

# Prabuddha Bharata

OR

**AWAKENED INDIA**



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत

*Katha Upan. 1. iii. 4*

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

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## CONVERSATIONS WITH SWAMI TURIYANANDA.

*2nd July, 1920.*

A young man hailing from East Bengal came and saluted the Swami. He had received initiation and Brahmacharya from a great spiritual man of that part and had been going through Sadhana for the last eleven years. He recently came to Benares with the object of spending his days in Sadhana and holy company.

The Swami (to the new-comer)—There are signs of Vairagya (dispassion) visible in your person. Well, what sort of Vairagya have you got? Is it real Vairagya or Vairagya from some exciting cause? If it be due to some cause, Vairagya disappears as soon as the cause ceases to exist. Were you interned?

The youth—No, Sir.

The Swami—Any way, it is a good fortune to have Vairagya. And what is Vairagya but the discrimination between the Self and non-Self? 'Discrimination between Purusha and Prakriti' is another synonym for it.

Being asked whether he intended to stay at Benares, the youth replied that if circumstances were favourable he would rather do that.

The Swami—If one lives a good, moral life, one can live in any country, not to speak of India.

“The whole earth is the Lord's, where is there any obstruction( अटक )\* in it for anybody? He only who has scruples in his mind meets with obstructions outside.”

This was the utterance of a very great man. Do you know whose? It was uttered by Hari Singh, the general of Ranjit Singh. The Afghans began to create disturbance in the frontier, and when chased, they would retreat and halt just beyond Attock. It became quite a problem to subdue them, as going beyond Attock meant the losing of one's religion. Then Hari Singh was called in and being asked what was his advice in this critical matter, he uttered those words. He crossed Attock and taught the intruders a sound lesson. Hari Singh was a Vaishnava, but how his words were like those of a Jnani—a Paramahansa! Being good and moral you may live anywhere you like—you will live happy. Well, He alone is the Real—the

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\* There is a pun on the word अटक in the original Hindi verse which means both 'obstruction' and the town Attock in the Punjab.



Good, there is nothing besides Him which is real or good.

Let me tell you a short story. You remember, while Rama and Lakshmana were wandering in the Dandaka forest after Sita had been stolen, they saw a delightful place. Wishing to spend the four months of the rainy season there, Rama said to Lakshmana, "Brother, just go and look if there is anybody here. Without the owner's permission how can we stay here?" Lakshmana searching hither and thither in the forest came across a Shiva temple, but found no trace of man. Upon his coming back and reporting the matter to Rama, the latter joyfully said, "It is excellent, Shiva is the presiding deity of the place. Go and get His permission." In persuance of the order Lakshmana went to the temple and asked for the permission, whereupon there emerged from the Shiva Lingam a radiant being who went on dancing for some minutes in a wonderful posture, and then disappeared. Lakshmana, unable to make any meaning out of it, came back in surprise and reported all that had happened. Hearing it all Rama said, "Build the hut. We have got the permission." "How is that?" asked Lakshmana. Rama replied, "Keeping the tongue and the sexual instinct under control, you may live happy not here alone, but anywhere you like."

पृथिव्यां यानि भूतानि जिह्वोपस्थनिमित्तकम् ।

जिह्वोपस्थपरित्यागे पृथिव्यां किं प्रयोजनम् ॥

"Every creature on earth seeks the satisfaction of the tongue and the sexual instinct. To one who gives up the craving for these, of what avail is the earth itself?"

Well, the whole trouble is due to these—the tongue and the sexual instinct. In the Himalayas there are lots of solitary places favourable to spiritual practices, but why can't Sadhus live there? Owing to the urge of the tongue. The craving for delicacies drives them out of those places. And why is it that Sadhus cannot live in peace at one place? Either they have a rude tongue and quarrel with others, or they hanker after dainty dishes, or it is the sexual instinct. Hence if a Sadhu can live at a place peacefully for twelve years, he is said to have "perfected his seat." A twelve years' restraint is not a joke!

Perfect mastery over the sex impulse is a very difficult task. "The woman will die and her ashes be blown to the winds, then only can one sing her praises."\* There is a story to illustrate this. One day Emperor Akbar said to Birbal, "Go and enquire of your mother if she has got rid of the passions." The lady was then over eighty years of age. Besides how could Birbal ask his mother such a question? Yet that was the Emperor's mandate. Birbal was in a fix, and gave up food and sleep in his anxiety. His mother was a highly sagacious lady—she was Birbal's mother, you must remember—and she guessed it all. She said to her son, "Don't you worry, my boy. Have your food and and take some rest. When you go to the Durbar, take from me the answer." When it was time to go to the Court, Birbal's mother gave her son a device of "Twenty boxes," † with instructions to hand

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\* A Bengali proverb.

† A toy common in places like Benares. The inmost box is sometimes of the size of a pea.



it over to the Emperor. On receipt of the box the Emperor opened it. There were numerous boxes one within the other, all empty. Only in the last one he found—a little bit of ashes! The point of the answer is clear enough.

All trouble is over if the tongue and sex impulse are conquered. When Sri Chaitanya went to Kesava Bharati to take Sannyasa from him, the latter seeing him remarked, "You are in the heyday of youth and are so surpassingly handsome. Who will be bold enough to initiate you into Sannyasa?" Sri Chaitanya replied, "Sir, you examine an aspirant before conferring Sannyasa on him. And if you find me qualified enough, you will naturally be inclined to initiate me also. Please examine whether I am fit for it." The Bharati said to Sri Chaitanya, "Show me your tongue." On the disciple's doing so, the Guru put some sugar on his tongue. The sugar was left as it was, without being ever so slightly wet, and was scattered in the air the moment it was blown upon. There was no more need to examine the sexual instinct.

तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान् ।

न जयेद्द्रसनं यावज्जितं सर्वं जिते रसे ॥

"A man who has controlled all other senses except the palate is not to be considered a master of his senses. When the hankering for palatable things is controlled, everything else is controlled. (Bhagavata XI. viii. 21.)

When the tongue is controlled the sex impulse is also controlled. Unless the senses are brought under control there cannot be any spiritual



progress. Throughout the Gita there is repeated mention of this—

तस्मात्त्वमिन्द्रियान्यादौ नियम्य भरतर्षभ ।  
पाप्मानं प्रजडिह्येनं ज्ञानविज्ञाननाशनम् ॥

“Therefore, O best of Bharatas, control thou the senses first, and thereby kill this sinful propensity of lust, which destroys one’s Knowledge and Realisation.”

Even if a single organ remains uncontrolled, all austerities, all efforts after spirituality become in vain. Just as if there is a single hole in a pitcher, all the water escapes through that. You know that parable of Sri Ramakrishna, of the peasant irrigating his sugar-cane field. All the water escaped through a subterranean passage, not a drop of water finding its way into the field !

इन्द्रियाणां हि सर्वेषां यद्येकं क्षरतीन्द्रियम् ।  
तदस्य क्षरति प्रज्ञां दृतेः पात्रादिवोदकम् ॥

“Even if a single organ is allowed to run out, that alone destroys the aspirant’s illumination, like water from a cracked leathern jar.” Manu—II. 99.

रसोऽप्यस्य परं दृष्ट्वा निवर्तते—“Even the craving for sense-objects leaves an aspirant when he realises the Lord.” Control of the senses is not to be brought about by a violent effort. Only by realising Him is it perfectly achieved. But at the outset one must struggle for this end. Afterwards it becomes quite natural. Still one should not be over-confident. Just as the intelligent hunter catches a deer and ties it up, so after succeeding in controlling the organs one should be on the alert, and continue to hold the mind and organs in check.

## OCCASIONAL NOTES.

**T**O all our brothers and sisters throughout the world we send our cordial New Year's greetings. We offer also our salutations to the Divinity-in-man, to the Divinity-in-woman, to the Eternal Being—the Immanent and Transcendent in one—that permeates the whole creation, both animate and inanimate, and is at the same time established in Its own infinite glory beyond the bounds of all names and forms. At this auspicious moment that sees the ushering in of a new year and, as we hope, also of a new age, let every one of us join in a common prayer, and say, in the words of Swami Vivekananda, with all the sincerity that our soul can command—“Our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race and clime; our salutations go to all those men and women, God-like, who are working to help humanity, whatever be their race, colour or birth. Our salutations to those who are coming in the future, living gods, to work unselfishly for our descendants.”

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Another year has rolled away along the eternal stream of time, with all its gains and losses, its blessings and miseries, its hopes and disappointments. But the deep unrest that has been raging in the soul of humanity instead of abating with the flow of time, is daily on the increase, both in intensity and extensity, and is gradually assuming



huge proportions. It is striving for expression in every land and in every clime. The hankering for a new world order, the earnestness to purge human society of its wrongs and iniquities, the keen struggle to end the oppression and tyranny of class rule in all fields of human life, religious and social, economic and political,—all these point to the great fact that the World-soul itself knows no peace. This seething discontent is manifesting itself all over Asia and Africa, Europe and America, in the form of racial conflict, political struggle, social revolution, economic unrest, religious upheaval—all aiming at the emancipation of humanity from the iniquitous domination of a particular race, nation, class or individual. Mankind has revolted against the dominating materialism of the day. And truly speaking the whole world is passing through a period of change and transition—through a spiritual revolution. A new consciousness and sense of liberty have awakened in the soul of the masses, and new ideals and aspirations have been born in the heart of womanhood all over the world, following in the wake of their great awakening. Even the bourgeoisie and the aristocracy—the classes that have been enjoying unfair advantages over the people and have kept the world's womanhood and proletariat under wilful subjection—are looking forward to better days of peace and rest, for there always comes a time when the troubled soul of the tyrant, too, becomes weary of the vanities of the world it loves with so inordinate a passion.

Difference of privilege has been the greatest bane of the world. Suppression of the human personality ; denial of the birthright of all individuals, men or women, to manifest their potential Divinity and innate possibilities; exploitation and domination of the weak and the helpless by the strong and the powerful—these are the main causes of the present world unrest. But as the reign of force and terror yields place to a new order, more just and humane, as the privileged and the non-privileged alike are actuated more and more by the higher ideals of life, as the rule of diplomats and capitalists make room for true democracy, this general unrest will pass away, and will usher in a new age of freedom and brotherhood, an era of world synthesis and world culture, which the seers and prophets of all races and times have so fondly dreamt of. Indeed, if we can read aright, even at present, the signs of the times, and study the trend of all human thoughts and activities, we cannot but exclaim with the great Italian prophet Mazzini, who noticed with the help of the light of his high idealism the approach of the dawn of a new age as early as a century back—“ We stand to-day between two ages, between the grave of one world and the cradle of another, between the last boundary of the individualistic philosophy and the threshold of Humanity.”

\* \* \*

In this Renaissance India—the Mother of religions and philosophies, the land of spirituality and synthesis—has an important part to play. She is to supply the basis of the coming World Union—the



basis spiritual, the bed-rock on which the ideals of liberty, equality and fraternity can be securely established. The mighty edifices of modern democracy, socialism, communism and universal Brotherhood are crumbling to pieces, and with these the high hopes of mankind, because they are after all built on the quicksand of material ideals which can never reform the heart of man root and branch, and implant in it the idea of the One in the many—the sense of the fundamental unity of mankind in the life of the Spirit. India's mission to lead the world into the age of a New Order is clear. She is to hold before humanity the secret of the conquest of inner nature, the gospel of the potential Divinity in man, and the vision of the Atman—the Self that dwells in all men and women, in all animals and plants, nay, even in what we, in our ignorance, call dead, dull matter, but which, too, reflects though dimly the Divine glory finding its fullest expression in the perfected soul. But India to take her rightful place of leadership must prepare herself for the great task and responsibility.

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India must be true to her own tradition and culture, and build herself anew for her own sake as well as for the sake of Humanity. Her children are to realise fully in their individual and communal life the grand synthesis of which she has been the world's greatest exponent. Most of us—the sons and daughters of Mother India—have practically lost sight of the central theme of India's Sanatana Dharma—the vision of the Unity behind diversity,

the doctrine of the potential Divinity in man. We who call ourselves the descendants of the Rishis, have forgotten that the real Jati or caste is based on the freedom of all men and women to develop in their own way their inner nature which vary with every individual. This is the ideal underlying all religious sects and creeds which are in reality different paths suited to the diverse tendencies and temperaments of different individuals, and are meant to lead all to Religion Universal. We have in the main lost the very spirit of our distinctive civilisation, and cleaved Humanity into crystallised castes, sects, creeds and classes. The so-called religion of Don't-touchism, the curse of untouchability, the un-Aryan tendency to exclusiveness, the present custom of suppressing true womanhood, and the relentless oppression of the poor—in short, all narrow and circumscribed ideas and outlooks we must now cast to the winds to make room for the synthetic view of life which all true sons of India always possessed and still possess. Let us see that no particular caste, class or sex in India can any longer monopolise the exclusive right to all privileges and enjoyments, while others are denied the very elementary rights of mankind and refused the barest necessities of life. Let all unfair differences in privileges cease to exist, and India will have solved the greatest of all world problems, which no country on earth has as yet been able to do with any appreciable amount of success.

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India has been chosen to be the meeting place of all races, religions and cultures. She has assimilated into her people the Kolarian and the



Dravidian, the Aryan and the Mongolian—the Asiatic and the European, the African and the American. She has been the holy confluence of Hinduism and Buddhism, of Judaism and Zoroastrianism, of Christianity and Mohammedanism. India is at present engaged in building up on a spiritual foundation a new synthetic culture that is destined to regenerate and revitalise the whole world looking to her for inspiration and guidance. European civilisation has failed to be a world culture and is on the very verge of collapse. And in a synthetic culture having as its key-note the gospel of Love, Harmony and Reconciliation, lies the salvation of mankind. In it are to be embodied the fundamental teachings of Krishna and Buddha, of Christ and Mohammed, of Chaitanya and Ramakrishna. It must represent the message of Sankara and Ramanuja, of Nanak and Kabir, of Ram-mohan and Vivekananda. It should embrace also the essential teachings of Mahatma Gandhi, of Sadhaka Arobindo and of poet Rabindranath,—which are opening new visions of life and conduct before mankind in general and Indians in particular. In this synthetic culture will be found not only the highest wisdom of all these great prophets and teachers of the East but also of those of the West, whose universal love transcends the limits of race and colour, creed and nationality. In short, it will be the union of the noblest ideals and cultures of all times and countries, which in their essential nature present the One Reality in but different forms, and are, therefore, in perfect harmony with one another.

All the centres of spiritual force, both in India and abroad, working for the world's emancipation and regeneration should now give up their present tendency to exclusiveness, and join hands with one another in a spirit of hearty co-operation for the realisation of their common goal. Let "Harmony and Peace and not Dissension" be the motto of our life, individual and communal, national and international. Let us all be now guided in our thoughts and actions by the great message of Love and Harmony as sung by the Rishis of the Rig Veda at the very dawn of human civilisation :—

समानी व आकृतिः समाना हृदयानि वः ।

समानमस्तु वो मनो यथा वः सुसहासति ॥

"Let your energies be directed to the promotion of the good of mankind. Let your relations with all fellowmen be characterised by love and harmony. Let your hearts beat in unison with all human hearts. Do you promote the equal good of all!"

Om Shantih ! Shantih !! Shantih !!!

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## SANKARA VEDANTA AND PRACTICAL LIFE.

BY PROF. SURENDRA NATH BHATTACHARYA, M. A.

**T**HE world is too busy to listen to purely theoretical speculations, it wants exciting experiments and tangible results. To enquire about the Soul, God and the world and their inter-relations has long been ranged among subjects on which 'it is folly to be wise.' Our educational institutions pay but little attention and encouragement to this branch of learning, and where it receives any sympathy and encouragement it is not the Eastern but the Western. Indian philosophy



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is practically left with the Tol Pandits and a very few curious seekers after higher truths. The English educated community hardly cares for it, nay, often sneers at it. They would burn midnight oil and write volumes on the origin, antiquity and development of the various schools of ancient Hindu philosophy, with a hundred 'perhapses,' 'probablies' and 'ifs,' but very few there are to judge aright the merit of those systems under the present circumstances.

I may say at once that it is a pitiable degradation of the Indian brain to prefer Western philosophy to Eastern. I claim superiority for Indian philosophy and especially the Vedanta philosophy, 'a system in which human speculation seems to have reached its very acme,' over any other; and he who neglects these invaluable treasures of his own hearth and busies himself entirely in collecting trash elsewhere is really to be pitied. The importance and value of the Vedanta philosophy which I claim as giving us an insight into the highest and profoundest truths of philosophy, especially of metaphysics, may be belittled by many to whom almost all things Eastern are but vagaries, but let them see what opinions of the Vedanta philosophy are held by the thinkers of the West. Highest tributes have lavishly been bestowed by Western philosophers on the Vedanta philosophy; and I make mention of this because few will care to have anything to do with a subject not certified by Western scholars.

The most reprehensible remark that has been levelled against Sankara, the greatest exponent of the system of Vedanta, is that he propounded a theory which completely ignores the practical aspects of human life and gives undue stress to a life of meditation and abstraction. Some have gone so far as to lay the whole blame of national degeneration at his door. It was, they say, his doctrine of Maya that lay too heavily on the Indian brain, and as a result the people degenerated into a nation of idle dreamers of Utopian excellence and a studied indifference to the stern realities of life. I propose here to examine how far these uncharitable remarks can with justice be made against Sankara. Sure it is that the

Hindus are, as a rule, more fond of musings and meditations than any other nation of the world, and sure it is too that their best attentions are directed more to the next possible existence than to this. This peculiar turn of the Indian mind, this deplorable apathy to the exigencies and requirements of this actual life has, indeed, much to account for the present wretched condition of the race. In my present article I shall restrict myself to one point, namely, how far we can hold Sankara responsible for it.

It is curious enough that of all systems of Indian philosophy, the Vedanta has got the greatest number of adherents and has gained a pre-eminent importance both at home and abroad. In its birth-place it is regarded as the very culmination of metaphysical enquiry and almost all seekers after the highest truth would fain call themselves Vedantins. Again at least 80 p. c. of the people who study this system are followers of Sankara. This being the case the charge brought against him, if found true, would surely lower him far down in our esteem. And hence my humble attempt to examine his doctrine of the world.

Before I take up my topic I would like to state in clear terms the general tenor of the accusation. According to Sankara, they say, this visible world of ours is nothing but a huge illusion. Whatever is an object of our sense-perception is illusory and as such unreal. I write with the pen, I consult a book, I see the table, I smell a flower—it is all illusion. We call it real only by convention, and apart from this convention, this delusive misrepresentation, the world is not. We have drawn the thickest veil of ignorance over ourselves, and whatever we cognise through it is only a distorted view of the reality. But we regard all things of the world as real, and it is nothing but ignorance and illusion, pure and simple. They are like water in a mirage, a piece of rope taken for a snake in dim light, magic performances of a magician, and as such non-existent. In short, Sankara teaches that the world in all its variety is not.

A more repugnant idea cannot be conceived of. Here are



all materials of writing; I think, feel, will and write; and if any body comes in to say that I do not, I would surely advise him to consult a doctor of the lunatic asylum. I eat and enjoy the delicious food and my hunger is appeased and you say it is all illusion. How can I trust in the even balance of your brain? Sankara represents the world as unreal and non-existent, but we always feel it to be *the* existent and the only reality men may think of with any amount of certainty; beyond this whatever we speak of is after all a surmise. This, in short, is what the anti-Sankarites have to say against him with regard to his idea of the world.

Before I proceed to examine the foregoing statements I would tell you, at the very outset, that the people who generally sneer at Sankara are those whose knowledge of Sankara is chiefly derived from a misconception about the signification of the term Maya or from their superficial acquaintance with his writings. The word Maya is, indeed, very elastic and admits of various interpretations. We shall presently see what sense does Sankara attach to it. I would only ask you not to put any serious weight on the opinions held by such superficial and biassed critics of Sankara.

I would quote translations of a few passages from Sankara's writings and ask you to judge for yourselves.

“For these modifications or effects such as jars, dishes, pails etc. are names only, exist through and originate from speech only (वाचरम्भयं विकारो नामधेयम्); while in reality there exists no such thing as a modification. In so far as they are names (individual effects distinguished by names) they are untrue, in so far as they are clay, they are true. This parallel instance is given with reference to Brahman; applying the phrase ‘having its origin in speech’ to the case illustrated by the instance we understand that the entire body of effects has no existence apart from Brahman. We must therefore adopt the following view:—In the same way as those parts of ethereal space which are limited by jars and water pots are not really different from the universal ethereal space, as the water of a mirage is

not really different from the surface of the desert—for the nature of that water is that it is seen in one moment and has vanished in the next and moreover, it is not perceived by its own nature (i. e. apart from the surface of the desert)—so this manifold world with its object of enjoyments, enjoyer and so on has no existence apart from Brahman.”—Brahma Sūtra Bhashya, II .i. 14.

Here Sankara means to say that the different effects—jars, dishes, pots etc.—are but different modes of clay. They are nothing but clay under different *forms and names*, and these latter taken by themselves are meaningless and hence untrue. Their existence depends entirely upon the lump of clay of which they are the modifications. If you take these modifications as such, i. e. as an aggregate of forms and names without any reference to and entirely severed from the clay you are surely wrong. They are not possible as taken apart from and independent of the clay, and if you give this impossibility a colour of truth, it is surely due for your ignorance. Similarly, if you regard the world which in itself has no existence *apart from and independent of* its cause, Brahman, as a reality in itself, your assertion must be ascribed to your ignorance. The reality of the world cannot be absolute, but on the contrary it is only a derivative one. Here I would ask my readers to mark one point, namely that whenever Sankara denies the existence of the world of effects he almost invariably modifies his denial by some such phrase *कारणव्यतिरेकेण, ब्रह्मव्यतिरेकेण* etc. (‘as independent of and apart from the cause.’)

Again; “Because the scriptures declare that the plurality of effects has its being only in name:”

“Nor can ultimate reality be attributed to the created things; ether etc.; the mere illusory character of the whole world has been already proved.” Brahma Sutra Bhashya III-ii-4.

“And the unreality of effects is supported by reasons as well.” Brahma Sutra Bhashya III-ii-22.

“The true import of the scriptures cannot be the



propounding of creation etc. in so far as they teach the unreality of all effects and the reality of Brahman only, by quoting instances of clay etc.” Brahma Sutra Bhashya IV-iii-14.

“In reality there is no second thing excepting that, if there be any, it is nothing but the superimposition of Nescience.” Brihadaranyaka Bhashya IV-iv-19.

“Since nothing but Atman (Self) exists.” Bri. Bhashya II-iv-6.

“Absolute negation of the world which is nothing but an effect, is here stated in so far as the scriptures show, by raising an objection, the impossibility of pain and delusion which are the products of Nescience.” Ish. Upa. Bhashya 7.

Here Sankara goes to the extreme and seems to be a शून्यवादी (nihilist) out and out. We shall see presently if he is so or not.

Again, in the Taittiriya Upanishad Bhasya I. 11 he says—  
“Duality which is an outcome of inherent Nescience is untrue.”

Hence we conclude that excepting Self-knowledge, knowledge of the identity of all individual souls and Brahman, the world has no existence.” Taittiriya Bhashya, Brahmavalli i.

“Because of the unreality of all that is an effect.”—Ibid.

I have intentionally quoted so many passages from Sankara, and the readers will perhaps call him a nihilist out and out. These are a few of the passages where Sankara seems to blow up the world. But I shall try to show that he is ever ready to assign a derivative reality to this world. In order to make this point clear we shall have to see how according to Sankara this world comes into being and also what he means by अविद्या, Nescience.

In his Bhashya on the Brahma Sutras he deals elaborately with the cause of the world. After quoting numerous Sruti texts and by a careful and masterly examination of them he comes to the conclusion that Brahman is the cause of the world both efficient (निमित्त) and material (उपादान).

“उपादान कारणं च ब्रह्माभ्युपगन्तव्यम् निमित्तकारणं च, न केवलं निमित्तकारणमेव”—“Brahman is to be regarded both as the efficient and material cause and not only as the efficient cause.”

He shows the futility of the other theories of the origin of the world, which hold प्रधान (Pradhana), परमाणु, (Paramanu) etc. to be the cause of the world.

Now if the world be an effect of Brahman what is its nature? Is it a परिणाम or विकार of Brahman? Does Brahman transform itself wholly and entirely or partially into this versatile world, or is the world only a विवर्त्त, superimposition? Brahman, however, cannot transform itself either in part or in whole. If a part of it is said to be transformed, then it is admitted that it has parts, it is a composite body. If so, it will be a non-eternal substance, for whatever has parts must not remain what it is when these parts dissolve. Again, if the whole of Brahman is said to be transformed, there will be nothing left, and this world will be all in all without any transcendental aspect of Brahman, and the self-killing doctrine of Pantheism will come in.

“One opponent says—‘If Brahman is without parts either it does not change at all or it changes in its entirety. If on the other hand it be said that it changes partly and persists partly, a break is effected in its nature, and from that it follows that it consists of parts.’

To meet this difficulty Sankara says:—

“No, we reply, the difficulty is merely an apparent one; as we maintain that the alleged break in Brahman’s nature is a mere figment of Nescience. By a break of that nature a thing is not really broken up into parts not any more than the moon is really multiplied by appearing double to a person of defective vision. By that element of plurality which is the fiction of Nescience, which is characterised by name and form, which is enveloped as well as non-enveloped, which is not to be defined either as the Existing or the Non-existing, Brahman becomes the basis of this entire apparent world with its changes and so on; while in its true and real nature it at the same time remains unchanged, lifted above the phenomenal universe.” Brahma Sutra Bhashya, II-i-27.

In the above passage we notice what Sankara means by the world. The universe though it has all its reality in and from



Brahman, is not to be looked upon as a modification or what in these days we should call evolution (परिणाम), for Brahman being perfect, can never be changed or modified, and what is called the created world in all its variety is and remains the result of a primeval and universal turning aside or perversion (विवर्त) caused by Avidya, Nescience. The world is only a superimposition on Brahman of a thing which is not in the nature of Brahman, just in the same way as ignorant people ascribe blueness, dirt etc. to the formless, colourless entity of ethereal space. By such unwarranted ascriptions the space does not really become blue or dirty, but remains as it is, and yet there is no difficulty for people to behave with this false representation of the sky as if it were true. So also the falsity of the world does not stand in the way of all our practical purposes.

(To be concluded).

## LETTERS OF SWAMI TURIYANANDA.

(Translated from Bengali.)

Benares,

27th June, 1920.

Dear—

I am in receipt of your postcard of the 25th inst. I had another card also sometime ago, which had not been answered. I receive almost daily reports of the Holy Mother's condition. It now depends on the grace of the Lord to make things take a good turn, I do not see any other way.

I am glad to learn that your Ashrama is working all right. May the Lord bless you in all respects, is our earnest prayer to Him.

The passage in the Gita beginning "For the sage wishing to ascend"\* &c. simply describes the stages of a Yogi's life.

\* The whole passage runs thus :

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

Those who want to attain to Yoga must do so through work—this is the meaning, while for those who have already attained this state, work is no more necessary, rather it should be slackened so as to admit an unbroken current of thought—this is the suggestion. Work—either internal or external—must go on, for it has already been distinctly stated that “none can ever remain absolutely without work.” First external work is needed. Then internal work—meditation and the like—is necessary. Therefore in the very next Sloka the Lord is setting forth the characteristics of one who has attained to Yoga. When there is no attachment for sense-objects and their acquisition, and all planning is given up, there is not so much turmoil of work. Then applies Sri Ramakrishna’s illustration of the daughter-in-law in a family of ordinary means, who on becoming pregnant has her duties lessened by her mother-in-law. Later on when she has been delivered of her child, she has absolutely no duties. She only attends to her child. That is to say, when one attains Him to realise whom all work is done, further work is done for His sake only. One is then full to the brim, and has no more needs. The work which is done in that state is not for any selfish gain and is therefore not classed under work. Realising Him one has no more to sit on, concentrating his mind on Him. He is concentrated under all circumstances. The work which Janaka or Swamiji did was not for their own sake. All personal concerns have ceased for them; so whatever they do in that state is for all. For they have realised the truth that they are one with all. They have verily realised the state described in the verse—

सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

—“The man who has his mind fixed in Yoga sees himself in all things and all things in himself, and looks upon everything with the same eye.” (Gita) While those who have not

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“For the sages wishing to ascend the path of Yoga, work is the means, but when he has already ascended the path of Yoga, cessation of outward activities is the method for him.”—Gita VI. 3.



attained this state will be constrained to do work, for they have need to do something for themselves. Therefore the Lord is advising people to work without motives as far as possible. This will gradually purify the mind so as to enable one to see oneself in all. And when one will fully behold oneself in all, there will be no more work, that is to say, even doing work one will realise that one is not the agent. Work and such other things last only so long as there is egoism. "All trouble will be over when the 'I' is gone." \* The devotee does all work in the spirit of 'Not I but Thou.' While the Jnani knowing himself to be the Atman has realised that the body, mind and intellect alone work, and never identifies himself with any action. That's all. Take my word, nowhere do the Shastras enjoin a stupefied state, a cessation of all activities and mechanical withdrawing of the hands and feet from work. In the state of ignorance people work with the idea that it is *their* work. When one attains Knowledge and Devotion one gets rid of that egoistic idea. The devotee works for the Lord. The Jnani, even though doing work, knows that he is not the agent, and is at perfect rest. He sees that "the sense-organs are concerned with the sense-objects." This much for the present.

With love and best wishes to you and all,

Yours affectionately,

Turiyananda.

Benares,

17th July, 1920.

Dear—

Your letter of the 13th inst. is to hand. M— wrote to me a postcard the other day, from which I gathered that he was better in mind. I have also answered him this time. Only struggle does not lead to peace. One must surrender and submit. Through the grace of the Lord everything will gradually come right. \* \* Religious practices must be continued always. Of course there should be fixed periods

\* Ramprasad.

for it also. But one must try to keep up a spirit of that constantly. At first theory and practice are separate, but later on they become one. Theory itself is converted into practice. Then only it becomes easy and natural. This is what is called Sahajávastha, or the natural state. One has no more to take pains to induce it. The spirit is kept up by itself. Yes, there is a great trouble unless one can turn oneself into a saint. And it is through constant spiritual practice that the mind does become saintly. Then one does not so much feel the want of holy association in the external world, for then one is in constant communion with God. \* \* Has Maharaj advised — to be engaged in spiritual exercises, giving up work altogether? \* \* You better write to Maharaj to ask him about it. Isn't it perfect in all respects to practise Sadhanas in the midst of work? And — is an old member, for whom such a course will not be impossible. Everyone is doing well here.

Yours with love and blessings,

Turiyananda.

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## NATIONALISM AND NATION-BUILDING IN INDIA.

“Europe, the centre of the manifestation of material energy, will crumble into dust within fifty years, if she is not mindful to change her position, to shift her ground and make spirituality the basis of her life. And what will save Europe is the religion of the Upanishads. Apart from the different sects, philosophies and scriptures, there is one underlying doctrine, the belief in the Soul of man, the Atman, common to all our sects, and that can change the whole tendency of the world.”—*Swami Vivekananda*.

**T**HE inundation of the political and social theories of the West has revolutionised the thoughts and activities of India. The most prominent factor in the present Western cultural domination in India lies in the fact that the West, by thrusting upon us her pet theories and ideas, has completely



made us self-hypnotised and unconscious of our national vitality. Perhaps, the theories may be good for the West that has brought them forth through a long course of historical evolution. But certainly, they can never be perfectly suited to the temperament and requirements of us Indians who have an altogether different socio-historical evolution having various institutions and organisations meant for a different scheme of life. Therefore, for the regeneration of our national culture and for the solid foundation of our National edifice we want to revive those strong ideals and theories that are purely Indian, and are calculated to counteract the evil influences of all those theories of the West that are eating into our vitals at present. These regenerated ideals of India will harmonise the discordant elements in the land; and prepare the soil for Nation-building by furnishing new light on politics, social reform, educational reconstruction and economic organisation of the masses.

We want to build a nation in India. More definitely we want to consolidate India on such a fundamental basis that she may evolve in the path of least resistance her dormant spiritual and material potentialities. Such a Nation-building was the dream of the great Swami Vivekananda who with his prophetic vision saw the future of a United India based on the eternal doctrines of the Vedanta and developed in all the best elements of both the East and the West. The great seer spoke to the country again and again about his own method of work—his plan of campaign—and may we have the inner light to appreciate him and his message! But so much complex and intricate elements are playing their roles in the conscious and unconscious mind of India that before proceeding further with any definite plan of work we are compelled to pause and see closely where now we stand in the light of our past history.

Religion, race, society, language and government—all contribute their quota in forming a nation; nay, they are also the peculiar expressions of the culture that a nation represents in the course of its history. We cannot neglect any one of



them in carelessness, but must make a psychological study of each one of them from various stand-points in order that we may ascertain what practical help they may render us at present. The life of every great Nation-builder that the world has produced advises us not to waste the energy of even a single unit, but to derive as much help as possible from everything, thus conserving all bits of frittered energies in order to finally direct them through a definite channel according to the hopes and aspirations of the nation.

The conceptions 'a people' and 'a nation' are so important in the political science of the West. By a people is meant a large group of individuals having the same religion, language, race and social evolution; while a nation means a band of men bound up by a political consciousness though the individuals may differ in other important elements that together constitute a people. A nation, as it is understood in Western politics, is based on a common political ambition and greed, and hence it is always used in a political sense only. In a nation the individuals are often most unnaturally and mechanically combined together; while a people has a conscious or unconscious organic life of its own and possesses a brilliant cultural genius and potency, due to a common historical past. Thus though Poland was shared by the three aggressive nations—Germany, Austria and Russia—and consequently disunited and disintegrated completely, yet the Poles, even under the the bondage of three national autocracies, felt in their heart of hearts a great cultural union and dreamt of a 'United Poland.' The great Celtic philosophers and thinkers of to-day are trying their best to bring about a 'Celtic cultural revival' to add a distinct quota of contribution to the sum total of the progress of Europe. And the high idealism that is finding its expression in the writings of A. E., the great practical philosopher of Ireland, opens before us the glorious mission of Ireland in comparison with which the political movements of the country would dwindle into insignificance.

In the West, a nation is built by the actions and reactions



of various events both human and natural. When a people is consolidated and organised with a definite purpose or end of its own, when the whole life of the individuals expresses that very purpose or end in every sphere of activity, and after the due practice and preservation of that motive-power, tries to preach it to the world in unmistakable terms—then the people may rightly be called a nation. The superiority of a nation over a large number of individuals mechanically combined, lies in this power of consolidation for a definite ideal or purpose, for directing all in a well-defined channel for an united effort. If we study the mentality playing behind every nation in Europe we shall come to know that their chosen national ideal is a tremendous greed for material prosperity at the sacrifice of others' interests, and the clear psychology behind this fact is that every one is for himself—every one is to make hay while the sun shines. The consequent result of this is the competition that exists now among the different groups of individuals and nations themselves. This competition has divided the whole of Europe into two parties, the Capitalists and the Labourers—the classes that are all in all in everything and the masses that are altogether neglected and despised. The strong become more strong, the rich become richer still; the weak become more weak and the poor become more miserable to pass into oblivion at last. This is the most vivid up-to-date picture of Europe.

Prince Kropotkin, the eminent sociologist of Russia, has shown in his 'Conquest of Bread' that while there are so much wealth, luxury and wastage, one third of the whole population of Europe cannot procure a full meal a day. The masses of Europe are practically the bond-slaves of a handful of men who are capitalists having all the powers of the state in their own hands and guiding the destiny of the masses according to their unrestricted will. War-mania and the terrible problem of labour are eating into the vitals of the ethical instincts of man. The State is the embodiment of power to exert national self-will, but it is in the hands of the aristocratic



and the middle classes that have lost the power to think for the masses. Democracy, representation and parliamentary methods have failed in Europe. These are plain unvarnished facts recognised by all thinkers who are trying their best for the reconstruction of Europe on a more sound foundation. This is the problem relating to the internal condition of Europe. The problem relating to the different nations separately and the other peoples of the world is still more serious. The wealth and the power of a nation is the cause of the death-blow to the hopes and aspirations of other peoples of the globe. History gives us many examples of this statement. Those who have read "Germany and the next War" of Bernhardi, know well what motives and aspirations combine groups of people into a consolidated nation. However, a tremendous reaction has already set in motion but the present intellectual patch-works are bound to fail as they have failed all along, until and unless men are elevated to a sympathetic feeling of love on the basis of Oneness. A careful analysis shows us that all political, social and economic problems are hinging for their ultimate solution on a deeper element in man—that is spirituality.

To understand deeply the subjective and objective aspects of Indian nationalism, as also the national evolution of India from the immemorial past to the clear present before us, I deem it proper to discuss in brief the type of Western Nationalism and also the land-marks of the history of national evolution in Europe. After the decline and fall of the Roman Empire due to the ravages of the Teutonic hordes, an age of darkness reigned over the whole of Europe. For centuries together the lofty teachings of Christianity as preached by the monks awakened the dormant manhood in the heart of the uncivilised Goths, Vandals and other branches of the Teutonic race. This process went on throughout the whole of the Middle Ages giving culture and civilisation to the races who were being amalgamated culturally and spiritually in a silent, unperceived manner. In this period the local self-government which the Teutons brought with them from the East



combined with Christianity and developed into church organisation. None can deny the contribution of the representative system of the Teutons to the political system of the West. During the Crusades many Eastern ideas found an easy channel into Europe, and certainly the Moorish University of Cordova did not contribute less in this respect. Gradually the Popes of Rome became more temporal than spiritual, and corruptions entered into monasteries and nunneries. With spiritual decay, war broke out between monarchs and Popes for authority, and moreover after the Middle Ages, National States began to be formed and feudalism gradually merged at last into the absolute governments of capricious monarchs.

In the history of the national and political evolution of Europe there are four prominent steps. Each of these steps has furnished Europe with many noble and lofty sentiments and widened the thoughts and activities of men. The four steps are—(1) Reformation and Renaissance, (2) French Revolution (3) Revolution of 1848 and (4) Russian Revolution of 1917. The Protestant Reformation and Renaissance changed altogether the mental make-up of Europe. No doubt they gave civic and religious liberty to the people but this at the sacrifice of the noblest spiritual theme of Christianity. The outlook of Europe was completely secularised from this time and with the rapid increase of discoveries and growth of commerce, competition and greed began to make the nations very selfish and narrow-minded. The power which was scattered and decentralised during the age of Feudalism, was fully co-ordinated and centralised into a national state that was in the hands of the absolute monarch who with his ministers exploited the middle classes and the masses.

The masses were in perfect darkness at that time, so it was the middle classes that stood against the autocratic rulers, and by slow steps took power into their hands. In spite of the noble ideas of 'liberty, fraternity and equality' of the French thinkers, the fruits of the great French Revolution could not reach the masses of the people. It is accepted by many



sociologists that the French Revolution was purely a middle class or Bourgeois self-assertion. The Revolution of 1848 had practically the same principles as the French Revolution, only the field of action was widened to a greater extent. But the great Russian Revolution of 1917 has a new aspect of its own and is more singular in its principles and purpose than all the revolutions that the world has ever seen. With it the last remnants of autocracy got their death-blow, and for the first time in the history of the world the sinking, unknown and uncared-for masses,—the sleeping Leviathan—awakened and asserted themselves in unmistakable terms. Really this is the age of the Proletariat and the future of Europe, nay, of the whole world, is in the hands of the Proletariat. European Nationalism with its diplomatic stratagems and Boss-rule will certainly find its death-blow at the hands of the Proletariat if proper reconstruction and readjustment fail to solve the problem. The trend of the socio-historical course of Europe is towards Socialism, and Bolshevism is only a preliminary step to it. Bolshevism cannot solve the problem of Europe, for it is based on an unstable foundation in spite of the noble thoughts and sentiments preached by its philosophy. At last human problems of all sorts touch the moral elevation of man, and surely the turn of India has come to preach her bold teachings of the Vedanta in the prepared soil of Europe and make bold to assert and proclaim the higher ideals of citizenship as well as Ethics based on Oneness.

It is rightly said that we Indians should compare notes with other nations of the world and mould our national destiny in the light of all available experience and knowledge. India, if she wishes to assert and establish herself, must consider with all seriousness the different world-forces at play around her and gain experiences from the movements of other nations of the world. Nay, in this age of international intercourse of ideas and actions, India must not keep herself aloof in a false pride but should in every step direct her policy in full conformity to the world-forces at play. We neglected this exchange of our ideals and culture with



those of the other parts of the world during the centuries of depression that followed the decline and fall of Buddhism, and according to the Swami Vivekananda this is one of the great causes of our slavery and degradation for centuries. But our national aloofness has got its death-blow since the advent of Raja Rammohan Roy, and the Vedantic mission of India as inaugurated by the great Swami Vivekananda has altogether revolutionised our vision. The whole world has come to know that India has a great mission in the re-generation of humanity, and for this great task she is preparing herself. Nation-building is the problem before India now. With the full consciousness of her world-mission, India, the great motherland of ours, is going to rebuild herself on a sound basis of her own in the light of all her various experiences, past and present. Her ideal is Freedom, spiritual, intellectual and physical. But how to rebuild the nation? Says the Swami Vivekananda—"Why does not the nation move? First educate the nation, create your legislative body and then the law would be forthcoming. First create the power, the sanction from which the law will spring. The kings are gone; where is the new sanction, the new power of the people? Bring it up. . . . You must go down to the basis of the thing, to the very root of the matter. That is what I call radical reform. Put the fire there and let it burn upwards and make an Indian Nation."

MONORANJAN DEB.

## SRI KRISHNA AND UDDHAVA.

(Continued from page 474, Vol. XXVII.)

### CHAPTER VI

श्रीभगवानुवाच ।

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः ।

गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥१॥

The Lord said :

1. The soul is described as bound or free from the point of view of My Gunas,<sup>1</sup> but it is not so in reality. And since the Gunas are the creation of Maya,<sup>2</sup> there is, in my opinion, neither bondage nor liberation.

[ Slokas 1 and 2 show how bondage and freedom cannot really exist.

<sup>1</sup> *My Gunas*—Sattva, Rajas and Tamas which comprise My Prakriti.

<sup>2</sup> *Creation of Maya*—the effects of ignorance, hence having no reality of their own. ]

शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया ।

स्वप्नो यथात्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥२॥

2. Grief and infatuation, happiness and misery, as well as taking on a body are all due to Maya. Just as a dream is a fiction of the mind, so transmigration also is not a reality.<sup>2</sup>

[ *Fiction &c.*—The mind creates them out of impressions of the waking state.

<sup>2</sup> *Not a reality*—but conjured up by ignorance. ]

विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम् ।

मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥३॥

3. Know knowledge and ignorance to be my Powers, O Uddhava, which are (respectively) the cause of liberation and bondage of beings; they are primordial<sup>1</sup> and created by My Maya.

[ <sup>1</sup> *Primordial*—being functions of Maya or the Lord's eternal inscrutable power, they also are without beginning. ]

एकस्यैव ममांशस्य जीवस्यैव महामते ।

बन्धोऽस्याविद्ययानादिविद्यया च तथेतरः ॥४॥

4. O talented one, for the self-same Jiva, who



is My part,<sup>1</sup> there is bondage without beginning owing to ignorance, and liberation through knowledge.

[ This verse divides the scope of bondage and freedom.

<sup>1</sup> *Part &c.*—To take an illustration: The sun is separate from its reflection in water, and any motion in the water causes the reflection also to move; also the reflection in one vessel may differ from that in another and when one vessel is broken, that particular reflection is one with the sun, but not the others. Similar is the case with the Jiva who is a reflection of the Brahman in Nescience which causes the appearance of diversity, and that Jiva from whom Nescience has vanished is one with the Brahman. This is the Advaitist view. The Dualists consider the relation between the Lord and Jivas as that between the sun and its rays. ]

अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते ।

विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥५॥

5. Now I am relating to thee the difference between the bound and the free soul, endowed with opposite qualities and living in the same abode, the body.

[ The answer to the other questions is now taken up. The difference is twofold—that between the Jiva and the Lord, and that among the Jivas themselves. Slokas 5-7 set forth the former kind of difference, and Slokas 8-17 the latter kind.]

सुपर्णावितौ सदृशौ सखायौ यदृच्छयैतौ कृतनीढौ च वृक्षे ।

एकस्तयोः खादति पिप्पलान्नमन्यो निरन्नोऽपि बलेन भूयान् ॥

6. Two birds which look alike<sup>1</sup> and are friends<sup>2</sup> have casually<sup>3</sup> come and built their nest in a tree.<sup>4</sup> One<sup>5</sup> of these eats the fruits<sup>6</sup> of that tree, while the other,<sup>7</sup> though not taking any fruit, is greater<sup>8</sup> in strength.

[ This is an echo of Mundaka III. i. 1-2

<sup>1</sup> *Alike*—both being *Chit* or Knowledge Absolute.

<sup>2</sup> *Friends*—they are ever together and are apparently of the same opinion.

<sup>3</sup> *Casually*—through inscrutable Maya.

<sup>4</sup> *Tree*—the body. Compare Katha Upanishad II. iii. 1. Also Gita XV. 1-3.

<sup>5</sup> *One*—the Jiva.

<sup>6</sup> *Fruits &c.*—the results of one's actions reaped in the body. 'Pippala' (Peepul tree) has another synonym, 'Asvattha,' which literally means "not lasting till the next day." Hence the term refers to the body which is also transient.

<sup>7</sup> *Other*—Brahman who is but the Witness.

<sup>8</sup> *Greater &c.*—Having infinite knowledge and all.]

आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः ।

योऽविद्यया युक् स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः ॥

7. That<sup>1</sup> which does not partake of the fruits is wise and knows itself as well as the other; but not so the one that eats the fruits. That which is tied to ignorance is always bound, while that which is full of knowledge is eternally free.

[<sup>1</sup> *That &c.*—i. e. Brahman.]

देहस्योऽपि न देहस्यो विद्वान्स्वप्नाद्यथोत्थितः ।

अदेहस्योऽपि देहस्थः कुमतिः स्वप्नहृद्यथा ॥८॥

8. The wise one, even though in the body,<sup>1</sup> is not of it,<sup>2</sup> like a man awakened from dream. But the foolish one, even though not<sup>3</sup> in the body, is yet<sup>4</sup> of it, like one seeing a dream.

[<sup>1</sup> *In the body*—apparently. This and the next two Slokas suggest that the wise man should live without caring for pleasure or pain and without identification with the body and mind.

<sup>2</sup> *Of it*—affected by its shortcomings.

<sup>3</sup> *Not &c.*—in reality.

<sup>4</sup> *Yet &c.*—owing to ignorance.



इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।

गृह्यमाणेष्वहंकुर्यान्न विद्वान्यस्त्वविक्रियः ॥६॥

9. When the organs cognise sense-objects— or, in other words, Gunas perceive Gunas—he who is wise does not identify himself with such phenomena, being unaffected by them.

[ *Gunās &c.*—The term has a number of meanings. Here they stand for organs and sense-objects, as in Gita III. 28. ]

दैवाधीने शरीरेऽस्मिन्गुणाभाव्येन कर्मणा ।

वर्तमानोऽबुधस्तत्र कर्ताऽस्मीति निबध्यते ॥१०॥

10. Living in the body which is under the sway of the resultant of past actions, the foolish one, on account of work done by the organs, becomes bound by identifying himself with them.

[ Compare Gita III. 27. ]

एवं विरक्तः शयन आसनाटनमज्जने ।

दर्शनस्पर्शनघ्राणभोजनश्रवणादिषु ॥११॥

न तथा बध्यते विद्वान्स्तत्र तत्रादयन्गुणान् ।

प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिलः ॥१२॥

11-12. The wise one, being thus free from attachment in such acts as lying, sitting, walking, bathing, seeing, touching, smelling, eating and hearing etc., is not bound like the other man, because in such cases he is but watching<sup>1</sup> the organs experience the sense objects. Even living in the midst of Prakriti he is unattached, like the sky, the sun and the wind.

[ <sup>1</sup> *Watching &c.*—i. e. not identifying himself with them. ]

(To be continued.)

## REVIEWS AND NOTICES.

*Paramahamsadev* (Bengali)—By Sri Devendranath Basu.  
Published by the Udbodhan Office, 1 Mukherji Lane,  
P. O. Baghbazar, Calcutta. Pp. 152. Price Re. 1.

This is a short biography of Sri Ramakrishna. It narrates the principal incidents of his life from early boyhood till the period of his long twelve years of Sadhana in a fascinating style at once simple and elegant. The facts are chiefly taken from authoritative works on the subject, and as such are fully authentic. In the book there is no attempt at exaggeration of facts nor the effusion of a devotee, although our distinguished author is himself a great admirer of Sri Ramakrishna. The book is eminently suited for all, young and old. We hope it will be welcome in every Bengali home.

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*The Magic Tree*.—By H. Chattopadhyaya. Published by the  
Shama'a Publishing House, Aghore Mandir, Mount Road,  
Madras. Price Rs. 3.

The author has written these poems being captivated by the expression of the Spirit and Life both in Man and Nature. The poems are redolent with vigour and newness, and vibrate with a music that links up the seen with the unseen.

“A God is in each blade of grass,  
His fairies flash among the flowers.  
The pale sad worm uplifts a glass  
And mirrors His ecstatic powers.”

The young poet, we sincerely hope, will ere long make his place among the poets of the age.

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*The Awakening of Asian Womanhood*.—By Margaret E. Cousins. Published by Ganesh & Co., Madras. Pp. 160.  
Cloth-bound. Price Rs. 2.

Though many would doubt if Asian womanhood had ever gone to sleep, it cannot but be admitted by all that a mighty desire for freedom is rising at present in the hearts of



womanhood all over Asia, particularly in India. The book under review is an illuminating narrative of this struggle for freedom, and also contains a brilliant character analysis of Asian, especially Indian women. Sometimes Mrs. Cousins judges Indian ideals from her Western stand-point, and hence her presentation of the problem of Indian women is at places one-sided. Her criticisms of some of the present customs suppressing true womanhood are in the main true, and will be read with profit. In her enthusiasm to espouse the cause of her Indian sisters, she sometimes fails to appreciate some of their ideals, but even then it is instructive to learn about the views and opinions of a cultured Western lady who has identified herself with the women movement in India.

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*Mystery of Human Vibrations.*—By Swami Prakashananda. Published by the Vedanta Society of San Francisco, 2963 Webster Street, San Francisco, Calif., U. S. A. Pp. 18.

Mind is subtle matter. Its nature and influence depend upon the preponderance of the Gunas or fine particles—the stuff which all material substances are made of. Of these Sattva has the tendency to bring about illumination, Rajas restlessness, and Tamas ignorance.

Like flowers, mind emits vibrations or emanations which exert an influence, good or bad, on those coming in contact with them. Thus we are not only responsible for ourselves but also for others. “The whole burden of the topic is,” says the author, “how to make us Sattvic.” Then the people coming under our influence cannot but be “peaceful, harmonious and Sattvic.”

In order to be Sattvic ourselves “we will have to regulate our whole life. We will have to regulate our food, to regulate our company, to mould our environment; we will have to adjust all sorts of things which bring influences into our life.” The language of the pamphlet is simple, and the arguments are convincing.

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*All India National Diary, 1923.*—Published by D. G. Sarma and Krishna, Booksellers and Publishers, Bakerganj, Patna. Price 8 as.

Besides the information that is given in an ordinary diary, the publishers have added a historical diary of national events as also a calender for all provinces and for all sects in India.





## NEWS AND NOTES.

### Art and Tradition

Indian art is guided strictly by tradition. This implies limitation as well as growth. Tradition when rigidly applied has the "fatal strength of a law of nature," and stifles all originality. But the influence of tradition has been in the main very beneficial and helpful to India's art.

Miss Stella Kramrisch in an admirable article on "Art and Tradition" very happily observes on this point: "The evolution of Indian art is organised by the rhythm which organises the work of art and nothing is left to chance and little to extraneous influence. Thus the entire artistic production forms one body, subtle and infinitely variegated, yet one and the same through all changes. Its movements are strictly regulated. In no other civilisation, therefore, we find such minute prescriptions for proportions and movements."

The system of copying and repeating may lead to mechanism and ultimately kill the very spirit of art, "But this," says Miss Kramrisch, "was overcome by the religiousness of all creation. Tradition thus is the life-elixir of the East. It secures steadiness and keeps the channel smooth where intuition is moulded in proper form. The quality of Eastern Art, therefore, never sinks below a certain level, while utmost concentration and intensity find their realisation within these limits without effort and without struggle."

### India's History and its Lessons

The great glory of the ancient Indian civilisation was the reconciliation and synthesis of races and peoples. At the back of all conflict of races and colour there ever existed in ancient India an attempt to bring about a unity based on spirituality and culture, and this gave rise to what is known as the Varnashrama Dharma. In his recent lecture on the "Vision of India's History" delivered in Bombay, Dr. Rabindranath Tagore dwelt at length on this central ideal of the Hindu socio-religious system. He observed that the race problem was felt in India in all its intensity, and its solution, too, became from the very beginning the supreme spiritual care of the Aryan people. In the course of this striving after a unity which would comprehend all differences of race, there was developed an elaborate social system which on the one hand kept men apart, and on the other found some inner means of uniting races and peoples.

India did not succeed completely in harmonising all



different peoples, as the existence of the depressed classes clearly indicate, but in spite of all this failure her attempts to bring about a reconciliation had not been altogether fruitless. To simplify this problem India did not try any destructive method or follow a purely utilitarian and material ideal. She had kept true to her spiritual ideal, her faith in the Infinite. The West, said the poet, would find in the vast racial and spiritual problem which stares her in the face, not only warning and direction, but also inspiration and encouragement, from a study of India's achievement in her great heroic ages.

### **Sir J. C. Bose on "Unity of Life"**

We in our ignorance and egoism may deny life to the plant but the true seer finds it manifested in all "from Brahmâ down to the blade of grass." It may be easy for the sage to realise the unity of life with the light of his intuition, but to the ordinary man this is an impossible task. The great achievement of Sir J. C. Bose lies in the fact that with the help of incredibly delicate but simple instruments invented by him he has made the presence of life in the plant demonstrable even to the average intellect. He is thus breaking down all imaginary barriers between the plant and the animal kingdoms and is linking life with life, ultimately proving that the whole world throbs with the pulsation of the one Spirit.

Sir J. C. Bose threw a flood of light on this point in his presidential address at the fifth anniversary meeting of the foundation of the Bose Institute, Calcutta. He said: "There is a continuity in all life; the physiological machinery is the same in the plant and in the animal. The plant like the animal, contracts under a shock. Anæsthetics and drugs affect the plant and the animal alike. Circulation is maintained in the plant and in the animal by similar mechanism. And finally there is a well-developed nervous system in the plant so that the tremor of excitation initiated at a point course through the length of the tree; through the nervous link the plant becomes an organised whole, and thus comes in intimate contact with its surroundings. There is indeed no characteristic action in the animal that has not been foreshadowed in the plant." Indeed, Sir J. C. Bose is opening up a new outlook for a comprehensive generalisation on the unity underlying life.

### **Reception to Swami Prakashananda at San Francisco on his departure for India**

On the evening of October 19th, 1922, the members and friends of the Vedanta Society of San Francisco gave whole-hearted expression to their feelings of love and devotion towards Swami Prakashananda in a fitting reception held in



the auditorium of the Hindu Temple in San Francisco.

An esteemed correspondent writes about the reception thus:—"The hall was filled with people who keenly felt a sense of great loss at the Swami's departure for India.

In words springing spontaneously from full hearts, many among the audience told of the burden lifted and hope renewed by the loving wisdom of Swami Prakashananda. Surely, human thankfulness to God for His mercy could not have been more sincere and touching, and the Swami, on rising to begin his address, was visibly affected. And as he continued in his speaking, his love and deepest emotion were unconcealed."

The address read at the reception spoke in glowing terms of the fruits of the Swami's ministration in America for the last 17 years:—"You have satisfied the hunger and thirst of our souls with the life-giving waters and living bread of the truth as it is taught in Vedanta, and we rejoice at this opportunity of expressing our heart-felt devotion and loyal allegiance.....Under your fostering watchcare the Society has grown in grace and in numbers, with a wonderful underlying note of harmony in the face of many difficulties and natural differences, and the Temple has been freed from a heavy accumulated burden of years of indebtedness."

### **Swami Prakashananda's Return to India**

At the request of the officers and passengers on the steamship "China" Swami Prakashananda gave an address on "A Universal Religion" on the Pacific Ocean. The lecture was received with much appreciation and occasioned interesting discussions and inquiries.

He halted at Singapore on his way home, and spoke on "The Ideal of a Universal Religion" at the Victoria Memorial Hall on the 4th of December last.

The Swami arrived in Calcutta on Tuesday, the 12th December last at 5-45 p. m. by S. S. Takada, after 17 years of successful career as a religious teacher in America. There was a larger gathering at the Outram Ghat to accord him a hearty welcome. The Swami's party consisted of Brahmachari Gurudasa (C. J. Heijblom) and two American ladies, Misses Fox. The party was escorted to No. 8 Hidaram Banerjee Lane, Bowbazar, where the guests were treated to Indian refreshments. After the function came to a close, the Swami and his party left for Sri Ramakrishna Math, Belur, where they are residing at present.

We are glad to learn that arrangements are being made to give the Swami a public reception on behalf of the citizens of Calcutta. Mr. S. N. Mallick, M.A., B. L., M. L. C., Chairman, Calcutta Corporation, has been elected chairman of the reception committee.



## Swami Abhedananda's Tour

Srimat Swami Abhedananda, Vice-president of the Ramakrishna Mission, returned to the Math, Belur, on Monday, the 11th December, after an extensive tour in Northern India, Kashmere and Tibet. After his return from Leh in Tibet to Srinagar, the Swami came down to Rawalpindi and delivered two lectures on "The Sanatana Dharma," and "Life after Death" at the request of the Sanatana Dharma Sabha. Next he visited Taxila, the ancient seat of the famous Buddhist University, and also Peshawar, and then came to Lahore. There he delivered his first lecture on "The Philosophy of the Vedas" at the Sanatana Dharma College. His second lecture was at the Dayananda Anglo-Vedic College on his experiences in America. He next visited the National College and gave some advice to the students. He also delivered a lecture on "Philosophy of Work" at the Froman Christian College. All these lectures were well-attended and highly appreciated. The Swami went to see the battle-field of Kurukshetra, and next came to Kankhal where he stayed at the Ramakrishna Mission Sevashrama. There he performed the opening ceremony of the new Hospital building, initiated four Brahmacharins and gave Sannyasa to two young workers of the Ashrama. On the way the Swami stopped at the Ramakrishna Mission Sevashrama, Benares, for one night only, and from there went direct to the headquarters.

### Miscellany

The seventieth birthday of the Holy Mother was celebrated with great devotion and enthusiasm at the Belur Math on Monday, the 11th December last. Special Puja and Homa were conducted elaborately. Bhajanas and other devotional songs sung on the occasion highly entertained the audience. More than a thousand Bhaktas and Daridra Narayanas partook of the Prasad. A few young men were initiated into Brahmacharya, and two Brahmacharins were initiated into Sannyasa.

A large number of lady devotees assembled at Sri Ramakrishna Math, Baghbazar, Calcutta, to honour the loving memory of the Holy Mother. They were treated to devotional music and sumptuous Prasad.

The birthday was also observed at many other Maths and Ashramas of the Order of Sri Ramakrishna.

The *tithi* of Srimat Swami Vivekananda's nativity falls on Tuesday, the 9th January, 1923. We request all Maths, Ashramas and Societies observing the 61st birthday of the Swami to kindly send us the reports of their celebrations at an early date.