sound psychological principles is a trite saying. Yet, what do we witness in the world of science today? Men gifted with keen understanding have failed to grasp this simple truth. Their recognition of psychology is grudgingly given. Our Science Congress is a notable exception: elsewhere there is total neglect of this fundamental science of man. One reason for this neglect is that modern society is inclined to ignore the individual. It takes into account only what it calls *the social whole*. It believes that the universal is the real existent while the individual is only an abstraction, and this confusion has led to the relegation of man, and the science of man to the distant background. This error, serious as it is, may be set right by the proper education of society. But there is another and a more subtle cause for the neglect of psychology, and this has its origin in the powerful and dynamic motives rooted in the unconscious. The mere study of psychology and other social sciences will lead to an unsparing criticism of the present social institutions. The true science of man will expose, as psycho-analysis has exposed, the hollow pretensions and the folly of modern civilisation based on an obsessive preoccupation with the outer environment to the utter exclusion of the inner nature of man. No wonder, then that depth psychology and its leaders are hated and reviled. Advances in the physical and biological sciences serve but to gratify man's craving for self indulgence, while advance in depth psychology will lift the gossamer veil covering human nature, and will expose the shell within rattling with ugly and repulsive primitive instincts. Depth psychology will demand self-control, self-discipline and renunciation of the objects of sense enjoy-

ment. The hostility to psychology is a defence mechanism. The resistance is deep seated and is not easily handled by one who is not in possession of the secrets of the unconscious. Psychology is viewed by many as a mischievously tendentious science. Let us not fall victims to this spirit which is spreading steadily from the West and the North to engulf our land. With our age-long training in fearless introspective analysis, we in this country should easily arrest the tide of environmentalism that is sweeping on us from the North. We in this country should have no hesitation in according to the science of man the sovereign place that is its due.

II

The Psychological Objectives of our Plans

When we press psychology into service in our endeavours to plan for the future of human society, we find that this science prescribes a hierarchy of three goals as worthy of pursuit by us. They are EFFICIENCY, HAPPINESS and SELF-REALISATION. *Efficiency* relates to the body and the superficial levels of the mind, *happiness* to the deeper mental levels and *self-realisation* to the total personality, to the whole being of man. Psychology does not stop with the mere dictation of aims. If it did it would be unworthy of our allegiance. It prescribes also the means by which the goals may be reached, and the methods by which human society may be rehabilitated. To experimental psychology and applied psychology we have to look for help to attain *efficiency*, the lowest goal in the three fold hierarchy, to depth psychology for the attainment of *happiness*, the middle goal, and to spiritual psychology, the unique contribution of our country, for the realisation of the highest goal of *self-realisation*. No scheme for the rehabilitation of human society will have any chance of success which neglects any one of the components of this three-fold hierarchy. Let us turn to the three leading branches of psychology mentioned above for guidance in

drawing up the outlines of a plan for the welfare of mankind.

Square Pegs in Round Holes!

It is now a well established fact that a great deal of avoidable misery and pain in human society is caused by the wrong placement of personnel in the services and the professions. The wrong pegs are in the wrong holes, and this maladjustment in life is a lasting source of wastage and suffering. Our energy, whether mental or physical, is strictly limited in amount and at any given moment the amount available is also limited. How best may this energy be used? That is an important psychological question, and on the answer to it depends the success or failure of all industrial plans. For each man there is one and only one best way of doing things. The determination of this best way is the task of applied psychology, and it is this best way that I have spoken of as the goal of *efficiency*, which is none other than the attainment of perfect balance and harmony between the innate psychological abilities, talents and temperament of the worker and the job at which he has to work for the greater part of his life. There is at the present moment a lamentable neglect of the psychological factor on the part of those who are responsible for selecting personnel. 'The raw materials for industry are generally subjected to the most rigorous tests in the firm's laboratory before they are accepted.....the claims of rival firms of machinery-makers are closely studied by skilled engineers before even a small piece of new plant is bought. But the choice of the staff—surely the life of the business—is often left to an unskilled minor executive who has no special competence or knowledge.'³ Prof. C. S. Myers says, 'It is extraordinarily common to find the human factor ignored when mechanical improvements are introduced, or insufficiently considered when attempts are made to deal with it.' The indifference displayed by all concerned in the matter of the psychological handling of man-power has resulted in serious

³. Myers, C. S. *Industrial Psychology*.

economic loss and in widespread discontent and mental unbalancing. Enormous labour turn-over is the first unfortunate result of the prevailing unpsychological methods of organising man-power. It may come as a surprise to many of us that the loss in England alone due to unpsychological methods of recruiting industrial labour is one hundred million pounds every year! Apart from this huge financial loss we know how the present slipshod method of fixing square pegs in round holes and round pegs in square holes is in many instances responsible for delinquency and even for certain types of insanity. And we should not ignore the possibility of finding a potent cause for the present labour unrest and mass hysteria in the unscientific methods of recruitment. What then is the remedy? Human Engineering on sound psychological principles is the only remedy that is indicated as the pressing need of the hour by a correct diagnosis of the symptoms of our social disease.

A Psychological plan for

Industrial Efficiency

I now proceed to suggest a plan⁴ for achieving *efficiency* in our national life. The first step that I would prescribe for an efficient, fruitful and scientific rehabilitation of our national life is an extensive nationwide survey of the abilities of our boys and girls of all ages and all grades who are now at school. The testing should be done at the time of admitting a child into the lowest elementary school grade. In fact, it should be done even earlier, and when infant schools become a regular feature of our educational organisation, this testing should be done at the earliest infant school stage. And, thereafter re-testing should be carried out regularly every year. Along with the medical inspection of the children, the testing of intelligence also should be carried out. In fact the medical inspection chart should have in it a

⁴. Naidu, P. S. "Utilisation of Indian Man-Power", (Bombay, 1945).

section set apart for recording the results of mental tests.

The tools required for this extensive psychological survey of national intelligence are ready to hand, but like other imported wares they require reconditioning to suit local requirements. Fruitful work is being done in an isolated and uncoordinated manner at many centres in our country. What is urgently needed is the coordination of all this valuable work under the guidance of a central Psychological Research Organisation with a view to evolve standardised tests in the various provincial languages. These tests will then be the most reliable tools for the survey mentioned above.

The second step in the plan for the scientific ordering of our national life consists in applying vocational tests or tests of special ability for discovering the innate specific capacities of children of school-going age. Along with the general intelligence test, the tests for special abilities should be administered commencing from the middle school stage. The latent abilities and aptitudes of boys and girls at this stage of their school career should be discovered, and thereafter through regular annual re-testing a careful and anxious watch should be kept on the way this latent ability gradually unfolds itself. Then, at the high school or the polytechnic stage steps should be taken to train and develop the latent capacity according to strict psychological methods.

After the survey of general intelligence and of special abilities comes another important stage in our plan. Contemporary psychology teaches us that a man's temperament and his social and moral qualities should also be taken into consideration in assigning him to a particular job. The point that I am stressing has been hit off most happily by Prof. Cattell. "There are people" says this learned psychologist "who would prefer to earn a living by putting dots on dice, and others who would be happier 'earning' a living by throwing the dice"

A complete survey of human personality in all its myriad tantalising forms is a Herculean task, but luckily for us the significant traits appear to be only a few and easily manageable. These should be treated psychologically and pressed into the service of our plan.

The data gathered so far from a psychological investigation of general intelligence, special abilities, talents and temperament of the testees should be subjected to the most up-to-date statistical treatment, and the profile drawn for the individual testee. And then arises the final problem of finding the job just suited to the individual concerned. This leads us on to job analysis. So, as the next step in our plan we recommend that the various vocations, arts and professions be treated psychologically, and analysed with a view to discover the demands which they will make on the cognitive and conative abilities of the workers. Job profiles corresponding to the testee profiles have to be carefully prepared. When this task is completed, then it becomes an easy matter to fit the individual to the job best suited to him. Let us remind ourselves of the very valuable lesson that scientific psychology has taught us, namely, that *each man is a genius at something*. It is the duty of the industrial planner to discover what that something is. When that discovery has been made, and the steps outlined above taken to make the discovery effective in daily life, then we shall have attained the goal of efficiency in our three-fold hierarchy.

An All-India Psychological Service

The machinery for the extensive psychological survey outlined above has to be created in our country. In the first place an Indian Institute of Industrial and Applied Psychology should be brought into existence at once. This body will concern itself with the framing and standardisation of tests. In the second place A Psychological Survey similar to the Indian Archaeological Survey or Zoological Survey should be organised. This body will conduct the actual field work

in human engineering. The teachers and the medical inspectors attached to schools will have to do a good deal of the mechanical part of the work in administering the tests, but the responsibility for the technical direction will have to rest with the Indian Psychological Survey.

Finally, a National Council of Psychology composed of psychologists, leaders of commerce and industry, and other officials and non-officials should be created. It is through this body that employers of labour and the psychological engineers will be brought into contact. They will, between them, settle questions of general policy, and will stimulate each other into such clearer modes of thinking as will lead to the attainment of efficiency, to the placing of right pegs in the right holes and to the elimination of avoidable wastage, pain and misery in human society.

III

The Need for Depth Psychology

Efficiency, however, is only one of our goals. In fact it is the lowest goal. Had man been all body and with no soul, subject only to mechanistic and deterministic laws, then efficiency by itself would have afforded him complete satisfaction. Today, countries whose political ideologies are dominated by materialism, determinism and behaviourism are seeking only this goal of lesser value. We in our country with a hoary spiritual tradition will not and cannot be satisfied with mere robot-like efficiency. We have never lost sight of the fact that man is body, mind and soul, and that in any scheme of national rehabilitation, therefore, we should aim at the attainment of the higher values of life. How are we to set about the realisation of these values?

The programme that I have sketched above for the rehabilitation of our society is confined to the outer layers of the human mind: the deep lying core has not been touched as yet. Maladjustment in trade or profession is not the only cause for our social

ills today. There are other causes, irrepressibly dynamic, operating from the ugly depths of the unconscious in the human mind. Often they assume the most impenetrable disguises. We must penetrate into the deep-lying, forbidding caverns of the human mind and cleanse the Augean rubbish that has accumulated there. We must ruthlessly apply the lancet supplied to us by depth psychology, and drain the suppurating ulcers in the unconscious.

The alarming spread of Insanity in contemporary life

To the impartial student of psychology making an objective survey of the human situation today it is brought home with irresistible conviction that there is a steady spread of insanity in the human mind. Wars, political squabbles, labour strikes and lock-outs, and other fissiparous forces are disrupting national and international relationships. Divorce, suicide, crime and gangsterism are alarmingly on the increase. Neurasthenia, hysteria, anxiety neuroses, phobias and obsessions of myriad forms have gained ascendancy over the human mind. And even those who have managed to keep on the outermost fringes of the whirlpool of contemporary world conflicts have not escaped the ravages of neuroses. Like the common cold and minor digestive disorders, mild neurosis is universally prevalent. For the attainment of true happiness these mental ailments should be banished, and for banishing them there must be on our part a frank and fearless recognition of their true nature and of their origin in the depths of the unconscious. Let me give a quotation or two in support of my proposition. That investigator with penetrating psychological insight, Dr. Schmalhausen says in his book *Why We Misbehave*, 'Whether we go over the field of criminology, juvenile delinquency, marriage and divorce, business relations, the institutions of the home, the church, the state, the school, or study the intricate taboos and sanctions of ethical codes or peer into the intricacies of journalism, or specialise in the

phenomena of crowd behaviour, persistently and inseparably we are in the perturbing presence of problems that can only be approached intelligently from a psychiatric point of view. *History penetratingly conceived is a branch of psycho-analytic psychiatry.*' Again, one of my learned predecessors in this presidential chair Dr. Latif, has shown convincingly that 'the key to the social and political turmoil of any country is to be found in the psychopathology of the young anarchists.' The learned Doctor, in his presidential address to this section delivered in 1941, says 'Psycho-analytic study' has demonstrated that oftener than not..... the anarchists have been recruited from the ranks of the victims of a deep unconscious hatred against parental authority. Their revolt against political authority was a substitute reaction..... Such individuals have been the victims of uncongenial family situations during their early childhood in which the male parent, unwittingly or otherwise, provoked the growing boy to harbour feelings of resentment and retaliation, feelings which he subsequently projects on to objects, which even in the remotest degree serve to remind him of parental autocracy..... Thusan anarchist displaces his hatred for his father or father-substitutes on to social and political authority, and makes the world responsible for his unhappy childhood. A great deal of anti-social behaviour is found to be in the last analysis the result of displacement from the family to social maladjustment." What has been said of the anarchist is true in a greater or lesser measure of every one of us afflicted with unhappiness. It is clear, therefore, that no attempt at making man happy, or at the rehabilitation of human society, will bear any fruit unless we cease dabbling in the science of man, and take seriously to the study of the deeper foundations of the science; unless we cease our irresponsible sport with the superficial conscious levels of the human mind to dive deep into its mysterious depths of the unconscious.

Evolution of the Instinctual

Structure of the Human Mind

It is one of the irrefutable findings of depth psychology that 'man is as much driven by his instincts as any other creature, and that the function of intelligence—by which he was to be distinguished from the brutes—is to serve him in the following up of his instinctual needs.' I have said already that *man is fully and truly defined as an instinctual animal*. In an oft quoted passage the leader of Hormic Psychology says, 'Take away these instinctive dispositions with their powerful impulses and the organism would become incapable of activity of any kind. It would lie inert and motionless like a wonderful clock whose main-spring had been removed or a steam engine whose fires had been drawn. These impulses are the mental forces that maintain and shape all the life of individuals and societies, and in them we are confronted with the central mystery of life and mind and will.'

In the face of the formidable array of facts marshalled by depth psychology it will be utterly futile to deny that man's mind is merely a bundle of instincts. There is nothing more and nothing less than these primitive impulses in the structure of the human mind. As we have to solve the very practical problem of how to bring happiness to the doors of afflicted humanity, we need to know the origin and the course of development of our instinctual nature. Phylogenetic and ontogenetic studies carried out on the psychological level have revealed to us the secrets of mental evolution which had puzzled the old-time arm-chair psychologists. The primordial undifferentiated homogeneous instinctual matrix, call it *horme*, the *elan vital*, *libido* or what you will, the bed-rock of the life of the organisms, first differentiates, in the course of its evolution, into a positive and a negative impulse, the former tending towards the maintenance and continuation of the individuation of the organism and the latter to the subordination and even the sacrifice of

the individual to the group. The sex, aggressive and death instincts, as well as those relating to alimentation now begin to appear. Psycho-analysis and other allied schools of depth psychology have painted for us a striking picture of the dynamics of mental evolution at the lower levels in the unconscious depths of the mind. We are familiar with the manner of working of the forces of inhibition, regression, projection and transformation at this level. But between the levels conceived by Freud and those with which McDougall starts there is a vast abyssal gulf shrouded in thick darkness and mystery. Elsewhere⁵ I have made an attempt to bridge this gaping chasm in our knowledge of the history of mental evolution. But I must confess to the highly speculative nature of my hypothesis. Here is an unexplored region awaiting a daring band of pioneers who will blazon the path for us to follow.

It will need the cooperative efforts of depth psychologists, comparative psychologists and field anthropologists and archaeologists to break through this dense impenetrable jungle of the human mind, but when the region is penetrated it will undoubtedly yield up its secrets.

I would invite you to conceive of the upward surge of our life energy in the Bergsonian manner as the shooting up of a multi-explosive rocket which generates other equally multi-explosive projectiles at each detonation. Psycho-analysis takes us up to a certain point in our efforts to follow this impressive and complicated development of the human mind through the regions of the unconscious. But soon we lose sight of our rocket as it plunges into the murky regions of impenetrable gloom that I have mentioned above. And as it emerges again into light on the threshold of consciousness, the leader of Hormic psychology is ready there to receive and guide us. It is easy, speaking comparatively, to trace the evolution of mental

⁵ Naidu, P. S. *The Hormic Theory* (In Print, Allahabad.)

structure and function from the instinctual levels conceived by McDougall right up to the highest cultural levels attained by man. The human mind, let it be remembered, is structured at the start of the course of its development, but not completely structured. This inherited structure was originally described by McDougall in terms of his set of instincts, but later in his career the leader of hormism spoke of propensities instead of instincts. 'A propensity is a disposition, a functional unit of the mind's total organisation, and it is one which, when it is excited, generates an active tendency, a striving, an impulse or drive towards some goal.' An innate propensity functions always in conjunction with an innate ability, and every ability has two aspects—the perceptive and the executive; cognitive and motor. Of the innate propensities man has a certain number, about seventeen according to our author. These are (1) food-seeking, (2) disgust, (3) sex, (4) fear, (5) curiosity, (6) protective or parental, (7) gregarious, (8) self-assertive, (9) submissive, (10) anger, (11) appeal, (12) constructive, (13) acquisitive, (14) laughter, (15) comfort, (16) rest or sleep and (17) migratory propensities. A group of very simple propensities subserving bodily needs, such as coughing, sneezing, and breathing should be added.⁶

When a propensity is excited by the stimulation of its perceptive ability and is linked to certain innate executive abilities, it is accompanied by a definite and appreciable feeling. The subjective aspect of this experience is what has been called an emotion. Innate propensities, innate abilities and their conative effects are the units of mental structure. They are inherited and constitute the raw material of the edifice of life. Starting with this material man builds up the complicated patterns of behaviour which make or mar his own future life and the lives of his fellow beings.

The human mind, be it noted, is dynamic. In the course of its development the loose

⁶ McDougall, W. *The Energies of Men*.

structure that is inherited is very considerably modified and re-patterned. The elementary units are so many centres of force and many of them are antagonistic to one another. In the course of mental evolution a few may dominate over the rest, or two or three elements may combine to produce a harmonious pattern. The primary mental elements thus get organised round men and objects into concrete sentiments. A little later, abstract sentiments come into existence. And on goes the human mind along the path of its development forming innumerable sentiments of the concrete and abstract types. These sentiments constantly come into conflict with one another, and very soon it becomes necessary to resolve the conflict by creating a hierarchy of sentiments. A graded scale of sentiment-values has to be organised by each individual for himself, and the master-sentiment or the supreme or sovereign sentiment in relation to which the grading is made will determine the *weltanschauung* for the individual. This sentiment-building is then the psychological process by which culture, individual or racial comes into existence. And it is here that we must look for the secret of *happiness*, the middle goal in our hierarchy of values.

The Secret of Happiness & the Wrong Approach to It

Happiness is to be attained by the attainment of a harmoniously organised and integrated personality, or by the attainment of a fully sublimated psyche free from repressions and inhibitions. Speaking in terms of the evolutionary picture I have painted, happiness consists in the organisation of a proper scale of sentiment values where the energy of each lower centre of force is properly controlled and canalised by the dominating influence of the master-sentiment. And it may appear at first sight that the institutions which mankind have laboured hard through ages to bring into existence suffice for the attainment of our goal. Our educational, legal, political, professional, economic and other organisations

should have sufficed for making some approximation to happiness. But they have not. They have failed woefully. And the reason is the mishandling of human nature through ignorance of human psychology. There is a peculiarity of the process of mental evolution which I have described that merits our attention. The nature of our mind is such that it must express itself outwardly in some visible form at each stage of evolution. For the ordinary man his daily conduct at home, in the place of business, in his club or on the play-ground is enough and satisfying as an expression of his mental culture. But for the great mind whose cultural level is very high the ordinary channels of expression are inadequate. It is then that the gifted individual creates for himself absolutely new channels of expression. He turns into a creative artist or an outstanding leader of political, social or religious reform. Works of art hitherto unknown, and human institutions and organisations hitherto undreamt of are brought into existence. Because these expressions of mental culture are carved out of the environment, it is wrongly believed that by merely manipulating, reshuffling or repatterning the environment the internal structure of the mind can also be reshaped and improved. So, all kinds of plans for the reform of education, for social uplift, and for economic and industrial reorganisation are being made in the hope that by re-moulding the outer environment happiness will somehow be attained. I do not brand these plans as utterly worthless; I do not for a moment intend to deny the possibility of attaining inner happiness through the proper ordering of our environment. But I do stress this: that for such ordering to be effective we must have very thorough knowledge of the laws which govern the relation between the dynamic psychological forces in the mind, and the effects which the mind produces in the environment. In particular, we must have deep insight into the manner in which the unconscious interposes itself between the conscious motives and plans of man and the final execution of these plans. Armed with

this knowledge one may attack boldly the problems that face us today, but in the absence of such knowledge even the most profound understanding of the principles of economics, politics and non-psychological sociology will be of little avail.

The Psychological Forces pulling the string of Dialectical Materialism

Let me illustrate my point from a region of experimentation in human happiness which has dazzled the world by its apparent success.⁷ Dialectical materialism has been made the basis for the ordering of society anew along certain novel lines. It is claimed that perfect happiness may be attained by complete subservience to this new ideology. But already the vision which inspired the founders of this new type of state regimentation at the cost of individual liberty is proving to be a mirage. I for one will not be surprised if it turns in the long run into a shameless Siren or Circe. The reason for this delusion is hidden deep in the unconscious of the leaders of communistic ideology. To understand the true nature of this force we must get back to the most primitive animistic or animistic stages of man's existence. In the case of some notable individuals we find these stages recapitulated on the ideological level in their early lives. We find here a kind of crude monism which yet displays the rudiments of dualism in the form of indeterministic and spiritualistic idealism opposed to mechanistic and deterministic materialism. The former element which communistic ideology seeks sedulously to discard is really innate and may be traced to pre-natal or intra-uterine omnipotence of the individual. Repression consequent on frustration soon sets in and may perhaps be traced also to the pre-natal stage. However, in the post-natal stage the conflict soon arises between the egoistic instinctual impulses and the reality of the environment, particularly of the social environment.

7. *Atomica*, S. S. A. New Age Series, 1, p. 10 f.

Repression becomes necessary and is to a large extent effective. And those of us who are familiar with the dynamics of the unconscious know how repression is often accompanied by projection. Some part of innate indeterminism or intra-uterine omnipotence is handed over to the environment and a comfortable doctrine giving first priority to matter is formulated. This yields great comfort for, after the manner of infants and primitive men the responsibility for the frustration of selfish desires, and for the inability to cope with reality may be thrust now on to the environment. Further repressive action passes through a succession of developing phases, and eventually blossoms forth first in dualistic ideology in the indeterministic world of spirit or mind as separated from the deterministic world of matter, and the former is wholly repressed from consciousness leaving the ground free for mechanistic and materialistic ideology. But we know how repression generates an obsessive symptom which shows up the innate strength of the repressed impulse working unrecognised at the unconscious levels. The symptom in the case we are considering is the violence of anti-god and anti-religious propaganda carried on with the tirelessness of a compulsive and repetitive neurosis. But this is not in any sense the end of the story. What is happening just now in the communistic country is just what we should expect to happen on the basis of our psycho-analytic interpretation of the history of dialectical materialism. Mechanistic ideology is only a half-way house in the evolution of the group mind under the control of the repressive process. At the next stage, when that country is involved in another whirlpool, there will be a weakening of the frustration-cum-repression dominance, and a gradual emergence into consciousness of the repressed element. This will be a most troublesome stage and will require very delicate handling with precision tools created by depth psychology. All the plans in operation just now in that country will be severely tested at that stage. I should like to mention at

this stage what is self-evident to every student of psycho-analysis. Economic wants and economic motives are merely disguised and repressed erotic wishes. Wealth or money possesses erotic significance derived mostly from the anal stage of libidinous development. How then can any one hope to plan for happiness by reshuffling the economic structure of society who does not have a firm grasp of the psychological forces which control the economic life of man?

Effective Psychological Planning for Happiness

We have seen the course of mental evolution at the conscious as well as unconscious levels, and have noted that the springs which move the conscious are hidden in the unconscious. Any scheme for bringing happiness to the doors of man must take into account the psychological forces that operate both above and below the threshold of consciousness. The many plans that are now being made for economic and industrial reorganisation, for the reform of society, for educational re-orientation and above all for banishing war may stay. We welcome them. But we insist on a clear psychological orientation for all of them. The planning committees must have their angle of vision altered so that they may see clearly the psychological components of the social forces they are trying to marshal in the service of their plans. Seeing these forces they must use them as foundations for all their schemes of national welfare. Often they will find that their plans carry astray, and that their intentions are frustrated. They will feel exhausted in their efforts to stem the tide threatening to overwhelm their plans. It is then that psychological knowledge will prove a strong and trusty staff to lean on. They must seek this knowledge at least for the purpose of controlling and directing the enormous mental energy of the numerous operatives who will have to work out their plans.

The first step, therefore, and it may seem strange to many, that I would prescribe for

the attainment of happiness, is the organisation of extension lectures and laboratory training in depth psychology and applied psychology for those who have to deal with groups, large or small, of men and women. Independent departments of Psychology will have to be brought into existence in all our Universities and made responsible for rendering the most important 'essential service' to the nation. Then, in the second place, a National Psycho-analytic-psychiatric Service affiliated to the All India Psychological Service mentioned in the previous paragraphs, and organised more or less on similar lines, should be brought into existence. In war time we realised the great value of the service rendered by the analytic psychiatrist in selecting recruits and in treating war neuroses. Our experience should convince us of the utility of preventive psycho-therapy in the daily life of the 'civilised' citizen today. Our social structure just now is such as to favour the generation of psychic disorders. A careful objective study of the real events of history reveals to us the fact that nature attempts to draw mankind more and more together in ties of intimate social relationships. On the whole we are progressing towards social unity. But there is a better price to pay for achieving human solidarity in the shape of relinquishing the egoistical impulses. This price is heavy and is not easily paid. The conflict between the egoistic and social impulses is very acute at those critical times when man has to make a supreme effort to climb one more step towards unity, and it is at these times that psychogenic disorders are most common and dangerously infectious. The present is such a critical time and calls urgently for the curative and preventive measures of psycho-therapy.

We must begin our work in the nursery, carry it on to the school and finally extend it to cover the home, the place of business and of recreation and every other field of human activity. Child guidance clinics which are now few and far between should be

organised on a nation-wide scale, and through these clinics arrangements should be made not only for treating mental ailments of children but also for preventing them through the proper psychological education of parents and primary school teachers who are the 'villains of the piece'. Parents must be made to realise that children are not meant to be so many channels for draining off the energy of their complexes. The danger should be brought home to them of their unaided attempts to treat their own children for mental troubles. They should be encouraged to bring their mentally sick children to the clinics for treatment.

A very important duty which the child guidance clinics should take up at once is the psychoanalysis of elementary school teachers. It is now a well established principle of mental dynamics that sympathetic induction of emotions and sentiments operates both at the conscious and the unconscious levels of the mind. The teacher, without being aware of it, may infect the children under his charge with the ugly complexes hiding in his own unconscious. Let him be subjected to analysis, and let his unconscious be inoculated, and then the danger of infection will be considerably reduced. Not only teachers, but all those placed in charge of groups of men in any walk of life should be inoculated psychologically in the manner prescribed by psychoanalysis. Here then is a most indispensable essential service for the nation which has yet to be created, and the need for whose creation is most pressing in the interests of individual as well as national welfare and happiness.

What, then, about parents? We are not neglecting them. In fact, we shall get at them before they become parents. We have spoken of the Children's branch of the All India Analytic Service. Of the Adult's branch of the same service, the marital section is a most important one. Before and after marriage, and also at the time of their early parenthood, life-partners will find it exceedingly profitable to consult the specialist who understands the dynamics of their uncon-

scious. Your mind may be your own, just as your car is. But it goes without saying that driving blindfold will result in wreckage!

In addition to the marital section the Analytic Service will have Industrial, Political, Legal and other branches charged with the duty of handling the unconscious in these institutions organised for human welfare. Such an All India Service operating in close collaboration with the Psychological Service already mentioned, and other services contemplated by planning committees will secure for us an amazing amount of happiness which we are sadly missing to day.

And now I take up the last and the most important aspect of the role which psychology has to play in reorganising human society. After efficiency has been secured through the instrumentality of applied psychology, and after an appreciable degree of happiness has been attained with the help of depth psychology, the question still remains, what does all this lead to? What is the final goal of human endeavours? Are efficiency and happiness ends in themselves, or only means to a supreme end beyond themselves? These questions have to be faced and answered, and it is here that *INDIAN PSYCHOLOGY* comes in to help us.

Granting that the psyche has been made hale and healthy through catharsis, sublimation and removal of repression, granting also that on the conscious level too harmony has been achieved between innate ability and the outer environment, the problem of the proper spiritual direction of human life still remains. The picture that I have drawn of the cleansing of the unconscious in the interests of sanity brings to my mind a famous parable of Christ. The haunted house has had the evil spirit driven out; it is swept clean, white-washed and made tidy. But there is no occupant. So, the erstwhile disturber of peace finding the dwelling very clean and neat and inviting, with no one on the premises to dispute its possession, goes and fetches seven more *ghostly* companions and

enters the place riotously. That is exactly what will happen to the minds of individuals and nations if they halt at the middle goal of earthly happiness. They should push ahead and reach the highest goal of spirituality.

The True Goal of Human Life

The Hormic branch of depth psychology tells us how the germinal mental structure develops into sentiments, concrete and abstract, how these are organised into graded scales of values and how finally a permanent scale with a supreme master-sentiment or sovereign sentiment comes into existence. It is in the sovereign sentiment that we must look for our final goal. It is this pole star of life that should guide all our movements on earth. In the East as well as in the West, in ancient as well as in modern times, several master-sentiments have been tried and found utterly wanting. They have proved to be mere will-o'-the-wisps entangling man's feet in the morass of greed, lust and unholy passion for power. Society, state, nation and even humanity have been accorded at different times and in different places the seat of sovereignty in the mental scale, but sooner or later they proved to be so many quasi-divinities with clay-feet. They may be worthy of reverence as mere *dwarapalakas*, but unfit to worshipped as the supreme *ishta* of our life. And that supreme ideal is to be found in the *sanctum sanctorum* at whose gate-way the lesser ideals wait and watch as servants. It is none other than what our scriptures call PARA BRAHMAN. It is the realisation of this Para Brahman that is the highest goal of human life. In fact, there is no other real goal for us. Realising this supreme ideal, we realise our own true self.

The course of evolution of mental structure and function, as we have already noted, points to the master-sentiment as the goal for man. Now, there is one supreme test of the worth of any given goal of evolution. Does it, after it is reached, keep the mind still under the sway of the desires, passions and enslaving sentiments which belong to the lower stages of evolution? Does it keep the

door open for the mind to regress the lower levels of attachment to objects of sense? If it does, then it is unworthy of pursuit as the supreme goal of life. If now we weigh all the pseudomaster sentiments in our scale we shall find them woefully wanting in virtue. Para Brahman regard is the only goal that will pass our test.

Our own psychology prescribes this goal and also points the way to reach it. I shall merely enumerate the stages or steps prescribed by our spiritual psychologists for the attainment of the true goal of life. First comes *sraddha*, faith in divinity, then the company of holy men and *nishta*, concentration, meditation and prayer, then *ruchi* or taste for spiritual enjoyment, then *asakti* or attachment for the Lord, followed by *prema* or divine love and *mahabhava*, the final realisation. True, in this anti-spiritual age this may seem a formidable task for the masses. But those of us who are favourably placed and have command over others should follow this path. And the unique mental law of sympathetic induction will do the rest for the masses.

Psychology, then, that is worthy of the name teaches us that in any scheme for the rehabilitation of society we should follow the natural course of evolution of the human mind. That course is from efficiency to happiness, and from happiness to self-realisation. The ascent of man is from knowledge to social service, and from this to the realisation of Divinity; from *brahmacharya* to *grihasthasrama* and from this to *vanaprastha* & *sannyasa*. As I was writing these concluding sentences my mind conjured up an image of the noble path which humanity has to tread for salvation, in terms of the relative locations of the great institutions in my holy city of Prayag. The path runs from my University to Swaraj Bhavan, and from Swaraj Bhavan to the Shrine in the Bhara-dwaja Asram! From calm contemplation of truth to its testing in the service of society, and thence forward to the supreme joy (anandam) of Union with God-head! That is the path that psychology prescribes for all of us. This lesson I have learnt from my synthetic study of Eastern and Western Psychology, and I crave to pass it on to you in all humility and prayerfulness!

Truth can not be fashioned. Truth is one and the same; it is immutable. Truth is above the power of death; it is omnipotent, eternal and most glorious. Truth will still remain even though heaven and earth pass away. There are not many different Truths in the world, for Truth is one and the same at all times and in every place.

—The Gospel of Buddha.

TONING DOWN THE MATERIAL CIVILIZATION

By NARENDRA DAS

"As western ideas of organization and external civilization are penetrating and pouring into our country", we read from an address of Swami Vivekananda, "whether we will have them or not, so, Indian spirituality and philosophy are deluging the lands of the west. None can resist it and *no more can we resist some sort of material civilization from the west. A little of it, perhaps is good for us* and a little spiritualization is good for the west; thus the balance will be preserved. It is not that we ought to learn everything from us." "We have," he declares in another context, "perhaps, to gain a little in material knowledge, in the power of organization, in the ability to handle powers, organizing powers, in bringing the best results out of the smallest of causes. This perhaps to a certain extent we may learn from the West. But if any one preaches in India the ideal of eating and drinking and making merry, if any one wants to apotheosise the material world into a God, that man is a liar; he has no place in this holy land, the Indian mind does not want to listen to him. Aye, in spite of the sparkle and glitter of Western civilization, in spite of all its polish and its marvellous manifestation of power, standing upon this platform, I tell them to their face, that it is all vain." But the Swamiji was clear in his stress that "some sort of materialism *toned down to our requirements* would be a blessing to many of our brothers."

Coming to India with his impressions about America fresh in mind, the Swamiji said: "There too, they have their thinkers, great men, and they are already finding out that this race after gold and power is all vanity of vanities. Many, nay, most of the cultured men and women there, are already weary of this competition, this struggle, this brutality of their commercial civilization, and they are looking forward towards something better."

It is therefore the duty of all who believe with Swami Vivekananda "that in everything religion and religion alone is the life of India, and when that goes India will die, in spite of politics, in spite of social reforms, in spite of Kubera's wealth poured upon the head of every one of her children" to devise some method of *toning down* western materialism to our requirement. Because, as Swamiji prophesied, "along with the prosperity, will rise to white heat all the inborn jealousies and hatred of the human race. Competition and merciless cruelty will be the watchword of the day". The great father of Indian Nationalism, the patriot monk, therefore prescribed: "Your spirituality, in a certain sense, will have to form the basis of the new order of society."

The Swamiji had a glorious and prosperous vision of future India; he said that even luxuries should be promoted to supply labour for the poor. No man with sufficient understanding, living in this scientific era, would deny the need of industrialization as the chief means of assuring prosperity for the half-starved, languishing people. But none with a perception of spiritual values and a sense of human dignity can subscribe to the soulless factory system of capitalistic regime which absorb into the huge industrial plants fresh able-bodied young workers from the country in thousands and throw them out after a few years of grinding, ruined in health, fortune and morality. In one of the Editorial Notes of the *Prabuddha Bharata* years back it was pointed out: "The whole notion of organization, indeed, tends in modern times to become a vice, from its unwieldiness. It is modelled doubtless, on the worship as ideal of the large machine and the large fortune. Its worst expressions are found in the governmental bureaucracy and in financial 'trusts' and 'corners'. Even in Western countries, to

which things on such a scale are native, and amongst communities which have been prepared for their manipulation by centuries of steady and natural evolution, these truths are beginning to be felt, and we may look to see the day when the *many small working combinations will be set up for admiration, in the place of the few large*. But in India we are still apt to be dazzled by mere size. We imagine the great aggregates of capital are desirable in themselves, forgetting that still more difficult to obtain than money are the skill and experience to deal with money, that still more rare than power is efficient administration." This is a thorough psychological analysis which will apply to all ordinary centralized industry. In the same issue of the *Prabuddha Bharata* the ethical code of a prince of finance is quoted from Miss Ida M. Tarbell's *History of the Standard Oil Company*: "Success is the paramount duty. It can be aimed in the highest degree only by force. At times it requires violence, cruelty, falsehood, perjury and treachery. Do not hesitate at these practices, only be sure they are necessary for the good of the business, and be very careful to insist upon them always as wise and kind and that they work together for the greatest good of the greatest number." India shall never tolerate such industrial advancement.

India today is inundated by western ideologies, and for the most part is under the spell of western methods of industrialization. There is a craze for starting factories for the production of hundreds of varieties of consumers' goods and instruments; and when the enthusiasm is at its white heat few think of *toning down the materialism* of the west. It is not the fashion to think in that line and the few who do so are swamped by a flood of criticism, honest or legally honest. All pioneering work has to pass through stages of opposition and indifference to command approval or admiration. Oliver Wendell Holmes spoke of those who go ahead and do something and

those who sit still and enquire why it wasn't done the other way. The Textile Policy of the Madras Government is a new venture and it has therefore attracted attention either way.

Spinning is not a ritual invented by Gandhiji with which his devotees might worship him. It has been an integral part of Indian village life for several milleniums till British trade cut the ground from the bottom of our village economy. The Khadi scheme has been canvassed for the last quarter of a century before the Government has launched upon its definite course. There had been people who always opposed the Khadi scheme and ruled it out as an anachronism. But the Madras Government scheme has uncovered those who were facing-both-ways and rendering lip-service to the Khadi scheme of the Congress. It is a patent fact that Khadi and centralized mill industry cannot thrive together like lambs and lions.

One has to vote for the one or the other and face the consequences. If the Khadi scheme must progress the mills must recede; the existing mills may continue to specialization in the production of fine fabrics to satisfy the fastidious few or those whose profession and status demand such fabrics. Not only that, the province must be ready to face some of the inconveniences which a new experiment impose upon it till the whole plan is worked on a satisfactory basis. There is scope for enough development in the scheme for the use of power in speedy production or reaching higher levels of perfection in the quality of the stuff produced, keeping by all means spinning as a decentralized cottage industry. By facing the initial inconveniences the drooping villages will be revitalized and a sound and healthy atmosphere of work and life will be assured for the ordinary idle villager. Precious few are, no doubt, ascetic by nature and temperament, but unless some-

sort of asceticism is enforced in general, due to increase of population, depletion of minerals, and deterioration of the soil, want and starvation will always be the lot of a majority of mankind. Nor can India dispense with the village system and live in the cities alone enjoying the fruits of centralised industries. Eighty percent of our population will have to live in the villages to avoid the death of the nation. The problem in the village today is not at all men working all the twelve hours of the day like animals. If leisure is the test of civilization some villagers who have nothing to do for days together are the most civilized. Yet with this abundance of leisure rarely we find among them healthy recreation or cultural development; because it is not the economic environment alone that is responsible for them, but the sacrifice of sympathetic educated fellow-workers who devote themselves entirely for the task. It has been statistically ascertained that "two out of five members of a family devoting daily about an hour and a half in the aggregate of their numerous idle moments" would give thirty square yards of cloth to every individual of the Province. The existing mills can easily satisfy the tastes of the few who work twelve hours of the day otherwise in the cities, and so require fine clothings and sneer at Khadi comparing it with bark of trees or hide. The poor villager need not thus bend his knees before the idol of wealth and power set up by the capitalist. As far as we see today industrialism spreading like wild fire in our great cities threatens to extinguish all that is best and purest in human lives, crush the weak and over-emphasize the inequalities.

If we vote for the centralized mills as the capitalists and those who back them and admire their motives tell us in so many words we shall have to throw to the winds the entire Khadi scheme, & put all our weight with them. There are 65 cotton mills in the Province of Madras with 15 lakhs of spindles and 6500

power looms. These 15 lakhs of spindles can easily produce in an year of 300 working days with two shifts 450 million lbs. of yarn, while the requirement of the Province is only 300 million lbs. of yarn. The methods of production and distribution and corruption must be then responsible for such a state of yarn scarcity and cloth famine. The enormous sums spent as pays of directors, high dividends and the like can be met only by profiteering and clandestine exportation. Those who object to the idea of forcing Khadi on people through political power cannot fail to notice that even nationalization of the mills can come only through political compulsion and revolution. All government is run by organized force and no government has administered any country without subjecting to force in any part of the state. In fact the force applied to work the Khadi scheme fades into insignificance when the force and violence that lie behind the centralized mill system.

In a closely reasoned paper of Mr. J. C. Kumarappa (*Harijan* Jan. 26, 1947) we read that in centralized industries the control of raw materials and markets become a condition precedent to the efficiency of the working of the centralized means of production. If this is granted, it means that to be able to control raw materials and markets we must obtain political power over the producers of raw materials as well as the consumers of finished goods. This entails the upkeep of army, navy and periodical wars, the charges of which should at least partly be charged to centralized methods of production. The need to keep down costs by paying amount spent on cotton researches and developing railways out of the hard earned villager's tax money must also be charged to the mill products. Already food growing areas are converted to cotton growing ones and there is a cry for more lands for growing cotton. Thus imperialism and exploitation either through compulsion, or enticement offered to the ignorant

have become a concomitant of centralized industry. This is not compulsion, and the Khadi scheme is compulsion! Khadi could not compete with mill clothes because all expenses of the mills stated above were not met by the producer but the Government.

Indian society has been developing all along on lines of freedom and democracy as our village organizations of the past amply witness. In agricultural country, tilling, sowing, and reaping are the typical human activities, from which people derive their outlook on all cooperative efforts. In all these activities the individual who works in his open field has plenty of personal freedom, though they are compelled to have close association for mutual self-interest. Among a sea-faring people like the Dutch or the English the ship, its Captain and crew supply the example of close-knit cooperation; and it demands a type of fascism at whose apex is the Captain. The whole western organization is based on this analogy, a kind of centralised feudalism, expressed or implied. The massing together of people for any centralised industry cannot avoid this western method of cohesion. This is against the grains of Indian mentality. That is why we do not have such cohesion in our religion or society; and if our society is made as mechanical as the western industrial units, by blindly copying their methods it will be the death knell of Indian spirituality. Where there is no freedom spirituality cannot be expected. And even art and culture will have to part from standardised mass production. Granted that gigantic industries filling the country give leisure to the workers abundantly, the betterment of the mill-hand does not follow by that

alone. To spend leisure well even well-educated men find it hard in an atmosphere of mechanical relations. Hence the claim that industrialisation will give greater cultural development cannot be accepted as a dogma.

The great sage Apasthamba wrote refreshingly two millenium back as follows :—

पुररेणुक्थितशरीरः तत्परिपूर्णनेत्रवदनश्च ।

नगरे वसन् सुनियतात्मा सिद्धिमवाप्स्यतीति न तदस्ति ॥

“Living continually in a city with one's eyes and mouth filled with road dust and body enfeebled by the city-atoms one shall be able to attain self-mastery and success in spiritual life! — such a thing does not happen.” The spiritual life and the moral influence of India has all along been centered in the unsophisticated, clean, simple villages, with temples and ashramas, parnasalas and tapovanas. It is an idle wish to hope that modern factories, however much they may reduce the work-hour, will be able to bring cultural and spiritual solace to their hands. We see today in all the industrially advanced countries the home has been dissolved and the family system has been rudely uprooted. To plead for India's cultural and spiritual values and at the same time advocate the shifting of India's social centre from the rural decentralized vocation to urban centralized methods of production, will be therefore like running with the hare and hunting with the hound. Those who bear in mind the spiritual background of the Indian humanity cannot vote for centralized industries except in the case of a few essential national industries like railways, communications, mining and waterworks.

THE PRACTICE OF BHAKTI AND FAITH

By AKSHAYA KUMAR BANERJEE, M. A.

Bhakti means faith in, devotion to and love for God. Man is essentially a spiritual being embodied in a psycho-physical organism, and *bhakti* is inherently present in his spiritual nature. But like the other inherent virtues of the human nature, *bhakti* has to be progressively manifested in his psycho-physical nature through systematic practice. The self fulfilment of the human life lies in his actually becoming in his wordly life what he essentially is in his essential spiritual nature. *Bhakti* has not to be acquired by man from outside by any artificial means, but has to be developed from within through the proper regulation of his body, senses, mind, heart and intellect, through the progressive enlightenment of his thoughts, feelings, desires, actions and his relations with the external world.

Faith in, love for, devotion and service to God ought to be carefully cultivated by every man from the beginning to his self-conscious and self-determined life. Such culture of course depends upon some conception of God. An appropriate conception of God requires to be cultivated. God is generally conceived as the omnipotent and omniscient, infinite and eternal, creator, preserver, ruler and destroyer of all the finite and transitory existences of the phenomenal universe. For the cultivation of *bhakti*, to this conception of God must be added the conceptions of perfect goodness and beauty, perfect love and mercy, perfect sympathy and benevolence, perfect justice and righteousness, — which attributes are immanent in His absolute knowledge and power. He is to be thought of as the ultimate source of all fortunes and opportunities, all powers and virtues, all knowledge and happiness, all that is beautiful and useful, — whatever man values in his life and in the world. All the worldly forces which exercise any influence upon the destinies of men, — all the human and natural and supernatural forces, —

are to be looked upon as subordinate to Him and as carrying out his commands, wishes and designs. All the physical, moral and spiritual laws governing the diverse departments of the phenomenal world are to be studied as wonderful expressions of the Divine Will. He is transcendent above the entire universe as well as immanent in everything within the universe. He is the Self of all individual selves and dwells within the heart of everybody. He is to be believed to be listening to our prayer, accepting our worship, rewarding our virtues, punishing our sins, forgiving our faults and errors when we sincerely surrender ourselves to His mercy, showing us the true path to the bliss of self-fulfilment when we earnestly seek light from Him. The conception of such a glorious and sweet and beautiful Divine Personality has to be carefully cultivated in the mind and heart.

Faith is the basis of love and devotion. Though metaphysical reasoning is occasionally helpful in enlightening and strengthening faith but too much logical wrangling raises doubts after doubts and creates intellectual difficulties in the way of faith. Enlightened faith is of course better than blind faith, but even blind faith is better than want of faith. At any rate an earnest spiritual aspirant should for his own spiritual welfare cultivate unquestioning faith in the all-prevailing presence of god and cherish the noblest conception of the divine personality. He should constantly remember from his early boyhood that his life is not only related to his earthly environments — not only related to the family, the society, the nation, the phenomena and forces of eternal nature, but that his life is essentially and eternally related to god, — to the infinite and eternal spirit behind all phenomena, — to the Absolute Ground and source of all finite existences, — to the perfectly good and benevolent beautiful and blissful universal Self. He should

progressively strengthen in his heart the belief that he has in him the power to directly experience god,—to see him, to hold personal intercourse with him, to realise him as his own true self and as the true self of all beings, to participate in his perfect and blissful character,—and that it is his duty and privilege as a man to develop this power by means of proper spiritual self discipline. He should cherish the faith that god himself will guide him in the right path, remove all obstacles from his way of progress, supply him with conditions favourable for his advancement, progressively illumine his intellect, heart and will and ultimately imbue his whole being with his own divinity, if he on his own part makes sincere and earnest efforts in this direction and prays to Him for mercy and help.

Faith in God must be strong and invincible. True faith in God rouses in man a lofty sense of moral and spiritual dignity and makes him perfectly fearless in this world. He does not fear any worldly power, nor does he become a source of fear to any body. He feels that he is of God and that God is always with him. This feeling makes him not only virtuous but also strong and active. True faith makes him always conscious that he is under deep obligation to God,—the Lord and self of his being,—and answerable to him for the proper regulation of his conduct, for the diligent performance of his duties, for the culture of the noblest thoughts, emotions and desires, for the steady development of his character and advancement in the path of morality and spirituality. A man of faith is inspired with the idea that being essentially of God he must prove himself worthy of God by the most faithful use of the freedom which God has so kindly bestowed on him. He fears only faithlessness to God and fears nothing else. This faith in himself as being in God and therefore for God should be the basis of his practical life. His whole life will thereby become practically

spiritualised and at the same time full of confidence in his own powers and possibilities.

True faith should be carefully distinguished from fanaticism and bigotry. Fanaticism is not really faith in God, but narrow-minded exclusive attachment to and intoxication with a particular conception about God, a particular name or form of God, a particular form of worship and prayer to God, a particular set of rules and regulations for the discipline of the body and the mind. Such an exclusivist and intolerant attitude of the mind, far from being a help for the cultivation of true faith, creates a morbid and irreligious mentality, renders the mind impervious to the Divine Light and unfit for the development of real faith. God must not be confused with any special name or form or concept, though every man, on account of his inherent limitations, must approach God with the help of particular names and forms and concepts. Devotion to God must not be confounded with any particular form of worship or religious practices, though the practice of devotion requires the help of such forms. Men may have recourse to various names and forms and concepts for thinking of God, and for this reason they are associated with God in their minds. If faith in particular chosen names and forms and concepts creates in the mind of any spiritual aspirant a feeling of intolerance or hatred of other similar or dissimilar names and forms and concepts chosen by other sections of devotees, it cannot truly be regarded as faith in God. The cultivation of living faith in God cannot create any evil and ugly spirit of intolerance or hatred or hostility, but it must necessarily originate and develop in the mind of every true devotee a good and beautiful spirit of union with and love for all the creatures of God. This spirit of union and love is the test of true faith in God.

The mind of every God-seeker ought to be saturated with the living faith that God is

God, by whatever names (in whatever language), He may be spoken of or addressed, by whatever images or forms He may be represented or imagined, by whatever concepts He may be thought of or contemplated, in whatever way He may be worshipped or sought to be realised. It should be remembered that God is by Himself above all particular names and forms, above all physical and verbal and even mental representations. But when men have to think and speak of Him and offer worship to Him, they have to adopt some chosen names and forms and concepts, any one of which is as good and useful as another. Accordingly He may be addressed as *Iswara, Paramatma, Brahma, Siva, Hari, Rama, Krishna, Kali, Durga, Ganesha, Pasupati, God, Allah, Yehorea, Buddha* and by any other name, that may suit the task of devotees.

Though He is not confined within or limited by any special forms, male or female, human or superhuman, animal or sub-animal, there is nothing wrong in contemplating and worshipping Him in whatever form may be to the liking of and may excite reverence and admiration and love in the hearts of the devotees. It should be remembered that while on the one hand He is not imprisoned in any form, there is on the other hand no form,—whether living or non-living, material or mental, real or imaginary, big or small, gross or subtle,—in which He is not immanent, of which He is not the ultimate self, through which He cannot and does not manifest Himself. Hence in every special form, however limited, and however grossly material, there is the possibility of the devotee's actually realising the living presence of the Infinite Eternal Absolute spirit.

God undoubtedly transcends all kinds of special relations; but man as a finite spirit within the world of relativity thinks and feels in terms of relations. God, though above and beyond all relations in His trans-

cendent nature, is to the human mind immanent in all relations. Man can accordingly practise love, reverence and devotion to Him and can actually feel Him as closely related to himself as his Father or Mother, Son or Daughter, Brother or Friend, Master or Judge, and so on. In course of all such practices the spiritual aspirant must cautiously cherish the belief that all the Divine Names and Forms adopted by different classes of devotees and all the diverse kinds of noble relations with God cultivated by them refer to the same infinite and eternal one,—the same absolute ground and source and support and regulator of all existences. It is that 'one without a second' who responds to all calls, listens to and grants all prayers, accepts all forms of worship, reveals Himself to all sects of devotees.

Thus a God-seeker, while cultivating faith in God, must make no distinction between God and God,—between the God of one sect and the God of another,—between the object of religious pursuit of one group of devotees and that of another. He must always believe and remember that all individuals and all sects seek for and worship the same God, though in diverse names and forms, with distinct mental conceptions about Him and with different modes of approach towards Him. And fanaticism, bigotry and narrowness of outlook, all sectarian pettiness and hostility, all exclusivist and intolerant attitude of mind, are serious obstacles in the way of the culture of true faith in God and spiritual advancement. The life of a spiritual aspirant should be based on the belief that he lives, moves and has his being in God—the self of the universe. He should therefore try to free his mind from all sectional consciousness.

A man of faith should never turn God into an apple of discord, on account of differences of names and forms and conceptions and modes of worship, which are inevitable in the human world. God should be made the

centre of all the thoughts and feelings and activities of the human life, for the purpose of emancipating it from all kinds of bondage and limitation and disharmony and struggle, and not for entangling it in new forms of discord and struggle and bondage and pettiness. A God-centric life should be imbued with the sense of unity with all, and all sense of difference moves it away from the centre. True faith should be the source of all kinds of virtue, and it cannot be a ground of any form of vice.

True faith in God necessarily leads to faith in the inner purity and goodness of all the human children of God and faith in the moral government of God. Hence a man who cultivates genuine faith cannot hate anybody, cannot voluntarily cherish any ill feeling or ill will towards anybody, cannot wilfully insult the dignity and wound the heart of anybody. Even though in actual experience he finds people behaving in ways most unbecoming of the children of God, he can never lose his respect for their inner selves,—for the purity, goodness and beauty of their essential nature. He cannot forget that their deviations from the right path are only passing phases, through which it is the Divine plan to lead them on to their ultimate

self-fulfilment. Inscrutable, no doubt, is the plan of God, but a man of faith believes that His plan is for the progressive divinization of the human spirit,—for the progressive unfolding of the truth goodness, beauty and bliss which are inherent in the innermost self of every man. He looks upon all men from the viewpoint of what they essentially are and what they are ultimately destined to become, and not from the viewpoint of what they are outwardly found to be. With all their apparent faults and imperfections, he cannot help trusting them, sympathising with them, loving them and showing due respect to them. However rudely their outer behaviour may shock and hurt his feelings, he takes it as the test of his faith and he refuses to forget that they all live and move and have their being in God and as such are worthy of love and respect. He tries to see the divine hand in all the phenomena of the human society as well as of the animal and physical world and hence he is bent upon discovering beauty and goodness in all of them. Faith in God implies faith in the harmony, beauty, goodness, unity of the cosmic system, in and through which God — the true, good and beautiful Absolute spirit,—has been eternally manifesting Himself.

THE COMMON BASIS OF ALL RELIGIONS

By SWAMI RAMAKRISHNANANDA

(This is a talk given to some Mohammedan students who took refuge in the monastery during a storm, at Mylapore. The young men were so much interested in what the Swami had to say, that they returned every evening for a week to have him expound to them the tenets of their own religion.)

The ideal of all religions is God, God alone. As different rivers, taking their birth in different places, all flow toward the one ocean, so every religion leads to God. To whatever religion a man belongs, he has to worship the one God. According to the Semitic belief, whatever is not God, is called Satan. The two existences are God and anti-God. What is Satan? If we want to know what Satan is, it is very easy for us; but it is very difficult for us to know what God is. What then is Satan? That which makes me forget my God. And what is that? The ego. The ego makes me forget the Lord and believe that all these things belong to me. So what in Judaism, Christianity and Mohammedanism they call Satan, in Vedanta we call ego or selfishness. All ideas of "I", "me" and "mine" are Satanic, because they are based on ignorance and put the ego in the place of the Lord of the whole universe. Therefore some philosophers declare that ignorance is Satan and wisdom is God, for it is always ignorance which leads a man to doubt the existence of God. "The fool hath said in his heart there is no God."

It is only out of vanity that men deny the existence of God. Such people make much of the ego and think that the human mind can unravel the mysteries of the universe; but it is as absurd to suppose that this puny mind can understand the workings of the Lord as that an ant can lift up the Himalayas and plunge them into the Bay of Bengal. This human mind by itself is so weak, so slavish in its nature, that we cannot imagine anything weaker or more helpless. Does it remember what it thought or did last week,

or last month, or when it was five years old? Has it the power to go beyond this universe? No. Then it is subject to all sorts of temptations. It is led away by anything and everything in the outside world. Can it always even keep itself awake? No, it is often and often overpowered by sleep. It is also like a monkey, with no power to keep quiet even for a moment. For this reason, one of the greatest warriors of India has said that the mind is so unsteady and tumultuous that to curb it is more difficult than to curb the wind. What is the meaning of restlessness? Weakness. It is the weak man who is restless. The weaker a thing, the more it is restless; the stronger it is, the calmer and steadier is it. A little plant bends and quivers at the slightest breeze, but the Himalayas remain unmoved in the fiercest storm. Therefore this constant restlessness of the mind shows its weakness, its flimsiness.

How precarious too is the life of this body! I am talking here at this moment, then suddenly I may stop, my body will become stiff and people will say that I am dead. Having such a body to call my own, having such a mind to call my own, how can I be vain and proud? That man must be absolutely in the hands of Satan who makes much of this body and mind; or who thinks this body and mind to be his own property. Neither the mind belongs to me, nor the body. To whom then do they belong? They must belong to Him from whom they come. I am evidently not my own master. If I were, I could stay here as long as I chose; but the moment God calls, I must go away and leave parents, relatives, property, all

that I care for. So nothing is mine. "Nothing belongs to me, all is Thine, O Lord!" This is true wisdom. "All is mine," is Satanic; "All is Thine," is of God. This every religion teaches.

The essential parts of all religions are the same. It is only in the non-essential parts that differences are to be found. Therefore we need not find fault with other religions on account of their differences in external manners. That which makes up the external is the shell side; it is always rough and hard and difficult to break, but it has one advantage, it preserves the kernel. Religion may be defined as "giving God his due." God alone is the proprietor of the Universe. He alone is the proprietor of me, the proprietor of you; recognizing this and giving up all to Him is religion. Wishing to keep all for oneself is irreligion. Throw away the idea of "me" and "mine"; give up all to God: this is the essential of every religion. This is what Mohammedanism teaches, what Christianity teaches, what Vedanta teaches, what every religion teaches.

Human nature is all the same. Only dresses differ. What is in the dress? You may wear a coat and trousers, I may wear this one simple cloth; but underneath, the nature is all the same. Naked I came from mother's womb and naked I shall go away again. But behind all dress, all ceremonies and religious rites is this one idea,—to realize God. Christian, Mohammedan, Hindu, all are striving for this. Jnana-Marga, Bhakti-Marga, Karma-Yoga, Raja-Yoga (the paths of wisdom, devotion, work and self-control) all lead to this. To realize God is consciously or unconsciously the aim of every man. He may seem to be drawn away by a beautiful face, by sense-pleasure or ambition, but he will never find satisfaction until he has reached God. This too is the common basis of all true ethics; for all that takes man to

God is morality, and all that takes man away from God is immorality.

In the realm of law, however, there is religious law and there is social law, and we must discriminate between them. God commands us to punish those who disobey Him. Why should we punish them? To make them obedient servants. But Christ says: When a man strikes you on one cheek, turn to him the other. Is this not a contradiction? No. The one is a religious law, the other a social law. The one is meant for those who have given up the world; the other for the householder, who must punish the wrong-doer to protect society.

A man who wants nothing but God, if someone asks him for his house, he will say: "Yes, take it. I do not want it." But that is only possible for a man who is a *Sannyasin*, who has given up the world and all worldly ties; not for one who has a family and still wishes to live in the world. If a householder should practise such non-resistance, there would be general depredation, the good would be destroyed and the wicked would prevail. Punishment is not a bad thing. If you have done something which helps to rectify a man you have done good to him. We should not let the wicked thrive. In a field there are always weeds, but if you want to reap a good harvest you must pull them out. Yet it must not be done in a revengeful or malicious spirit based on egotism. Satan always wants to revenge. God sent Satan out of heaven because he was not worthy to remain there, but He was not angry with him. The attitude of God towards Satan is always pity; the attitude of Satan towards God is that of revenge, jealousy, hatred. Those are always Satanic who are revengeful or destructive, for vengeance is based on egotism, on the seeing of difference; and the seeing of difference is ignorance, the seeing of sameness is knowledge. This is equally true of those

who persecute in the name of religion, as of those who fight or kill for worldly gain. Vedanta says that a good Jew, a good Christian, a good Mohammedan and a good Hindu are all the same, for they are all faithful servants of the Lord. In whatever country they may live, they are equally God's servants. As Sri Krishna teaches in the Gita: "Whoever seeks me by whatever method, of him do I make faith firm and unwavering." And again: "Howsoever do

men resort to me, even so do I serve them. My dear son, know that all paths have been marked out by me." This is Vedanta. The God of Vedanta was not discovered by Buddha. He was not discovered by Christ. He was not discovered by Mohammed. He is revealing Himself throughout all ages. He has revealed Himself throughout the beginningless past, and He will continue to reveal Himself throughout the endless future.

—Message of the East..

REVIEWS AND NOTICES

INDIAN NATIONALISM:
BY NAGENDRANATH GUPTA, PUBLISHED
BY HIND KITARS LTD., BOMBAY. PAGES
136, PRICE RS. 2-8-0.

This bunch of brilliant essays, beautifully got up, the second in the series entitled 'Sidelights on the national movement in India'—breathes the bold, challenging spirit of Indian nationalism that found its birth in the glorious non-violent struggle for freedom inaugurated by Mahatma Gandhi. Mr. Gupta's denunciation of the evils of the British brand of imperialism is as vehement as his exposition of the spiritual significance of the satyagraha movement is illuminating. 'The awakening of Demos', 'Governments and peoples', 'Why empires are short-lived', 'How a Nation is made', 'A White Revolution', 'Economic aspects of Indian nationalism', 'The Hindu-Mussalman problem', 'The part of women in India', 'The problem of language' are some of the headlines under which the multiple aspects of the Indian movement are treated. The author's idealistic ardour, political insight and wide outlook invest the essays with a more than passing value to the student of history and human evolution.

Mr Gupta is a firm believer in India's spiritual destiny. He sees in Satyagraha a new hope for humanity, a solution for the tyranny of a brute force that has brought the world to the verge of ruin and reduced the western civilization to a cruel mockery. Non-violence is no new creed. But the Christian world erred, according to the author, in

confining it to the sphere of individual life and conduct, and divorcing the larger sphere of national and international relationships from the moral and spiritual influence of the lofty teachings of Christ. It is the unique glory of India that true to her ancient heritage, under the saintly guidance of Gandhiji, she is waging, and very near winning, her freedom fight on the basis of the New Testament, thereby telling a striking example to the Western war-weary world that is haunted by the night mare of unbridled violence. Mr. Gupta, who passed away in 1940, is unfortunately not with us today to witness the final triumph of non-violence over the forces of violence, hatred and strife. But the echoes of his undying faith in the value of the Gandhian weapon to herald a new era of peace and hope for distraught humanity rings clear in the pages of this volume penned during the dark days when clouds of depression were heavily hanging over the Indian horizon. In the essay 'A White Revolution', the author writes: "India's tribulation is in reality the tribulation of all the nations on earth and if India comes out of it without any blood on her hands, she will have shown the way to the rest of the world to redemption and salvation... As the years recede and a perspective is created with the passing of time, history will record with wonder and admiration the movement initiated in this ancient land for the emancipation of the human race from the thralldom to force. What is potential today will become real a hundred years hence and the suffering of India may prove the blessing of all humanity." We heartily commend the volume to our readers.

M. R. R.

I TOO HAVE SPUN: BY DR. PATTABHI SITARAMAYYA. PUBLISHERS: HIND KITABS LTD., BOMBAY. pp. 85 PRICE: Re. 1-8

Many there are who spin, but few really realize what they are really doing. Spinning is not a mechanical motion of the hand which produces thread out of raw cotton. It is a more serious occupation. This is the general impression that one gets after going through the book. True, there are many difficulties for a beginner on Charka, concerning the real attitude that should be adopted while spinning. Dr. Pattabhi, the veteran spinner, diagnoses, like a true doctor examining his patient, the various difficulties that may arise for a beginner on Charka. Many of the troubles which my Charka had for me, were solved after reading the book.

This little brochure contains all that has to be said about the Charka, in scientific detail, and as such is invaluable. The inclusion of a few diagrams and certain calculations regarding yarn has been very useful. The length of yarn in a hank has not been correctly specified. For example on Page 54: a hank—7 bundles of 90 rounds of yarn each—840 yards. On page 68 it is said that for hand-spun yarn 853 1-3 yards make up a hank. It is not clear whether one should adopt the first calculation or that given by the A. I. S. A. (8 bundles of 80 rounds each, to make up 853 1/3 yds. of yarn.) I wish this

point be made clear in the next edition. The get-up is nice.

WHITHER CIVILIZATION AND OTHER BROADCAST TALKS: BY DR. T. M. P. MAHADEVAN M.A., Ph. D., Pp. 112+iii. PRICE Rs. 2/-.

The various broadcast talks by the author on different occasions over the A. I. R. are collected together in this small volume. Of the thirteen talks brought together here, the first, 'Whither civilization' draws attention to the fact that mere control of the natural forces is not enough for a perfect civilization, and that there is also the need for the development of one's own personality. Three talks deal with the lives of Saints and sages: Confucius, Socrates, Sankara and Ramalingam. The one on 'All that we cherish' exposes the blunders of our everyday thinking. The talks uniformly fulfil one important task of such Broadcast Talks, that of drawing the attention of the general public to ideas concerning religion and philosophy which generally escape our serious thought under the pressure of day to day life. The talks on Sankara, Socrates, and Life after Death, have the greatest appeal. The ideas expressed are clear and impartial, viewed as they are from a philosophic point of view.

NEWS AND REPORTS

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA

The 112th birthday of Sri Ramakrishna was celebrated at the Math on the 23rd of February and the 2nd of March. On the 23rd of February, the Tithi Puja day, special Puja and Homa were performed and prasad was distributed to the assembled devotees. About 500 poor Narayanas were also fed.

On the following Sunday, the 2nd of March, there was devotional music in the afternoon, at 2 p.m. In the public meeting which followed this at 4-30 p.m. the Hon'ble Mr. Justice P. V. Rajamannar, speaking in Telugu, observed that Sri Ramakrishna was not great by ordinary standards. His greatness consisted in his being an Avatara Purusha, like the other great incarnations of the world. His life was a unique combination of the divine and the human. The one pointed to the goal to which man should strive and the other to the means of attaining that

goal. Sri Ramakrishna's greatest gift was Swami Vivekananda. Sri Ramakrishna had chided the Swamiji for his desire to attain Nirvikalpa Samadhi and enjoy the *ananda* of that state. He reminded him that a far more important task lay in store for him—that of spreading his Gospel and making religion practical—than such selfish considerations. Thus for the first time spiritual force was brought to bear on the current problems of society. The present generation, the speaker added, was indeed fortunate in being able to bathe in the confluence of these two great streams—the Ganges of Sri Ramakrishna, typifying the ancient ideal of religion and the Jumna of Vivekananda representing the life of new India.

Sri V. Swaminatha Sarma, speaking in Tamil on 'Sri Ramakrishna and the Modern trend' dwelt on the Master's experience of unity, which, if properly understood, would supply a clue to the socialistic ideas which are pervading the whole world.

Swami Ritajananda, in his lecture in English drew special attention to the aspect of Sri Ramakrishna as Guru Maharaj, and showed how Sri Ramakrishna's relationship with Girish Chandra Ghosh, the great actor-dramatist, typified the ideal of a perfect Guru.

Dr. G. Dinkar Rao, in his moving and thought provoking presidential address on the 'Gospel of Sri Ramakrishna as I have understood it' pointed out that youth was everywhere and always turbulent and represented revolt and trusted more in reason and intellect than on faith. He referred to his own young days, when imbued with a deep interest in the problems of life, he began hunting for their solution among the various philosophers and sages. Philosophers, of one accord, struck to the intellect, while the great Upanishadic seers, like Yajnavalkya, and their modern successors like Sri Ramakrishna insisted on three things: faith, desire and surrender. Philosophy ultimately is utterly useless for a soul panting for truth. It very often led the enquirer into the slough of contradictions, and hence lacked authority. But the great sages like Sri Ramakrishna speak with authority; because they have lived every second of their life, have extracted the essence out of its tiniest bit, they could give their view on life with perfect ease and unerring precision. They use life as a perfect instrument. Their experience of unity elevates them above all petty prejudices. Implicit faith in the scriptures, and in the Guru, and all-consuming desire for God-realization, and a complete surrender of all these desires in this supreme quest—these are the cardinal points of the Gospel. Divine grace is indispensable for a man to be blessed with these sterling qualities. Prayer, sincere and whole hearted, will accomplish this miracle of Grace.

The function came to a close with a vote of thanks by Prof. K. Subramanyam, and arati and bhajan in the shrine.

THE VIVEKANANDA COLLEGE, MADRAS

The first anniversary of the Vivekananda College was held on the 24th February, 1947, under the presidency of Hon'ble Mr. Justice Govindarajachari of the Madras High Court. Sri D. S. Sarma, the Principal of the College read the report of the College for the year 1946-47. The president then distributed the prizes for the successful competitors in sports and literary competitions. After the presidential address, the function came to a close with a few scenes staged by the students in Sanskrit, Tamil, Telugu and English. A short gist of the Principal's report is given below:—

The circumstances in which the institution came into existence are fairly well known. The spectacle of hundreds of deserving young students failing to secure admission into any of the existing Colleges in Madras caused wide-spread grief and created a desire in the minds of some public-spirited gentlemen to open another first grade College in the City. The organizers held a number of meetings during August and September, 1945, discussed the question in all its bearings and decided to appeal to the public for donations. The response was encouraging, as the need for another College in which admission would be made on merit and not on communal considerations had been keenly felt by many. It was therefore agreed from the very beginning that the institution should be open to all who had the qualification of merit, without any distinction of caste or community. It was also felt that the Management of the College should be entrusted to the Ramakrishna Mission, whose labours in the field of education as well as of religion and social service are well known throughout India and that the College should be called Vivekananda College, after the great patriot-monk, the Founder of the Mission.

The Management was able to secure excellent staff. According to the requirements of the University, four Professors thirteen Lecturers, five Demonstrators and two Tutors were appointed for this year.

Instruction is now given here (i) in the Intermediate, Part I English, Part II Tamil, Telugu and Sanskrit and Part III Mathematics, Physics, Chemistry, Natural Science, Ancient History, Modern History, Logic, Geography and Commerce; (ii) in the B.A. Part I English, Part II Tamil, Telugu and Sanskrit, and Part III Economics and Geography; and (iii) in the B.Sc. Part I English and Part II Mathematics (main) Physics and Chemistry (subsidiary), and Chemistry (main) and Mathematics and Physics (subsidiary).

Though the College was newly started, there were as many as 1216 applications for admission to the 350 seats sanctioned by the University, and 339 students were admitted in all, 108 for Group I, 72 for Group II and 72 for Group III of the Intermediate, 39 for B.A. and 48 for the B.Sc. This includes 36 additional seats for Group I of the Intermediate permitted us by the University as a temporary measure for this year.

It has been thought desirable to locate the College permanently within the limits of the City so that it may be within the reach of the middle classes, and it has been decided, subject to the approval of the Syndicate, to extend the present buildings by putting up a first floor over the main

building and making some minor additions to the Science Block. The whole scheme is expected to cost something like 10 lacs of rupees and it is again the generous public that has to be approached for liberal donations.

Each student of the College has now been put under the care of a member of the staff who acts as his tutor. According to the present arrangement, the tutors are required to meet their wards every Friday evening, before they assemble in the Hall for Saraswati Puja, to have a talk with them and to ascertain their difficulties. They are also required to get into touch, as often as necessary, with the parents or guardians, and to submit periodical reports about the progress of their wards. The staff earnestly desire to strengthen the tutorial system next year and make it a unique feature of this College.

The volunteer corps of this College is a remarkable institution full of future possibilities. Students

who are eager to render social service join this corps and promise unquestioning obedience to the leader and are prepared to do any work assigned to them. When an appeal came from the Headquarters of the Ramakrishna Mission for the collection of funds for East Bengal Relief, these volunteers collected about Rs. 2,700/- both inside and outside College. During the scavengers' strike in the City, the volunteers cleaned the College latrines, swept the compound and made themselves useful in other ways, and some of the members of the staff set them an example by handling the broom and carrying water-buckets themselves.

The necessity for a hostel was felt even at the time of starting the College, though a large majority of our students are day-scholars and come from houses in and around Mylapore. A temporary building to accommodate about 45 students has been erected in the Mission compound itself; and the hostel began to work from November 1946.

MAHASAMADHI OF SRIMAT SWAMI ACHALANANDAJI MAHARAJ

Srimat Swami Achalanandaji Maharaj, the Vice-President of the Ramakrishna Math and Mission entered Mahasamadhi at 8-25 a.m. on Tuesday, the 11th March, 1947, at the age of 71, at the Ramakrishna Mission Sevashrama, Benares. For the last few years he was suffering from various ailments. His body was taken in procession and consecrated to the holy Ganges at Manikarnika.

Swami Achalanandaji Maharaj joined the Ramakrishna Order in 1900, and was initiated into Sannyasa by Swami Vivekananda on the Vaisakhi Purnima, in 1902. Before he joined the Order his name was Kedarnath Maulik. In the Ramakrishna Order he was known as 'Kedar Baba'. After becoming a Sannyasin he worked in the Math at Madras for more than a year with Srimat Swami Ramakrishnanandaji Maharaj.

It is well known that Swami Achalanandaji Maharaj was one of the founders of the Sevashrama at Benares. He worked very hard for many years to rear up that institution till his last moment, the progress of that institution in various ways was uppermost in his mind. When the Ramakrishna Mission was registered in 1902, the Swami, on account of his great renunciation and efficiency in work, was made a trustee of the Ramakrishna Math and a member of the Governing Body of the Ramakrishna Mission.

In the year 1938 Sri Kedar Baba became the Vice-President of the Ramakrishna Math and Mission. As a result of his close contact with almost all the Sannyasin disciples of Sri Ramakrishna Deva, his life was one of severe austerities. Anybody who talked to him could easily understand the influence of the disciples of the Master on him.

He was fond of meditation and worship. He did hard tapasya for several years after he was relieved from his duties in the Sevashrama. Sri Kedar Baba's simplicity, self-control and his way of life are things worthy of emulation. May his soul rest in everlasting Peace!



WORKS BY

Swami Ramakrishnananda

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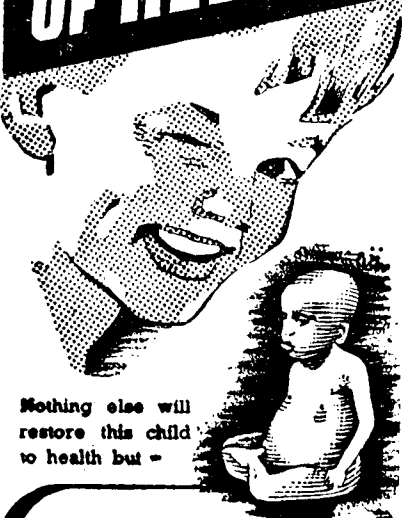
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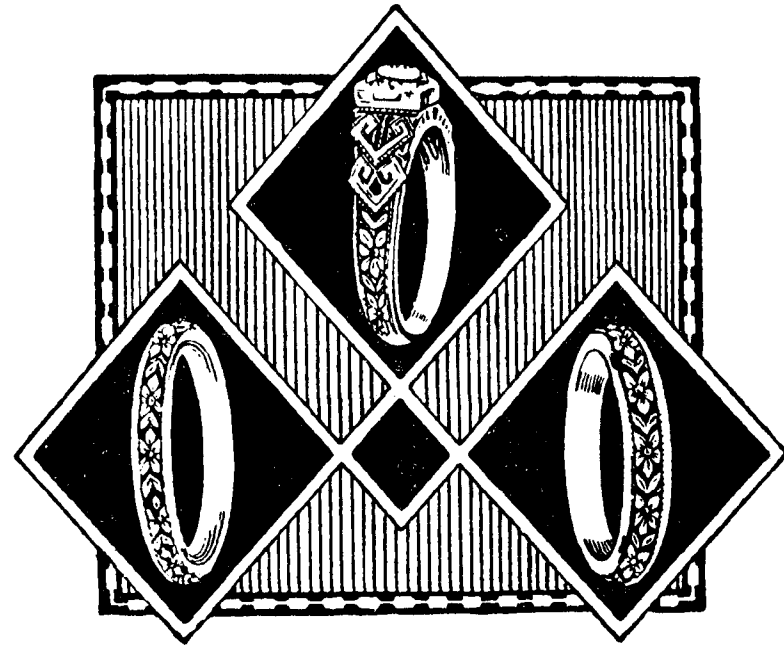
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THE ROLE OF BHAVAS IN THE LIVES OF MYSTICS

By SWAMI SARADANANDA

Swami Saradananda discusses the importance of Bhavas or spiritual attitudes in the lives of religious teachers and concludes that in Sri Ramakrishna we get a synthesis of all Bhavas. The following paragraphs are taken from the Swami's masterly work in Bengali, Sri Ramakrishna Lilaprasanga.—EDS.

• Since no divine love or spiritual Bhava can arise and sustain itself without the consciousness of duality—the lover and the beloved, the question is asked as to how the Sadhana of the five Bhavas can ultimately lead one to the supreme superconscious state of absolute unity. Such a Sadhana of divine love ought to tend only towards the deepening of the consciousness of duality instead of its obliteration. But there is another wonderful fact of human psychology, which is not commonly known to the ordinary world: when an idea grows stronger and stronger in the mind, it begins to exclude all opposite kinds of ideas from its field, and ultimately when its hold on the mind reaches its climax through meditation, it becomes all-absorbing and drives away every other thought from the mind. So, when these Bhavas mature into that stage of ripeness where the thought of the beloved fills the entire region of his consciousness to the total exclusion of all other thoughts, in that exalted state of meditation, the previous feeling of duality of the worshipper and the worshipped,—‘I’ and ‘Thou’—and of their respective relations according to the above mentioned five Bhavas, undergoes a change. Before the glorifying intensification of the consciousness of ‘Thou’ the Beloved, the Worshipped, there fades away the consciousness of ‘I’ the worshipper; in other words, they both get welded together in that intense heat of love, and assume the permanent aspect of an indivisible unity. The great philosophers of India opine that the mind does not perceive the duality of the subject and object, and their mutual relations simultaneously,—in one moment it perceives the subject, and in the next it perceives the object, and *vice versa*. Further, by its quick travel from subject to object and then again from object to subject, it gives rise in his consciousness to the feeling of their mutual relationship. And then it appears to the mind as if it is perceiving them both and their mutual relation simultaneously. Now, when one idea grows strong and exclusive in the mind by its concentration, that fickle wandering of the mind is stopped, and it is able to perceive slowly the above-mentioned fact. So, in meditation, the more the varied mentation of the mind is lessened, the more it becomes clear to it that the same one indivisible Reality is viewed as the

subject or the object from two different standpoints.

It takes an astonishingly long time, even many births, for an individual to reach that ultimate stage of unity through the practices of these Bhavas. Moreover, the religious history of mankind points to another curious fact that in different ages of the religious progress of man, only one or two particular spiritual Bhavas were mostly adopted in the human society, and by the practices of these particular Bhavas alone, the great spiritual teachers of the particular age attained God-realisation, and helped other devotees of their time to do the same. For instance, in the Vedic and Buddhistic ages, the Shanta and Dasya Bhavas were predominant and through the pursuance of the former, the Rishis of the Upanishads attained the supreme consciousness of the absolute Unity; in the Puranic age of the *Ramayana* and the *Mahabharata*, the Shanta, Dasya, and the Pitri (Fatherhood of God) Bhavas were a predominant feature of the religion of the time. In the Tantric age, again, the Motherhood of God and a kind of Madhura Bhava were mostly practised, and lastly, it is in the age of Vaishnavism that the three Bhavas of Sakhya, Vatsalya, and Madhura attained their glorious perfection.

But this full manifestation of all the five Bhavas, and their natural culmination in the realization of the absolute unity, has been the peculiar phenomenon noticeable only in the religious history of India. In religions prevalent outside this land of the Vedas, we find manifestation only of the three kinds of Bhavas, like Shanta, Dasya and Pitri. Though the psalms of Solomon that breathe the fervour of Sakhya and Madhura Bhavas were well known among the Jews, Christians, and Mussalmans, they comprehended them not. They give the psalms a different interpretation altogether. Among the Maho-

medan Sufi sect, the spirit of Sakhya and a kind of Madhura Bhava is much in vogue; still the ordinary Mahomedan considers it quite blasphemous and heretical to worship God in that way. Then again, among the Roman Catholic Christians, the worship of the Madonna is prevalent. Though, this is the exaltation of the Divine Motherhood, the motherhood of God is not so openly avowed in it as in Hinduism. Hence it fails to lead its votaries to the realisation of the absolute Satchidananda. Nor can it make them perceive the expression of Divine Motherhood in every woman. So spiritually speaking, this Matri Bhava of the Roman Catholics could not attain its full natural perfection, as it has attained among the Hindus.

It has been pointed out already that an individual turns away from the external world and becomes immersed on his own self when his mind feels attracted towards God by adopting a particular spiritual Bhava. He gradually becomes unconscious of the outer world on account of his deep absorption in the Ideal. While he is thus engaged in making his mind absorbed, the past accumulated tendencies stand in the way and, by asserting themselves, try to bring it back to the sensuous world. It is on account of this fact that the average man, in whom the past accumulated tendencies are too powerful, becomes scarcely successful in making his mind deeply absorbed even in one particular Bhava, by dint of a life-time struggle. In such cases the man becomes at first disheartened, then he gives up the vain struggle, and ultimately, loses faith in the reality of the object of his attainment and, thinking the enjoyment of the sensuous objects to be the end of life, runs after them again. Therefore, the withdrawal of mind from the external objects, the joys of the realisations of a particular Bhava and the complete absorption in it, are reckoned to be the only signs which indicate clearly that the indivi-

dual is progressing towards the attainment of the goal.

Aspirants engaged in the struggle for making the mind deeply absorbed in one particular Bhava feel the strong opposition from their past accumulated tendencies. None but the persons who have experienced it can realise what an amount of troubles and tribulations an individual has to suffer before his mind becomes fully absorbed in a particular Bhava. They will be utterly bewildered to see and explain the unique achievements of Sri Ramakrishna in attaining deep absorption not only in one spiritual Bhava, but one by one in all of them, in an incredibly short time, and will be forced to conclude that such achievements are not possible by means of human powers and capacities.

Is it because of the incapacity of the general run of men to grasp the subtler truths of the thought-world that the history of Sadhana of the great spiritual heroes, known as incarnations of God, has not been fully recorded? When one goes through it, one finds only the detailed account of finished achievements. Only a meagre account is given of the extraordinary internal struggle in which they were engaged for destroying the past accumulated tendencies root and branch. Or, their struggles have been presented in rhetorical figures and hyperboles, so much so that living at such a distance of time, it has become extremely difficult for us to sift out the truth from these exaggerated descriptions of facts. A few instances will be sufficient to convince the readers of what we mean:

It is found that Lord Krishna engaged himself several times in practising severe austerities with the object of attaining special powers for the spiritual welfare of humanity at large, but no details are found of the stages of the mind through which he

had to pass, except the mention of a few facts that he would be standing on one leg and living on water only and sometimes on nothing, and things like that.

In the case of Lord Buddha a very clear account has been given of how he renounced the worldly life and ushered a new era in the spiritual world, but no such account can be had of the period of his Sadhana. A few incidents have been mentioned from which we can infer the states of his mind, whereas even no such meagre account can be had of other spiritual heroes. With a firm determination for attaining success, he controlled his appetite and seated in one posture for six long years, began to practise meditation and severe austerities. By regulating the breath, he began to practise deep concentration and a kind of meditation, called 'Asphanaka', which finally brought about his Samadhi. But, in describing the struggle he had to undergo in order to eradicate the past accumulated tendencies, the author has introduced in rhetorical figures the story of his struggles with Mara with the aid of events of the objective world.

The life of Jesus is lacking in incidents of the period of his Sadhana. The author mentions only a few incidents of his life till he was twelve years of age, and, all at once, takes the reader to that period of his life when he was baptised by John at his thirtieth year after which he went alone to a desolate desert and began to practise meditation and austerities for forty days. The author then proceeds to describe how he was tempted by Satan and, how, by his firm resolve and complete self-surrender to God, conquered the Devil, and after his return, began to minister to the spiritual needs of men. He was only for three years in the physical body after his return from the desert. Therefore, nothing can be known of the life he led between his twelfth and thirtieth year,

Though the events of the life of Bhagavan Shankara have been fairly and chronologically recorded, yet, in many cases, the history of the development of his mind has to be known only by inference.

Many incidents of the Sadhana period in the life of Sri Chaitanya, the incarnation of Love, can be found recorded, because he flourished only four hundred years ago. But as his sublime love for the Lord, has been described as the love of Radha for Krishna, the ordinary run of men read only the opposite meaning in it. Even when aided by imagination and their spiritual guides, they can comprehend only very little of it. But it must be conceded that the great spiritual hero Sri Chaitanya and his chief disciples have fully described—so far as language can describe, the various stages which appear one by one in the mind of a Sadhaka, from the rudimentary stages of Sakhya, Vatsalya,

and specially Madhura Bhavas till their glorious perfection. Only, they have not given out the last word in spiritual life, that the culminating point of each of those three Bhavas makes the mind of the Sadhaka feel its identity with the Divine object of love and finally merge it in the absolute unity. The extraordinary life of Sri Ramakrishna and the unparalleled record of his Sadhana point out clearly to us the truth that each and every Bhava of all the religious sects of the world finally lead the mind of the Sadhakas to one and the same goal. The whole world will undoubtedly remain indebted to him for ever for the above truth—let alone the other teachings of his life—which we have come to realise through his grace. It has totally changed our angle of spiritual vision and broadened it to such an extent that we have now realised that the seemingly conflicting religions lead ultimately to the same goal.

INDIA'S NEW OPPORTUNITY

Mr. Henry Wallace, former U. S. Secretary, spoke out the hearts of nearly half the world when recently at Manchester, he entered his strong protest against Mr. Truman's anti-communist policy of giving conditional loans to anti-Soviet Governments of Greece and Turkey. He almost ushered into being a new era when he warned the United States of this kind of 'imperialism'. Is it the era of communism or the era of the Common Man? 'A national awakening has occurred in Asia and in other parts of the world', Mr. Wallace reminded his listeners, 'which we used to think of only as Colonies. This new nationalism will turn to communism and look to the Soviet Union as their ally if the United States declares that this is the American Century of power politics rather

than the century of the common man.' And what is the programme of work he envisages for his country's infinite resources? 'It is the task of the countries', he said, 'which have the atom bomb and which have not, like Russia been devastated by war and boycotted in peace, to try a new type of power politics. The one kind of power politics which will work in the modern world is to use power to create a world of prosperity and increase abundance.' If India had a Henry Wallace what will be his advice to India? He will of course exhort us to make India a land of prosperity and abundance. But how? By joining hands with the communist forces outside?

Some in India are vehement that this is an opportunity to join hands with the forces of

communism outside. There had been widespread communist upsurges and outrages both in the south and in the north of India to the extent of compelling the government to summon the help of special ordinances to control them. Those elements that are responsible for these outrages forget that the type of communism which they have imported from the West and which believes in class war and revolution as a prelude to the ushering in of the classless society can never help India. We wonder why they should copy the western pattern of communism when India has enough communist potential which is more radical and honest than that of the West. Centuries before the West dreamt of communism the rishis of India wrote: 'This food that is eaten is the common food of all eaters. He who monopolises this food is never free from evil, for this is general food.' (*Brihadaranyakopanishad* 1.5.2.)

While the western type of communism insists on an equal distribution of opportunities, it does not give us an inspiring philosophy that enthrones the individual as the *summum bonum* of society and thus smoothly ensures his share of the sources of happiness. This Vedanta does. Vedanta, the philosophy of life given by India begins and ends with the insistence on the dignity of man as divine, on his essential equality with his brother. Thus Vedanta achieves through peaceful transformation what the western communism fails to achieve. 'Normally speaking, in a country like India with large numbers of people on the verge of starvation and the economic structure cracking up, communism should have a wide appeal. In a sense there is that vague appeal, but the Communist Party cannot take advantage of it because it has cut itself off from the springs of national sentiment and speaks in a language which finds no echo in the hearts of the people. The Communist Party in India is completely divorced from, and is

ignorant of, the national traditions that fill the minds of the people. It believes that communism necessarily, implies a contempt for the past. Hence it remains an energetic but small group with no real roots.' (*Discovery of India*: J. Nehru).

The resurgence of communism that has urged Mr. Wallace to call for a New Deal from America is something of a reminder to the Indian communists to examine themselves. It is an invitation to them to come into their own, to reorientate their pattern to suit an international context, so that India may take her place in the New World Order. India is just stepping into her era of political and economic internationalism. It is expected that she will very soon be shaking off the last vestiges of her political domination. And this emergence would take us a long way into the realm of our economic solutions.

But before she can confidently step into her era of internationalism she has got to settle her accounts at home. Nothing has marred the prospect of a new and free India as the recent Hindu-Muslim clashes which have spread like wild fire throughout North-India. At the same time nothing has thrown up the picture of the new India so vividly as this Hindu-Muslim animosity. From the smoke of burnt houses, from the spilt blood, and from the heaving sighs of violated breasts and bereaved hearts we see an India taking shape. This new India can never more be Hindu or Muslim if it wants to live. It has got to leave behind all denominational affiliations; it must transcend the class-feeling brought about by religious distinctions: it must steer clear of the Naidu-Pillai consciousness or the Syrian Christian or Shia-Shunni consciousness. The New India must become impersonal in its likes and loves; in short, it must become Vedantic, Vedantic in its affections, in its view of the

world, in its attitude to its co religionists, to its neighbours. And to be Vedantic is to be utterly sensitive to the feelings, necessities, claims and faiths of others, is to practise good neighbourliness, for according to Vedanta the whole world animate and inanimate is one, indivisible and homogenous. We Indians have lost this synthetic outlook and fostered separatist tendencies and communal hatred. This India, the Mother of the wisdom of oneness is today torn into shreds by war between community and community, religion and religion. How much of blood has been spilt by our clinging blindly to social distinctions and divisions wrought by religious distinctions and differences, by our medieval approach to politics through religion! The correct approach is through economics. Man is inevitably an economic unit before he is a Hindu, Muslim, Parsi or African. It is here that communism can be brought in to help us, of course, after toning down much of its sordid materialistic emphasis. For communism has a predominantly economic approach to life's problems. Witness for instance, the most significant words of Karl Marx: 'It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness'. Hence, in order not to err in policy, in order not to find itself in the position of idle dreamers, the party in power must not base its activities on abstract 'principles of human reason', but on the concrete conditions of the material life of society, as the determining force of social development; not on the good wishes of "great men", but on the real needs of development of the material life of society. This much of economic emphasis it is very healthy for the New India to imbibe from Marxism. And an economic approach in India as also elsewhere, must necessarily mean the ordering of society according to functional differences. Let a man be known by his professional

name, as professor, doctor or student; let him be known by his quality and function in society and not by his religious denomination. Have not Hindu ancients long ago given us the sound wisdom that a society to be happy and efficient must be ordered according to *guna* (quality) and *karma* (function)? (*Gunakarmavibhagasa*). Here is a method that will blunt the edge of our religious distinctions and differences and will switch us on to a smoother working of society.

An army of problems are pressing on the attention of the national government. India has to be industrialised; but to what extent? India can take to large-scale scientific farming; but how? Again, India has to evolve her foreign policy, establish her healthy relations with other countries on whose cooperation India will have to build her economic internationalism. If she is to achieve these things effectively, India must first have her national mind clear and undivided. The changes that are necessary in our outlook and approach to problems are very pregnant drawn by Jawaharlal Nehru:

'But for countries like India a different emphasis is necessary, for we have too much of the past about us and have ignored the present. We have to get rid of that narrowing religious outlook, that obsession with the supernatural and metaphysical speculations, that loosening of the mind's discipline in religious ceremonial and mystical emotionalism, which come in the way of our understanding ourselves and the world. We have to come to grips with the present, this life, this world. Some Hindus talk of going back to the Vedas, some Moslems dream of an Islamic theocracy. Idle fancies, for there is no going back to the past; there is no turning back even if this was thought desirable. There is only one-way traffic in Time.'

'India must therefore lessen her religiosity and turn to science. She must get rid of the

exclusiveness in thought and social habit which has become like a prison to her, stunting her spirit and preventing growth. The day-to-day religion of the orthodox Hindu is more concerned with what to eat and what not to eat, whom to eat with and from whom to keep away, than with spiritual values.

* * *

If the spirit of the age demands equality, it must necessarily also demand an economic system which fits in with it and encourages it. The present colonial system in India is the very antithesis of it.

Political change there must be, but economic change is equally necessary. That change will have to be in the direction of a democratically planned collectivism.... A democratic collectivism need not mean the abolition of private property, but it will mean the public ownership of the basic and

major industries. It will mean the co-operative and collective control of the land. In India especially it will be necessary to have, in addition to the big industries, co-operatively controlled small and village industries. Such a system of democratic collectivism will need careful continuous planning and adaptation to the changing needs of people. The aim should be the expansion of the productive capacity of the nation in every possible way at the same time absorbing all the labour power of the nation in some activity or other and preventing unemployment. As far as possible there should be freedom to choose one's occupation. An equalization of income will not result from all this, but there will be a far more equitable sharing and a progressive tendency towards equalization. In any event, the vast differences that exist today will disappear completely, and class distinctions, which are essentially based on differences of income, will begin to fade out.'

THE WAY SRI RAMAKRISHNA HAS SHOWN US¹

By C. RAJAGOPALACHARI

During the nineteenth and twentieth centuries many great men have devoted themselves to explaining our Hindu religion to people. Their particular problem has been to explain the beauties and the truths of Hindu religion at a time when it was rather down in luck. For various reasons Hinduism was in bad luck during the nineteenth century and many people came to save Hinduism from the attacks of modern times. Almost all of them had to put Hinduism into clothes of other religions. They had to invoke the assistance of other religions in order to explain the truths of Hinduism in the nineteenth century. I need hardly take up your time explaining that. It is enough if I say

that the Brahma Samaj put Hinduism; so to say, in Christian bottle in order to make you people drink Hinduism as good medicine. In order to serve Ayurvedic medicine these days, you know they have put it in glass bottles as modern medicines are served. Otherwise, if it is given in the form of pills or *choornams* wrapped in brown paper or palm leaf or plantain bark, you would not accept it. In the same manner Hinduism was served out during the 19th century by many great men who have been sent down, if I may be permitted to use a Hindu phrase, in order to save Hinduism, and they had to appeal or make use of foreign religions in order to make us understand the truth or the beauty of our

¹ Based on the presidential address delivered by Sri C. Rajagopalachari, Member for Industries at the Birthday Celebration of Sri Ramakrishna at the Ramakrishna Asram, New Delhi.

own religion. Brahma Samaj uses Christianity. Other people use some other religion in order to make Hinduism presentable. Theosophy came to help and tried to present Hinduism in terms of modern mysticism and modern science and to some extent in terms of world religion. In fact we had, so to say, to make Rama and Krishna do apprenticeship under Christ in order that people may accept them. I am putting these things in an amusing way: but it was a great thing to do. It was appropriate for the times. Christianity and modern science and what has been loosely called free thought, all these came in to attack Hinduism and therefore, these methods had necessarily to be employed. But the greatness, the uniqueness, if I may say so, of Sree Ramakrishna was this, that he was a cent per cent Hindu. He had nothing to draw from other religions. He found no necessity. He did not adopt that method of presenting our religion and succeeded no less. Of course he did not think of it as a preacher or as an adventurer. I am simply describing what has happened. He was truly a cent per cent Hindu, or if I may use a Northern Indian phraseology, a sixteen anna in the rupee Hindu. That is the uniqueness of Sree Ramakrishna's work and service to us. Even in the sixteen anna Hinduism there is a great deal of difference. He was not one who presented Hinduism as a great logician or scholar. He was not a Vedantist, or a philosopher: that is to say, he did not present himself like that. There are some things which become 19 carat gold without knowing about it, and he was like that. He did not pose as a philosopher or a scholar. He did not go about lecturing on the comparative greatness of Hindu philosophy as against other philosophies. He was a common Hindu. He did not say 'I do not believe in idol worship. I am a Vedantin'. He did not say 'I do not believe in going to temples. I believe only in the Upanishadic form of Hindu religion.' He did not make any statement like

that. He was simply like a blade of grass, like any other blade of grass in this country. We are all Hindus, very common Hindus. We bow down before idols. We perform *poojas* and partake in festivals. We dance and think that if we make sweetmeats on a particular day and offer it to the deity we attain merit—some particular kind of merit. We follow all the common practices, and we are like one another. We are like grass growing everywhere on the soil and there is no distinction between the grass growing in the Himalayas or the Cape Comorin, or if you go still further south, even in Ceylon. It is the same grass everywhere. We are all Hindus in that sense and we are all alike in that sense. Now, Sree Ramakrishna was just one blade of grass like any other blade of grass. There was nothing different about him from the rest and he did not, so to say, assume the air of 'I am not the blade of grass' 'I am a mango tree or I am a cocoanut tree' or something like that. He was like the grass that grows on earth, not distinct from any other grass, but like the rice plant which is also a grass but which yields rice. Sree Ramakrishna was the type of grass which yielded fruit and food in the form of true religion. He was truly a rice plant. May we grow more and more of grass of that variety in our country, and yet more of them.

Then, there is another thing. He did not write himself down. He read no books. Other people wrote down what he thought and what he said, and we have got record of them. There was a previous example of that. But there is no need to search for examples. He did not think of that precedent either. The Hero of the New Testament, the great Jesus Christ, did not write any book. He did not have any printer to publish what he taught. But there were people round about him who did it for him and left a record of what he thought and what he did. Similarly, without knowing

and without thinking about it, I am sure Sree Ramakrishna lived a life and thought and said things which people have recorded, people who were with him and who lived in an atmosphere which made them feel that they must record these things for other people and we have these records. I refer to this for this reason. Often people have come to me and asked me for something to help them to become good people. 'I want to become good. What shall I do? What shall I read?' Foreigners have asked me 'what shall I read which will give me an insight into the doctrines of Hinduism', and many of our own people have asked me for something which will enable them to become good, which will enable them to improve in their life, and I have after much thinking, told all of them, both the foreigners who wanted to understand the doctrines of Hinduism and the many Hindu friends and relations who wished to become better men, 'I could not find anything better than this: go and get from the Ramakrishna Mission a book called *Sayings of Sree Ramakrishna*, and whether it is in English, Tamil or any other language you like, read that and you will understand Hinduism and you will become a better man'. I have told them all this. I thought of it today. I did not know then that I would be asked to speak to you today. I had done so unconsciously and without any thought about it. I have seen many books. I have read some of them and understood a few of them. I have tried to read others and understand them, but failed. There are many books on Hinduism, both ancient and modern, books like the *Bhagavad Gita* and the *Upanishads*. But they would be books for the scholars. You may read them and be benefited. But nothing explains the true core of Hinduism so well as the written records of the sayings of Sree Ramakrishna Paramahansa. In fact if you want a good commentary on the *Upanishads* or *Bhagavad Gita* I would say to you 'try to read the

Sayings of Sree Ramakrishna'. Do not try to read Shankaracharya's commentaries. You are not learned enough for that. We may not benefit much by that. If you have not much time or leisure, read only the text and keep quiet. Do not argue about it, and you may be benefited. But if you really want an understandable commentary you have to read Sree Ramakrishna's sayings, and you will find that the whole book from page one to the last page is a living commentary of the *Bhagavad Gita* and the *Upanishads*. There is no need to read anything else.

Why is this? It is because he is so completely representative of Hinduism that unconsciously he becomes a commentary on the doctrines of the great classics of Hinduism, and a record of his sayings becomes the best exposition of the Hinduism we all love. It is the best commentary we have in modern times. I want all of you who are here to remember and also persuade others to remember what I have said and to read this book and not merely attend this anniversary function. Read it, and I need not say, love it. I am not big enough to ask you to do that. I am not a great saint in order to tell you to live this way or that way. But if you read that book I am certain you will improve in life and that is why I recommend you friends, to read that book. It is not a very big book, and you can accomplish the task of reading it from the beginning to end without pretending about it but really read it, and it will do you a lot of good. Tell your friends about it and persuade them to read it. Of course it is not a book which will teach you how to write good English, if it is the English book that you read. It is not meant for the purpose. But it is a book which will teach you how to think properly and how to live properly, and that is what we all wish for in these days. Now I am a politician. Most of the people, I must say, all the people who spoke to you to-day are

politicians including Swami Sidheswarananda himself. Otherwise why should he go to Paris? There is some politics in it. He wants to carry the greatness of India to foreign places and explain it to the people there. He wants to make them understand about the greatness of India. He is therefore a politician. And as for the rest, I need hardly say they are all seasoned, experienced and eminent politicians. Prof. Humayun Kabir may not be a Member of the Legislative Assembly; but he is Secretary to Maulana Abdul Kalam Azad. Now I am also a politician, and we all want to raise India through politics. But though I am a politician, let me tell you, my friends, we are not going to save India through politics. We are not going to make India happy through politics. We are not going to free India through politics. If we have any chance of making India free in the true sense, it is only if we all become good men; and if we want to become good men and women, the only way is to worship Sree Ramakrishna, worship him in the full sense of that English word.

Worship does not mean falling down before an idol with a cocoanut or plantain in your hand. That is only the technical manner of worship as we understand it. The true and correct manner of worship is a mental approach, which is expressed by leaving shoes behind and going with flowers or fruit in your hand to a person or an idea. To approach God with that frame of mind is worship. That is the approach to one from whom you really hope to benefit, the approach of a child to its mother. That is the worshipful attitude, of love and reverence and all such things combined. When you combine respect with love you may get something behind the word worship. Now if you approach Sree Ramakrishna's memory and personality in that frame of mind, that is, if you go to him cleansing yourself of your dust as you go to a temple, leaving behind

your shoes—and after all what do shoes stand for but suspicion, doubt, half-heartedness and such things—if you go to him with loving respect, you can surely live a better life. You should go with loving respect, not fearful respect, not the respect with which you go to a police officer or a judge who dispenses justice rightly. You approach them with fearful respect. They may be angry. The judge may be just, but his decision may go against you. I do not mean respect that way. You should go with loving respect, and if you do that, when you open your book with that attitude, you will have no doubt, you will have no desire to criticise or compare and contrast it with something else. The child approaches its mother not with the thoughts of comparing her with its grandmother. It goes to its mother with full belief and faith, not blindly, but with a purpose. Similarly if you approach Sree Ramakrishna's sayings in a worshipful and loving attitude, then you will see a new meaning and a new practicality in everything that he says.

Do not listen to me merely because this is the first time you are hearing me and are curious about it. What I wish to tell you is something very important and you should all try to understand it in that very way in which I see it. It is this: There is nothing more practical than religion. Do not imagine that religion or philosophy is unpractical and unworldly. If you try to understand religion in that attitude, you will gain nothing from it. You will only become a pedant. You may become a scholar and deliver lectures on the subject to other people. You may draw a salary of Rs. 1,000 or pass some examinations on the subject. But you will not really become a man who serves others, nor would you benefit by it. But if you take it up with the frame of mind that religion is practical and is an easy thing, then alone you will benefit by studying the sayings of Sree

Ramakrishna. I do not want you to read any Mimamsas in order to understand religion. I want you to read the very easily understood sayings of Sree Ramakrishna, which he told to his friends and his disciples and which they understood at once and easily, and which they recorded. There is nothing abstruse in it; and if there was anything abstruse they have left them out. So it is quite easy and capable of common understanding. You read these sayings, and take it from me that they are all practical commonsense, and you will benefit by it. Religion if approached in this way is not abstruse philosophy but a practical way of living which we should and could understand. I will give you one example.

It is commonly said that we should not be jealous of other people, that you should not be envious of other people. But to follow this precept is very difficult. You may be thinking 'It is alright in principle, but how can I help being jealous of others? I could save only one lakh of rupees while the other man has saved ten lakhs. I cannot help being jealous. It is not practicable.' Or you may be thinking 'I have got only one hundred rupees while the other man has got one hundred and fifty rupees and he has got it without the merit which I certainly possess. How can I help not being jealous?' That is the problem of a large number of people. But let me ask you, what do you want to attain? You want to be happy through one hundred rupees or through ten lakhs. Now to be jealous of another man is the most unpractical way of being happy. You cannot be happy by that method. Whereas if you read the sayings of Sree Ramakrishna, even if you are drawing only one hundred rupees with dearness allowance etc.,—and to read his sayings you need not be a beggar or a saint or a Sanskrit scholar—I say, you will find a way to be happy. That is a surer way of being happy than by trying and trying to get

a salary which some other man is drawing and which you will not get. It will only make you more unhappy if you do that. I have only given you one example. You will find innumerable examples like that in Sree Ramakrishna's sayings. You will find whether you are old or young how practical and easy it is to attain happiness through religion, and that is the reason why I recommend the book to you even though I am a politician: and it is only if we do that, if we follow the way of life as taught by Sree Ramakrishna then and then only can we free India. It is only then can we raise India. Then only can we make India free. We can of course get some Acts passed in the Parliament or in the Constituent Assembly or somewhere else. We can somehow make them agree or deceive them or persuade them in giving you what you want. These are all different processes, and as far as they go they are right: that is how we can live in this world. As explained by Seth Gobind Das it is not through violence but only through persuasion that we can attain happiness in society in this world. Violence cannot bring happiness to us. It is only by acting on men's minds without violence that we can get people to live happily together. That is true. But it is not by persuading others to accept a charter that we will be free. We can be free only if we become good men. That is the only way of living together and being happy. One man can be good some how or other. But when lots of people have got to live together, millions of people, and many of them belonging to different religions and different ways of life if we have to be happy, we can be so only if we Hindus understand true Hinduism and try to follow the plain and simple teachings of Sree Ramakrishna.

There is another thing, another example, which I wish to tell you and illustrate the uniqueness of his message. Nowadays it is

fashionable among so-called educated Hindus to believe and to preach that animal sacrifices are bad and that true Hinduism does not want it, and therefore you should not have it. That is a right and very good feeling. But if you look down upon a Hindu who goes through a form of religion which involves some of these crude practices, then you are not a Hindu in the true sense of the term. If you think that you have risen above the other man and that you are a superior person and you look down upon that man, I say you are not a true Hindu. Never did Sree Ramakrishna do that. He could understand every variety of Hindu life. He could sympathise with every variety of Hindu life. He could enter into the correct feelings of the other man. When, therefore, a peasant in a village in the south goes to the Mariyaman temple, which is but the temple of another form of the very Kali whom you all revere, if he goes there and takes a goat with him—poor man he does not think of the feelings of the goat—and with a sixteen anna worshipful attitude he goes through the form of worship which he was taught by his father and mother or grandfather and grand mother, takes the poor goat's body home as *prasad* from the Mother and eats it, as many others do without going through this form of worship, we have no right to look down upon such a man. He does not go to the temple simply to kill and eat the goat. He could as well do it without going to the temple. He does not eat it as we eat a plantain or a cocoanut. He says 'I must first offer it to the Mother in the temple and then take it home'. That is Hinduism. If anyone says it is not Hinduism and looks down upon such a man, I shall say to him 'My dear man, you are a fighter, you are a reformer, you are a soldier, but you are not a religious man.' Sree Ramakrishna approached Hinduism in that catholic way. By catholicism I do not mean Roman Catholicism

but catholicism with a small 'c' and not a capital 'C'. Whether you worship an idol whether you worship a principle, whether you worship God with a cocoanut or a plantain or with food or rice, or with betel leaves or betel leaves, or if you are a Vedantin you remain at home and close your nostrils and restrain your breath and try to achieve superior forms of thought by suppression of your desires or by regulation and so on, or if you are a Vaishnava, you go about dancing in joy, in joy, mind you, not through misery, not through tears as some people try to do by weeping and wailing—you cannot attain God through that, for God is the personification of joy and if you want extra stimulus by going in for that, by getting thirty or more persons to join you in your dancing, by getting the aid of music and noise and stimulating your ecstasy, all this is Hinduism. And if there was one great Saint and Seer who gave us this message without changing Hinduism, without trying to put it into new clothes and without excluding any form of worship such as is known and practised in India, it was Sree Ramakrishna.

So, my dear friends, I am very fond of this great teacher. This is what makes me fond of him. Of course I cannot claim to be his disciple or missionary or anything of that kind, but I take great pleasure in describing him in this simple form. I take great pleasure in describing him to you,—a common man, The Swamis who have devoted their lives to the service of others, to the spreading of the message and gospel of Sree Ramakrishna, know much more about his teachings than I do. But this is what I have learnt from him, and since they were good enough to ask me to preside on this occasion, I must do it in my own way. I am what I am and I have great affection and worshipful regard for Sree Ramakrishna as one of the modern rishis of our country. In the olden days we read in the books of many rishis and our

idea of rishis of those days is that they had long beards and that they used to live in jungles and forests. They were all so powerful that if they said 'Brahma come down', Brahma came down, or 'Vishnu come down' and Vishnu came down. But they have gone into legend now. There is nobody like that in our times. That is our difficulty. If we want to know about them we have to open some book and try to find some illustration and these illustrations have now got into the cinemas and we go and see the cinemas where the various rishis go about in their various dresses. But Sree Ramakrishna was a real rishi of our times. In our own time a rishi came and lived with us. There is no doubt about this. So hereafter too some rishis may come if we are all good people or very bad people. For if we are all good people, any one of us will become a rishi, and if we are all bad people a rishi will come to save us. So there is hope for our country and we have a precedent here.

Sree Ramakrishna was really a great rishi who was actually seen by many, and seen by men whom I have seen and touched. I may tell you, though I do not deserve it, that I am a lucky man in that I have actually seen and touched the great Swami Vivekananda and the great Swami Ramakrishnananda when they came to Madras. I was then a student of the Law College, an impertinent Law College student thinking I was very clever and all that. It was then that Swami Vivekananda came to Madras returning from Chicago and I was in that company when addresses were being drafted, and Swamiji wanted to start a Mutt here and another one there. I was a young man then as most of you now are. When I was a student of the Arts College in the last flicker of the Nineteenth century, the last decade in fact, Max Muller the great sanskrit scholar wrote an article 'A true Mahatma' in the *Nineteenth century*. At that time the theosophists

had a chequered career. Some of them had got into disfavour and doubts were expressed about some of them. The word Mahatma was not in use then. Gandhiji was not yet a Mahatma then. At that time Max Muller wrote an article 'A true Mahatma'. I read that article in the *Nineteenth century*. He wrote about Sree Ramakrishna and he wrote of him as a true Mahatma, and I had just an inkling of Sree Ramakrishna's life even then. But that did not tell me anything. It was only later when Swami Vivekananda came and we all met him and the gospel of service was preached by him and the Sree Ramakrishna Mission was established and his sayings were published that I really saw what it was and what it meant. I tell you, my dear friends, after I had gone through all the politics and seen the troubles of the country and listened to many others about the sufferings in our country I have definitely come to the conclusion that we cannot improve the lot of our country unless we really become good Hindus, that is, unless Hindus become good Hindus, Muslims become good Muslims and Christians become good Christians, we cannot save our country, and to become good Hindus or Muslims or Christians there is no better way than to follow the teachings of Sree Ramakrishna.

You cannot understand another man's religion; that is quite clear, and that was explained very ably by the first speaker Swami Siddheswarananda. He explained very clearly how difficult it is to understand the other man's religion. So it is no use attempting to change his religion. Let us not talk about it. Sometimes changes come on account of various reasons. Most people change on account of circumstances. Do you mean to say that people have changed by persuasion? Some King has changed his religion and so all or many of his subjects too changed their religion. How did England become a Christian country? Some King

became a Christian and so all the people also embraced Christianity. It was not forcible conversion in the modern way, but some force, process or public opinion, and so on. Everybody is a Hindu and so let me also become a Hindu. All this is no use. We cannot understand the other man's religion. But that was not what Sree Ramakrishna did. He wanted to live the other man's religion and to understand the other man's religion. And so in order to understand the truth of the religion of the Muslims he lived like a Muslim, even dressing like one. So I say if you want to understand about Christianity, you cannot understand it by reading the Bible. I promise you that. You will only understand how to criticise Christianity, that is all; even as you cannot understand how I live in my house by looking through a window of the house from the outside. You will see a few things, but you can never understand how I exactly live. You will go with a wrong impression. Similar is the case if you try to understand other people's religions. Unless you live that religion, live in that culture, not one generation but two or more, if you can manage it, until then, I say, you cannot understand the other man's religion. So let us not worry about other people's religions, neither better nor worse. It is no use thinking in this strain. To a Hindu, Hinduism is the best religion; to a Christian, Christianity is the best religion, and to a Muslim, Islam is the best religion. As soon as a Christian hears the name of Jesus it simply transforms him. He becomes a new person altogether. The word Rama means nothing to him. You may tell him that Rama is the name of God, Rama is the name of God many times; the feeling raised in his mind is quite different from that which is raised in your mind. The word Allah raises different feelings in Prof. Humayun Kabir's mind from what it raises in your mind. Therefore, friends, do not compare

and contrast religions. Let us understand and live our own religion and we will be better men and women and that is what Sree Ramakrishna asks us to do. Swami Siddheswarananda gave you his technique very correctly as he is a true disciple of Sree Ramakrishna. He told you his technique of trying to understand their religion and to live among them. That is the best way of making them understand our religion. He was wrong in one respect; in that he tried to explain it in one speech. It should be a series of lectures on the subject. How to understand other people's minds and how to live among them: that is the problem that he is actually solving. We must learn to do that in our own country. We have here in India a job of that kind. Our job is not simply to compliment Swami Siddheswarananda and send him back to Paris. We have to live among men of different religions in our own country and we must try to learn and understand the other man's religion. We must, therefore, fully absorb that understanding which is called tolerance. Tolerance as I tolerate trouble is not real tolerance. I tolerate a lot of trouble; a boy is making noise and I tolerate him. That is not real toleration and understanding. Why does the boy go about making noise while I am trying to sleep? because he is not sleepy and it is his nature to move about and make noise. Therefore he must be allowed to play and make noise while you must try to sleep in spite of that. We must try to understand everybody else around us; that is true toleration. If we understand that, everything follows thereafter. It is when we do not understand that, that all the trouble arises. If we understand that, everything is easy in this country. And you can understand this best by reading Sree Ramakrishna's sayings. Therefore, friends, I recommend you to read his sayings.

ATTAVADA AND ANATTAVADA

By D. P. E. LINGWOOD

The Anatta doctrine is one which has exercised the intelligence and polemical talents of Buddhist philosophers and their critics from the dawn of Buddhism down to the present time. The language of philosophical debate may be politer now, but the difficulties are as keenly felt as ever and the problem as important to us at the present day as it was to the thinkers of Buddhist India many centuries ago. Some have said that the whole structure of Buddhism stands or falls with the Anatta doctrine. Others have relegated it to a secondary place. Sir S. Radhakrishnan thinks that Anattavada is really Attavada. Eminent Buddhist scholars of Sri Lanka have protested that this is a dangerous distortion of Lord Buddha's teaching. The echoes of this clamour of controversy have not yet died away. Writers of essays and articles on Buddhist philosophy continue to find in the Anatta doctrine a perennial fascination. It seems to be a flower which attracts all industrious seekers after the sweetness of the honey of truth. But when one examines the matter more closely he begins to wonder what the fuss is about. When discussion on such a subject is prolonged so interminably he may be excused if he suggests that the terms have not been properly defined. Attavadins and Anattavadins are perhaps not arguing about quite the same thing. The few words which we have to say on the subject may be of assistance to them in settling their differences.

According to the teaching of Lord Buddha there exists in this phenomenal world nothing but five khandhas (Skt. skhandas)—rupa, vedana, sanna, sankhara and vinnana. The entire fabric of existence as we know it is woven of these five strands. "Only the five khandhas arise when aught is arising; only the five khandhas cease when aught is

ceasing." In Buddhist philosophy the transitoriness of things (anicca) is one of the three chief characteristics (lakshanas) of existence. This is a truth which squares with our experience. The lesson which nature is trying to teach us all our lives is nothing but this. When we see the green leaves on the tree change colour and fall to the ground she is whispering in our ear the mystery of mortality. The trouble is we do not try to understand her speech. Or else she speaks so softly we cannot hear. So next time she speaks a little louder. Perhaps someone we love falls sick and dies, or perhaps dies quite suddenly—without any warning at all; and in the awful hush which follows, when we realize what has happened and begin wondering along what dark path the departed soul now wanders, nature teaches us again in a clear cold voice the terrible lesson of death. But we still refuse to learn. We strive to drown the sound of that relentless voice with laughter, and call for "madder music, redder wine." Then suddenly the blow falls, and we are dragged ignominiously from the scene. At last we have learned our lesson: but now it is too late to apply it. Once again a precious human life has been wasted.

The Buddhist does not think that anything is exempt from this law of change. The same decree by which the spring flowers wither causes the sun to decay and universes to become extinct. In obedience to this law the man becomes a god and the god a man. The Buddhist does not dream that any thing or person can escape its operation. For it is an eternal and omnipresent law.

The Attavadin would, however, contend that there is an eternal subject which supports the manifold changes of existence. If inclined to philosophic platitude he would dig up the old adage that only the permanent

can change. Or he might work out his argument along the lines of Shankaracharya's Adhyasavada. But whatever argument or method of refutation he adopted, he would share with his brother-Attavadins the conviction that it is possible for the unchanging to be related to the changing. But is this possible? In Vedantic philosophy changelessness is the criterion of reality. The same reality is said by the Advaitavadin to be non-dual. "They go from death to death who see difference, as it were, in it" says the Upanishad text. It is hardly consistent to maintain that the non-dual is related to anything. Yet this is what the Advaitic criticism of Anattavada implies. The Buddhist contention is that relations are possible only between phenomena. It is impossible to connect the phenomenal at any point with the Absolute (or Atman). For then the Absolute would then become a relative thing. This is the inner logic of the cardinal Buddhist doctrine of Anatta. It is hard to imagine why an Advaitavadin who has studied and understood the Ajatavada of Gaudapada and his criticism of the casual relation should not whole-heartedly subscribe to it.

Relation implies confection, and hence impermanence. It is impossible to imagine a phenomenal or related thing existing in splendid isolation unaffected by the changes ceaselessly occurring round it. We have no evidence whatever for such a belief. We cannot hear, see, smell, touch, taste or think of anything which is not impermanent. Experience implies relation, relation implies limitation, and limitation implies change. Either everything is permanent or else everything is changing. There is no other alternative. If one thing can be proved not to change, nothing changes. If one thing can be shown to change, everything changes. Experience points us to the latter alterna-

tive. Life is teaching us this lesson of change all the time.

Wherever in the world the Buddhist looks he cannot see anything permanent or real. If the Real and Permanent in some transcendental sense exists the very definition of the terms precludes the relation implied in predication—hence the Buddha's Ariyan silence, so little understood. The Khandhavada of Lord Buddha logically suggests the Sunyavada of Bodhisattva Nagarjuna. The real is the unrelated—sunyata. Now, therefore, is it possible to make any declaration regarding it? Now is it possible to know it? How may it be enjoyed? The phenomenal cannot in any way be related to the Absolute. It cannot even be said that the one is the manifestation of the other. With reference to the Absolute no affirmation or negation is truer than any other. It is infinite, yet infinitesimal; all, yet nothing; one, and yet many.

This helps to explain the apparent or formal negativity of much of Lord Buddha's teaching. The only affirmation which paradoxically is possible in respect of the Absolute is by the negation of all affirmations. In the Prajnaparamita texts the Supreme Reality is defined as Nishprapancham—the negation of all the categories of relative existence. This is the limit to which thought and speech can go. Beyond this point lies a realm belonging solely to the yogacarin—the man yoked to spiritual practice.

There is an iciness about the more scholastic portions of the Buddha's teaching which repels many people. But strong souls find it as refreshing and invigorating to the spirit as a cold bath to the body on a winter morning. The Truth, after all, does not seek to please anybody. Religion is adaptation to Reality, not adaptation of Reality. It may dishearten some and astonish others to hear

that there is no permanent self in man or in things. But if they can recover themselves and examine the matter impartially they will discover that the Anatta doctrine is the keystone of the arch of salvation. Where before they saw only the blackness of despair they will now see the roseate light of hope. For suppose man had in fact a permanent self. Suppose there was something in him not subject to change. What would be the result? He would find it impossible to advance a single step along the path to perfection. He would never be able to get away from the petty something which fate had appointed him to be. Anattavada implies the possibility of endless spiritual evolution. It guarantees the advance of humanity into divinity. It breaks down all the barriers between God and Man. It envelopes the whole world in a cloak of unity and love. To one who has realized the truth of Anatta everything becomes delightfully fluid and free. All the old rigid distinctions resolve themselves into an iridescent play of ever-changing relations. Phenomenal existence is seen as a vast ocean of changes in which there is not anything which is changed. There is life, but nobody lives it; there is suffering, but nobody suffers; and there is liberation, but nobody is liberated. The explanation I have given above may help elucidate these brilliant paradoxes of Buddhaghosha.

On one side, there is change; on the other, changelessness. It is not possible at any point to relate them to each other. I am aware that in uniting the two terms in a common apperception I have derogated from the unrelatedness of reality and left myself with two phenomena—not with phenomena and reality on my hands. But the limitations of thought force us even against our will into such contradictions. It is hoped that the reader will concentrate his attention more on the undertones of intuition than on

the overtones of reason. Consequently it is impossible to pass "from the unreal to the real, from darkness into light, from death to immortality". This is why spiritual practice in Primitive or Theravada Buddhism is, logically speaking, exclusively negative. It is concerned purely with the cessation of the five khandhas, with the annihilation of desire, with the extinction of ignorance. The Buddha said: "One thing only, O Monks, I teach—pain and the cessation of pain". In the highest flights of Vedanta we meet with an identical negativity—culminating in the lofty utterance of the arch-Advaitin Gaudapada: "No jiva is ever born. There does not exist any cause which can produce it. This is the highest Truth that nothing is ever born: (Karikas III, 48)" Nothing can be attained. For in the last analysis there is nobody to do the attaining.

Beyond this point it is difficult to go. For we are trying to translate the subtleties and refinements of spiritual experience into the coarse language of thought, which is like trying to square the circle. The principle contention which emerges from this discussion is that Anattavada indirectly implies the doctrine of the non-relational character of reality which is the plinth and foundation not only of Nagarjuna's Sunyavada but Gaudapada's and Shankaracharya's Advaitavada also. The strict phenomenalism of Early Buddhism finds its logical completion in the Absolutism of the great teachers we have mentioned. It is hoped that this discussion has at least made the point at issue quite clear. The subject is subtle in the extreme and slippery as the proverbial eel. We must admit that the Buddha did not encourage such speculations. The important thing is to practise, to practise hard and continually—advice so simple that a child can understand it, but so difficult that even an old man cannot practise it. If the militant Attavadins and Anattavadins of our

day brought their polemical proclivities under control and considered the matter in this light I do not think they would find much reason for their dissensions. In the silence of the heart speaks the voice which

makes all things known. If we withdraw ourselves from the world perhaps eventually we shall be able to understand its teaching and to practise it also. Then all our doubts will be cleared up.

SWAMI VIVEKANANDA AND THE SPIRIT OF THE AGE

By PROF. V. A. TYAGARAJAN, M. A.

In Goethe's *Faust*, Wagner the young student approaches the aged professor and tells him that he would like to gain all knowledge, and by that means try to comprehend the workings of the time-spirit. Mephistopheles who had temporarily taken the place of Faust tells him that the time-spirit is a book set with seven seals, that it is practically impossible for man to understand its ways. But the Devil stands self-condemned as the spirit that ever denies. It is obvious from the play that this attitude of cynicism is not shared by Goethe. The dramatist's point of view comes out in the song of the Earth-spirit in the prologue to the play. The Earth-spirit there says that in the flood of life and in the storm of action, it weaves, in the roaring loom of time the living garment of God. The Earth-spirit itself becomes the manifestation of the time-spirit.

The way to comprehend the workings of the time-spirit is to comprehend the purpose of life. It has been pointed out by Gilbert Cannan in his book *The Release of the Soul* that so long as we keep on moving in a superficial round of activities, moving along the circumference of life, as it were, our activities are scattered and chaotic. But if we put God as the centre of this cart wheel of life, as the hub of this round of existence, we at once begin to see the purpose of life. The wise man is he who travels from the circumference to the centre, and having found the purpose,

comes out again to the circumference, to carry out the same round of activities, having realised their purpose as the unfolding of the will of God. That is why, as Bergson has pointed out, the true mystic is essentially a man of action. He becomes the chosen instrument of the time-spirit, the articulate and concentrated expression of the earth-spirit weaving the living garment of God. The man who renounces all for the sake of God becomes in turn the clearest exponent of the time-spirit and of group consciousness. He becomes, in his own words, the worshipper of the *Virat*. His message thus comes to have a living appeal even for subsequent generations because it comes from the burning fountain of truth.

Generally speaking, our sociological studies are vitiated by two defects — bondage to the printed word, and the absence of field work. We tend to take our ideas ready-made from Comte and Marx. The price paid for such second-hand knowledge is that we never know truth fully. Book learning never entirely rids us of personal predilections. We see only what we wish to see. We tend to take our opinions ready made, as they are presented to us by the community and the environment. In the course of his wanderings as a barefooted monk from Cape Comorin to Kashmir, Swami Vivekananda came into contact with all kinds of people and knew by first hand experience the extremes of society

—street sweepers, and rulers of States. Such experience would naturally tend to wipe out all pre possessions, all obsessions of the mind. The fact that he was a monk would naturally tend to wipe out all considerations of self, and make for a purely objective attitude. It is because of this objectivity of attitude, broad-based on varied experience, that he becomes a nation-builder. The special contribution of Swami Vivekananda lies in the fact that he directed religion from the pursuit of other-worldly ideals, from being essentially individualistic, along lines of social service, of mass regeneration. He harnessed the religious consciousness along lines of practical utility, and showed to us how to find in the day-to-day service of humanity the fulfilment of the quest eternal. He thus makes the eternal ideals of the ancient seers come down from the pedestal where they were worshipped, gives them life and makes them walk the common ways of men. He regenerates religion by regenerating life. Swami Vivekananda is one of the earliest exponents of the Gandhian ideal of continuous and continuing social service. That is why we speak of him as the exponent of the spirit of the age.

There can be no service without knowledge, and knowledge is of good and evil. It speaks of what is painful, not because it desires to destroy, but because it desires to build. On the one hand he sees the charm of the ideal. On the other, he sees the obstacles in the way. On the one hand the charm of song and peace ineffable, on the other, the grim tragedy of life. And yet both these perceptions come from the same personality. We cannot do better than follow this physician of the age, in his diagnosis of the ills of the body politic, and his solution of the problems of society.

The prime defect of the age, as he sees it, is the neglect of religion. There is no lack of the formality of religion, but somehow its spirit is missing. He complains bitterly

that our religion is in the kitchen, and our God is in the cooking pot. The religious spirit has degenerated and become the spirit of superstition. It says, 'Don't touch me. I am holy.' The result of such side-tracking of religion is that it has produced a reaction of materialism. These are the Scylla and the Charybdis of the religious life. Of these two evils he prefers the atheistical to the superstitious, for the atheist is at least alive. He is opposed to all mystery mongering and, he regards all superstition as signs of weakness. He would like to have religion purified of these black spots, of the dust of ages, and make it a question of conformity to principles rather than to persons and tradition. It may be added that it is because of the absence of the spirit of religion in religion itself that its influence is felt as a disturbing power in other fields of thought — in the political and the economic. Lilies that fester, as Shakespeare has said, smell worse than weeds.

Next to the neglect of religion he would put the neglect of the masses. The people of India have been despising the lower classes for such a long time that they have become the object of contempt for the world. He says elsewhere that we talk Advaita and hate with all our strength. He complains bitterly that our insincerity in India is awful. What he wants is practical Vedanta. Religion speaks of sublime things, but there is a large gap between theory and practice. It has not been translated into social consciousness. In no country, he says, do we find such a docile labouring class as in India. They are the producers of the nation's wealth. And yet in no country do we see men neglected, trampled upon, and left to sleep with cattle. One of the chief defects of Hinduism is that it has accepted inequality as part of its social scheme. The result of it is that our aristocratic past has sadly neglected its democratic substratum. The common men are hypnotised into acquiescence of social injustice.

They have therefore dragged the upper classes also in the wake of their ruin. The slave and the tyrant have dragged each other down, both of them becoming in turn the victims of foreign domination. He demands on behalf of the God within, that this continual neglect of the masses shall stop at once, that the two curses which have fallen on the nation shall be lifted. They are the veil of maya which keeps us bound to helplessness, and the sense of mutual hatred. Faith in oneself, he says, is necessary even before faith in God. Knowing well that religion cannot be preached to a starving humanity, he demands social justice. He would like to see a happy, healthy, well fed humanity, enjoying some of the luxuries of life, even before he preaches religion to them. Without this restoring of the lost manhood, of lost individuality, we build on sand, cheat one another and our schemes crash. That is why he says that without sympathy and love that thinks for all, our political meetings are of no use. What he says is that even before we demand justice at the hand of the Europeans, we must be prepared to behave justly to our own countrymen. He makes the people as a whole responsible for their collective degradation and misery. It is as a result of the neglect of the masses that weakness and want of earnestness have crept in. The neglected masses are steeped in ignorance, and ignorance leads to misery, whether the field be social or spiritual.

The Swami says that true culture is that which can withstand shocks. He does not consider culture to be a mere means to knowledge. In the absence of culture, which puts a restraint upon knowledge and directs it along lines of social good, knowledge itself puts a premium on the anti-social instincts, canalises the mind along lines of self-aggrandisement, and turns man into a savage. When the advantages of culture are not shared equally, when it is misused, when one community uses its

power to shut the doors of knowledge upon the others it brings the foreign conquest in its wake. He lays the blame therefore upon the custodians of culture for the present plight of India. Priest power and foreign domination have alike trodden down the poor. He blames the Kshatriya for bringing in economic inequality and the Brahmin for his spiritual pride and arrogance. It is because of this split in Hindu society that every non-Hindu takes advantage of it to throw in his bundle of fuel into the conflagration. Jealousy which is the vice of every enslaved race is eating up our public life. The seeds of dissension have become characteristic of our present state of society and they have brought in a plentiful crop of evil. In the absence of internal vitality, of social solidarity, weakness grows upon the nation and weakness is death. Swamiji blames the custodians of culture for preaching the wrong type of religion, for telling man that he is degraded. It has brought in its wake a strain of childish helplessness, of womanish dependence, and enslaved the nation to a handful of foreigners. But he does not think that anglicised India can either grasp the problem, or solve it.

It is because of this internal weakness in the component parts of society, of this disparity between theory and practice that the Vedantic ideal of Nishkama-karma remains only an ideal. In practice we see around us nothing but cruelty and callousness. What he wants is a religion which will wipe out the tears of the distressed and show them a path of deliverance. In the absence of the good will which is the cohesive force of society, there is at once a moral and material degeneration. Morally it breeds jealousy and party spirit. It does not teach the leader how to command, or the follower how to obey. A people who are intensely selfish become unfit to combine for a great cause. Social

injustice makes the people lose faith in themselves. It makes them suffer all sorts of indignities to meet the barest needs of the body. The nation lies prostrate like inert matter. It is this body politic which is physically weak and lazy, intellectually narrow and emotionally bound up that he would like to awaken from the magic bond, from the Maya of its own creation with his clarion call of give up being a slave. He demands a healthy dynamic kind of religion which will put spirit in the masses, and asks pointedly that if salvation cannot be attained here, what proof is there of attaining that in the next.

When a nation is on the downward trend everything tends to accelerate its fall. It is the home of false ideals. The plea of Satva he says, in the absence of the spirit of Rajas, of righteous indignation with wrong, of fortitude, dexterity, love of independence and thirst for improvement, has only resulted in plunging the nation into Tamas. Renunciation cannot be the ideal of a land of beggary. He quotes the Gita ideal, yield not to unmanliness, and he points out that in the absence of the spirit of manly activity, it is not merely the spirit which becomes inactive and sensual, but the very blood freezes in our veins. Lethargy is not Satva. It is true that in the absence of Satva, of what is Nitya, energy becomes mere enthusiasm, is easily kindled and easily put out. That is why he preaches the ideal of the Karma yogi, of the purposeful striver who would fain convert spiritual activity into a social asset.

The curse of untouchability, he says, is a symbol of the contraction of the spirit. When the blood does not circulate over the entire body, it is doomed to death. He points out that God is in every Jiva, and that whoever serves Jiva serves God. Religion, he says, must have a purifying effect. The question that is asked is how can they who become impure at the breath of others, purify others.

Swamiji does not wish to identify himself with don't touchism, for it puts God in the cooking pot rather than in the heart or in Heaven.

It is the abundance of his love for India that makes him such an acute critic of our national shortcomings. Intensely interested as he is in the regeneration of India, he feels that India can be saved only by Indians, and that it is the duty of every Indian to be an active participant in this glorious enterprise.

Swamiji speaks in the spirit of a Promethean hero. He desires to make the love of India and of every thing Indian the centre of all creative activity. If we are interested in the salvation of humanity the way to achieve it is to keep our lips closed and our hearts open, to live and to work. What is wanted is that we should have love, sincerity and patience. This makes for a stable character, and character will cleave through the adamant wall of difficulties. He would make the love of India the core of a manly ideal, and, he would build his ideal of a future India on the basis of a heroic manhood which is not depressed by low spirits. His appeal is therefore directed to the discovery and the organisation of a body of self-sacrificing young men who would form the missionaries of culture. Be perfectly steady, unselfish and work on — that is his message to his chosen workers.

Having selected the band of men through whom his ideal is to permeate the people, he lays down the direction of progress. The first efforts, he says, should be directed to the material conditions of living. The East wants just now not more religion, but more bread, and to give religion to a starving man is to give him stone for bread. As there can be no yoga without bhoga, the first efforts of the nation should be directed to the making of a happy healthy well-fed humanity. He desires that attention should be concentrated on

trade, commerce and agriculture, to the acquisition of that knowledge which gives command over matter, and teaches one how to achieve great results with little means. His ideal of a future India is something like a European society permeated by the true spirit of religion.

His ideal is a state of society in which intellect is harmonised with humanising power. He calculates that, given sincerity, a nation can be transformed in twenty five years. The eternal ideals do not change. Truth does not change. It is man that has to change. He must have a heart deep as the ocean, and broad as the skies. He must cultivate the intensity of the fanatic and the extensivity of the materialist, and steer clear of superstitious orthodoxy, and of a shallow materialistic spirit. The ultimate ideal is a blend of secular and spiritual knowledge. He does not wish to see a future India where the improvements of the material condition of India make India a cheap imitation of Europe. Every country has its special contribution to make to the stock of the world's culture, and it is by being true to its age-long culture, and ideals, that it can live and flourish. The reformer must work along the line of national development, along lines of least resistance. In India life has been following along religious lines, and we cannot alter it, just as we cannot alter the course of the Ganges. If religion has been the source of much dissension, it has also been the source of our survival through the ages. That science is the greatest which makes us know Him who never changes. He would therefore make soul consciousness the common and co-ordinated centre of all schemes of future regeneration. India has been the home of philosophy and ethics. It has taught the transcendental glory of the soul. It has permeated Indian life so completely that even the peasant is something of a philosopher. He would therefore make religion the bond of society and

the basis of political regeneration. The future of India lies not in destroying religion, but in removing from it the parasitic growth of false social values. He will therefore build on the rock of religion rather than on the quick-sands of materialism. He will therefore make religion which has become statical into a dynamic force, remove from it that encrustation of sectarianism which tends to obscure the higher ideals, and make use of the power of the spirit to put darkness to flight. The national ideal is not a mistake. The national ideal must release the play of the soul. The Atman, the common heritage of all must make the motherland a worthy place to live in. He points out that it is only soul consciousness that can give us strength and earnestness, and that is why he preaches the ideal of faith in the Atman, of that soul which is the eternal sanction and the infinite reality in all. A conquered race loses faith in itself. But faith in the Atman restores faith in oneself. It teaches one that a man may be weak as a bubble, but he is part of the infinite ocean. Soul consciousness thus gives sincerity of conviction and purity of motive. Swamiji therefore will have no compromise in what is fundamental. To him religion is not a means to well-being. It is well-being itself.

Swami Vivekananda therefore pleads earnestly for the revival of the Vedic ideal, as adapted to the need of the times; he pleads for the Brahmacharya ideal, pleads for the Gita ideal of work. His ideal man is he who is calm, balanced and peaceful amid uproar. He is a man with abundance of Rajas, a man with iron nerves and an intelligent brain. He is the embodiment of knowledge, work, devotion and the power of concentration. He does not talk religion, but he works for the liberation of the race, and thereby finds his ideal of Mukti. Discriminating between the real and the unreal, in dispassionate devoted service he finds the true ideal

of mother worship, and by such service discovers his inborn divinity.

What Swami Vivekananda gives to us is the dynamic message of the Upanishads. They speak to us of physical, mental and intellectual strength in a life of freedom. The appeal of Swami Vivekananda has therefore a two-fold significance to our age. Taking his stand on ultimate ideals he shows to us how we should order our immediate present. His message therefore is of value to the discoverer of soul value, as well as to the social worker. He shows us how to reconcile our immediate needs with ultimate ideals. He has been in some respects in advance of his age. It is only now that we are becoming aware of the social significance of his message. That aspect of his message is likely to be

absorbed in the life of the nation. For the rest, what is eternal in his thought, his message is likely to merge in the general message of the Seers of all ages.

It is through the moving hand of time that we comprehend what is eternal. Swami Vivekananda as the voice of the time-spirit gives to us the eternal message of the Vedas, and that message may be summed up in the following hymn:—

“Through thy sacred grace, O creator of the Universe, we are able to perform our various duties faithfully amidst the turmoils of worldly life. May the Sun and the Moon, the earth and the sea, the sky and the heaven made by Thee, be always favourable to us for achieving greatness.”

THE SECRET OF HAPPINESS

By PROF. B. S. MATHUR, M. A.

As one looks around one notices blood and tears. There is little joy. And so the question is: Why are we unhappy inspite of our ceaseless progress, made possible by science? As an answer to this question, I refer to a thought-provoking utterance of Swami Ramthirtha. In the course of his illuminating and touching lecture at San Francisco, in 1902, he said: “Rama knows of the case of a little child, a small baby that has just learnt to crawl, to walk on all fours. The child saw its shadow and thought it to be something strange, something remarkable. The child wanted to catch hold of the head of the shadow; it began to crawl to the head of the shadow and the shadow also crawled. The child and the shadow also moved. The child began to cry because he could not catch the head of the shadow”.

And so the child continues crying, and his intelligence, if any, is not able to teach him

what he should do to catch the head of the shadow. Exactly in the same fashion, and with the same result, of crying and gnashing of teeth, we are making advances in the domain of science and are yet far away from our dream of happiness. Why so? The second part of the story will illustrate the point. “In the meantime the mother taking mercy on the child made the child touch his own head, and lo, the head of this shadow was also caught”. The idea is that there was a wrong selection of means to the end. Also there was the case of straying from the right and the central path of wisdom.

For mere asking happiness in plenty is and will be with us. We are what we think ourselves to be. Happy thoughts will make us happy. All happiness is inside us, and it can come out, it can be enjoyed to the fullest, ushering in a reign of continued comfort, if there is the right means adopted for

securing it. The Bible has said that the kingdom of heaven is within us. Does it mean that happiness is inside in a concrete sense? A little reflection will dismiss this idea. Happiness is not a concrete thing. There is no positive place for it. I am one with John Stuart Mill when he considers happiness to be a mental state or attitude. He goes further, and states: "Those only are happy who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as means, but as itself an end. Aiming thus at something else, they find happiness by the way. The enjoyments of life (such was my theory) are sufficient to make it a pleasant thing, when they are taken *en passant*, without being made a principal object.....Ask yourself whether you are happy, and you cease to be so". This intelligent analysis of happiness is extremely helpful as it is the outcome of his personal experience of sadness, as described in his AUTOBIOGRAPHY.

I am happy that two great thinkers, one greatly intellectual and the other divinely spiritual, are one in their analysis of happiness. Both spiritual insight and intellectual penetration say that happiness is just a state of mind. And then happiness cannot stand any security. This is very significant. Had not Carlyle said, of course after his reading of the Bible, that blessed is he who has found his work. Now amplify this idea of work, may be for the good of the nation or for the good of the entire humanity. In other words, as already hinted by Mill, happiness comes as a result of social work, work for the uplift of others.

Instantly we jump, quite reasonably, to another point: selfishness must be buried deep down, never to come up-to surface, never to be brought into play, in our dealings with people in society. Here is the secret of happiness. Life, si indeed, beyond raiment

or food. Life is, indeed, for others, and in work. Only work is noble. Only work will take us face to face with happiness.

Edward Gibbon might say with all emphasis that books and friends and health are necessary for happiness. I say these things will be of no value if we have not the necessary and apt attitude to be happy. It was not for nothing that William Shakespeare put these words in the mouth of Antonio in *The Merchant of Venice*:

In sooth I know not why I am sad:
It wearies me: you say it wearies you;
But how I caught it, found it, or came by it
What stuff 'tis made of, whereof it is
born,

This is said with reference to sadness. The same can be said with reference to happiness. It can come any moment: and also it can go any moment, without a cause. The cause lies inside, hidden within us. This is the secret. Happiness resides inside: there must be some suggestion, some occasion to open an overflowing stream of happiness. Only mental training will provide us with the occasion or the necessary suggestion.

In "Studies In The Middle Way" by Christmas Humphreys there occurs these beautiful poetic lines;

The falling tide of darkness flows away.
The voice of self is stilled.
I am a child with opened eyes of day,
A vessel yet filled.

These lines have a delicate imagery and behind this they contain a world of wisdom, based on experience and desire to shape a happy future for mankind. The first thing that has to be observed is that darkness and its companions-sorrow, misery, illness and vice, all will depart. They cannot be a permanent possession for us. But they will not go by themselves. There is the theory of *Karma*. Efforts must be made to banish them for ever. Yes, the self has to be killed.

That does not amount to killing of our personality. Here self stands for selfishness. Then our eyes must open. Efforts to eradicate ignorance must immediately be made and thus the vessel will be filled. Filled with what? Joy and comfort! The present is full of misery but it will go in the company of efforts. Efforts will remain to shape our achievements and those achievements will indicate the extent of our happiness. And so Christmas Humphreys continues:

The future lies unmoulded in my hands.
A path winds out before.
There is no backward way. Behind me
stands
A closed door.

Here the idea is reinforced. A winding path is before us to travel. Travel we must. Else our future will be like our past, a collection of misery and vice. Indeed, man must be a futurist. If one befriends the past to the extent of killing all incentive for action, time will pass but one will remain where one stood, entrenched in grief and vice. That is bad and dismal. That is looking back. Such an attitude must go.

The only conclusion is work with a hope for the future. Without hope there is no work, and without work there is no progress. Remember the two lines of Coleridge:

Work without hope draws nectar in a sieve,
And hope without an object cannot live.

So we must have three things: Object, Work and Hope. Then we have happiness.

And this happiness will live with us for considerable time. We will be living in an

atmosphere of constant work and devotion. It will be our own and as such it will not leave us. Let us imagine a pool of water. There are no ripples in it. The moment a pebble is thrown into it there will appear numberless ripples. But the ripples have not come from the pebbles. They have been in the pool and they can come any moment the pebble is thrown into it. In the same fashion our happiness is within us and it will be our possession the moment we want it. Little wonder, great sages have said: "Happiness is within us". Let us tap our own mind, heart and head for its complete emergence as a thing of constant meaning.

And then the Negro Poet, Paul Lawrence Dunbar will not lament thus:

A crust of bread and a corner to sleep in,
A minute to laugh and an hour to weep in,
A pint of joy and a pack of trouble,
And never a smile but the tears come double
And this is life.

The poet has realistically described life as it is today, encompassed by sorrow and affliction. But this is not to be the picture of future if right royal attempts are made to reveal the treasure of happiness that is within us. In that state of mind, inclined to be happy in work, a crust of bread and a corner to sleep in will give us constant joy and comfort. The poet will soon realise that joy does not live in external articles of comfort. That will be an apt revelation. There is need for this revelation. Let us try to achieve this revelation and realisation.

THE CHHANDOGYA UPANISHAD.

General Introduction V — SOMA YAGA.

By SWAMI TYAGISANANDA.

We had a glimpse of the spiritual background as well as the spiritual goal of all Vaidika Karma. We have also seen how they are intimately associated with the Pranava at every stage of their performance, so much so that it may even be said that they only prepare the ground for the final realization of the highest Truth, as signified by the Pranava. The Upanayana ritual appears at the very threshold of spiritual life, and in it we see only the germs of the ritual. Its finest and most beautiful efflorescence manifests itself in the highly complicated Soma Yaga. In between these, we have a variety of ritualistic practices, of varying complexity, which the grihasta is expected to perform, to purify his mind, and to make himself fit to understand and practise the purely spiritual sadhanas prescribed by the Upanishads.

These rituals have never been stationary, and have grown with time. Pious orthodox people delight to think that the rituals, as they are current today, are the same as were practised by their ancestors in the Vedic days. We have no desire to unsettle their convictions, but we are constrained to point out that history does not support this contention. The simple Vedic ritual has been gathering volume, like the proverbial snowball, with the addition of many details in course of time. Some of these details have been added by spiritual persons, to make the ritual more effective spiritually, and to make it more expressive of the basic principle of Tyaga and Yoga; but many have been freshly introduced from time to time by the unintelligent priesthood, which have no bearing at all on spiritual life. Many, again, had their origin only in

some accident, and are perpetuated by the unthinking masses, who attributed to them some mysterious efficacy, which they themselves did not know to explain. A superstitious fear of the unknown consequences of omission also helped to perpetuate many of these details. It is not thus possible to find out a spiritual significance for everyone of these numerous details, and it is idle to search for them. The rishis were interested only in the basic principles which are eternally valid and not in particular forms, and they had no objection to new forms being substituted for, and new details being added onto, the old, provided the fundamental essence is not lost sight of, and the spiritual efficacy is not obstructed.

This fact of the change in the forms of spiritual practices, in the course of ages, is recorded even in our own scriptures. Thus, the *Mahabharata* records that the dharmas have been different in different Yugas.

“ अन्ये कृतयुगे धर्माः त्रेतायां द्वापरे ऽ परे
अन्ये कलियुगे धर्मा युगहासानुरूपतः ” ॥

The *Bhagavata* records this change in XIII-3. 52. where it says that in Kali Yuga people were spiritually benefited by namasankirtana to the same extent as the people of Krita yuga benefited by dhyana, the people of Treta by yagna, or the people of Dwapara by service.

“ कृते यद्ध्ययतो विष्णु त्रेतायां यज्ञतो मन्त्रैः
द्वापरे परिचर्यायां कलौ तद्विरकीर्तनात् ” ॥

The *Vishnu Purana* agrees with this, when it says;

“ ध्यायन् कृते यजन् यज्ञैः त्रेतायां द्वापरे ऽ र्चन
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम् ” ॥

THE CHHANDOGYA UPANISHAD

27

Manu I. 86. and Santi Parva 232. 28 say that the Krita Yuga specialised in tapas, the Treta in jnanam, the Dwapara in yajna and Kali in dana.

“ तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते
द्वापरे यज्ञमेवाहुः दानमेकं कलौ युगे ” ॥

Parasara also agrees more or less with this. Further, his statement that *Manu Smriti* is suited to Krita Yuga, *Gautama Smriti* for Treta, *Sankhalikhita* for Dwapara and his own for Kali, only shows, in a different way, how different practices are recorded in these texts consistent with the needs of the different Yugas. The *Kularnava Tantra* also recognises this change brought about by time, when it says :

“ कृते श्रुत्युक्त आचारः त्रेतायां स्मृतिसम्भवः
द्वापरे तु पुराणोक्तः कलौ आगम सम्मतः ” ॥

According to this, the practices of Krita Yuga are those recorded in the Sruti texts; those of the Treta are recorded in the Smritis, those of the Dwapara in the Puranas, and those of Kali in the Agamas. In spite of the apparent slight differences between these texts, it can be clearly seen that they all agree that the practices obtaining today are not the same as they were in the ancient Vedic days. In fact, the scriptures do make provision for healthy progress. The authority to make such changes however, vested only in spiritual persons or sishtas and this wholesome rule ensures that the basic principle of Vaidika Karma is preserved in fact. Thus Manu XII. 108 & 109 says :

“ अनाम्ना तेषु धर्मेषु कथं स्यादिति चेत् भवेत्
यं शिष्टा ब्राह्मणा ब्रूयुः सधर्मः स्या दशकृतः ॥
धर्मेणाधिगतो यैस्तु वेदः सपरिवृद्धणः
ते शिष्टा ब्राह्मणा हेयाः श्रुति प्रत्यक्ष हेतवः ” ॥

Apastamba I. 7. 27. says :

“ यत्तु आर्याः क्रियमाणं प्रशंसन्ति स धर्मः यद्गृह्णन्ते सोऽधर्मः ”
Bodhayana I. 1. 5, describes the sishta-purushas who are authorised to make

innovations thus :

“ शिष्टाः खलु विगतमत्सराः निरहङ्काराः कुम्भीधान्या
अलोलुपाः दम्भदर्पमोहक्रोधविवर्जिताः ” ॥

Vasishta I. 6. defines sishtas as :

“ शिष्टाः पुनरकामात्मा ” ॥

Vana Parva 207. 63. speaks of them as :

“ कामक्रोधौ वशेकृत्वा दम्भं लोभमनर्जवं
धर्ममित्येव सन्तुष्टाः ते शिष्टाः शिष्टसेमताः ” ॥

The *Mahabhashya* defines them as :

“ एतस्मिन्नार्थनिवासे ये ब्राह्मणाः कुम्भीधान्या अलोलुपा
अगृह्यमाण कारणाः किञ्चिदन्तरेण कस्याश्चिद्विद्यायाः पारगाः
तत्र भवन्तश्शिष्टाः ” ॥

Gautama IX. 62.

“ यच्च आत्मवन्तो वृद्धाः सम्यग्विनीता दम्भमोहलोभवियुक्ताः
वेदविदः आचक्षते तत्समाचरेत् ” ॥

It specially says in XXVIII. 49.

“ अनाज्ञाते दशावरैः शिष्टैरुहवद्विरलुब्धैः प्रशस्तं कार्यम् ”

All these authorities show that any modifications which have not the sanction of spiritual and moral experts cannot be accepted as spiritually beneficial, and that even practices which are not prescribed by the Vedas are fit to be acted upon, if prescribed or approved by people who are sishtas. This ensures wholesome change, without prejudice to the basic principles laid down by the ancient rishis.

In later days, we see the great Acharyas themselves introducing minor changes to suit their own various systems of philosophy. That is why we find differences in practices between the Smartas, Sri Vaishnavas Madhwas etc. Many of these differences also,

crept in only on the basis of the differences in the interpretation of the words of the texts, and in the attempts to draw out the suggestions and implications of the ancient teachings. To satisfy the conscience of the orthodox, the pious fiction was conveniently propounded and accepted that the innovations have their basis in some forgotten Sakha of the Vedas. But many of the practices, now current, have their authority really only in the Puranas, the Tantras and Smritis. Many of the Vedic rites have practically gone out of vogue. The very classification of rituals as Sruta, Smarta, Grihya, Pouranika, Tantrika etc., is a tacit admission of the innovations made from time to time. The basic principle of Tyaga and Yoga enunciated by the rishis, viz. "देवतोद्देशेन द्रव्य त्यागः" ॥ is however, preserved in many of these later rituals, in spite of variations in form. cf. Sabara's statement in his Bhashya on Jaimini IV. 2. 28. — "पूजा नाम देवतोद्देशेन द्रव्य त्यागात्मकत्वात् याग एव" It is the presence of this essential principle in a ritual that makes it Vaidika.

Of the various Vedic rituals, the Somayaga requires special treatment here, as many of the teachings of the *Chhandogya Upanishad* are associated with this ritual. Unlike the Grihyagnihotra, which was a relatively simple affair, the Soma Yaga is an elaborate ritual, often involving as many as sixteen priests, five or six fires, several special utensils, the use of all the four Vedas, different materials for offerings and elaborate details of procedure. Many of the elements of this ritual are as old as the Rigveda itself. Thus many of these sixteen priests are mentioned by their names in Rigveda I. 162. 5., II. 1. 2 etc. The names of these sixteen priests as mentioned in Asvalayana - Sruta sutras - IV. 1. 6. and Apastamba - Sruta sutra - X. 1. 9. are :

"होता मैवावरुणोऽध्वर्यावको आवस्तुदध्वर्युः प्रतिप्रस्थात नेष्ट्रेजिता ब्रह्मा ब्राह्मणाच्छंस्यामीन्द्रः पोताद्वाता प्रस्तोता प्रतिहृत सुब्रह्मण्येति" ॥

Of these the Hotri, Adhvaryu, Udgatri and Brahma are the four principle priests, and the three that follow each of them in the above enumeration, are their assistants. A seventeenth priest called Sadasya, and his three assistants are some times mentioned. Vide: *Bodhayana* II. 3. *Satapatha Brahmana* X 4. 2. 19., however, is against this. Some other attendants are also employed, such as the चमसाध्वर्यु and शमितृ, but they are not Ritviks. Even the later theory that the sacrificed animal goes to heaven can be traced, perhaps, to Rigveda I. 162. 21. and I. 163. 13. Some other details of Soma Yaga are also mentioned by their names in the Rigveda. Thus the Ahava and Pratigara are referred to in III. 53. 3. and the twelve *grahas* in X. 114. 5. Even the words प्रयाज and अनुयाज occur in X. 51. 8 & 9. The three fires are referred to in II. 36. 4., I. 15. 4., V. 11. 2. etc., and the three Savanas in III. 25. 1, 4 & 5. It would thus seem probable that the Soma Yaga might have been in existence at the time of the compilation of the Rigveda. This Soma Yaga the Indians had in common with the ancient Zoroastrians, who even used the same words, such as सोम, होतृ, सवन, यज्ञ, मन्त्र, स्तोम etc., in connection with their ritual, as may be seen in the *Zenda Avesta*.

The Soma sacrifice was a costly affair, involving many costly accessories and innumerable dakshinas or fees to the priests. The *Satapatha Brahmana* IV. 3. 4. states that no priest should officiate at a Soma sacrifice for any thing less than a hundred cows for his fee. But the rigour of this rule seems to have been mitigated a little in later times, as Apastamba III. 1. 5. to III. 7. 5. says that

the dakshina may consist of seven to one thousand cows or the whole of one's wealth. This exorbitant demand on the purse might have been one of the reasons why the Soma sacrifices came to be performed in later days mostly by kings and rich people only, and perhaps this enormous cost might have been the reason why it finally died out.

There are seven forms of Soma sacrifices. viz. Agnistoma, Atyagnistoma, Ukthya (उक्थ्य) Shodashin (षोडशिन), Vajapeya, Atiratra, and Aptoryama (आप्तोर्याम). Of these, Agnistoma is considered as the Prakriti or model for all other Soma sacrifices which are vikritis or modifications of this. The famous Aswamedha and Rajasuya, which we have heard of in the *Mahabharata* and in the *Ramayana*, are only varieties of Soma Yaga performed only by kings. Of these Aswamedha has a high antiquity being mentioned even in *Rigveda* I. 162 & 163. The Rajasuya is a most complex ceremony extending over a long period (more than two years) and comprising a number of separate ishtis, Soma offerings and animal sacrifices. Vide. *Katyayana* XV. 1. 3. Some of these sacrifices occupy only one day, for example Agnistoma, and therefore, they are called 'एकाह sacrifices'. Those which extend upto twelve days are called Ahinas. Satras are sacrifices that extend more than twelve days.

The most important part of the ritual is the extraction of the juice of a creeper and offering it to the Gods, and the partaking of the remnants by the worshippers. The day on which it is done is called the 'Sutya day'. This offering is done three times a day, — morning, midday and evening — in honour of three deities represented by Aum — Agni, Vayu and Aditya — respectively. These three sessions are technically called Savanas,

known as प्रातः सवन, माध्यदिन सवन, and तृतीय सवन. Like the word Soma itself, both the words Sutya and Savana are derived from the same root 'सु' which means "to press out". A full-blown Soma Sacrifice, like the Jyotistoma, or the Agnistoma, involves many preliminary rites, all of which are done on days previous to the 'Sutya day', and the whole ritual is brought to an end with the concluding, purificatory bath called 'Avabhrita (अवभृत्)'. A brief description of Jyotisthoma is given below to enable the reader to understand many of the teachings of the *Chhandogya* which are associated with the Soma sacrifice, and which involve technical terms connected with the Soma Yaga. It will be helpful in understanding how the whole ritual is permeated by Aum, which is the quintessence of all the Vedanta.

The Jyotistoma or Agnistoma is so called because it is performed as a worship of ज्योतिस् or अग्नि. cf. *Aitareya Brahmana* XIV. 5. "स वा एष अग्निष्टोमः तं यदस्तुवन् तस्मादग्निस्तोमः तमग्निस्तोमं सन्तमग्निष्टोम इत्याचक्षते" This Agni is symbolic of the Atman or God. (cf. *Satapatha* I. 4. 2. 11. "ब्रह्म ह्यग्निः" and I. 2. 3. 2. "आत्मा वाग्निः" Also *Taittiriya Brahmana* I. 1. 5. "एष वै प्रजापतिर्यदग्निः") and therefore, Agnistoma is in essence only a worship of God. (cf. *Taittiriya Brahmana* I. 3. 4. 24. "आत्मान मेव सृणोत्यग्निष्ठोमेन") The preparation for the Sutya day takes four days, and various minor rites are performed on those four days. The diksha comes on the first day, which consists mainly of certain practices in self-control and vairagya, which make the sacrificer spiritually minded, and directs his mind from worldly pleasures to God. Only this diksha entitles him to be considered as a Brahmana to what ever caste he may belong. cf. *Aitareya Brahmana* VII. 23. "सहि दीक्षमाण एव ब्राह्मणतामभ्युपैति"

Vide also *Satapatha Brahmana* III. 2. 1. "अथावाद्वा जायते ब्राह्मणो योज्ञाजायते तस्मादपि तं राजन्ये वा वैश्यं वा ब्राह्मण इत्येव ब्रूयात् ब्राह्मणो हि जायते यो यज्ञा जायते" Apastamba X. 11. 5 & 6. "ब्राह्मणो वा एष जायते यो दीक्षते" In some sacrifices, this diksha extends over a year or till he becomes lean, cf. Asvalayana IV. 2. 13. 5., Apastamba X. 14. 8. and X. 15. 4. The main practices during this diksha are subsistence on mere milk, avoidance of conversation with women, avoidance of excessive hilarity, sleeping on the ground, avoidance of falsehood, observing silence, complete celibacy etc. Jaimini XII. 1. 17. advocates also keeping awake or vigil on the night of the diksha, on the night when Soma is purchased, and on the night before the Sutya day. We thus see how, through this diksha the sacrificer is made fit to approach God through दम, शम, तितिक्षा, वैराग्य, etc.

The next day after the diksha, comes the Prayaniya Isti (प्रायणीयेष्टि), as a special worship consisting of offering of Charu or Payasam to some Gods, the most important of them being Agni, Soma and Savitri who represent the Atman in the three states, and आतिथ्येष्टि or special and ritualistic hospitality to the stalks of the creeper, which are ceremonially received with royal honours. The next day is occupied with two ceremonies called Pravargya (प्रवर्ग्य) and Upasad (उपसद्). The Pravargya rite is meant to give the sacrificer a spiritual body as it were. cf. *Aitareya Brahmana* IV. 5. "सोऽग्नेर्देवयोऽन्या आहुतिभ्यः सम्भवति ऋक्षयो यजुर्मयः साममयो वेदमयो ब्रह्ममयोऽमृतमयः etc. The most important item of this ceremony is the drinking of some consecrated hot milk, called घृमे, which is identified with the Sun or God; and with divine life and light, cf. *Aitareya Brahmana* IV. 1. and *Satapatha* XIV. 1 — 4. *Taittiriya Aranyaka*

IV. 1 — 42. and V. 1 — 12. etc. It is laid down that he who performs this ceremony should not eat meat at least for an year. The Upasad consists mainly of an offering of ghee to Agni, Soma and Vishnu, representing the Atman in the three states. The mantras used "यत्तेऽग्नेऽयश्शया" etc. refer to the destruction of the three fortresses of the Asuras, made of iron, silver, and gold. The commentary on *Satapatha* VII. 4. derives the word Upasad from the root सद्, to shatter, with उप. "उप= उपगतानि सद्गतानि एतादृशानि पुराणि विशीर्णानि भवन्ति यथा सा उपसद्" cf. *Kausitaki Brahmana* VIII. 8. for the story connected with the scattering of the three castles of the Asuras. The destruction of these castles represents the sacrificer gaining control of the three sariras or the three gunas. cf. Vamadeva's words in *Rigveda* IV. 29. 1. quoted in *Aitareyopanisad* which speaks of his escape from many iron cages. It is on the forth day that the fire is formally lit for the "Soma offering, in the special place prepared for it beforehand, in a separate shed. These ceremonies which are performed on the days previous to the Sutya day thus represent the negative and positive aspects of spiritual practice, which makes the yajamana a proper adhikari for Brahavidya through Sadhanachatustaya Sampatti.

The Sutya day begins with a morning prayer, called Prataranuvaka (प्रातरनुवाक). This prayer is recited by the Hotri priest, as per directions issued to him by the Adhvaryu priest. It consists of about two thousand verses or nearly one-fifth of the whole of the *Rigveda*. Along with his instructions to the Hotri to recite the Prataranuvaka, the Adhvaryu instructs the Brahma priests to observe silence and meditate. Then after a few more minor rites, the turn of the Udgatri comes to chant the first stotra. In the Agnistoma there are twelve stotras and twelve shastras.

Although both of these are chants, the shastras are recited by the Rigvedic priests, and the stotras by the Samavedic priests. The two are distinguished thus by Sayana: 'अप्रगीतमन्त्रसाध्यास्तुतिश्चास्त्रमप्रगीतमन्त्रसाध्यास्तुतिःस्तोत्रं' According to this, the difference between the two is that the stotra is always musical, whereas the shastra is not. A shastra is always recited after a stotra. cf. स्तोत्रं मन्त्रे शस्त्रात् Asvalayana V. 10. 1. The stotra is generally sung in a place called sadas, (सदस्) in the vicinity of a post made of udumbara or fig tree.

The morning savana contains five stotras. The first of these is called Bahishpavamana Stotra, and the other four, Ajyastotras. The Madhyandina savana contains five stotras, of which the first is called Madhyandinopavamana, and the other four, Prishtastotras (पृष्ठस्तोत्र). The Tritisvasavana (तृतीय सवन) contains only two stotras, the Arbhavapavamana and the Agnistomasaman or Yajna-yajniya stotra. Unlike other stotras, the Bahishpavamana, which forms the first stotra in the ritual, is not sung in the sadas. It is because it is sung outside the sadas, and is meant in honour of the deity, who purifies that it is called Bahishpavamana. Thus Sayana says: "तदेतत् सूक्तत्रयगानसाध्यस्तोत्रं बहिष्पवमानमित्युच्यते । तत्रावस्थितानां ऋचां पवमानार्थत्वात् बहिस्सम्बन्धाच्च" etc. The place where it is sung is called Astava (आस्ताव). vide, Asvalayana V. 3. 16. In all sacrifices, extending over one day, only the Bahishpavamana of the first day is sung outside the sadas. On all other days the Bahishpavamana also is sung in the sadas itself. See *Drahyayana* IV. 1. 3. and *Drahyayana* II. 2. 1. अग्निं बहिष्पवमानैः सदसिस्तु वीरन् प्रथमावहनोऽन्यत्र॥ The very word Pavamana suggests that its function is to purify.

Every stotra consists of a particular number of suktas from the Samaveda. These

suktas consist of a varying number of verses. When they are sung in the sacrifices, the original verses given in the Samaveda sukta are modified, and sometimes the number increased to fifteen, seventeen, twentyone etc. by repetition. This enhancement in the number of verses through such repetition in special groupings is called "stoma". Thus the Bahispavamana is chanted in Trivrit. stoma, the Ajya stotras and Madhyandina-pavamana in Panchadasastoma, the Prishtastotras and the Arbhavapavamana in Saptadasastoma and Yajnayajniya in Ekavimsastoma. vide. *Tandya Brahmana* XX. 1. 1. This repetition is done in various patterns which are called vishtutis (विष्टुति). The Panchadasastoma, for example, is sung in three such vishtutis. To illustrate, let us take the example of the first Ajyastotra. This ordinarily contains only three verses, but it is raised to fifteen verses in three 'paryayas' (पर्याय) or turns. In each of these 'paryayas' the three verses are increased to five. If we denote the three verses of the original sukta by a, b, c, these three are increased to five in the first paryaya, by repeating the first verse three times. Thus the first group will be represented as a a a b c. In the second paryaya, it is the second verse that is repeated thrice, the group being represented by a b b b c. In the third paryaya it is the third verse that is repeated three times, so that the group will be represented by a b c c c. vide. *Tandya Brahmana* II. 4. Thus in all, the three paryayas together, the verses of the sukta are increased to fifteen verses. That is why it is called Panchadasastoma. This is only one vishtuti or pattern. In the second vishtuti, the groupings are changed as a a a b c in the first paryaya, a b c in the second paryaya and a b b b c c c in the third paryaya. In the

third vishtuti or pattern, the groupings are still different. They may be represented as a b c in the first paryaya, a b b b c in the second paryaya, and a a a b c c c in the third paryaya. *vide. Tandya Brahmana II. 5 & 6.* All these forms of grouping are strictly prescribed by the texts and are confined to particular stotras in particular rites. No body has a rite to coin new stomas in new vishtutis. It may be noted that although the words stoma and stotra, mean the same thing etymologically, they have different meanings technically. Stotras mean only a musical praise consisting of a set number of Riks sung in particular melodies during particular sacrifices and addressed to particular dieties and are known as Bahishpavamana, Ajya, Prishtha etc., referred to above. But stoma refers only to the particular way of grouping for repeating these Riks, so as to increase their number by repetition in various patterns.

Some times other processes of modifying the number of verses in the sukta are also adopted. One of such is called Pragrathana (प्रग्रथन) Sayana explains it thus: "प्रकर्षेण प्रथनं यत्र स प्रगाथः प्रकर्षो नाम आस्रातात् ऋक् पाठात् आधिक्यं तच्च पादाभ्यासपुरस्सरं ऋगन्तरसम्पादनेनोपजायते" ॥ He gives Rathantara saman (रथन्तरसामन्) and Brihat saman (बृहत्सामन्) as illustrations. The sukta connected with these samans consist of only two Riks, the first being in Brihat metre and the second in Pankti. These two Riks are to be converted into three to make them a triad or (तृच) as stotras are generally sung only in triads. The first Rik of the sukta text is to be sung as it is. A second Rik is coined by joining together the last pada of the first Rik and the first half of the second Rik. This forms a Rik of kapup metre which consists of three padas with eight, twelve and eight syllables. The Pankti is a metre of forty syllables consisting of four

padas of ten, or five of eight syllables, and the Brihati is a metre of thirty-six syllables consisting of 8+8+12+8. When the last eight syllables of the Brihati of the first Rik is added on to the first twenty syllables of the Pankti, we get twenty-eight syllables, which makes it a verse of Kapup metre. The third Rik is coined by combining the last pada of this Kapup with the second half of the Pankti. As the last pada of Kapup consists of only eight syllables, we get twenty eight syllables, when they are added to the last twenty of the Pankti. These twenty-eight syllables constitute another verse of Kapup. Thus the original sukta consisting of only two Riks of Brihati and Pankti metres is converted in the stotra into a तृच consisting of one Brihati and two Kapups. This process of conversion is known as Pragrathana (प्रग्रथन).

In certain other cases, some other Riks are taken from outside the sukta, as it is given in the Samaveda, and inserted in the suktas. Sometimes they are inserted between two Riks, but generally at the end of the sukta. Thus when the Bahishpavamana stotra is to be sung in Atiratra sacrifice, the texts direct that, instead of singing it in Trivritstoma as in Agnishtoma, it is to be sung in Ekavimsa-stoma. For this purpose the nine verses in the stotra are to be increased to twentyone. For this, four Trichas are imported from outside and inserted after the first three. In Dwadasaha sacrifice some verses from outside are inserted between the second and third suktas of Bahishpavamana. In the Arbhapavamana of the Atiratra, it is not some Riks that are imported from outside but some Samans, for increasing the number for the purpose of stoma. This is done sometimes by taking away some Samans and reducing the number which is called 'Udvapa'

or by inserting new Samans which is called 'Avapa'. By such processes the various verses of a Sama sukta are adjusted in number and size to the requirements of the stotra, when they are actually sung in the course of various sacrifices.

In singing each verse of the sukta, a particular kind of music is adopted, and such musical patterns, in which each verse is sung are known by special names, as Gayatra saman, Rathantara saman etc. Each of these samans has got a set form, and nobody is authorised to change these forms. When, therefore, a text says that a particular stotra is to be sung in a particular saman, it refers to all those particular aspects of music laid down by the texts as characteristic of that particular variety of Saman. The differences in the various Samans are constituted by the differences in the various musical devices adopted in each, by which the verse is converted into a song. In his commentary on Jaimini 9-2-27. Sabara mentions some of these devices: "सामवेदे सदृशं गीत्युपायाः आह । कं इमे गीत्युपाया नाम, उच्यते गीतिर्नाम क्रिया, आभ्यन्तर प्रयत्नजन्या स्वरविशेषाणामभिख्यञ्जिका सामशब्दाभिलभ्या । सा नियतपरिमाणा ऋचि गीयते, तत्सम्पादनार्था ऋगक्षरविकारो विश्लेषो विकर्षणमभ्यासो विरामः स्तोमः इत्येवमादयः सर्वे सामवेदे समाप्तायन्ते" ॥ In his Bhashya on IX-2-35, however, he refers to Saman thus: "ऋक् स्तोम स्वर कालाभ्यास विशिष्टायाः गीतेः सामशब्दो वाचकः" ॥ On VII. 2. 1. again he says: "स स्तोम स्वर कालाभ्यास विकारायां हिङ्कार प्रणव प्रस्ताव उद्गीथ प्रतिहारोपद्रवनिधनव्यायां ऋचि सामशब्दोऽभिर्युक्तैरुच्यते" ॥ According to the first of these passages there are a thousand means of converting a Rik into a Saman song. The essence of Saman music consists mainly of certain notes produced by internal effort. It is this that deserves

to be called by the name of Saman. It has fixed content and it is based upon a Rik. To convert this Rik into a Saman resort is made to various devices which are known as Vikara, Vislesha, Vikarshana, Abhyasa, Virama, Stobha etc. According to the second passage, the word Saman denotes the whole song including the Rik, Stobha, Swara, Kala and Abhyasa. According to the third passage the word Sama is used to denote a Rik which has been converted into a song with the help of Stobha, Swara, Kala, Abhyasa and Vikara, and which is sung in its various elements, viz, हिङ्कार, प्रणव, प्रस्ताव, उद्गीथ, प्रविहार, उपद्रव and निधन. In these passages there appears to be some difference of opinion as to whether the musical element alone is to be called Saman or the whole song itself including the Rik. The first passage would seem to favour the former view, while the other passages would seem to favour the latter view. Sayana seems to favour the first view, because he speaks of Saman as गानात्मकम्, and describes Saman as music which embellishes the Rik. "साम्नः ऋचप्रति संस्कारकत्वम्" Again he speaks of it as "स्वरादिविशेषानुपूर्वीमात्रस्वरूपं ऋगक्षरव्यतिरिक्तं यद्गानं तदेव रथन्तर शब्दार्थः" ॥ Rathantara and other names of Saman denote only the music as separate from the Rik on which it is sung. Again he says; "सामान्यवाची सामशब्दः विशेषवाचिनो रथान्तरादिशब्दाश्च गानमात्रे वर्तन्ते न तु गानविशिष्टायां ऋचि" ॥ This passage makes it quite clear that according to Sayana both the general term Saman as well as the special names Rathantara etc. denote only the music and do not include the Rik which is set to music. *vide. Jaimini II. 1. 36. "गीतिषु सामाख्या"* Also Jaimini IX. 2. 1 & 2. In actual usage, however, the word Saman seems to be sometimes used in one sense, and sometimes in another, in different contexts. (To be concluded.)

We have to find ourselves again

As the true inheritor of the message of love and truth given by the great teachers of the East, especially of India, Mahatma Gandhi exhorted the delegates at the Asian Relations conference to re-deliver that message now in this age of democracy, in the age of the awakening of the poorest of the poor.

Stating that the wisdom had come to the West from the East, Mahatma Gandhi said that all the great teachers of the world had belonged to the East. "Zoroaster belonged to the East. He was followed by Buddha, he belonged to the East—to India; Moses belonged to Palestine. Then came Jesus. Then came Mohammad. I omit Krishna, Mahavira and others unknown to the outside world. All the same, I do not know a single person to match these men of Asia and, then what happened? Christianity became disfigured when it went to the West. I am sorry to say it, but that is my view.

"I want you to understand, if you can, that the message of the East, the message of Asia is not to be learnt through European spectacles. If you want to give a message to the West, it must be a message of love and truth. I want you to go away with the thought that Asia has to conquer the West—through love and truth".

Gandhiji then referred to "One World" and said: "Of course, I believe in 'One World'. How can I possibly do otherwise, when I became an inheritor of the message of love that these great unconquerable teachers left for us? You can re-deliver that message now in this age of democracy, in the age of awakening of the poorest of the poor. You can re-deliver this message with greatest

emphasis. Then you will complete the conquest of the West not through vengeance because you have been exploited in the past, but through love.

West Pining for Wisdom

"If all of you put your hearts together and not merely your heads and understand the secret of the messages of all these wise men of the East and if we really become worthy of the great message, you will easily understand that the conquest of the West will be complete and that conquest will be loved by the West itself. The West to-day is pining for wisdom. It is to-day in despair of the multiplication of atom bombs, because the multiplication of atom bombs means but utter destruction not merely of the West but the destruction of the world; as if the prophecy of the Bible is going to be fulfilled and there is to be—heaven forbid—a deluge.

"It is up to you to deliver the whole world, not merely Asia, from that wickedness, from that sin. That is a precious heritage your teachers and my teachers have left to us."

But how can we deliver this message to the West much as the West is in need of it. 'The age-long message of Asia had something of enormous value for humanity, said Jawaharlal Nehru. 'It had something of value for modern civilisation in the West. In spite of all the great advantages of the West, there had been something strangely lacking there and because of that lack they had to come to this pass when with all the good things of the world before them they yet quarrelled and thought in terms of war.'

'It was astonishing that when, with the advantages of science before us, the whole

world could be a happy, prospering, co-operative commonwealth, people should think of wars and of hating each other and of killing each other and devise tremendous engines of war and one people should suppress another. We stood for the UNO because therein lay some hope of world co-operation and world peace and yet the United Nations had not functioned in an obviously united way. They had not set an example of peace and goodwill in their attempts to function together. He hoped that these were only the beginning and that they would survive the struggle and lead to a better and co-operative world.'

'This mighty civilisation of the West, which had done so much in raising human standards, yet somehow occasionally did something which made us sink to the level of the beast, what was it that it was lacking? He did not know. Perhaps it might be that some-

thing of the essential spirit, the old wisdom of Asia might help to provide that lack in Western civilisation. In any event, we of Asia should try first of all to hear our own message because we could not carry that message to others unless we knew it ourselves. During these past ages and past generations, we had forgotten ourselves what we were and what we are. "We have to find ourselves again and when we have found ourselves, others undoubtedly will find us also. We are now in the process of finding ourselves and, therefore, others also in the process of realising that Asia is not merely something on the map, is not merely a place for the rivalry of various imperialisms or a place where there are markets to be exploited but that Asia consists of human beings with dignity, human beings with a long past behind them and human beings who are going to have a great future.'

LETTERS OF MEDIEVAL MYSTICS

By W. H. KOCH

"The Spirit of the Lord fill thee with His grace, Dearest Lady, so that thou mayest be able to live according to His most dear Will. Despise the world and everything it can give thee of pleasures and profit. Have fear and love of God, love His law and His commandments. Choose Christ for thy glorious Bridegroom who shall remain with you all through all eternity. Intend and love a truly spiritual life. Be humble, gentle, and well-ordered in all things. Be moderate in eating, in drinking and in dress. Be merciful, compassionate and charitable towards the poor and all men. Be loyal to God and loyal to thyself in eternal service and in eternal veneration.

Shun and flee from all company that might lead thee away from God to sins and to the world. Shun the occasion to sin and everything that might disturb you all in the service of our Lord. Love to be alone with prayer, with fasting, and with all good works with true insight to the extent of thy capacity. Do not choose a special confessor who might divert thy attention from God. Often it happens that something appears to be spirit and spiritual that later on goes astray deeply into the fleshly as soon as it being attended to too much.

Mark those who draw you away from God and ask gifts and presents of you all: them

you have to shun and from them you have to flee. But all those who direct you away from themselves to God, should be your friends.

As fellow-inmates of your house and servants choose people of good intention, who are honest, fear and love God, are faithful to thee and keep the commandments of God and Holy Church. The Lord be with thee, and thou with Him in eternity. Pray to God for me and for our monastery so that we may remain united in the love of God and in eternal bliss.—Amen."

"The eternal wisdom of God, our Lord Jesus Christ, give thee a good will. For peace is with them of good will. All those who are endued with good will, obey God and Holy Church, are fit to receive the grace of God. But men of bad will cannot attain either the grace of God or the wisdom flowing from God that teaches all virtues and all truth.

Be simple and wholly guileless and unvarnished in the face of the infallible truth which is God Himself. Follow God in love beyond all things created by Him. Love God for His own sake, for His own eternal honour. Have faith in Him and in His unfathomable goodness and grace. And endeavour to live for no one and to please no one except for Him and Him alone. Dedicate and love yourselves and all men in order to lead them to God with everything you are capable of.

If you discover in any of you the tendency to wish to please men, be it because of the natural beauty which you have from God, because of your hands, your eyes, your face, or some other bodily parts, or be it, because of some knowledge or conversation, in speaking, in conduct, in manners, whereby others may be enticed to love you, or be it finally through careful dress:—whatever of this you may find in yourselves, despise it and persecute it with hatred! For if you yield in this to your tendency with your consent, then your very ground is impure and unchaste, and you will be entangled in heavy sins.

' Or also, if thou wishest to please the priest who receives thy confession or any other member of an Order, be it through the spiritual appearance of holiness or through delicate words or through a special manner of confessing well or through humble conduct or neglecting or despising of dress or through some other spiritual means:— If thou, I say, art pleased with thyself in this and knowingly and of thine own free will wishest to please others more than God, then thou art already wrong and deceived. For this is the very ground of spiritual pride, and all actions springing therefrom are heavy sins and occasions for vices of every sort.

In all afflictions and suffering be patient and surrender thy will to the will of God, then Christ will live with thee with His consolation. He will suffer with thee and bear all thy burdens with thee, and no one will be able to burden or charge thee beyond thy strength. Whatever harm anyone may do to thee, be patient and long-suffering and do not take vengeance upon him, neither inwardly nor outwardly, neither with words, nor with works, nor with will; then within thee the spirit of our Lord Jesus Christ and all His saints will live, and also the spirit of all those who loved their enemies unto death. If thou possessest good will and desire to please God in all virtues, then thou hast the Holy Ghost within thee and enjoyest peace inwardly, and thou canst not easily fall into mortal sin. But without venial sins thou wilt not be able to live."

(The above extracts are taken from two letters by the Dutch mystic Jan van Ruysbroeck to two ladies of the world, both written in the monastery of Groenendael about 1353.)

CORRESPONDENCE

TO THE EDITOR, "VEDANTA KESARI,"

MADRAS.

Sir,

I am somewhat surprised that in the review of Rene Guenon's *Introduction to the Study of the Hindu Doctrines* in the March number of *Vedanta Kesari* your reviewer has made no reference to the author's denunciation of Swami Vivekananda's exposition of Vedanta. M. Guenon says (p. 326) that it was a degenerate Vedanta, allied to Theosophy, that was taught by the Swami. And, what is more, he tells us that "the disciple of the illustrious Ramakrishna" was unfaithful to his Master's teaching. He makes this astonishing statement without producing a shred of evidence. Apparently what irritates M. Guenon is the emphasis which Swami Vivekananda laid on the ethical and theistic as well as the metaphysical aspects of Vedanta, which according to the French savant ought to be purely metaphysical. For he complains that in the hands of the Ramakrishna Mission (the very word Mission is a bugbear to him) "Vedanta has become, like Schopenhauer's conception of it, a sentimental and 'consoling' religion with a strong dose of Protestant 'moralism'."

M. Guenon is like one of those misguided zealots who are often more loyal than the King himself. He seems to be one of those over-enthusiastic admirers of Hindu culture who would brook no signs of life or change in the object of their admiration. To them Hindu culture is a beautiful dead specimen—put in a glass case in a museum of curios—petrified for all time and admirably illustrative of their own specialised and painstaking knowledge. Whereas to Swami Vivekananda and his followers it is part and parcel of their own being—a matter of life and death. To

these Vedanta is not a mere metaphysic, it is a way of life. It is not merely a correct doctrine, but a flaming experience. It is not merely a sound theory but a process of realisation.

No Hindu need ever be told—and least of all the followers of Advaita Vedanta, like Swami Vivekananda—that moralism and theism are only half-way houses on the way to supreme realisation in Jnana. But many Hindus do require to be told that they cannot be religious without being moral and that they cannot acquire supreme knowledge without cherishing the deepest love for all in their hearts. And that was exactly what Swami Vivekananda tried to tell his countrymen. The great patriot monk did not put Vedanta in a glass case. He did not look upon it as a dead specimen. On the other hand all his lectures and addresses were an agonised cry for the application of Vedanta to life—to national as well as individual life. It was not a degenerate Vedanta that the Swami taught, it was a passionate reply to the degenerate Vedanta so common among his countrymen which, in the words of Sri Ramakrishna, soars high into the empyrean of thought but has its eagle eyes on the carrion on the earth below. Nor was it a technical Vedanta that the Swami taught in America or Europe—a Vedanta which meticulously counts the steps of Pitriyana or Devayana or eloquently describes the various lokas or kosas—but a living and growing Vedanta which seeks to assert the eternal values of the spirit amidst the fast-changing conditions of the modern world.

Vivekananda College,
Mylapore, Madras.

D. S. SARMA,

1-5-47.

REVIEWS AND NOTICES

INDIA CAN LEAD: BY KEWAL MOTWANI: PHOENIX PUBLICATIONS, SRI SAMARTH SADAN 2 CHIRA BAZAR, BOMBAY 2. PRICE RS. TWO. PAGES 91.

'If our civilization is to survive, there is immediate need of shifting our emphasis from the physical sciences to the social sciences', said McDougall two decades ago. Dr. Kewal Motwani had wisely discerned this need as early as McDougall and has been drawing the attention of our people through his masterly books to the study and application of Indian sociological wisdom to our problems.

Dr. Motwani begins by pointing out that the science of sociology which is taking definite shape in recent times in European and American institutions of higher learning had its birth in India some thousands of years ago. Manu's *Dharma Sastra* is probably the earliest record of man's attempt to understand the mystery of social life and devise institutions and mechanisms to guide it along predetermined channels. The evidence is accumulating everyday bearing testimony to the influence exercised by the Manu in both Asia and Europe from ancient times to today. (p. 22). It is a pity that with such sociological potential India's major social institutions such as education, her economic and industrial structures, her social assurance and health services are in a state of utter neglect. How unfortunate it is that sociology is not a subject of study in any of the Indian Universities except Bombay! The University of Bombay started a School of Economics and Sociology in 1922 and Sociology has been offered for M.A. and Ph.D., but strangely enough, without any undergraduate preparation in the subject! The reason for this neglect is to be found in the atmosphere of artificiality and unreality that surrounds our universities and in the type of education which pays no heed to the problem of general well-being of the people. To remedy this state of affairs Dr. Kewal Motwani suggests the creation of institutes devoted to research and training in social sciences and a definite plan for the ministers and departments of Public Welfare to combat population maladjustments, physical and mental deficiencies, and economic maladjustments.

In the last chapter Dr. Motwani lays down the best procedure to fight on all fronts simultaneously.
(1) Training of Sociologists for teaching the subjects in Schools, Colleges and Universities
(2) Training of personnel for Research Institutes

attached to the Departments of Public Welfare in the Provincial Governments, (3) starting of departments of public welfare with special Ministers in charge in all the Provincial Governments, (4) an Indian Academy of Social Sciences and (5) a National Science Foundation. The concluding pages contain very pertinent discussions on the working out of the above programme. Now that a National Government is in the saddle, it is earnestly hoped that it will attend to the crying social needs of the country and implement the suggestions contained in this book.

The book is timely and stimulating. Here is another fruit of Dr. Motwani's ardent love for Indian sociology. It is an eloquent testimony to his zeal for promoting Indian interest in sociology and for crediting India as the real Mother of sociological heaven. We wish that those in power would get a little of the enthusiasm of Dr. Motwani.

LAND TENURES IN INDIA: VORA AND CO., PUBLISHERS LTD., 3 ROUND BUILDING, KALBADEVI ROAD, BOMBAY 2. PRICE 2-0-0. PAGES 90.

The Indian Society of Agricultural Economics has reprinted the important portions relating to land tenures from the report of the Famine Enquiry Commission. The descriptions of land tenures in various provinces, the suggestions for reform, the dissenting minute of Sir Manilal B. Nanavati and the questions issued by the commission with an abstract of the answers are all given in this book. As there is an attempt at present in various provinces to make changes in land systems, the book is sure to evince interest.

K. R.

MAHATMA GANDHI: BY B. J. AKKAD, B.A., VORA AND CO., PUBLISHERS LTD., 3, ROUND BUILDING, BOMBAY 2. PRICE 1-8-0. PAGES 91.

The book gives a connected account of the principal events in the life of Mahatma Gandhi. His early life, his struggle in South Africa and the great part he played in the political struggle of our country are described in simple and elegant language. The story ends with his arrest in August 1942. In the narration the author has used many apt quotations from the writings of Gandhiji and others.

K. R.

I, THE BUDDHA: BY J. VIJAYATUNGA. HIND KITABS LTD., BOMBAY. PRICE 1-4-0. PAGES 48.

Buddha, the redeemer of mankind from sorrow and suffering—this is the picture Vijayatunga paints with all the artist's sympathy, feeling and imagination. To a humanity war-weary and yet fighting who can bring solace but the Prince of Peace and compassion, the Buddha? An utter lyricism pervades the book as the author identifies himself with the enlightened one.

'I can see no other harmonious progress for human society than this spirit of each belittling his own self in order to think of the welfare and good of the other man'. Here is given the essence of Buddha's message. It is often said that Buddha preached against Atma or self, that he was an Anattavadi. It is not against self that he preached but against selfishness. 'This, that Selfishness is Grief, was the lesson I learnt in every one of my previous births'. Our life is a life of suffering, dukkha, because of our clinging to life, because of our Tanha or Trishna.

Perhaps the most attractive portion of the book is where the author applies Buddha's teachings to modern foibles. He says that one of the greatest obstacles to the righteous life, which is the main-mast of Buddha's teaching, is a certain untidiness of mind, a certain looseness of thinking, in fact a dishonesty of intention which leads people to speak without purpose or consciousness of the importance of their speech. He condemns modern fashions of platitudes, false promises, superfluous praise or conversational extravagance.

Vijayatunga is a delightful writer and has shown how abstract religious truths can be presented in a poetic and touching way.

DO NOT GO DOWN O SUN! BY J. VIJAYATUNGA, HIND KITABS, BOMBAY, PRICE RS. 5. PAGE 93.

This is a collection of short and exquisite poems written in various climes over a period of two decades. Vijayatunga has earned a reputation as a poet of originality even in England and America and has been appreciated by famous English critics as late Lawrence Binyon.

If one word could condense Vijayatunga's poems, it is individuality. We look forward to more such poems from the pen of Vijayatunga.

THE JOURNAL OF ORIENTAL RESEARCH, A QUARTERLY—MARCH, 1946.—MADRAS PUBLISHED BY: THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE, MYLAPORE. ANNUAL SUBS. INLAND RS. 6/-

We heartily congratulate the Kuppuswami Sastri Research Institute for reviving the publication of this valuable journal founded by Mm. Prof. S. Kuppuswami Sastri. Amongst half a dozen interesting and scholarly papers brought together in the March 1946 issue, mention must be made of the one on Dara Shikoh's *Majma-ul-Bahrain* by Dr. V. Raghavan, specially because of the poignant topicality it gathers to itself in the present context of Hindu-Muslim animosity. Dara Shikoh, the eldest and beloved son of the Mogul emperor Shah Jehan was, perhaps, next to Akbar, the brightest figure of Hindu-Muslim unity in Mogul history. He was a deep student of both Hindu and Muslim scriptures and himself translated the *Bhagavadgita* and fifty Upanishads into Persian, thus making it possible for the European countries to translate and understand Indian wisdom. It is indeed tragic to recollect that Dara became a martyr to his love of Hindu wisdom, falling a prey to the evil genius of Aurangzeb who invented in Dara's admiration for Hindism, the apostasy to Islam.

The *Majma Ul-Bahrain*, meaning the mingling of the two Oceans, Hinduism and Islam, is the result of Dara's comparative study of Hinduism and Islam. It is the living testament of his genius for understanding, admiring, and reconciling these two religions after discovering the common grounds in each. What is more interesting is that he prepared a Sanskrit version of it called *Samudra-Sangama-Grantha*. Dr. Raghavan gives a bird's eye view of this monumental work and draws attention to its great significance in these days of Hindu-Muslim conflict. This immortal message of Dara, of mutual love and understanding and co-operation between Hindus and Muslims has an arresting topicality today when the fair face of India is disfigured by mutual misunderstanding and war. Other articles as the Message of the Heliodorus column at Besnagar by K. Balasubrahmaniam Ayyar, The Quest of Sita by R. Narayana Iyer and Sillappadikaram by S. Vaipuri Pillai add to the interest and value of the number.

NEWS AND REPORTS

SANKARA-RAMANUJA JAYANTI

The birthdays of Sankara and Ramanuja were celebrated at the Ramakrishna Math, Mylapore on the 25th and 27th April. On the 27th Sunday a public meeting was convened at the Math hall in the evening. Swami Nityabodhananda observed that Sankara's life and philosophy as a practical Advaitin, is of great importance to day to India. Sankara's emphasis on Advaita, the speaker said, as the art of seeing oneness and on Paramartha drishti, the all-comprehensive absolute outlook that has no quarrel with other views but respects them and conserves them all in one synthetic vision is just the thing India is badly in need of today. To steer clear of communal strife and class-war that have disfigured India's face, we would have to turn in increasing measure to Sankara's dynamic life and philosophy.

Prof. P. N. Srinivasachariar worked up a fine synthesis between Sankara and Ramanuja. He said that the one sure way of taking the edge off religious differences was the study of comparative religion and so the greatest need of the times was a comparative study of the philosophies of these two Acharyas. The speaker dwelt at length on the various aspects of the teachings of the two Acharyas and observed that the two teachers were complementary and that correctly understood it was not Sankara and Ramanuja, but Sankara-Ramanuja. The function terminated with prayer.

THE RAMAKRISHNA MISSION, SINGAPORE Report for 1946.

The Mission at Singapore received during the year many distinguished visitors like Pandit Jawaharlal Nehru, Pandit Kunzru, and S. K. Chettur. One of the outstanding activities of the year was the cloth distribution. Between February and December 1946, clothes were distributed to 11,058 men, women and children. The recipients were mostly from the labouring classes.

Since its inauguration in September 1946 the cultural section has proved a success. The lectures organised by it were well attended. The different branches of activity, the orphanages, the Vivekananda Boys' School, Saradamani Girls' School and the Night classes, maintained a creditable record of progress.

The management of the Mission while thanking its supporters and sympathisers for their help and co-operation looks forward to more hearty response to cope with their increasing work.

THE RAMAKRISHNA MISSION SEVASTRAMA AMINABAD, LUCKNOW, Report for 1945.

The charitable Dispensary which forms an important item of work of the Mission centre has both Allopathic and Homoeopathic sections. The total number of cases treated in both the sections was 67,842. The dispensary distributed 9 maunds and 15 seers of milk among 1500 recipients.

The Night School with 61 students on the roll, the Afternoon school, and the Library and reading room were the other activities of the centre.

The centre appeals for funds for the building of the Dispensary, the Night School and the library.

RECEPTION TO DELEGATES OF THE INTER-ASIAN RELATIONS CONFERENCE.

The Ramakrishna Mission, New Delhi accorded a warm reception to the Delegates of the Inter-Asian Relations Conference on the 31st of March. Swami Gangeshananda, President of the centre presented them with an address of welcome. The address elaborated the identity of purpose that inspired the Mission and the conference, the common aspiration to forge a unity between country and country, between race and race, between religion and religion. The delegates spoke on terms of appreciation about the Mission's work, and thanked the Swami for this welcome.

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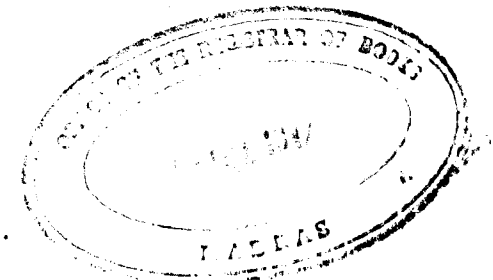
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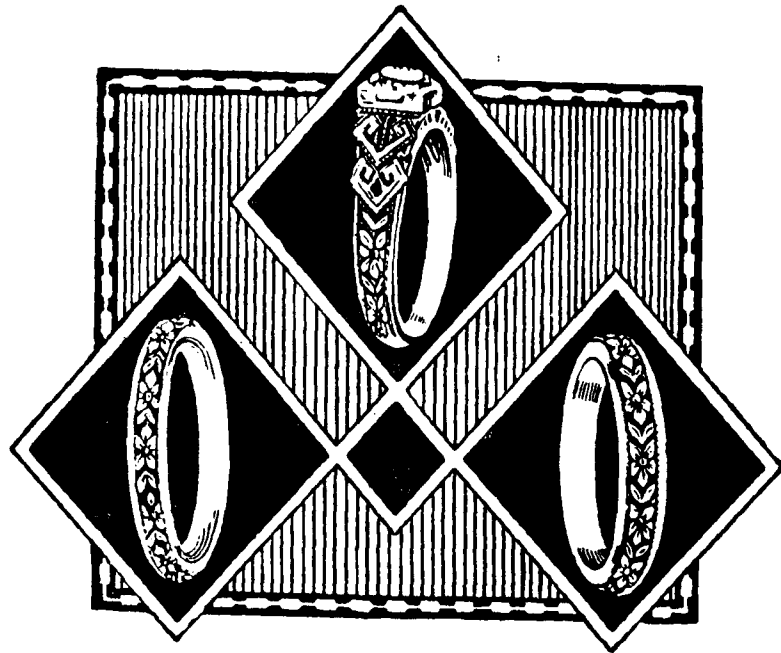
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THE ESSENCE OF MADHURA BHAVA

By SWAMI SARADANANDA

Madhura Bhava is a supremely sweet stage in divine love when the devotee looks upon the Lord as the lord of his or her heart and loves Him as a lady loves her paramour. The gopis were the pioneers in this devotional attitude. How this worked up the transformation in the lives of Sri Chaitanya and others is discussed in the following paragraphs. Eds.]

° It has been said already that *Madhura-bhava* is the greatest gift of Sri Chaitanya and other Vaishanava teachers and saints to the spiritual world. Without such pioneers of this *bhava*, it could never have been adopted by so many men for attaining God-vision and, thereby, gaining peace and blessedness for ever. It is they who were the first to realise, and to make others realise that the sports and pastimes of Lord Sri Krishna in Brindavan were not for nought. Indeed, but for blessed Sri Krishna Chaitanya's advent, Brindavan would have been regarded a mere forest even today amongst the general mass of men.

The historians of the modern age who try sedulously to chronicle the events only of the objective world after the manner of the Western scholars may say: 'There is no evidence whatsoever which can be adduced to prove that the sports and pastimes of Sri Krishna at Brindavan did actually take place. Therefore, all your joys and tears and ~~hopes~~, are founded on airy nothing.' To that the great teachers and saints of the Vaishnava sect may reply: What evidence

can you adduce to disprove what we hold to be true on the authority of the Puranas? So long as we are not convinced that your history can reveal the facts of that remote antiquity, we are justified to maintain that your doubts are founded on airy nothing.

Moreover, even if you can ever adduce evidences to disprove it, it will not shake our faith in any way. The eternal *leela* of the Lord in the eternal Brindavan will not be affected in the least. This mysterious *leela* will hold equally true in the realm of the *bhava* in spite of your arguments against it. If you want to see the unique *leela* of the spiritual Radha and spiritual Shyama in the spiritual abode, you should try to free yourself from carnal desires in mind, speech and body and, following Sri Radha, you should learn to serve Her selflessly. It is only then that you will be able to discover that Sri Brindavan, the sanctified place of Sri Hari's *leela*, has been for ever in your own heart, and this *leela* has been going on forever within you.

Those who have not been able to get rid of the dependence on the events of the object.

tive world by realising the existence of a subjective world and to study purely the growth of a *bhava*, will not be able to feel the reality and enjoy the sweetness of Brindavan *leela*. While speaking with great enthusiasm about this *leela* to his English-educated young disciples, Sri Ramakrishna would discover that it was not palatable to them. Thereupon, he would say, "Just try to see and understand in this *leela* the tremendous attraction which Sri Radha felt for Sri Krishna. When a man feels such a longing for the Lord, he is blessed with His vision. Just try to fancy how the Gopis went mad for Sri Krishna by forsaking their husbands and children, their modesty, their honour and dishonour, their birth and conduct, and by disregarding totally the social and public opinion. If one can forsake all these like the Gopis, he can attain the vision Beatific." He would continue thus,—“So long as there is the least vestige of carnal desires, nobody can appreciate the true spirit of the love of Sri Radha, the embodiment of *Mahabhava*. At the very sight of Sri Krishna the spiritualised form of Existence, Intelligence and Bliss, the Gopis would enjoy a bliss in their heart, which exceeded in its intensity the pleasures of million times of sexual enjoyment, they would be completely unconscious of their bodily existence. Can there be the faintest idea of sexual enjoyment of this trifling body when one enjoys such ineffable joy? The divine lustre radiating from the body of Sri Krishna would touch their body, and through every pore of their skin they would feel a joy greater than that of sexual enjoyment.”

Once Swami Vivekananda raised objections against the historicity of this *leela* in the course of a discussion with Sri Ramakrishna and made an attempt to prove its falsity. Thereupon Sri Ramakrishna said to him: “Granted that there lived nobody named Sri Radha and that some *sadhaka*,

passionately attached to the Lord, has conceived Her character. But don't you see that that *sadhaka* in conceiving Her character, became totally absorbed in Her? Therefore, it can be fairly proved that the said *sadhaka* himself became identified with Sri Radha by forgetting his own individuality, and that the *leela* of Brindavan was thus enacted in the objective sense of the word.”

Indeed, notwithstanding thousands of objections which can be raised against the *leela* of the Lord in Brindavan, *Madhura Bhava*, first discovered by Sri Chaitanya and other Vaishnava saints and teachers and manifested in and through pure and spotless lives, — will be for ever true in the spiritual world and the qualified *sadhaka* will for ever ascribe the relationship of the husband to the Lord, thinking himself to be His beloved, and thereby attain the blessed vision of the Lord; and the final consummation of this *bhava* will make him realise his unity with the One Absolute Brahman.

Although it is easy and natural for women to ascribe the relation of a husband to the Lord and thus to advance in spiritual life, it appears to be unnatural for men. Therefore, the question naturally arises in the mind why Bhagavan Sri Chaitanya introduced such an unnatural method of *sadhana* in the world. To that we have to reply that all the actions of the life of the incarnation of a particular age are performed specially for the spiritual welfare of the people of that age. The above said path of *sadhana* was also introduced by Bhagavan Sri Chaitanya for this reason. He had in his view the ideal of the spiritual world which the *sadhakas* of his time had been eagerly trying for a long time to realise, and helped them to advance in spiritual life by adopting the *Madhura Bhava*. Otherwise, it cannot be maintained that Sri Gouranga who is an incarnation of the Lord, and therefore eternally free, engaged himself in practice of

this *bhava* and established its highest ideal in human society for his own spiritual welfare. In connection with this, Sri Ramakrishna used to say, “Just as an elephant has two teeth, the external one to attack the enemy, and the internal one to masticate the food and thereby to nourish its own body, so had Lord Gouranga two *bhavas* (external and internal) manifested in him. For the spiritual welfare of all men he would externally adopt the *Madhura Bhava*, but internally, he would be unified with Brahman which is the final perfection of love, and thus, enjoy the divine bliss.”

Historians maintain that during the last days of the Buddhistic age there appeared a class of men named Bajracharyas, who preached the following doctrine: When the mind of a man, determined to work out his emancipation, becomes almost freed from the clutches of desires, and advances towards the stage of merging his individuality into the Great Void by the process of meditation, there appears before him a goddess named “Niratma”, who baffles his object and unites him with her own body. Though the *sadhaka* at this time has no gross physical body, the instrument of all sensual enjoyments, yet possessed of subtle body as he is, she helps him to enjoy for ever the sum-total of all sensual pleasures. It is no wonder that in course of time their doctrine of the attainment of the uninterrupted bliss of the *Bhava*-world by foregoing the gross-sensual pleasures, necessarily increased the number of cases of adultery in society. During the age of the blessed Sri Chaitanya's advent, the uneducated masses of the country were following these perverted Buddhistic creeds and were divided into several sects. Amongst the majority of the higher castes, the Tantrik method of worship called Vamachara was perverted; and the prevalent view of the object of such worship of the Mother of the Universe was the attainment of extraordinary

occult powers and sensual gratification. Moreover even the real *sadhakas* of the age could not find out the true path in their search for uninterrupted bliss of the spiritual world with the aid of some *bhava*. The blessed Sri Chaitanya was the first to hold the ideal of unique, unparalleled renunciation and dispassion before them by practising it in his own life. He showed that if a man is able to lead a pure and holy life, he can adore the Lord as his husband, regarding himself to be a Prakriti (woman), and thereby become really capable of enjoying uninterrupted divine bliss. And he taught the general mass of men, incapable of grasping the subtler truths, to repeat the name of the Lord and to sing His name loudly. In this way, through his grace, several perverted Buddhistic sects, straying from the true path and deviating from the ideal, were restored to the true aim of all spiritual practice. Although the perverted Vamacharas opposed him publicly at first, they felt later a strange attraction for the lofty ideal of his unprecedented life. As a result, they tried to become self-denying and proceeded to worship the Mother of the Universe without any ulterior motive and thereby, to attain Her vision. In the course of mentioning the incidents of the extraordinary life of Bhagavan Sri Chaitanya, some biographers have stated clearly that at the time of his advent even the nihilistic Buddha sects expressed their jubilation.

The supreme Atman, Sri Krishna, the spiritual form of existence, intelligence, and bliss, is the one, and only one Purusha and all the gross and subtle objects and beings of the universe are but a part of His Prakriti, the embodiment of *Mahabhava* and therefore his wife. Consequently, if a Jiva can adore Him as his husband with all his heart by leading a pure and holy life, he can attain liberation and uninterrupted divine bliss. This is the sum and substance of *Madhura Bhava* as preached by Lord Gouranga. All the *bhavas* are included in *Mahabhava* and

Sri Radha, the chief of the Gopis, is the personification of that *Mahabhava* and each and every one of the other Gopis personify one or two *bhavas*, all comprised under *Mahabhava*. Therefore a *sadhaka*, engaged in spiritual practices, by imitating the *bhavas* of the Gopis of Brindavan, can become capable of completely mastering one of the *bhavas*, and in the long run becomes blessed by getting a glimpse of the supreme bliss which *Mahabhava* gives rise to. The final goal of the *sadhaka* of this path is to be happy in every way in Sri Krishna's happiness, in body, mind and speech, by thus meditating on the *bhavas* of Sri Radha, the personification of *Mahabhava*, and by completely giving up the desire of his own happiness.

The mutual love of a husband and his sweet-heart married according to social customs, cannot have its free and unimpeded course lest the couple should behave in a way which may bring discredit on their caste and family; or the social and public opinion may go against them.

Such a married couple has to abide by the rules and regulations of social life, and though they make sacrifices for the pleasure of each other, yet they have always to mind the duties and obligations of social and family life. A married woman's love for her beloved is of rigid bonds of social customs. But the course of the love of a woman, unfettered by social usages, is quite different. Overwhelmed by the intensity of love, such a woman often tramples under her feet all the bondages of laws and is ever ready to be united with her lover by foregoing all her social rights. The Vaishnava saints and teachers advise *sadhakas* to ascribe such an all-absorbing relation of love to God and that is why, though Sri Radha, the Queen of Brindavan, was the lawfully wedded wife of Ayan Ghosh, she is said to have sacrificed all for the sake of the love of Sri Krishna.

The teachers of the Vaishnava philosophy have described *Madhura Bhava* as the summation of the other four *bhavas* plus something over and above them. For a woman deeply attached to a man serves her beloved like a slave-girl, feels elated in his joy and depressed in his sorrow, giving him sound advice under all circumstances like a true friend, and is always ready like a mother, wishing for her child's welfare, to nourish his body and mind. Thus, she does good for her beloved and pleases his mind by forgetting herself entirely, so much so, that her mind overflows with surpassing joy.

A woman who can entirely forget her individuality and is always eager for the happiness and welfare of her beloved, has got the loftiest ideal of love, and her love has been specifically named in the scriptures of Bhakti as *samartha*. The other kinds of love, tinged by selfishness, have been classified under *samanjasa* and *sadharani*. A woman whose love belongs to the former category, is equally particular about her own happiness as for her beloved's and a woman of the latter class loves a man simply for her own pleasure.

However, the blessed Sri Chaitanya taught the *sadhakas* to regulate their lives by practising austere self-denial, and to place themselves in the position of the beloved of Sri Krishna (Sri Radha). By preaching the glory of the name of the Lord he tried to check the prevailing tendency of adultery of the age and do good to the society. As a consequence, his life and teachings showed the stragglers the true path of spirituality, brought the outcastes back to social life, and restored the fallen ones to society by comprising them under the common caste of the devotees of the Lord, and by holding up the pure and lofty ideal of self-denial and renunciation before all sects, he did incalculable good to humanity. Not only did he

accomplish this for the welfare of mankind, but he proved beyond the shadow of a doubt that the pure-hearted *sadhaka* can really experience, by intense meditation of the Lord of the universe, the same physiological and mental changes, known as the 'eight Sattwika changes,' which are manifested in ordinary lovers by the intensity of love and the joys of union. And the *Madhura bhava*, as preached by Sri Chaitanya made rhetoric part and parcel of the theological treatises, and coloured erotic poems with the tinge of lofty spirituality. So much so that they could be helpful for the growth of spirituality of the *sadhakas*, and could be enjoyed by them. And the lower propensities like lust, anger, which must be eradicated in the practice of *Shanta bhava* were transfigured in such a way that they could be ascribed to the Lord, by regarding Him as one of their very near and dear ones, and could thus make their path easy.

Though the practising of *Madhura bhava* by persons belonging to the male sex may seem unnatural and preposterous to the young westernised moderners, the Vedantin can easily find out its proper value. He knows the truth that the ideas of man become by long practice the determined tendencies of his mind and that it is because of these accumulated tendencies that he perceives the variegated universe instead of the One Absolute Brahman, who is without a second. If, through the grace of the Lord,

he can truly feel at this moment that the universe does not exist, then it will vanish the very moment from the eyes and other sense organs. The universe exists for him because he believes that it *exists*. I am possessed of *manhood* because I think myself to be a man, and another is possessed of *womanhood* because she thinks herself to be a woman. It is a matter of daily experience how one thought becomes uppermost in the mind of a man, by eclipsing the opposing ones and ultimately driving them away from the field of consciousness. Therefore, the Vedanta compares the attempt of a *sadhaka* to get the upper hand over the other thoughts and feelings of his mind by attributing the *Madhura Bhava* to God and by eradicating them gradually, with the efforts of a man who tries to take away a thorn stuck in his foot with the help of another. Of all ideas in the mind of a person the most deep-rooted is this, that he or she has a body, and this is the root of all other ideas and tendencies. And because of this body that person belongs either to male or female sex. It is needless to say that he can reach a stage beyond all *bhavas* by easily getting rid of the idea that he belongs to the male sex, when he can forget that he belongs to the male sex by ascribing the *Madhura Bhava* to the Lord and constantly thinking that he is a woman. Therefore, it is quite evident to a Vedantic philosopher that a man, successful in the practice of *Madhura bhava*, will approach the stage which is beyond all *bhavas*.

THE ARTLESS ART OF ALOOFNESS

India and China are often singled out for the unique capacity of their civilizations to withstand shocks, to survive the usual death that overtakes civilizations. Invasions and wars have swept over them; famine, poverty and disease have wrenched them, powerful alien cultures have tried hard to 'convert' them and even changed their faces. But the soul of the people remains unchanged. It is still devoted to the soul of the culture of the country and it has thus preserved the cultural integrity. We have seen how the Chinese people, after seven years of horrible war, have not lost the anchor of their faith or the gaiety of their minds. Even so in India. Poverty, misery and subjection were, as it were, the inseparable companions of the Indian people. And yet their faith in their fundamentals is not shaken. They sing and dance and do not lose hope. What is it that supplies them with this undying hope and optimism, and instinct for life?

There is much truth in the words of the Chinese writer, Lin Yutang who ascribes this genius for life to the philosophic outlook these two races are capable of, to their habit of taking a long view of things. Though philosophic outlook is a vague term to picture the genius of a race it brings out the distinctive characteristic of the race. These two races seem to get intimations of their immortality. They take life here on this earth with a philosophic calm and nonchalance (often understood as indifference and inertia) as if this life is not all, that the all is beyond this. They sing and dance but their eyes are fixed on that 'far-off divine event towards which we are moving.' They know in their heart of hearts that they with this world are grounded in an ultimate reality where famines, misery and disease have no entry, that they can uncover the springs of that reality in themselves and partake of its divine undying quality.

They may see darkness, disease, death and untruth raging round them. But they know that there is an over-balance of light over darkness, of life over death, of truth over untruth. If it were not so, this world full of life, love and activity would not have survived. Why should vicissitudes and misfortunes, death and disease disturb them when they have the faith that they can unlock in themselves the treasures of light, love and truth. Something of this wisdom impressed itself not only on the elite but on the ignorant and illiterate masses; so they also took an optimistic view of life and sang and danced in the teeth of reverses. The wisdom that they are in essence something different from the changing, dark and dying stuff of the world has helped them to withstand all shocks. It is from this wisdom that they have irrigated their habit of aloofness and detachment, thanks to which they go about their lives sunny and smiling in the face of misfortunes. There was something of this aloofness in king Janaka who when told that the city of Mithila is burning said 'I am not burned,' (and Janaka was not a Nero who fiddled when Rome was burning). There was something of that aloofness in Buddha who gave up his kingdom and all the world so that he may get fully established in that aloofness from pain and misery. In all our national heroes from Buddha to Gandhiji this flame of aloofness burned steady, this faith that they are not of the earth earthy, this wisdom that they are spirit in a world of matter, that they are like the lotus leaf on water. These great ones who have imparted to Indian culture its Indian character have transferred the heart of aloofness to it. There is an aloofness in the Indian culture that enables it to survive foreign impacts and maintain its integrity. The recent impact from the West which has done its best to change India's soul has only succeeded in changing its face a bit. India could stand aloof, could

withdraw herself into her shell and allow the flood to pass over her.

Let us see what exactly is the nature of this aloofness and what is its source. It has been argued in the west and following it in India that this cannot rightly be called aloofness, that correctly seen, it is a sort of world and life negation so abundant in Hinduism and Buddhism. It must be remembered that this view is at least as old as the western interest in Indian religion and philosophy. Whatever the degree of truth with which this view can be credited, one thing is clear: the west was a victim of circumstance when it gave this verdict on Indian wisdom. The west brought to the task of understanding Indian thought the other-worldly emphasis obtaining in abundance in Christianity, the world-negating thought so characteristic of the Middle Ages and to crown all, pessimistic philosophers like Schopenhauer. That was a time when India did not wait to see the truth in western opinions. India was then swallowing western goods wholesale. And so the world negating nature of Indian wisdom soon became a current coin in India also.

The factors that usually make nations give birth to world-negating and defeatist philosophies are poverty, political domination, world disappointments or an oppressive climate. When India's philosophy was born, India was free from all these factors. The Vedas and Upanishads were written when the Indian Aryans were in full power. India then enjoyed the blessings of peace and plenty and freedom from diseases. How can it then be said that depressing material conditions might have produced the pessimistic philosophy of India?

Our contention is that Indian philosophy is not at all world negating. It is world and life affirming. India's teachers, her philosophers moved the world. So was Buddha, Sri Krishna or Sri Sankara. No world negators could have done it. Not only that. In

India, we find during every period when her civilization bloomed, an intense joy in life and nature, a pleasure in the act of living, the development of art and music and literature and song and dancing and painting and the theatre. It is inconceivable that a culture or view of life based on other-worldliness or world-worthlessness could have produced all these manifestations of vigorous and varied life. Indeed it should be obvious that any culture that was basically other-worldly could not have carried on for thousands of years.' (*Discovery of India*, page 82.)

Perhaps it is the overtones of asceticism in Indian philosophy and religion that have popularised this view of world negation. It cannot be gainsaid that true asceticism is the central note of Indian philosophy and religion. But Indian asceticism was the result of a satiety with the world and its 'things' and not of defeatism or escapism. It had its origins in the pre-occupation of the Indian mind with the inner invisible world, with life spiritual, with its native *antar mukhata*, or inwardness. And Indian asceticism was always active in working for world welfare. The world-renouncing ascetics gave in their usual abundance their supreme gift, the gift of spirituality, *Ama vidya*.

To know the true character of Indian asceticism it is necessary to go into its early beginnings. It had its roots in the Vedas and it was encouraged by the highest Vedic thought, the Upanishads. The centre of Vedic religion is the *rishi* or 'seer' who is capable of direct realization of the Truth by practice of *tapas* or asceticism (*Rigveda* X 109. 4) whereby he becomes a *muni* of divine afflatus. The Aranyakas are themselves the products of hermitages of the forests whither the Upanishads recommend retirement as essential for those who seek the highest knowledge, Para Vidya, Vedanta. 'Wishing for that world (of Brahman) only, people leave their homes and become mendicants.'

Knowing this, the people of old did not wish for offspring and they, having risen above the desire for sons, wealth and new worlds wander about as mendicants' (*Bhaikshacharyam charanti*) [*Brihadaranyakaupanishad*]. It is very important to lay stress on the words, 'having risen above the desire for sons, wealth and new worlds.' Not that they did not have all the things which the world can give; but they wanted something better and higher. And in their search for that they renounced the world and preached the gospel of renunciation for those who wanted something higher than what the world could afford. Can this be called world-negation or other-worldliness? The upanishadic *rishis* did not enjoin renunciation before the man was ripe, before he was convinced of the hollowness of the world: 'Let the true aspirant having examined the worlds produced by *karma* (action) be free from desires, thinking "there is nothing eternal produced by *karma*." (*Mundaka Upanishad*.) What they preached was a ripe renunciation that was born of the wisdom that the external worlds are unreal, not absolutely, but relatively, far less real than the inner spiritual world, the world of Brahman, of consciousness in virtue of whose presence the external worlds exist for us. It was thus preoccupation with this inner realm of the spirit that gave the appearance of neglect or indifference to the external world, the world of matter. There is a transcendent element in our make-up, a transcendence that never brooks the strait-jacket of daily routine and that always exceeds it. It is this transcendent element that first leaves behind matter and seeks the spirit in the inner life and then overflows the bounds of empirical life.

Witness again, Buddha, the author of Buddhism. Buddha gave up the world in the bloom of his youth when a kingdom and all that the world meant lay at his feet. As he could not resist the call from within to

give up the world of desire for the world of desirelessness, he embraced the life of a mendicant and lived the life of *tapas*. The path of severe penance not proving successful, Buddha reduced the rigour of his discipline and then came on his illumination as though to prove the futility of severe austerity as an aid to illumination. The Middle path, life of the golden mean sums up his message and that again is life-affirmation as a step towards spirit-affirmation. Buddha said that life was *dukkha*, for life meant clinging to the world of sense, of desire, a clinging that had its locus in the ego. The extinction of this ego was Nirvana, which correctly seen is not a state of emptiness but bliss resulting from emptiness of desire, a state comparable to the fire when the faggots are withdrawn, (*dagdhendhanam evanalam*). Buddha's teaching is reminiscent of the Upanishadic gospels. Buddha's Middle Path is just yoga translated. Buddha warns the aspirant against the extremes of austerity and enjoyment, even as the Gita does. For in the extremes it is sure that the ego gets inflated and it is just the ego that has to be got rid of in yoga. Buddha then lays down his Eight fold path, Right living, Right thinking, Right action etc., as if to prove to the hilt that his was a teaching life and world affirming in the right sense.

There is again another proof to show that the Indian mind was for life-affirmation. The early hymns of the *Rigveda* are full of the external world, of the beauty and mystery of nature, of joy in life and an overflowing vitality. The gods and goddesses are very human; they are supposed to come down and mix with men and women. Then thought comes and the spirit of enquiry and the mystery of a transcendental world deepens. We find this enquiry deepening until a stage is reached when all forms of empirical knowledge, phonetics, Grammar, metrics,

avidya, and the knowledge of the inner reality, of the Atman, is considered the only saving knowledge. Nay, to know the Atman is to get at the fount of all knowledge, for Atman is consciousness which is the invariable constant element in all knowledge. Narada considers himself ignorant for he had everything except *Atmavidya*, knowledge of the Atman. Nachiketas was given the highest knowledge when Yama made himself sure that the former had risen above the things of the world. Yagnavalkya tells his wife that all the affection, all the bliss man or woman derives is due to the Atman in him or her. These stories picture to us the march of the Indian mind within, jettisoning all its likes and loves for the external. And once the primacy of the inner world, of the Atman, of consciousness is established, once they realise that all knowledge and bliss come from it, they march back from the centre to the circumference. Witness for instance, the seers and teachers coming back to the world after their illumination to spread themselves out, to share their treasures with others, to fill up the other perfectibles with their perfection.

Witness again the great statement of the Upanishadic *rishi* in chapter VI of the *Taittiriyaopanishad* that the man who knows his inner reality as spiritual reality, Brahman, comes by all that is best and noblest in the world. 'He knew that bliss was Brahman. For, from bliss all these beings are produced' by bliss do these beings live. They go to bliss and become one with it. This is the knowledge learnt by Brigu and taught by Varuna. This ends in that excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor of food and the eater of it. He becomes great in progeny, cattle and the splendour of Brahminhood. He becomes great in renown.' Sankara commenting on this says, 'Anyone else who in the same manner gradually penetrates within by means of

penance and knows Ananda to be Brahman becomes fixed in Brahman of Ananda, becomes Brahman himself, being firm in this knowledge. The visible fruit of this knowledge is also mentioned:

"He becomes possessed of plenty of food. It is no credit to knowledge, if he merely possesses food. Thus he also becomes the eater of food, that is, he has good appetite. He becomes great, great in progeny, in sons, cattle, horses etc., and in that splendour of Brahminhood, that splendour which is the result of calmness, tranquility, knowledge, etc. He also becomes great in fame which is the result of good conduct." The upshot of the passage is that knowledge of the inner reality must validate itself in gathering to itself worldly benefits and good conduct. Here is world and life affirmation of the right kind. When one sees the reality within in its ultimate and proper perspective one sees the world also in its ultimate and proper perspective. Seek ye first the kingdom of God and then all else will be added unto you. First attain Self-realization, said Sri Ramakrishna, then live in the world. You will never come to grief. 'Give up every thing for My sake and take refuge in Me. I will look after you. You will never be in difficulty' said Sri Krishna.

The primary emphasis these teachers lay on the discovery of the kingdom of God, of the Self, is inclusive of the emphasis on world. For the promise is there that when the former is achieved the latter is already attained. World is affirmed here, not as world but as heaven, as Brahman. Here is world affirmation in a higher sense. The disparate nature of world and Brahman, of matter and spirit is annihilated and both are affirmed in one synthetic emphasis.

Again, this world affirmation is done with the great purpose of giving us the proper knowledge of the two worlds of matter and spirit, so necessary in preparing us for the life

of perfection. Life and world affirmation is necessary, for perfection is here in this world, in this body *chaiva*. 'Great is the calamity for the one who does not achieve perfection here.' This world can not be swept away by a wave of the Ajati hand. It is out there. But it is possible to see it transformed. Instead of the world of multiplicity, of sorrow and suffering, it is possible to see a world of oneness, of joy and perfection. For in reality this world is Brahman itself which is oneness, bliss, perfection. And in reality one's Atman is Brahman. So then world and life affirmation is really Brahman affirmation, Atman affirmation. Again, world affirmation is necessary, for the *rishis* themselves had reached that sameness, that balance of yoga, after knowing both the worlds, of matter and spirit. It is only after that they could give to the world the greatest wisdom of all ages, *Sarvam khalvidam Brahma*, all this is of the same divinity. Yoga which is the goal of all philosophy and religion is the art of seeing that sameness, of feeling that equanimity in the face of opposites, of seeing oneness in multiplicity, of maintaining an over balance of goodness and spirituality over evil and materialism. How can this yoga be practised in a world woven with the warp and woof of *satya* and *anrita*?

Equanimity can be had, sameness of vision can be gained and perfection achieved, if we could learn the art of standing aloof from both the worlds. To gain equanimity, one should be aloof even from equanimity! We know that those who think too much of their health and can never dissociate themselves from the body idea are seldom healthy. Contrariwise, those who forget their body are always healthy. This world of ours has not learned this simple lesson. We still seek happiness as such and so happiness eludes us. If we could seek the things that make for happiness and forget all about happiness, then happiness would have been ours. We have to stand aloof. We do so when we retire to a point in ourselves, the Atman which always stands aloof from all things.

We know in our everyday experience that if we are to stand aloof and see a thing, we get the correct view of it; we study it better. We know that if we can stand aloof from our passions we immediately control them. We are sure to know the world better and know ourselves better if we can stand aloof. The tea-taster who knows the subtlest distinctions in the quality of tea and grades them accordingly is a man who never takes tea. His sensitiveness has not been dulled by the habit of tea-drinking. The self realised souls are efficient in knowing the problems of the world and in solving them, for their sharpness and sensibility have not been blunted by worldliness. Their judgment is never clouded by attachment to the things of the world, for they always stand aloof from the world, established in spirit. If scriptures describe those who have the yoga of aloofness as *dakṣha* (efficient) *karmakusala* (skillful in action) as untouched by sorrow (*duḥkha samyoga viyogam*), it is due to their capacity for identifying themselves with the real sources of power and goodness, with Atman, which is aloofness itself.

The efficiency, skill and balance of the true yogi are the fruits of his aloofness. For aloofness is the practice of the knowledge that one is the Self, the source of all phenomena of power and goodness. To be a master of the source is to be the master of its manifestations. The one who knows his real nature as spirit and has learned to keep aloof from the unreal, works as a master, goes through life as a hero, living the life of right thought, right action and right word. It is in virtue of the Atman, the spirit in us that we are able to practise aloofness. For Atman is aloofness itself. 'It moves, as it were. It eats and eats not. It is far and near. It is known and not known.' So then no effort is required to practice aloofness, for aloofness which is another word for our Atman is our very nature. Let us remind ourselves always that aloofness is an artless art. Why then should the yogis be afraid of this yoga of aloofness (*asparśa yoga*); they see fear where there is fearlessness.

RENUNCIATION OF THE WORLD WITH THE FATHERS OF THE DESERT¹

By PROF. GUILLAUMONT, PARIS

In a famous letter in which he urges his friend Heliodorus to join him in the desert of Chalcis, in Syria, where he himself has just retired to live as a hermit, Saint Jerome draws an enthusiastic picture of life in the wilderness and exclaims, not without some rhetoric: "O desert, growing green with the flowers of Christ!" And in fact a luxuriant blossoming of monastic cells had already spread all over Eastern Christendom. A hundred years before, in 270, the Egyptian Anthony, hearing the following words of Jesus read in Church: "If thou wilt be perfect, go and sell that thou hast, and give to the poor; and come and follow me and thou shalt have treasure in heaven" (Matth., XIX, 21), divested himself of all his properties and went to live alone, first near his village, then, crossing over the Nile, he penetrated into the perfect solitude of the Arabian desert. Meanwhile, in Southern Egypt, in the Thebaid, Pachomius gathered anchorites and laid the foundations of coenobitic life; in the North, eremitic settlements, soon to be very numerous, were established in the valley of Nitria, at the Cells and in the Scetic desert. Starting from Egypt, the contagiousness of solitary life reached Palestine, Syria, Mesopotamia, Asia Minor, and soon the Occident in its turn, Africa, Italy, Spain, Gaul... saw monks organised into communities or living in the loneliness of caves in thick forests or of remote rocks in the midst of the seas. *The Life of Anthony* by Athanasius, bishop of Alexandria, the lives of other ascetics written by St Jerome, the relations of the author of *Historia Monachorum*, of Palladius and of Cassian, then the collecting into volumes of the Fathers'

¹ Translated from the original French by Madame Jean Bruno (Paris).

sayings (*Apophthegmata Patrum*) were going to reveal the heroism of the Fathers of the Desert to the whole of Christianity and to hand down to all the Christian generations who will read them fervently, the spirituality of the Desert which was to exercise a preponderant influence over the course of Christian spirituality.

We deliberately leave aside the problem of sources, such as it has been set—and too hastily solved—by German criticism at the close of the last, and the beginning of this, century, for it would not be proper to show off erudition here, and also because, in our opinion, this problem will have to be set again according to a new and vast information which, for the present, has to be brought to light. It is much more important, now, to point out in what way this new mode of life can be ascribed to the Gospel and carried on a Christian tradition, and in what way a fundamentally new characteristic was made manifest in it. But the comparison seems fruitful to us only if the items to be compared have been firmly defined beforehand; and this will take more than a day.

Christians of course had not waited two centuries to understand and observe word for word the precepts of Jesus about self-denial, which is the basis of evangelical morals: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke, IX, 23). The first Christian generations were pre-eminently those of Christian heroism, and the Fathers of the Desert did nothing more than tread after them on the path of renunciation. Renunciation of riches first: "The son of man hath not where to lay his head" (Luke, IX, 58), the disciples, like Peter (Matth.,

XIX, 27) and the Publican Levi (Luke, V, 28) had "left all" to follow Jesus, trusting in the divine promise: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matth., XIX, 29). In imitation of the Christians of the primitive community of Jerusalem (The Acts, II, 45), many a new believer renounced his riches as the first action of his Christian life.

Another essential element of the Fathers of the Desert's asceticism is practising absolute continence. And here again they only tread in the footsteps of those who, as early as the first Christian generation (thus the daughters of Philip the evangelist, The Acts, XXI, 8,9), submit literally to the precepts of Jesus about forsaking one's family (Luke, XIV, 28), and understand his mysterious saying about those who have made themselves eunuchs for the kingdom of heaven's sake (Matth., XIX, II-12): they put in practice St Paul's counsels on virginity (I Corinth, VII) and are enticed by the fate promised to virgins in the Revelation (XIV, 4). It is to the "ascetics" and to the "virgins" that the ecclesiastical authors of the IInd and IIIrd centuries address the first ascetic treatises which they propound for the edification of believers, and which they set against their opponent's slanders.

But there is a better-known form of heroism in the first Christian centuries, often paralleled with virginity by the authors of the time, and also often blended with it in the same heroes: martyrdom, the result of persecution. Therein we shall see the most characteristic feature of asceticism of the Fathers of the Desert renouncing the world. The ascetics we have been mentioning, although they gradually exhibit a tendency to separate themselves from the

body of believers and to assemble together at least for certain services, go on leading their mortified life among Christian society. On the contrary, the first step taken by our new ascetics, after having been called to ascetic life, will be to flee to the desert. In order to see the reason of this new attitude, it is important to grasp fully the influence of the persecutions on the evolution of Christian society, while they lasted and afterwards. The legislation of the Empire outlawed the Christian since it demanded of him a sacrifice to the gods of the Empire, an action which was inconsistent with the Christian profession of faith. Persecution was the token and tangible evidence of the opposition and incompatibility between the world and the Gospel, which Jesus had foretold and emphasized: "The world hath hated them, because they are not of the world, even as I am not of the world" (John, XVII, 14) during the persecutions it was difficult to forget the precepts transmitted by St John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Epistle II, 15). Persecution ceaselessly reminded Christians of these and they understood St Paul's saying literally: "The world is crucified unto me and I unto the world" (Galatians, VI, 14). The opposition between the spirit of the world and "the spirit which is of God" (I Corinth., II, 12) was too obvious and the struggle against the world and its powers which Christian life essentially consisted in, was only an aspect of the struggle against sin and "the old man" necessary to become a new creature (cf Ephes., II, 1,3). Victory was only possible through a true indifference to the goods of this lower world, and martyrdom really was the most genuine form of renouncing the world. To realise it there was no need to run away from the society of believers, on the contrary one only had to remain inside it.

This estrangement from the world could stop before the sacrifice of one's life. The persecutions seem to have been, at first, the occasion of this exodus to the desert. If we trust St. Jerome, Paul of Thebes, predecessor of Anthony in solitary life, would have had to flee and live in the Desert at the time of the persecutions of Decius and Valerian. A passage of Eusebius' *Ecclesiastical History* informs us that, during the Decian persecution, many Christians sought a refuge in the deserts and mountains. Are they to be looked upon as initiators of life in the Desert?

Be that as it may, it is mostly at the end of the persecutions that life in the desert widely flourished. The Edict of Milan which established religious peace in 313 might well seem to have reconciled the Church and the world. The body of believers increased and there was ground to fear that Christian energies, no longer stimulated by struggle, might relax. St. Jerome bitterly states this in his Prologue to *The Life of St. Malchus*. Would Christianity the victor, be vanquished by the spirit of the world? The latter gradually invades the Church and steals into Christian souls. Then, the words of Jesus on the incompatibility of the world and the Gospel stood out more forcibly to noble souls, who wanted to perpetuate the spirit of struggle against the world which had fostered the heroism of martyrs. The desert of ascetics was going to take the place of the prison of martyrs and to shelter them from the world in the same way. At the end of the IInd century, Tertullian had already written to the martyred Carthaginian believers: "Prison offers the Christians the same benefits as the Desert the Prophets". Indeed, when withdrawing to the desert, the ascetics are conscious of reverting to the mode of life of the Prophets, Elias, John the Baptist, and of imitating Christ himself who went to the wilderness to be tempted and to defeat the

Prince of this world (Matth., IV, I). Thereby the characteristic feature of this asceticism, actual world-denial is accounted for.

Thus this renunciation of the world first assumes a material aspect; Paul of Thebes spends the whole of his long life alone in his cave, and he would never have seen a human face again, had not Anthony been providentially led towards him. Anthony lives near his village for fifteen years, then, annoyed by his visitors, he goes up-stream along the Nile, crosses it over, settles at Pispir, but he leaves the place when his reputation for holiness and the desire to imitate him have attracted enough people to actually form a monastery, and he pushes his way into the desert towards the Red Sea. Indeed, when the number of ascetics will have increased to a great extent, it will be necessary in the very desert, to strive for one's own solitude. In the Vth century, the monk Esaias will leave Scete for fear of visitors and vain glory, and flee to Palestine, and there, soon finding himself at the head of a monastery, will live a recluse in his own cell, communicating with men through one disciple only. John of Lycopolis also lives a recluse even in the Thebaid. The ideal of life in the desert, whatever has been said, will not be coenobitic but anchoretic life, either in eremitic settlements or in absolute solitude or seclusion. The true posterity of the Fathers of the Desert will be the hermits and recluses of the Middle Ages, and the monastic Orders which have nowadays remained the most faithful to the spirit of solitude.

This material renunciation is an intellectual one as well. The monk who renounces the world has perceived its vanity. He has meditated the words of St. John: "The world passeth away, and the lust thereof" (I Epistle, II, 17) and of St. Paul: "For the fashion of this world passeth away" (I Corinth., VII, 31). "The whole life of men" St. Anthony said to his disciples, "is as

short compared to centuries to come, our whole time is nothing compared to eternal life". Therefore let not the monk pride himself upon his renunciation, for, having renounced very little, his renunciation is worth little, "Let us not think, when we look upon the world, that we have forsaken great things! The whole earth is so small in comparison with all the sky. Thus if we possessed all the earth and forsook it entirely it would not be worth the kingdom of heaven". If the whole earth is nothing compared to the kingdom of heaven, what are the few acres we abandon. Besides, will not death soon take from us that which we do not forsake? Meditation upon death, supreme detachment, will play a great part in this asceticism. Anthony requests his monks to meditate often on the words of the Apostle: "I die daily" (Corinth., XV, 31). Cassian informs us that at Scete renouncing the world is betokened by the symbolism of clothes-removal: the new monk, stripped of his clothes, puts on a dress belonging to the monastery, so that he may imbibe that "not only is he deprived of all his former possessions, but he has cast off all mundane display and has lowered himself to the poverty and indigence of Christ". But if renouncing the world is the first step taken by the monk it also remains the attitude of every moment. The world does not so easily release him who want to renounce it. In his very cell, the monk meets it again, and again has to struggle against it, or at least against 'the Prince of this world' (John, XVI, 11), since this world of sin is led by "the Prince of the power of the air" (Ephes, II, 2). The latter is the one who assails Anthony in his cell and makes the world present to him through the stratagems of his most bewitching delusions. That the monk is materially estranged from the world is of what avail, if his heart craves for it and gloats upon its vain allurements? He is the one again who, speci-

ally in the slow hours of noon, insinuates into the solitary's soul ennui, a dislike of his condition, the desire to relinquish his solitude, to go and see others, or even to go back to the world under pretence of charity. He is the one again who, with seeming righteousness, sends some relation or friend to lead the monk away from his solitude. Woe to the monk who yields! Therefore the precept is strict: hate the world and all that it contains; Hate any sensual rest. Renounce this life so as to live for God" (*Apophthegma* of St. Anthony). Thus the monk acquires a paramount soul, ruler of the world, because he has measured and weighed its vanity. Abba Martyrianos, a Syrian ascetic, answers the boatman who asks him why he wants to retire on a deserted islet: "I want to withdraw from the world in order to shun the cares of this life of vanity". "You are happy", a visitor says to Macarius, "You, solitaries, who trifle with the world and despise it". And Macarius replies: "Our happiness lies in our trifling with the world, whilst the world trifles with you". Thus St. Jerome could say to Heliodorus: "What are you doing in the world, O my brother, you who are greater than the world!"

But this "contempt of the world", after a phrase made famous by the *Imitation of Christ*, is mainly positive: the point is to flee so as to overcome, to give away so as to win over. That is the particular rhythm of Christian mysticism, such as it conspicuously stands out in St. John of the Cross: the "nothing of detachment is related to the 'everything' of divine possession. This detachment, when materially realised, is essentially a soul virtue and grace having been laid and fructifying in the innermost soul. The monk devotes his utmost care to quitting the world because he feels it to be the peremptory condition for obtaining the purity of heart without which one cannot

see God according to the promise of the Beatitudes (Matth., V. 8). "It is to attain this purity of heart", Abba Moses says to Cassian, "that the monk has disregarded his parents' love, his fatherland, the delights of the world, and that, after having travelled across numerous countries, he has come to live in the rough wilderness". This spiritual detachment is a yearning of the whole heart, a real prayer, praying itself. Abba Isaac instructs Cassian in it: "We pray when we renounce the world, and solemnly pledge ourselves to die to its deeds and social intercourse, so as to serve the Lord with all the fervour of our souls. We pray when we promise to despise worldly glory and to tread underfoot earthly riches, so as to cling to the Lord, contrite in heart and poor in spirit". Such is the meaning of "who art in Heaven" in the Lord's Prayer. We add "who art in Heaven" in the Lord's Prayer. We add "who art in Heaven" because, our present stay on this earth being as living in a foreign land, and taking us away from our Father, we must run away from it and, with all the intensity of our longings, hasten towards the region where we declare our Father to reside". Macarius the Great has the same understanding of prayer: "What is required of a monk who remains sitting in his cell is to collect unto himself his own intelligence, far from any worldly care, and not to let flicker among secular vanities but to keep it on a single aim, namely thinking on God only, every moment and be ever faithful unto himself without worry, to let no earthly thing fret into his heart, neither thought of his parents, nor concern for his Fathers nor comfort from his kindred, but let him be, in spirit as well as in all his senses, as if he stood in the presence of God". In this way the monk raises himself to the perfect prayer which Abba Isaac reveals to Cassian, the prayer of a heart free from any tie and fixed upon God only: "It is a glance on God alone,

a great fire of love. The soul melts in it and is swallowed up in divine affection, and converses with God as with a father, most familiarly, most tenderly". Indifferent to all created and human thing, the monk no longer uses in his prayer the forms of human language, either words or image. He prays in secrecy and silence, for he has completely withdrawn from the tumult of thoughts and cares: he only speaks to God through his heart and attentive soul. In the absence of all created things, his soul feels the presence of God: "The more he withdraw from cares and intercourse with men, the nearer God was to him", the author of *Historia Monachorum* says of John of Lycopolis. In the silence of all that is human the soul hears God and attains to the perfect prayer of St. Anthony: "Prayer is not perfect when the monk is aware of himself and of praying.

But, it will be said, is this not mere search after personal perfection? Is the eager striving for purity of heart, which makes us run away from and forget our brothers, compatible with Christian charity? Is there not lurking underneath a very subtle form of spiritual egoism and perhaps an infiltration of a pagan ideal of divine vision into pure evangelical morals?

Here we come near the supreme paradox: these monks, wildly thirsting for solitude, will be, as if in spite of themselves, apostles and conquerors. Flying from the world, not only do they conquer God, but they even conquer the world itself, to win it over to God. Pachomius, called to monastic life, feels himself invested with the mission to "serve mankind so as to present it pure to the Lord". In fact we witness a rare thing: the world being won over to the desert. St. Nilus will make it a rule, a disconcerting one to our age which is in a hurry to act: "Let us avoid dwelling in towns and villages so that the inhabitants of towns and villages

will have to come to us". Anthony, the most eager of anchorites, is to become a leader of men. The ascetics will attract crowds to the wilderness: some undoubtedly come for curiosity's sake but ever so many souls are longing for spiritual enlightenment anxious about their salvation and improvement. Most of them will go back to the world provided with a maxim, an example which will help them to lead a better life, the most generous ones will obey the impulse given to their hearts and settle in the desert, under the guidance of the masters. These thus become Fathers in vast colonies of ascetics, while carefully preserving their solitude, and keeping from vain glory, the stumbling-block for noble souls. Such is the wonderful paradox realised by these ascetics who, for having renounced the world, finally conquer the world. And their action does not cease within the limits of their century: their influence, outranging their time, spreads in history. They have not accepted to have a direct influence and keep avoiding the crowds attracted by their fame, for they remain convinced that purity of hearts is the first condition for a true spiritual action and for its fruitfulness. They always keep good watch against possible recurrings of vain glory and ever possible pollution

from the world. When Anthony is in charge of a monastery and has the care of innumerable souls, he more than ever sticks to strict anchoretic life, and he only leaves his solitude from time to time to give his disciples his spiritual counsels. Furthermore these ascetics will be reluctant to speeches as much as to direct action, for fear of yielding again to secular vanity. One day the archbishop of Alexandria, Theophilus, comes to Scete. The friars assemble together and beg Abba Pambo to speak to him a word which he may be benefited by: 'If he is not benefited by our silence', the elder answers 'how would he be benefited by our words?' The same teaching arises from an apophthegma of St Anthony: Three monks used to go and see the Blessed Anthony every year. Two of them would question him about their thoughts and the salvation of their souls. The other one would remain perfectly silent, never asking anything. After a long time Abba Anthony said to him: 'You have been coming here for such a long time and you never ask anything!' And the other replied: 'Is it not enough for me to see you, Father?' There do we assuredly see the most authentic disciple and also the more authentically Christian master: his action just like his prayer, reaches its fulness in silence.

EDUCATION FOR A WORLD COMMUNITY¹

By Dr. ANJILVEL V. MATTHEW, M. Ed., Ph. D.

The wholesome view that the whole world is a unit and that what happens in one territorial unit is the affair of all others will not become current just because a few of us think so--the people of the world as a whole should hold this view. Whatever means or agency that works towards this ideal is working for progress, and whatever that

works against it is reactionary. There are well-informed people--people who read history and try to interpret it--who wonder whether there is any progress in this world, and whether it is not more true to say that there are waves and cycles in history. Those who do not believe in "progress" contend that a certain thing is fashionable and is in vogue

for sometime, and then gets out of fashion; and that the period of reaction is again followed by a time when the old fashion reappears, to disappear once again after a while. I do not find it possible to agree with them: I do not know about geological periods, but taking history as we have it recorded we know that science, to take one instance, has never advanced so much as it has done today. Similarly the idea that the whole world is one and that what happens in one part of it is the concern of all others is practically new so far as politics is concerned. Formerly there were people who thought of world conquest, but they thought of the world as a fit place to rule over, as something that would lead to the self-importance of the world-conquerers. They did not think of the world in terms of the people themselves wanting to be held together. The unity that was envisaged by world-conquerers was a superimposed unity, not being based on the conviction of the people of the world that they belonged to one world family. Occasionally there arose a few rare souls here and there who felt that the world is one and that all its peoples belonged to one brotherhood, but they were looked upon as impractical visionaries. What has happened today is that the common man also has begun to see things from the standpoint of these rare visionaries and has begun to feel that practically, not idealistically alone, the whole world is one.

So far as the man in the street is concerned I am inclined to think that more than anything else it is the cinema that has brought home to him the feeling that the whole world is one, for it portrays individuals belonging to the most advanced nations of the world as swayed by the same primary emotions as work in most primitive societies. Along with it we have international air-services, news-agencies and the radio, which have reduced both time and distance. What happens in one part of the world is known

thousands of miles away in the course of a few minutes whereas in former days such information was received in certain distant places several months after the events had actually taken place. Devices like television and radio photography are cementing the world still closer. Modern means of transport between one part of the world and another has resulted in much greater personal contacts between people who would formerly have never known each other as friends and neighbours. For fast travel, the aeroplane is fast replacing the steamer and the railway trains. With the exchange of news and personal visits, has also inevitably taken place exchange of articles of daily use and luxuries. Cereals produced in Canada or Argentina can within a few weeks feed millions of people in Japan, Germany, and India, and gunny bags and rubber from India and Malaya are used by people in Africa and U. S. A. to make heavy and light commodities transportable. Medicines and drugs, soaps and toilet materials, machines large and small, petrol, minerals of various kinds, and even whole industrial plants are transferred from one part of the world to another. The people of the world have begun to be so accustomed to these transportations and exchanges that they have ceased to think of the foreign origin of the things they use in their daily life. They think of it only in those critical days when through international calamities such as a global war these articles of daily use and luxury fail to turn up as they used to in normal days.

The fact of war itself is one of the things that show up the essential unity of the world. Two great wars have been fought in the course of the last thirty years, and both the wars brought together men belonging to different nations and different territorial units. Americans and Japanese, French men and men of Indo-China, Englishmen and Egyptians, Italians and Ethiopians, Germans and Cossacks, Russians and Manchurians

¹ The ideas discussed here are elaborated in a forth-coming book by the author--*Eds.*

all met in war either as friends and allies or as enemies; and in both capacities they came to know one another intimately. They found that heroism and other virtues were not confined to people of one country or of one complexion; and similarly they found that the most sophisticated manners and habits of people were of little avail when more cardinal human traits were called forth in critical situations. The pride of haughty nations and races has been lowered by coloured and backward people whose essentially human support was constantly used by those who formerly used to look down on them with an air of patronage and complaisance if not of supercilious contempt.

The two global wars also showed how an international conflagration is bound to affect not only the warring states but the whole world. It is difficult to confine the trouble within the geographical limits of the original belligerent countries. Each country happens to have friends and supporters in the neighbouring powers, who are convinced that the defeat and disablement of their nation-friend is sure to cause trouble to themselves in course of time. This is how England and France and later America got into World War II—these countries were not originally attacked by Hitlerite Germany. Some countries were over-run by one or the other of the belligerent parties because the latter thought that thereby they would win strategic advantages over their enemies. Belgium twice suffered in this fashion during the last twenty-five years. Holland and Norway in Europe, Egypt and Tripoli in Africa, and to a certain extent Egypt and the Arab countries of Iraq, Iran and Syria in Asia come into the category of countries that were affected on account of their offering strategic key points to these already engaged in militant activities.

Again, there are those who think, as Italy and Japan did, that they can make hay while the sun shines by pouncing upon

certain coveted lands in the days of international turmoil when aggressive activities on the part of nations happen to be everyday experiences and are therefore not likely to be condemned as effectively as at other times by the outside world. So also there are countries which do not want to enter into war but are afraid that their neutrality may anytime be violated by one of the belligerents and who therefore try to keep their country so fully armed and so ready for any emergency that they give almost the same meticulously careful and costly attention to their forces which the fighting countries devote to theirs. Turkey and Spain come into this category of countries that were bound by dismal necessity to keep their forces ready to be used at a few hour's notice.

Besides, think of the economic consequences of the war. What affects two belligerent nations might also involve other and distant nations in economic and social distress and thus bring about untold suffering in the latter. When life in the world is also closely knit as it is today, what happens in one part of the world cannot but have its direct results in all other parts in the same way as a gangrene in one limb of the body causes suffering, weakness and ineffectiveness in the whole body. We know it to our cost that things like machinery and tools, food materials, medicines and tonics, clothes and stationery, foods and tonics, and even news on such matters as rainfall and weather are poorly and inadequately supplied in days of war even in non-belligerent countries. Economic and social distress is experienced by them for such manifold reasons as the dislocation of trade, unavailability of the bare necessities of life, greater demands than they can meet from their neighbours of things they themselves can ill-afford to spare, and curtailment of international and cultural contacts. Some of these countries have to provide food and shelter for an ever-increasing flow of immigrants who try to escape the

ravages of invading foreign armies. Sweden, Switzerland & India come into this category. Poverty and distress undermine the health of people, and often infectious diseases follow the wake of damages directly caused by war.

We do not yet show in our collective life many signs of maturity, signs of having grown up to the standards of adults who can think of themselves as parts of a wider whole. We show instead, the mentality of an adolescent person in his early flush of life, who feels within himself the exhilarating sense of personal strength and the irresponsible consciousness that he has certain rights. He feels violently irritated if others do not concede these rights and he believes that he is entitled to take what essentially belongs to him despite what he regards to be the selfish opposition of others. The consideration that fullness of life comes only through forgoing something which might reasonably have been one's own and which nevertheless he has sometimes to do without in order that he may get on amicably and co-operatively with others, is a sign of a matured personality. All individuals who have attained physiological maturity do not possess psychological maturity. Nevertheless there are many whose life indicates that they are making progress in this direction. When we take into consideration the collective selves known as nations or states, we fail to see this maturation in their international contacts. Possibly the Scandinavian countries have made some considerable progress in this direction. If we take the United States of America not as one unit of power, but as a group of nearly fifty States, then we see unmistakably this maturation of collective or group personality in their inter-state relationships. The British Parliament headed by Clement Attlee shows certain marks of a grown-up collective personality in their dealings with India and Egypt. These are

some bright patches of light in a predominantly dark international picture, rays of light which indicate that maturation is possible in collective life also. As a rule, however, we are far from having reached a point from which we can survey our collective life with satisfaction.

As long as there is life there is scope for progress and advance. Possibly we are only at the threshold of a great era in our collective life. We are just beginning to realize the idea of the *visva kutumba* envisaged by great seers in the past in different parts of the world. Possibly we are definitely making progress, evolving some kind of order out of the international chaos into which the leaders of states and nations have been leading them all these long centuries. Modern science as we have already seen, is doing its part to make us realize that the whole world is a closely integrated whole. Scientific knowledge, even at its best, is not a sufficient guide for the ordering of either individual or collective life. Other factors also play important roles in life. For instance, we have to take into account the importance of values and moral estimates. These are no doubt affected by scientific knowledge, but they are not entirely dependent on it. Right relationship with one's neighbours is regulated not only by a person's scientific knowledge but also by his sense of values. The same holds good in our collective, international life. Nations and states may be helped in their mutual relations through their knowledge of oneness of our little world and by recognition of the catastrophe that might befall it if the latest advances in scientific knowledge are employed in warfare; but more than through science it is through their sense of values and their emotional attitudes that nations and other collective groups get on together as members one of another. The future of the world therefore depends on nations learning again the importance of such

old-fashioned virtues as sympathy, kindness, forbearance, forgiveness, and love.

How can these lessons be learned and practised in international affairs. These are, first of all, personal virtues and therefore must become first implanted and strengthened in as many individuals as possible. There is no way of saving the world at large except through individuals getting a new sense of their responsibility towards their neighbours. The unselfishness and other virtues which a person fails to show in his relations with his immediate neighbours cannot come out *abnovo* in his thinking and in his attitude in regard to wider affairs. Much of the unhappiness of the world at large is due to persons failing to lead their best life in their private and personal relations. If one who is found wanting in the latter kind of situation talks self-righteously and grandiloquently about problems and situations in the wider world, he indulges himself in mere sentimentality. Charity and all other character traits that make social life, life in the community, conducive to peace and common welfare begin at home. He who cares for better understanding between the nations of the world should start at the starting place of all personal and social virtues—the life of the individual and his relations with his immediate neighbours. In plain words a person cannot be creatively active in international attitudes unless his relations are based on right moral principles and attitudes in his immediate social circles such as the home, the school, the business office, and places of amusement and recreation. The foundations of healthy social life are laid early in life in the home and in the school. One cannot pursue the ideal of nihilism and unrestrained personal pleasures in the home and the native community and then switch over to right attitudes in regard to international affairs. Education for a world community must begin at home and in the school, in one's immedi-

ate neighbourhood and on the play ground. What an Englishman (J. H. Whitehouse) says in regard to the League of Nations has a wider application: "The only way in which Governments can be controlled in their international relationships is through popular knowledge united with ideals. A country having ideals and the power to give effect to them will not tolerate the old diplomats. We shall see no change in the animosities between peoples and rulers, nor any real advance made by such schemes as the League of Nations, unless we have in every country a spiritually educated democracy".¹

Formerly national governments swore by a policy of non interference in the matter of the social and constructive activities of even its own citizens. Care of the old and the infirm, uplift of the backward and the ignorant, and reclamation of the delinquent were supposed to be the concern of private individuals. The duty of the State was regarded to be that of maintaining order and a peaceful common life in order that all individuals may carry on whatever activity they may care to pursue. If private individuals or private corporate bodies did something positively harmful to their neighbours the State would take notice, otherwise the State was mostly indifferent as to what wealthy people did with their wealth and influence. Today the concept of people regarding the functions of the State has changed, and it is being recognized more and more clearly that it should not be content with a passive role in regard to humanitarian schemes and activities, that it is the duty of the State as a State to engage itself in many of the activities that were formerly regarded to be fit only for private bodies to undertake.

¹. J. H. Whitehouse in Whitehouse and Gooch: *Wider Aspects of Education*, p. 71, Cambridge University Press, 1924.

For instance, there was a time not far in the past when it was regarded to be the duty solely of the parents to see that their children were educated. In course of time it was recognized that at least elementary education was the direct responsibility of the State. Even today, however, in many countries it is supposed that if any people want to give secondary and higher education to their children, they should themselves make provisions thereunto; and that all that may be expected of the State is some little help in the form of grants to supplement the resources of those who try to cater for secondary and higher education. In India this has been the declared policy of governments in all Provinces and States as well as of the Central Government; and it is so, because India took its cue entirely from Britain, and in the latter country this was the accepted policy of the Government. Meanwhile socialist forces are making their influence felt, and to-day Britain is trying to take a more direct share in the provision of higher education. In this respect, as in many others, the Soviet policy followed in Russia has had its inevitable repercussions in facilitating a change in the attitudes of peoples and governments even in those countries where capitalism has entrenched itself most firmly. A slow but sure revolution is taking place in regard to the responsibilities of governments in all parts of the world. Thus schemes and policies that pertain to rural uplift, rights and remunerations of workers, sanitation and public health, and the development of neglected areas in otherwise progressive countries—things that were formerly supposed to be the concern mainly of philanthropically minded private citizens—are now being attended to with greater care and consistency by the States as such, i. e. by the governments of the States concerned.

What has begun to happen within the several States should happen in the world.

unit that we visualize. World organisations have not been strong enough and coordinated enough to bring under peace and order the world-unit; and world services in the matter of food, health, communication and education are things of the future. But the sequence of events we are familiar with in the various States need not be rigidly repeated in the world-unit (the unit called the world), for some of the services which were not attempted in the early stages of the development of individual States may be attempted from the start of the effective life of a world-organisation. As a matter of fact without attention being given to those departments of world-life that are not strictly political, even the political organisation of world-forces is bound to be weak and ineffective. No man can help another to grow into a healthy personality by a mere attempt to control the life of the latter through rules and regulations; he must prove himself to be a friend and well-wisher through acts of kindness and friendliness. The individual States that function today are helping their subjects much more effectively than they ever did in the past to lead a fuller life as individuals, and therefore they willingly accept, along with the opportunities and aids for a fuller life, the restraints and limitations of freedom that inevitably accompany the provision of opportunities. The world-organisation also will be welcome to the States and peoples of the world only when it enables them to lead a fuller and richer life than was otherwise possible for them. In other words, the world-organisation must prove itself not only an attempt to *control* the life of the nations and States, but to *help* them in constructive, creative ways, so that the nations of the world—the weak and backward nations as well as the mighty and advanced—may express their national selves in ways that lead to the greater happiness and prosperity of all peoples and nations in our entire world.

THE PURUSHA-SUKTA

By PROF. D. S. SARMA.

The Purusha-Sukta forms an important part of Hindu ritual hymns. It is chanted during almost all important ceremonies. Not long ago every Brahmin boy, after his Upanayana, used to be taught this famous Sukta and made to chant it with correct accents. Its importance seems to lie in the fact that within its short compass are expressed, as early as the Samhita period, some of the most fundamental ideas of Hinduism. The Sukta, as found in the tenth mandala of *Rig-Veda*, consists only of sixteen mantras. But in the *Yajur Veda* we find its expanded form consisting of twenty four mantras. Some of the mantras of the hymn are rather obscure in meaning and are variously interpreted. But the drift of the whole is fairly clear.

The hymn emphasises both the immanence and the transcendence of God. For the Purusha it describes not only encompasses the universe, but also extends beyond it. All beings here below are said to form only one fourth part of Him. The remaining three-fourths are in heaven. The seen is only a fragment of the Unseen. Great as the universe is, greater is He whose partial manifestation it is. But the most characteristic feature of the hymn, even in its earlier form, is that the immanence of God in His creation is expressed in terms of a colossal sacrifice.

At a time when animal sacrifices occupied the centre of the religious life of the community, a daring poet seems to have extended his eye over the entire creation and described it as the result of a great sacrifice. For, has not the infinite Spirit sacrificed itself, in manifesting itself as a universe of finite beings? Are not the Sun and the Moon, the sky and the earth, the fire and the wind, and all these animals, both wild and tame, horses and cows, goats and sheep—and all these classes of men—those that teach, those that

rule, those that till the earth and tend the cattle and those that labour with their hands—are not all these only the various parts of one and the same Purusha who chose to make Himself the victim of a colossal sacrifice? One can imagine the powerful appeal which this figure of speech of a cosmic sacrifice conducted by the gods, in which the Primal being itself was immolated, must have had to the minds and imaginations of those who everyday witnessed the immolation of the sacrificial victim on the altar by the priests and the dismemberment of its body for the purposes of a burnt offering. Obviously it is only a figure of speech, for as the commentator Sayana frequently reminds us, the great Yajna of which the poet speaks is only *manasika* or an imaginary one. By the familiar sacrificial language he employs, the poet tries to bring home to his people some of his own daring ideas—the self-imposed limitations of the infinite Spirit, the resulting emergence of the cosmos, the unity of the entire creation, the organic nature of human society and the immanence of God in all beings.

Thus already in the Purusha Sukta of the *Rig Veda* we are in the midst of a transition from a sacrificial to a mystical type of religion of which the Upanishads are such a glorious consummation.

Upanishadic too is the challenging cry of the poet:—

“I know this great Purusha shining like the sun beyond darkness. He who knows this becomes immortal in this life. There is no other way to immortality.”

He thus anticipates, for instance, the poet of the *Mundakopanishad* who speaks of all sacrifices and rituals as leaky boats which cannot carry man very far on the ocean of

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samsara and who declares that immortality could be gained only through Brahma-Vidya. Upanishadic, again, in tone and temper is the paradox which the poet mentions that the Purusha is unborn and yet He is born in various ways. One is reminded of the string of paradoxes in the *Isa* and *Kena Upanishads*. And, lastly, one also finds here in germ that threefold conception of God in relation to the universe which is found in later religious literature. The Purusha is spoken of here now as cosmos itself, now as the cosmic soul and now as the cosmic ruler, thus envisaging the conceptions of Virat, Hiranyagarbha and Isvara. In the fourth section of the *Taittiriya Upanishad*, for instance, there is a mantra called Trisuparna which derives its name from this threefold conception. The Absolute or the supreme Spirit is conceived as a nest out of which three birds have emerged viz., Virat, Hiranyagarbha and Isvara. When the absolute is thought of as it is in itself, independently of any creation, it is called Brahman. But when it is thought of as having manifested itself as the universe it is called Virat;

when it is thought of as the spirit moving everywhere in the universe it is called Hiranyagarbha and when it is thought of as personal God creating, protecting and destroying the universe, it is called Isvara; and when again these three functions are taken separately, the Isvara becomes Brahma, Vishnu or Siva. We find all these conceptions of God in relation to the universe in a fluid form in the Purusha Sukta.

The poem ends with a beautiful prayer. The poet sees that God's creation is full of life and rich in forms and at the same time its workings are silent and secret. And so he speaks figuratively of God being wedded to Modesty and Prosperity. He sees night following day and day following night regularly and describes them as the two sides of God, front and back. And when darkness comes over the world, he sees that stars come out as if to announce the continued presence of God. And he describes them as a form of the Divine. To such a God he prays finally both for heavenly immortality and earthly prosperity. Here is no running away from life nor being confined to it.

PURNA CHANDRA

A DIRECT DISCIPLE OF SRI RAMAKRISHNA

By SWAMI JAGADISWARANANDA

Purna Chandra Ghosh was one of the six direct disciples of Sri Ramakrishna who were designated by the Master as Iswarakotis. He was the only lay disciple of this chosen group, the other five being monks such as Swami's Vivekananda, Brahmananda, Premananda, Yogananda and Niranjanananda. The Iswarakotis are eternally perfect souls (*nityasiddhas*) and possess the characteristics of a divine incarnation. They come to the earth as an *avatara*, not for their own salvation but for the fulfilment of a divine mission. Purna

was such a great soul, but unfortunately no account has so far appeared in English about his godly life.

Purna was born in 1871/72 A. D. in a well-to-do Kayastha family of north Calcutta. His father Rai Bahadur Dinanath Ghosh was a descendant of the well-known family of Kashi Ghosh and a high official in the Finance Department of India Government. Purna's mother Krishnamanini was born in the famous Vaishnava family of Dewan Krishnarama Basu, of which Balaram Basu, a prominent

lay disciple of the Master, was a descendent. Purna was a student of the Shyambazaar branch of the Metropolitan Institution founded by Ishwarachandra Vidyasagar. Mahendranath Gupta, the celebrated author of the *Gospel of Sri Ramakrishna* and popularly known as M. was then the Head Master of that High School. Purna had bright and prominent eyes, fair brown complexion, well-built frame and graceful countenance. M. who soon found out his religious temperament occasionally called him aside and gave him religious instructions and lent him the famous Bengali work *Chaitanya Charitamrita* for perusal. The boy read the book with great interest and was inspired with the life and teachings of Sri Chaitanya.

One day M. said to Purna, 'Do you like to see a saint like Sri Chaitanya?' The boy was then only thirteen years old and was studying in class VIII. Purna readily agreed and accompanied M. to Dakshineswar. His guardians being very strict he had to go to Sri Ramakrishna secretly with M. during the school hours. At the very first meeting the Master recognised him as one of his chosen disciples and treated him accordingly. He fed the boy lovingly like an affectionate mother with his own hands and initiated him into the spiritual life. On that very day the boy too realised his previous kinship with the Master, was transported with joy by his contact and was overpowered with devotional tears. The Master paid for his carriage fare and asked him to come again. About Purna the Master said to other devotees thus: 'Purna is born with some attributes of Lord Narayana and has a predominantly *satvika* nature and in that respect is second to Narendranath. He is the last of the inner circle of disciples who were seen by me in a trance and would come to me for spiritual illumination'.¹

¹ Vide Swami Saradananda's Bengali work *Ramakrishna Lilaprasanga*, Divya Bhava, p. 200.

Purna's second meeting with the Master took place in the house of Balaram Bose at Baghbazaar, Calcutta. At that meeting the Master asked Purna, 'What do you think of me?' Overwhelmed with fervent devotion, Purna replied spontaneously, 'You are God incarnate in human form.' The Master was very much delighted with the answer, blessed him profusely and taught him the mysteries of spiritual practice. Purna intuited even at that early age who the Master was as also his special relationship with him.

Once the Master was asked by a devotee, 'how it was that Purna, a mere boy had attained spiritual insight?' The Master said in reply, 'The is due to his past *samskara*. He had made much progress in spirituality in previous lives. So the highest truth was easily reflected in his pure mind. It is the body only that is born, grows, decays and dies but the soul remains unchanged. Purna belongs to the special class of devotees called *Isvarakotis*. A little effort brings out their latent spirituality. A devotee of this type is like the vine gourd or pumpkin which bears fruit before flowering. First they realise God, and then practice spiritual discipline'.

In October 1885, Purna met the Master again. After the former's departure, the latter said to M. smiling, 'Purna came this morning. He has such a nice nature'. He frequently longed to see and feed him and sometimes sent sweets and fruits to him to Calcutta through somebody. As Purna's relatives did not allow him to go to the Master the boy could not meet the Master freely. One night before his last illness, the Master had become so eager to meet Purna, that he had suddenly left Dakshineswar and arrived at M's house in Calcutta. M. brought Purna to his home to see the Master. Sri

² Vide *Life of Sri Ramakrishna* (Mayavati Edition) p. 521-523.

Ramakrishna gave the boy many instructions about prayer and meditation and then returned to Dakshineswar.

Swami Saradananda writes, 'I had seen the Master shedding profuse tears in his eagerness to see Purna. On seeing us surprised at this the Master one day said to us: 'You are all surprised to see my attraction for Purna, but this is nothing in comparison with the immense attraction that I felt for Narendranath.' Whenever the Master visited Calcutta, he used to wait in the house of a devotee and sent for Purna. Purna very gladly came from the school or house and met him secretly.

After meeting with the Master, Purna began to develop rapidly his latent spirituality and experience beatific visions. At the time of prayer and meditation tears would roll down from his eyes and hair of his body would stand on end. Once he wrote a letter to the Master thus: 'Often I pass the nights without sleep on account of exuberant joy' The Master touched the letter and said, 'This is a good letter, so I can touch, but I cannot touch other's letters'. The sacred relation between the Master and this young disciple bore wonderful results as time rolled on.

In April 1885, Purna had another meeting with the Master in the house of Balaram Bose. His relatives strongly objected to his visiting the Master; so it was with great difficulty that he managed to come there. The boy prostrated himself before the Master who then took him to his side and talked to him with overflowing affection in a low voice. The Master endearingly asked Purna to come nearer to him and said, 'Do you practise what I asked you to?' Purna replied in the affirmative.

The Master: Do you dream of a flame, a lighted torch or a cremation ground? It is good to dream of these. Purna said that he dreamt of the Master.

The Master: What? some instructions Tell me of it.

Purna: I don't remember them now,

The Master: Never mind. But it is very good. You will make great progress in spiritual life. Don't you feel a kinship with me?

A few minutes later the Master asked Purna to come to Dakshineswar. To this the boy answered that he could not promise.

The Master: Why, does not one of your relatives live at Dakshineswar?

Purna: Yes sir, but it would be very inconvenient for me to go. M. used to give religious instructions to Purna when the latter was a student of his school. Hearing this, the Master said, 'that's fine'. One day the Master asked M. how he found Purna and whether the boy passed into ecstatic moods. M. replied that he had not noticed in him any visible expression of such emotions. At this the Master said that Purna would not express his emotions outwardly. He has not that kind of temperament. But he has other good signs. This prophecy of the Master about Purna was literally fulfilled afterwards. Purna in his later life never made any outer expression of his spiritual feelings. He never talked of the Master nor did he even keep with him a likeness of his. It was difficult for others to know and fathom the depths of his profound love for the Master. As a boy Purna however expressed his great love for the Master and his devotees. When he stood at the door of his house and if anybody connected with the Master passed that way he would run to him and salute him. Hearing this loving nature of Purna one day from M. the Master was highly pleased and said 'Ah' 'Ah'? Once the Master said to M. that in Purna he has reached the 'post,' meaning thereby that Purna was the last disciple of the inner circle.

Though Purna was forbidden by his father to visit Dakshineswar and transferred him to

another school to keep him away from M's contact, he made it possible to meet the Master privately. One day while at Dakshineswar the Master asked Purna to take his meal there. The Holy Mother was accordingly instructed by him to make some special preparations for Purna. The Master himself took Purna to the Nahabat and showing him to the Holy Mother said with a loving smile, 'This is Purna.' The Holy Mother whom Purna had never seen, or known before, affectionately received him and seating him on a mat fed him like his own mother. The Master stood at the door and told the Holy Mother to give a little more of this curry or that. And the Holy Mother too sat by his side and said, 'My darling, eat this, eat that'. After the meal was over the Holy Mother put a rupee in Purna's hand at the instruction of the Master. Purna first refused to accept the rupee but later took it at their insistence. At this the Master's face flashed with joy.

Another day the Master said to M: 'Purna, like Narendra and junior Narendra has a manly nature. He is in such an exalted state that either he will very soon give up his body after realisation of God, or his inner nature will, within a few days, burst forth. He has a godly nature and the traits of a divine incarnation. Such persons are never afraid of anybody. If you put a garland of flowers round his neck, or smear his body with sandal paste, or burn incense before him, he will pass into Samadhi. For then he will know beyond the shadow of a doubt that Narayana himself dwells in his body, that it is Narayana who has assumed the body. I want to see Purna once more. But how will it be possible for me? It seems he is part of divine incarnation. How amazing: Not a mere particle, but a portion. Very intelligent too. I understand he is very attentive to his studies. He is born with an element of Lord Vishnu. I worshipped him mentally with 'Bel leaves',

but the offering was not accepted. But then I worshipped him with 'Tulsi' leaves and sandal paste which proved to be alright,

The Master said once, 'I now feel for Purna and the other young boys as I once felt for Ramlala (a deity). On another day in the course of conversation he said to the devotees, 'let me tell you some thing very secret. Do you know why I love Purna, Narendra etc. so much? While going to embrace Lord Jagannath in *madhura bhava* I broke my hand. It was made known to me, "you have now taken a human form. Establish divine relations of a friend, son etc. with the pure and perfect souls and move with them." Purna's mind soars in the high Sakara aspect of God and has the traits of Lord Vishnu. What a love he has for me!'

Lest Purna should renounce the world and become a monk his father forced him to marry against his wish and got him appointed in the Finance Department of India Government in which he had been holding a high office for a pretty long time. His marriage took place when he was only sixteen. The disciples of the Master both lay and monastic treated him with great love and respect. In January, 1897 when Swami Vivekananda returned to Calcutta, he was given a warm reception at the Sealdah station. Purna stood in a corner of the large crowd, saw the Swami and quietly returned home. He was seated on a phaeton carriage which was drawn by enthusiastic youths out of love. When the carriage reached the crossing of Shambazar and Cornwallis Street near which was the parental home of Purna, Swamiji sent Swami Trigunatita to call Purna. Purna who was then taking bath hastened to Swamiji with wet body and wet clothes and prostrated before Swamiji saying 'I saw you at the Sealdah station from a distance and came back and was having my bath as I have to go to office. The Swami asked him 'Dear Brother, how do you do now?' He said, 'I

am doing well through the infinite grace of the Master. Swamiji said to him again lovingly: 'Don't be in wet clothes long. Go home and see me at the Math leisurely.' Purna again prostrated before Swamiji and went home. As long as Swamiji was in Calcutta Purna used to go to him frequently and enjoy his company silently with the crowd.

In 1907 he was elected secretary of the Vivekananda Society of Calcutta which was founded in 1902, the year in which Swamiji passed away. He accepted the secretaryship of the society at the importunities of its members. He attended the society regularly and spent some time in meditation in its shrine. He encouraged its members to practise daily meditation. He advised and assisted them just like a friend in the management of the Society. When Madame Calve of France visited Calcutta, the members of the Vivekananda Society led by Purna received her at the Grand Hotel and presented her with various photos of the Master and Swamiji. Purna worked as the Secretary of the Society for a year and then left for Delhi when his office was shifted there.

While he was in Calcutta he visited the Ramakrishna math at Baranagore, Alambazar or Belur regularly. While at the math he was found to be very calm and quiet and to smoke churoots for which he had great fondness. He was very just, unostentatious, outspoken and spirited. He never tolerated any wrong done to others in his presence. In order to do so he had to fight once or twice with white soldiers in the Simla hills. He maintained good health and continued physical culture till the end. He had a life long habit of study and could write good articles in English. He is said to have contributed some interesting articles to *Brahmavadin* of Madras, an English journal now defunct. His heart was full of patriotism. Whenever he

got an opportunity he made himself useful to the society or the country, in his own way. Privately he loved and helped those who served and sacrificed for the country. When the topic of Swami Vivekananda was raised his face brightened up in joy. Once while doing salutation to Swamiji he touched his feet and felt a shock like that of an electric current. He felt a similar shock while touching the feet of Swami Brahmananda by way of salutation after the latter's return from protracted *tapasya* in Brindaban. The Master's godly contact had transformed Purna's life so completely that though he was in the world, he was never of the world. Like a lotus leaf he floated on the ocean of the world untouched by its water.

At the age of 35—36 Purna was taken seriously ill. The physicians gave up his case as hopeless. In that critical condition Swami Brahmananda visited him and sitting by the side of his sick bed was absorbed in a divine mood. The course of the disease was unexpectedly changed for the better, through the mysterious grace of the Master. Gradually he recovered.

Girish Ghosh, the famous actor-dramatist and disciple of the Master cherished great love and regard for Purna. During the last illness of Girish, Purna paid a visit to him. At the sight of Purna a sweet smile played on Girish Chandra's face paled with fatal disease. Both the great devotees talked on the Master gladly for some time. When Purna was about to take leave, Girish said to him with folded hands, 'Beloved brother, bless me so that I may remember the Master in every breath. Glory to Ramakrishna'. Purna softly replied, 'The Master is ever looking after you. Bless me'. Next day Purna remarked to a devotee, 'From the extreme humility and devotion of Girish it appears to me he will not survive long. The Master will soon call him back.' Purna's prophesy proved true.

By the force of circumstances Purna had to enter the worldly life reluctantly. Unable to remain absorbed in God he was found to be morose throughout his life and never expressed to anybody the high place which Sri Ramakrishna had allotted to him in the circle of his disciples. Full of serenity and simplicity Purna concealed his greatness and considered himself a common worldling, the lowliest of the low. The Master predicted that either Purna would become a household-er or leave the world as a monk; but in the former case he will die young. The prediction of the Master came true.

While at Delhi, he contracted fever which however did not abate by a change in the bracing climate of Simla hills but aggravated more and more. There he understood in the heart of hearts that his illness was incurable; because once finding his wife's anxiety he remarked, "Are we like ordinary mortals? Eternally we belong to the Master in every way. He who has fed you before my birth will maintain you after my death."

For better treatment he was brought from Simla to Calcutta where he lay in the sick bed for about six months before passing into the eternal union with his beloved Master. It is strange that though he was bed-ridden and suffered much physical pain so long, neither his mind was depressed for a moment nor his face turned pale. Depending entirely

on God he bore all those unbearable sufferings calmly and cheerfully, and said "Bhagwan Sri Ramakrishna ever sits by my bed side." When he was not allowed to leave his bed on account of extreme weakness, then one night finding all nearby lying fast asleep he did not disturb anybody for his sake and fell down while trying to get up alone. Aroused by the sound of his fall, all hurriedly put him up and placed him on his bed. The attendants repeatedly enquired if he was hurt anywhere. To this enquiry the dear devotee of the Lord replied, "How could I be hurt; for I fell down in the loving lap of the compassionate, Master."

It was clearly understood that he did not feel any pain even during his last hours. At about 10 o'clock the physician examined him and reported to his relatives that his last hour was at hand. After the physician had left, his relatives entered his room and found him sleeping well. For fear of disturbing him they waited at a short distance. After about one and half hours of this incident the physician again examined him to give the sad news that his vital breath had left the body long ago. Purna passed away at 10 P. M. on 16th November, 1913 (Kartik Sankranti, 1930 B. E.) at the age of 42-43 years and attained eternal union with his beloved guru.

* *Vide Udbodhan*, (Calcutta), Paush, 1320 B. E.

Dr JUNG ON SRI RAMANA AND SRI RAMAKRISHNA

By S. S. RAGHAVACHAR

The purpose of this paper is to consider the significance of a contrast that Dr. Jung draws between Sri Ramana Maharshi's message and that of Sri Ramakrishna. As preparatory to such a consideration it is essential to understand two significant aspects of all such discussions.

1. The habit of estimating the findings of mystics in the light of the pronouncements of men, distinguished in some department of science is highly objectionable. In the first place such men of science, however creditable their contributions in science, are mere amateurs in the field of spiritual experience. To invest them with such absolute authority even in spheres where they are no better than laymen is obviously illogical. The value of their opinions is the light it throws on the breadth of outlook possessed by the students of science in question. It may also be conceded that science and the scientific knowledge so far attained by man ought to determine how far the claims of religious experience are in harmony with the ascertained laws of nature. Religion handles problems of deeper import than any envisaged by science. Science proceeds on a working faith in the power of human intelligence to apprehend the character of the world of experience; but it does not examine the validity of that faith. Philosophy, when properly understood, ought to examine the powers and limits of human understanding and also draw out the final implications of the claim of science for discovering truth. The philosopher's quest, as is repeatedly witnessed in the history of thought, seems to reach consummation in the broad idea that the real is rational and the rational is real. Such a

rapport between thought and existence fundamentally implies that the pattern of the cosmos is not alien to thought but is itself the manifestation of absolute spirit. But the whole adventure of philosophy is speculative and demands experiential confirmation. Religion when it is pure and high has always confirmed this absolutistic speculation of philosophy. In the hierarchy of spiritual experience to evaluate mysticism in the light of science is judgment of the higher in terms of the lower. Science itself proceeds from an implicit philosophy of idealism, which in its turn owes its final validity to the realization of religion. If religion keeps itself loyal to its essential role and science exercises honest self-criticism in the light of its own basic presuppositions, not only can there be no conflict between the two, they will stand in the intimate and organic relationship of foundation and superstructure.

2. In our country a pathological habit has set in, in relation to our valuation of our ancient heritage. The secular fall of the nation has damaged our mental independence and we concede value to the findings of our religion and philosophy in the light of the pronouncements of European and American thinkers. It is a credit to those thinkers of the west that they pay homage to truth wherever discovered; but it is no credit to our independence and integrity of thought that we pathetically seek recognition for our culture before we dare to acknowledge its value. The power of initiative and the sense of responsibility to truth are so weakened that even our devotion to our Maharajas and Darsanas is a soulless disloyalty. Ours is a great culture and the discoveries of the religious thought of India owe their glory to

their intrinsic significance. We will be unworthy of it if we base our devotion to it on anything but pure love of truth and spiritual integrity.

Dr. Jung is a distinguished psychologist & has done much for deepening our insight into the mysterious depths of human nature. He builds his principles on a conception of the mind broader than that of Freud and has exhibited throughout a keen appreciation of the spiritual aspects of personality. So his appreciation of Sri Ramana are to be particularly welcomed. He understands aright the significance of Sri Ramana in terms of contemporary culture and sees in his experience a revindication of the accumulated spiritual heritage of India. It is heartening to read him exhorting India on the threshold of her political emancipation to keep alive this vision of inner life so precious to humanity and so central in her contribution to humanity. His tribute is exemplary for genuineness and warmth.

There is one incidental point made out in the course of his appreciative statement which arouses discussion. He compares Sri Ramana to Sri Ramakrishna and admits that in the view of both, the final destiny of man is to dissolve in the Divine. This is a point common to all the great mystics of the world and the special doctrine of the Advaita Vedanta. Jung discerns a difference between the two masters in the statement of this ideal and he commits himself to the view that Sri Ramana is the more radical of the two. According to Sri Ramakrishna, Jung holds, the dilemma between the "I" and the self comes a little more closely to the foreground whereas 'Sri Ramana declares unmistakably that the real purpose of spiritual practice is the dissolution of the "I". As

indicative of this 'concession' and 'hesitating attitude' on the part of Sri Ramakrishna Jung quotes the saying 'When you ultimately find that this 'I' cannot be destroyed, let it remain as 'I', the servant'. The impression the contrast produces in a plain man is that somehow Sri Ramakrishna abandons his hold on a fundamental principle and this impression is confirmed by the unfortunate observation that Sri Ramana is the 'more radical'. This whole effort at relative valuation calls for a re-affirmation of the stand taken by Ramakrishna and the sacreligious task of drawing the conclusion may be left to others. It is doubtful whether Sri Ramana would not endorse the 'concession' if asked to prescribe for conditions envisaged by Sri Ramakrishna in that utterance. It is also to be kept in mind that the final ideal is the same for both the sages. But keeping to the differentiation as presented by Jung something ought to be said in elucidation.

1. The purpose of Sri Ramakrishna, like the Lord of the Gita, was to hitch every ego to the Absolute irrespective of its position and temper. This care for the many, nay for 'every man' necessitates a hierarchy of graded prescriptions. His inspiration does not relate to only one set of people and to one specific spiritual disposition. This universality of aim makes for a certain flexibility and catholicity of means.

2. He did not aim at doctrinaire persuasion but spiritual education. So the given material of human nature with all its variations of tendency had to be considered and direction for further progress had to be considered for all. Change of front is called for by difference of material encountered. Rigidity of assertion is alright in controversy but in the vital task of transforming persona-

lity the appeal must be rendered effective in each case. Hence the need for appropriate directives. Logic may be universal but education is individualistic. Of the two it needs no saying that spiritual education in a complete and permanent growth of personality, while logical conversion has partial and therefore a transitory effect on personality.

3. There is another profound consideration. The ideal implying negation of personality as such is apt to be considered less and poorer than even the actual life of man in this mundane and relative existence. The logic of spiritual life requires it to be asserted that all the negation that the final ideal necessitates is apparently a negation but really it is supreme self-affirmation. The conception of the 'I' as servant serves the great purpose of bringing this positive element of perfection into relief for it focusses the attention on self-surrender for self-fulfilment. Independence is unreality for the finite individual and dependence is reality. Such a view, metaphysics apart, contributes to stress the positive essence of the ideal.

4. Any conception of realization compatible with only one specific type of religious experience can only have a very attenuated

validity. The ultimate content of religious experience must be shown to be implicit in all modes of religious experience and must be exhibited as the completion and goal of all spiritual endeavours. Even as religion is valid in so far as it is the fulfilment of life, the highest form of realization must be the consummation of all religious experience. It is only thus that the central and ultimate authority of the spiritual intuitions can be established and acknowledged. If this is so, spirituality divorced from Bhakti and Karma can have only a very thin significance and its ultimacy is suspect. Ramakrishna showed that his ideal of realized life is comprehensive of every variety of religious experience and thus vindicated on unquestionable grounds the supremacy of the ideal. So it is not merely a concession, but an enhancement of the truth of the ideal. If it were blankly irrelevant to devotional religion or to practical ethical ideals, its truth itself would be questionable.

These considerations bring us to the conclusion that in aim Sri Ramakrishna was universal, in technique he was individualistic, in import he was affirmative, and in his conception of the *summum bonum* he invested it with richer validity.

THE CHHANDOGYA UPANISHAD

General Introduction V—SOMA YAGA. II

By SWAMI TYAGISANANDA.

Let us now try to understand a little about those various musical devices which change the Rik into a song. Let us take, for illustration the first mantra in Samaveda. अम आ यदि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि । The first obvious change that we note, when this verse is sung is that it is not sung in the three swaras of the Rik and other Vedas.

viz. उदात्त, अनुदात्त and स्वरित, but that there is a good deal of modifications in the voice which are generally spoken of as the notes of the gamut. In Indian music it is called स्वरमण्डलम्. The *Naradiyasiksha* speaks of the *awaraman-dala* thus: "सप्तस्वराः त्रयीग्रामाः मूर्धन्यास्त्वेकविंशतिः तानाएको न पञ्चाशत् इत्येतत् स्वरमण्डलम् ।" All the Saman songs are to be sung according to the

notes comprised in this Swaramandala, which consists of seven swaras, three gramas, twenty-one murchhanas and forty-nine tanas, all of which are brought about through the differences in the amplitude and frequency of the vibrations of the human voice as modulated by the vocal chords and the lungs. The seven swaras are mentioned in *Naradiyasiksha* I. 12 as प्रथमः, द्वितीयः, तृतीयः, चतुर्थः, पञ्चमः, षष्ठः, सप्तमः. Do V. 1 & 2 says "यः सामगानो पथमः स वेणोर्मध्यमः स्वरः । यो द्वितीयः स तृतीयस्वरपथमः स्मृतः ॥ चतुर्थः पञ्चमः षष्ठः सप्तमः ॥" This shows the correspondence between the seven notes of ancient saman and the seven notes of later classical music. The ancient system which calls the swaras as पथमः, द्वितीयः, तृतीयः, चतुर्थः, पञ्चमः, षष्ठः, सप्तमः corresponds to the classical मध्यमः, गान्धारः, कर्पूरः, धैवतः, निषादः and पञ्चमः. The पञ्चमः of classical music is also known as कृष्ट or अतिकृष्ट or कृष्टतमः in the vedic system. Similarly, the panchama and sashtha of Samaveda are also known respectively as मन्द्र and अतिस्वरः, according to *Naradiyasiksha* I. 12. The *Samavidhana Brahmana* I. 1.8 gives the list as beginning with the कृष्ट and ending with Antya (अन्त्य) or Atiswarya (अतिस्वार्थ) which corresponds to the sashtha of the previous list. The *Naradiyasiksha* passage V. 1 & 2 quoted above, seems to have transposed the nishada (निषाद) and dhaivata (धैवत). The proper correspondence, perhaps, would be between panchama and nishada on the one hand and sashtha and dhaivata on the other. Sayana on *Rik Pratisakhya* XIII 17 says that the Sama Veda swaras are also called yamas. ये सप्तस्वराः षड्जकृष्णगान्धारादयो गान्धर्व वेदे सामान्ता येवा कृष्ट प्रथमः द्वितीयः तृतीयचतुर्थः मन्द्रातिस्वार्थाः सामसुनि गदिताः ते यमावदितव्याः ; Sayana also notes that the Sama Veda swaras are arranged in the descending scale and not ascending scale as in classical music.

We shall now try to illustrate the various other devices mentioned by Sabara. When the first verse of *Sama Veda* is sung, according to one pattern, the first word अग्ने is changed into ओग्नायि. This modification of sounds of the word is what Sabara calls अक्षरविकार. The word वीतये is changed into वीयि तोयायि. This change is called विकल्पण. The sound ये is changed into यायि. This is called विकर्षण. The syllable तोयायि is repeated as तोयायि तोयायि. This is called abhyasa (अभ्यास). In singing गृणानो हव्यदानये, a stop is made after ह, and not after नो, although गृणानो is the complete word and ह belongs only to the next word. This stoppage in the middle of the word is called विराम. Some new sounds are introduced such as औहोवा, हाउ etc. which are musical interjections and which are not in the original Rik. Such extra interjectional sounds are called stobhas. These are of three varieties. वर्णस्तोभः, पदस्तोभः and वाक्यस्तोभः. Jaimini defines varnastobha as अधिकं च विवर्णं च जैमिनि स्तोमशब्दत्वात् in IX 2. 39. According to Sabara on Jaimini II 1. 36 & IX 2. 34-36 stobhas are included in the connotation of the word saman, as they help musical appreciation by bringing out the melody. Two other kinds of modifications are also referred to some authorities viz, लोप and अगम. Thus in the verse we are considering the repha (रेफ) 'र्' is dropped when pronouncing बहिषि. This dropping is an example of लोप. Sometimes some words are introduced in the middle. Such words are called अगम. These two latter are not mentioned in Sabara's list of musical devices.

Particular samans like Rathantara, Brihat etc. have certain particular verses on which they are usually sung. These verses are called swakiya verses. Whenever, therefore a direction is given that a Rathantara or Brihat is to be sung in a particular rita.

without any specification of the verses, it means that these particular swakiya verses are to be sung. cf. *Drahyayana* II 1.1. But in certain cases, special directions are given that a particular saman is to be sung on other verses, which happen to be the swakiya of another variety of saman. For example of. "कवतीधु रथन्तरं गायते ।" The verses denoted by the word कवति viz. कयानश्चित्र आभुवत etc. and the two succeeding ones form the swakiya verses of Vamadevya saman. This special direction, mentioned above, wants these however to be sung in Rathantara saman instead of in the usual Vamadevya. Many of these special samans are thus used in different connections, in different rituals, as per special prescriptions, and sometimes even in the same ritual, and each is supposed to have a special merit of its own. Sometimes even in the same stotra different samans are sung on the different suktas employed in it, according to directions. Many of these samans are mentioned by their names even in the *Rigveda*. This shows their high antiquity. cf. *Rigveda* I. 164. 25 Some of the names of the samans we meet in the *Rigveda* are Gayatra, Brihat, Vairupa, Raivata etc.

When a stotra is sung in a ritual, each saman is divided into different portions called Bhaktis, which are sung by the different saman priests. Sometimes the Bhaktis are considered to be five in number and sometimes seven. The five Bhaktis are called, ordinarily, Prastava, Udgitha, Pratihara, Upadrava and Nidhana. The Prastava is sung by the Prastotri priest, the Udgitha by the Udgatri priest, the Pratihara by the Pratihatri priest, the Upadrava is sung again by the Udgatri priest and Nidhana by all the priests. Before the saman is begun, all the priests together utter हुम्. This is known as हिङ्कार. cf. *Satyayana* I 12. 7. सकृत् हिङ्कार्यबहिः प्रवयानेन सुवीर्यम्. The Udgitha in all cases

begins with Aum. cf. commentary on *Satyayana* VI 10. 13. सर्वेषां ओङ्कारेणोद्गाथादानम्. The commentary on *Satyayana* VI 10. 1. says: "स्तोत्रगतस्य साम्नः प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानि भक्तयः तत्प्रावविध्यमित्युक्तम् तत्र प्रथमा भक्तिः प्रस्तावः ।" The *Panchavidhastotra* I. 1. speaks of the seven Bhaktis thus: प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानिभक्तयः तत्प्रावविध्यं स्मृतम् व्याख्यास्यामः । ओङ्कार हिङ्काराभ्यां सासविध्यम् । Mantra *Brahmana* IV mentions both Pancha Bhakti and Sapta Bhakti. Madhava, the author of *divyavarn* also says, "प्रस्तावस्तत उद्गीथः प्रतिहारोपद्रवौ तथा । निधनं पञ्चमेत्याहुः हिङ्कारः प्रणव एव च ।" This shows that the Sapthavidhasaman only takes ओङ्कार and हिङ्कार as separate elements to make up seven Bhaktis. The *Tandya Brahmana* IV 9. 9. does not mention the Upadrava but only the other elements. The *Chhandogya* II 2. 1. does not mention the Upadrava as one of the elements of the Panchavidhasaman, but takes हिङ्कार as one of its elements. It mentions Upadrava, however, as one of the elements of the Sapthavidhasaman in II 10. 3. The हिङ्कार is uttered only once in the Bahishpavamana stotra just before it begins. But in the other stotras it is made more than once, vide commentary on *Drahyayana* III 4. 22 and *Satyayana* I. 12. 7. The first five verses of the Bahishpavamana have got five different Nidhanas, which are words, not included in the original Rik. They are sat (सात्) sam (साम्), suvah (सुवः), Ida (इडा) and Vak (वाक्). The last four verses have अ for their Nidhana. vide. *Satyayana* VII. 13. 7. Nidhana is defined by Sayana thus: "निधनं नाम पञ्चभिस्सप्तभिर्वा भार्गवपेतस्य साम्नः अन्तिमो भागः ।" Nidhana is the last Bhakti of Panchavidha as well as the Sapthavidha saman. Different Nidhanas are associated with different Devas, and in the *Devatadhyaya Brahmana*, the Devas of the saman are said to be determined by the Nidhana. cf. Sayana on *Devatadhyaya Brahmana* I. 1. तत्रादौ निधनमेवेन

देवताभिधानाय ता एवानुकम्पते” Some of these Nidhanas are considered to be specially effective in producing particular results. Thus Sayana quotes, “होषि इति वृष्टिकामाय निधनं कुर्यात् उर्ग इति अद्वाकामाय ऊहति स्वर्गकामाय ।” In many rites, the Nidhana is not fixed by the texts. They could be varied according to the desire of the yajamana. Vide *tandya Brahmana* VII. 1. 11. “इडा पशुकामाय निधनं कुर्यात् स्वः स्वर्गकामाय यशो ब्रह्मवर्चस कामाय वायुरामयाविने हसीत्यभिचरते ।” cf. also *Satyayana* VII. 1. 15. and *Jaimini* II. 2. 28 & 29. The Prastava, Udgitha and Pratihara are said to their own special deities. vide *Chhandogya* I. 10. *Satyavratasamasa* mentions, in his notes on Sayana Bhashya, that the Pranava which forms an element of the Saptavidhasaman is uttered by the yajamana according to certain schools. केषां चित्तये गानारम्भकाले सर्वैः कृत्विभिः हुमित्येव उचार्यो द्विद्वारः तमारभ्य निधनं गानान्तं यजमानकृत्यं ओमित्येवम् etc.

In the Bahishpavamana stotra, the sacrificer and at least four other priests other than the Adhvaryu act as choristers or upagatris. cf. *Apastamba* XII. 17. 11 & 12. According to *Satyayana* I. 11. 26. and *Drahyayana* III. 4. 6. the priests sing the chorus हो the sacrificer says Aum continuously in a low tone in the intervals between the Prastava and the other elements of the saman. According to the commentary on *Drahyayana* III. 4. 6. he continues the Aum, even during the chanting of these elements except the Nidhana, and stops doing so only when the Nidhana is sung by the three saman priests together. *Jaimini* III. 7. 30. is of opinion that the choristers are only some of the Ritviks and not others. The Adhvaryu, Prastotri, Pratihatri, Udgatri and the Brahma priests come out of the Havirdhana shed where the Soma is kept, touching each other with the right hand, in the order stated vide: *Tandya Brahmana* VI. 7. 12. and *Apastamba* XII. 17. 9. Then the five priests touching each other in the same order, and the sacrificer touching Brahma who comes last, creep with heads bent in a stealthy

manner, like hunters pursuing a deer. This is called Sarpana. (सर्पण) See *Apastamba* XII. 17. 3-4. They proceed towards the north to the Astava (आस्ताव), the place where the Bahishpavamana is to be sung. The Udgatri priest asks the permission of the Brahma priest for beginning the stotra, and obtains his permission. All Pavamana chants are introduced in a special way and the Brahman gives permission after repeating “भूरिन्द्रवन्तः भुवःस्वरिन्द्रवन्तः स्वरिन्द्रवन्तः” in the three Pavamanas respectively. Then the Prastotri, Udgatri, and Pratihatri chant the Bahishpavamana stotra. Before the stotra begins, however, the Yajamana mutters the famous prayer ‘असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतं गमय’ vide: *Brihadaranyaka* I. 3. 28. *Sankara Bhashya* on this says यजमानं जपकर्म. This shows in which way the mind of the sacrificer works, and what he really aspires after. He only desires spiritual realisation, and it is in pursuit of this that he undertakes the Soma sacrifice. According to *Apastamba* XII. 17. 14 the sacrificer repeats the Dasahotri text. viz. “ॐ चित्तिः सुक् चित्तमाज्यं वागवेदिः आधीतं बहिः केतोऽग्निः विज्ञातयग्निः वाक्पतिर्हविता मनः उपवक्ता ।” These mantras are contained in *Taittiriya Aranyaka* III. 1., and they are meant to give an Adhyatmic view of the whole external ritual to the Yajamana. The correspondence between the various parts of the sacrifice and the sacrificer himself, which are brought out in these mantras are very suggestive in this respect. vide: *Aitareya Brahmana* XXIV. 6. for these mantras in a different order.

The above short account of the Bahishpavamana stotra gives us some idea of how stotras are generally sung in the sacrifices by the saman priests. It is the Udgatri priest who ordinarily uses the Sama—Veda in the ritual, unless otherwise specially prescribed. vide *Satapatha* II. 5. 8. 4. उगता सामवेदेन, vide *Satyayana* IV 10. 7. Also *Drahyayana* XII. 2. 6 & 7. तानि उद्गातृकर्मैके उद्गातः सामवेदेन इति सुतेः। *Satyayana* I 1. 4. एकभुतिविधानात् कर्मणि च उद्गातैश्च कुर्यात् अनादेशे । The other stotras are also

sung, more or less in the same way with slight variations, to suit particular rites and particular contexts. This generally, is the part played by the Samaveda and the saman priests in Somayaga. The *Rigveda* and its four priests headed by the Hota (होता) have also their own parts to play. vide *Satapatha* II 5. 8. 4. ऋग्वेदेन होता करोति । As we have already seen, the stotras generally precede the shastras, and it is these shastras that are generally chanted by the Rigvedic priest, Hotri. Before beginning his shastra chant, he does japa inaudibly of some passage. vide *Asvalayana* V 9. 1. Then he issues a call to the Adhvaryu in a loud voice—शोम् सावोम् । This call is called ‘Ahava’ (आहव) from the root ह्व, to call. The words mean “Let us both praise”. The Adhvaryu replies, “शोम् मामो देवोम्” This is called Pratigara (प्रतिगर). cf. *Taittiriya Upanishad* I 8. “ओमित्यध्वर्युः प्रतिगरं गृणाति ।” The words mean according to Sayana on *Aitareya Brahmana* XII 1. “Do praise. We are glad about it.” “हे होतः त्वं शंश तत्र आमोद एव हर्ष एव अस्माकं भतोऽनुज्ञा दत्ता ।” These Ahava and Pratigara may vary slightly in the various savanas and in various rites and according to the various texts followed, but in all Ahavas Aum finds a place at the end. The word Pratigara means a reply—“प्रतिगीर्यते प्रत्युच्चार्यते इति ।” This is the explanation given by commentaries on *Asvalayana* V 9. 4 and *Satapatha* VIII 8. This is followed by a short inaudible prayer which is called “तूष्णीं शंस ।” It consists of the following words. भूरभिर्ज्योतिरसौ इन्द्रो ज्योतिर्भुवो ज्योतिरिन्द्रो सूर्यो ज्योतिस्सः सूर्योम् । This passage shows that it is addressed to the three devatas, Agni, Indra and Surya - who represent the Atman in the three states, and to remind one of their connection with Aum. Aum is repeated thrice at the end of each section. Sometimes this is split up into six, so that one of these parts is distributed to each of the six shastras. The Ajya and the Prauga shastras of the morning savana get associated with the two portions relating to Agni. Similarly, the Nishkevalya and the Marutvatiya

shastras of the Madhyandina savana get half of the portion relating to Indra, and the Vaisvadeva and Agni, Maruta shastras of the Tiritiya savana get half of the last portion relating to Surya. This is done, because the three savanas are considered to be specially in honour of the three deities Agni, Indra and Surya, symbolising the Atman in the three states. vide: *Aitareya Brahmana*. IX. 7. Then comes the recitation of a passage called ‘Nivid’ (निविद्). cf. *Aitareya Brahmana* XI. 2. This is also called a Puroruk (पुरोरुक्). Then the sukta is recited. The first verse of the hymn is recited thrice, each half of that verse being kept separate from the other, and Aum being added at the end of the verse. At the end of the last verse but one, for example the sixth verse in the Ajya shastra, the Hotri repeats the Ahava and the Adhvaryu the Pratigara. The last verse is called Paridhaniya. (परिधानीया) vide: *Asvalayana* V. 9. 23. At the end of the shastra, the Adhvaryu again utters ‘Aum’. The second shastra called Prauga shastra, consists of twentyone verses divided into seven triplets. Each of these is preceded by a Puroruk, and the first Puroruk is preceded by “हि भूभुवस्स्वरोम्” । Every shastra concludes with a verse called Yajya (याज्य) which precedes the offering. Thus we find how at every stage of the shastra the Rigvedic priest utters Aum, and reminds himself and the Yajamana of the deities being only the Atman in the three states, as symbolised by Aum, though they are called by different names.

The main part of the ritual, consisting of physical acts such as making the offering etc., is the work of the Yajurvedic priest. Adhvaryu, who does it with the help of the prose mantras of the Yajurveda. vide: *Satapatha Brahmana* II. 5. 8. 4. We have already seen the Adhvaryu issuing instructions to the Hotri to begin the Prataranuvaka, and to the Brahman to observe silence and begin his meditation. We have also seen how he utters the pratigara in reply to the Ahava made by the Rigvedic priest. Now and then the Adhvaryu issues instructions to his assistants

to perform particular acts. These directions are preceded by "ॐ आद्यम्" This is called Asravanam (अश्रवणम् or आश्रवणम्) and the reply is called pratyasravanam. The pratyasravanam takes the form of "अस्तु श्रीपदम्". The *Taittiriyaopanishad* I. 8. says: ओमित्यध्वर्युः प्रतिगमं प्रतिगृणाति which shows how Pratigara also is associated with Aum. He has also to take the permission of the Brahman priest for doing the various acts. In uttering all the mantras in connection with the various acts, he uses the word 'Aum' in the beginning. Thus every one of the ritualistic acts performed by the Yajurvedic priests is also associated with 'Aum', and is meant as worship of the Atman in the three states as represented by Aum.

The whole ritual is performed under the supervision of the Brahman priest. He is the most learned and most qualified of all the priests and his main duty is to give permission to the various items of the ritual, when it is sought. cf. *Taittiriyaopanishad* I. 8. "ओमित्यब्रह्मा प्रमौति - ओमित्यभिहोत्रमनुजानाति". Thus when the Adhvaryu seeks permission to bring water, the Brahman has to formally reply 'Yes' by uttering Aum. cf. *Drahyayana* XII. 2. 28. & *Satyayana* IV. 10. 29. The texts even prescribe when his permission should be sought and given formally. He should be a master of all the Vedas. "ब्रह्मा सर्ववित्" says Nirukta. "स च ब्रह्मा वेदत्रयोक्त सर्वैकमभिज्ञः" says Sayana. In later times, the Atharvana Veda also came specially to be associated with him. That the Brahman priest should be a master of all the other Vedas is thus referred to in *Aitareya Brahmana* XXV. 8. "तदाहुर्महावादा यदु ऋचैव होत्रं क्रियते यजुषा आध्वर्यवं साम्ना उद्गीथं व्याख्या त्रयीविद्या भवति अथ केन ब्रह्मत्वं क्रियते इति त्रय्या विद्यया इति ब्रूयात्". Also *Satapatha* II. 5. 8. 4. अथकेनब्रह्माअनमैवत्रय्या This expert knowledge of all the three Vedas is necessary, because the main duty of the Brahman is to see that the Yajna is properly performed in all its details, and to correct mistakes and cure defects, if any,

due to the inefficiency of the others or accidents and to conserve the spiritual value of the ritual. vide *Chhandogya* IV 17. 8. of. also *Brihadaranyaka* III 1. 9. This he does mainly by observing silent meditation on God through Aum, and sometimes through some homas with "ॐ भुवस्वः ॥" which is only an expansion of Om, and sometimes with the help of the mantras of the *Atharva Veda*. The whole spiritual efficacy of the ritual depends upon the knowledge and capacity of the Brahman priest. The very word Brahman suggests that he should be a knower of all the Vedas as well as of Brahman or God.

The respective duties of these four priests brought out in *Rigveda* X 71. 11. "ऋचां वः पोषमास्ते पुषुष्वान गायत्रं त्वो गायति अकरीषु ब्रह्मा त्वो वदति ज्ञाताविद्या यज्ञस्य सत्रां विमिमीत उ त्वः ॥" The Nirukta comments upon this Rik in I. and describes the duties of the various priests in connection with the various Vedas. Sayana also makes mention of it in his introduction to both *Sama* and *Rigvedas*. The substance of this is that the body of the ritual is built up by the Yajurvedic priest, Adhvaryu, that the Rigvedic priest, Hotri, nourishes it with the shastras composed of verses from *Rigveda*, that the Udgatri priest sings the samans in the *Samaveda* and thus embellishes it, and that the Brahman priest cures all the defects through his knowledge and instructions. This is mentioned by Sayana thus in his introduction to *Samaveda*,

"अध्वर्युमुख्यैः ऋविभिः चतुर्भिः यज्ञसम्पदः ।

निर्मिमीते क्रियासङ्घैरध्वर्युः यज्ञाय वपुः ॥

तदलङ्कणे होता ब्रह्मोद्गातेति अमी त्रयः ।

शब्दयाज्यानुवाक्याभिः त्रिभिः होता लङ्कुरते ध्वरम् ॥

आज्यपृष्ठादिभिः स्तोत्रैरुद्गातालङ्करोत्यमुं ।

त्रयाणामपराधं तु ब्रह्मा परिहरेत् सदा ॥"

Thus the whole ritual is only a symbolic representation, in kindergarten fashion, of spiritual sadhana in the positive and negative aspects. It only attempts to make the sweet bliss of God available to devotees, and to make them inebriated in its enjoyment.

All stories of its being brought from heaven by Gayatri and Vak, as mentioned in *Satapatha* III 2. 4. 1-7, and of its being brought from heaven by a hawk or a falcon, as in *Rigveda* I. 93. 6. and IX 86. 24, and of its being available in the Arjkriga country and on the Moojavat mountain, are only allegorical representations of the spiritual fact of the manifestation of God in the pure hearts of devotees as a result of sadhana. That the Somayaga is not a mere drinking of the juice of a creeper is clear from *Rigveda* IX 85. 3&4, and in *Rigveda* 179. 5. it is said to be drunk only through the heart. *Rigveda* IX 101. 15 actually speaks of Soma as creator of heaven and earth and IX 6. 8. speaks of it as Atman. The *Sukla Yajur Veda* VI 33. describes it as the glory of Heaven and *Taittiriya Brahmana* I. 3. 3. 17. corroborates it as the glory of Brahman. *Brihadaranyaka* III 9. 23. speaks of it as established in hridaya, and in commenting upon it Sankara explains that Somayaga leads to jnana. In explaining सोमसवन in *Chhandogya* VIII 5. 3. Sankara explains Soma as Amritam. The *Rama pur-*

vatapini V. 28. identifies Soma with Ramachandra and *Advaitaparamanandatma*, and *Nrisimha purvatapini* VI 3. identifies it with Nrisimha. *Nrisimha purva* II 1. and *Uttara* III identify Somaloka with the Ardhamatra of Pranava. Thus the real Soma is nothing but God or Atman, as represented by the Pranava, and the intoxication resulting from drinking Soma is only symbolic of the divine inebriation of God-intoxicated devotees and realised sages. Like all other ritual, Somayaga, therefore is only a worship of God or Atman, as represented by Aum, and that is the reason why we find the ritual pervaded by the Pranava at every step. That is also the reason why the *Satapatha* V 4. 10. *Tandya* IX 33. 3. Jaimini III 6. 40. and *Aswalayana* VI 8. only represent certain creepers such as Phalgunia and the Pritika as substitutes of this real Soma. It is only, it is understood, in this Adhyatmic sense that the *Rigveda* VIII 48. 3 is justified in saying that by drinking soma one becomes immortal, अपाम सोमं अमृता अमृम् ॥

REVIEWS AND NOTICES

COMPROMISES IN THE HISTORY OF ADVAITIC THOUGHT: BY MM. PROF. S. KUPPUSWAMI SASTRI. PUBLISHED BY THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE, MADRAS. PRICE 1-4-0. PAGES 37+XX.

This booklet brings together the two lectures delivered by Prof. Kuppuswami Sastri at the Madras University as the Krishnaswami Rao Endowment lectures.

The spirit of comprehension as distinct from exclusion has been the central characteristic of the Hindu mind. The early Rigvedic rishi who saw reality as one shows himself as the earliest and brightest figure of this comprehension when he accommodated the various views others may take of reality. *ekam sat, viprah bahudha vadanti*. Truth is one, people call it by many names. Manu echoed the same idea when he said that truth must

be told but must be told in an agreeable way. It is indeed a marvel of Hindu thought that this spirit of compromise was present even in the most uncompromising Advaitic thinkers of India. Prof. Sastri by tracing the various affirmations of this *elan* of accommodation, has in one stroke put on paper the centre as well as the circumference of Hindu thought.

Beginning with the Rigvedic forms of compromise the professor comes to the Upanishads where he rightly places his finger on two statements, Amritam Satyena Chhannam, and Satyasya satyam. In such formulae, the working of the accommodative spirit is plainly discernible in applying the term *satya* (reality) to the empirical world of plurality revealed by experiential knowledge as contrasted with the reality of reality' while, in fact Brahman or Atman is the only reality. In accommodative formulae of this type, one may easily find the source of the compromise adopted by later Vedantists in all their explanations in which they draw a

distinction between phenomenal or empirical reality (*vyavarika-satta*) and absolute reality (*paramarthika-satta*)' (p. 8.) In the post-upanishadic period the author draws attention to the Gita's accommodative genius as evidenced in the concepts of *paraspara-bhavana*, *lokasangraha* and the tolerance the Gita expects from enlightened persons to those of lesser evolution. (Gita: 3.26).

In the second lecture is given a brief account of compromises associated with pre-Sankara thinkers like Badarayana, Jaimini down to Mandanamisra and post-Sankara thinkers beginning from Padmapada, Vachaspathi to recent people like Appayya, Dikshita and Brahmanandasarasvati.

The professor's indications of the accommodative strands in an uncompromising Advaitin like Gaudapada are thought-provoking and brilliant. Gaudapada says '*Namaskurmo yathabalam*' Namaskara to nirguna brahman—the attributeless absolute—presupposes accommodation; the expression *yathabalam* (according to strength) clearly refers to the need for varying the modes of adjustment according to the requirements of the thinkers concerned.' (p. 23) Sankara's spirit of comprehension is evidenced in the relative reality he gives to the world. This, the professor observes, exposes the baseless allegation against Sankara that he is the author of the illusionist theory of the world. 'Repeatedly Samkara emphasises the idea that the world is *mithya* only in the sense that it is *anirvachaniya*. For all practical purposes in life, the world is as important to Samkara as to anybody else. 'The very first expression that he uses in his monumental *bhasya* on the *Brahmasutra* is a strong evidence in favour of his readiness to make all reasonable concessions to the realist ways of thinking.' (p. 26).

The book, a marvel of brevity—is uniformly expressive of the thoroughness and depth of prof. Sastri's scholarship. In view of the fact that he was picturing the all-comprehensive genius of Advaita, which encompassed all other approaches and which never came in conflict with any of them, the word comprehension would have been, we feel, better than compromise. The word compromise suggests the idea of watering down whereas Advaita is a levelling up.

The Kuppaswami Sastri Research Institute has placed the world of scholars under a debt of gratitude by publishing this valuable document.

SRI RAMA: BY M. R. SAMPAT-KUMARAN, M.A. PUBLISHED BY G. A. NATESAN AND CO., MADRAS. PRICE RE. 1.0.0. PAGES 82.

In this book, the author narrates briefly the story of the *Ramayana* and depicts the character of Sri Rama basing himself on Valmiki's account.

After giving the story briefly, the author discusses the much-discussed question of Rama's divinity. There is a common notion that Valmiki pictures Rama only as an ideal man and not as an incarnation. Those who argue thus forget that the ideal man on earth is really divinity incarnate. The author ably shows how untenable it is to argue against Rama's divinity putting, as is the wont with modern criticism, all references to that effect as interpolations. It is not in one or two places that references occur to hint Rama's divinity. It is spread throughout. 'Both by plain declaration and by subtle suggestion, the poet has made it clear that he is dealing with the life of a divine incarnation. (p. 36). The author then gives a number of contexts in the *Ramayana* where this divine origin is expressly pointed out. The crow incident at Chitrakuta, the supernatural skill in killing Kharas and his hordes, the guaranteeing of salvation to Jatayu are only a few of them. But it is not a forbidding perfection that Valmiki pictures in Rama, but a perfection that is divinely gracious, a graciousness that thinks nothing holier than giving protection to all those who seek it under him.

The chapter on the character of Rama is very interesting and instructive. The super human qualities of self-control, balance, sacrifice, and adherence to truth are placed side by side with his human weaknesses.

The last chapter on the growth of literature round the personality of Rama is very relevant and adds to the value of the book.

CONTEMPORARY INDIAN PAINTERS: G. VENKATACHALAM, NALANDA PUBLICATIONS, BOMBAY. RS. 8/4.

Mr. Venkatachalam, whose contributions on Indian art are well known, deals in this little volume with the painters of the modern renaissance in Indian painting. His introductory notes on each painter are both critical and revealing. They are like the miniatures of Venkatappa. You see the beauty of the art, the personality of the subject and the soul of the author. The reproductions are uniformly good, though one wishes that they were all colour plates instead of monochromes. The only part of the book that we do not quite approve of is the Appendix. The appeal of painting is direct. Its appreciation is individual to the observer. If Beverley Nichols failed to appreciate Indian painting the misfortune is his. Mr. Venkatachalam is doing real service to the cause of Indian art by publications of this type. We wish his book is widely read.

S. P.

ASIAN HORIZON: A JOURNAL OF RENASCENT ASIA. VOLUME I NUMBER I APRIL 1947. EDITOR N. GANGULEE. PUBLISHED BY THE NEW INDIA PUBLISHING COMPANY, 17, IRVING STREET, LEICESTER SQUARE, LONDON W. C. 2. COPIES CAN BE HAD OF HIND KITABS, BOMBAY. SUBS. RS. 12 FOR INDIA AND OTHER ASIATIC COUNTRIES.

We heartily welcome this newcomer who has come into this world with the lofty purpose of establishing and developing inter-Asian relations and interpreting Asian affairs to the Western world. The Journal opens its pages to the discussion of the Culture of Asia in its colourful phases

by competent exponents of art, literature, drama, music and folk-lore. The Journal also commemorates the greatest event in current Indian history, the Inter-Asian relations Conference.

The current issue opens with the address Pandit Nehru delivered at the Bombay Branch of the Indian Council of World Affairs in August 1946. There are articles of a representative character as What next in Burma by Maung Ohn, and Viet-Nam's struggle for Independence by the Viet-Namese Associate Editor. Sri R. K. Nehru writes on India and the World Trade and the editor in collaboration with Sri Romendra Chakravarty writes on the International art exhibition in Paris. The reproduction of some modern paintings add to the beauty of the number. We wish this newcomer all success.

NEWS AND REPORTS

RAMAKRISHNA-VIVEKANANDA CENTER NEW YORK.

A Report of Activities during winters 1945-46 & 1946-47.

The Ramakrishna-Vivekananda Center of New York, founded in 1933 by Swami Nikhilananda, owns and occupies a four-storey house at 17 East 94th Street since 1939. Services are conducted regularly on Sunday mornings, and classes on meditation and the study of the Bhagavad Gita are held weekly on Friday evenings. Over a thousand persons request notices of meetings and a hundred and twelve students are enrolled as active members. The Chapel has been overcrowded throughout the last year.

On Wednesday, October 31st, 1945, the East and West Association invited Swami Nikhilananda to a discussion at the New York Town Hall on "The Right to Worship in One's Own Way."

The Durga Puja and Christmas were celebrated at the Chapel.

Swami Vivekananda's Birthday was celebrated on January 27, 1946. On February 21, Swami Nikhilananda gave the opening lecture of the Butterick Endowment Series on "Immortality" at the Brooklyn Institute of Arts and Sciences. Sri Ramakrishna's Birthday was celebrated on March 10, with public worship at the Chapel and also with special worship and Homa. On March 29, Sir S. Radhakrishnan, of the Benares Hindu University and Oxford, spoke on "The Meaning of Religion"

at the Chapel of the Center. During his stay in New York, Sir Radhakrishnan was the house guest of the Swami.

On Tuesday, June 18, the Swami gave a half-hour radio broadcast on "The Spirit of Hinduism" at the New York Town Hall.

Swami Nikhilananda spent his summer vacation in the Adirondacks.

On Sunday, September 8, the Swami represented Hinduism in the World Faiths Conference at the New York Town Hall, with other eminent representatives of Christianity, Judaism, Confucianism, Buddhism, and Islam.

Sixty students from New York University asked for a special lecture on Hinduism on November 14, at the Chapel of the Center. On December 10, the Swami addressed a class of the Teachers Religious Association of the New York Public Schools, speaking on "The Ideals and Contributions of Hinduism in Human Relations." By special request, he again addressed the same group on January 14, 1947, speaking on "The Caste-system in Human Relations."

Both the Durga Puja and Christmas were celebrated at the Center.

On Sunday, January 19, Swami Vivekananda's Birthday was observed.

Swami Nikhilananda was invited to address a meeting of the Institute for Religious and Social Studies at the Jewish Theological Seminary on January 21, in one of a series of lectures on "The

Transformation of Our Culture into a Spiritual Culture." He was also invited to give a lecture on Hinduism at International House on Monday, February 10.

Sri Ramakrishna's Birth Anniversary was celebrated at the Center on Sunday, February 23; there was also a special worship and Homa, attended by fifty intimate friends and students.

On Sunday, March 9, the Swami participated in a coast-to-coast radio broadcast, speaking on the Bhagavad Gita on one of the "Invitation to Learning" programs, answering questions put by Dr. Edman of Columbia University and Dr. Edger-ton of Yale. The Swami also held Chapel service at the Hackley School of Tarrytown, New York, and at the Milford School, Milford, Connecticut.

Buddha's Birth was celebrated at the Chapel on May 11.

Swami Nikhilananda has been asked to give the inaugural address in a course on Hindu Culture this summer at Cornell University.

Three students are occupying the ground floor Students Home of the Center. A number of Indian students visit the Swami during their college vacations, and many others come to him for advice and are entertained at the Center on their arrival in New York.

REPORT OF THE ACTIVITIES OF THE
VEDANTA CENTER
OF

ST. LOUIS, MISSOURI, U. S. A.
For the year 1946.

A—Sunday Lectures

Swami Satprakashananda gave thirty-three public lectures on different religious and philosophical subjects on Sundays, excepting the summer months.

B—Classes and Meditation

The Swami held study classes on Tuesday and Friday evenings and explained the following books:— "Vivekachudamani," "Bhagavad-Gita," "Atma-anatma Viveka," "Narada's Aphorisms on Divine Love" and "Yoga Aphorisms of Patanjali." Total number of classes held during the year was 76.

Before the class talk on Tuesdays he conducted a meditation. A noon time meditation was open on Thursdays. Meditations were also conducted on all special occasions, such as, Birthday Celebrations, The Divine Mother's festival, Good Friday, Thanksgiving and Christmas Eve.

C—Occasional Trips and Lectures

(1) On Monday, January 28, the Swami spoke at "The Wit and Wisdom Club" of St. Charles, Mo. His subject was "Wit and Wisdom in Silence."

(2) At the invitation of Swami Akhilananda, Swami Satprakashananda visited the Vedanta Societies of Boston, Mass. and Providence, R. I., on the occasion of the Birthday celebration of Sri Ramakrishna.

On Sunday, March 3, he spoke at both the Centers on "Sri Ramakrishna and God-vision". He also addressed the dinner meetings held on the occasion on Tuesday, March 5, and Thursday, March 7, in Providence and Boston respectively. Many distinguished guests, including Christian ministers and professors of Brown, Boston, and Harvard Universities attended the functions.

(3) On Friday, March 8, the Swami was the guest speaker at the chapel of the Ramakrishna Vivekananda Center of New York.

(4) At the invitation of two local students of Vedanta, the Swami visited Kansas City, Missouri, on Wednesday, March 27. In the evening he addressed a public meeting at Hotel Bellerive. His subject was "India's Spiritual Message." Next evening he gave an informal talk to a group of friends at the home of one of the students.

D—Special Celebrations

The Swami conducted special services on the occasion of the Birthday anniversaries of the Holy Mother, Swami Vivekananda, Swami Brahmananda and Sri Ramakrishna. The Divine Mother's festival and Christmas Eve were also observed at the Center. On most of these occasions dinners were served.

E—Visits of the Swamis of the Order

(1) Swami Akhilananda visited the Center on Tuesday, April 23. A dinner was given in his honor. After the dinner he gave a public address on "Psychology and Religion" at the Kingsway Hotel. Swami Satprakashananda introduced him to the audience.

(2) Swami Devatmananda arrived in St. Louis by airplane Monday night, August 26. Next evening a dinner was given for his reception, after which he gave a talk to the students and friends of the Center and answered their questions.

F—Interviews

A number of persons interviewed the Swami for the discussion of their personal problems. Some of them came from Kansas City, Mo. During his visit to Kansas City the Swami also gave several interviews.

G—Aid to Famine Relief in India

Contributions to Famine Relief in India were received from the friends and students of the Center. Total collection amounting to \$179,000 was remitted to the Secretary, Ramakrishna Mission.

H—Lending Library

The library was well utilized by the students and friends of the Center. Ten periodicals were received.

Some of our Latest Publications :

By Swami Abhedananda :

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