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JANUARY, 1948



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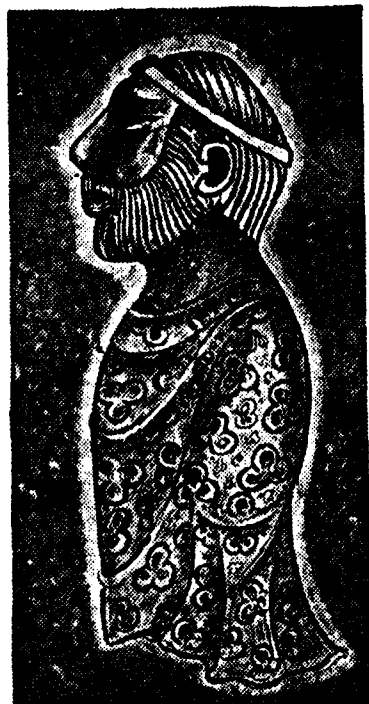
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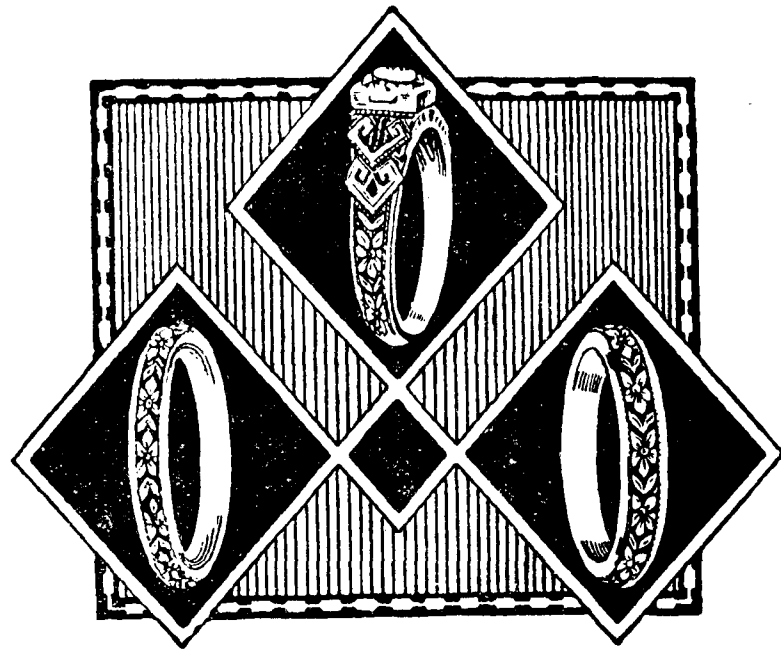
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SRI RAMAKRISHNA'S GRACE ON GIRISH

By SWAMI SABADANANDA

Srijut Girish Chandra Ghose, after getting into touch with the Master for some time, one day came to him and whole-heartedly surrendered himself to him and asked him,

Girish: 'What should I do hereafter?'

Master: 'Continue what you have been doing. For the present keep on to both—God and the world; and thereafter when one will fall off, things will take their natural course. But mind you, remember the Lord at least both morning and evening.

Saying this he turned towards Girish, as if for a reply. Hearing this, with a sad heart Girish began to think, 'The nature of my work is such that I hardly find time to be regular even to attend to my bodily needs. I shall certainly forget to remember God at these fixed hours. In that case I shall be put to a great difficulty. By breaking my promise to my Guru, I shall be courting much evil and incurring sin. It is so bad not to keep one's word even in one's dealings with ordinary men. How much more so in the case of him whom I have made the guide of my life!' Girish gave expression to those feelings and again thought, 'But after all Sri Ramakrishna has not asked me to do anything very difficult. Others would have gladly welcomed this.' But what else can he do? Fully realising that his mind was

extremely engrossed in the affairs of the world, he knew that it was impossible for him to devote even a little time for spiritual practices. And looking into his own nature he felt extremely restless at the very thought of being bound down for ever by vows and disciplines. His heart would know no peace unless he had actually broken them. All through his life he was of this frame of mind. To work of his own free will was no trouble to him. But his mind would revolt at the very thought of being dictated to by others. Conscious of his utter helplessness, with a heavy heart, he remained silent and so could not reply to the Master definitely either yes or no. How could he tell the Master, without being ashamed of himself, that he could not do such a simple thing, and what will others present there think of him! Most probably they will not be able to realise his utterly helpless condition, and although they might not plainly speak out their minds, they would easily construe his answer as a pure affectation

The Master finding him silent turned towards him and knowing his innermost thoughts said, 'If you cannot do that, remember the Lord once before meals and at bed-time.'

Girish's Mental Unrest

Girish still remained silent. Will that even be possible for him, he thought. He knew

that there was no regular routine time for his meals. Sometimes he took food at ten in the morning; on some other day at five in the evening. His meals at night were equally at irregular hours. Again, at times, worried by thoughts of litigation he had to pass days so distracted that when he sat for dinner he was hardly conscious of the fact. 'I have not yet heard whether the fee sent to the Barrister has reached him or not. I do not know whether he will appear in time when the case comes up for hearing. If he absents, he will ruin my case'—such were the fears that possessed him during those hours. He thought, 'In the course of events, if such occasions arise,—and it is not impossible—I shall certainly forget to remember the Lord!' Alas! the Master has asked him to do such a simple thing and he is unable to give a positive answer. *Girish was thrown into a great dilemma. He remained quiet and in his heart there raged a tempest of anxiety, despair and fear.*

Power-of-attorney

The Master again looked towards Girish, laughed and said, 'If you say, "even that I cannot do", give me your power-of-attorney.' Sri Ramakrishna uttered this in a semi-exalted state.

These were just the words Girish wanted. His heart was soothed. The very idea of the infinite grace of the Master made his love and faith in him increase a thousand-fold. He thought within himself, 'Saved am I from rules and restrictions that are so frightening to me. Henceforward, whatever I may do, it is enough if I strongly believe that the Master will somehow or other save me by virtue of his divine power.'

At that time Girish understood by the term 'giving the power-of-attorney' or handing over to the Master his entire charge, that he was not to renounce anything by his own self—effort or spiritual practice, for the

Master will draw his mind away from things of the world by his own divine power.

A Bond of Love

He did not realise then that in place of the bonds of rules and restrictions that were unbearable to him, he voluntarily accepted the bonds of love, a hundred times stronger than the former. He did not dive deep—as a matter of fact, he had not the power to see that hereafter no way was open to him to complain or react against anything. He had only to accept patiently, without a murmur, whatever fell to his lot, success or misfortune, fame or disgrace, happiness or misery. All other thoughts were brushed aside and the one idea that dominated his mind was the infinite grace of Sri Ramakrishna, and through this relationship with the Master was developed in him, in extreme measure, the consciousness of a devotee. He thought, 'Let worldly men say what they please, let them despise me if they like. He is mine at all time and under all circumstances, and what else does it matter? Who is there whom I must fear?' How could Girish realise then that in scriptures of devotion, this self-consciousness is considered as a form of Sadhana and that he who gets it is indeed a fortunate man? However, from now onwards Girish was freed from cares and worries. At all times, through every action of his, he cherished this one thought, 'Sri Ramakrishna has taken entire charge of me.' This made him constantly think of the Master, and this contributed to bring about a thorough transformation in him, leaving a deep impress and influence on all his actions and thoughts. Although he could not grasp the inner significance of all this, he was happy, for he felt that the Master loved him and was to him dearer than the dearest.

Girish under Training

The Master has always taught us never to do violence to other's faith. And he himself

used to observe this maxim in his relations with each devotee. Having won over Girish in the aforesaid manner, he began henceforth to give him instructions suited to his particular line of thought. One day in connection with a trifling matter, Girish remarked in the presence of the Master, 'I shall do it.' At once the Master corrected him saying, 'What is this? Why do you say so egoistically. "I shall do"? Suppose you fail? You should say instead, "God willing, I shall do."' Girish understood the Master and thought within himself, 'That is right. When I have completely surrendered myself to the Lord, and he too has accepted me, I can do a thing only if he considers it proper and good for me, and permits me to do it. Otherwise, how can I do it myself?' From that time onwards he began to give up such egoistic thoughts and words as mentioned above.

The deeper meaning of 'Power of Attorney'

Days and months rolled on. The Master passed away. And as for Girish, the death of his wife and child and similar bereavements and calamities overtook him. But as before, in every case he used to say to himself, 'The Master has allowed these things to take place because he considers them good for me. I have given him my charge and he too has taken it. But he has never made any contract with me as to the particular path by which he will lead me. So I have no right to grudge, nor say "nay" to what happens. Otherwise, is my giving him the power of attorney, my surrendering to him, mere empty words?' In this way, as days passed on, Girish began to realise more and more the deeper significance of self-surrender. Even now* has he been able to grasp it fully? When questioned about it he replied, 'Still there is much left for me to understand. I could not realise at first that this power of attorney meant so much! I find now that

there is an end to prayers and penances, but not to the practice of self-surrender. The person who has given to the Lord his power of attorney has got to scrutinise every moment—when he takes a breath or moves a step—whether he does so through the power of the Lord or through the strength of his own self.'

Divine Incarnations alone are Able to Bear the Burden of Others

Various are the thoughts that arise in connection with this question of the power of attorney. We learn from a study of the history of the world that only great souls like Jeans and Chaitanya have at times given assurance to some and have taken on themselves their charge. Ordinary religious teachers or holy men have neither the capacity nor the authority to do so. They can at best initiate others in spiritual practices, in the mysteries of the holy names, rituals and ceremonies, following which they themselves have attained spiritual progress. Or by leading a holy life themselves, they may draw others to the path of purity. But it is beyond their capacity to help a man when he, entangled in the meshes of the world, is lost in utter helplessness, and on being asked to follow a certain course cries out in despair, 'How am I to do it? I can, only if you give me the necessary strength!'

'I take on myself the burden of thy sins, and in your place I shall suffer'—It is impossible for a man to make such a promise to another man and fulfil it. Divine Incarnations alone can do so. Whenever in society virtue degrades and vice prevails the Lord in His infinite mercy, incarnates Himself. He atones for the sins of men and redeems them from the whirls of misery in which they are caught. But although He does so, He does not exempt them fully. With a view to teach them a lesson He makes them go through some amount of suffering. As the Master used to say, through the grace of the Incarnation, the sufferings of ten lives are over in one. This is true of individuals as well as of society.

* This volume of Sri Ramakrishna, the Great Master, was written during the life-time of Sjt. Girish Chandra Ghose.

THE RELIGION OF THE MASSES

It does credit to man's instinct to monopolise that it can claim even God as one of its victims. In all societies there has been a group of people who monopolised, or thought they monopolised, God and religion to themselves. They maintained that religion is for the few and if the masses wanted this 'luxury,' they have to get it properly diluted from them who 'specialised' in it. This class of people, conveniently known as the priests, believe that God can be approached and known only through them, that they only are fit for truth and that truth must be watered down if it is to be served for mass-consumption. Witness for instance the Pharisees and Sadducees who dominated the scene just before the appearance of Jesus Christ in Jerusalem. These priests claimed all holiness to themselves, made simple religion very difficult and God unattainable to the masses. Christ came and made religion so simple. The Sermon on the Mount is simplicity itself. No ritual, no hush-hush business, no mystery-mongering and no claim that it is for the elect and the few. The gates of heaven were thrown open by him to all, for the lowliest and the lost; 'Come unto me, all that are heavily laden'. Even the street-walker can understand the Sermon and be uplifted. In them we find the truth clearly and simply revealed. But the priests would not accept that truth can be found so directly.

This kind of monopolising God and religion and making them impossible of approach to the masses and possible only in diluted form, was—and is—a current coin in India too. India that gave birth to the Upanishads which enshrine the great universal and democratic religion and philosophy the world has ever seen, succumbed to this priestly religion. Then came Buddha to open the doors of religion wide for the masses. One fact emerges from the foregoing: the priests were for the classes and the

prophets like Jesus and Buddha came for the masses. The prophets made religion simple and practical enough for them. Buddha came and declared that true religion is not the religion of the priests, but that every man and woman has the same right to attain spirituality. He opened the doors of nirvana to one and all. While the priests made religion difficult and even impossible for the masses, the prophets made it simple and practical for all and declared all eligible for it. The prophets came for the masses while the priests supported vested interests, churches, temples and organised religion.

Buddha and Christ were only two of the many prophets who came to redeem religion from the clutches of the priestly class, to clear true religion of the dross which gathered on it with time. It would appear that the religion of the priests and the religion of the prophets were two forces which arrayed against each other from the beginnings of society, with alternating triumphs for each, although the religion of the prophets had nothing of the vindictiveness of victory in it. These two forces appear to be inherent tendencies in man and they form the subject of interesting study in this age of ours which has brought so much of freedom for the common man.

It is often said today that the modern man has thrown away with the dross of religion much of the real gold of religion. The dross is man's own making and it is his part to separate it from real religion. Moreover, real religion being indestructible and eternal, it cannot be thrown away with the dross. The eclipse of religion is apparent and not real. Real religion which manifests itself as the sum total of a nation's strength and culture gets eclipsed owing to neglect and misuse. We boast that today more than at any other time, the masses have realised their inner strength and worth and thanks to education, are better equipped to solve their problems. This would mean that instead of throwing

THE RELIGION OF THE MASSES

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away the real gold of religion with the dross, they have redeemed it and redeemed it well. Maybe that traditional or institutional religion with its rituals and vested monied interests have suffered severe reverses at the hands of the modern spirit. But that is as it should be; for that is not real religion. Let us look at religion in all its crystal-like purity, in its sky-like vastness, in its oceanic sympathy.

Religion is the greatest motive power that moves the human mind. It gives us the ideal that puts into us the greatest mass of pure and spiritual energy. So far as human history goes, it is obvious that this has been the case, and that its powers are not dead. We do not deny that men, on simply utilitarian grounds, can be very good and moral. There have been many great men in this world perfectly sound, moral and good, simply on utilitarian grounds. But the world movers, men who bring, as it were, a mass of magnetism into the world, whose spirit works in hundreds and thousands, whose life ignites others with a spiritual fire, such men, we always find have that spiritual background. Their motive power came from religion. *Religion thus is the greatest motive power for realising that infinite energy which is the birthright and nature of every man.* In building up character, in making for everything that is good and great, in bringing peace to others, and peace to one's own self, religion is the highest motive power, and therefore, ought to be studied from that standpoint. It is religion of the above quality which brings into man infinite power for goodness and peace that we want to-day. Such a religion fits in admirably well with the modern temper which is anxious for social uplift and amelioration. It answers excellently well the modern need for inter-religious amity and goodwill. That religion is the religion of the masses. Religions that thrive on sectional loyalties

or on tribal and national ideas is not the religion of the masses. If the masses of the world have awakened, and there is no doubt that they have, it is in no small measure due to the discovery in themselves of the sources of real religion, as the springs of energy and goodness.

So then the power to bring about a real religious revival in a country lies in the masses of the country, not in the elect nor in the aristocracy. The prophets spring from the masses; they serve the masses, and uplift them. The priests are supported by the classes; they delude the masses and live on them. Nation-builders like Swami Vivekananda have always stressed the need of raising the masses by educating them, for he felt that the path of progress lay along the revival of their religion and the irrigation with its waters the sterile fields of national life. Education of the masses, unification of their wills, these were the constant *mantra* on his lips. India is free today as a result of the unification of wills at least of a section of the masses. A few hundred people started thinking in *one way* and India's freedom was the result. Freedom cannot be worthy of the name if it is for the few, even as true religion cannot be of the elect or of the aristocracy. True religion is of the masses.

The religion of the Upanishads and the Gita declares itself to be the kith and kin of the rank and file. There could be none outside the pale of its grace and sympathy. But narrowing influences set in to limit its scope and the disharmony in the ranks of the Hindus was the result. The unity, cohesion and mutual love that are now conspicuous by their absence in to ranks of the Hindus, can be ushered in the bind the Hindu society together only by making one and all feel that religion is a common treasure and not the monopoly of a few.

And he said to them all: If any man will come after me, let him deny himself and take up his cross daily, and follow me Luke 9, 23.

Christ's words have a directness which is at the same time conclusive and eternal. There is nothing of that 'it seems to me' or 'under the circumstances'; there are no 'second thoughts' to modify or enlarge their meaning. His words are the shortest possible expression for something which may take us a lifetime to understand. For he knew life in its essence and entirety. Therefore his words rise direct from, and point direct to, that depth which is the same throughout the changes of time and space, and therefore he 'speaks to every condition.'

The most burning question throughout the Christian era has been: 'What does it mean to follow Christ, as individuals and as groups?' To-day we may add: "Is it less possible to follow him in an age of overall planning?"

Let us try and see what Jesus' answer is.

Out of the almost identical versions of Matth. 16, 24, Mark 8, 34, and Luke 9, 23, I have chosen Luke, as his version alone contains the word "daily",—"take up his cross daily."

'If any man will come after me.'

This tells us clearly that following Him is a matter of our free will, a free will which will be ours to the end of time, anywhere, however much planned or unplanned the society may be in which we live, for He has made no reservations.

It tells us equally clearly that Christ not only respects this free will but takes it as the only possible starting point for following Him. Only after we have freely chosen to follow Him, does He begin to speak with authority to us. I believe that this vital

point is not made clear enough in our religious education to-day, nor in our approach to those outside the Church. The "authority" of Christ, or even of the Church, is too often put *before* the "free choice", is taken for granted, and adolescents and the masses of adult industrial workers, who are indifferent towards the Christian message, reject to be crushed under an authority which they feel they have not freely chosen. In political life they are being brought up to treasure their democratic freedom to choose their way of life and their leaders as from amongst several possibilities, and to be loyal to their choice, once they have made it. In religious life they are too often asked to be loyal to another man's choice, and to accept authority without questioning.

Here we touch on the vital antagonism of our time, that between blind, un—or mis-informed, irresponsible following, and clear-sighted, informed and responsible following; between a loyalty enforced or worked up, and a loyalty freely given; above all: between authority imposed, and authority freely chosen. Blind following and blind loyalty, as we have been able to see, may lead anywhere, but most certainly away from truth. Therefore they are the very opposite of how Christ would have us follow Him. Following Christ is by its very nature voluntary from the first to the last step, for it begins with the free recognition of a supreme inner authority, which is concerned, not only with our actions, but with the motives of our actions.

To accept this inner authority does not necessarily give the title and power to win others for it. This is probably the reason why the Society of Friends have been reluctant to "evangelise" and "convert".

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They have felt that only if we can demonstrate through our lives the power and truth of that inner authority can we dare and hope to make others see and accept it.

On the other hand, whenever the Church has assumed an *outer* authority and, neglecting the ultimate spiritual freedom of the individual, has enforced or merely sanctioned actions without caring for their motives,—even when baptising for conventional reasons,—then it has worked against Christ and against truth.

We need to look closer at this antagonism of inner and outer authority, and at Christ's answer to it.

We have seen before us what an absolute outer authority means; how, with the help of propaganda, mass hypnosis and force, it turns a human mass into a perfect mechanism, in which the individual has no responsibility, no will of his own, his only value being his function in the mechanism. When he becomes worn out, he is useless and will be discarded and replaced. Such a system offers only a one-way development to the individual: that of decline. As it represents a stationary cult of its own achievement, of strength and of power, it has no room for spiritual development. There is no crown to be gained through a cross. It is evident that such a system cannot allow anybody to question its authority; it must silence those who do so inside its own territory, and it must either shut out the world which is not part of its mechanism, or conquer it. In this connection it is full of meaning that the devil offered Jesus 'all the kingdoms of the world if he worshipped him.'

An absolute outer authority then is based on the belief that, by solving the problem of the mass first, the problem of the individual and his happiness will solve itself automatically. In other words, it is the denial of the singularity and the creative gure and power of the individual.

Now let us look at Christ's answer to the problem. Christ begins with the individual and ends up with the mass. He is not interested in masses. To him a mass is only a haphazard sum of so many individuals, and what it will be depends on all the individuals who form it. A mass as such cannot love, cannot hate; at best it can express the feelings and the will of a majority and thus represent a passing, limited truth, exercise a passing, limited responsibility and justice, and meet predominantly the interests of a section.

Christ shows to the masses—not a way, as there is none—but a goal: peace of earth, brotherhood of all men. Yet this peace—so he teaches us—can only be gained if each individual realizes his singularity, his creative power to love, to do good, to deny himself, and above all, his own supreme responsibility to use his powers in order to help mankind on towards that goal.

The absolute outer authority can fill gaps in the ranks of its followers in an instant, as it deals with a mass of exchangeable, replaceable individuals.

Not so in the ranks of the followers of Christ. If he has made one thing powerfully clear, it is, that there is no proxy in the realm of ethics. I cannot ask anybody else to love my neighbour on my behalf. If I neglect to do it, then I shall retard that ultimate peace and brotherhood of mankind.

Outer authority of course there must be. We cannot live orderly lives without an increasing measure of it, as our interdependence, individually and as nations, increases. Yet its purpose should clearly be no more than to plan, organise and encourage all the functions of a community in the most just and efficient way, while recognizing and respecting—not only its own limits—but yet another, that inner authority, with which it has to accord

throughout. History manifests that, whenever the outer authority acts or condones conditions in violation of the inner authority, it starts a "chain reaction" of such violations, which it is very difficult to stop.

Let us take an example.

We claim that our democracy has grown out of a Christian conception of life and that it represents a fair harmony between outer and inner authority, yet it has strictly anti-Christian parts in its texture, such as the class struggle. The poor industrial masses, through long, inhuman exploitation by the rich, have felt nothing of a Christian charity which calls for voluntary sharing, so they in their turn have abandoned Christian bearing and have set a new power against the old existing one, the power of organised mass. And that is how we got into our social texture the un-Christian system of hostile classes, of powers which fight for might, of workers who "claim" and employers who "grant" or "refuse." It has bared our life of something essential and essentially Christian: of the moral responsibility of each individual to make a voluntary effort and to use his own creative power of love and self-denial in human relationship.

In this instance we see how, in place of sharing and bearing, we have claiming and refusing and in place of the individual, we have the proxy. Instead of Christ we have a policy, while we could have and ought to have both.

What wonder, when we find us in danger of 'losing our sense of values'? When the industrial masses have lost sight of Christ, and when the Churches find it almost impossible to approach them?

And this is clearly not the fruit of to-day's socialism but of yesterday's capitalism.

Returning now to our initial question: 'What does it mean to follow Christ to the

individual and the group", it has become clear that it means several things simultaneously:

To the individual it means the free choice and recognition of a supreme inner authority, which endows him of necessity with a vocation—namely just that of being an individual, with singular powers for good and a direct and un-transferable responsibility to exercise these powers.

To the group it means becoming sensitive, in its national and international social and political structure, to those anti-Christian "chain-reactions" which defy the spirit of brotherhood; it means to break up the old ones and avoid starting new ones.

'Let him deny himself'

This is the first step which Christ advises to those who come after him. Again he stresses the voluntariness of the effort "*Let him deny himself.....*"

Do not let us think that this is a chance first step and that he might have chosen another,—no, it is the deliberate and decisive first step. If we try to leave it out, we have missed his way altogether.

Yet it is quite clear that Christ does not want the unreasonable. He does not mean self-denial all the way, and nothing but self-denial, for if all were utterly and permanently self-denying there would be nobody left to deny oneself for.

Christ appeals to our reason, to our sense of proportion throughout; there is no following him without seeing the world, and myself in it, in true proportions, but without self-denial I see myself quite out of proportion. Therefore, the more human reason finds out about the world in which we live and so widens our sense of true proportions, the greater will be the issues of self-denial with which we are faced, singly and as groups.

Now Christ, with this deliberate first step, this appeal to self-denial, takes us straight to that critical point at which all human knowledge and endeavour is pregnant with twin possibilities, and there he asks us to make our choice: between happiness and disaster, between progress and destruction, between brotherhood and strife, between self-denial and self-assertion.

It is then at these points, where human life is charged with dual possibilities, that our Christian effort of self-denial is over again called upon and has to find expression in the right choice.

This has been powerfully brought home to us in the case of atomic energy and its use for good and evil, or in that of our ability either to fight or to spread epidemics, but we are far less clear in our minds when it comes to education, or else we would not so much think of piling more and more education on top of the old one, as of making the foundations safe for that pile. We must look deeper into this dangerous dual nature of education, which enlightens and obscures at the same time.

The more education we get, the more we shall go on wanting. However this is not a plain process of widening horizons. The reason is that we have not yet developed a system of universal education; instead we have hundreds of systems of national education. The more we absorb of a culture of a specific nation, the finer becomes our affinity for and our enjoyment of it, and naturally the less, except for a very few, we are free equally to absorb and enjoy foreign culture. It is very difficult to avoid the prejudice that, what we know best, is best. So we get the strange paradox that it is the educated person rather than the uneducated who feels the differences and barriers between nations more acutely, and is therefore far more disposed to

fight for and assert his own national culture. We can see this process now in the Labour Movement. As long as it was plainly the movement of the uneducated little man, it stood for international brotherhood and against imperialism and conscription, in brief, against national self-assertion. Now that it is charged with the government of their country it gets to feel that weight of national culture and tradition and its issue is becoming obscured. They do what all the others do: try and mix white and black and hope to retain pure white; mix Atlantic Charters and conscription and Big Powers and hope to get human happiness and brotherhood; mix self-denial and self-assertion and hope to get peace on earth.

It is absolutely clear why Christ puts pure, undiluted self-denial first. It alone can take the dangerous poison out of human knowledge and endeavour. It leads to freedom and life, while self-assertion leads to bondage and death.

Is it not then imperative that we should devise a plan of how to teach the importance and practice of self-denial in our schools, not just as a separate item in a vast curriculum, but as its life-giving breath? All human knowledge, and history very specially, should be disclosed and viewed under the aspect of those dual possibilities—good and evil, self-denial and self-assertion, victory and failure (these should express a new meaning accordingly), and the inescapable, yet proud, responsibility which this puts on each one in his place should be made powerfully clear.

This is not only a first, but a new necessity for schools to teach, which has arisen since the old school of self-denial, the big family, ceased to be and birth control made it possible for parents to restrict the scope of self-denial in order to have a "better" life and to give the children a "better" education. This has, quite unnoticed, injured the

fundamental safety of education. Under these conditions even the best family life does no longer provide that natural education for self-denial, so that,—if the schools do not take over now,—nothing will stop the general drift towards a materialist conception of life and it will be only a question of the best materialist system to win.

The great frustration of our time is not that we are living under material difficulties, but that we issue Atlantic Charters and profess the brotherhood of all men,—which can only materialise by self-denial,—while all the time busily building up schemes and sham-ideals of self-assertion.

The film, the greatest means of influencing the masses, is prominent in this. Instead of helping to rouse and strengthen the sense of true proportions and values,—which is one criterion of real art,—it cultivates the very opposite. It constantly presents us with a choice between super and sub-proportions, between glamour and underworld, where both, the glamour—and the crime—star interpret the principle of self-assertion; or rather of the assertion of sham selves, for they are made to lose their individuality in the process of becoming stars.

To finish up this paragraph let us again pick out an example from our present-day life, in order to show up something definitely un-Christian in its mental texture, some abandoning of the principle of self-denial.

Let us look at the common conception of the "civil servant". This somewhat slighting conception as of one who does his work with less zeal and initiative because he does not work for his own pocket, is obviously a product of the capitalist age of the "free enterpriser". The robber knights of old must have felt similarly towards the first organised guilds. This kind of conception is always formed and maintained by those in power to clear their way of possible obstructions. Hitler's conception of the "Master Race" is a more notorious example of it; without it he could not have kept down and exterminated those who were in his way. So

capitalism in its fight for life has made the belittling of the civil servant its war cry. How can Christians silently accept this challenge? Is it not pitiable that they should do so and not oppose a view which considers it a requisite of a person's freedom that he should be able to work for his own profit,—nay worse: which considers such "freedom" a requisite of true effort. Christians must know that freedom is not an inherent quality of a particular kind or purpose of work, but a quality inherent in our own selves.

Thomas A. Kempis, in his *Imitation of Christ* says in the chapter on self-denial: 'My son, thou canst not possess perfect liberty unless thou wholly renounce thyself. Bound in fetters are all they who seek their own interest.....' Were our freedom bound up with working for our own profit, then ninety-nine per cent of all mankind were unfree, and all work, *not* done for one's own profit, were slavery. A Christian cannot have it both ways. He cannot accept, or even allow, this view of 'freedom' which is the opposite of a freedom based on self-denial, and at the same time strive after the brotherhood of all men. He must choose cleanly between the Peace of God and the War of Man. If he chooses the brotherhood, then he cannot join in the war cry directed against the civil servants, he cannot deny those men and women the appreciation they deserve, he cannot have their work defamed and their joy in it destroyed. Without encouragement and appreciation nobody can in the long run give his best. We shall always have exactly the civil service which we deserve. On our earth, overcrowded, with bad distribution of the necessities of life, we cannot do without more and more planning and organising, and without more and more people doing it. Into this urgent public service much human initiative ought to be diverted, and Christians should see to it that it was understood as the most worth while and most Christian outlet for such initiative.

'And take up his cross daily'

After the voluntary self-denial—the voluntary taking up of the cross; after the cutting down of the self—the expanding of the self-denying self.

From Luke's version we learn more clearly than from the others what Christ meant: this cross is not the cross that leads to death, it is the *daily* cross, ever again shouldered, but also ever again laid down. The true leisure, the true joy will only be his who enjoys it as part of the rhythm of life, consciously gained or accepted, not stolen, not snatched with a bad conscience, nor regarded as an escape from the cross. Cross and joy make up the fullness of life, the fullness of personality. The Christian believes in "strength through cross" and in "strength through joy". He believes that the cross makes him stronger for joy, and the joy stronger for the cross. He denies that there can be true strength through joy and an easy life alone. He does not believe in making life easy but in making life full. In the full life then neither is the cross merely the absence of joy, nor joy merely the absence of the cross, nor, for that matter, leisure the absence of work. A doom-faced, professional martyr and cross-bearer is just as un-Christian as the complacent, unconcerned pleasure seeker.

Now we must ask: What are Christians doing to stop the trend towards an empty life?

At first we saw how Christians have lost the right approach to those for whom Christ's message has no meaning: the approach of one free, immediately and supremely responsible individual to another,—not of one 'saved' to one 'un-saved'.

Then we saw how Christians as citizens acquiesce in positively un-even anti-Christian ("who is not for Me, is against Me") parts in the texture of their society and of its mental make-up.

And now we see Christians drifting in the general stream towards an empty life, eternally too late with a definite lead, and

always missing Christ's cause, therefore appearing to those ignorant of, and indifferent to, Christ's message at best as harmless, old fashioned people, who are behind the times and have nothing vital to contribute to it.

This is what the Church of Christ has mainly come to mean to those indifferent outsiders:

A Sabbatarianism, which dictates its will on them and compels them, rather to waste their leisure, than to fill it with worth while cultural or healthy physical activities.—

Sermons, which seem to have little relation to present day problems and seldom help to stir and shape public opinion,—

A fold of people, who wish to draw others in, without being able to demonstrate why,—

Or men and women, who live truly Christian lives, without having the power to say why,—

And these outsiders are strengthened in this view by having been brought up in "secular" schools which, through their very name, and by making religious instruction non-compulsory, testify to the first importance and higher value of secular knowledge.

And yet! Christ has the answer to that formidable challenge of our time: that of the absolute, not to be questioned, outer authority, which—true child of materialism—promises the individual the greatest possible human happiness, and yet denies him his creative mission and his supreme responsibility.

Christ's answer is not to be found in yet another outer authority to compete with the first one, not in establishing two powers—State and Church—to keep each other in check,—it is to be found in the propelling of life blood through the dead organism of materialist society, whether communism or democracy. It is the life blood, not the structure, which matters. In a world which gradually loses its values, such as self-denial, we cannot regain these values, merely by replacing one political system by another.

As long as we believe in democracy as the salvation from communism, we are no less materialist than the communists. If however we can make that life blood throb through a secularised, materialist society, then it does not matter whether that society is communist or democratic.

'And follow me'

After the acceptance of self-denial and the rhythm of cross and joy begins the actual following.

Christ—just as he does not ask the unreasonable—so he does not ask the impossible. He leaves it to us to set the distance at which to follow. He cannot have meant that all should follow on his heels, go the whole way, leave everything behind, without looking back; there would be nobody and nothing left to look back to. Christ did not even say 'love thy neighbour more than thyself', he only said 'love not thyself more than thy neighbour.' This can be lived out everywhere and always. It asks of us a constant vigilant concern for our neighbour, an ever fresh sensitiveness to his outward and inward condition and to our share in it, however indirect and remote; it puts on us the responsibility to watch and work untiringly so that the full life may be established and enjoyed by all.

All this can be achieved in an ordinary citizen's life. The times of 'romantic Saints' may have passed, of those who wandered begging over the world, who 'poke to beast and bird, yet there is possibly something even better, something more befitting these hard times, we might call it the 'sober Saint.' We have the model of a sober Saint in the life of the eighteenth century American Quaker, John Woolman. He chose a simple, but by no means a poor, life. He rejected the wealth which he might easily have acquired, because he held that most luxuries represent the exploitation of poor labour; and that the desire for luxuries contains the seeds of strife and war. So he would, to give only one example, never wear dyed clothes, as the dye was won through

slave labour, and he humbly braved the ridicule of wearing clothes of a natural white. He radiated the power of a true love of his neighbour, which was equally concerned with his material and his spiritual well-being, knowing the interrelation of both. He had a sweet, not bitter, honesty with himself and others which never gave offence. He never used indirect means, but always his own person, to fight wrongs, even to the point of extreme danger of life. Thus he rode right into the midst of warring Red Indians as their brother and friend. He tells us how an Indian let go a hatchet, raised to kill him, and seized his outstretched hand. But he is best known by his refusal to have any share in slavery and the slave trade; and some exhausting journeys were undertaken by him in order to stir the conscience of individual slaveholders, so that they might set their slaves free. Wherever—in his daily life—with that ever fresh sensitiveness, mentioned above, he would trace a connection with some social and spiritual wrong, he would sever this connection and so, by deed and word, make others sensitive too.

The sober saint—that is the best and truest way to follow Christ in our time; the way of the free, loving, creative, self-denying and responsible individual, which does not accept anything,—not his own self,—without questioning, without holding it first into the light of Christ's teaching, to see whether it can stand the test.

This surely is the safest protection from falling under the spell of authoritarian political or social doctrine. Is this then the time to insist on religious creed and doctrine when trying to win back those drifting masses? The spirit matters more than ever before, not the latter; the spirit of love and truth, as made flesh in Jesus of Nazareth. To all the present threats and needs, which are of our own making, Jesus shows us the answer for our own making.

If any man will come after Me, let him deny himself and take up his cross daily, and follow Me.

'THE INTEGRATION OF THE PERSONALITY'—II

By INDRA SEN

The question for psychology is, how does this 'awakening of the soul' take place, which so truly and effectively sets the great process of personal development into motion? It is a process which directly activates what Jung styles as the centre of personality. But whatever be the nature of this silent influencing of the disciple by the Guru, it is surely not a coercion visualised by Jung to be necessary for the development of personality. It may have an inexorableness and necessity about it, but it is poles asunder from the necessity of natural law. One might imagine it after the nature of hypnotic process, but it produces a hypnosis which lasts long, often for life, and which produces fundamental changes in personality, qualitatively raising its status.

Here Jung reaches a stage in the development of his subject which is of much greater interest to us from the point of view of *yoga*. And it is here that a reader will be more readily reminded of certain ideas from the principles of *yogic* practice. 'The first result of the development of personality', says he, 'is the conscious and unavoidable separation of the single being from the undifferentiated and unconscious herd.' This is bound to appear as somewhat strange to the modern man, who is so much accustomed to ideals of collective living that any such separation will appear to him as individualism. But this separation is primarily of the inner being though incidentally it may involve a physical separation too. The need for such separation becomes to a keen seeker so great that 'neither family, nor society, nor position can save him from it, nor the most successful adaptation to actual surroundings, nor yet the most frictionless fitting in with them'.¹ 'The development of personality', is veritably 'a favour that must be paid for dearly'.

¹ *Ibid.*, p. 288.

'Fidelity to the law of one's being' is the mystic principle which governs the development of personality. 'A loyal perseverance and trustful hope' or 'the attitude which a religious man should have to God' is exactly the meaning of the term 'fidelity' here. In clearer terms the above principle means that 'personality can never develop itself unless the individual chooses his own way with conscious moral decision. Not only the causal motive, the need, but a conscious, moral decision must lend its strength to the process of the development of personality. If the first, that is, the need is lacking, then the so-called development would be mere acrobatics of the will; if the latter is missing, that is, the conscious decision, then the development would come to a rest in a stupefying, unconscious automatism. But a man can make a moral choice of his own way only when he holds it to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are the conventions of a moral, social, political, philosophic, or religious nature. The fact that conventions always flourish in one form or another proves that the overwhelming majority of mankind chooses not its own way, but the conventions, and so does not develop itself, but a method and a collectivity at the cost of its own fullness'.²

This paragraph quoted in extenso gives the basic principle, however mystical and lacking in content it may appear to the intellect interested in standardised ideals for personality. We are likely to forget that imitation is inimical to the growth of personality. But this does not mean that a growing individual will not learn from others. He will selectively and through assimilation make them his own. He will not seek formally to reproduce the incidents of a great man's

² *Ibid.*, p. 289.

life in his own and merely wish to become like him. The youth will, however, always read biographies with benefit primarily to stimulate the aspiration of the will to become great in life or rather to rise to one's own true and whole stature of life and being.

The same paragraph is also likely to cause another perplexity. If 'fidelity to one's being' is the supreme law and no objective standard of conduct given by social convention is to guide, then how is one to distinguish the passing fancy of the sense-impulses from it? Jung does not entertain this difficulty. To him evidently fidelity to one's being, though apparently a subjective principle, pure and simple, is, in fact, for the individual objective in the highest degree. As later, in connection with the inner voice which reveals the law of one's true being, he clearly states that it is inexorable and absolute and unconditional. And when this law of one's being is once discovered it tends to take up the whole of life and govern it. It introduces a single purpose which will, if nourished, tend to grow all-powerful. As to the content of the law too, which we would like to look in for, there are no indications and one may urge the same objection that has become proverbial against Kant that the principle is utterly formal. But will not the ideal of wholeness accepted for personality supply its own content when taken in its full extension? One can also put in the word harmony for wholeness if that will supply any content. And harmony is the same as happiness. Thus perhaps the ideal of wholeness is not so formalistic as Kant's ethical principles, since while he had rather arbitrarily to add happiness to his conception of moral life, here it is essentially involved in the idea of wholeness.

He next expounds more fully the meaning of convention and its place in society. Pri-

mitive life was 'exclusively a group life with a high degree of unconsciousness in the individual,' so has the later historical development remained a collective matter. That is why 'convention is a collective necessity.' 'It is a makeshift not an ideal, whether in respect to morals or religion, for subjection to it always means repudiation of wholeness and a flight from the final consequences of one's own being.'³

Further 'to undertake to develop personality is in fact an unpopular venture, an uncongenial deviation from the "high way," an idiosyncrasy smacking of the recluse—or so it seems to those who stand outside.' But what is then that enables a man to choose his own way against the heavy weight of convention? 'It cannot be necessity,' says Jung, 'for necessity comes to many and they all save themselves in convention. It cannot be moral choice, for as a rule man decides for convention.' What is it then that determines the decision?

'It is', according to our author, 'what is called vocation: an irrational factor that fatefully forces a man to emancipate himself from the herd and its trodden path. True personality always has vocation and believes in it, has fidelity to it as to God, in spite of the fact that, as the ordinary man would say, it is only a feeling of individual vocation. But this vocation acts like a law of God from which there is no escape. That many go to ruin upon their own ways means nothing to him who has vocation. He must obey his own law, as if it were a demon that whisperingly indicated to him new and strange ways, who has vocation hears the voice of the inner man: *he is called*.'⁴

³ Ibid, p. 290.

⁴ Ibid, p. 291.

Vocation is here obviously used in its true and proper sense of the word. It is not anything that one undertakes to do as an occupation in life for his livelihood. It is, in fact, something that, in spite of what the convention and standards of one's society might have demanded, one feels by an inexorable inner voice called to. The vocation is further mentioned as an 'irrational factor' determining life. It is irrational because no known or knowable psychological conditions of personality can explain its nature and character. Vocation is obviously, as here visualised, the call of one's truest being, which is non-empirical or metaphysical; it is the soul's own impulsion.

'Now, vocation, or the feeling of vocation', he continues, 'is not perchance the prerogative of great personalities, but also belongs to small ones.' But it becomes with them less distinct. 'The smaller the personality is, so much the more unclear and unconscious it becomes, till in place of the inner voice appears the voice of the social group and its conventions, and in the place of vocation, the collective necessities'. A man of genius too need not have personality. And 'in so far as every individual has his own inborn law of life' he can develop personality and achieve wholeness by seeking it out and living according to it.

The value of personality to society is tremendous. Society lives by conventions which keeps it in a routine, but when new conditions unprovided for by the old conventions arise, then a sense of danger and fear seizes the people. It is then that personality, which has all conventions and fears behind it, plays its part of emancipating the people from that fear. 'The group' he maintains, 'because of its unconsciousness, has no freedom of choice, so that within it, psychic life works itself out like an uncontrolled law of nature.' A personality, which possesses true

freedom within it is, therefore, able to rise above the mechanism of convention and lead the people out of its inadequacy for a particular situation.

The deification of great personalities exactly shows the valuation that humanity puts upon the ideal of personality. And though at present a collectivism seems to be more popular, the ideal of personality is an indestructible need of the human soul.'

Most interestingly in Jung, who is an empirical psychologist, we find a metaphysics clearly present. 'Psychic life', he affirms, 'is a world power that exceeds by many times all the powers of the earth ... when this objective psychic fact, hard as granite and heavy as lead, confronts the individual as an inner experience and says to him in an audible voice, 'This is what will and must happen', then he feels himself called, just as do the social groups when a war is on, or a revolution, or any other madness'. Incidentally wars and revolutions are conceived as psychic epidemics and 'the gigantic catastrophes that threaten us are not elemental happenings of a physical or biological kind, but are psychic events'.

There is a further interesting sentence that gives the reason for the existence of an objective universal mind, as it were. 'Certainly' declares he, 'all human beings resemble one or other, for otherwise they could not succumb to the same delusion; and the foundation of the psyche, upon which individual consciousness rests, is universally the same, beyond a doubt, for otherwise people could never reach a common understanding. But since life can only exist in the form of individuals, the law of life in the last analysis always tends towards a life that is individually lived.' However there can be one exception to this mode of expression of the universal psyche. That is 'when it

⁵ Ibid p. 293.

⁶ Ibid p. 296.

seizes upon the group; but in that case it leads by rules of nature to a catastrophe, and for the simple reason that it acts only through unconscious channels and is not assimilated by any consciousness so as to be assigned its place among all other conditions of life.⁸ It is 'only the man who is able consciously to affirm the power of the vocation confronting him from within him that becomes a personality'.⁹

The above two paragraphs give in the ample words of the psychologists a most unexpected statement of the reality of an objective psyche and an individual consciousness. However, the character of the objective psyche is not discussed and judging from his previous discussions it would be identical with his unconscious. But this unconscious evidently seems to contain within itself a double character. In nature it works unconsciously and when it seizes the group it produces catastrophes, but when a man is able consciously to affirm it in the inner voice of his vocation, it raises him to the supreme status of wholeness and personality. Does this not seem to lend support to our suggestion, made earlier in the essay, that Jung's unconscious appears to involve the unconscious working as in nature, as also the super-conscious as involved in the possible higher ranges of experience which man may attain to.

We will next turn briefly to, what Jung calls, the 'problem of the inner voice'. Inner voice, we have already observed, is for Jung the call of the vocation. It is the demand for an 'absolute and unconditional' realisation of a man's own particular law. It also presupposes an objective psyche, whose subjective manifestations in each man are however unique.

Now in connection with psychic experiences involved in the inner voice, we have, says Jung, 'the eternal doubt whether what appears to be the objective psyche is really

objective or whether it is imagination after all'. He explains the phenomenon, which is of such great importance to students of personality, by reference to facts of psychotherapy. Let us say a man suffers from a delusion. He sees a persistent figure. He asks of the doctor, is it really there or does he merely imagine it. And even when told that it is just his imagination, he still must ask: But why does he then imagine it? Now the fact is, explains Jung, that 'a psychic' growth is taking place in his unconscious without his being able to make it conscious. And before this inner activity he has a sense of fear. 'Neurosis is thus' concludes he, 'a protection against the objective, inner activity of the psyche, or rather, it is an attempt dearly paid for, to escape from the inner voice and so from vocation'.¹⁰

The fear or delusion is, therefore genuinely objective. It is extra-conscious, not accessible to the individual's understanding and will. It is, of course, not objective in the sense of socially verifiable phenomenon.

The neurotic has evidently failed in the full realisation of the will of his being, the fear that he suffers from a restriction of his consciousness. And 'in so far as a man is untrue to his own law and does not rise to personality, he has failed of the meaning of his life'.¹¹

The exact character of the inner voice is rather complex and varied. 'The inner voice is the voice of the fuller life, of a wide, more comprehensive consciousness.' 'The development of personality is synonymous with an increase of awareness.' But the fear that the majority of men have before the inner voice is justifiable. The contents of the inner voice that come to a limited consciousness 'as a rule, spell the very danger that is specific to the individual.' 'The inner voice brings to us whatever the whole suffers

from'.¹² Further 'the inner voice brings forward what is evil in a temptingly convincing way, so as to make us succumb to it'.¹³ But the last word that Jung has to say about the character of the inner voice is disappointing though utterly frank and honest. 'In a most unaccountable way,' says he, 'the lowest and the highest, the best and the most atrocious, the truest and the falsest are mingled together in the inner voice, which thus opens up an abyss of confusion, deception and despair'.¹⁴

His last word about personality as such too, though not so confusing, is still very unsure. 'Personality is a great and mysterious question'. 'All that can be said about it is curiously unsatisfactory and inadequate.'

'All the usual little remedies and medications of psychology' he is frank to confess as a psychologist, 'fall short in this connection, just as they do with the man of genius or the creative human being. Derivation from ancestral heredity and from the milieu does not quite succeed, inventing fictions about childhood, which is so popular today ends, to put it mildly,—in the inappropriate; the explanation from necessity—'he has no money, was ill' and so forth—remains caught in mere

externalities. Something irrational, that cannot be rationalised, must always supervene, a *deus ex machina* or *asylum ignorantiae*—that well-known superscription standing for God. Here the problem seems to extend into an extra-human realm, and this, from the beginning, has been covered by some of the names of God'.¹⁵

This is how a most searching investigation of human personality by the profoundest of contemporary psychologists ends. It is really revealing how an avowedly empirical standpoint in its analysis of personality finds itself pressed on beyond all terms of observable experience to posit, nay definitely affirm, the working of an ulterior and a basic fact, which our author can only call an 'irrational' factor. This mystic note uttered by an empirical psychologist regarding the truth of personality accords so well with the similar mysticism of the modern physicists regarding the nature of the physical universe outside us. As here in psychology it is something beyond the empirical terms which is the basic reality, so there in physics it is not the observed phenomena of hard and extended matter, which is real, but something beyond it, electric energy in a whirl of movement or perhaps consciousness.

(Concluded)

⁸ Ibid p. 296.

⁹ Ibid p. 296.

¹⁰ Ibid, p. 300.

¹¹ Ibid p. 301.

¹² Ibid. p. 303.

¹³ Ibid. p. 303.

¹⁴ Ibid p. 303.

The well-to-do devotees of the Master took him to their homes on special occasions and festivals. A desire arose in Devendra's mind to take the Master home. He communicated his heart's desire to Girish Ghosh who not only encouraged him but promised to bear a portion of the expenditure. After a few days Devendra went to Dakshineswar and was hesitating to open his heart to the Master, when the latter looked at the former with a smiling face and said, 'You see, for some days I have been thinking of going to your house'. Devendra beside himself with joy, replied, 'I have come today to make this prayer to you. Please, do come on the coming Sunday.' The Master said, 'The carriage fare is high and your income is limited.' Devendra said with a smile, 'Let that be, Sir, I will somehow manage; as the proverb goes "clarified butter should be taken even by incurring a debt!"' Ramachandra Dutta, the leader of the devotees in these matters leaped with joy at the news of the festival. Narottam, the singer of *kirtan*, and Gostha, the mridanga-player were fixed up for the occasion. The Master was very fond of hearing their vocal and instrumental music.

On the appointed day the Master first arrived at the residence of Balaram Bose and met the devotees there and thence went to Devendra's house at about 4 P. M. On arrival the Master asked Devendra to prepare only a little food for him and not much, as he was not feeling well. It was evening and in the parlour of Devendra were Ramachandra, M., Akshaya, Upendra, Girish, Naren junior, Paltu, Baburam, and other devotees. Many neighbours came and joined. The *kirtan* commenced and a song on Sri Gouranga was sung. The song in substance ran: 'I saw the luminous form of Sri Gouranga shining in the cottage of Keshav Bharati. Tears of devotion flowed profusely from his eyes. Like a mad elephant he danced in ecstasy and sometimes rolled on the ground. He is pained at the sufferings

of the worldlings. He sells salvation at every door at the cost of repeating Lord Hari's Name'. Hearing the song the Master was intoxicated with divine emotion. The singers were describing the state of the *gopis* tormented by the pang of Krishna's separation. The *gopis* of Brindavan were searching for Madhava in the *madhavi* grove saying, 'O Madhavi, give back our Madhava. We cannot live without Him. As water is life to fish, so is Madhava our breath.' The Master joined the chorus of the *kirtan*, now and then. He passed into deep *samadhi*. His body was still and motionless for a long time. Coming down from the superconscious state he talked with the Divine Mother in an ecstatic mood.

The Master: 'O Mother, draw him to Thee, I cannot think of Him any more. (To M.) Your brother-in-law is slightly drawn to Her. (To Girish) you tell bad names to me. It does not matter. Better these things go out. Some people have bad blood. The sooner it leaves the system the better for them. When the attachments are severed by the cruel hand of Providence a terrible disturbance ensues. When the wood is burned it makes a noise. After all are burned to ashes it becomes silent. Day by day you will be purer and will advance in spiritual life. A time will come when people will be astonished to see you. I cannot come so often but you will have progress of itself.'

It was the sultry month of Chaitra (March—April of 1885). Devendra has made a delicious preparation of ice for the Master and the devotees and was distributing the same among those present. The Master is very glad like a child at the sight of the ice preparation.

The Master said to the devotees: 'We heard just now a very nice *kirtan*. The ecstatic condition of the *gopis* is vividly described therein. The *gopis* attained a unique state of God-intoxication. How wonderful! Mad for God-union.'

The Master then entered the inner apartments of Devendra's house, where arrangements were made for the Master's light refreshments. Devendra's wife spread a nice seat for the venerable guest and arranged the plate and cups nicely served. The Master took his seat and then Devendra's mother and wife, his brother's wife and some female neighbour bowed down before him. When Devendra's wife made a respectful salutation the Master at once understood who she was. He pointed her out and said, 'How simple and unassuming she is! They are all village women and very good. Take them to Dakshineswar one day.' Devendra agreed saying, 'As you have given permission I shall do so by all means.' The Master repeated the request and came out with a smiling face, and took his seat in the parlour with the devotees, as before. Upendra and Akshaya were shampooing his feet on two sides. He praised the devotion of the simple-hearted women again. The ecstatic mood still lingered and he sang to himself a few more songs. Girish saluted him and left. The Master returned the salutation to him. Devendra and other devotees put the Master in the carriage, and bade him good-bye.

Not long after this event Devendra took his family to Dakshineswar. At the time of going his mother said, 'Take one and a quarter seer of *badsha** to be offered to the Lord there and to be distributed among the people in fulfilment of my vow made at the time of your last illness.' Devendra bought special sweets for the Master as also *badsha* as ordered by his mother. On seeing Devendra arriving, the Master got up from his cot saying, 'You have done well in bringing them here'. Then he held his mother's hand and seated her on his cot. Devendra kept the bundle of sweets and took the dust of the Master's feet. His wife bowed down to the Master and sat on the floor. His mother, who did not bow down as yet, was thinking, 'Sri Ramakrishna is younger to me in age and child-like. Will any evil accrue to him if I salute him?'

* A cheap kind of sweets.

But as he is a *sadhu*, I should do so.' While she was thinking thus the Master bent down and took the dust of her feet. At once the pious woman bowed down to the Master and touched her feet. Then turning to Devendra he said, 'They are very pure-hearted and good-natured. You have brought them here in the hot sun. So take them for rest to the *nahabat* where she (the Holy Mother) lives.'

When they went away Sri Ramakrishna said to Bihari, a devotee: 'You see, I wish very much to taste *badsha*.' Hearing this, Bihari went out to bring some *badsha* from a shop. In the meantime the Master left his cot and looked into the niche of the room as though in search of something. At last his eyes fell on the bundle which Devendra kept in the northern niche. With the bundle he came back to his cot and opened it and found to his surprise nice *badsha* there. He exclaimed, 'How foolish is this youth! So much *badsha* is here and he has gone to the bazar to purchase the same? See how far he has gone. Call him back as there is plenty of it here'. Devendra's mother returned with a view to distribute *badsha* in the name of Lord Hari as premeditated. Entering the room she was delighted to see the Master eating them. She said, 'It is well done. Hari Himself has accepted the offering of his own accord. It is a matter of very good fortune to us.' The Master ate a few pieces and set aside the rest. Devendra's mother distributed the same among the gathering and tied a few pieces in the hem of her cloth for home. Then they made obeisance to the Master and left for home. At home Devendra's wife pointed out to a photo of the Master hanging on the wall and said to him, 'What likeness is this that you have brought? It is nothing in comparison with the godly figure of the Master we saw at Dakshineswar. I can never forget the exquisite beauty of the saint.' His mother, overhearing the daughter-in-law's observation said, 'You are perfectly right, my daughter. How sweet and wonderful Sri Ramakrishna is!'

Devendra had a strange dream in which he saw that he was a woman and Sri Ramakrishna's wife. Some days after this event he went to the Master and was ashamed to speak out the dream to him. He remained silent with bent head. Insisted by the Master he described his dream to him. Hearing this the Master said, 'It is a sign of very good luck to see such dreams. You have *gopibhava*; hence you have seen such a dream. When similar dreams occur, lust and the like are eliminated from the mind for good.'

The insightful Master allotted his devotees to different classes. To one he would say, 'you belong to the formless region'; to another he would assign a place in Brindaban. To Devendra he said one day, 'I saw in vision this morning that you are above the ordinary, really'. Once Devendra had a desire to renounce the world and become a monk. With a view to have the Master's consent in the matter, he fell at his feet with tears in his eyes and prayed for his permission. The Master raised him from the ground and comforted him saying, 'you need not renounce the world, I say, you be in the world.' Though Devendra lived in

the world he was never of it; he always lived as a *sanyasin*.

Swami Vivekananda wanted very much that Devendra should be a monk and live with them at the monastery just then started at Baranagore. One day he requested Devendra to embrace monastic life at the Baranagore Math but the latter humbly submitted, 'I wish to be so; but the Master did not permit me.' At this Swamiji dressed him as a *sanyasin*, with his own hand, by making him put on *ochre* cloth and *kaupin*, the wandering stick and bowl. Then a group photo of all the monks with Devendra was taken. Devendra later on said, 'Swamiji was such a spiritual dynamo that as soon as he arrayed me as a *sannyasin* strong renunciation possessed my mind and I made up my mind not to return to the world and said to my maternal uncle who was with me, 'I shall not go home.' My uncle's face grew pale and he insisted on my going home for at least a day. I returned home with him but the intoxication of *sannyas* persisted for a month. By repeatedly remembering the Master's injunction I got rid of it and came back to normal mood.'

THE CHHANDOGYA UPANISHAD

TEXTUAL INTRODUCTION (V) : 'THE GOAL'

By SWAMI TYAGISANANDA

In the course of our previous articles, we have been trying to explain, in our own way, the various elements of the Anubandha-Chatushtaya (अनुबन्ध चतुष्टय) following in the footsteps of the great commentators of old. These topics are considered to be four in number, namely, अधिकारी, सम्बन्ध, विषय, and प्रयोजन. The previous articles have already dealt with the first three of these. Now we shall proceed to deal with the last, and, with that, close our introduction.

We have seen that, like all other Upanishads, the *Chhandogya* concerns itself only with the realisation of the Absolute Truth, Brahman-Atman. This realisation is called Brahmayajna or Atmajajna, and, to distinguish it from lower kinds of attainments, it is also sometimes called Parajajna or supreme realisation. This supreme realisation is one and the same in the case of all Vidyas and it is a direct and immediate experience or अनुभव. It comes at the end of a long course of practice. The various practices, dealt with in the *Chhandogya*, all aim at this final culmination, viz., spiritual perfection, whose true nature is indescribable, inconceivable and ineffable. It is beyond, and different from, all experiences known to an unrealised man. In recording this experience for the benefit of future generations, so as to induce them to undertake the necessary sadhanas for realising it, the Upanishadic rishis had to use all the powers of their imagination to form ideal pictures of it, which could be grasped by unregenerate minds and which would appeal to their tastes and needs. The descriptions, therefore, are only relative, and serve only as pointers to the actual experience itself.

This Absolute, which is beyond thought and words, is called by various names, in the

Chhandogya, such as उद्गीथ, प्राण, आदित्य, आकाश, संवर्ग, गायत्री, अक्षिपुरुष, हिरण्यपुरुष, वैश्वानर, सत्, भूमा, उत्तमः पुरुष, परंज्योति, कम, आत्मा, ब्रह्मन् etc. That all these expressions refer to the same Absolute, is made clear in the Upanishad itself, which effects their identification in progressive stages, until at last, we are told in the closing chapters, तत्सत्यं स आत्मा तत्त्वमसि (chapter VI), "आत्मैवेदं सर्वम्" (chap. VII), "एष आत्मा एतदमृतमभयमेतद् ब्रह्म" "आकाशो ह वै नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतम् स आत्मा" (chap. VIII). These are the great Mahavakyas which contain the essence of the teaching of the *Chhandogya*. This identification is heralded in the previous chapters also. Thus the Prana, Aditya and Akasa are all identified with the Udgitha in the first chapter. The Aditya, Gayatri, Paramjyoti and Akasa are all identified with Brahman in the third chapter. The Hiranmayapurusha and the Akshipurusha which are identified with Udgitha in the first chapter are again identified with 'Prana, Akasa and kam (कम्)' in the Upakosalavidya, and with Samvarga in the Samvargavidya of the fourth chapter. The Vaisvanara vidya identifies all these with the soul, which is present in all beings.

The *Brahmasutra* also points out, in its first chapter, how it is the Brahman that is denoted by the various names. Thus in the Antaradhikaranam (अन्तराधिकरणम्) beginning with I-1-20, it establishes that Hiranmayapurusha and Akshipurusha only refer to Brahman, *vide* also अन्तराधिकरणम् beginning with I-2-13. Similarly in the next three Adhikaranas, आकाशाधिकरणम्, प्राणाधिकरणम्, ज्योतिर्वाणाधिकरणम् it points out that Akasa, Prana and Jyoti of the *Chhandogya* refer to only Brahman. *Vide* also दह्राधिकरणम् beginning with I-3-14 and

Jyotiradhikaranam (ज्योतिरधिकरणम्) beginning with I.3.40 and अर्थान्तरत्वादिव्यपदेशाधिकरणम्, beginning with I.3.41.

The Absolute being only one without a second एकमेवाद्वितीयम् (chap. VI-2-1) and everything else in the universe being only this Absolute—सर्वं खल्विदं ब्रह्म realisation of this highest Reality can be really only one. All vidyas, therefore, which are dealt with in the various chapters and sections of the *Chhandogya*, must essentially be one, though they are presented under different names and forms such as अक्षरब्रह्मोपासन, प्रतीकोपासन, समुपोपासन, निर्गुणोपासन, and ज्ञानम्. These only represent various aspects of the same vidya suitable to the needs and capacities of aspirants in different stages of spiritual growth. We have already seen that the *Brahmasutra* III.3.59, points out that every one of these is capable of leading to the same goal and that the aspirant may choose any one of them suitable to his particular stage of development. We have also seen that all these vidyas represent only different stages of the practice of tyaga and yoga.

Thus, all vidyas being only aspects of the same Brahma-vidya, the ultimate results that accrue from the practice of these vidyas must be the same, but this result, being beyond the province of word and thought, can be understood by the ordinary mind only in terms of the various transformations that take place in the actual life and character, conduct and behaviour of the sadhaka as well as the various benefits which result from such realisation. The highest cumulative results of such transformation are found only in the life of a jivanmukta. It is this perfection of character and conduct, which manifests itself in the life of a jivanmukta, that forms the real aim (प्रयोजन) of the highest of the vidyas. To those who begin their ascent from the lower rungs of the ladder, the various aspects of the character and conduct of a jivanmukta do not accrue simultaneously,

but one by one, as they gradually climb up the various rungs of the ladder until they attain their highest realisation in jivanmukti. The phalasrutis, attached to the various vidyas therefore, represent only partial aspects of jivanmukti, as they appear in different stages of sadhana. This life of a jivanmukta which is the highest manifestation of the perfection of spiritual realisation is described towards the close of the book.

Moreover in the course of the practice of the various vidyas, various by-products also may result which may or may not have been aimed at all by the aspirant. Some of these take the form of super-natural powers or siddhis, and others take the form of worldly prosperity and better opportunities for the enjoyment of sense-pleasures. These are likely to tempt the aspirant to stray away from the spiritual path, thus leading to his downfall. One should not take advantage of these powers and opportunities, but spurn them as obstacles to one's attainment of perfection, as mentioned by Patanjali in *Yoga Sutra* (III. 38.) ते समाधिवृत्तगोः व्युत्थाने सिद्धयः । So, these should not be considered as the प्रयोजन of Brahmadevidya. Some of these are referred to in the text, but the aspirant should not aim at acquiring these, as a result of his sadhana. These are recorded by the rishis only to serve as sign-posts to make sure that one is proceeding in the proper direction. One should be prepared to leave the sign-posts far behind, and to proceed forward, if one wants to attain the goal of perfection in jivanmukti. These phalasrutis also serve to induce people to take to spiritual practice by offering them some tangible results, which they may covet when they are not sufficiently developed to appreciate the value of perfection in jivanmukti.

Let us now see what the *Chhandogya* conceives of as the final goal of sadhana, and how the attainment of that goal is manifested in the life of a jivanmukta. In the closing sections of the eighth chapter, we get a picture of jivanmukti. By the time one

attains this highest stage of perfection one has already become free from all attachments to the body (अक्षरीर) and the demands of the flesh and untouched by pain and pleasure which depend upon such attachments (न प्रियाप्रिये स्थितः). This is because he knows that the body is dying at every moment, as it does not remain the same for any two moments, (आत्तं मृत्युना) and that only the Atman is immortal (अमृत) vide VIII. 12.1. This non-attachment is not merely to the physical body or स्थूलशरीर, but also to the सूक्ष्मशरीर and कारणशरीर. This detachment is the direct result of the recognition of himself through discrimination or viveka as the turiya (तुरीय), by the analysis of the three states with the help of a guru as in the case of Indra. In releasing himself from the grip of even the karanasara, and realising himself as the turiya or paramjyoti (परञ्ज्योति), he only regains his own true nature—“स्वेन रूपेणामिनिष्यते ।” The little self, recognises himself as the supreme Person free from all limitations and impurities—“स उत्तमः पुरुषः ।” He sees and enjoys only his own self or Brahman everywhere, since the whole universe has become his own self or Brahman. (पर्वेति य जक्षन् कीदृन् रममाणः) He lives an active life of loving service and whatever he does by way of लोकशुद्धि is an expression of the realisation of the fulness of his own nature as innate bliss. He has become completely selfless, and does not do anything for himself or his body which he does not even remember. His bodily needs are satisfied by the vital force or प्राण itself acting mechanically through the momentum of past samskara, just as a well-trained bullock draws a carriage even without the guidance of a driver, by mere force of previous habit, (cf. VIII. 12.3). It does not make any difference to him whether he continues to lead a householder's life, surrounded by temptations of woman and gold or forsakes family life and becomes a sannyasin. He is not himself aware of what the body does. The whole universe has become Brahman for

him, and he lives, therefore, in Brahmaloaka. Having realised this Brahman, which is the same thing as his own Atman, there is nothing else for him to aspire for (cf. VIII. 12.6). Sometimes in Nirvikalpa samadhi he sees his own self as devoid of all attributes, and names and forms, sometimes as with attributes, and names and forms as in the व्युत्थानावस्था and in a still higher stage of jnana, he sees his self as both with and without attributes at the same time. But in spite of these apparent alternations, he is always conscious of everything as his own self and Brahman, and therefore, feels himself free from all impurities and sins. (VIII. 13). Even when he is conscious of name and form, he is also conscious of himself as the Brahman or Atman filling up the interval between any two ideas. He realises the glory of the Atman in all varnas and ashramas, and therefore does not make any difference between any two of these, being fully established in the unity of the Atman, which is the same in all. (VIII. 14). He continues to do japa and meditation on प्रणव to set an example to others (स्वाध्यायमधीयानः) He feels the whole world as one family, and devotes his whole life to teach and guide others to attain the same state that he has himself attained, through the practice of sadhana (धार्मिकान् विदधन्). Loving everybody as the members of his own family, he does not cause any pain to anybody, except when it is needed to save another from spiritual disaster. (अन्यत्र तीर्थेभ्यः) He thus lives as Brahman in a world which has itself become Brahman, his mind and senses being fully active in the loving and devoted worship of the whole world as his own self (आत्मनि सर्वेन्द्रियाणि सम्पत्तिशायि). When the body falls his lips utter 'Om', and his mind is concentrated on Brahman—Atman, and thus he attains the highest perfection from which there is no fall as said by Bhagavan in the Gita ओमित्येकशरं ब्रह्म व्याहरन् मामनुस्मरन् यः प्रयति त्यक्त देहं स शान्तिं परमां गतिम् ॥ When he shows

off the mortal coil, no special change takes place. When he attains jivanmukti by regaining his own form, he attains the highest possible state of perfection. The death of the body makes a difference only to the onlookers, and they distinguish this state from the previous state, by giving it a different name विदेहमुक्ति.

The previous portions of the eighth chapter give other characteristics of this supreme experience. Thus VIII. 4. 1. points out that it is beyond time. (अहो-रात्रे न ततः १); VIII. 4. 2. says that to one who has reached that state even night becomes day. नक्तमहरेवामिनिष्यते and that Brahmaloka is always illumined (सकृद्भिमतो ब्रह्मलोकः १) He is not affected by old age or death or misery, or by पुण्य and पाप, all of which depart from him. None of his activities in that state can be sinful (cf. VIII. 3. 1). None of the defects or diseases or troubles, which affected him before, dare to follow him when he reaches this stage. All his actions do not create any bondage, and he becomes free to do anything which he thinks proper (कामचार). (cf. VIII. 4. 3 and VIII. 1. 6). All his desires are fulfilled by the attainment of this state (VIII. 2. 1.). Therefore VIII. 1. 3. describes this Atman as free from sin, old age, death, misery, hunger and thirst, and as one whose desires are fulfilled. He is always serene (सम्प्रसादः) and he is free from all fear, and is sweet as nectar (अमयममृतम्). The highest Truth is attained in this state since Truth is only another name of Brahman "एतस्य ब्रह्मणो नाम सत्यम् १" (VIII. 3. 4). It is this attainment which the ritualist conceives of as svargam (स्वर्गम्), for attaining which he performs the ritual.

The seventh chapter also points out the characteristics of jivanmukti in its last few sections. VII. 24 1. points out that, in jivanmukti, all relative knowledge is transcended and absolute experience gained. This experience is immortal bliss;

VII. 25. 1 & 2. says that a jivanmukta sees only his own self everywhere and feels his oneness with everything, and therefore he delights only in his own self and nothing else, and that he attains complete sovereignty or independence. (स्वराट् भवति). Section 26 says that his mind is completely pure, and he is free from all bondage. Thus, when we compare the Bhumavidya (भूमा विद्या) of the seventh chapter with the Daharavidya (दहरविद्या) of the eighth chapter, we find both of them leading to the same goal of jivanmukti.

The sixth chapter also points to the same experience as the highest goal to be attained by the Sadvidya (सद्विद्या). VI. 1 4.2 describes how a man in ignorance progresses in the spiritual path with the help of a guru and independent enquiry and sadhana till he attains his own nature and then lives on till his body falls; VI. 1.3 points out that by this realisation everything becomes known to him. This means that it is the highest knowledge of the reality which manifests itself as world phenomena in the shape of name and form. It is this reality which persists from the beginning of creation in all created names and forms, until they are dissolved. This shows that even names and forms themselves are only the Atman, which is, thus, not merely their substratum. The Atman is experienced in this state not only between any two ideas, or in sushupti (सुषुप्ति) or samadhi, but also as the material of the very names and forms and ideas. It is realised as the material, efficient and final cause of the universe of mind, life and matter. It is this Atman itself that appears even as change and changelessness, ignorance and knowledge, good and evil, pleasure and pain. All activities are only forms of this Atman. This realisation, therefore, makes him poised in the same absolute consciousness, whether in samadhi or vyuthana (व्युत्थान) state, whether he is conscious of the external world or not, whether he is actively engaged in the service of the world or not. This explains Sri Ramakrishna's

statement that after realising the Truth, one knows that even the creator, creature and the act of creation itself, nay, even Maya itself are only forms of this Absolute Truth. Even the practice of meditation and japa as well as self-control and vairagyam still persist, so long as he continues to live, and does not form any obstruction to his continued consciousness of the Absolute Truth, since these themselves are only forms of the same Truth, and do not require any fresh effort, as they have become natural to him. It is only this experience that enables a realised man to act as a guru, for, even in the course of his teaching, the continuity of his consciousness of the Absolute is not disturbed, since the teacher, the disciple and the instruction as well as the words which convey the instruction are known as only forms of the same Absolute Truth. In the language of Sri Ramakrishna he passes from Nitya to Lila and from Lila to Nitya or in the language of the eighth chapter, he section 13, इयमात् शबलं प्रपद्ये शबलात् इयाम् प्रपद्ये १, without in the least being conscious of any disturbance or change. That this state is not a mere intellectual knowledge but an experience (अनुभव) is explained through the parable of 'the trial by ordeal' in the last section of the chapter. That this Absolute Truth that is realised in this state is the same thing as the Atman is adverted to again and again in the passage स य एष अणिमा एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा १. The unity of subject and object is also repeatedly affirmed in the 'Tat tvam asi' formula.

We thus see that it is the same state that is appraised in terms of the cognitive, emotional, and volitional functions of the mind, and described in the three chapters. Jivanmukti is thus the highest and most perfect knowledge or परमार्थज्ञानम्. It is also the Parabhakti (परा भक्ति) of the bhaktas and the Paramadharma (परमधर्म) of the moralists. But we must remember that

these descriptions are from the standpoint of the relative mind which can deal with only the actual expressions in life of the Absolute experience which is in itself beyond words and thought. These descriptions are sometimes in positive terms, and sometimes in the negative. Jnana, bhakti and dharma describe it positively. Mukti, freedom from ignorance or अविद्या, or freedom from fear and misery, freedom from sin and bondage, egoism and desire, are negative descriptions of the same phenomenon in terms of the three powers of the mind. Sometimes it is also described negatively in physical terms, such as freedom from disease, old age, and demands of the flesh such as hunger and thirst and sex-craving, positively as perfect health of all the organs of the body. Sometimes it is appraised in economic terms as the highest treasure, by attaining which all desire for wealth and worldly prosperity vanishes for ever. Thus, viewed at from various standpoints, jivanmukti represents the attainment of all the values of life,—truth, goodness, beauty, health, wealth and happiness.

The three vidyas described above represent the highest form of Brahavidya. Jivan-mukti described in these chapters constitutes the highest aim of life and purpose of spiritual endeavour (परमपुरुषार्थ). The various vidyas, mentioned in the first five chapters, deal with only the preliminary and intermediate stages of spiritual ascent, but since the final goal of all the vidyas is the same jivanmukti, we must expect to find these vidyas also being described as only producing results which are partial reflections of this jivanmukti, but which nevertheless lead up to this final culmination. The phalashrutis, given as resulting from these vidyas, must therefore, be understood only in their relation to the final goal, and must not be taken at their face value. We shall try to show in the course of our translation and notes how the phalas of the various vidyas represent only aspects of jivanmukti, though described in mundane phraseology.

Special mention may be made, however, about the conception of krama mukti (क्रममुक्ति) and the devayanapantha (देवयानपन्था) which are described in connection with the Saguna vidyas in the fourth and fifth chapters. Just as Saguna Brahman in only the same Nirguna Brahman seen through the prism of the mind, krama mukti is only a pictorial representation of the progress of the human soul to the realisation of the Absolute. The Brahmaloaka reached through krama mukti is only a pictorial representation of jivanmukti in the objective language of space. The various steps in the progress to this Brahmaloaka, described as Devayanapantha or Archirmarga or Uttara marga are only allegorical of the progressive stages of illumination, and of the gradual realisation of higher and higher

degrees of Truth, in the course of Sadhana. The real difference between jivanmukti and krama mukti lies only in the method of grasping the same essential fact. This is what is alluded to in the *Mundakopanishad* in the passage 'सत्येन पन्था विततो देवयानः ।' It is only an eschatological description of what actually takes place before the body falls. If we understand krama mukti as only an allegorical description of the type of Bunyan's Pilgrim's progress the controversies about this between different schools of Vedanta would be found to be unnecessary. We shall try to establish our point of view in the course of our translation and notes.

We thus see that jivanmukti is the real goal of the study of the *Chhandogya Upanishad*.

THE NATURE AND DESTINY OF MAN: GITA-VIEW

By DR. P. NAGARAJA RAO

Like all great books on the Perennial Philosophy, the Gita starts with the problem of the disintegrated man. The split in the human personality is the constant and immiscible theme of all philosophy in the East as well as in the West. It is there before our face staring and ridiculing us. The two diverse and diametrically opposite aspects of man have been differently labelled by philosophers and systems of thought. The non-specialist names the two aspects as the higher and lower; the Christian theist calls them the Satanic and the angelic, the Upanishads and the Gita distinguish between the demoniac (*asura*) and divine (*daivika*). Seen in a wide sweep it is this split between the regenerate and unregenerate in man that is responsible for all the conflicts in the world to-day. This is a perpetual predicament in man. The conflict is between duty and inclination in the Kantian version, between knowledge and opinion according to Plato, between individual greed and social welfare according to the social idealist, and between virtue and vice according to the moralist.

The Gita describes at length the two aspects of man under the label of the *asuri* and the *daivi* tempers in the sixteenth chapter. Before advertent to a detailed study of the dual nature of man, we should not make the mistake that the *asuri* and the *divine* are entirely two different sets of men embattled to fight a *daivasura yuddha* (the war between the angels and the demons). These aspects are tempers of men and they represent the attributes that dominate and drive man to action. One and the same individual has *asuri* moods as well as divine moods. We are sometimes, in the striking phrase of Reinhold Niebuhr 'children of light' and at other times 'children of darkness' Professor C. S. Lewis points out that the physical energy, the intellectual talents, the

psychological dispositions and emotions of all men are fairly equal. The endowments are the same at the hands of God, for Satan as well as for Raphael. But the difference lies in the use to which the talents are put. In a very significant passage the *Brihadaranyaka* states that 'both the angels and the demons are alike the progeny of the Lord Prajapati.' Sankara commenting on the passage marks the distinction between them on the basis of the nature and influence of thought. The *asuras* are those that are influenced by thoughts and actions directed to visible ends. These two aspects vie with each other for the mastery of the self in man, first, and then in the world at large. In the course of man's life there are periods when there is the emergence and the subsidence of those respective tendencies. The quality and the nature of a civilisation depends on the victory of the virtuous party. The victory of the *asuras* means degradation, barbarism and the prevalence of demerit. It is the reverse if there is to be the victory of the gods.

All the religions of the world are agreed upon a few conclusions. They are that the present state of man and the world in which he lives is not the right sort of order of things and that Man individually and collectively must make an effort to create a new social order. Besides this there is also a fair degree of agreement between the different religions of the world, that a mere reform on a scientific and secular basis will not by itself restore the lost good to man. This does not mean that we must neglect the various factors of civilisation. The Gita lays great stress not on the mere individual spiritual perfection of man but on social progress (*lokasangraha*). But mere progress is not perfection. Today civilisation has come to a stage where without scientific knowledge and technological equipment life seems unstable, even impossible. That these

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are essential to a society to a degree is obvious. To the author of the Gita what is not obvious or what is on the contrary enormously difficult to believe, is the contention that politics, economics, socialism psycho-analysis, alone will do. All these give us at best the conditions for good life but not good life itself.

The Gita holds that the spiritual vivifies the whole of man. It is unwise to be indifferent to this factor. The quest of this principle and its realisation is the destiny of man. This has to be achieved in this very mortal frame itself. It alone can integrate and strengthen man's life and lift him out of the chaos and conflict. The disintegration of man and the consequent trance into which the world and our current civilisation is passing through is due to the neglect of this factor which is central to life. Other external changes such as the political, economic and social can at best create the soil and foster the conditions that are likely to promote happiness and help men to rear a new social order in the image of justice and truth. Whether men will necessarily grow to be kind and living, whether hate would go down, are more than what one can say. The conditions are there and whether they will flower forth depends on the character of individuals. That factor cannot be conditioned throughout the history of religious philosophy; the 'quest is enjoined and life is declared incomplete without it'. The Upanishads voiced it, Buddha preached it, Christ declared it and the Gita has shown the way to it. The Gita is hard on those who are indifferent to this quest and it rebukes violently those that lull themselves into a protective indifference. It also makes clear that for the defensively frivolous and hypocritically religious mind there is no hope. The disintegration at the heart of civilisation and man cannot be removed merely by large scale reforms. They by themselves will not help

us in the process of reintegration. Plato held that man should have the knowledge of the science of *good and evil*: in an eloquent passage he points out, almost in prophetic words, 'it is not the life of knowledge, not even if it included all the sciences, that creates happiness and well being, but a single branch of knowledge—the science of good and evil. If you excluded this from the other branches, medicine will be equally able to give us health and shoe-making, shoes and weaving clothes. Seamanship will still save life at sea and strategy win battles. But without the knowledge of good and evil, the use and excellence of these successes will be found to have failed us. In the words of Dr. Radhakrishnan, to know, possess, and be the spirit in this physical frame, to convert this obscure plodding mentality into clear spiritual illumination and build a life of peace and joy on the basis of our essential needs and satisfaction, to grow into the full stature of the spirit is the purpose and destiny of man. When we lay hold on the spirit in us, we can act in the world of life, and possess true perspective. Our powers become angelic and our apprehensions God-like.

It is this factor of God-union, or self-realisation or fellowship with the Lord that is considered as end of life. All others are directed to it. The knowledge of this end gives us the insight into the confusion of life. The moral anarchy of our age, and the consequent 'drifting of man aimlessly through the little stretch of river between birth and death, are all according to the Gita, due to the ignorance of this and criminal indifference to the quest. It is the knowledge of this end and its realisation that can integrate man and put an end to all miseries. The Gita declares that on gaining which there is no greater aim, and established in it man cannot be shaken by the heaviest sorrow. We must seek this God—union first. This

restores perspective to us. It helps us to avoid false emphasis and enables us to distinguish the first things from the rest, to put them first and the rest in order.

With this ideal in view the Gita analyses men's moods into two classes and indicates how the ignorance of the ends is responsible for the lower or the *asuri* temper in us. Let us see first what are the qualities and nature of the *asuri* temper. 'They know neither action nor the necessary abstention nor is purity found in them, nor good conduct nor truth. They say "the world is false and that it springs from the mutual union. Lust is the cause of all. Holding such views these men of narrow vision bring about the destruction of the world by their cruel deeds. These men giving themselves up to insatiable desires, full of hypocrisy, pride and arrogance hold false views and act with impure resolves. Being obsessed by innumerable desires they have set up the gratification of desires as the highest aim of life."'

All that the religions of the world declare is that this state of man's disintegration can be put an end to and he restored to his original state of unmixed bliss. The malady has causes which the Gita definitely diagnoses and it gives its prognosis also. The disease (*roga*) is known, its cause (*roga hetu*) is diagnosed, the medicine is prescribed and health (*arogya*) is restored. The author of the Gita is the great Physician for the malady of *samsara* (*bhava roga*.)

The greatness of the Gita is in the path or the way it indicates for the regeneration of man. It gives a detailed scheme for the process of regeneration and God-union. It takes note of the average individual, his merits and failings. It does not prescribe an impossible scheme of morality which is beyond the reach to the ordinary man. Its scheme admits the living of a normal life. Therein is its strength that it holds out the hope of God-union on terms which are not out of the reach to the mass of mankind. It makes use of the commonly accepted Hindu ideals.

MARRIAGE OF HEAVEN AND HELL

The ideas of Satan and hell are common to most religions. But it is only in Hinduism that we get a realistic and helpful approach to this problem. Our Hindu ancients have said that Satan and hell are both parts of our own being that wait to be sublated by the God and heaven in us. The late Dr. Ananda Coomaraswamy in a brilliant study in the *Review of Religion* brings together parallel ideas current in various religions. Satan is not a real and single Person, but a severally postulated personality, a 'Legion,' he writes. And when we say Satan is 'damned' we mean by damned, self-excluded from the vision of God and the knowledge of truth.

'Our whole metaphysical tradition,' he begins, 'Christian and other, maintains that "there are two in us", this man and the Man in this man; and that this is so is still a part

and parcel of our spoken language in which, for example, the expression 'self-control' implies that there is one that controls and another subject to control, for we know that "nothing acts upon itself," though we forget it when we talk about 'self-government'. Of these two 'selves,' outer and inner man, psycho-physical 'personality' and very Person, the human composite of body, soul, and spirit is built up. Of these two, on the one hand body and soul, (or mind), and on the other, spirit, one is mutable and mortal, the other constant and immortal; one 'becomes', the other 'is', and the existence of the one that is not, but becomes, is precisely a 'personification' or 'postulation', since we cannot say of anything that never remains the same that 'it is'. And however necessary it may be to say 'I' and 'mine' for the practical purposes

of everyday life, our Ego in fact is nothing but a name for what is really only a sequence of observed behaviours.

Of the two in us, one the "spark" of Intellect or Spirit, and the other, feeling or Mentality, subject to persuasion, it is obvious that the latter is the "tempter," or more truly "temptress." There is in each of us, in this man and that woman alike, an *anima* and *animus*, relatively feminine and masculine; and, as Adam rightly said, "the woman gave, and I did eat"; also, be it noted, the "serpent," by whom the woman herself was first beguiled, wears, in art, a woman's face. But to avoid all possibility of misunderstanding here, it must be emphasized that all this has nothing whatever to do with a supposed inferiority of women or superiority of men: in this functional and psychological sense any given woman may be "manly" (heroic) or any given man "effeminate" (cowardly).

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No one will deny that the battleground on which the psychomachy must be fought out to a finish is within you, or that, where Christ fights there also must his enemy, the Anti-christ be found. Neither will anyone, "superstition" apart, be likely to pretend that the Temptations of St. Anthony, as depicted in art, can be regarded otherwise than as "projections" of interior tensions. In the same way that Picasso's "Guernica" is the mirror of Europe's disintegrated soul, "the hell of modern existence," the Devil's horns and sting are an image of the most evil beast in man himself. Often enough it has been said by the "Never enough honoured Ancients," as well as by modern authors, that "man is his own worst enemy." On the other hand, the best gift for which a man might pray is to be "at peace with himself, and indeed, for so long as he is not at peace with Himself, he can hardly be at peace with anybody else, but will "project" his own disorders, making of "the enemy"—for example, Germany, or Russia, or the Jews—his "devil." "From

whence come wars and fightings among you? Come they not hence, even from your lusts (pleasure, or desires, skr. *kamah*) that contend in your members?" (James 4: 1).

All this has always been familiar to the theologians, in whose writings Satan is so often referred to simply as "the enemy." For example, William Law: "You are under the power of no other enemy, are held in no other captivity and want no other deliverance but from the power of your own earthly self. This is the one murderer of the divine life within you. It is your own Cain that murders your own Abel," and "self is the root, the tree, and the branches of all the evils of our fallen state...Satan, or which is the same thing, self-exaltation...This is that full-born natural self that must be pulled out of the heart and totally denied, or there can be no disciple of Christ." If, indeed, "the kingdom of heaven is within you," then also the "war in heaven" will be there, until Satan has been overcome, that is, until the Man in this man is "master of himself."

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Spark of the soul...image of God, that there is ever in all wise at war with all that is not godly...and is called the Synderesis" (Meister Eckhart, Pfeiffer p. 113). "We know that the Law is of the Spirit...) but I see another law in my members, warring against the Law of the Intellect, and bringing me into captivity. With the Intellect I myself serve the Law of God; but with the flesh the law of sin...Submit yourselves therefore to God: resist the Devil." And similarly in other Scriptures, notably the *Bhagavad Gita* (6,5, 6): "Lift up the self by the Self, let not self sit back. For, verily, the self is both the friend and the foe of the self; the friend of one whose Self has been conquered by the Self, but to one whose self hath not (been overcome), the Self, at war, forsooth acts as an enemy"; and the Buddhist *Dhammapada* (103,160,380), where "the Self is the Lord of the self" and one should "by the Self invite the self, and by the Self gentle self" (as a horse is 'broken in' by a skilled trainer), and "one who has conquered self is

the best of all champions." (Cf. Philostratus, *Vit Ap.*, 1-13: "Just as we break in skittish and unruly horses by stroking and patting them."

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But, this is not only a matter of Grace; the soul's salvation depends also on her submission, her willing surrender; it is prevented for so long as she resists. It is her pride (*mana*, *abhimana*; self-opinion, overweening), the Satanic conviction of her own independence (*asmitmana*, *ahamkara*, *cogito ergo sum*), her evil rather than herself, that must be killed; this pride she calls her "self-respect;" and would "rather die" than be divested of it. But the death that she at last, despite herself, desires, is no destruction but a transformation. Der Drache und die Jungfrau sind natürlich identisch; the "Fier Baiser" transforms the dragon: the mermaid loses her ophidian tail; the girl is no more when the woman has been "made"; from the nymph the

winged soul emerges. And so "through Thee an Iblis may become again one of the Cherubim."

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All these are our answers. Satan is not a real and single Person, but a severally postulated personality, a "Legion." Each of these personalities is capable of redemption (*apokatastasis*), and can, if it will, become again what it was before it "fell"—Lucifer, Phosphorus, Helel, Scintilla, the Morning Star, a Ray of the Supernal Sun; because the spark, however it may seem to be smothered, is an Asbestos that cannot be extinguished, even in hell. But, in the sense that a redemption of all beings cannot be thought of as taking place at any one time inasmuch as there will be devilish souls in need of redemption throughout all time, Satan must be thought of as being damned for ever, meaning by "damned," self-excluded from the vision of God and the knowledge of Truth.

NIGHT THOUGHTS

By ANAGARIKA DHARMAPRIYA

Across the vastness of the sky
White continents of cloud are spread;
From bank to bank the moon doth ply
Her silver traffic overhead.

Below me, is a single world,
Above, ten thousand million.
The moon her silver sail has furled
To anchor near the Morning Star.

Each world a million million lives
Contains, yet all with all are one—
The humblest flower of grass that thrives
Is sister to the regnant sun.

Yet must my heart recoil from these
As the burnt hand jerketh from the fire,
And seek within, to find without,
Peace, and cessation of desire.

The moon tonight is bright and new,
Her sail is trimmed to journey far—
The realm of thought I travel to
Is worlds beyond the Morning Star.

Lo! on a starry foaming borne,
Fast paling now, no longer bright,
She strikes the fiery rock of dawn
And founders in a sea of light.

That Moon for which I journey far
Shall never wax, wane, or be spent,
And anchors near no Morning Star—
The Full Moon of Enlightenment.

THE WISDOM OF THE UPANISHADS*

By P. SANKARANARAYANAN, M. A.

The wisdom of the Hindus is what is enshrined in the Upanishads. In their sylvan abodes 'exempt from public haunts,' leading a life of saintly simplicity 'more sweet and true than that of painted pomp', our rishi ancestors found 'tongues in trees, books in the running brooks' and God in everything. The Upanishads are dissertations on spirituality and they map out the course of the pilgrimage of the individual soul to the Infinite. These fountain heads of India's wisdom have diversified in the march of centuries into various rivers whose waters were canalised by engineers of the mind to meet the demands of varying times and climes. *Ekam Sat viprah bahudha vadanti* is an ancient aphorism which explains and justifies why the Upanishads seem to talk in different tongues, in seeming contradiction. At once the source and the sustenance, the evidence and the explanation of all subsequent philosophical speculation, the Upanishads hold an honoured place in the scheme of Indian metaphysics. In the West theology and metaphysics, the one resting on revelations and the other on reason, have never pulled well together. Faith and inquiry were long held to be irreconcilable and were often at war with each other. Here in India, however, philosophy and religion were never held apart. Spirituality was a generic term which comprehended these two aspects, and mere metaphysics, intellectual disquisition which made no difference to the heart throbs and life activities of the individual, was considered futile *vacharambhanam*, the expense of words in a waste of dialectics. To the Indian seers any view of life must lead to a way of living and carry the individual to a beautiful vision of the eternally true and good. That is the pattern of the wisdom of the Upanishads.

It is this foundational character of the teachings of our ancients that Prof. Srinivasachari has succeeded in placing before his readers in the masterly manner that we have known to associate with his writings. He

tells us that his 'humble aim is to present the essential features of the Philosophy of the Upanishads in the light of Visishtadvaita Vedanta'. In the eight chapters that constitute the book, we are treated to a topical study of all the Upanishads under various headings, Epistemology, Ontology, Cosmology, Psychology, Ethics, Religion etc. In each chapter the learned Professor considers the rival theories relating to its title held by several schools of thought, orthodox and otherwise, and shows the Visishtadvaitic view alone is in consonance with the teaching of the Upanishads and is free from the defects that taint the opposed views. 'The Upanishads should be interpreted as a whole and not in terms of sectional thinking which consists in elevating a few texts as expressions of absolute truth and treating other texts as only partially true and partially false'. It is shown in the work under review that the texts afford no sanction for the theory of two *vidyas* and two orders of reality, that reality and value coincide and that Brahman which is the logical highest is also the intuitional highest so that what is knowable is also what is realisable. The true epistemology of the Upanishads is founded not on the principle of non-contradiction which destroys the world, but on that of continuity and co-ordination which conserves it. Starting from the thesis that the *jignasu* is also the *mumukshu*, from the point of view of ontology, the Upanishadic rishi posits the truth that Reality is realisable. The *mumukshu* who seeks *Brahmagnana* attains *Brahmanubhava* and enjoys *Brahmananda*. For the *sat* is the ground of existence and the goal of experience. 'The true meaning of the ontology of the upanishads is furnished by the insight into the nature of the

*The Wisdom of the Upanishads by Prof. P. N. Srinivasachari, M. A., Retired Principal and Professor of Philosophy, Pachaiyappa's College, Madras (Sri Krishna Library Series—7, pp. 120. K. Mahadevan, Bookseller, Mylapore, Madras).

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Absolute as the god of religion different from migrating *jivas* and mutations of *prakriti*. Brahman is and has *sat chit* and *ananda* and is both immanent in the universe and supremely eminent.

Relating to cosmology, the Professor shows that the Upanishads reject *asatkarya vada* of Vaiseshikas and the *vivarta vada* of the Advaitins and take their stand on *parinama*. In the light of this principle, the law of karma and the immanent purpose of Isvara, *prakriti* exists for consciousness and not in consciousness. Creation is an act of sportive spontaneity, yet subject to cosmic laws. It is *lila* of the Lord, a process of recreation or divine comedy in which the material process develops into moral progress to achieve a god's purpose. Upanishadic psychology gives the rationale of the *sarira-sariri sam bandha* whereby the relation of the finite to the Infinite is to be interpreted as of part to whole, thus reconciling the extremes of idealism and realism. 'The analogies of the soul and the body, light and its luminosity, the flower and its fragrance are but devices of the intellect to portray the unity of the *atman* and *paramatman* and their union.' To effect this union, the Upanishadic ethics prescribes complementary methods of *karma*, *gnana* and *bhakti* and the goal of life, the *paramapurushartha* is the realisation of Brahman considered as both the *sadhana* and the *sadhya*. The way of soul culture is detailed in the 32 *vidyas* which are explained at length in several Upanishads and each of them details the manner of meditation on Brahman initiated by a guru after a preliminary foundation of moral and spiritual discipline. The supreme *sadhana* garnered from all the *vidyas* is said to be a blend of *gnana* and *bhakti* which the Visishtadvaitins call *bhaktirupapanna gnana* whereby *gnana* illuminates *bhakti* and *bhakti* energises *gnana*. The *mahavakya*, *Tat tvam asi* intimates by *gnana* the unity of Brahman and *jiva* and invites by *bhakti* the union between the two restoring the wholeness of the whole whose body is the world and God the soul.

The fifth Act of the Divine Comedy relates to *mukti* which is neither atonement nor apprehension, but attainment. It is both enlightenment and attainment whereby the *atman* which belongs to Brahman is Brahmanised. Such a condition realised after death is no bar to service and 'the *mukti* seeks to be born again as a freed *jiva* working for the freedom of others.'

In the last chapter of the book the author taking up the text of the aphorism '*Brahmavid apnoti param*' reiterates in his synthetic study of the Upanishads the cardinal features of their wisdom. 'Epistemology distinguishes between revelation, reason and realisation and at the same time stresses their organic unity as there can be no verities if they are not verified and verifiable. Ontology refers to the three entities, Brahman *cit* and *acit* which really mean Brahman *in cit* and *acit*. Cosmology defines Brahman as *tajjalan* as the one cosmic ground. Psychology describes the eternity and infinity of the *jivas*, but denies them eternality and exclusiveness. Ethics expounds the moral freedom of the *jivas* within the ambit of the cosmic process and subject to divine purpose. Religion guarantees universal salvation and points the way to redeeming service. Thus, the core of Upanishadic wisdom is in the understanding of the triune terminology of the text whereby Brahman is understood as the chief *tattva*, *vid* points to the *hita* and *apnoti param* connotes the go and the goal.

It will be seen from the foregoing very fragmentary outline of the contents of the book that according to the learned Professor Visishtadvaitic interpretation alone is in accord with the Upanishads and that Advaita, Dvaita, Bhedabheda and such other theories find no warrant in the sacred texts. Yet the endeavour is also made to show that other schools of Vedanta also serve their purpose and that each system has its own individuality, claims the sanctity of immemorial tradition and also the merit of satisfying the *pramanas* of *sruti*, *yukti* and *anubhava*. It

may be that followers of other schools will not agree with the author in his exposition of the Upanishads and surely post-Ramanuja Advaitins have answered his criticisms of Advaita. But the manner in which Prof. Srinivasachariar has explained the rival theories reminds one of the fidelity and fecundity of the classic *purvapakshas*, unique in Indian philosophical discussions. In fact within the pages of this book we have a compact and illuminating account of several schools of Vedanta under different topical headings. Though published later, it forms a very useful introduction to the Professor's magnum opus, *The Philosophy of Visishtadvaita*.

THE COSSIPORE GARDEN HOUSE

"Don't you think it will be nice to purchase Krishnagopal's garden at Cossipore?.....In my opinion it is advisable to do so. ALL OUR ASSOCIATIONS ARE WITH THAT GARDEN. INDEED IT WAS OUR FIRST MONASTERY". WE MUST HAVE IT.....TRY YOUR BEST FOR THE COSSIPORE PROPERTY". Thus wrote Swami Vivekananda to Swami Brahmananda on the 13th July, 1897.

This garden at Cossipore (90-93/2 Cossipore Road, Calcutta) has been intimately associated with the hallowed memory of Sri Ramakrishna Paramahansa Deva. It was in this garden that he passed the last days of his glorious life in moulding and giving final touches to the spiritual life of his illustrious disciples, Swami Vivekananda and others. It was here that these ardent souls were first assembled wholeheartedly to devote themselves to the nursing of their mortally sick Master and to dedicate themselves to the fulfilment of his mission. The place has been made holy by the severe austerities and spiritual practices they underwent from day to day under the direct guidance of Sri Ramakrishna. Here they were blessed with spiritual illuminations following the parting instructions of their beloved Master. The 'Kalpataru' episode and other such notable incidents of his closing life took place in this garden, and it was here that he finally entered Mahasamadhi.

This site is thus an important place of pilgrimage to the devotees of Sri Ramakrishna, as also to the religious-minded people of all faiths, and is a lasting monument in the cultural history of India.

For many years a piggery was run here, and the place was being used for allied unholy purposes, till last year, after vigorous efforts, the Belur Math was able to secure only half of the garden at an enormous cost of nearly two lakhs of rupees. The Government of West Bengal has now kindly agreed to acquire the other half on behalf of the organisation, and has asked the Ramakrishna Mission to forthwith deposit about one and a half lakh of rupees as its cost. Further, the house in it where Sri Ramakrishna lived is dilapidated and requires immediate thorough repair. Thus at least two lakhs of rupees are urgently needed for these purposes. But our funds are almost exhausted.

Preservation of this garden house as an international memorial to Sri Ramakrishna and thereby fulfilling an earnest desire of the great Swami Vivekananda is a sacred trust to all citizens of Free India irrespective of caste, creed or community. We, therefore, appeal to our countrymen of all persuasions for liberal contributions to be sent to the following address, which all will be thankfully acknowledged: The General Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah (West Bengal).

December, 1947,
Belur Math (Howrah)

SWAMI MADHAVANANDA
General Secretary, Ramakrishna Mission.

REVIEWS AND NOTICES

RAMA RAJYA OR THE IDEAL STATE. PART I. BY C. K. MENON B. A. M. MET. (SHEFFIELD); A. I. E. PUBLISHED BY THE AUTHOR, P. O. KAVALLAPPARA VIA SHORANUR, S. MALABAR. PAGES 140. PRICE RS. 2.

This is more a record of random thoughts on an Indian Utopia which Rama Rajya is, than a well arranged book or systematic study of the vital questions touched upon. The author is none-the-less quite earnest in presenting it to the thinking section of the public as embodying a bold outline of the ideal India to be. He envisages a powerful, prosperous and progressive nation free from the evils of Western democracy, but fully utilising the most advanced inventions of modern science, engineering and industrial technique. The book deals cursorily with the major problems in the political, economic, social and educational spheres. Many of the suggestions are quite original, sensible and valuable and worthy of attention at the hands of our nation-builders. The author has no great regard for our ancient heritage as he holds that the ancient Hindu philosophers beat their brains in vain to discover the true path and failed. The title therefore seems to be somewhat out of place if not quite misleading. The book is however thought-provoking. It is marred in many places by numerous printing mistakes.

M. R. R.

OUR HERITAGE AND ITS SIGNIFICANCE. BY SHRIPAD RAMA SHARMA, HIND KITABS, LTD., PUBLISHERS, BOMBAY. PAGES 207. PRICE RS. 6-8-0.

This handy volume is a precious contribution to the literature that should be studied by young India and all those on whom the future of free India rests. A sound knowledge of the nature of our ancient heritage, a true appreciation of the worth of the ideals which imbued our ancestors in their intrepid voyage through ages of historic evolution is essential for the intelligent solution of the manifold problems facing our nation-builders and politicians today as well as for the shaping of India's future along lines conducive to the fulfilment of her glorious spiritual destiny. Dr. Tagore compared the nation's march to that of an army which while moving onward had to be constantly fed from the rear. Gandhiji too has not failed to stress the importance of understanding life backwards though it must ever be lived forwards. The author's central aim in producing this book is to aid this necessary process of understanding India backwards so that the nation may be led to properly live forwards. A perusal of the volume

will convince everyone that it is an eminently successful attempt in this direction.

In less than a dozen chapters Mr. Sharma has surveyed a vast and rich field of Indian national thought and endeavour with a broad sweep and mastery of outline and detail which bespeaks wide learning and deep thought. The main trends of Indian culture and civilisation, the underlying principle of the social, religious, political, educational and economic life and institutions that have won the universal admiration of the best minds of the world from the earliest times till today, are presented in a clear and concise form, well supported by choice extracts from the original sources of Indian history and the writings of reputed scholars and historians. Mr. Sharma has unerringly laid his finger on the keen sense of 'cosmic perspectives' that marks the typical Indian mind as constituting the core of India's immortal culture and unique genius for assimilation and synthesis of widely differing elements on the broadest basis of the spirit. He also rightly harps on the key-note of Dharma with its all comprehensive dictum of *Vasudhaiva Kutumbakam* as providing the dominant motive force behind all the political, economic, artistic, social, religious and educational activities of our forefathers. Books like this deserve to find a place in every public library and must be put into the hands of our younger generation to halt the mad rush of misguided enthusiasts in the footsteps of the western world and make them look within to their own cultural heritage for inspiration and guidance in the tremendous task of reconstructing the nation's future in a manner worthy of the sacred trust handed down to us through countless centuries.

M. R. R.

THE FINGER OF DESTINY AND OTHER STORIES BY A. S. P. AYYAR, M.A. (OXON), I.C.S., F.R.S.L.: THE ALLIANCE COMPANY, MYLAPORE, MADRAS. PRICE RS 3.

Mr. Ayyar has already made a name as a successful writer of historical novels (*Three Men of Destiny*) and of short stories (*Tales of Ind*). The book under review presents his eight Indian stories written in English, with the possible exception of one entitled 'Lotus Buds', in which there is an attempt, perhaps an artificial attempt, at producing the English atmosphere, when the father of the daughter receives a love-letter of proposal and shown it to his daughter for her approval. I call these stories 'Indian' because the entire setting is Indian. All stories are not diaries of love affairs. Love is there but it is wedded, almost to the point of its

being missed, to idealism, keen on social reform in our Indian society. *Just a Dancing Girl* is a story significantly with a purpose. And in spite of purpose it is a good piece of idealistic writing. Undoubtedly, that is the best story in the present collection. One thing more Indian. Destiny and its working, so prominent in the Indian mind, is the pivot of all stories. Naturally, these stories are not happy stories: there is a certain atmosphere of terror, awe and unreasonableness, these companions of the 'Finger of Destiny.'

As a story-teller or as a story-writer Mr. Ayyar has several merits. His command of the language is commendable: his dialogue is lively and positive, all along cutting and smart. The themes are captivating. But he still needs perfecting of his faculty of, and capacity for, creating suspense and curiosity which is known as *Parinamagupti*, in Indian dramaturgy. Also he has to cut down a little, his idealism to make his stories natural and spontaneous.

B. S. MATHUR.

REFLECTIONS AND REMINISCENCES: BY NAGENDRANATH GUPTA. PUBLISHERS-HIND KITABS, BOMBAY PP. XI+220. PRICE RS. 5/-

A life of intense activity is often a mad rush through a crowd of events; we are unable to know the value of our actions and their significance in our life. It is only when the din and dust of activity has subsided that we are able to take a clearer

perspective and the rush fades into a beautiful harmony. We enjoy more when we look down the corridors of time and come across the old familiar faces whom we had contacted and try to re-live the whole past. 'The Reflections and Reminiscences' is the result of such an attempt. Mr. Nagendranath Gupta was a familiar figure in the journalistic circles. Till his passing away in 1940 he was engaged in the unceasing activity of building up two dailies the *Tribune* of Lahore and the *Leader* of Allahabad. We must also take note of his contribution to the literary renaissance that swept over Bengal in the latter part of the 19th century, besides his general contribution to the political literature, 'The Indian Nationalism'. These sketches written in a racy style were originally published as a series of articles in the *Modern Review*. The very lack of continuity in the narrative gives the book its peculiar charm and we are able to see, as it were, the whole past rising and fading in the author's memory. Covering a period between the latter part of the 19th and the threshold of the Victorian era, the narrative discloses, beneath its diversity of facts, a continuity of history. We hear the distant rumble of the political disaffection that was voiced by mighty champions from the Congress platform. We see Indian culture rising from her slumber and asserting herself through such powerful personalities as Sri Ramakrishna, Swami Vivekananda, Swami Dayananda and Keshub Chandra Sen. When we close the book the feeling is left with us that a life devoted to journalism is a life of selfless service.

NEWS AND REPORTS

SBI RAMAKRISHNA ASHRAMA, TRIVANDRAM, Report for 1946.

The year under review witnessed noteworthy development in two important avenues of work carried on by the centre, namely, medical relief and Harijan uplift. The Allopathic Dispensary at Sastamangalam, which has been doing very useful service to the poor and needy of the locality is on the eve of becoming a full-fledged in-patient hospital. Thanks to the generosity of Capt. V. P. Tampi the building for the in-patient ward is complete and the opening is delayed by a few months due to the difficulty of securing equipments. The total number of cases treated by the dispensary during the year was 29,852. The Harijan uplift work received a new impetus this year when congregational services and bhajans were organised for them in the shrine of the Ashrama. Harijans gathered in large numbers for these services and

during this year as many as 117 congregational services were organised, 36 scriptural classes were held and 26 religious lectures delivered. The welfare work among the Harijans, though now in its humble beginnings is full of great potentialities for the future. The Harijans have begun to feel that they also are members of the great Hindu community and that they should live up to the Hindu ideals. The Anchamada colony is now a cluster of 21 clean modestly-built houses. The co-operative cultivation in which 12 families have entered into partnership, and the Thrift Society with a membership of 40, are other avenues of work which hold out a great promise of amelioration for the future.

The other philanthropic activities of the Ashrama as the milk Canteen for children, the distribution of noon-tiffin for school children and the rural reconstruction work in the coastal areas went on as usual. 250 pupils were fed at noons and 100

children were regularly given milk. At the rural reconstruction centre at Shertalai, 34 looms were working offering employment for 79 girls. Two hundred families were engaged in the coir spinning section and 45 spinners were being trained in the cotton spinners section. All these items of work need expansion and especially the opening of the in-patient Hospital involves heavy investment as well as recurring expenses. Its immediate needs are about Rs. 5000 for equipments, about Rs. 4000 for water connection and sanitary fittings, about Rs. 3000 for out-houses and a permanent endowment to fetch a monthly income of Rs. 750 for recurring expenses.

From the above account it must have been abundantly clear that the Ashrama is trying its best to follow the great ideals of renunciation and service of man as worship of God, set before us by Swami Vivekananda. To all who believe that the future of India and her culture depends on the practice of these ideals, the Ashrama appeals for support, moral, financial and technical.

BRAHMACHARI RAM MAHARAJ

As this issue of our journal goes to press we are saddened by the news of the passing of one of the senior members of the Order, Brahmachari Ram Maharaj at the Benares Sevashrama. He was aged seventy-six.

Ram Maharaj had opportunities of intimate contact with Swami Vivekananda. He joined the Belur math in 1903 and had the privilege of receiving initiation from Swami Brahmananda. He was a man of austere habits and lived mostly in the Himalayas at the Almora Asrama. As age advanced, his ascetic life undermined his health. But he was all sweetness and poise. He came down to the Headquarters in last January, as though to bid farewell to all. His brother monks will be missing his inspiring and sweet company. We pray for the santi of his soul at the feet of the Master.

The Birthday of Swami Vivekananda
falls on Sunday, the first of
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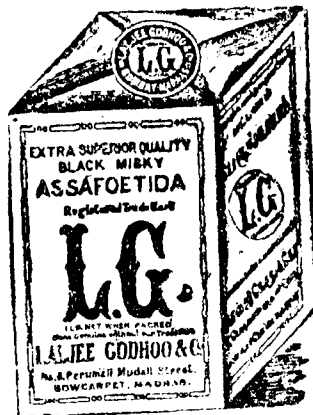
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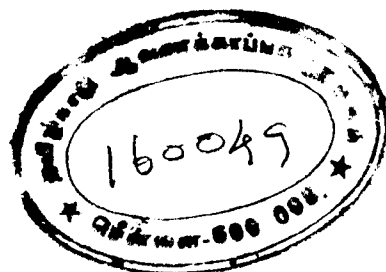


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