

# Prabuddha Bharata

OR AWAKENED INDIA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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## PRANAYAMA

BY SWAMI SHIVANANDA

By ‘Sadhana’ is meant the means of realizing God or the Atman. Everyone must take to Sadhana, be he a follower of the path of Devotion or of Knowledge. None can ever realize the desired end without adopting proper means for that. Those who follow the path of Devotion, believe in dualistic philosophies and think that the Lord lives in various forms in different heavens known as Goloka, Sivaloka, Vaikunthaloka, etc., and whose highest aim is to go after death, through the Lord’s grace, to where He abides for ever—even they must undergo spiritual practices like worship, telling of beads, meditation, reading of the scriptures, holding of conversations on the Lord, etc. As they progress in such practices, they begin to like solitude, and often plunge into the depths of meditation on the Lord after bringing the senses under control. These devotees, however, do not want to merge themselves completely in the Lord, they like to keep

up between themselves and God the relationship of servant and Master. But they find joy in meditating on Him, in repeating and chanting His name, in having holy conversations with other devotees and in serving all creatures realizing that He resides in all. From this it is clear that although before taking to spiritual practices they may think that the Lord resides in various forms in different heavens entirely removed from this world, yet gradually this idea of theirs gets refined, and they realize that the heart of man is the abode of God, that that is the real heaven,—Goloka, Sivaloka, or the like. When the heart is purified by these spiritual practices, the fortunate devotee sees the Lord manifested in his own heart. And then it is that all controversies—the outcome of the undeveloped intellect of dualists and monists—are silenced and peace is attained.

One who treads the path of Know-

ledge, who says, "Brahman alone is true and the universe is false," or "not this, not this," whose highest aim is to realize "I am Brahman,"—even he takes to spiritual practices such as having faith in the words of the Teacher and the scriptures, renouncing all desires of enjoying the fruits of one's work in this or the next life, control of the mind and the senses, endurance, and withdrawal of thoughts from sense-objects. To go to the above-mentioned heavens where God is popularly believed to reside, and to have enjoyments etc., he does not covet. To him even these things are transitory and within the domain of the mind. He wants to go even beyond the mind, to attain a state which no speech can describe, no mind can peep into. He does not want the state where men are taken by their merits and on the exhaustion of which by enjoyment they again enter this mortal world. He knows that he who sees the manifold here goes from death to death, that is, he who, in this very birth, in this very body, fails to realize the identity of the Jiva with Brahman has to go the round of births and deaths. This liberated soul, again, sees the Self in all and is, therefore, engaged also in their service. And through him are done works that are highly beneficial to the world.

From this we understand that whichever path people may take to realize God, they all must engage themselves in spiritual practices. The scriptures too mention different means to spiritual attainment; and Pranayama is one of them. I shall dwell on Pranayama as a means to the realization of Self-knowledge or God. In modern times many practise Pranayama with a view to getting sound health or for some other ulterior motive, and there are, we hear, also teachers for that. I am

of opinion that such a mechanical Pranayama is positively injurious and not a few have been cheated, suffering the fate of "blind men led by the blind"; and some have even met with premature death.

Pranayama is very easy to understand—so easy that anyone will understand it, when told. We all practise this Pranayama every day unconsciously; and it is very easy to practise also. When you read a sensational story-book or the history of a new country, or are engaged in solving a difficult mathematical problem, you become so much absorbed in it that so long as the story is not finished or the problem not solved, you cannot tear yourself away from it. On such occasions if you but pay attention to your breathing you will find that it has become very, very slow—as if much of the breath had been retained within the lungs. While reading sad tales we find our heart becomes heavy, and cheerful news makes it buoyant. In either case there is a marked slowing down of respiration. If you read an extremely pathetic story you lessen the heaviness of your heart by shedding tears; or in case of high exultation you do it by laughter, sometimes accompanied by tears of joy. But the thing specially to be noted in both cases is that the breathing, which is the effect of the vital force, gets partially controlled. From these examples it is evident that when the mind is deeply concentrated on any matter, the function of respiration naturally slows down or stops—Pranayama is done automatically. It is necessary to notice one thing more—when you are thus reading deeply or solving a mathematical problem, if you turn your attention away from those works to see whether your respiration has slowed down, you will see it is gradually assuming its normal state.

But it will be clear to you that it slowed down and is again becoming normal. If we compare this latter fact with our former conclusion, we see that whenever the mind is deeply concentrated on a certain thought, respiration is automatically controlled, and that the thought is of primary importance and the control of respiration only secondary. So without being conscious of it, we do Pranayama every day.

Now let us see what this Pranayama as a means to spiritual attainments is. Is this also something that follows as a matter of course, or something that is to be brought about artificially? And are these spiritual practices themselves natural processes or not?

The plain answer to this is that the adoption of this means is but natural and all the means prescribed by the scriptures are so; even as hunger and thirst are natural to our bodies and the means adopted by men to satisfy them, though various, are equally natural. Everyone has a fixed time when he feels hungry. One cannot feel hungry merely at seeing others taking food. If he does, it shows that his stomach, too, is empty, that it is time he should take food and that he must try to appease his hunger. But if seeing others taking food one wants to eat, he must have recourse to artificial means to rouse his hunger; and such persons are sure to injure their health. Again if a man does not feel hungry at all, it is a sure indication that he has got some disease and should take some medicine. And medicines often do cure such persons.

As in the physical world, so in the spiritual world. Born as men, those who are obsessed with fear or are engaged in eating, sleeping and indulging their passions—in short, in selfish enjoyments—may have got the human

body, but inwardly they are little removed from the brutes. Those who lack in God-consciousness, have not adopted means for realizing Him, do not cultivate the company of sages or the reading of the scriptures, do not practise charity, have no love for the fatherland, and are devoid of other good qualities—they cannot be called *men*. They find it difficult to abide by the laws of human society—in fact, they cannot.

Just as the satisfaction of bodily wants, harmless enjoyments, study, service to parents, polite dealings with friends and relatives, are natural requirements of every man worth the name, and are generally done by all, so also the spiritual practices are natural requirements of the soul, and are performed in some form or other by all decent people. Impelled by their natural hankerings, some are engaged in spiritual practices. Others look at them and think that their time too has come and sincerely take to those practices. There are others again who wish to practise them before their time in imitation of others, and like persons adopting artificial means for rousing hunger, they, in the domain of spirituality, adopt various spiritual means such as cultivating the company of sages, study of the scriptures and Pranayama. But not having a genuine religious hankering, unfortunately they get hypocrites as their spiritual guides. Thus, debarred from the knowledge of the true significance of the scriptures, they are engaged in doing Pranayama etc., mechanically, with the result that they contract some disease, and what is most harmful, they incur an aversion for religion. And this life of theirs is spent in vain. In the spiritual realm there is no worse disease than aversion for religion. Particularly, when people come to such a mental condition after



some haphazard attempts at spiritual practice, their case is almost incurable. Lastly, there is another class of men who are such great victims of spiritual dyspepsia that they do not feel the slightest inclination for spiritual practices, even though they see thousands of men engaged in such practices before their very eyes. But "there are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever." They are spiritual doctors indeed. If such great souls, out of compassion, undertake to cure them of their spiritual dyspepsia, then surely it is of great help to them. Then they get a real spiritual hankering.

Now the most important of spiritual practices are meditation and repetition of some holy name imparted by the Guru. The selfless service to the Guru, holy company, the reading of good books, etc., bring about a loving and reverential attitude toward such meditation and repetition of names, and also a greater control and concentration of mind. All aspirants after God-realization, be they followers of the path of Knowledge or of Devotion, must practise meditation and repetition of holy names. The Jnanin should repeat the holy syllable "Om"; and the Bhakta, the holy name of Siva, Tara, Hari, and so on. Every aspirant after God-realization must have a constant remembrance of the Lord; and the chief means of doing this is the repetition of His holy name with love and reverence.

Now what is the kind of Pranayama that leads to God-realization? Is it by mechanical Pranayama alone that one can realize God? Never. Sri Ramakrishna used to say, "Great is the attachment of a mother to her child,

of a devoted wife to her husband, and of a miser to his wealth. If one can luckily feel such attachment to God, then one can realize God within a short time." When the heart is filled with such intense longing for God, respiration almost stops. In that state repetition of holy names, meditation, singing of devotional songs, reading of the scriptures—whatever the Sadhaka does, is done with great concentration, love and devotion, and that condition of respiration is what is called Pranayama. Otherwise the mechanical restraint of breath or slow breathing, without any love, longing or reverence for God is of no use for the attainment of Knowledge or Devotion. In two\* of (Patanjali's) aphorisms on the Yoga philosophy it is said that Yoga means the control of the wanderings of the *mind* and that in that state the individual soul or the seer rests in the Paramatman, which is its real nature; and various means have been described step by step for bringing about this state. All these have been told for those alone who are eager to get that state. Those who have attained a purified state of mind by serving their spiritual guides, by continence, and by hearing and thinking on the real import of the scriptures as interpreted by such guides, get an intellectual grasp of their real nature. Then their minds are gradually immersed in deep meditation, and Pranayama follows naturally. Otherwise impure minds are never freed from doubts as to their real nature; they never attain to that knowledge. But with the direct perception of one's real nature comes Samadhi or the com-

\* योगश्चित्तवृत्तिनिरोधः—Yoga is restraining the mind-stuff from taking various forms. तदा द्रष्टुः स्वरूपेऽवस्थानम्—At that time (the time of concentration) the seer rests in his own (unmodified) state.

plete absorption of the individual self in the Cosmic Self. This is the apex of Pranayama—then there comes about a total annihilation of all difference between meditation and its subject and objects.

So it comes to this—that Pranayama comes of itself to those who repeat the Lord's holy name and think and meditate on Him with devout and intense longing. In the spiritual life the result of this is immeasurable. In practical life also there is a growth of mental powers, purity of character, peace of mind, charity, resolute will, etc. In other words, there is no doubt that

through the Lord's grace a fraction of His infinite glory filters into His devotee. Reverence, devotion and the company of sages are the easiest means of attaining this. Of these again the company of sages is of prime necessity. It is through the Lord's special grace that one is favoured with such company. The Vedas, too, say: "To know that, he, with sacrificial fuel in hand (*i.e.* being ready to render any kind of service), must approach a Guru who is well-versed in the Vedas and absolutely established in the realization of Brahman."

Peace unto all.

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## WILL IT PAY?

BY THE EDITOR

### I

In the world people judge the utility of everything by the answer to the question, Does it pay? And as religion is found by many as 'not paying,' they are indifferent to religion; they find no importance and necessity of religion in one's life—rather they think that religion should be banished from the scheme of life, individual or national. This tendency is now gradually increasing. We hear that in some countries there is going on an open war against religion, while in many countries people have become severely apathetic towards religion. Some think that religion puts a check on the enthusiasm for material pursuits in life, and as such the less it is thought of, the greater the benefit.

It is quite true that nothing should be pursued, if it does not give any return, or, in other words, if it is not

paying. But this statement, as it is, is not quite clear. A good many things require to be considered before we can understand it fully. When we say that a thing pays or does not pay, we must consider by what standard it is to be judged and also how long the profit or loss will last. Generally we judge the utility of a thing by the standard of material gain or loss. If a thing gives us a material gain, we run after it; if not, we do not think it worth while to spend any labour on it. This is the usual and general case. There are persons who strive after things which do not yield any material return. A scientist pursuing his researches may not have any prospect of better happiness in the worldly sense of the term; but still he pawns his whole life and property on his work. In the pursuit of knowledge many embrace lifelong poverty willingly and gladly. In it they find some joy which cannot be

judged by the standard of money value. So is the case with many artists, musicians, etc. They live in a region where the worldly standard of gain or loss cannot reach. They have their own standard of profit or loss. So they do not fit in with the life of the ordinary worldly people, and they are looked upon by the latter as mad men. Well, every genius has got more or less traces of madness in him. Similar is the case with every idealist—every dreamer. Every idealist is a dreamer; he pursues his hobby, his dream, scorning things which others value more than their life. To hanker after money—for which worldly people scramble, fight with one another and even commit all kinds of crimes? Well, money has got no more attraction for an idealist than for a clod of earth. He is careless about his very food and drink, what to speak of luxury or material comfort. He has no time to turn his thoughts to his bodily needs. Nor does he care for name and fame, which are the pitfalls of many a noble life. Name and fame are simply the outcome of meaningless words, and he cannot bring down his mind to the level where opinions of the public will affect him. He is immersed in his own joy, troubled with his own sorrows. He has no words to explain his happiness and miseries to the populace; he cannot explain himself in the language of those who can never shake off their commercial instinct.

And the wonder is that it is only the dreamers who have been the cause of much progress in the world. In all fields of life, it is the dreamers who have been the leaders. It may be that in their lifetime they were laughed at, ridiculed and even persecuted; but they earned the gratitude of posterity, because of the dreams they dreamed—because their dreams came to be true. Alexander was possessed with a mighty

dream, and history proclaims him as “the Great.” Shah Jehan dreamt that love could defy death and become everlasting, and the immortal Taj has been the result. Columbus grew mad over the vision of an unknown land, and, in consequence, a new world has been discovered. Abraham Lincoln was haunted by the dream of the day when America would be free from the blot of slave trade, and this cost him his very life. The political history of every country supplies instances of many persons who died unknown and unhonoured because of their dreams to see their countries free or evolved. They dreamed so powerful dreams that nothing could dissuade them; they fell victims to their own dreams. Hard-headed worldly people will call them mad men, but it is the dreamers who are the salt of the earth.

## II

In the same way religion may not serve any material end, it may not have any utility, judged by the standard of pounds, shillings and pence, but who can say, if he thinks deeply, that it has got no importance in our life? The very fact that religion has been the “opiate of the people” since the birth of human race, indicates that religion is not without its necessity to human life. Humanity has outgrown many things, but it has not been able to outgrow religion. A Luther may start a campaign against the existing religions, but Nemesis falls upon him, and he becomes the founder of another religion, whose degeneration in the course of time calls for the birth of another Luther.

In fact, there are some problems in our life, for whose solution we strive even unconsciously—even in spite of ourselves. We may be loud in saying that they have no power to attract our

attention, but our vociferous denial of them indicates that they have already possessed our very being. Religion is in the very constitution of every man. He may ignore its claims for a time—but not for long. A Ratnakar may pride himself upon the infinite number of murders he has committed, but he will have to pay the price of his vanity by so much repentance, that he will forget the external world and the growth of an ant-hill will bury him completely. Even Ravana could not be always true to himself. His devotional nature now and then would assert itself, and it would become impossible for him to ignore its claims. And the last moment of his life saw not only his political defeat, but also his moral defeat—if we may say so. He surrendered himself in all the humility of a devotee to the feet of Rama, his enemy, and worshipped him as God. The same duel is going on in every human heart to end in the ultimate victory of the God in man and the extinction of the demon in him.

Thus religion is a constitutional necessity with man. It may not give us material prosperity, it may not help us in our political struggles, it may not guide us in solving our economic problems, but still it has got an important place in our life. Man does not live by bread alone and a human being is not simply a political or economic unit. Man knows very little of himself, and he cannot say what lies hidden in the unexplored region of his inner being. Religion is an affair of that unknown domain of our being and religious promptings come from that region.

### III

Man is always struggling for freedom. Our political fights, economic struggles, all material pursuits represent so many phases of our thirst for complete and

perfect Freedom. A man thinks, if his country gets political freedom, he will have greater scope in many fields of activity; and so he fights for it. He feels that he will be able to free himself from many ills of life, if he gets enough riches. So he strives for the accumulation of wealth. Absence of knowledge is a great handicap in life; so he labours to acquire learning. Suppose a man has got all these things, will his struggles end? No, he will aspire after greater and greater freedom. Our life on earth means so many limitations, and all our struggle is to rise above these limitations. We may conquer external nature, but there remains the internal nature to be conquered. A man is an abject slave to his senses. A man may be lording it over millions of people, his word may be a law to them; but he himself knows what an abject life he is leading, being swayed by his passions and emotions. Each sense and feeling plays the worst tyrant with him, and he finds himself helpless. A dullard may not feel it; but a sensitive soul keenly feels this. He finds to his great dismay that his real enemy is within himself. He rebels against that; he thinks that the conquest of the inner enemy is more valuable than a king's ransom. But he does not know how to do that.

And then he always meets with some power to which he has to submit in spite of himself. The primitive man on seeing the power of the sun, the moon, the stars, began to worship them to pacify their anger or to buy their favour. Thus was started the worship of Nature. A civilized man may now laugh at their ignorance and simple-mindedness, but is he better than they? A civilized man's attempt to conquer external nature is only the evolved form of the primitive man's desire to get freedom from its shackles.

A civilized man also knows very little of the forces of external nature; with respect to it he is as much helpless as the primitive man. The primitive man bowed his head before the sky, thinking the stars to be so many beings who guide his destiny; the civilized man is seized with awe and fear when he perceives the vastness of the starry region. Both equally tremble before a superior power. But always there is the desire with man to rise equal to that power or to be free from its clutches. This desire for freedom is religion.

Life on earth is not all sunshine. A youth starts his life with rosy dreams. But soon he receives a rude shock, friendship betrays him, love proves treacherous, failure dogs his footsteps, all expectations come to nought. In spite of all his struggles he cannot guide his life in the way he likes to do. He tangibly perceives the influence of a superior power on his life, against whose will he is helpless. He searches in vain to find out what that power is. A man who has fared better in life may laugh at this sad discomfiture of his neighbour, but a little thinking will show that it is by a mere chance that he has escaped the fate of his friend.

Then there is something before which the rich and the poor, the high and the low, the ruler and the ruled—all are equally powerless. Death is a great leveller; it is no respecter of persons. It will have his toll from every home. So there is suffering for the death of one's friends and relations, there is dread for one's own death. One cannot ignore the misery caused by death, simply by steeling one's heart against it. It is no solution of the problem, and it is not always possible also. A man may not fear death personally; but he will shudder at the thought of the death of one,

whom he loves. And how to escape from the common misery of all human beings? This problem of death may be kept in abeyance for some time, but it is bound to appear now and then to disturb the peace of our life. Man wants to escape anyhow from the clutches of death. Now, how to do that? The history of religion is the account of our attempt to solve the problem of death.

Some persons are so sensitive that they, as it were, go mad over these problems. They struggle for the solution of these problems a hundred times more intensely than a man usually does in his worldly pursuits. It is a common knowledge how Buddha kicked off the prospect of a royal throne, when the inevitable miseries of human life weighed upon his soul. Similar is the case with innumerable saints belonging to different religions. And one great difficulty is that everyone must solve these problems for himself. Simply intellectual assent to any particular creed or belief will not do. One must have a direct perception of the Reality, before one can expect to cut asunder the shackles of life. Simply belief in a saviour or faith in the saving powers of a prophet will not completely free one from all fears. They may give one only a comparatively greater strength, but one will not be thereby altogether free from the ills of life. One must realize the Self within oneself. Temples and churches, prophets and saints are so many helps to the realization of the goal of human life. But they are *helps* and not the goal. So one must have one's own Freedom by coming face to face with Truth.

That the religious quest is not simply a pursuit of will-o'-the-wisp is indicated by the life of saints and sages born in every nation and country. Every nation can lay claim to some

persons who fulfilled in their life the religious hankering of the human race. We may meet with persons whose pursuit religion has ended in a sad tragedy, but that is no reason to suppose that religion has not the power to solve the ultimate problems of our life. Many people turn away from religion simply frightened by the enormity of the task before them. Many cannot continue their search because they have not come in contact with persons with whom religion is not a pursuit, an idea, but a fact, a realization. It is true that the number of persons who have got the final realization is very, very small, but the existence of the ideal itself in human minds is a sufficient indication that it can be achieved. He who has got strong love for the ideal will struggle heroically until it is reached; thousands of comrades may fall, circumstances may frown and failure may stare him in the face, but he will keep his eyes fixed on the **Beacon Light** and continue his struggle till success is won. The betrayal of trust by many religious bodies of the world is no argument to prove that the goal of religion cannot be achieved. Rather it indicates the need of greater effort for that. The failure of so many persons is only a help, indicating as they do the hidden pitfalls of religious life. They should rather put one on a greater mettle.

#### IV

Every religion lays a great emphasis on the initial qualification of a religious aspirant. One most important requisite for success in religious life is that one must have very intense hankering for realizing the Truth. Christ said, "Seek and ye shall find." The emphasis here is on the word 'seek.' If a man has not found, it only shows he has not

sincerely sought. By the above saying Christ warned his disciples to be very sincere, because he knew well that in religious life many worship with their lips but their heart is away. Similarly we find that the Gita constantly speaks about the need of the *single-minded* devotion. The Vedanta says that the thirst of an aspirant for the realization of Truth should be as intense as the pain of a man when a burning piece of coal falls on his back.

Indeed God is a jealous being. He does not tolerate the love for anything else in his devotee. The love of the world and the love of God cannot go together. Hence arises the need for the renunciation of everything else for the sake of God. This presupposes the power and inclination to evaluate properly the utility of things with which man is usually satisfied. So long as a man thinks that worldly pleasure is 'more paying' than the love of Truth, he cannot be expected to pursue Truth in right earnest, if at all. Indeed one should renounce the love of pleasure not only in this life, but also in the life to come, if one wants to realize Truth. The Kathopanishad says that when Nachiketa sought Knowledge from Death, Death tempted him with offers of untold riches, unrivalled royal power, immortal life and all that an ordinary man is likely to covet. But Nachiketa was not to be tempted by them. He clearly perceived the transitoriness of all earthly things and stood firm in his resolve. So at last he realized Truth. The same spirit is found in the question of Maitreyi to her husband: "What shall I do with things which will not give me Immortal Bliss?" When the longing for the realization of Truth becomes intense, one can no longer make any compromise with the world. For the sake of a thing of higher value, he gives up the

things which have got a temporary utility. In every religion there have been persons who have shown that kind of intensity of love for Truth.

## V

Here the question arises, If everybody gives up the world in search of Truth, how will the world go on, and is it right to do so? If the realization of Truth has got any utility, no sacrifice is too much for that. And one need not bother oneself about what will be the condition of the world, if all devote their whole energy to the attainment of Truth. For all cannot, in the very nature of things, have so much hankering for Truth that the attraction of the world will cease for them. Ordinary people are too much engrossed in sense-pleasures to be able to look for anything higher. It is a tragedy of human life that sense-objects have got greater attraction for man than any higher thing. Only rarely some wise man desirous of immortality turns his eyes

from sense-objects, looks within and beholds the Self.

Some are of opinion that the more people look for physical comforts and material objects, the greater will be the prosperity of a nation. This attitude has been the main cause of all troubles in the modern world. So long as people make sense-enjoyment the be-all and end-all of life, there is bound to continue a scramble and fight amongst themselves. Men at any time will go down to the level of brutes and show that they are no better than wild animals. On the other hand a single man by realizing Truth will lift up the whole of humanity to a higher level of life. Such a man will be a power, a strength to all mankind; and he will for ever be 'the way' to posterity. And through him the world will know that there is a different standard—and a better one—by which to judge the value of things.

"That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the Self-seeing Muni."

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## THE GOD WHO CARES

BY J. T. SUNDERLAND

*"Speak to Him thou, for He hears, and  
Spirit with Spirit can meet,—  
Closer is He than breathing, and  
Nearer than hands and feet."*

—Tennyson.

## I

We live in an age of science and reason. We live in an age when it is well understood that the processes of nature go on according to law. In such an age is there any legitimate place for prayer?

There are some who answer, No.

There are persons, persons of intelligence, who would cast out all prayer, as a superstition, a wholly irrational and foolish thing. Others would not entirely reject prayer, but would limit it to meditation and aspiration,—condemning everything beyond these.

Still others—and these are many—are in uncertainty and confusion of mind about the whole matter, not knowing what to believe.

Under such circumstances it is easy to see that the need is great for a candid and careful study of the subject, that we may find out where there is firm ground on which to stand.

One thing becomes clear as soon as we begin really to think on the subject at all; and that is, that among thoughtful men, who believe in science and a world governed by law, many of those ideas of prayer which came into existence in ancient times, before the uniformity of nature's operation was found out, and while yet God was believed to rule the world in purely arbitrary ways, must be revised. In place of these necessarily more or less crude and imperfect conceptions of the nature and functions of prayer, it is important that we should get others more in harmony with God's real method of governing the universe, and with all the facts of nature.

Nor need we fear. When once men come to understand what true prayer is, and what it is not; in other words, when once they adjust their religious thinking to the enlarged knowledge of the modern world, I do not, for one, see any grounds for believing that the necessary or the legitimate result is to weaken faith in prayer. Rather do I believe that never did the reasonableness, the value and the need of true prayer more clearly appear, than under the light of the highest intelligence and the profoundest thinking of our time.

Let me give reasons for so believing.

Perhaps I can best do this by beginning with the negative side of the subject, and describing briefly the kinds of prayer which I do not believe in, because modern thought seems to me to have outgrown them. This done, I

shall be the better ready to take up the positive side, pointing out what kinds of prayer I do believe in, and why.

## II

1. To proceed, then, I do not believe in any prayer whose object, or any part of whose object, is to give God information, to enlighten Him regarding our wants, or to instruct Him as to the best way of carrying on the affairs of the world. Yet there are many prayers offered which seem to have just this object in view. Perhaps the best comments to make on such prayers, are those searching questions of the prophet Isaiah:

“Who hath directed the spirit of the Lord,  
Or being His counsellor hath taught Him?  
With whom took He counsel, and who instructed Him,  
And taught Him in the path of judgment,  
And gave Him knowledge,  
And showed Him the way of understanding?”

If any of us are wiser than God, we may, perhaps, with some reason indulge in this kind of prayer. If not, it is plain that the sooner we dispense with it the better.

2. Again, I do not believe in any prayer that is offered as in any sense a substitute for work. That is to say, I do not believe in the lazy asking of God to do for us what we ought to do for ourselves.

Once when they were on a journey in the desert, a companion of Mohammed said to the prophet, as they stopped at night: “I will not tie my camel, but will commit him to God.” Replied the prophet: “Tie thy camel, and then commit him to God.”

That was the true view of prayer. God is not our drudge. Prayer is not



power whereby we can secure the boon of idleness for ourselves. To ask God to do for us what we ought to do for ourselves is not to honour but to insult Him.

3. Further, I do not believe in any prayer or invocation or offering or other transaction with God, the object of which is to get God in any sense into human power, or to compel Him by the use of forms, or rites, or a magic name, or by importunity, to do what He does not wish to do.

Persons can be found in India who believe that by practising austerities, and repeating prayers and sacred words from the Vedas, and by offering sacrifices, one can get the gods to almost any extent into one's power, and compel them to do one's bidding. There is a somewhat similar notion regarding prayer and sacraments and sacred rights, found widely among Christian peoples,—the notion that a sort of mystical charm resides in these which will bring supernatural results to the one who is able to avail himself of it. Thus many priests claim that by the use of certain forms and prayers they can change bread and wine into the actual body and blood of Jesus Christ; and many a simple-minded woman believes that the effect of counting her beads so many times is to give her so many merits up in heaven; and not a few earnest and devout but short-sighted and credulous women and men believe that by pleading the magical merits of Christ's name they may always, when they need, obtain coal and potatoes and bread

Now I say, this idea of prayer, which makes it a sort of hand whereby we may reach up and lay hold upon certain hidden potencies of divine magic, to use them for our selfish advantage, I do not believe in. It seems to me a degradation of prayer to conceive of

it in such a light. These things all have their place in legends and in the superstitions of the Middle Ages; but they do not have any proper place in the religion of our enlightened age. We want truth, not dreams; realities, not credulities.

4. Again, I do not believe in any theory of prayer that expects God to set aside wise laws, by which He regulates the affairs of the universe, to accommodate men's short-sighted notions or selfish desires.

It is easy to see that if God allowed one man, or set of men, to have rain for their mere praying for it, and another, dry weather for their praying for that; and an army to secure victory by praying for victory; and a farmer to get good crops by praying for them; and a merchant to grow rich by praying for wealth; and the sick man to recover by praying for health; and the living to be delivered from death by so praying, and so on, the result would be simply to turn this world from a law-governed world into one not governed at all; indeed, it would be to plunge the world at once from order into chaos and ruin. Certainly, I cannot, for one, accept any theory of prayer, or believe that the growing intelligence of the world will accept any, that means this or anything like this. I cannot believe in any prayer that interferes with a law-governed universe, or that does not rise to the height of seeing that law itself is only another name for God's rectitude, and fidelity, and goodness and love.

### III

So much, then, for the negative side of my thought, or the kinds of prayer that I am not able to accept. I come now to the positive,—the kinds of prayer that I believe to be wholly justified by modern knowledge, as well as

by the deepest intuitions and needs of the human soul.

What ought we to mean by the word "prayer?" Should we mean merely petition, merely asking for things? That is perhaps what is oftenest meant; but I think it is much too narrow a signification. Prayer, understood in the large way in which it ought to be understood, I am sure should include a great deal besides petition. Indeed, so far is petition from being all of prayer, that it is a question if it be even the most important part.

Certain it is, that as prayer rises to its best, and as men rise to their best, so that prayer becomes to them more and more a habitual attitude of mind, the petition element tends to become less prominent, and other elements come forward to take its place. It is easy to have prayer, and prayer that is very noble, very sweet, very profound in its sincerity, and very helpful, without petition at all. Let no one misunderstand me as saying that I think petition is not proper. Made for right objects, and in a right spirit, I think it is proper, wholly rational and important. But it is not an essential in prayer.

When I say I believe in prayer, I mean I believe in at least five things, as all included in prayer, in the large and full sense of that word, outside of and besides petition. Let me name them :

1. I believe in thankfulness or gratitude to the Infinite Source of all good—to the Giver of my life and of all the blessings that make my life rich—to the Giver of my dear ones, and all the good that has come to them. And why should I not be thus grateful? I should think myself less than a man if I were not grateful to my fellows for their kindnesses to me. Then am I not less than a man if I do not teach myself

to be grateful to the greatest Benefactor I have? Thus I think it is easy to see that the prayer of gratitude—the prayer which is the sincere utterance of a thankful heart—is natural, is reasonable, is in every way most fitting.

2. Another kind of prayer which seems to me wholly rational, is the prayer of adoration, reverence, awe, worship, in the presence of the great manifestations of God's power and wisdom and grandeur in Nature. It is the feeling which comes over me when I stand in the presence of Niagara, of the sea, of the starry heavens at night. I see not how one can go through this marvellous world without such feelings coming to him by day and by night, ten thousand times over. And I can conceive of nothing more natural or right than that these feelings, when they come, should seek expression, as they have ever done, in the language of adoration and worship.

3. Again, akin to the feeling of adoration in the presence of Nature, is what we may call the soul's communion with Nature. Who has not had such communion, in the fields, in the woods, in the mountains, in the gathering twilight alone, in the still midnight? What was that communion? It was not intercourse with the mere matter around, regarded as unintelligent and dead. No, it was communion with Nature alive, and penetrated with a marvellous intelligence. It was communion with the Soul of Nature, with that Universal Spirit whose wonderful and everchanging time-garment Nature is. It was communion with God in Nature.

Nor is man's communion with God awakened by external nature alone. It may be awakened by man. He who finds the deepest that is in his brother, finds God. He who journeys inward to the deepest sanctities of his own soul,

finds God. Here wait for us all, communings as sweet and holy as we can know in this world.

Now all this comes within the province of prayer, rightly understood. All this communion of the soul with its own deeper self, that is with the God within; and all this communion of the soul with external nature, that is, with the God without, is worship—is prayer. We should always teach ourselves to think of prayer as including all this. And if we do, it will help us to see the grounds for prayer: the reasonableness of prayer; for surely all this is reasonable if any action of the soul can be reasonable.

4. Still further, prayer means aspiration. It means a vision of the unattained, and a desire to reach it. It means a recognition of the ideal shining above one, and a longing to make it one's own. "Be ye perfect," said Jesus, "even as your Father in Heaven is perfect."

To look upward and see the divine perfection, and to feel the divineness of it, and to press toward it, is the noblest of prayers. Yes, and the most reasonable; for what can be so reasonable as to desire and to strive for the best?

5. One more kind of prayer there is, before we reach petition. It is the prayer of trust; trust of ourselves and all our interests in the hands of the Infinite Wisdom and Care that is over us; trust of our dear ones in the keeping of One who must love them even more than we do; trust of the world in the hands of Him who made it—sure that He means it well, and that somehow and somewhere He will make "good to be the final goal of ill."

The value, the preciousness of such a trust, when it exists in the human soul, money cannot measure; and wher-

ever it is found nothing is more natural than for it to seek expression.

I trust it is now plain how large and many-sided and rich a thing is prayer, entirely aside from petition. All the realms of thankfulness, of reverence, of communion, of aspiration and of trust are open to it, and would be even if one never asked anything at all. And how beautiful and glorious are these realms! How great is the loss suffered by all those who do not repair thither often, to breathe their diviner air!

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

"Devoutly look, and nought but wonders shall pass by thee;

Devoutly read, and then all books shall edify thee;

Devoutly speak, and men devoutly listen to thee;

Devoutly act, and then the strength of God acts through thee."

#### IV

I come now to petition—that kind of prayer which asks for something. It is here that most men find their greatest difficulty in making prayer seem reasonable. Some say, Why ask for anything? Will not God give what he wants us to have, anyway, whether we ask or not? Others say, He cannot give anything, no matter how much we ask Him, because He rules by law; therefore why go through the farce of asking?

Let us see if we can find any light upon these difficulties.

There are two kinds of things that may be asked for in prayer. One is temporal or physical good; the other is spiritual good. Let us look first at the spiritual, concerning which the difficulties are least.

Indeed, I think there are no difficulties here at all. Such as there seem to

be, arise from surface-looking. The truth is, in spiritual things asking and receiving are not different and opposite; they are the same. Really to ask is to begin to receive. When we ask God for any physical good, without putting forth physical effort to obtain it, we are asking him to violate his physical laws to accommodate our wish. But, when we ask for spiritual good, there is no violation of law involved. For it is the law of our being that the first step toward receiving spiritual good must be desire for such good. We must open our minds and hearts that it may come in. What is the way to get love, or purity of heart, or unselfishness, or sympathy for others, or a forgiving spirit, or any other grace of the soul? The first step must be consciousness of our lack, and the next must be desire. But this is just what prayer is. It is the mind concentrating its attention upon, and reaching earnestly after, the things that it feels the lack of, the things that are above it. Thus praying for spiritual good is not contrary to law; it is putting ourselves into harmony with law. It is availing ourselves of the power of spiritual law to reach the spiritual ends we desire.

Surely, therefore, we may look upon prayer for spiritual blessings as not only useful, but as something wholly reasonable and right and in the line of our spirit's normal activities and needs. To forbid such prayer is to put the soul in chains. It is to forbid it to be free. It is to rob it of its birthright. It is to prevent its obeying the law of its being. It is like forbidding the bird to sing, or the flower to reach toward the light, or the babe to pillow its head upon its mother's breast.

We come now to the problem where the real difficulty lies. May we pray for physical good? Is such asking reasonable?

To these questions, I answer: If we pray for physical things with any idea that our prayer can take the place of physical labour, we shall certainly find that we are making a mistake. The prayer for a harvest, that God answers, is the prayer of the hand which sows the grain and cares for it, and reaps it when it is ripe. The prayer of the sailor for safety, that God answers, is the prayer of the clear head and the skilful hand in managing his ship. Any prayer of words, or even of good desires and longings that is substituted in the place of these prayers of the clear head and the skilful, patient hand, will prove disastrous.

However, this is not saying that prayer of the heart may not go with the prayers of the head and hand; for, as a fact, earnest heart-prayer often has great power to make the brain more alert and the hand more strong and steady.

If I pray for physical good, expecting that God will miraculously change wise and beneficent laws for the sake of answering my prayer; or, if I pray for such good, and lazily rely upon my prayer instead of upon the labour I ought to perform, then I break God's law by my conduct, and my prayer is an evil. But if labouring faithfully with my hand, I accompany my toil with a sincere prayer of the heart, and always in submission to the Will and the Wisdom that is higher than my own, then I see not why I am doing a wrong, or even an irrational thing, by my praying. Certain it is that if I pray sincerely it will be likely to deepen my earnestness and my patience in my work. Certain it is also that in all my work I am not alone. I am a partner with God; He must make the wind blow that is to fill my sails, I cannot do it; He must make the seed grow that I plant, I cannot impart to it life. It

does not seem an unfitting thing, therefore, that by my prayer I should reverently recognize this divine partnership upon which I am so wholly dependent.

Some one inquires: May the sick pray for health? I answer, Why not? Certain it is that the mind has great power over the body. Prayer is a mighty invigorator of the human spirit; why may it not also, through the spirit, invigorate the physical organism which is the servant of the spirit? It seems to be very significant that Jesus was a healer of men's bodies as well as their souls. Science is teaching us that physical health is more dependent upon mental health than the world has known.

And yet, man's physical nature has its laws and its sanctities which must not be violated. The true prayer for health must include the doing of those things which in God's wise order promote health. If we trample on the laws of health, if we abuse our bodies, neglect sanitation, eat impure food, drink impure water, deprive ourselves of pure air, and fail to make use of medical and surgical knowledge and skill in times of need, and then think to evade the consequences of our ignorance and folly by prayer, we only mock God. What God by the very constitution of our nature invites us to do is, while obeying sacredly all His holy laws written in our bodies, to remember that we are more than bodies, that we are living souls inhabiting bodies, and having at our command mighty spiritual forces which we may summon for the invigoration of our bodies. The spiritual forces have their source in God. By prayer, by personal contact of the human spirit with the Divine Spirit, we may lay hold of these forces and make them effective.

Some one asks: May we pray for such things as our own safety or the safety of others in times of danger? I

reply: It seems to me that this depends upon two things,—first, upon whether we ourselves are doing all we can to avert the danger, and, second, upon the spirit in which we pray. Prayer at such a time seems both reasonable and right, as well as useful, if only we pray as did Jesus at a similar crisis, in the filial spirit recognizing the larger wisdom than our own, and subordinating our wish to that.

Said Jesus in his time of extremity: "If it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." That was true prayer. Such prayer we cannot but believe God welcomes. And certainly such prayer mightily steadies and girds the one who offers it. Having prayed in that spirit, even if the blow he dreads falls upon him, he will be the better prepared to meet it; for no resource that man has ever found in sorrow, or disaster, or bereavement, is equal to that which he finds in God.

## V

Perhaps my whole thought about prayer can be best summed up by a simple picture. Suppose that here is a child born into the home of a loving and excellent father and mother. The child grows up through infancy, childhood, youth, to manhood, dependent all the while upon its parents, supported by its parents, loved by its parents, educated at the expense of its parents, everything possible done by its parents to make its life happy and noble. Will it not be a fitting thing for that child to recognize its parents, to be grateful to its parents, to appreciate their love and care, to desire to know them and to live on terms of dutiful obedience and affectionate intimacy with them?

Now change the picture just a little—only a little—and we have an essentially correct representation, as I think,

of the situation of every human being upon the earth, as regards our relation to God. We are all, as I believe, the children of an Infinite Love and Care. We are not here because of our planning. We did not create the world in which we live; we cannot sustain it for a moment of time. We did not create ourselves. We cannot furnish ourselves with a morsel of food or a breath of air except as we get it from a Source beyond and above ourselves. Our little intelligences are, as it were, candles lighted from the Great Intelligence that shines through all the ordered wisdom of the worlds. Our hearts' affections must have come from an Infinite Love-Fountain. And so as we look about us and within we find the situation to be essentially that which I have pictured: We are all children; we have been born into a world which our Father has provided for us beforehand. This is our home. In this home we pass our earthly days.

Does it not seem fitting, then, that we should recognize the Source from which we and the home have come? Is it not fitting that we should desire to know and return the Father-love, that has given us all? Is it not right that in our weakness we should seek help from Him who is Infinite Strength?

I take it that something like this is what all true prayer means. If this is its meaning certainly I for one cannot conceive anything more reasonable, or more beautiful, or more deeply due from man to his Creator and the Author of all good; or more deeply useful to himself, than prayer.

Our life-forces, both of body and spirit, tend ever to run low. God is the Life-Fountain, from whose infiniteness we are constantly invited to draw renewal of life. How? Through faith and prayer.

We are none of us so wise but that

we need a Divine Hand to lead us on our way. Prayer gives us the grasp of such a hand.

We are none of us living lives so worthy but that we need to hear every day a Divine Voice calling us to come up higher. Prayer opens the soul's ears to such a voice.

"A tender child of summers three,  
Seeking her little bed at night,  
Paused on the dark stair timidly,  
'O mother! take my hand,' said she,  
'And then the dark will all be light.'

We older children, grope our way  
From dark behind to dark before;  
And only when our hands we lay  
Dear Lord, in Thine, the night is day.  
And there is darkness nevermore."

If any of us have foolish prejudices against prayer, caused by misunderstandings of what prayer really is, let us put prejudice aside. Let us look deeper. Let us learn the meaning of Archbishop Trench's lines:

"Lord, what a change within us one short  
hour  
Spent in Thy presence can avail to  
make!  
What heavy burdens from our bosoms  
take!  
What parched ground refresh as with a  
shower!  
We kneel, how weak! We rise, how full  
of power!  
Why, therefore, should we do ourselves  
this wrong,  
Or others,—that we are not always  
strong;  
That we are ever overborne with care,  
That we should ever weak or heartless  
be,  
Anxious or troubled, when with us is  
prayer,  
And joy and strength and courage are  
with Thee?"

If any of us are indifferent to prayer, let us put away our indifference. Let us learn how sane a thing prayer is, as well as how sweet, how blessed and how life-giving.

And let us learn that it is for us all—the young man in his strength, or

his temptation; the old man in his age; the mother in her anxieties; the child in his joy. Let us learn that it is not for the church alone, but for home as well, and for all life. Above all let us learn that it is for the secret hour, when none is present but ourselves and God.

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## SWAMI VIVEKANANDA AS I KNEW HIM

BY CONSTANCE TOWNE

Out of the Old World of India forty years ago came a young, courageous and handsome man in whose face shone the light of triumph over self. He came to the New World of America uninvited, unheralded, unknown. He had no money. He was provided with only the most meagre instructions regarding place, date, occasion, or any other of the essentials vital to the adequate delivery of the message he carried in his heart. He simply knew that his goal was a certain Congress of Religions to be held at a Fair in a great inland American city called Chicago.

How Vivekananda proceeded serenely on his hazardous pilgrimage—though more than once lacking food and change of raiment; how he was admitted as a delegate at the final session of the Congress of Religions; how he electrified the assemblage with the simplicity and beauty of his message; how on the following morning the metropolitan press of three continents exhausted their powers in proclaiming his spiritual stature among the great teachers of the world—all of this is still remembered by generations now living.

My personal story of Vivekananda—hitherto unpublished—seems to stand

alone. When I met him he was twenty-seven years old. I thought him as handsome as a god of classic sculpture. He was dark of skin, of course, and had large eyes which gave one the impression of “midnight blue.” He seemed larger than most of his race, who often to us appear slight of frame because they are small-boned. He had a head heaped with short black curls. At our first meeting I was struck by the emphasis of our colour contrast. I was twenty-four, fair, tall and slender, with golden hair and grey-blue eyes. Probably there could have been no greater contrast.

Our meeting was rather unusual. After his triumph at Chicago he was, of course, showered with invitations to come to New York, where the great of all the world are entertained. Here lived at that time a very famous physician, Dr. Egbert Gurnsey, genial, literary and ideally hospitable, with a spacious and very handsome house on Fifth Avenue at Forty-fourth Street. It was Dr. Gurnsey’s pleasure, heartily endorsed by his charming wife and daughter, to introduce celebrated visitors from abroad to New York society. It was to be expected that he would pay special honour to the great Swami,

whose ideal of closer relations between the East and the West in the interest of religion and world peace so strongly appealed to him.

Dr. Gurnsey accordingly arranged to give a Sunday afternoon dinner party at which every guest should represent a different religious creed, he himself holding the view-point of Robert Ingersoll, who was absent from the city. His Grace the Cardinal was interested but declined to dine or to appoint a substitute from among his clergy. So it happened that I, being a Catholic and trained by the noted Jesuit Priest, William O'Brien Pardow, S.J., had the privilege of being a guest at that famous Sunday dinner. Dr. Gurnsey, who was my physician, sent for me to uphold Catholicism. Dr. Parkhurst was there, and Minnie Maddern Fiske, the famous American actress, who was staying with the Gurnseys at the time. I remember that there were fourteen at table.

There was, of course, a tacit understanding that everyone should be polite about his or her religious differences with the Swami and his so-called non-Christian ("Pagan" is a hard word!) attitude. Alas! as the dinner progressed, the most heated dispute was not with the Swami at all. All of the differences were confined to the Evangelical brethren!

I was seated beside the Swami. We looked on in amused silence at the almost comical intolerance of the Creeds. Now and again our host would adroitly make some wise or humorous remark that kept the conversation on a plane not actually injurious to the function of digestion. The Swami would make from time to time a little speech apparently in explanation of his native land and the customs of its people, so different from our own, but always to gain his point in philosophy and religion. A more broad-minded and

tolerant man surely could not have been found anywhere in India to carry out the mission of founding Vedanta Centres in America.

He wore on that occasion his orange cassock, a cincture of deep rose-red silk, and his turban of white shot with threads of gold. His feet, otherwise bare, were covered by sandals of soft brown leather.

It was at this dinner that our friendship began. Afterwards, in the drawing-room, he said to me: "Miss Gibbons, your philosophy and mine are one; and the heart of our faiths is the same."

I then lived with my mother at the Beresford Apartments at 1, East Eighty-first Street, overlooking Central Park. My mother was Southern, of the royal French blood, from Charleston, South Carolina, and a famous beauty, dark of eyes and hair. She was a witty woman and delighted in the social pleasures centering about the Church of England, to which, she maintained, all the aristocratic world belonged. Thus the Swami and I were outside the fold. I told my mother of him on my return home from Dr. Gurnsey's dinner party, and what a splendid mind he had. I dwelt on the great force which had come to us. To which she replied: "What a terrible dinner party, with all those Methodists, Baptists and Presbyterians, and one black Pagan in orange cloths!" But she grew to like Vivekananda, to respect his view-point, and afterwards joined one of the Vedanta Centres. She was awfully amusing to him, and I can see him now, after all these years, laughing so gaily at her remarks about him.

On one occasion there was an all-star cast in "Faust" at the Metropolitan Opera, on a Monday night when all society appeared to sit in their boxes



and show their anatomy covered with jewels; to gossip, to visit, to come in late and be observed of all observers, and to do everything but listen to the opera. There was Melba in her prime, the de Reszkes and Bauermeister. The Swami had never been to the opera, and our subscription seats were in a conspicuous part of the orchestra. I had suggested that the Swami be invited to accompany us. Mama said to him: "But you are black. What will the world say?" To which he laughed and said: "I will sit beside my sister. She does not mind, I know."

He never looked more handsome. Everyone about us was so wrapped up in him that I am sure they did not listen to the opera at all that night.

I tried to explain the story of "Faust" to Vivekananda. Mama, hearing me, said: "Heavens! you, a young girl, should not tell this awful story to a man."

"Then why do you make her come herself, if it is not good?" said the Swami.

"Well," replied Mama, "it is the thing to do to go to the opera. All the plots are bad; but one need not discuss *the plot*."

Alas for poor, vapid humanity and its foolishness! Later on during the performance the Swami said: "My sister, the gentleman who is making love to the beautiful lady in song, is he really in love with her?"

"Oh, yes, Swami."

"But he has wronged her, and makes her sad."

"Yes," I said humbly.

"Oh, now I see," said the Swami. "He is not in love with the handsome lady, he is in love with the handsome gentleman in red with the tail—what do you call him?—the Devil." Thus that pure mind reasoned out, weighed

and found wanting both the opera and the audience.

One of society's pets, a very young girl, came down between the acts to mama and said: "Mama is consumed with curiosity to know who the elegant man is in the yellow dressing gown."

Ours was a great friendship, and I fancy the only one that remains unpublished to the world. It was purely of the spirit, absolutely apart from the material loves and hates. He spoke always of when and what and where our souls would be ultimately, where in that other realm. He never spoke of me to anyone, nor mentioned my name. It was a friendship of Spirit. It still is. He taught me much of the philosophy he preached and wrote about, how to meditate, and what a power it would be against the hurts of life; what force of purpose it would attain for the preservation of the body, for logical thought, for self-control, for ecstasy, for the attraction of others; its power for good, its knowing how to read others and their needs; not to dull the edge of your sword, to be moderate in one's consumption of food, to know what one's own body needs to make it live well; of chastity, tolerance, purity of thought and love for the world—not of one person but of everyone and of all created things.

And now, forty years later, he has released me from the long silence and has demanded and commanded certain things he wishes done. These I shall do later in book form.

How liberal he was, how understanding of others' points of view! He went to Mass with me at St. Leo's Church, the little one on Twenty-eighth Street, where all was beauty, and the old priest, Father Ducey, such an artist. There he knelt at high noon at the

canon of the Mass. A ray of light falling from the stained-glass window—blue, red and gold—lit his white turban and outlined his beautiful profile against the marble walls. A great, gorgeous spot of living fire his orange robe made on the marble pavement,

and the dear face was rapt in prayer. As the bell rang at the consecration and all heads were bowed in adoration of the presence of Christ on the altar, his hand touched mine, and he whispered: "It is the same God and Lord we both worship."

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## THE PICTURE PALACES OF AJANTA

BY SRIMANT BALASAHEB PANT PRATINIDHI, B.A.,

Chief of Aundh

### I

At a distance of about fifty miles from Verul in the domains of His Exalted Highness the Nizam are situated in a gorge circumambulated by ridges of high mountains the picture palaces of Ajanta. Sitting in the extensive caves, cut in the hearts of those smaller hills, the idealistic dreamers of the Buddhistic Nirvana realized their great dreams in permanent pictorial forms and have made them immortal and eternal. The country near about the caves is very thinly populated, abounding in forests which serve as a secure shelter to wild birds and beasts. Not far from them sportively runs a small rivulet leaping in a sudden fall and making the quiet atmosphere resonant with its gentle murmur. The whole atmosphere all over the day echoes with the warbling of birds and shrill sound of wild beasts. Nobody knows anything to-day of the master artists who patiently chiselled the solid rocky blocks of Ajanta and painted every nook and corner. Neither is it known whence they came, when they lived or when they began and finished their work. There are about 29 caves at Ajanta, and it is undoubted

that the gigantic work can never be of a single individual nor can it belong to a particular period. In the opinion of archæologists the oldest of the caves belongs to the 2nd century B.C. while the latest to the 7th century A.D. For the succeeding 1200 years however, the caves were entirely left to the care of nature providing in them a safe colony for bees, bats and beasts. A thicket of thorny bushes soon covered their outer parts, and soon they totally dropped out of human memory.

It was only at about 1829 that a European party happened to encamp in the adjacent area when a cow-herd boy took an officer from them to these caves to show him therein a den of tiger. Popular superstition was all the while busy in stamping that plot as a haunt of ghosts and savage beasts, and it was in 1843 that Sir James Fergusson gave them publicity. In 1857 Sir James Guil printed and published some photographs of their pictures and the world got slightly acquainted with their significance. Curious visitors afterwards began to pay them casual visits when in the meanwhile the caves were slowly decaying; destructive forces were working over them for the last twelve hun-

dred years. Dung of bats had filled their interiors with repugnant smell. Out of 29 caves at Ajanta about 18 face the south while the remaining ones face the east. Thus the majority of the caves were open to scorching sunshine, washing rains and howling tempests, as a result of which we find that practically all paintings from the verandah have disappeared. A heedless visitor often drew scratches with points of fingers or sticks on the painted surfaces of walls or pillars effacing thereby some figure or its part from the original. Under these circumstances is it not sheerly out of good luck that these ancestral pictorial treasure-troves have been available to us, making us lament for what is beyond recovery but at the same time filling our hearts with pride for what we have got?

## II

Out of the total assemblage of caves from eight to ten are worth studying. Some of these seem to have never been intended to be completed; the rest are unfinished works. The method adopted in cutting the caves seem to be this. The Buddhist mendicants cut first of all the pillars of the verandah. Next they turned their attention to ceiling. Subsequently they smoothed the floor and lastly they polished the walls. When the verandah or porch was thus finished, then cutting a door and in some cases a window in addition in the wall, they commenced to cut the Stupas or pillars or the inner Chaityas or prayer halls; and the same process adopted in cutting the verandah was repeated in cutting the inner halls. It is beyond conception even with the farthest stretch of imagination as to how these artists prepared plans of particular lengths and breadths of these halls and decided the number of pillars and the intermediate distances between them.

There are about 1200 caves spread all over India, but all do not contain paintings. Some like those at Verul do represent in them both the painting and architecture. But it is the cut of the chisel rather than the move of the brush that prominently impresses us there. On the contrary Ajanta is a beautiful blending of both. For instance, we may mention the marvellous architecture in cave No. 1 of the shrine of Buddha. All its outer surface is thickly crowded with Buddha images; and the design in which they are skilfully set is very beautiful. At the bottom surface of the shrine is shown a small lake from which springs a lotus plant, and lotuses shooting from its stems serve a secure seat to every Buddha Image. Out of two leaves from the stem, one is folded while the other spreads to hold a nice shade over another Buddha figure. Equally attractive is the architectural work of "the Allurement of Buddha." Hosts of elephants, demons and ghostly figures howl from above the Buddha figure seated in a lotus pose (Padmasana) and a band of divine damsels are performing elegant dances and pantomimes to detract his mind from the path of knowledge. The scene is simply sublime in its tenderness and beauty. Yet with all this Ajanta is more a work of Art than of Architecture. When one is absorbed in admiring the flowery fables unfolded over the pillars and walls, one soon forgets oneself and thinks to be somewhere in the unearthly regions where flowers bloom but never fade and birds sing and never stop. Ajanta is practically painted from top to floor. Not an inch of space is left vacant. Nay, a curious critic sometimes remarks that the zealous artists have many a time neglected the law of proportions and have condensed in a very limited space too many

figures and flowers. Soon, however, he comes to realize perfect order and arrangement in the apparent chaos and confusion.

### III

The selfless devotees of Buddha were inspired to paint these works not through greed of fame or money. On the contrary, they resorted to these solitary regions to avoid every possible connection with the empirical world and chose this peculiar way of serving their master patiently, at the same time preparing their minds through mortification and penance for the day of call when for them there would be no return. It is, therefore, no wonder that these paintings should represent the work of a bold brush and free fancy. The artists confined themselves in the dark dim corners depicting in them in colours all known and unknown stories from the Buddha Jatakas. How hard must have been their part considering the fact that every cave is protected by rocky battlements on three sides, the fourth side allowing a few rays of the sun to creep in through a small door or window. The references of every story with its original context are not known now. The sense of wonder reaches its climax when we see that also the ceilings of all caves are crowded with excellent pictures which now require a kisan lamp to look at even by day.

In addition to these scenes from religious themes Ajanta contains innumerable designs of flowers, birds and creepers all different from each other. To give a general idea about these we have copied only fifteen and have illustrated them in our book,\* but we are sure to find fifteen hundred more of the same type. Buddhism was a religion for and of the people and of the practical world.

It is in fact a refined code of morality, and, therefore, though these Buddhist artists were practising their peculiar penance far off from the bustling world they were always conscious of and sympathetic with the outside nature and painted their human figures in surroundings of birds, beasts and flowers. The marvellous designs, the juxtaposition of lovely colours, the tender border of various creepers, the interspersions of men, women and children, combined with various beasts, parrots, geese, peacocks and swans, each forming a perfect piece by itself, and the astute sentiment of religious puritanism underlying these, fill a spectator with a sense of awe and wonder and make him lament for the loss of that miraculous art which like any other valuable asset of ancient India is for ever lost.

### IV

In our opinion these caves of Ajanta are a work of people of the Dravidian culture. The truth of this statement becomes apparent if one compares these paintings with those at Sanchi made by the Aryan People. The men as well as the women in Ajanta paintings rarely use upper garments. Their Dhotis or Sarees also always reach the knees. The figures also appear to be free in their dress and manners. On the contrary the figures in Sanchi are rarely seen without upper garment. Their Dhotis and Sarees reach the ankles. Ajanta men are also bare-headed. The ways of arranging their hair also widely differ. There is a marked difference between their respective dresses and ornaments. Thus if the Art at Sanchi is the outcome of Aryan culture that of Ajanta is Dravidian. We have, however, to accept this statement most guardedly bearing in mind the fact that the Aryan and the Dravidian cultures were running together side by side for ages un-

\**Ajanta*. Published by Messrs. D. B. Taraporevala Sons & Co., Bombay.

til at last their fusion became so complete that they hardly could be distinguished from each other.

It is a patent fact with every artist that he gives concrete shapes to those ideas which he cherishes in his mind, and it is, therefore, that the same theme receives different treatments at the hands of different artists. It is therefore very likely that the artists of Ajanta, though secluded from human society like the Ancient Mariner of Coleridge, could not totally erase from their minds the impressions of that society which they previously frequented and to which they gave in these paintings a visible form. Looking at the long parade of pictures a historian's mind holds a quick communion with those ancient citizens of Aryavarta and learns much about the ways of their living, their different kinds of dress and ornaments, different weapons of war, different instruments of amusement, the ways of behaviour of the higher classes with the lower ones, and the different birds, beasts and creepers which formed a salient feature of that joyful life.

## V

The art of Ajanta is matchless. It has successfully survived the onslaught of time. Thanks to the able and efficient management of His Exalted Highness the Nizam's Government, there remains no longer any danger of decay. If a picture can be studied from three view-points, *viz.* its outline, colour and expression, Ajanta can match any modern work in all these respects. Outline is the essence of picture. A cursory glance at the paintings of Ajanta will at once convince every spectator what rare skill the old masters

possessed in drawing their outlines. Everything is what ought to be, all cleverly willed and skilfully worked out. Their knowledge of the anatomy of the human body also is flawless and perfect. In selection of colours also they have taken utmost precaution and looked more to their durability than to their appearance. How excellent must be their colours can be seen from the fact that though the ancient colours of Ajanta have stood the test of two thousand years, they appear to have been newly painted. Regarding expression too they are wonderful. Different expression is visible not only on each face but is distinctly apparent in even a small jesticulation of hand, mouth or a wink of eye or movement of creepers and trees, and we doubt whether at any future time our modern artists will be able to compete with the ancient giants of Ajanta in this special aspect of Art.

If Architecture is poetry in stone, painting is music in colour, and Ajanta is thus poetry and music both. India once supposed to be a land of savages has come to be known as the fountain-head of civilization and the cradle of different religions in the world. To-day another unknown page from her ancient annals is revealed, showing her to be the mother of fine Arts. And who knows that some future discoveries will not bring to light more of her glories in the past. For the present we feel proud of Ajanta, and just as a Western artist never thinks his course in Art complete unless and until he has visited the art galleries of Florence and Italy, so too in our opinion every Indian artist should make it a dear dream of his life to visit Ajanta at least once and get some copies of that incomparable Art.

# AT THE SHRINE OF SWAMI VIVEKANANDA

BY DR. PETER BOIKE

Sleep on thou holy one  
Upon the sacred spot.  
Thy life has not been in vain,  
Thy teachings have not been for nought,  
Thy voice has been heard in far distant lands,  
Thy spirit has encircled the universe;  
Thy children come to thee from far and near  
To pay homage to thy sacred name.  
Oh what ineffable joy fills my heart  
To be blessed, to be privileged  
To bow at thy blessed feet.

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## THE LIGHT OF THE SELF

(From Shankara's Commentary on the *Brihadâranyaka Upanishad*)

BY SWAMI MADHAVANANDA

*'Which is the self?' 'This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).'*

—IV. iii. 7.

The self is called light, because it is self-effulgent, for through this light, the self-effulgent Atman, this aggregate of body and organs sits, goes out and works, as if it were conscious, as a jar placed in the sun (shines). Or as an emerald or any other gem, dropped for testing into milk etc., imparts its lustre to them, so does this luminous self, being finer than even the heart or intellect, unify and impart its lustre to the body and organs, including the intellect etc., although it is within the intellect; for these have varying degrees of fine-

ness or grossness in a certain order,<sup>1</sup> and the self is the innermost of them all.

The intellect, being transparent and next to the self, easily catches the reflection of the intelligence of the self. Therefore even wise men happen to identify themselves with it first; next comes the Manas, which catches the reflection of the self through the intel-

<sup>1</sup> From the objects to the self is an ascending order of fineness, and from the self to the objects is an ascending order of grossness.

lect; then the organs, through contact with the Manas; and lastly the body, through the organs. Thus the self successively illumines with its own intelligence the entire aggregate of body and organs. It is therefore that all people identify themselves with the body and organs and their modifications in varying degrees, without any fixity, according to their discrimination. . . .

It has been said that when the external lights that help the different organs have ceased to work, the self, the infinite entity that is the light within the intellect, helps the organs through the mind. Even when the external aids of the organs, the sun and other lights, exist, since these latter (being compounds) subserve the purpose of some other agency, and the body and organs, being unconscious, cannot exist for themselves, this aggregate of body and organs cannot function without the help of the self, the light that lives for itself. It is always through the help of the light of the self that all our activities take place. 'This intellect and Manas are consciousness. . . . (all these are but names of Intelligence or the Atman)' (Ai. V. 2), says another Sruti, for every act of people is attended with the ego, and the reason for this ego<sup>2</sup> we have already stated through the illustration of the emerald.

Though it is so, yet during the waking state that light called the self, being beyond the organs and being particularly mixed up in the diversity of functions of the body, and the organs, internal and external, such as the intellect, cannot be shown extricated from them, like a stalk of grass from its sheath; hence, in order to show it in the dream state, Yâjñavalkya begins: *Assuming the likeness . . . it moves between the two worlds.*

<sup>2</sup> The reflection of the self in the intellect constitutes this ego.

The infinite entity that is the self-effulgent Atman, assuming the likeness—of what? Of the intellect. . . . The intellect is that which is illumined, and the light of the self is that which illumines, like light; and it is well-known that we cannot distinguish the two. It is because light is pure that it assumes the likeness of that which it illumines. When it illumines something coloured, it assumes the likeness of that colour. When, for instance, it illumines something green, blue or red, it is coloured like them. Similarly the self, illumining the intellect, illumines through it the entire body and organs, as we have already stated through the illustration of the emerald. Therefore through the similarity of the intellect, the self assumes the likeness of everything. Hence it will be described later on as 'Identified with everything.' Therefore it cannot be taken apart from anything else, like a stalk of grass from its sheath, and shown in its self-effulgent form. It is for this reason that the whole world, to its utter delusion, superimposes all activities peculiar to name and form on the self, and all attributes of this self-effulgent light on name and form, and also superimposes name and form on the light of the self and thinks, 'This is the self, or is not the self; it has such and such attributes, or has not such and such attributes; it is the agent, or is not the agent; it is pure, or impure; it is bound, or free; it is fixed, or gone, or come; it exists, or does not exist,' and so on. Therefore 'assuming the likeness (of the intellect) it moves' alternately 'between the two worlds'—this one and the next, the one that has been attained and the one that is to be attained—by successively discarding the body and organs already possessed, and taking new ones, hundreds of them, in an unbroken series. This movement between the two worlds

is merely due to its resembling the intellect—not natural to it. . . .

How are we to know that it is owing to the delusive likeness of the intellect that the self moves between the two worlds and does other activities, and not by itself? This is being answered by a statement of reason: *Being identified with dreams* etc. The self seems to become whatever the intellect, which it resembles, becomes. Therefore when the intellect turns into a dream, that is, takes on the modification called a dream, the self also assumes that form; when the intellect wants to wake up, it too does that. . . . Because the self remains revealing by its own distinct light the modification known as dreams assumed by the intellect, therefore it must really be self-effulgent, pure and devoid of agent and action with its factors and results. It is only the likeness of the intellect that gives rise to the delusion that the self moves between the two worlds and has other such activities. . . .

Buddhist<sup>3</sup> objection: We say there is no such thing as the light of the self similar to the intellect and revealing it, for we experience nothing but the intellect either through perception or through inference, just as we do not experience a second intellect at the same time. You say that since the light that reveals, and the jar, for instance, that

is revealed, are not distinguishable in spite of their difference, they resemble each other. We reply that in that particular case, the light being perceived as different from the jar, there may well be similarity between them, because they are merely joined together, remaining all the while different. But in this case we do not similarly experience either through perception or through inference any other light revealing the intellect, just as the light reveals the jar. It is the intellect which, as the consciousness that reveals, assumes its own form as well as those of the objects. Therefore neither through perception nor through inference is it possible to establish a separate light which reveals the intellect.

What has been said above by way of example, *viz.* that there may be similarity between the light that reveals and the jar, for instance, that is revealed, because they are merely joined together, remaining all the while different, has been said only tentatively<sup>4</sup>; it is not that the jar that is revealed is different from the light that reveals it. In reality, it is the jar in contact with light that reveals itself; for (each moment) a new jar is produced, and it is consciousness that takes the form of the jar—or any other object—in contact with light. Such being the case, there is no instance of an external object, for everything is mere consciousness.

Thus the Buddhists, after conceiving the intellect as tainted by assuming a double form, the revealer and the revealed (subject and object), desire to purify it. Some of them,<sup>5</sup> for instance, maintain that consciousness is untrammelled by the dualism of subject and object, is pure and momentary; others

<sup>3</sup> There are four schools of Buddhism, *viz.* the Vaibhāshika, Sautrāntika, Yogācāra and Mādhyamika, all maintaining that the universe consists only of ideas and is momentary—every idea lasting only for a moment and being immediately replaced by another exactly like it. The first two schools both believe in an objective world, of course ideal, but whereas the first holds that that world is cognizable through perception, the second maintains that it can only be inferred. The third school, also called Vijnānavādin, believes that there is no external world, and that the subjective world alone is real. The last school, called also Sunyavādin (nihilist), denies both the worlds.

<sup>4</sup> This is the view of the Yogācāra school as opposed to that of the first two.

<sup>5</sup> The Yogācāras.



want to deny that even. For instance, the Mādhyamikas hold that consciousness is free from the dual aspect of subject and object, hidden and simply void, like the external objects such as a jar.

All these assumptions are contradictory to this Vedic path of well-being that we are discussing, since they deny the light of the self as distinct from the body and illumining the consciousness of the intellect. Now to those who believe in an objective world we reply: Objects such as a jar are not self-luminous; a jar in darkness never reveals itself, but is noticed as being regularly revealed by coming in contact with the light of a lamp etc. Then we say that the jar is in contact with light. Even though the jar and the light are in contact, they are distinct from each other, for we see their difference, as between a rope and a jar, when they repeatedly come in contact and are disjoined. This distinction means that the jar is revealed by something else; it certainly does not reveal itself.

*Objection:* But do we not see that a lamp reveals itself? People do not use another light to see a lamp, as they do in the case of a jar etc. Therefore a lamp reveals itself.

*Reply:* No, for there is no difference as regards its being revealed by something else (the self). Although a lamp, being luminous, reveals other things, yet it is, just like a jar etc., invariably revealed by an intelligence other than itself. Since this is so, the lamp cannot but be revealed by something other itself.

*Objection:* But there is a difference. A jar, even though revealed by an intelligence, requires a light different from itself (to manifest it), while the lamp does not require another lamp. Therefore the lamp, although revealed by

something else, reveals itself as well as the jar.

*Reply:* Not so, for there is no difference, directly or indirectly (between a jar and a lamp). As the jar is revealed by an intelligence, so is equally the lamp. Your statement that the lamp reveals both itself and the jar is wrong. Why? Because what can its condition be when it does not reveal itself? As a matter of fact, we notice no difference in it, either directly or indirectly. A thing is said to be revealed only when we notice some difference in it through the presence or absence of the revealing agent. But there can be no question of a lamp being present before or absent from itself; and when no difference is caused by the presence or absence, it is idle to say that the lamp reveals itself.

But as regards being revealed by an intelligence the lamp is on a par with the jar etc. Therefore the lamp is not an illustration in point to show that consciousness (of the intellect) reveals itself; it is revealed by an intelligence just as much as the external objects are. Now, if consciousness is revealed by an intelligence, which consciousness is it?—the one that is revealed (the consciousness of the intellect), or the one that reveals (*i.e.* the consciousness of the self)? Since there is a doubt on the point, we should infer on the analogy of observed facts, not contrary to them. Such being the case, just as we see that external objects such as a lamp are revealed by something different from them (the self), so also should consciousness—although it reveals other things like a lamp—be inferred, on the ground of its being revealed by an intelligence, to be revealed not by itself, but by an intelligence different from it. And that other entity which reveals consciousness is the self—the intelligence

which is different from that consciousness.

*Objection:* But that would lead to a *regressus in infinitum*.

*Reply:* No, it has only been stated on logical grounds that because consciousness is an object revealed by something, the latter must be distinct from that consciousness. Obviously there cannot be any infallible ground for inferring that the self literally reveals the consciousness in question, or that, as the witness, it requires another agency to reveal it. Therefore there is no question of a *regressus in infinitum*.

*Objection:* If consciousness is revealed by something else, some means of revelation is required, and this would again lead to a *regressus in infinitum*.

*Reply:* No, for there is no such restriction; it is not a universal rule. We cannot lay down an absolute condition that whenever something is revealed by another, there must be some means of revelation besides the two—that which reveals and that which is revealed, for we observe diversity of condition. For instance, a jar is perceived by something different from itself, *viz.* the self; here light such as that of a lamp, which is other than the perceiving subject and the perceived object, is a means. The light of the lamp etc. is neither a part of the jar nor of the eye. But though the lamp, like the jar, is perceived by the eye, the latter does not require any external means corresponding to the light, over and above the lamp (which is the object). Hence we can never lay down the rule that whenever a thing is perceived by something else, there must be some means besides the two. Therefore, if consciousness is admitted to be revealed by a subject different from it, the charge of a *regressus in infinitum*, either through the means, or through the perceiving subject (the self), is altogether untenable.

Hence it is proved that there is another light, *viz.* the light of the self, which is different from consciousness.

*Objection* (by the idealist): We say there is no external object like the jar etc., or the lamp, apart from consciousness; and it is commonly observed that a thing which is not perceived apart from something else is nothing but the latter; as, for instance, things such as the jar and cloth seen in dream consciousness. Because we do not perceive the jar, lamp, and so forth seen in a dream, apart from the dream consciousness, we take it for granted that they are nothing but the latter. Similarly in the waking state, the jar, lamp, and so forth, not being perceived apart from the consciousness of that state, should be taken merely as that consciousness and nothing more. Therefore there is no external object such as the jar or lamp, and everything is but consciousness. Hence your statement that since consciousness is revealed, like the jar etc., by something else, there is another light besides consciousness, is groundless; for everything being but consciousness, there is no illustration to support you.

*Reply:* No, for you admit the existence of the external world to a certain extent. You do not altogether deny it.

*Objection:* We deny it absolutely.

*Reply:* No. Since the words 'consciousness,' 'jar' and 'lamp' are different and have different meanings, you cannot help admitting to a certain extent the existence of external objects. If you do not admit the existence of objects different from consciousness, words such as 'consciousness,' 'jar' and 'cloth,' having the same meaning, would be synonymous. Similarly, the means being identical with the result, your scriptures inculcating a difference between them would be useless, and

their author (Buddha) be charged with ignorance.

Moreover you yourself admit that a debate between rivals as well as its defects are different from consciousness. You certainly do not consider the debate and its defects to be identical with one's consciousness, for the opponent, for instance, has to be refuted. Nobody admits that it is either his own consciousness or his own self that is meant to be refuted; were it so, all human activities would stop. Nor do you assume that the opponent perceives himself; rather you take it for granted that he is perceived by others. Therefore we conclude that the whole objective world is perceived by something other than itself, because it is an object of our perception in the waking state, just like other objects perceived in that state, such as the opponent—which is an easy enough illustration; or as one series<sup>6</sup> of (momentary) consciousnesses, or any single one<sup>7</sup> of them, is perceived by another of the same kind. Therefore not even the idealist can deny the existence of another light different from consciousness.

*Objection:* You are wrong to say that there is an external world, since in dreams we perceive nothing but consciousness.

*Reply:* No, for even from this absence of external objects we can demonstrate their difference from consciousness. You yourself have admitted that in dreams the consciousness of a jar or the like is real; but in the same breath you say that there is no jar apart from that consciousness! The point is, whether the jar which forms the object of that consciousness is unreal or real, in either case you have admit-

<sup>6</sup> The series called Hari, for instance, is perceived by the series called Rama.

<sup>7</sup> Buddha's knowledge, for instance, perceives that of any ordinary mortal.

ted that the consciousness of the jar is real,<sup>8</sup> and it cannot be denied, for there is no reason to support the denial. By this<sup>9</sup> the theory of the voidness of everything is also refuted; as also the Mimâmsaka view that the Self is perceived by the individual self as the 'I.'<sup>10</sup>

Your statement that every moment a different jar in contact with light is produced, is wrong, for even at a subsequent moment we recognize it to be the same jar.

*Objection:* The recognition may be due to similarity, as in the case of hair, nails, etc., that have been cut and have grown anew.

*Reply:* No, for even in that case the momentariness is disproved. Besides, the recognition is due merely to an identity of species. When the hair, nails, etc., have been cut and have grown again, there being an identity of species as hair, nails, etc., their recognition as such due to that identity is unquestionable. But when we see the hair, nails, etc., that have grown again after being cut, we never have the idea that they are, individually, those identical hairs or nails. When after a great lapse of time we see on a person hair, nails, etc., of the same size as before, we perceive that the hair, nails, etc., we see at that particular moment are like those seen on the previous occasion, but never that they are the same ones. But in the case of a jar etc., we perceive that they are identical. Therefore the two cases are not parallel.

When a thing is directly recognized

<sup>8</sup> The reality of the consciousness presupposes the existence of external objects, which alone determine the form of that consciousness.

<sup>9</sup> The impossibility of doing away with the distinction between knowledge and the object known.

<sup>10</sup> For the same thing cannot be both subject and object.

as identical, it is improper to infer that it is something else, for when an inference contradicts perception, the ground of such inference becomes fallacious. Moreover the perception of similarity is impossible because of the momentariness of knowledge (held by you). The perception of similarity takes place when one and the same person sees two things at different times. But according to you the person who sees a thing does not exist till the next moment to see another thing, for consciousness, being momentary, ceases to be as soon as it has seen some one thing. To explain: The perception of similarity takes the form of 'This is like that.' 'That' refers to the remembrance of something seen; 'this' to the perception of something present. If after remembering the past experience denoted by 'that,' consciousness should linger till the present moment referred to by 'this,' then the doctrine of momentariness would be gone. If, however, the remembrance terminates with the notion of 'that,' and a different perception, relating to the present, (arises and) dies with the notion of 'this,' then no perception of similarity expressed by, 'This is like that,' will result, as there will be no single consciousness perceiving more than one thing (so as to draw the comparison). Moreover it will be impossible to describe our experiences. Since consciousness ceases to be just after seeing what was to be seen, we cannot use such expressions as, 'I see this,' or 'I saw that,' for the person who has seen them will not exist till the moment of making these utterances. Or, if he does, the doctrine of momentariness will be contradicted. If, on the other hand, the person who makes these utterances and perceives the similarity is other than the one who saw those things, then, like the remarks of a man born blind about particular colours and his

perception of their similarity, the writing of scriptural books by the omniscient Buddha and other such things will all become an instance of the blind following the blind. But this is contrary to your views. Moreover the charges of obtaining results of actions not done and not obtaining those of actions already done, are quite patent in the doctrine of momentariness.

*Objection:* It is possible to describe a past experience by means of a single chain-like perception that takes place so as to include both the preceding and the succeeding perception, and this also accounts for the comparison, 'This is like that.'

*Reply:* Not so, for the past and the present perception belong to different times. The present perception is one link of the chain, and the past perception another, and these two perceptions belong to different times. If the chain-like perception touches the objects of both these perceptions, then the same consciousness extending over two moments, the doctrine of momentariness again falls to the ground. And such distinctions as 'mine' and 'yours' being impossible,<sup>11</sup> all our dealings in the world will come to naught.

Moreover, since you hold everything to be but consciousness perceptible only to itself, and at the same time say that consciousness is by nature but the reflection of pellucid knowledge, and since there is no other witness to it, it is impossible to regard it as various such as transitory, painful, void and unreal. Nor can consciousness be treated as having many contradictory parts, like a pomegranate etc., for according to you it is of the nature of pellucid knowledge. Moreover, if the transitoriness, painfulness, etc., are parts of

<sup>11</sup> Since there is only one consciousness, and that also momentary.

consciousness, the very fact that they are perceived will throw them into the category of objects, different from the subject. If, on the other hand, consciousness is essentially transitory, painful, and so on, then it is impossible to conceive that it will become pure by getting rid of those characteristics, for a thing becomes pure by getting rid of the impurities that are connected with it, as in the case of a mirror etc. But a thing can never divest itself of its natural property. Fire, for instance, is never seen to part with its natural light or heat. Although the redness and other qualities of a flower are seen to be removed by the addition of other substances, yet even there we infer that those features were the result of previous combinations, for we observe that by subjecting the seeds to a particular process, a different quality is imparted to flowers, fruits, etc. Hence consciousness cannot be conceived to be purified.

Besides you conceive consciousness to be impure when it appears in the dual character of subject and object. That too is impossible, since it does not come in contact with anything else. A thing cannot surely come in contact with something that does not exist; and when there is no contact with anything else, the properties that are observed in a thing belong naturally to it, and cannot be separated from it, as the heat of fire, or the light of the sun. Therefore we conclude that your assumption

that consciousness becomes impure by coming temporarily in contact with something else, and is again free from this impurity, is merely an instance of the blind following the blind, and is unsupported by any evidence.

Lastly, the Buddhistic assumption that the extinction of that consciousness is the highest end of human life, is untenable, for there is no recipient of results. For a person who has got a thorn stuck into him, the relief of the pain caused by it is the result (he seeks); but if he dies, we do not find any recipient of the resulting cessation of pain. Similarly, if consciousness is altogether extinct and there is nobody to reap that benefit, to talk of it as the highest end of human life is meaningless. If that very entity or self, designated by the word 'person'—consciousness, according to you—whose well-being is meant, is extinct, for whose sake will the highest end be? But those who (with us) believe in a self different from consciousness and witnessing many objects, will find it easy to explain all phenomena such as the remembrance of things previously seen and the contact and cessation of pain—the impurity, for instance, being ascribed to contact with extraneous things, and the purification to dissociation from them. As for the view of the nihilist, since it is contradicted by all the evidences of knowledge, no attempt is being made to refute it.

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# THE MESSAGE OF THE HIMALAYAS

BY SWAMI SAMBUDDHANANDA

## I

To a man of universal spirit the universe speaks. It has a tongue and a voice which cannot be known or heard save by the mystics and the sages. It is they who being disgusted with the shams and vagaries of this world sought after peace and bliss. They withdrew from the pursuits of pleasure to institute a devoted search after truth, and it ended in the discovery of a unity in all the endless diversities of the world—vegetable, mineral and animal. What wonder that these people would be the first of the privileged to come across the message of the Himalayas?

The common people whose vision does not go beyond the empirical world will undoubtedly be anxious to know the how and why of it. And the questions of this kind may naturally be expected from only those who do not know what a unique place the Himalayas hold in relation to India. To have a clear idea of the two and their relation it is necessary to discuss a little about India and the Himalayas.

Of all the countries of the world India is the most unique. One may travel from one corner of the globe to another, but will not come across a land like her. Of the divisions of land and water there is none which one cannot find in India. In climate, in flora and fauna she is without parallel. All that one can find in the different quarters of the world can be found in India alone. India has, therefore, been most aptly called the epitome of the world.

Walled by the lofty range of the snow-capped Himalayas on the north and surrounded by seas and oceans on all other sides, India has been cut off from all connections with the outer world. She has been, as such, a chosen land of Nature herself. Being absolutely free and far away from the tumult of the outside world the mind of her people turned inward resulting in an investigation into inner nature. Their intensive culture in that direction yielded in time a rich harvest from the fields of religion and philosophy, ethics and theology, science and astronomy, and art and literature. India thus became the central seat of a culture and a civilization that found their way through Arabia, Egypt and Assyria to the furthest corners of Europe. She undoubtedly became a land of pride and glory. But the crown and glory of this privileged land is the Himalayas. India without the Himalayas is a queen without her crest-jewel. She owes her beauty, charm, wealth and attraction to none so much as to the Himalayas.

## II

The lofty range of the Himalayas which are enclosed within the arms of the Indus and the Brahmaputra extends over 1500 miles in length and from 100 to 150 miles in width. Geographically the Himalayas may be classified into three parallel longitudinal zones according to their different orographical features:—(1) the Great Himalayas which comprise the ranges on the north and include even the highest peaks of Gouri Shunker (Mount Everest) and

**Kanchanjunga.** They rise above the snow line and have an average elevation of 20,000 feet above the sea level; (2) The Lesser Himalayas with the middle ranges which lie south of the great Himalayas and have an average height of 12,000 to 15,000 feet above the sea; and (3) The outer Himalayas which comprise the Siwalik ranges lying between the Lesser Himalayas and the plains having an average height of 3,000 to 4,000 feet above the sea. Geologically the Himalayas are divided into (1) the northern Tibetan zone where "fossiliferous beds of Palaeozoic and Mesozoic age are largely developed," (2) the central Himalayan zone which comprises most of the lesser and great Himalayas and is composed "chiefly of crystalline and metamorphic rocks, together with unfossiliferous sedimentary beds supposed to be of palaeozoic age" and (3) the southern Sub-Himalayan zone consisting entirely of Tertiary beds, and especially of the Upper Tertiaries.

The height of the highest peak, Mt. Everest, has been ascertained to be 19,002 feet. But "the heights of peaks determined by exact processes of trigonometrical observation are bound to be more or less in error for at least three reasons: (1) the extraordinary geoidal deformation of the level surface at the observing stations in submontane regions, (2) ignorance of the laws of refraction when rays traverse rarefied air in snow-covered regions, and (3) ignorance of the variations in the actual height of peaks due to the increase or decrease of snow." So there is nothing to gainsay that the height of the highest peak of the Himalaya may exceed even the aforesaid ascertainment.

### III

The Himalayas are not looked upon by the Indians as a heap of rocks or

mass of mountains. Without any hesitation they would respectfully differ from the geologists and orologists and would like to see them with the eyes of an Arjuna. Being so eager to know of God's divine attributes by which, filling all these worlds, He exists, Arjuna prayed—"How shall I, O Yogin, meditate ever to know Thee? In what things, O Bhagavan, art Thou to be thought of by me?" (*Bhagvat Gita*, Chap. X. 17). In response to his earnest prayer Bhagavan gave a short but graphic account of His endless manifestations according to prominence. In course of His reply He said,—“Of the great Rishis I am Bhrigu; of words I am the one syllable “Om”; of Yajnas I am the Yajna of Japa (silent repetition); of immovable things the Himalaya.” (*Bhagvat Gita*, Chap. X. 25) So, of all the hills and mountains of the world the Himalayas are regarded as a veritable manifestation of God by the Hindus.

Now the relation between the holy Himalayas and the sacred land of India becomes clear from the fact that India, as she was or is, owes her origin, wealth and wisdom to the Himalayas.

From the topographical observation it appears that the range of the Vindhyas runs parallel to the Himalayas through the heart of India. It stands as a base of the two other mountain ranges, the Eastern and Western Ghats which run pointing to Cape Comorin. If the geological and archæological researches be pushed a little further it will at once be discovered that these mountains are interlinked in the subterranean strata. A Sanskrit synonym for mountain is Bhudhara (that which holds up the earth around it). These chains of mountains from the Himalayas down to the Ghats are holding up India from being washed off by the seas and ocean around that threaten her existence.

From the above topography it is evident that the Himalayas stand like an affectionate father holding up his beloved daughter India from being drowned into the depths of the Indian Ocean.

The clouds formed by the constant evaporation of the sea water cannot be driven to the high tableland of Tibet or the plains of Russia but are held back by the high walls of the Himalayas. They, as a consequence, cause heavy downpour all over the land, particularly the hilly regions, and keep all the rivers abundantly fed and flowing and the land fertile. The fertility of the land produces plenty of crops, fruits and vegetables. The *Chhandogya Upanishad*, while determining the essence of all essences, traces the origin of the world of animals to the world of vegetables. It says:—

“The essence of all (movable and immovable) beings is the earth, the essence of the earth is water, that of water is plants, that of plants is Purusha (embodied being with senses) and that of Purusha is speech, that of speech is the Rik, of the Rik, the Sama, and of the Sama, Omkara. This Om, the eighth in order from the first, is this essence of all essences, worthy abode of the Supreme Self” (Bk. I. 1. ii & iii). A short reflection shows how the Himalayas being the prime cause of vegetation are not only the supplier of food but is the origin also of other resources which India has in abundance.

#### IV

But apart from these the Himalayas have a distinct message to give. The imaginative minds read many a message from the Himalayas.

The immovability and unchangeability of the mountains point to Reality. The Real is that which never changes or contradicts itself. It pre-

sents a uniform spectacle at all times and under all circumstances.

The perpetual snow line, which is all white, is a mark of purity. Besides, whiteness, which is the result of combination of all colours, signify unification or universalization. As such the Real is universal. The Real, therefore, cannot be identified with any particular faith or “ism,” but is the meeting-ground of all creeds, and systems of thought.

The innumerable lofty snow-white peaks are so many white banners floating high above in the sky and preaching the gospel of peace and amity to all the warring races of the world. They are a living protest against all the tyrannies and wickedness of the world, and eloquently declare that peace can be established in the world not by talking of peace and preparing for war but through mutual love and co-operation.

The number of rivers that rising from different quarters of the Himalaya pass through the country and fall into the ocean indicate various creeds followed by people of different religions and are but different paths for the attainment of the Truth. God is the centre to which the divergent creeds converge.

The Himalayas with their innumerable deep caves and dense forests supplied many recesses to the contemplative souls. It is here that the children of the soil in the prime of their boyhood could repair to be initiated into the life of continence and thus they found a rare opportunity to shape their life properly. It is here that the students would receive true education, which means not an accumulation of information running riot in the brain but the manifestation of perfection already in man. And, it is in such silent and solitary caves and forest recesses of the Himalayas that the people, young or old, whosoever thirst



after knowledge and bliss, would find a fit habitation for the life of meditation and contemplation. These favourite haunts have according to their eminence turned, in time, into places of pilgrimage.

The Himalayas are not only a repository of flora and fauna but also the most ancient abode of saints and sages, seers and seekers of truth. It is in the deep caves and dense forest recesses of the Himalayas that they, living a life of purity and self-sacrifice, meditation and contemplation, realized many spiritual truths. These truths are embodied in the Srutis, Smritis, Puranas and various other scriptures. It is not possible to give a full account of them here. But it can be briefly stated that the Vedas are four in number—*Rik*, *Yaju*, *Sam* and *Atharva*. There are 21 books in Rigveda, 109 in Yajurveda, 1,000 in Samaveda and 50 in Atharva Veda. Each of these books has an Upanishad. There are altogether 1,180 Upanishads in number. Of these 108 are chief Upanishads which Sri Rama Chandra taught to Ramduta. The Smritis and the Puranas which come next in prominence are more or less based on the Srutis.

India is a land of thinkers whose thoughts were fed and fostered all the more greatly by the natural beauty and solemnity of the Himalayas. Shakespeare, who moved mainly in the intellectual atmosphere, realized—

“And this our life, exempt from public haunt,

Finds tongues in trees, books in running brooks,

Sermons in stones and good in everything.”

What wonder that these great thinkers who led an intensive spiritual life would get a unique inspiration from the picturesque panorama of the mighty Himalayas? It is thus that they

realized truths which find eloquent expressions in सदेव सीत्य इदमग्र आसीत् एकमेवाद्वितीयम्। “In the beginning, my dear, this was pure Being, one, without a second” and एकं सद्विप्राः बहुधा वदन्ति—“Truth is one, but the sages call it by various ways.”

## VI

If all the four Mahavakyas (foundamental teachings),—प्रज्ञानं ब्रह्म (Wisdom is Brahman), अहं ब्रह्मासि (I am Brahman), तत्त्वमसि (Thou art That) and अयमात्मा ब्रह्म (That soul is Brahman) of the four Vedas be examined, it will be found that the same truth lies embedded in each and all of them however much they may vary in expression. Deeper penetration into these expressions reveals that each of these relate to a truth that embraces and assimilates all the different, relative truths. If the expression तत्त्वमसि (Thou art That) be examined, it will reveal a wonderful unification of all the views of the different schools of philosophy. The expression may be expounded in almost all the case-endings as follows, each affording a shelter to some school of philosophers or other. The Sanskrit sentence may be broken up as :

- (1) तत् त्वम् असि—Thou art That.
- (2) तेन त्वम् असि—Thou art by That.
- (3) त्वम् असि—Thou art for That.
- (4) तस्मात् त्वम् असि—Thou art from That.
- (5) तस्य त्वम् असि—Thou art of That.
- (6) तच्चिन त्वम् असि—Thou art in That.

The monists like Sankara, the qualified monists like Ramanuja, dualists like Madhava and Vallabha—nay, all philosophers in India find a place in and support from this marvellous expression to establish their respective views.

It is thus that the Himalayas became the birthplace of different Schools of Philosophy. All these Schools of Philo-

sophy, though they maintain different views, may be classified mainly under three heads : namely Adwaita (Monism), Visishtadwaita (Qualified Monism) and Dwaita (Dualism). Of them the first school was bold enough to declare,

श्रीकार्द्वेषं प्रवक्ष्यामि यदुक्तं सत्यकीटिभिः ।

ब्रह्म सत्यम् जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

“All that has been discussed in millions and millions of scriptures we shall substantiate in the half of a verse—Brahman is truth, the world is a myth and Jiva (individual soul) is no other than the Brahman (Supreme Self).” Is this not the culmination of all philosophy? And this was first realized in the bosom of the Himalayas.

We must remember that the message of the Himalayas is a message not only for India but for the whole world. For

from India has gone, from time to time, the message of peace and goodwill to the outside world. The true history of India is not the history of fights and conflicts between kings and emperors, but the history of saints and sages who lived not for any particular people but for the whole world. And during the present critical period in the history of the world it is greatly necessary that the world should follow the messages of the Himalayas. That is the only means by which civilization can be saved from wreckage and the world from destruction. For the Himalayas ask all to rise above the animal planes, to aspire after Divinity and realize the Self, which is not different from the Supreme Reality.\*

\*Based on the notes of a lecture delivered at the Raja Ram College, Kohlapur, Bombay.

## THE PATH OF MEDITATION

(Adapted from the *Bhagavatam*)

BY SWAMI PRABHAVANANDA

The chief aim and purpose of all religious observances and spiritual practices are self-control and perfection in meditation.

This body has been compared to a chariot. The senses are the horses. Mind is the rein. Intellect is the charioteer. The vital energies are the wheels. Virtue and vice are the spokes. Objects of the senses form the road. The ego is the rider. Anger, hatred, jealousy, sorrow, greed, delusion, pride, thirst for life, are the enemies we meet on the road. When the rider can bring the horses (the senses) and the chariot (body) under control, his heart becomes purified and he finds the Divine Grace

within. With the sword of discrimination, sharpened by knowledge, he conquers all enemies. He becomes fearless and enjoys Divine Bliss.

There are certain requirements which must be observed as duties by all humanity in all stages of life. These are truthfulness; kindness; forgiveness; discrimination; control of the mind; mastery over passions; non-injury; continence; charity; frankness; contentment; service to spiritual teachers; desisting from idle conversation; seeking the highest truth; serving all beings as God.

There are certain truths which have been revealed through the experiences

of the Sages which must be heeded by all humanity. Human birth is the door through which we may attain higher or lower births according to our deeds. Human birth is also the door through which we may attain the highest goal of life, Absolute Freedom.

When man gives up the struggle of seeking happiness through the doors of the senses and learns to look within, then only does he find peace and bliss.

Clinging to wealth and clinging to worldly life are the root causes of all fear, misery and delusion. So, man should give up the desire for wealth and the longing for the pleasures of the world.

The bee undergoes many hardships to gather honey. Others steal the honey. Those who struggle to earn and hoard wealth never enjoy it themselves.

The king snake does not struggle to seek food. He is satisfied with whatever Nature provides for him. So, also lives the Sage. Whatever comes of itself, he accepts. Sometimes he sleeps under a tree; sometimes he dwells in a palace. Under all conditions he is the same contented, happy person.

Learn to be contented under all circumstances. One who has contentment in his heart attains good everywhere and at all times.

Those who wear shoes to protect their feet are not hurt by the thorns that may lie upon the road. Likewise, those who have learned to be contented under all conditions are never hurt by the thorns that may lie upon the path of life.

Discontentment is the cause of restlessness and of passionate desires. All effort, all learning, all fame or glory or knowledge are in vain where discontentment exists. The discontented heart is full of thirst and greed even when all the enjoyment of the whole world are at hand. Many a soul has become de-

graded and fallen because of discontent.

Give up craving for objects. Give up greed. So, become free from anger. Learn the evanescence of all pleasures of the senses. Seek the divine consciousness, the knowledge of unity, and thus conquer all fear.

Learn to discriminate between the Real and the unreal and thus be free from sorrow and delusion.

Conquer pride and egotism by serving the great souls, the spiritual teachers, the embodiments of purity and holiness.

Control the obstacles on the path of meditation by the control of speech and thought.

If any person does harm to you, do not retaliate the injury nor even feel any resentment in the heart, but rather think good of him. Love conquers hatred.

He who earnestly seeks to achieve self-control must withdraw from worldly distractions. He must be moderate in eating, drinking, and recreation. Shun laziness.

In the first stage of life, one desiring self-control must enter the life of a student. The Guru (Teacher) removes the darkness of ignorance and reveals the light of knowledge to the disciple. To prepare for the instruction to be given by the teacher, the student must have calmness and steadiness of body and mind. He must free himself from physical ailments by the practice of such breathing exercises as may be given by the teacher, and by taking only such food as will restore vigour to the body and calmness to the mind.

Sitting erect in a relaxing position, he must repeat the sacred word, Om, meditating on its meaning.

Free the mind from all distracting thoughts and desires. When the mind wanders, bring it back and try to fix it on the Divine Light within the etheric centre of the heart.

Constant practice will bring tranquility and peace within. The fire of desire is extinguished, just as a fire goes down when no fuel is added.

The mind which is no longer agitated by lust is always tranquil. When all the restless waves of the mind subside, there arises gradually the Bliss Divine.

The sacred word Om is the bow. The purified mind is the arrow. The Divine Self is the target. Just as the arrow becomes one with the target, so by practice of concentration of the mind, one becomes united with the Divine Self.

If one has devotion for his Guru as for God, control and mastery will be gained easily. The Guru is truly one with God. Living in close association with the teacher, following his instruction in meditation and in the understanding of the Scriptures, the student learns to see God, the Soul of all souls, in all beings.

After finishing his course of study, he is free to marry and become a householder, or he may lead a life of retirement, or he may become a wandering monk, according to his particular temperament and as directed by the teacher.

The family man who has to meet obligations in social life must perform all duties as worship of the Lord. Work is to be offered as worship to God. He must revere spiritual teachers and seek association with the holy. He must pass leisure hours in hearing or studying the word of God. He must engage in the activities of life but he must keep his mind free from all attachments.

He may possess wealth but he must regard himself a trustee of God to Whom everything belongs. He must look to the needs of the poor and the destitute and serve the Lord in serving all sentient beings.

He must not be attached to flesh and

the pleasures of the senses. He must learn discrimination and realize the glory of the life in Spirit and know the glory of the Divine Self within.

The wandering monk must go where he wills without becoming attached to any place or country. He must learn to find peace and joy in meditation on the Atman, the Divine Soul. All beings must be equal to his eye. He must know the Lord to be the supreme goal and end of life. He must study the Scriptures and avoid unnecessary studies which divert the mind from God.

He must never make disciples by force, or by temptation with false promises.

For a Sannyasin (monk) to yield to lustful desires and for a family man to renounce the duties of life—both are shameful, heinous and deceitful.

The highest duty of life is to take delight in the word of God, to meditate constantly, to think always of Him, the embodiment of all truth.

Chant the name and praise of the Lord. Sing His glory. Meditate on His divine attributes. Constantly remember Him and His Presence. Serve and worship the Lord of Love. Bow down to Him. Know Him as the true friend. Surrender unto Him.

The whole universe may be compared to a large tree. All beings may be said to be its leaves and branches. Hari (God) is the root of the tree. When the Lord is worshipped, all beings rejoice.

The Lord is all-pervading. He exists in the sentient and insentient. Every country is God's country but the most sacred places where He is most manifest are those where worship is offered to Him in temples or in the hearts of His devotees.

Those who desire most good should live where they may enjoy association with holy people.

Hari is also called the Purusha (the Dweller within), for He resides in the hearts of all beings, gods and angels, men, birds and beasts, and in every sentient and apparently insentient object. But though He resides in all things, there is a difference in the degree of His manifestation in them.

In human beings He is more manifest than in others. Again, among human beings He is more or less manifest according to the degree of knowledge or consciousness expressed in each person.

A wise Brahmana (a Sage) said: "After many experiences of happiness and misery, I have come to the understanding that the Atman (the Divine Self) is Bliss, and man is the Atman. When man ceases to struggle for happiness in worldly pursuits and learns to look within, he finds the Blissful Atman.

"The Atman alone is, One without a second. The Atman alone is the one Reality. He is deluded indeed who knows not the Real.

"To attain this state, give up the consciousness of 'many' and become established in the blissful unitary consciousness.

"Learn to see the One in the many.

The 'mental process' of practising and realizing this unity is to see the cause and the effect as one and the same; to see the whole universe as an expression of God. The process of realizing 'unity in action' is to surrender all actions and thoughts in words, deeds, or thoughts to Brahman or God.

"The process of realizing 'unity in objects and persons' is to see God in all beings."

He who follows the path of contemplative life knows his Self as Divine and one with God. He is the beginning, He is the middle, and He is the end. He is the enjoyer and He is the objects of enjoyment. He is high and He is low. He is the knower and He is knowledge. He is the word and He is speech. He is manifest and He is unmanifest.

The man following this path realizes that He alone is; there is nothing apart from Him or beyond Him. Having realized this truth, he is no longer attracted or attached to the objects of the world.

He who is calm and feels the same toward all beings is a free soul. Though his wisdom is profound, his simplicity is childlike.

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## A SCHOOL AT STUTTGART

BY MRS. KIRAN BOSE

The first institution I visited on my way to Stockholm was the "Free" Waldorf School at Stuttgart. It is free in the sense that it is not bound by the State curriculum, and free too in the sense that it is not supported financially by the State, but is dependent on its own resources. The School was founded in 1919 by a Councillor of

Commerce. The idea of the School is to bring about a solution of the social question—consequently the spiritual question as well of our times—to bring about a fundamental change in the way of thinking. One must begin early with the child's education, and a new method of education must be used. This School differs vitally from the ordinary schools.

It has its special characteristics of psychological and educational bases, and tries to understand, in its deepest and innermost being that peculiarity in divided life which one recognizes in it.

The Waldorf Astoria factory sets aside a fund for the foundation of a school for the children of the factory workers and employees. In 1919, Dr. R. Steiner gave his first lecture in the Waldorf Astoria Factory and aroused true enthusiasm in all who heard the gospel of social service. A teachers' preparatory course was held in August; and in September, 1919 the opening ceremony of the School took place, at which Dr. Steiner gave the inaugural address on the following theme: "A living science, a living art, a living religion—that is true education, that is true teaching."

The School is now economically independent of the Waldorf Astoria Factory, and it now pays the fees of its own children. The pupils number over a thousand, who, since the School ceased to be a Factory school, are drawn from all classes of the community. The School is in no way exclusive, and no attention is paid to differences in social standing. The boys and girls go through twelve classes, and at the end of the twelfth class, take the school-leaving examination. The school rooms are bright and healthy, and all suitable arrangements are made for the various kinds of instruction. For the teaching of physics and chemistry, for music and eurhythmics, for handicraft, book-binding and technical instruction, there are special rooms with equipments. There is a well-stocked library and the School has also a good gymnasium and an Assembly Hall.

Rudolf Steiner lays great responsibility upon the educator. A teacher and educator generally takes into consideration the growing human being between the ages of 6 and 14, and at

the most up to the 21st year. Dr. Steiner insists on the necessity of keeping in mind—in every educational measure—the whole of the earth-life of the human being.

Steiner divides the child's life into four distinctive parts. (1) The Physical Body. (2) The Life Body or Etheric Body. (3) The Sentinel or Astral Body. (4) The Ego Body, the bearer of the higher soul of Man, the I. At the time of birth all the four bodies do not stand at the same stage of development, and the knowledge of these stages of development is a necessary foundation of true education. Steiner's educational theory recognizes the change of teeth and puberty as two milestones in childhood's development, and demands special educational methods for the periods, each being treated according to its own peculiar nature.

During the first period, the physical organs must be brought to a certain form. What has been neglected before the seventh year can never be made good. In this period of life, moralizing and appeals to reason are useless; what the teacher does is alone effective; whatever goes on in the surroundings of the child, whatever can be observed by the senses, be it moral and immoral, intelligent or foolish, will be imitated by the child. It is then the duty of the teacher to set such an example that its echoes in after life can result in nothing but good. What a heavy responsibility rests with parents and teachers in the face of the fact that everything to which the child reacts enters into his blood circulation, into his digestion, and so forth, and becomes thus the foundation for his later condition of health. The formation of the physical and organic constitution becomes the foundation of health or disease in later life.

The Child from the time of the change of teeth to adolescence: In the first period the child has imitated what has happened in his surroundings; he begins to dream vaguely about them. He makes pictures about them; he is quite absorbed in a picture life. Therefore, the instruction at this stage should be through pictures. This, however, is true of every subject,—even of arithmetic and languages. In this period, the child desires to have everything imparted to him in artistic form. He should be allowed to busy himself with colours; painting should lead to drawing, drawing to writing, writing to reading. "The child instinctively responds to everything presented in rhyme, rhythm and measure." Hence great attention is paid to recitation, music and eurhythmics in the Waldorf School. The artistic element enters into the arrangement of all the subject-matters taught. Thus Dr. Steiner thinks that it is not the clever people who make an impression on the child from 7 to 12 years, but the lively, lovable, and artistic people, who go through life with freedom, yet with good sense. The teacher must always make use of the rhythmic systems—for the reason that they are not tiring.

What is of the greatest importance for education is to realize that we shall never help the child by giving him moral maxims; for these are empty sounds for him. We shall help him only if we ourselves stand for him as unquestionable authority. It is the teacher himself whom the child would call the true, the beautiful and the good. Just as for the first year of childhood, imitation and example are the magic words of education so for the years of this second period, the magic words are Discipline and Authority. One important characteristic of this system of teaching is the postponement of imparting know-

ledge of the elements of writing, reading, and arithmetic.

Dr. Steiner was convinced that the six and seven year old child must be spared the learning of formal writing. For learning to read early leads into abstraction far removed from real life, and makes the child prematurely old. During this period, the human and natural surroundings are bound up with the child. But at the age of 9, the child stands before a kind of life riddle. He becomes aware that he is an individual, and as such he is separated from the external world. Until now he has flitted through it without a thought. Now he feels his isolation not in a conscious way, but through all sorts of doubts and unrest. He becomes more independent. The child feels the need to know the world and his teachers from a new angle, from another side; he must now consciously honour where previously he loved childishly. It is this age that makes the greatest demand on the wisdom and tact of the teachers.

Towards the twelfth year the child develops an understanding for Cause and Effect. The teacher can gradually begin to work with this new faculty. He is ready to make independent judgments on all that he has learnt. Steiner declares that man can hardly have a greater wrong done to him than to have his independent judgment aroused too early in life. Whatever he has previously grasped in picture springs into conscious life—from now on—from the sources of his inner being. The faculty of logical thinking and independent judgment has now fully developed the faculty of successfully studying deep human problems. The heart of the young being is filled with warm love for the world and for mankind. The inclination to form intimate friendships and friendly alliances becomes stronger. Just as formerly whatever the teacher

called fine or nasty, good or bad, was the law by which he acted, so now he advances to the recognition of duty, and approaches the stage of freedom, where duty means "to love what man commands himself."

There are about 50 teachers on the staff of the Waldorf School. Dr. Steiner was responsible for most of their appointments; they come from all parts of Germany, Austria, and the Baltic

Provinces. At his call they left places of security and good prospects to follow the most basic of all professions. All came to practise the system of pedagogy given them by Dr. Steiner for the well-being of humanity, to educate and teach the young with the aim of overcoming the materialism of the age and of building up a new manhood, centred in the divine and eternal, and fitted for every good work.

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

सर्वमात्मतया ज्ञातं जगत् स्यावरजङ्गमम् ।

अभावात् सर्वभावानां देहस्य चात्मता कुतः ॥ ८८ ॥

(यदा When) स्यावरजङ्गमं movable and immovable सर्वं whole जगत् the universe आत्मतया as the Atman ज्ञातं is known (तदा then) सर्वभावानां of all objects अभावात् in consequence of negation कुतः where देहस्य of the body च (expletive) आत्मता appearance as the Atman ?

88. When the whole universe, movable and immovable, is known to be the Atman, and thus the existence of everything else is negated, where is any room<sup>1</sup> to say that the body is the Atman?

<sup>1</sup> Where is then any room, etc. . . . So long as a person is in ignorance he confounds the body with the Atman. But with the dawn of Knowledge, when everything melts away and only the non-dual Atman remains, there is hardly any room for one to see the body at all, much less to declare it to be the Atman.

आत्मानं सततं जानन् कालं नय महाद्युते ।

प्रारब्धमखिलं भुञ्जन्नेद्वेगं कर्तुमर्हसि ॥ ८९ ॥

( भो ) महाद्युते Oh enlightened one सततं ever आत्मानं the Atman जानन् contem-  
plating on अखिलं प्रारब्धं all the results of *Prarabdha* भुञ्जन् consuming ont कालं नय  
pass your time उद्वेगं कर्तुं to feel distressed न not अर्हसि ought.

89. Oh enlightened one, pass your time happily, contem-  
plating ever on the Atman withal consuming out all the results  
of *Prarabdha*;<sup>1</sup> for, it ill becomes you to feel distressed.

<sup>1</sup> *Prarabdha* . . . . According to the Karma-theory *Prarabdha* is those of our past  
actions which, through their cumulative force, have given birth to this body.



[ There are two other sets of actions known as *Samchita Karma* or those of our past actions which are still reserved to give birth to future bodies, and *Kriyamana Karma* or actions that are being done in this life. ]

उत्पन्नेऽप्यात्मविज्ञाने प्रारब्धं नैव मुञ्चति ।

इति यच्छ्रूयते शास्त्रे तन्निराक्रियतेऽधुना ॥ ६० ॥

उत्पन्नेऽप्यात्मविज्ञाने Even after the origination of the knowledge of the Atman प्रारब्धं *Prarabdha* ( जन a person ) न not एव verily मुञ्चति looses its hold upon इति thus यत् which शास्त्रे in the scripture श्रूयते is heard तत् that अधुना now निराक्रियते is refuted.

90. The opinion one hears from the scripture,<sup>1</sup> that *Prarabdha* does not loose its hold<sup>2</sup> upon one even after the origination of the knowledge of the Atman, is now refuted.

<sup>1</sup> From the scripture. . . . From such scriptural texts as: "The delay in his case is only so long as he is not released (from the body), then he will attain to Brahman" (*Chhand. Up. VI. 1. ii.*)

<sup>2</sup> *Prarabdha does not loose its hold, etc.* . . . The *Sruti* in many places has declared that even a Jnani is not free from the operation of *Prarabdha*. The author has dealt with this point at length in his commentaries on *Chhandogya Up. (VI. 14. ii)*, *Vedanta-Sutras (IV. 1. xv)*, and the *Gita (IV 3. vii)*. In all those places he has supported the popular view that *Prarabdha* is binding on even the Jnani. But here as well as in his another work *Vivekachudamani (453-463)* he has very boldly asserted the true Vedantic view without any compromise. He has clearly shown that to a Jnani there is no such thing as the body, and it is but idle to say that he is any longer under the influence of *Prarabdha* which has no hold upon the bodiless Atman. The author brings in his arguments in support of this view in the stanzas 91 and 92.

तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ।

देहादीनामसत्त्वात्तु यथा स्वप्नो विबोधतः ॥ ६१ ॥

तत्त्वज्ञानोदयादूर्ध्वं After the origination of the knowledge of reality देहादीनां of the body and the like असत्त्वात् in consequence of non-existence तु (expletive) प्रारब्धं *Prarabdha* न not एव verily विद्यते exists यथा just as स्वप्नः dream विबोधत ( ऊर्ध्वं after ) waking ( न विद्यते does not exist ).

91. After the origination of the knowledge of reality *Prarabdha* verily ceases to exist inasmuch as the body<sup>1</sup> and the like become non-existent, just as a dream ceases to exist after waking.

<sup>1</sup> *Inasmuch as the body, etc.*—The body and its concomitants have their existence only in ignorance and therefore cannot exist when the latter is entirely destroyed by Knowledge. In absence of the body *Prarabdha* also necessarily ceases to exist, since there remains nothing whereupon it can manifest itself.

कर्म जन्मान्तरीयं यत् प्रारब्धमिति कीर्तितम् ।

तत्तु जन्मान्तराभावात् पुंसो नैवास्ति कर्हिचित् ॥ ६२ ॥

यत् Which जन्मान्तरीयं acquired in a previous life कर्म *Karma* ( तत् that ) प्रारब्धं *Prarabdha* इति as कीर्तितं is known तु but पुंसः of the man ( of knowledge ) जन्मान्तराभावात् in absence of future birth तत् that ( i. e. *Prarabdha* ) न not एव verily कर्हिचित् at any time अस्ति exists.

92. That *Karma* which is acquired in a previous life is known as *Prarabdha* (with respect to this life which it has brought forth). But such a *Prarabdha* does not exist<sup>1</sup> (for a man of knowledge) any longer as he has no other birth to go through.

<sup>1</sup> *Such a Prarabdha does not exist, etc.*—For a man who has realized the ever-existent Atman there is no other birth and consequently there is no question of *Prarabdha* with regard to a future life. In fact, he is never under the influence of *Prarabdha* at any time as the Atman is ever birthless.

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## NOTES AND COMMENTS

### IN THIS NUMBER

There is much misconception about the purpose and utility of Pranayama in religious life. We hope the opening article of this issue by one who can talk authoritatively on the subject will give clear ideas about it. The article was originally written in Bengali some years back. It may be mentioned that Swami Shivananda is a direct disciple of Sri Ramakrishna and the present president of the Ramakrishna Mission. . . . At a time when scepticism and atheism are becoming more and more rampant, Rev. Sunderland talks of *The God who cares* and shows the necessity of religion and prayer. We have no doubt that the article will be a source of inspiration to many trying to build up their religious life. . . . Constance Towne is a new contributor to the *Prabuddha Bharata*. She belongs to the Vedanta Centre of New York. . . . Srimant Balasaheb Pant Pratinidhi is himself a great artist. He has brought out an illustrated book on Ajanta, describing the paintings in detail. . . . Dr. Boike is an American devotee of Swami Vivekananda and recently came to the monastery at Belur. The poem shows the feelings of a Westerner while offering worship at the shrine dedicated to the memory of Swami Vivekananda. . . . *The Light of the Self* is taken from Shankara's commentary on Brihadâ-

ranyaka Upanishad, which will soon be out in book form. Swami Madhavananda has translated two other Sanskrit books into English. . . . Swami Sambuddhananda is a monk of the Ramakrishna Order. . . . Swami Prabhavananda is head of the Vedanta Centre at Hollywood, U.S.A. . . . Mrs. Kiran Bose sent us the present article from Europe where she was studying various educational institutions. She takes active interest in the women's movement in India.

### IS IT PROGRESS?

'Progressive,' 'modern,' 'scientific'—are some of the terms that are on the lips of all. The airs with which they are uttered seem to indicate as if all progress has been reserved for our times. But is it true? Is it really a fact that we have made astounding progress in every sphere of life? If we are to judge, we must judge it by a standard which might be accepted at least by a great majority of mankind. Do we have such a standard in our view when we talk of progress?

Sciences have progressed much, no doubt. Such large numbers of books have been published that the whole surface of the earth can be covered up by their pages, and perhaps there will remain a surplus. Machines of an

almost infinite variety have been invented. Cinemas, talkies, music, dances, sports, gamblings, races, not to speak of fine arts and arts that nowadays sell under the label of "art for art's sake"—all these vie with one another to give peace and happiness to man, that is, profess to make man a better man. But has he progressed? Does he really enjoy life? Is he more peace-loving and happy than, say, his great-grandfather? The answer to this question must settle how far or whether at all we have progressed. If our discoveries and inventions have taken us nearer to this goal of peace and happiness, then, no doubt, we have progressed. Otherwise this blind and incessant rush of the modern man is like what one can well expect to find in a bedlam.

In a thoughtful article in *The Harper's Magazine* Mr. Ludwig Lewisohn exposes this *fallacy of progress*. With regard to the progress brought about by the machines of locomotion he says, "whether we pass from point to point in space on foot, in ox-cart, in stage-coach, in motor car, or in airplane, the character of the errands has not changed. For that could change only with a change in human nature." Mr. Lewisohn goes a step farther and says that we are not only not progressing but retrogressing in many matters. Says he: "By pretending that the new means are new ends we are forgetting and, therefore, neglecting the eternal necessary ends; we are repudiating the garnered wisdom and experience of the race and falling more and more into a stupor of ignorance. No wonder that the civilization which our fathers built is crumbling."

Speaking of the anti-religious fad of the modern man, he says: "Lacking all sound and severe cultural training this modern individual never learned that the good life with its striving after

perfection and its inevitable resignation, its ultimate submission to the will of God, had not been wickedly invented by reactionaries, but had been found and refound, proclaimed and reproclaimed, because it was in strict conformity with the nature of man and of his universe as given."

The motto of modern civilization is: multiply wants and then engage yourselves in their satisfaction. Where has it taken man to? To imperialism and industrialism, to lust and greed, or as Mr. Lewisohn puts it, "to debauchery and gin." And the result of all these is war and armed peace, a life in the midst of perpetual distrust and secret plannings,—a Lady Macbeth's unenviable life. Who can deny this grim fact staring us in the face? This is modern civilization, this is progress. It is progress indeed and a very rapid one, but not towards a peaceful life but towards a violent death.

#### ANTI-GOD PROPAGANDA

In Russia regular propaganda is said to be going on against the Church religion. Not only many churches have been put to secular uses, but every effort is being made to ridicule the past activities of the Church. The famous Cathedral of St. Isaac in Leningrad has been turned into an anti-God museum. In it can be found pictures, illustrations, etc., which put to scorn the religious life of Russia, and which are likely to create a revulsion of feelings against religion in those who visit them.

In Leningrad there is also an Anti-God Club composed of militant atheists. They delight in making anti-God propaganda. Every member of the Communist Party is said to be selected from the professed atheists. Any candidate for membership is severely cross-examined by a committee before he is

accepted by the Party. In fact, the campaign of atheism and blasphemy is being carried on there, if we are to believe the reports that are published from time to time, with a fanatical zeal.

Some say that these reports are not to be trusted—they form a part of propaganda against Russia. According to them Russia is not so much anti-religious as anti-Church. So many conflicting reports come about the actual attitude of modern Russia towards religion that it is difficult to judge which is correct. But one thing is sure. Whatever might be the real condition in Russia, people may be found in other nations—especially with newly awakened political consciousness—who think that the anti-religious spirit of Russia is a worthy object of imitation. Even though Russia be not ‘anti-religious,’ these people are for banishing religion from their national life. Really a convert shows an extraordinary love for his new faith and becomes overzealous for its propagation.

But can man be made religious or irreligious by propaganda? If there is propaganda against religion, for a time people may succumb to it, but soon there will come a reaction, and they will become more superstitious than before in the name of religion. It is better to give absolute freedom to man, as far as his religion is concerned.

Those who try to thrust their religious creeds upon others, though their own lives belie their precepts, do a great harm to the world. And no less harm will be done by those who want to banish all feelings of love and devotion to God in men.

#### THE ATTITUDE OF FASCIST GOVERNMENT TOWARDS RELIGION

People can nowadays be found in India who think that religion should

have no place in national life. According to them religion has thwarted the progress of the nation in the past, and it is doing so even now. It is needless to say that such opinions proceed from total ignorance as to what religion is and what part religion has played in the evolution of Indian national life. But while such is the opinion of those Indians who want to be ultra-modern in their outlook of life, it is interesting to know how religion is looked upon in a country in Europe which has recently become very prominent in the public eye and is daily becoming more and more powerful. Signor Mussolini, who is the maker of the present-day Italy and is moulding its destiny, describes in an article contributed to *Encyclopedia Italica* the attitude of the Fascist Government towards religion. He says: “The State professes no theology, but a morality and in the Fascist State religion is considered as one of the deepest manifestations of the spirit of man. Thus it is not only respected but defended and protected. The Fascist State has never tried to create its own God, as at one moment Robespierre and the wildest extremists of the convention tried to do; nor does it vainly seek to obliterate religion from the hearts of men as does Bolshevism; Fascism respects the God of ascetics, the saints and heroes, and equally God, as he is perceived and worshipped by simple people.” Indeed those who want to banish religion wholesale from the life of people have no knowledge of human nature. And such attempts will be futile specially in India, where there is a hoary religious tradition.

#### THE ORIENTAL INSTITUTE AT CZECHOSLOVAKIA

The outside world has got queer ideas about India. Excepting a few

scholars who have studied Indian civilization and culture with particular interest, the generality of people in the West have got no conception of what Indian life really is. They generally hear distorted versions of India from the Christian Missionaries or other people who are interested in making propaganda against the Indians. It is therefore no wonder that Indians going to Western countries are asked whether people in India burn their widows, throw their children into the mouth of crocodiles, and similar other irritating questions. To remove all such misconceptions it is necessary that steps should be taken to counteract anti-Indian propaganda, and also to educate the minds of foreigners about India.

It is a happy thing that now and then we hear of the establishment of Institutes in foreign countries about India. The Indian Institute of Munich, Germany, is doing a lot to establish

cultural co-operation between Germany and India. An Oriental Institute has been founded in Czechoslovakia, which is trying to know India better. Dr. K. Hattmar, Secretary of the Institute, some time back sent a report from which we learn that "The Oriental Institute is very anxious to secure even closer contact with representative leaders of Indian life. It would especially welcome the visit of Indian students and scholars; for the exchange of students and mutual co-operation for the extension of relations between India and Czechoslovakia is among the chief objects of the Institute." And it is taking active steps also. Among the members of the Institute can be counted the famous orientologists like Professor Lesny, Professor Winternitz, Professor Pertold, Professor Stein, some of whom had direct knowledge of India. It has also got Corresponding Membership, and some reputed Indian scholars represent India in that section.

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## REVIEWS AND NOTICES

**SRIBHAGAVATAM.** 4 Vols. By Diwan Bahadur V. K. Ramanujachari. *Published by the author at Kumbakonam, Madras. 628+166 pp. Price Rs. 4/-.*

These four volumes are not mere translation; neither are they a critical estimate of the Purana. The author has no desire to display the spirit of research. His is a far humbler end, viz. to present to his readers a correct and faithful "analysis in English" of the contents of the great epic. And he is eminently successful in it. The beauty and significance of the stories have been clearly brought out and the philosophical topics analysed in a bright, lucid manner. The volumes will be a great help to those who find themselves either lost in the mazes of stories and imageries of the original or are carried away by easy-going sentiments

roused by the activities of the various characters.

The essence of Sri Krishna's teachings has been rightly analysed as containing three elements: "(1) Virakti (desirelessness), (2) Bhakti (loving meditation on Iswara), and (3) Prabodha (looking upon all alike as being the forms in which Iswara appears)." But one thing the author has not made as clear as he ought to have done. Underlying these three elements there is the bed-rock of Jnana, and Jnana in Sankara's sense. This wonderful blending of Jnana and Bhakti is what has made *Bhagavata* so very dear to all. It is not for nothing that Sukadeva, who is claimed equally by the Sankarites and the Vaishnavas as theirs, has been made the speaker of this epic. *Bhagavata* is the poetical aspect of the same Truth whose logical aspect is *Brahmasutra*; and as such

is devoutly read by monists, qualified monists and dualists all alike.

**STUDIES IN APPLIED ECONOMICS, Vol I.** By Professor Benoy Kumar Sarkar. Messrs. Chatterjee & Co., Ltd., 15, College Square, Calcutta. 320 pp. Price Rs. 6.

A new book by Professor Benoy Kumar Sarkar is almost an event in the history of contemporary economic thought in India. The volume under review fully maintains the reputation of Professor Sarkar as a daringly original and withal an intensely realistic economic thinker whose researches though always on a grandly international scale never fail to yield conclusions of an eminently practical significance to the economic statesmen of the nation to which he belongs. Professor Sarkar's object is "to make a survey of the extensive field of applied Economics." The purpose of the survey is not merely a speculative one but "to exhibit India *vis à vis* other regions and doctor her up to the 'next stage' of her economic possibilities." Of recent years there has been much talk of economic planning and of a national economic policy for India. To all those engaged in that line of thought and action Professor Sarkar's survey of applied economics will be of the highest value and interest. His distinction between the regions of the Second Industrial Revolution and those of the First will be found to be quite intriguing, and greatly shake the faith of those who have been taught to analyse "the contemporary developments of the *great powers of to-day*, especially of America, England, France and Germany while formulating schemes of economic or societal reconstruction for *India with reference to the near future*." Professor Sarkar's methodology is equational and developmental but rather chary of concepts and categories and so a little elusive if not quite obscure in its general import. The three most interesting chapters of the book are *The Bank Capitalism of Young Bengal*, *Rationalisation in Indian Business Enterprise* and *World Crisis: Industrial Revolutions*. As it is impossible to give an indication of the actual findings of Professor Sarkar in course of this brief review, we leave the book to the careful perusal of the economists and economic statesmen of Young India.

M. K. S.

**THE METAPHYSICS OF BERKELEY.** By G. W. Kaveeshwar. Published by Mrs. Ashavati Kaveeshwar. C/o Mr. M. K. Bakshi, B.A., Headmaster, Govt. High School, Khandwa, C.P. vi+360 pp. Price Rs. 2/8.

We congratulate the author on his bringing out such a comprehensive critique of Berkeley. Berkeley's philosophy has really been received in our universities very warmly. There are significant reasons for it. To many his philosophy appears very similar to that of Sankara and Gaudapada; and to others it is similar to that of the Vijnanabodhis. Our author shares the latter view. In fact, it is very difficult to class Berkeley with any group. There are passages in Berkeley's works, as our author has ably pointed out, which contradict one another and make it difficult for critics to pass judgments on him. Whether his criticism of Locke is right or wrong is no concern of ours. What we care for is whether he has *greatly* succeeded in repudiating materialism. Here, perhaps, no two opinions prevail. As regards his *nature of the Self* one may not see eye to eye with Mr. Kaveeshwar in identifying it with 'Manas' or 'Buddhi.' There are other points, too, on which we may differ from our author. The fact that Berkeley's philosophy developed with his years and hence bristles with contradictions, leaves ample room for difference of opinions. And is there any philosopher of note whose utterances have not been differently interpreted? To bring down metaphysics to the physical plane is necessarily fraught with such dangers.

But it must be said to the credit of the author that his analyses are clear and exhaustive, reasons freely corroborated by statements of great philosophers and of Berkeley himself, and conclusions just in many cases. Our difference with Mr. Kaveeshwar on certain points is due to the fact that he lays more stress on certain passages and we on certain others.

We suppose, the book has been hurried through the press; otherwise many long notes and appendices would have rightly found place in the main body of the book, saving thereby many tiresome repetitions. Many printing mistakes that we come across in the book are also, perhaps, due to the same reason. We hope to see a much improved second edition of the book.

It is a pity that our scholars do not bring out such books in abundance. Time has

come when Indian scholars should sit in judgment on the critics and philosophers of the West ; and in doing so, the Procrustean method of the West need not be followed. The West should be judged by the standard of the East. We should judge and appraise Berkeley, Kant and Hegel, by the standards of Sankara and Ramanuja, and not *vice versa*.

**ASANAS, Pr. I.** By Kivalayananda. *Kaivalyadhama, Lonavla (G.I.P.), Bombay.* 183 pp. Price Rs. 3/4/-.

The present volume is, as its name implies, a book on Hatha Yoga dealing with the various hygienic postures of the body. It deals with something more. "In order to cover the whole field of physical culture. . . Viparita Karani, Yoga-mudra, Uddiyâna and Nauli have (also) been discussed . . . although they are not Asanas." The light of modern physiology and anatomy has been thrown on this ancient branch of knowledge. The book is profusely illustrated with all possible charts of poses ; and no pains have been spared to make it intelligible to the average public.

But we must warn the public against trying to practise the Asanas without the help of a reliable teacher. We differ from the author when he claims spiritual values for these. To us Hatha Yoga, if properly conducted by a thoroughly reliable, trained Guru, is the apex of all kinds of physical cultures—but no more than that. And in the absence of such a Guru, it is as dangerous as an infectious ward of an ill-managed hospital.

The author is, however, doing a great service to the country by holding before the public this useful science which may call for further research and investigation by eminent medical men and physiologists. We would be glad if these publications attract the notice of such experts.

#### BENGALI

**SARVADHARMA SAMANWAYA.**  
By Dwijadas Datta, M.A. *Jagat Sahnid Press, Comilla.* 180 pp. Price Re. 1.

Professor Datta is a man of wide studies and broad sympathies. In this book he has tried to show that all religions have one goal. Various scriptural texts like the Vedas, the Bible, the Quran, Zenda Avesta, and the Tripitakas have been quoted to support his

views. Religious views, he holds, seem to have culminated in the message of Keshab Chandra Sen and Ananda Swami, the author's Guru.

The Hindu views that clash with *Brahmoism* have been omitted. It is rather strange that a book that speaks so highly of Christianity makes no room for *Vaishnavism*. At this age a book on religious synthesis cannot be seriously thought of without referring to the lives and teachings of Sri Chaitanya and Sri Ramakrishna. Two things have been deliberately omitted: (i) The aspect of Divinity with form (Sakara) and (ii) different stages like Dualism, qualified Monism and Monism. However, this book may be recommended for studying the general principles of religions.

#### HINDI

**SRI VISHNUSAHASRANAM**—with commentaries of Sankara and their Hindi translation. The translation is very lucid. Every care has been taken to make the book helpful to the readers. Price As. 10.

**TATTVA-CHINTAMANI (PART II)**—By Jaydayal Goenka. 625 pp. Price As. 14.

This volume contains some articles on religious subjects, originally published in the Hindi monthly—*Kalyana*: The book will be of immense help to those who want to practise religion in life.

The above two books are published by the Gita Press, Gorakhpur.

**KALYANA-SIVANKA.** *The Gita Press, Gorakhpur, U.P.* 666 pp.

We cannot sufficiently congratulate the editorial and the managing staff of the *Kalyana* on their bringing out such a beautiful volume on Siva. It contains 217 prose pieces, 88 poems, 15 important collections from ancient writings as also 288 pictures of various descriptions. Almost all the renowned writers of India including many well-known monks have contributed to the issue. Its value is as great as the big Siva Puranam minus of course the latter's hoary sanctity. But in another sense it is greater than that inasmuch as it gives us many new information of importance which we cannot hope to get in the Puranam. Its art-gallery is, however, incomplete lacking as it does the productions of three celebrated artists of India, Abanindranath Tagore, O. C. Ganguly and Nandalal Bose.

The *Kalyana* in collaboration with the Gita Pariksha Samiti and the Ramayana Prasara Samiti is doing excellent work to-

wards the propagation of religious ideas of the Hindus. The management deserve encouragement from the Hindu public.

## NEWS AND REPORTS

### BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on Monday, the 8th January.

### BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna is on Thursday, the 15th February. Public celebrations will be held on the following Sunday, the 18th February.

### VIVEKANANDA MEMORIAL CELEBRATION AT CHICAGO

The Vivekananda Memorial Celebration which was organized by Swami Gnaneswarananda of the Chicago Vedanta Society has been indeed a memorable achievement. It was formally opened on June 25th, and continued through July, August and September, the Swamis from various centres and American Vedanta Societies taking part. Swami Asokananda from the San Francisco Vedanta Society spoke on the "Way of Mystic Experience." On July 30th, Swami Nikhilananda from the New York Centre, gave an appropriate and inspiring address. Swami Devatmananda of the Portland Vedanta Society, spoke on "Vedanta—Its Universal and Dynamic Spirit," "The Message of Harmony and Peace," and "Our Oriental Christ," and Swami Akhilananda of the Providence Vedanta Society, on "Scientific Methods of Mystic Experience," "How to Make an Inventory of our Personality, "Inferiority Complex and How to overcome It." Swami Vividishananda of Washington Vedanta Society had as subjects: "Yoga, Its meaning and Secret" and "What We Know of the Dead." Professor Charles S. Braydon of Northwestern University gave an address on "How Can India Serve America?" while Swami Paramananda spoke on "India's Place in World Thought," and "Commonwealth of Humanity." Swami Gnaneswarananda, organizer of this celebration, pre-

sided on all occasions and also gave an illustrated lecture with beautiful slides on "Gorgeous India." One of the special features was a Hindu Orchestra under his discretion. This celebration was an appropriate reminder to the American public of the great and incalculable service to humanity rendered by the great Swami Vivekananda when he appeared at the Parliament of Religions, forty years ago at the previous World's Fair in Chicago.—*Message of the East.*

### THE THONDAR SANGAM, MADRAS

#### THE SECOND ANNUAL REPORT (1931-32)

It is a Sangha or Society of a few enthusiastic young men engaged in a comprehensive social service. Ever since the colony of Ramakrishnapuram was founded, the Ramakrishna Mission, Madras, has been doing some social service to improve the conditions and the standard of life of its inhabitants with the help and co-operation of a batch of young men. Its objects are: (1) To gather a band of workers whose ideal will be service to others; and to train them physically, intellectually and spiritually for the efficient service of their fellow men. (2) To work among the poor to relieve them of their poverty, sickness and ignorance.

Its membership: Any person willing to join the Sangam has to contribute at least an hour's labour of love per week. This is the only subscription for membership.

*Night schools:* The most important branch of its activities is the conducting of three night schools at Ramakrishnapuram, Punthottam Cheri and Pallakumanujan Cheri, the last two being Harijan centres. The one at Ramakrishnapuram has three sections, viz. those for the young children, for youths and for the adults. The children are given tuition 8 days a week and the youths, 6 days a week; while for the adults there are no regular classes. They are being educated through story-telling, news-giving and



the reading of the Bharatam. Deserving students of all these schools are supplied with necessary text-books, note-books, slates, etc. Occasional Lantern Lectures on subjects like Prahlad, Dhruva, prohibition, health and hygiene, were arranged. Festivals, anniversaries, sports, Bhajanas or religious songs, excursions, etc. lend variety and moral and spiritual tone to the activities.

To encourage thrift, economy and the saving habit, a *Co-operative Savings Bank* has been started; and it is encouraging to see it working successfully. Each man may take one or more shares in the bank and for each share he is to pay two annas per week. At the end of 5 years this money is returned to him with interest. Loans are given to the shareholders when they require. *Panchayats* have been formed at Ramakrishnapuram and Pallakumaniyam Cheri. These bodies look to the general welfare of the residents, sanitation, settlement of internal disputes, etc. A *physical culture class* has been started for the benefit of the members of the Sangam. Under this head are included games, scientific physical exercises and athletic competitions.

*Hospital Service:* At the request of the Guild of Service organized by the Library Association, Madras, the Sangam took up hospital service as one of its activities for the year under review. The members visited hospitals and distributed books and journals to those patients who could read, and themselves read books and explained things to them who could not read. Besides, the members tried to entertain and enhearten the feeble invalids with gramophone records and other musical entertainments. In the year under review more than 150 hospital visits were made by the members.

*Work among womanfolk:* The authorities of the Sarada Vidyalaya have arranged to send workers in batches to work among the womanfolk of the Pallakumaniyam Cheri. They come every Sunday, hold conversational classes and go round the streets giving instruction on hygiene and sanitation.

The Sangam enrolled *volunteers* and did service to the devotees during the time of the Kapaleswar Temple festival: some

80 volunteers took part in it with great success. There is a *Study Circle* attached to the Sangam whose objects are to imbue the members with true culture and to equip them with sufficient knowledge to carry on their work. The members of the Sangam made a special *study of the conditions of some of the existing slums* of Mylapore and have submitted a workable scheme before the Slum Committee of the Madras Corporation.

Its total receipts are Rs. 453-4-9 and total disbursements, Rs. 444-12-1. The Sangam requires funds for books, slates, note-books, lighting and other similar items. We draw the attention of the generous public to this Sangam.

#### RAMAKRISHNA MISSION FLOOD RELIEF WORK IN ORISSA AND MIDNAPORE

Our relief work is going on from eleven centres in the Districts of Cuttack, Puri and Midnapur. In the 1st Week of November, we started a new centre at Chaksimultalia in the Sub-Division of Tam-luk in Midnapur. From 11th November to 2nd December, we have distributed 1919 mds. 11 srs. of rice and 600 pieces of new clothes among 9,658 recipients belonging to 317 villages from Niali, Baliana, Balikunda, Kapileswar, Fatehpur and Chitreswari centres in Orissa. During the same period 511 mds. 30 srs. of rice and 237 pieces of new clothes were distributed among 2,625 recipients of 96 villages from Balighai, Pratapdighi and Balyagovindapur in Contai Sub-Division and 221 mds. 22 srs. of rice among 1861 recipients of 69 villages from Barabaichberia and Chaksimultalia of Tam-luk Sub-Division in Midnapur District. Besides 916 mds. 30 srs. of bran were supplied for cattle from the centres of Contai. Our work in Contai Sub-Division and Fatehpur centre in Puri has been closed this week and the work of other centres will be closed within the month of December.

(SD) SUDDHANANDA,  
Secretary,

RAMAKRISHNA MISSION,  
Belur Math P.O. (Howrah).

December 9, 1933.