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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI SHIVANANDA

BY THE EDITOR

I

Hundreds of persons from far and near, from India and abroad, who would go on a pilgrimage to the monastery at Belur, on the bank of the Ganges near Calcutta, will no longer see the face of one whose words would give them infinite inspiration, whose presence an untold joy and whose blessings a great strength in their daily life. Swami Shivananda, President of the Ramakrishna Math and Mission is no more. Innumerable were the disciples, devotees and admirers who would daily flock to him even just to see him once,—for that would infuse vigour into their drooping hearts and add power to their joyful hopes—but they will now sadly miss him. Even during his last illness for about a year, when he could not move or speak, the very consciousness that he could be seen in his physical body would draw many persons to him and help others who could not pay him a visit, to attune their activities to a

higher standard. But they will have no longer that opportunity and privilege. Swami Shivananda passed away on 20th February last at 5-35 p.m. He had a stroke of apoplexy about a year back, which invalidated him completely. The immediate cause of his death was, however, influenzal broncho-pneumonia, from which he suffered for three or four days. At the time of death he was about 80.

Swami Shivananda was a direct disciple of Sri Ramakrishna and one of those whom he brought with him to spread his message to humanity, caught in the whirlpools of life, needing light and guidance and longing to know what real religion is at a time when there are so many conflicting opinions about religion and its needs. A Prophet comes to the world to give an impetus to the religious life of humanity, and when he passes away, he leaves behind his ‘chosen few’ to keep up the momentum of the impetus he has given. For that

he makes certain persons his instruments to carry on his message; in them we find a living interpretation of the teachings of their Master. Those who have not seen the Prophet or are born after the passing away of the Prophet come into contact with that dynamo of spirituality through the instrumentality of his disciples. It is very difficult to know and understand a Prophet. It is only when the message passes from the Prophet to the disciples

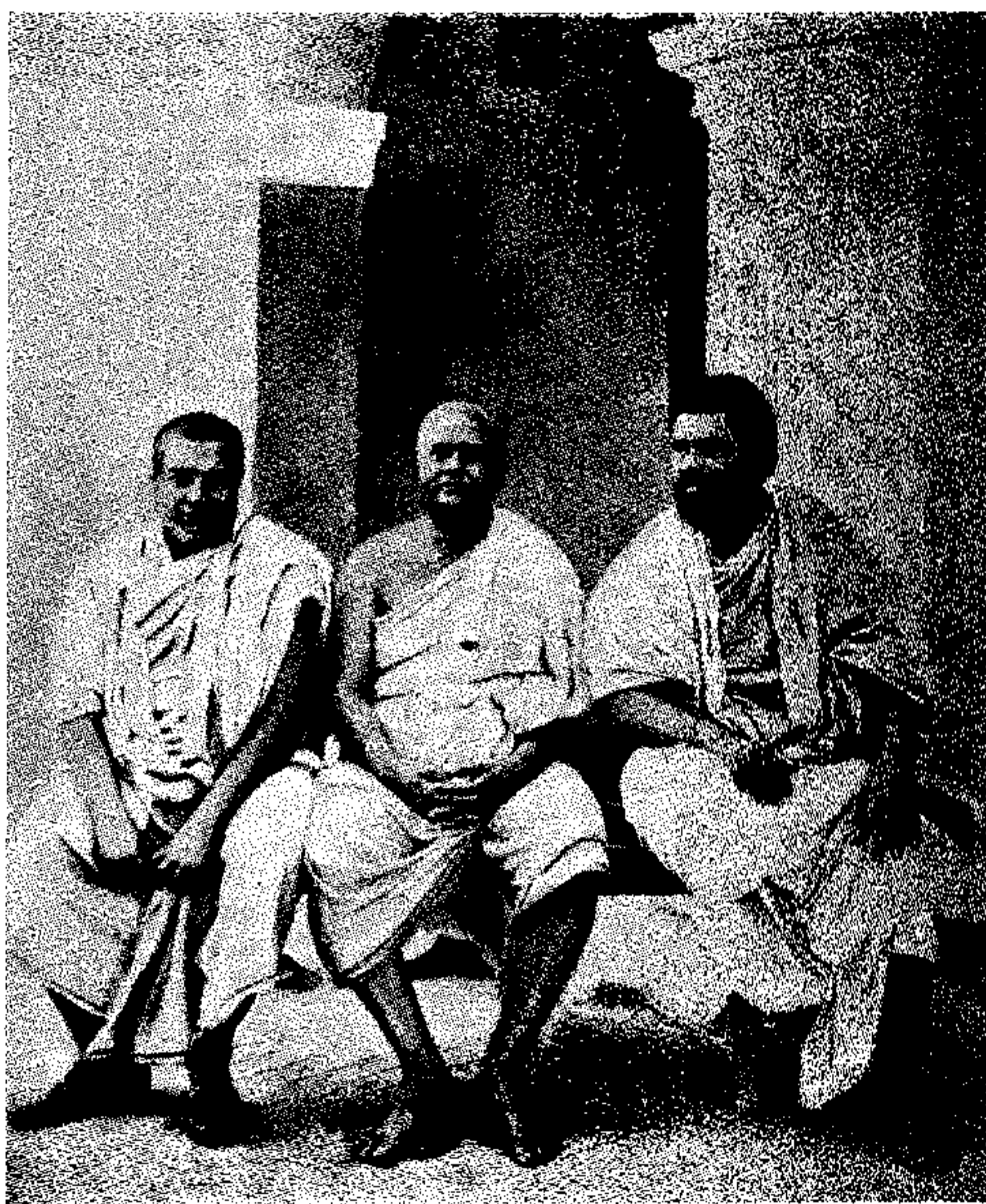
that the world finds an opportunity to see the Prophet in his real perspective, to understand to some extent the real value of the message he has left behind. If the Father is seen through the Son, the Son is also seen through his 'chosen few.' And Swami Shivananda was one of those whom Sri Ramakrishna made a vehicle to pass his message to the suffering humanity. By this only it can be explained why he could appease the spiritual thirst of so many persons, transform so many lives, and the influence of his magic touch is still in the process of taking effect in many others. Out of admiration for his saintliness, Swami Vivekananda would call him 'Mahapurush' by which name he was popularly known.

II

Swami Shivananda came from the Ghoshal family of Barasat, in the district of Twenty-four Perganas, Bengal. His early name was Tarak Nath Ghoshal. His father, Ram Kanai Ghoshal, was legal adviser for the Rani Rasmani estate, and as such came into contact with Sri Ramakrishna even during the latter's Sadhana period. Ram

Kanai himself was a great devotee of the Divine Mother. At a time when Sri Ramakrishna was suffering from intense burning sensations which no medicine could cure, Ram Kanai suggested to him to wear on his arm his Ishta Kavacha—an amulet with the Lord's holy name—as a result of which he was instantly cured.

The son of a great devotee, Tarak showed indications of his great religious-mindedness even in his boyhood. He



SWAMI SHIVANANDA, SWAMI BRAHMANANDA AND SWAMI SARADANANDA.

was then given to much meditation and the noble desire to penetrate through the mystery of the universe greatly weighed upon his young mind. Like many other youths of the time he came under the influence of the great Brahma leader Keshab Chandra Sen, from whose writings he first came to know about Sri Ramakrishna.

About this time he went to Delhi. There while he was discussing about re-

ligious matters with a friend, the latter told him that real Samadhi was a rare thing, but that he knew of one who had experienced that state; and he mentioned the name of Sri Ramakrishna. This naturally aroused in the religious mind of Tarak a great longing to see Sri Ramakrishna, and he was seeking for an opportunity to do that.

It was in the year 1882 that Tarak first met Sri Ramakrishna when the latter came on a visit to the house of Ramchandra Dutta, a devotee. There he found Sri Ramakrishna talking in a semi-conscious state to an eager audience in a crowded house. Tarak was eager to know about Samadhi, and, strangely enough, Sri Ramakrishna was talking on that subject. Tarak caught only a few words, but they charmed him beyond measure. He was greatly drawn to Sri Ramakrishna.

Next Saturday Tarak went to Dakshineswar to see Sri Ramakrishna. When he reached Dakshineswar it was evening. In the course of the conversation that followed Sri Ramakrishna asked Tarak if he believed in God with or without form. Due to the training he had received in the Brahma Samaj he said he believed in God without form. "But," replied Sri Ramakrishna, "you cannot deny the Divine Sakti also." And then the Master took Tarak to the Kali temple where evening service was going on. Sri Ramakrishna prostrated himself before the Divine Mother. Tarak at first hesitated to do that, because, according to him, the image was nothing but stone. But soon the thought crossed his mind, if God is all-pervasive, why should He be not in a stone image also? On this he bowed down before the image, and gradually he began to believe more and more in the Divine Mother.

From the very beginning the Master also liked Tarak. He asked him again

and again to stay with him that night. But as Tarak could not do that, he asked him to see him as often as possible, for no permanent good could be achieved by a chance visit. Tarak saw Sri Ramakrishna the following evening, and as he repeated his visits he became more and more acquainted with the Master. Sri Ramakrishna usually would not ask the whereabouts of boys who would come to him. If they had genuine religious thirst, that was enough for him. But one day Sri Ramakrishna asked Tarak about the name of his father, and when he learnt that Ram Kanai, to whom he was so very thankful, was his father, he was extremely glad.

One day Sri Ramakrishna called Tarak aside and wrote something on his tongue. This threw the boy at once into the depths of meditation, and he became unconscious of the external world. On another occasion also this was repeated, and Tarak had the same experience. Spiritual thirst of Tarak was more and more intensified, as he came into closer and closer contact with the Master. In his great longing to know God, Tarak one day wept profuse tears, standing before the Kali temple, and when he returned to the Master the latter told him, "God favours those who can weep for him." He had many wonderful spiritual experiences, some of which elicited admiration from the Master.

Though married, Tarak began to lose all attraction for the world. The Master was all in all to him. After the passing away of the Master, Tarak left the world and joined the monastery at Baranagore, the first Math of the Ramakrishna Order. There along with others he passed his days in great meditation and austerity. The Master was gone. Without him, life was unbearable for the disciples. They felt a great void in their heart; and they wanted to fill it

up by realizing the living presence of the Master through intense Sadhana. Sometimes they would think even to live in a monastery along with the Gurubhais was a bondage. They would long to be all alone, depending on nothing but God. So they would leave the monastery and wander alone from place to place away from those who knew them.

In 1893 when Swami Vivekananda was in America, Swami Shivananda in

went to Madras to receive him. In the same year at the express request of Swami Vivekananda he went to preach in Ceylon, where he stayed for about a year. In Ceylon he would hold classes on Raja Yoga and the Gita, which became popular with the local gentry as well as with some Europeans. One of his students, Mrs. Pickett, to whom he gave the name of Hari Priyâ, was specially trained by him so as to qualify her to teach Vedanta to Europeans. After-



THE CENTRAL FIGURE WITH TURBAN ON IS SWAMI VIVEKANANDA
TO HIS RIGHT WITH FOLDED ARMS IS SWAMI SHIVANANDA

course of his wanderings came to Almora. There he met Mr. E. T. Sturdy, an Englishman who was very much attracted by his personality. It was from him that Mr. Sturdy heard of Swami Vivekananda and his activities in America. When Mr. Sturdy returned to London he invited Swami Vivekananda there and arranged for his preaching Vedanta in England.

When Swami Vivekananda returned to India in 1897, Swami Shivananda

wards she went to Australia and New Zealand at the direction of the Swami and succeeded in attracting interested students in both countries.

In 1899 when severe plague broke out in Calcutta, Swami Shivananda was one of those who along with Sister Nivedita organized relief.

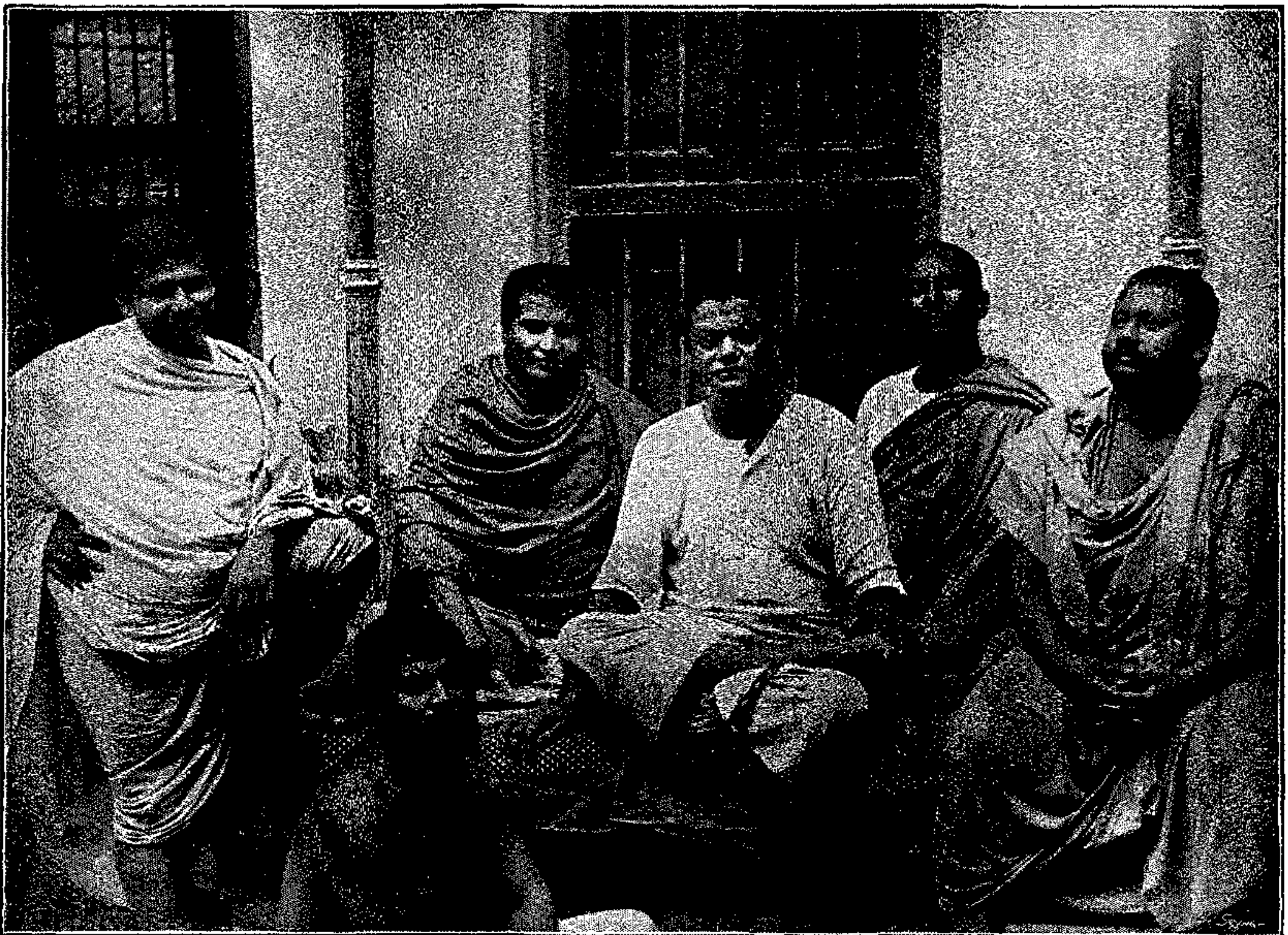
In 1900 when Swami Vivekananda paid a visit to the Ashrama at Mayavati, Swami Shivananda belonged to the party. While returning, Swami Vive-

kananda requested him to leave them at Pilibhit and try to collect funds for the maintenance and improvement of the Belur Math. The Swami complied with the request and raised some money.

Some time before the passing away of Swami Vivekananda, the Raja of Bhinga handed over to him Rs. 500 to start an Ashrama. With this sum, at the earnest request of Swami Vivekananda, Swami Shivananda started the Advaita Ashrama at Benares. Here

Service,' and say jocosely, "Will mere meditation bring money?" But Swami Shivananda was not in a mood to attend to other works.

In 1909 he returned to Belur Math and for some time lived there. In 1915 along with Swami Turiyananda he started the Ashrama at Almora, and for some time they lived together in that great joy which is the result of successful spiritual practices. Those who had the privilege of living with them during



SWAMI VIVEKANANDA WITH SWAMI SHIVANANDA AND OTHERS

we find Swami Shivananda performing severe Sadhana. He would hardly go out of the Ashrama, and day and night he would be in a great spiritual mood. The life in this Ashrama was most rigorous, and those who lived with him had to pass through a severe discipline. During this time Swami Saradananda, the then Secretary of the Ramakrishna Mission would press him hard to try to collect funds for the local 'Home of

this period, remember the days spent there as blessed.

Swami Shivananda was one of the trustees of the Belur Math and a member of the Governing Body of the Ramakrishna Mission. When Swami Premnanda passed away in 1918, he was practically in charge of the Belur Math, looking after the spiritual needs and training of the monastic members.

In 1922, after the Mahasamadhi of

Swami Brahmananda, he was made president of the Ramakrishna Math and Mission, which position he held till the last day of his life.

III

During his regime there was much expansion of the work of the Math and Mission. Many new centres were opened in India and foreign countries. In the year 1926 the first Convention of the Ramakrishna Math and Mission was held under his presidentship to review the past work of the Mission and also to devise methods as to how to direct its future activities. As a result of this, the work of the Math and Mission was more thoroughly organized.

Though advanced in years, he was very enthusiastic in discharging the duties which fell on him. All these were his Master's work, so how could he spare himself?—that was his idea. Even at the risk of health he would make long tours from one part of the country to another, and nothing would give him so much joy as to see that there were expectant people everywhere to receive the message of his Master. He himself knew what is the joy of spiritual life and how great is the suffering when spiritual thirst awakens in a man but does not find any opportunity for its satisfaction. Hundreds of persons fall into the hands of cheats, charlatans and self-imposed Gurus and ruin their lives completely. So the Swami was eager to help anyone who sought and needed guidance. Even when he was laid up with paralysis and could not speak, he gave the needed help to a man who approached him with great spiritual longing. The number of his disciples would be several thousands. But there was not the least trace of consciousness in him that he was a Guru. He gave spiritual help out

of the spontaneous feeling of love—that was all.

Formerly there was something in him which inspired awe and terror to all. People would not dare approach him. But during the later years, strange to say, his whole nature changed. Now he was full of love. He had love and nothing but love for one and all. Everybody would find in him an affectionate father or a soft-hearted mother,—nay, more than that; his love was overflowing; it knew no bounds; the source was perennial; the more it was given, the more it increased. And unlike worldly love, it was ennobling and uplifting—it gave silent but sure assurance of safety against all ills in material and spiritual life. Yet he did not know that his life was a great benediction to so many. If anybody would ask for his blessings, he would simply say, "May the Master bless you." His life was one of complete dedication to the Master, and he would consider himself simply a human vehicle for the transmission of the blessings of his Master to the world. His was an example of those who do good to others as does the spring, and who themselves crossing the ocean of birth and death help others to cross the same, without any motive whatsoever. Very often he would be heard to say: "I have no desire left to accomplish in life. I have realized the Purnam by the grace of Sri Guru Maharaj. Let me live as long as he wants me to live for his work."

During the last few years he suffered from various physical ailments. But no disease or bodily suffering could disturb his inner joy. It was a wonder to many how with so much suffering he could always be in the same state of happiness and could also constantly radiate peace and blessedness. Sometimes he would be saying that the body suffers but not the soul—the body is separate from the soul. And there was

so much easiness and spontaneity in the utterance of those words that the bystanders would feel that he spoke from his direct experience.

The Swami lived in the monastery not like a recluse cut away from the currents of the outside world. His was an

trodden, for the social disabilities of those who are neglected and ill-treated by society. During times of flood, famine and epidemics he would be passing anxious days for the sufferers. During those occasions his love for the suffering people got the better of his



TAKEN AT THE CONVENTION OF THE RAMAKRISHNA MATH AND MISSION

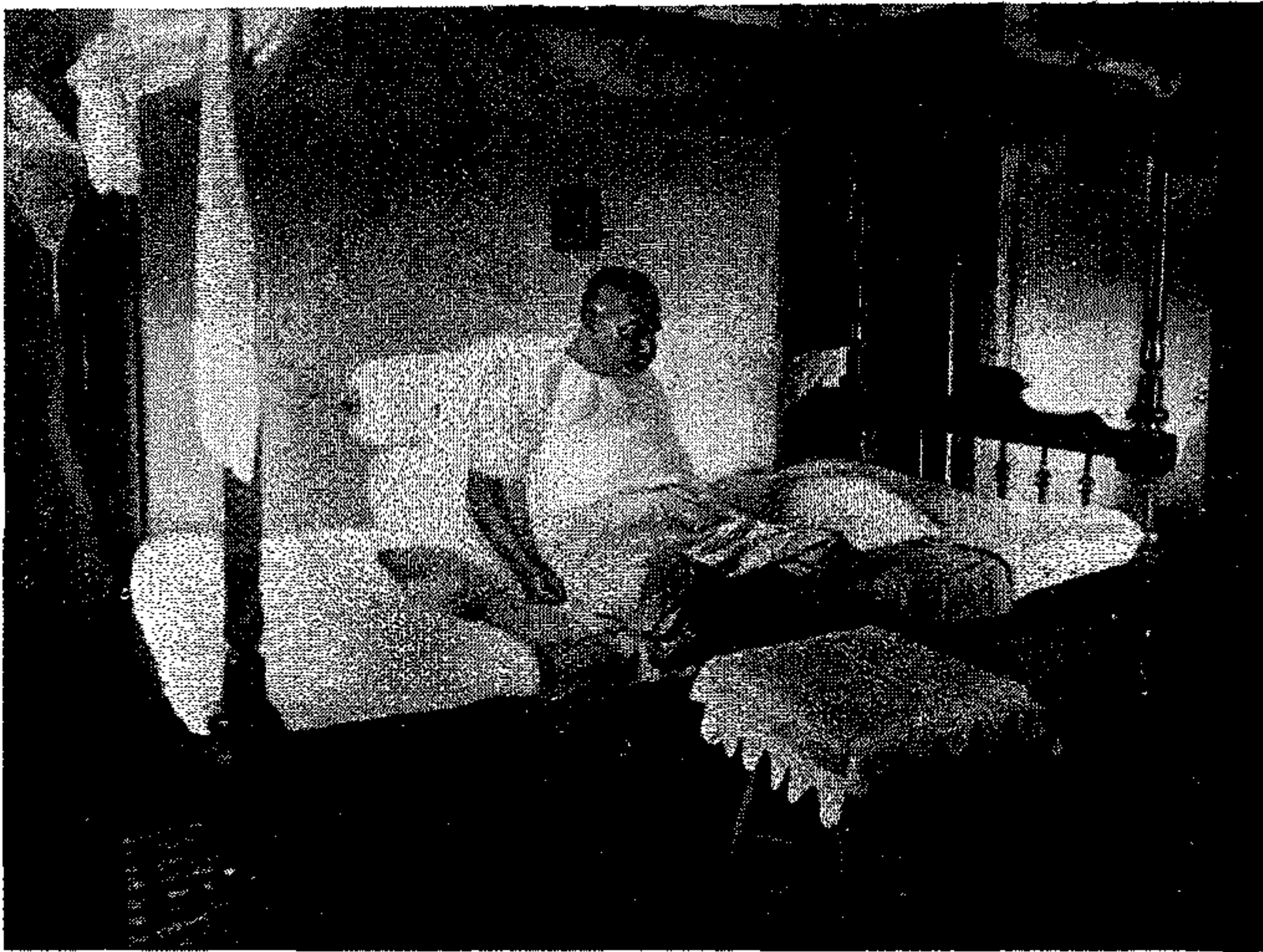
extremely modern mind. He was in touch with all the movements of the present world. He felt for the abject condition of India—for the ignorance and illiteracy of the masses, for the suffering of the poor and the down-

love for those whom he sent to work for them. He knew what a hardship it means to work in the areas devastated by the scourge of Nature or what a risk it is to go to give medical aid to the people in times of epidemics. So when

he would send workers on such occasions, one could visibly find a conflict of feelings in him. But he would send them to danger zones and simply say, "May Guru Maharaj protect them." Here he was putting into practice the ideal laid down by Swami Vivekananda that the life of Sannyasis should be for the realization of the Self as well as for the welfare of the world. During the time when the Religious Endowment Bill was tabled in the Madras Council, a Mohunt of a Math in the Madras Presidency wanted his help; he told

without having a spiritual background. Realize Truth and then you will be able to serve humanity better. Work is useless unless it is related to God. He would say, "Fill your mind in the morning so much with the thoughts of God, that one point of the compass of your mind will always be towards God though you are engaged in various distracting activities."

Perhaps it was only as an example to others that he was so rigid in attending to his devotions though he had no spiritual needs which required fulfilment.



SWAMI SHIVANANDA IN HIS SICK-BED

him point-blank that a monastery should not simply hoard money, but see that it became useful to society. The Ramakrishna Mission has got several kinds of activities. But everyone of them received his attention though apparently it seemed that he was interested only in strictly spiritual matters. But his advice always was: Behind work there should be meditation; without meditation work cannot be performed in a way which conduces to spiritual growth. Nor is work nicely performed

Until the time he was too weak to go out of his room, every morning—in all seasons—at a particular time he would be found in the shrine room. Perhaps he was talking with various kinds of people on diverse subjects and the bell for evening service rang. He would at once be found silent, his mind drawn inward—and those who sat round him would find their thoughts composed and experience a state of tranquillity which comes only from deep meditation.

In Swami Shivananda there was the combination of Jnana, Bhakti and Karma. While seeking advice from him on any of these subjects one would feel that he was talking from direct experience, and that of the highest degree. But above all his deep devotion to his Master would every moment come out in his conversation. To him Sri Ramakrishna was the consummation of all religions and Sadhanas. A man given to ratiocination and accustomed to dissect everything with the intellect, may question how could that be, but there was so much naturalness and such conviction in all his utterances that even a doubting mind would, in spite of himself, fall in with his views. Yet there was no trace of bigotry or dogmatism in him. He had as much veneration for other Prophets as for his Master. He had equal respect for all deities. The name of Vishwanath would stir up deep feelings in him; with what great reverence would he take the sacramental food (Prasad) brought from Puri! On the Janmashtami Day he would be found eagerly listening to the story of the birth of Sri Krishna. When Christmas Eve would be celebrated in any of the Ramakrishna Maths he happened to be, great was the devotion with which he would join it. The function to him was not a mere formality; nor was it a mechanical copying of a Christian rite. His very presence on such occasions would infuse life to the whole ceremony. Similar would be the case on birthday celebrations of the Lord Buddha.

IV

The greatest proof of religion is that the world sees from time to time persons with whom religion is not a matter of intellectual discussion or an object of eternal quest but a *fact*. The presence of God to them is more real than

are the material objects to ordinary eyes. When one meets with such persons in life, all one's doubts about the existence of God or the significance of religion vanish. Many persons who had formerly no faith in religion but came into contact with Swami Shivananda in some connection or other, afterwards developed religious feelings. To see him was not only to believe in God, but to feel that He can be realized—nay, that He is easy to realize. Naturally those who were struggling in their religious life would long to have inspiration from him as often as possible. In religious life man should renew his effort every day; he is also in daily need of inspiration from those who are the embodiments of religious perfection. For, until one reaches the Highest one is always liable to be the victim of doubts, despair and misgivings. Even Arjuna who heard the Gita from the Lord himself, gave way to grief when his son died. As such it is natural that those who depended on Mahapurush Maharaj—as he would be lovingly called by them—for spiritual help and guidance will feel themselves helpless, now that he is removed from the scene of his activities. Many of them are now feeling as helpless as orphans. But they must remember that in spiritual life help comes not through a physical medium only. If the blessings of Mahapurush Maharaj, when he was living, were a source of great inspiration to them, they will be no less powerful simply because one cannot see his physical existence. To seek only the joy of the company of holy men is to seek a spiritual luxury. And any kind of luxury enfeebles one's mind and dwarfs one's all-round growth. Life is built not through comfortable living but by hard knocks and struggles. Those who have received blessings from him, should now show that their faith in his

blessings is strong enough to make them dauntless against all trials and tribulations of the spiritual and material life.

He realized the Highest in life. He had no desire left for which to wish to continue his life. If he lived, he lived for the good of others. The Lord did His work through him, and now He has taken him away from our midst. We have nothing to complain. But if the

Lord wills and if people sincerely seek spiritual help, that may come from a new source as well. The Lord may choose a new instrument through which to work. With reference to his Master Swami Vivekananda once said, "If he so wills, he may raise thousands of Vivekanandas like me from a handful of dust." If that be the case, let nobody grieve.

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

III

(IN SAMADHI)

Day and night Sri Ramakrishna is immersed in Samadhi. He is unconscious of the flight of day and night; only now and then he talks of God to the devotees. At about 3 or 4 p.m. M. found Sri Ramakrishna seated on his cot. He was in a state of ecstasy. After some time he was talking with the Divine Mother.

In course of the conversation he once said, "Mother, why have you given him only one-sixteenth part?" He kept quiet for some time and again said, "Yes, I have understood, Mother, this 'one-sixteenth' is quite enough—enough for Thy work of teaching humanity."

Is he thus communicating power to his chosen few? Is it a preparation for the future preaching of his gospel to mankind?

In addition to M., there was seated Rakhal too in the room. Ramakrishna was still under the influence of ecstasy.

He is speaking to Rakhal: Were you angry with me? Do you know why I enraged you? It has a meaning. The medicine will take effect. The proper time for administering Manasa

leaves is, as the saying goes, when the spleen becomes enlarged.

He continues after a pause: I saw Hazra (in my ecstatic state) as a log of dry wood (*i.e.* having no devotion, but discriminating day and night). Why then is he here? It has a meaning. Only with Jatilas and Kutilas,¹ the divine play is complete.

(To M.) One must accept the forms of God as true. Do you know the significance of the form of Jagaddhatri? She upholds the universe. If she had not upheld it, had not sustained it, it would have fallen and gone to rack and ruin. Jagaddhatri reveals Herself in the heart of those who can bring under control the elephant of mind.²

Rakhal: Yes, "Mind is like a mad elephant" (as the song says).

Ramakrishna: The lion of Jagaddhatri has kept it under control.

After dusk the evening service in the temple is going on. At the approach of evening Sri Ramakrishna is taking

¹ Jatila and Kutila were two female characters who gave much trouble to Radha, the divine consort of Sri Krishna.

² Jagaddhatri is conventionally represented as riding on a lion which has brought under control a wild elephant.

the holy name of the Lord. Incense is burning in the room. He is seated with folded palms on his cot—he is contemplating on the Divine Mother. Govinda Mukherji and his friends came from Belgharia and bowing down to him took their seats on the floor. M. and Rakhal too are there.

The moon is shining outside. The earth is smiling in silence. Inside the room all are seated quietly and gazing at the calm figure of Sri Ramakrishna. He is in a state of ecstasy. Remaining in that condition for a while he has begun speaking. But the influence of the trance is not wholly gone.

EXPLANATION OF THE DIVINE FORMS OF SHYAMA—OF PURUSHA AND PRAKRITI—OF YOGA-MAYA—OF SIVA-KALI AND RADHA-KRISHNA. THE HIGHEST DEVOTEE—THE PATH OF DISCRIMINATION

Ramakrishna (in ecstatic mood): Tell me all your doubts—I will clear them all.

Govinda and other devotees were set a thinking.

Govinda: Why, sir, is this dark-blue colour of Shyama?

Ramakrishna: That is due to distance. Go near, there is no colour at all. From a distance the waters of a big pond appear black; but go near and take a little water in the hollow of your palm—there is no colour in it. The sky appears blue from distance. Look at the sky near at hand, it has no colour. As you will approach nearer and nearer to God, you will find that He has neither name nor form. Retrace a few steps, and you again see my Mother Shyama.

Is Shyama male or female? Once a devotee was worshipping when came a spectator who saw that a sacred thread was hanging round the neck of the image. So he asked, "How is it that you have invested Mother

with the sacred thread?" The devotee said, "Brother, you have recognized Her aright. I have failed to ascertain as yet whether She is male or female. So I have put the sacred thread."

She who is Mother Shyama is Brahman. She who is with forms, is also without forms; She who is with qualities is also without qualities. Brahman is Sakti and Sakti is Brahman. There is no distinction between Brahman who is Existence-Knowledge-Bliss Absolute and Kali who is also Existence-Knowledge-Bliss Absolute.

Govinda: Why is She called Yoga-maya?

Ramakrishna: Yoga-maya, i.e. the combination (Yoga) of Purusha and Prakriti. Whatever you see come of this combination of Purusha and Prakriti. The figure of Siva and Kali—Kali is standing on Siva. Siva is lying like a corpse. Kali is gazing at Siva. All things are born of this combination. Purusha is inactive, so he is represented as a corpse. Prakriti is doing everything, but being coupled with Purusha. She is creating, sustaining and destroying. This also is the significance of the twin figure of Radha-Krishna. The curved appearance symbolizes close union. In order to signify this union there is on the nose of Sri Krishna a bright pearl while on that of Radha is a blue gem. Radha's complexion is bright—bright as a pearl. And Sri Krishna is blue like the gem worn by Radha. Sri Krishna again wears a yellow cloth and Radha a blue one.

Who is the greatest devotee? He—who after realizing Brahman sees that it is Brahman who has become this universe consisting of the twenty-four

* Women do not wear sacred thread and the image was a female figure.

categories.⁴ At first one must get at the roof (*i.e.* realize the Absolute) through the process of “not this, not this” (*i.e.* by negating all things transitory and limited). Then one comes to know that the staircase too is built of the same materials (*viz.* bricks and mortar) as the roof—then one sees that Brahman has become the individual souls as well as the universe.

Only discrimination! I don't want it. I spit on such an idea.

Why shall I make myself unfeeling through (this dull process of) discrimination. So long as this duality of ‘I’ and ‘Thou’ remains, let me have the devoutest and purest love for Him.

(To Govinda) Sometimes I say, “I am Thee, and Thou art me.” Again at times it comes out as “Thou art Thee.” Then I do not find my ‘I’ however much I might search for it.

Incarnations of God have their being in the Divine Mother, the Brahma-Sakti. According to some, Rama and Krishna are two waves in the ocean of Brahman, Existence-Knowledge-Bliss Absolute.

The knowledge of oneness of the individual soul and the Absolute Soul gives one the true vision. Then one sees that He dwells in all beings as Pure Consciousness. After this realization comes bliss. First Advaita (the knowledge of unity), then Chaitanya (the true vision of seeing the Lord in

everything), then Nityananda⁵ (Bliss Eternal).

GOD HAS FORMS. WITH THE CESSATION OF DESIRES COMES THE SPIRITUAL THIRST

(To M.). And I tell you: Don't disbelieve in divine forms. Just believe that such forms do exist. And then meditate on that form which you love most.

(To Govinda). The truth is, so long as one hankers after sense-enjoyments, one does not feel any yearning for realizing or seeing God. The child plays with toys and forgets all about its mother. Give it some sweets, it will enjoy them for some time. But when it likes neither the play nor the sweets, it says, “I'll go to mamma.” No longer does it want sweets. It will accompany any one—even if it does not know him, has never seen him before—who says, “Come, I will take you to mamma.” It will go with any one ready to take it in his arms.

When a man has got satiety for worldly enjoyments, he feels an intense yearning for God. His only thought then is: how to get Him. Then he follows whatsoever he is advised by anybody.

M. (aside): When desire for worldly enjoyments falls off, the heart yearns for the Lord.

⁴ They are: Prakriti (the Primordial Energy); Panchatanmatra (five fine elements), Buddhi, Ahankara (egoism), and Manas (mind), five organs of perception, five organs of action and five gross elements.

⁵ Advaita, Chaitanya and Nityananda are three historical personages—the central one being considered to be an Incarnation of God. The other two are his two great assistants. Curiously enough, the three represent the characteristics mentioned above by Sri Ramakrishna.

SRI RAMAKRISHNA AND THE CONFLICT OF CIVILIZATIONS IN INDIA

BY PRAMATHA NATH BOSE, B.Sc. (London)

I

The advent of Sri Ramakrishna was synchronous with a momentous event in the history of India. Until 1834, there had for some time been going on a strenuous fight in the Committee of Public Instruction between Orientalists and Anglicists as to whether Government should encourage Oriental or English education. Though the parties were equally balanced, the Orientalists in point of distinction were the stronger as they included among them such men as Wilson and Shakespeare. But the arrival of Macaulay in 1834, and his able advocacy of the cause of the Anglicists turned the scale in their favour. And in March, 1835, Lord William Bentinck evidently influenced by Macaulay's minute declared, "that all funds appropriated for the purpose of education would be best employed on English education alone."

The rapid spread of English education with annually accelerated speed since 1835 soon led to the cultural subjugation of the Hindus which proved far more disastrous than political subjugation. For thousands of years they had maintained their cultural independence, despite violent political revolutions, and were as happy as it is possible for any large community to be. India suffered repeated invasions from outside by the Greeks, the Parthians, the Scythians and the Huns, who succeeded in establishing their authority in various parts of the country. Sooner or later, however, they

were either expelled or became Hinduized, adopting the Hindu religion (including Buddhism), the Hindu literature and the Hindu institutions. Hindu culture not only presented an impenetrable front of opposition to the disintegrating influences of Mohammedan invasion, but also in course of time captured the Moslem mind, and largely influenced Moslem culture and Moslem administration.

That English education has done some good is unquestionable. It has relaxed the irrational restraints of authority and of conventions sanctioned by immemorial usage. The Indian intellect has ventured out of the well-beaten paths of theology and metaphysics, and has been soaring into regions hitherto unknown in India. Such branches of Natural science as geology and biology, archæology, biography, etc., are subjects almost entirely new in Indian literature. But the benefits conferred by English education are overwhelmingly counteracted by the evils resulting from the extreme pro-Western bias of the average English educated Indian, or Neo-Indian as he may be conveniently called. Macaulay had the foresight to predict that English education would train up "a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect." That is exactly what has happened. It should be observed that New India is no longer characterized by that attitude of aggressive hostility which it

assumed towards old India in the early years of English education. It was not enough for some among the first generation of English educated youths to show their emancipation from Hindu superstition by taking beef and drinking spirituous liquors, but they went so far as to purposely offend their orthodox neighbours by throwing beef-bones into their houses. Happily New India is now free from this violently pugnacious spirit, and, the forces of Old India have been gradually increasing in strength. But in this conflict of civilizations, the Westernized Indian is still decidedly the more articulate, and backed by Government the more influential factor.

The typical Neo-Indian has become more or less an automaton, moving, acting and talking much as the Occidental would make him do. He merely echoes the views and shibboleths of the Westerner, and does it with all the zeal of a Neophyte. I find this passage in a work on Indian Economics by a distinguished Indian author: "The rise to a higher standard of life without which no advance in civilization is possible has begun in India." This is only an echo of the prevailing Western view, that we are just emerging from a lower to a higher stage of civilization under Western tutelage. The average Neo-Indian does not pause to ponder whether this "rise" after the Western fashion adds to our social efficiency, whether it does not rather diminish it materially by attenuating to the vanishing point our meagre margin between sufficiency and privation, and morally by inordinately enhancing the stringency of the struggle for animal existence, and the consequent propagation of the perverse cult of "each for himself and devil take the hindmost."

II

I have elsewhere* dealt with the pernicious consequences of the invasion of Western civilization. That they have not been more disastrous is due to the fact that it has been stoutly resisted by various agencies. One of the most powerful of these was Sri Ramakrishna. He successfully demonstrated the superiority of Hindu to Western civilization and thus enlisted thousands of our Western-educated young men in the cause of the former. He was quite innocent of English education, and even in regard to Indian education, he had but the rudiments of it. But by years of earnest, unremitting Yogic practices he came to realize the presence of the Supreme Undivided Self in all beings, which is the quintessence of Hindu culture. It differs markedly from the modern culture of the West, or Western Culture as it may be briefly called, which is based upon the recent wonderful development of Natural Science. The great majority of the modern scientists would practically resolve all knowledge into sensations, would not admit anything which is not susceptible of experimental demonstration and scrupulous verification, would exclude the ultra-sensual region from their purview altogether, and any scientist like Oliver Lodge or Russell Wallace who ventures to pry into it is hooted as a renegade. The great majority of the Hindu philosophers, on the other hand, not only did not exclude this ultra-sensual region from the scope of their inquiry, but invested it with an importance far above that of the sensual universe. This basic differ-

* "Swaraj, Cultural and Political," "Some Present-day Superstitions," "Epochs of Civilization," "Survival of Hindu Civilization," "Degeneration, a World Problem," etc.

ence between the two cultures has led to wide divergence until one has become almost the antithesis, the negation of the other. The object of Hindu culture is to secure the welfare of humanity by ethical and spiritual development for which abstention from inordinate sensual gratification, a life of more or less ascetic simplicity, is requisite. Western culture, on the other hand, seeks to accomplish the well-being of man by perpetually provoking his sensual desires and eternally inventing means and appliances for gratifying them, the goal of invention to-day becoming its starting point to-morrow. The truth is, the protagonists of Western culture not only do not generally recognize the existence of God, but also as generally ignore the existence of the soul as well. There were agnostics among the ancient sages of India as among the modern scientists of the West. But the former generally believed in a spiritual entity apart from the physical,—not only believed in it, but considered it to be more real than the physical. In the whole range of Hindu philosophy there was none who was a more uncompromising agnostic than Kapila. He would not admit anything which could not be proved by the three kinds of evidence recognized by him. Like the modern agnostics he would not admit the existence of God as it could not be proved by such evidence; but unlike them he firmly believed in the existence of a spiritual entity and its immortality—so firmly indeed that the avowed end of his philosophy was to liberate it from its physical bondage. There is no very serious difference between the conception of the Brahman of Vedantists like Sankaracharya and that of the Unknown and Unknowable of some modern scientists like Herbert Spencer. But, where they differ, and differ most markedly, is in their idea of

the individual soul and its relation to the Universal Soul. Such phrases as “Jivo Brahmaiva,” “Tat tvamasi,” which are pregnant with deep meaning to the Vedantists would be meaningless jargon to scientists like Herbert Spencer.

Sri Ramakrishna was the personification of Hindu culture. Scores of sceptically disposed youths nurtured on the materialistic pabulum of the West came to him and became his devoted disciples. The most eminent amongst them was Narendra Nath Datta who subsequently became famous as Swami Vivekananda. His conversion was typical of that of numbers of others, and I shall give in his own words the way in which it was accomplished!

“I heard of this man and I went to hear him. He looked just like an ordinary man, with nothing remarkable about him, and I thought, ‘Can this man be a great teacher?’ I crept near to him, and asked him the question which I had been asking others all my life, ‘Do you believe in God, Sir?’ ‘Yes,’ he replied. ‘Can you prove it, Sir?’ ‘Yes.’ ‘How?’ ‘Because I see him just as I see you here, only in a much intenser sense.’ That impressed me at once. For the first time I had found a man who had dared to say that he saw God, that religion was a reality, to be felt, to be sensed in an infinitely more intense way than we can sense the world.”

Not only young men, but numerous elderly men also came for instruction to Ramakrishna, and among them there were such men of distinction as Keshab Chandra Sen and Vijaykrishna Goswami. He demonstrated the symbolic nature of Hindu idolatry and showed how very unreasonable was the militant attitude of a large section of Neo-Indians towards it. Then, again, the wonderful catholicity of Hinduism was well exemplified by him. “He found

a Mohammedan saint and went to live with him; he underwent the disciplines prescribed by him, and, to his astonishment, found that when faithfully carried out, these devotional methods led him to the same goal he had already attained. He gathered similar experiences from following the true religion of Jesus Christ. He went to the various sects existing in our country that were available to him and whatever he took up he went into it with his whole heart. He did exactly as he was told, and in every instance he arrived at the same result. Thus from actual experience he came to know that the goal of every religion is the same, that each is trying to teach the same thing, the difference being largely in method and still more in language. At the core, all sects and all religions have the same aim."

III

There are two features of Hindu civilization which are vehemently denounced by Westerners and Westernized Indians,—idolatry and caste. In regard to the former, the charge was refuted in the person of Sri Ramakrishna who was an earnest devotee of the goddess Kali. But the caste system has become a sort of scapegoat of New India. It has to bear the burden of many, if not most, of our sins and troubles. "Our character is being unhinged," declares one patriot, "our divisions and dissensions are being sharpened, our activities for public good are being weakened, our very national existence is being threatened by this demon of caste, which has made and is making cowards of us." Yet, it is highly significant, that down to about half a century ago, caste was but seldom attacked directly and benevolence is by no means the monopoly of New India, or, for the matter of that, of the modern civilized

world. Rather, it appears to us to have been on the wane for some time past. The present-day condemnation of caste rests upon the modern doctrine of equality. A doctrine less founded upon facts, or more mischievous in its influence, and more irreconcilable with conduct has never obtained a wider currency. "Equality," observes Lord Avebury, "is a chimera of bookworms and visionaries who have never studied nature and humanity with their own eyes." The Hindu doctrine of equality is much more scientific and more consonant with reason. While it recognizes the primal equality of all souls as sparks of the One Divine Fire, it also recognizes the obvious inequality of the physical bodies in which they are encased at birth—an inequality which is accounted for as the result of Karma.

Viewing the caste system, as originally developed, in the light of recent Western developments and movements, we are inclined to think that it does credit to the head no less than to the heart of the Aryan sages of ancient India who conceived and constructed it. It is firmly based upon the principle of heredity and anticipated the modern science of Eugenics. It is a system of organized inequality, but of inequality so adjusted as not to press very severely upon the classes affected by it. The dark-skinned aborigines of India were not made slaves, but they were assigned a well defined position, though that position was the lowest in the society of the Aryan conquerors. The treatment which the Sudras received was more humane, and infinitely less calculated to produce friction than the treatment which at the present day the "blacks" receive at the hands of the "whites," after a century's war-cry of "liberty, equality and fraternity," and after so many centuries of the altruistic influence of Christianity.

There is no sociological factor which is an unmixed good or unmixed evil. It is unquestionable that there is a good deal to be said against the caste system. On the other hand, it has been highly eulogized by some. "Indian Civilization" says Bluntschli, "is the blossom and fruit of the caste system."

"I believe the caste system," observes Abbe Dubois, "to be in many respects the *chef d'œuvre*, the happiest effort of human legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes, that India did not lapse into a state of barbarism, and that she preserved and perfected the arts and sciences of civilization while most other nations remained in a state of barbarism."

It is possible that without caste there was a chance of the Hindus rising even higher than they did, but there was a chance of their sinking much lower than they have done and of being wiped off altogether as a distinct entity. Caste secured an ideal condition of harmony in the society. The forces making for material development which was in the charge of the lower castes were effectively controlled and equi-poised by those which led to ethical and spiritual development which was taken care of by the higher castes, especially the Brahmans. Caste secured the advantages of division of work and of the hereditary transmission of intelligence and manipulative skill, restricted competition within well defined lines, and thus minimized the manifold evils of excessively hard struggle for existence.

The caste system is based on the hypotheses of Karma and transmigration of soul. These hypotheses maintained social order and promoted morality. If any one was doomed to poverty and the evils usually accompanying it,

he consoled himself with the idea that it was the result of his Karma in past life if not in this, and that if he acquired virtue he would deserve a better fate in the next birth. If any one, on the contrary, was born to affluence and the good things it affords, he too must strive for the acquisition of merit so that he may not at least go down in the next birth. Then, again, the Indo-Aryan sages showed great wisdom and foresight in reserving with the two higher classes cultural supremacy which generally does not give rise to envy and ill-feeling, and relegating all money-making occupations to the lower classes. Even in regard to cultural supremacy, our reformers from the time of Gautama Buddha down to that of Ramakrishna Paramahansa, have always endeavoured to remove the barriers of caste. They have striven for equality but only on the ethical and spiritual planes. As a result of their levelling movements, we have had such large sects as the Buddhists, the Vaishnavas, the Kabirpanthis, the Satnamis, the Sikhs, etc., and a large number of universally respected saints, authors and reformers from among the lower classes—such as Tiruvalluver, Nandanar, Chokemela, Ravidas, Haridas, and others. The first great Tamil composition, the *Kural* of Tiruvalluver which enforces the doctrine of the Samkhya philosophy is ascribed to a Pariah poet. To his sister also are ascribed many highly popular compositions of great moral excellence in Southern India. The first Marhati poet of fame was Namadeva who was a tailor by caste. Tukaram whose spiritual poems record the high watermark of Marhati poetry began life as a petty shopkeeper. In Bengal a large number of the Vaishnava poets belonged to low castes. This is how the problem of inequality which was accepted as an incontro-

tible fact, was solved in India. The solution was conducive to the happiness of the individual and to the harmony of society.

IV

But there has of late sprung up a class of militant, highly vocal reformers in New India who, as I have shown in my *Swaraj, Cultural and Political*, with their Western shibboleths of equality, democracy, mass education, etc., have been doing far more harm than good by, among other things, fomenting and fostering discord and enmity where formerly there prevailed concord and amity, forgetting that reform which instead of adding to that most valuable asset of humanity, benevolence, leads to a serious diminution of it, is a delusion and a snare. Untouchability is their special point of attack. I have shown elsewhere, (*Epochs of Civilization, Some Present-day Superstitions, etc.*) that the spirit underlying "untouchability" in one form or another has been a world-wide phenomenon from remote antiquity because it has its roots deep down in one of the immutable laws of Nature—that of inequality, but that in India it has been devoid of the atrociously inhuman forms which it has assumed in America, Africa, Polynesia, etc. Lynching is unknown in India. In America sixty-five Negroes (including one woman) "were lynched during 1920. Of the victims thirty-one were hanged, fifteen shot, thirteen burned alive, two drowned, one flogged to death, and the rest done to death in some unknown manner." On one occasion, "the victim was chained to a log and then burned alive. More than five hundred persons stood and looked on while the Negro was slowly burning" (Norman Angel—*Fruits of Victory*, p. 157). "Let

no one delude himself," says Gilbert Murray, "with the fancy that though the German Dr. Peters may flog his concubines to death, though Frenchmen in the New Hebrides may twist the flesh off their servants' backs with pincers, though our own newspapers may revel in reported horrors from the old Transvaal or the Congo Free State, Englishmen, Scotchmen, and Irishmen are quite of another breed. Not to speak of strange and unpleasant dealings with black women, I myself knew well one man who told me he had shot blacks at sight. I have met a man who boasted of having spilt poisoned meal along a road near a black fellows' camp, in order to get rid of them like rats. My brother was the guest of a man in Queensland who showed him a particular bend of a river where he had once, as a jest, driven a black family, man, woman and children, into the water among a shoal of crocodiles. My father has described to me his fruitless efforts to get men punished in New South Wales in old days for offering hospitality to blacks and giving them poisoned meat. I received, while first writing these notes, a newspaper from Perth, giving an account of the trial of some Coolgardie Miners for beating to death with heavy bits of wood a black woman and a boy who had been unable to show them the way. The bodies were found with the shoulder-blades in shivers, and the judge observed that 'such cases were getting too common.' These atrocities are not necessarily the work of isolated and extraordinary villains. Two of the men mentioned above were rather good men than bad. Nor have I mentioned the worst class of outrages" (*Liberalism and the Empire*, pp. 153-154).

In India, untouchability, though originally to some extent at least a hygienic measure, has now to a great extent, become meaningless and irrational. Its persistence, however, does not usually argue perversity, malignity, or oppression as it is often asserted to do in New India. For instance, I had a widowed sister living with me some time ago. But though my food and drink and general mode of living are such as could not be reasonably objected to by the most orthodox Hindu, the stain of my sojourn in England over half a century ago for which I made no penance still sticks to me, and I was treated by her as an untouchable. I could not enter her kitchen, and she would not partake of any food or drink from my hand. But there was no diminution of her regard and affection for me. Among Hindus, death in a family renders its members untouchable for a certain period. Then, again, there is untouchability among the untouchables. A Chamar is untouchable to a Mahar, as is also a Bhangi or Methar and *vice versa*. But that does not connote ill-feeling among them. Even the Pariahs of Southern India have been treated with great consideration. "It is absurd to say," observed Sir Sankaran Nair some time ago, "that their position has improved under British Government. It has steadily gone from bad to worse. To mention only a few instances. Under the old custom they were entitled to free house-sites, materials free from the jungle for building their cottages, free pasturage, and a fixed share of the produce of the land they cultivated which ensured a living wage. All these they have lost under the ryotwari system." I well remember the time when there was amity not only between caste Hindus and the untouchables, but also between Hindus and Moham-

medans, when in fact the communal problem did not practically exist. This amity was due partly to the doctrine of Karma which tended to reconcile the people to their lot, and partly also to high development of altruism among Hindus. Until lately, the well-to-do Hindu spent but little upon his own luxuries. The greater portion of his savings was devoted to such works as temples, tanks, wells, rest-houses, etc., which benefit the public, and his house afforded free board and lodging to all sorts of people.

V

Our Westernized reformers are to a large extent responsible for the present sad state of communal enmity and discord. In order to win the support of the Mohammedans, the Indian National Congress in their Lucknow Session entered into a pact with them which recognized the principle of communal representation according to their numerical strength. There was thus secured temporary political unity. But permanent national solidarity was sacrificed, and the breach effected between the two communities by the overthrow of their culture, and, along with it, the pacific traits of character it developed was widened. The seed sown by the Lucknow pact developed into the pact which the Swarajists of Bengal subsequently entered into in their frantic efforts for the maintenance of Hindu-Moslem political unity. It adumbrates the preposterous principle that not only representation on Legislative bodies and District and Local Boards and Municipalities, but State appointments also should be proportionate to the numerical strength of the different communities,—a principle better calculated to exacerbate intercommunal relations, less conducive to abiding national solidarity and more prejudicial to the

best interest of Swaraj worth having, could hardly be conceived.

No doubt with Mohammedan support the Hindu leaders of the Congress secured notable victories over Government. But they were of ephemeral character, imposing mainly from a spectacular standpoint. The illustrious authors of the Montagu-Chelmsford Reforms followed the example set by the leaders of the Congress, and separate electorates have considerably aggravated the tension between the Hindus and the Mohammedans.

The Poona pact and the forthcoming political reforms promise to complete the work of disintegration which began with the Lucknow pact and the Montagu-Chelmsford Reforms. I do not know how the "untouchables" came to be called "depressed classes." They are certainly not more depressed than the higher castes. But anyhow they are promised special political privileges which are calculated to exacerbate class antagonism among the Hindus, especially in Bengal. Of all the factors of Western civilization which have contributed to the present chaotic condition of India, Western democracy is decidedly the worst. The pacts are always proclaimed as temporary measures. But it is forgotten that, as the Sanskrit Sloka has it,—

"Desire is never gratified by its satisfaction, but as in the case of fire fed by clarified butter increases all the more."

VI

Sri Ramakrishna lived in too high a plane to organize his disciples as nearly all great religious teachers who had preceded him did. It was after his death, that his followers headed by the great Swami Vivekananda established the Ramakrishna Mission which has proved a most potent force on the side of Hindu civilization in the present-day conflict of civilizations in India. It has started schools on Hindu principles to counteract the evil effects of English education, and its Maths and Sevashrams which are scattered all over India, Burma and Ceylon render invaluable service during floods and other calamities besides ministering to the spiritual wants of our intelligentsia and the temporal wants of the sick and the needy. Then, again, the Mission has been carrying the torch of Hindu culture to the West. In the World's Parliament of Religions held at Chicago in 1893, the most striking figure from Asia was Swami Vivekananda. He was the pioneer of Hindu Culture in America, as he delivered a series of very able lectures on it at New York and elsewhere which attracted widespread attention. Since his time various members of the Ramakrishna Mission have visited America and largely extended the influence which had been established by him. Branches of the Mission have been established at New York, Boston, Chicago, San Francisco, etc., which propagate Sri Ramakrishna's noble message of Love and Harmony.

HINDU RELIGION IN JAVA

BY PROF. RAMESH CHANDRA MAZUMDAR, M.A., PH.D.

(Concluded from the last issue)

VIII

No account of Javanese Hinduism can be regarded as complete without a reference to some of the rituals and ceremonies and philosophical concepts which formed an essential part of the religious life of the people. Our knowledge in this respect is derived not only from the old Javanese texts but also from modern practices in the island of Bali where Hinduism is still a living religion.

Dr. Goris has given a detailed account of the rites, ceremonies and mantras in connection with Surya-Sevana or the worship of the sun. It may be noted at the outset that the sun was identified with Siva and the Surya-Sevana really means the worship of Siva in the form of the sun. The order of the different ceremonies is not absolutely certain but the arrangement suggested by Goris may be followed.

1. The first ceremony is the Tala-bhedana and Karasodhana, *i.e.* the purification of the hand and the individual fingers with appropriate mantras. One of these mantras, which is frequently repeated, and is based on Hindu scriptures runs as follows :

ओम् ओम् हृदयाय नमः, ओम् अर्काय शिरसे नमः,
ओम् भूर्भुवः स्वरे ज्वालनि शिखायै नमः, ओम् ॠं,
क्वचाय नमः, ओम् रः फट् अस्त्राय नमः ।

2. Then follows *pranayama* or control of breath with appropriate mantras.

3. Then the first consecration of water beginning with the mantras :

ओम् परमशिवगङ्गाय नमः
ओम् ॠं ॠं वीषट् परमशिवान्ताय नमः ।

There is also a hymn to the goddess Ganges, and what is called Saptatirtha-mantra or an invocation to the rivers Ganga, Sarasvati, Sindhu, Vipasa, Kansiki, Yamuna and Saraju.

4. Then follow a variety of mantras, to be uttered with appropriate *mudras* and *asanas*. The Caturaisvarya mantra is an invocation to *dharma*, *jnana*, *vairagya* and *aisvarya*, each of which is represented as *Singharupa* (form of a lion), and white, red, yellow or black in colour. The Navasakti mantra is a salutation to Dipta, Suksma, Jaya, Bhadra, Vimala, Vibhuti, Amogha, Vidya, and Sarvatomukhini. The Tritatteva mantra is similarly a salutation to Siva-tattva, Vidya-tattva, and Atma-tattva. The Kuta mantra runs as follows :

ओम् ॠं ॠं सः परमशिवादित्याय नमः ।
ओम् ॠं ॠं सः शिवसूर्यपरत्नेज स्वरूपाय नमः ।

This is interesting as showing the identity of Siva and Surya and thereby explaining the inner significance of the Surya-worship. The concluding mantra is a salutation to Sarva-deva, Saptarshi, Saptapitri and the Bhutas. There are other mantras consisting of salutations to vowels and consonants

ओं अं आं नमः । ओं कं खं गं नमः, etc.

5. Then follows the consecration of *gantha* (*i.e.* घण्टा or bell) with appropriate mantras beginning as follows :

ओंकारं सदाशिवस्तं जगन्नाथ हितकरं अभिवाद
वदनीयं गण्टशब्दं प्रकाशयते, etc.

Then follows the invocation to Siva to forgive the sins of the worshipper. It contains some beautiful stanzas which

are recited even to-day all over India :

पःपोऽहं पापकर्माहं पापात्मा पापसम्भवः ।
 ताहि मां सर्वपापेभ्यः केनचिद् मम रक्षतु ॥
 ओं मन्त्रहीनं क्रियाहीनं भक्तिहीनं महेश्वरः ।
 यत् पूजितं मया देव परिपूर्णम् तदस्तु मे ॥

6. A second consecration of water with a variety of mantras follows. In addition to recitation of mystic syllables it includes invocation to the Trinity and the sacred rivers. A specimen of each is quoted below :

ओं ओं परमशिवश्यात्मने नमः ।
 ओं ओं सदाशिव निष्कलात्मने नमः ।
 ओं ओं सदारुद्र अन्तःश्यात्मने नमः ।
 ओं ओं महादेव निरात्मने नमः ।
 ओं मं ईश्वर परमात्मने नमः ।
 ओं उं विष्णु अन्तरात्मने नमः ।
 ओं ओं ब्रह्म आत्मने नमः ।
 ओं गङ्गा सिन्धु सरस्वती सु-यमुना ।
 गीदावरी नर्मदा कावेरी सरयू ।
 महेंद्रतनयश्चर्मण्युती वेनुकम् ।
 भद्रनेत्रवती महासुरनदी ।
 ख्यातश्च य गन्धकी (गण्डकी ?) ।

पुण्य पूर्णं जले समुद्रं संहितं कुर्वन्ति मे महत्फलम् ।

7. Then comes invocation to

- (1) Gandha (incense)
- (2) Aksata,
- (3) Puspa (flower)
- (4) Dhupa
- (5) Dipa (lamp)

and (6) Patanganan

To this is sometimes added mantras about Udakanjali and Padyarghya.

8. The Mrityunjaya (also called Dirghayu or Sapta-Vridhhi).

The following mantra selected from a large number will indicate the objects which the worshipper had in view.

ओं आयुर्वृद्धिं यशोवृद्धिं वृद्धिं प्रज्ञां सुखं श्रिया ।
 धर्मं सन्तानं वृद्धिं सन्तुते सप्तवृद्धयः ॥
 यावत् मेरौ स्थितं देव यावद् गङ्गा महीतले ।
 चन्द्ररेखा गगणे यावत् तावत् भुवि जयौ भवेः ॥

In connection with this we have a Trimurti mantra or invocation to Trinity from which it appears that all the three gods have three eyes, but Brahma

has four faces, Vishnu three faces and four arms while Isvara has five faces and ten arms.

9. The next process is called *ma-bhasma*, where the priest besmears his body with sandal-paste and utters various mantras such as :

ओं इदं भस्मं परं गुह्यं सर्वपापविनाशनम् ।
 सर्वरोगप्रशमनं सर्वकलुषनाशनं नमः स्वाहा ॥
 ओं भूर्भुवः स्वः ।

After this the priest consecrates his head-gear (*sirovasta*) and sacerdotal thread (*yajnopavita*) with appropriate mantras. One of these mantras "Bhargo Devasya Dhimahi" is a part of the famous Gayatri. Another mantra is a fragment of a Vedic hymn which can be easily restored as follows :

ओं (शिव सूत्र) यज्ञीपवीतं परमं पवित्रं ।
 प्रजापतिर्यत् सृजत् पुरोस्तात् ।
 आयुष्यं (अयं प्रतिमुञ्च शुभं) ।
 (यज्ञीपवीतं) बलमस्तु तेजः ॥

This mantra is found in Kathaka Aranyaka and the Grihya Sutras (Baudhayana, Vaikhanasa and Paraskara). Thus while the mantras used in Java and Bali are mostly taken from Pauranic and Tantrik texts, the presence of the two last mentioned mantras indicates acquaintance with Vedic literature.

10. The priest then silently performs *japa* and *dhyana* with the help of his rosary containing 108 beads. By this process the soul is carried from abdominal cavity to the end of the top-knot (*dvadasangula*) of the hair, and Siva takes its place in the body. Then several mantras are uttered including invocations to Siva, Vishnu and Surya.

11. After a short while new mantras are uttered, whereupon Siva leaves the body and the soul comes back to its proper place. Then follows an invocation to Surya under ten different names. Immediately after this the priest takes off his head-gear, indicating that as he

has again become an ordinary human being, he no longer should retain the symbol of Siva. He then wipes off his face with his moist hand, puts a flower in his Sikha (top-knot), places the remaining flowers in the water-pot and puts off the rosary. This finishes the ceremony.

X

Some unpublished Javanese texts give an account of the ceremonials connected with the worship of Vishnu. We may quote as specimens, a few mantras addressed to (A) Vishnu, (B) his Avatara (incarnation) Narasimha and (C) his Vahana (vehicle) Garuda.

A. (1) The Vishnustava describes the features and attributes of the great god.

ओं ओं नमो विष्णु विमुखन विनयन चतुर्भुजं कृष्णवर्णं
स्फटिकान्तः सर्वभूषणनीलनं चक्रहस्त महातीक्ष्ण आम्बरच
हम्नस्थानः अमृतजीवनी देव सर्वेश्वरु विनाशनम् फट्
स्वाहा । [हम्न = liver.]

The Idea that the god lives in different parts of the body is very common in these mantras—

(2) The Vishnu panjara mantra refers to different Avataras, and Surnames of Vishnu as protecting (a) different parts of the body and (b) different directions.

(a) पादी रक्षन्तु गोविन्दो जघाव्यञ्च विविक्रमः ।
डर्वन्तं केशवी रक्षेत् पृष्ठे रक्षन्तु वामनः ॥
बाहुद्वी वासुदेवश्च नरसिंहः हृदिस्थितः ।
कण्ठे रक्षन्तु वराहः कृष्णश्च मुखमण्डलम् ॥
नेत्रे नारायणी रक्षेत् ललाटे गरुडध्वजः ।
कपाले वैनतेयश्च केशवी शिर संस्थितः ॥

(b) पूर्वेषां पुरन्दरीकाञ्च अग्नेये श्रीधर स्तथा ।
पुरुषोत्तमो वरुणां वायव्यां पीतवाससः ॥
गदाधरश्च कोवीर्यां ऐशान्यां शङ्खमधिष्ठेत् ।
पातालं क्रूर्मं रक्षन्तु आकाशश्च सुदर्शनः ॥
विष्णुपञ्चरां विषेत्ताहम् विचरामि महीतले ।
राजहारे पते गीरे संग्रामे रिपु संकटे ॥
डाकिनीभूतप्रतेषु भयो नास्ति कदाचन ।
अपुत्री लभते पुत्रः धनहीनो धनं लभेत् ।
मुच्यते सर्वरोगेषु विष्णुलीकं स गच्छति ॥

(B) Narasimha dhyana. It begins with ओं नरसिंहाय सर्वशत्रुविनाशाय फट् । Then follows a long list of epithets of the god, as holders of different weapons, each ending with the adjective Sarva satruvinasaya. These weapons are Khadga (sword), Samkha (conch-shell), Sudarsana Cakra (discus), Gada (mace), Chapa (bow), Sara (arrow), Tangka (chisel) and Ardha Candra (half-moon).

The Narasinghayudha mantra, whose aim and effect is to kill the enemy contains a description of the god.

तप्त हाटक केशाय ज्वलत् प्राभक लीचनः ।
वज्रसधक नखस्यर्ष दिव्यसिंघ नमस्तुते ॥

(b) Garudeya mantra.

महाभैरवरूपञ्च सुदांष्ट्र रक्तलीचनः ।
महानासी महाश्रीवी वायुवेग समाश्रितः ।
ज्ञानः काञ्चन वर्णश्च नाभिश्चैवाचलाकृतिः ॥
कण्ठश्चैवार्कसन्निभः ऊर्ध्वोभिन्नञ्चु नाकृतिः ॥

(Read मूर्द्धा)

महापीतं भवेद् वर्षे जान्वन्तं पादमूलकं ।
महाश्वेतं भवेद् वर्षे नाभ्यन्तं ऊरुमूलकं ।
महारक्तं भवेद् वर्षे हृदमूलान्तलुकन्तकं ।
महाकृष्णं भवेद् वर्षे वदनादि शिरान्तकं ॥

It is added in old Javanese, that this mantra is to be uttered before meals in order to get rid of the fear of poison, this evidently alluding to the enmity between Garuda and the snakes. It should be added here that the Sanskrit mantras are always accompanied by old Javanese version which explains and comments on them and sometimes add new elements.

We have referred to these ceremonies and mantras in some detail, not only to indicate the important part they played in religious life, but also to demonstrate the extent and thorough-going nature of the influence which Hinduism had exercised in these far off colonies. The fact that these mantras and ceremonies are prevalent in Bali even to-day would prove the complete mastery of ritualistic Hinduism which was once

the conspicuous feature of the religious life of Malayasia.

But although the rituals formed the chief feature of Hindu religion in Java, as in India, the knowledge of philosophical concepts was not altogether lacking.

Not to speak of the later Tantrik philosophy and the ideas associated with it, we have clear reference in Javanese texts to such philosophical concepts as *pranava*, *pradhana-purusa-Samyogo* (of Samkhya), *pranayama* (of yoga), *tri-sakti*, *tri-purusa dasa-bayu*, *panca-mahabhuta*, *panca-tanmatra*, etc. It is obviously impossible to go deep into these matters, and we therefore refrain from discussing these matters any further.

Of far greater interest, at least for our present purpose is to give some detail about the religious myths, legends and stories, which may be regarded as constituting an important part of the popular form of religion. This may be easily gathered from a study of the extensive religious literature of Java. Unfortunately this vast store is yet mostly unexplored, and we can do no better than take as our basis a typical text like *Tanttu Panggelaran* which is known to us in a critical and scholarly edition.

It is an old Javanese work dealing with religion, and was probably composed towards the end of the Hindu-Javanese period. It gives us a picture of the religious condition of Java, which conforms in the main to what we have said above. As this work may be taken as a representative specimen of its class we may refer to its contents at some length, in order to elucidate the religious conceptions in Java, at least in its ultimate phase.

The *Tanttu* is a work of the nature of Purana and contains theology, cosmogony, mythological stories, etc. The

late Prof. Kern remarked that to judge from the names of gods, goddesses and other divine beings one would imagine himself to be in the world of Indian gods, but what is told of them differs in many respects from Indian versions. How this difference arose it is difficult to say. It may be due, either to a misunderstanding of the Indian texts or to the growth of local legends in Java or perhaps partly to both. We should also not exclude the possibility of there being originally other version in Indian texts, now lost, from which the Javanese author drew his inspiration. Of course as is quite natural, the author transfers the scene of the most important events to Java. Thus he begins by saying that originally mount Mahameru and mount Mandara were in Jambudvipa, but then the Lord Jagatpramana with his spouse Parameswari went to Java and began to practise Yoga in a place called Dihyang (Dieng). Under his orders Brahma and Vishnu created mankind—men being created by the former and women by the latter,—in a spot marked by mount Pawiniham. Then the great Guru Lord Jagannatha (also called Lord Mahakarana), directed the various gods to administer to the different needs of men both material and spiritual. These gods were Brahma, Visvakarma, Isvara, Vishnu, Mahadeva, and Ciptagupta, who dwelt in different parts of Java and performed the specific duties assigned to them. After doing their part they went back to heaven leaving their children to continue their work. Specific mention is made of Vishnu and his spouse Sri. They had five sons who took to various crafts and became progenitors of different classes of men.

But there was one difficulty. Java was frequently subject to earthquake and in vain did the gods create mountains to stop it. Then the Lord Maha-

karana one day called together the gods, the risis (Narada, Kapila, Ketu, Tumburu, Sapaka and Visvakarma), the Surangana, the four Lokapalas (Indra, Yama, Varuna and Kuvera) Vidya-dharas and Gandharvas and asked them to go to Jambudvipa and bring the Mandara mountain (also called Mahameru) to Java. They came to India and broke off the upper half of the mountain, the lower portion remaining *in situ*. Then Brahma assumed the shape of a tortoise, on which the mountain was placed, and Vishnu became a snake, with which it was towed, amidst thunder and storm, by the gods, risis, etc. The latter were tired by their efforts and felt thirsty. They drank water, which contained the poison Kalakuta and were all killed. Then Lord Parameswara drank off the poison, and thereby his throat became black and he was called *nilakantha*. He converted the poisonous water into *amrita* (*tattvamrita*) and as soon as it was sprinkled over the dead bodies of the gods etc., they were restored to life. Then the Lord asked the *daityas*, *danavas* and *rakshasas* to help the gods and the mount Mandara was brought safely to Java. As it bore the traces of gods, this Mandara, the *mahameru* (great mountain) also came to be called Kailasa mountain.

At first the mountain was fixed in the western corner of Java. But as the western half of Java subsided and the eastern half rose higher up, the Mandara was removed to the east. But the lower portion of the mountain remained in the west and a few pieces fell on the ground in course of transplantation. These became the hills known as Katong, Wilis, Kampud, Kawi, Arjjuna and Kumukus. As the Mandara was thus damaged in one end it remained unstable till it was fixed up on the Brahma mountain. Henceforth the island of Java ceased to quake and be-

came stable. Therefore the Mahameru was named *nisadha*.

This somewhat extensive quotation would give the reader a fair idea of the Javanese adaptation of the Hindu mythology. Nobody can fail to trace the source of the above story in the Puranic tale of Samudra-manthana, and in the remaining part of the story we have the well-known episodes of (1) the *amrita* being taken by the Rakshasas (2) the stealing of *Amrita* by Vishnu in the disguise of a beautiful woman and (3) the enmity of Rahu towards the sun, the moon, etc. But if the source is beyond doubt, the local adaptation is equally clear. The main object of the whole episode has been cleverly altered to suit the peculiar conditions of Java, and the details of the story have been deliberately invented to associate the gods with the different localities of Java.

Apart from local colouring we may note some peculiarities in the Javanese story. In the first place, Siva or Mahadeva is distinguished from Isvara, so that with Brahma and Vishnu there are four chief gods instead of three. But in other places reference is made to three gods. Thus we are told that as soon as the Mandara mountain was firmly fixed up in Java, the Lord Parameswara granted three riders (*Vahanas*) to the three gods, white Bull to Lord Isvara, white swan to Lord Brahma, and the Garudadhvaja to Lord Vishnu. The splitting up of Isvara and Mahadeva (or Siva) into two gods, and the name Garudadhvaja for Garuda may be regarded as due to misunderstanding on the part of the Javanese authors.

It is also worthy of note that in addition to the Hindu Trinity there is throughout a conception of a supreme god called variously Jagatpramana, Jagannatha, Mahakarana Parameswara, etc., or simply Guru. But indications

are not wanting that here again there is a confusion of thought; for this great god is also represented as the husband of Uma, thereby betraying his identity with the Indian God Siva. This great God is named Lord Guru (Bhatara Guru) who had from Uma two children, Kamadeva, the most beautiful of gods and a girl called Smari and later on two more sons called Gana

and Kumara. Kamadeva being enamoured of Smari, Rati, born out of her body, became his wife, another instance of the confusion of ideas.

On the whole the perusal of a text like *Tanttu Panggelaran* enables us to realize how theology, mythology, religious concepts and the philosophy of Pauranik Hinduism made a thorough conquest of Java.

STAND FORTH, O MATCHLESS SOUL!

BY JOHN MOFFITT

Stand forth, O matchless Soul!
 From sleep unseal thine eyes!
 Aspiring toward thy goal,
 Invincibly arise!
 How couldst thou so neglect
 Thy deathless heritage?
 How fail to recollect
 Thy freedom? How engage
 In battle for so vain a prize
 As earth bestows?
 Arise! and follow those
 Who in their flaming quest
 Sought without rest
 That measureless abyss
 Of inextinguishable, ancient truth,
 And from whose shore
 Into unfathomed tides of bliss
 Plunging with all their youth,
 Returned no more!

IDEALS OF ANCIENT HINDU EDUCATION

BY RADHA KUMUD MOOKERJI, M.A., PH.D.

The educational system of ancient India was the outcome of her system of life, her philosophy with which it was intimately bound up. It is therefore difficult to understand its chief features in the modern age which is so far out of touch with ancient Hindu ideals of thought and life.

There were however in the ancient system of education certain fundamental principles which are of value to all ages and climes. The ancient Indian teacher believed in individual treatment of pupils, in the efficacy of personal touch, for which scope was given in the homes of the teachers which operated like schools in those days.

It may be described as the domestic system of education and may be compared to small production or Cottage Industry in the economic sphere as contrasted with large production or the factory. Modern Universities are like factories providing for mass production in education, turning out standardized products mostly devoid of any special genius. Such a system is based on a radical error which ignores the natural differences of individuals and artificially and mechanically forces them into a class for purposes of a uniform treatment. The absurdity of this position may be understood if a uniform treatment is meted out to patients in a hospital irrespective of differences of their diseases and their remedies.

And yet if individual treatment is essential for the diseases of the body of which the causes are visible and even measurable, how much more should it be necessary for a treatment of the

defects and differences of mind, intellect and character, which do not lend themselves to any objective treatment? How very difficult is it to achieve the intellectual and moral growth of the tender youths consigned to the care of schools based on classes? It was therefore that ancient Hindu education was carried on as a matter of principle in small residential schools, hermitages, in the solitude of the woods, in sylvan and rural retreats away from the cities. Indeed the entire civilization of ancient India was the product of the forest, a rural civilization, and not an urban one.

But India also tried her hand in the modern methods of education when they could apply them. The case of Nalanda is an example on this point. It was run like a modern University but without some of its disadvantages. Nalanda was a regular University town with an enrolment of as many as 10,000 students. But these were all post-graduate students. Admission was very strict. It was dependent on passing a difficult viva voce test.

As has been stated by the Chinese pilgrim Yuang-Chwang, who studied at Nalanda for seven years in the middle of 7th century A.D. The majority of applicants for admission were sent away and only a few could get it. In this way even the strength of the University was more than 10,000 students. The number of teachers was also high in proportion to the number of the taught.

There were as many as 1510 teachers delivering in the same period 100 lectures to different classes of students on different topics. Instruction was given

in commodious and storied buildings, each the gift of kings. Both royal and public patronage of the University was quite generous and adequate. It had the grant of more than 100 villages from the income of which provision was made by the University for the free board, lodging, bedding, medicine and tuition for its 10,000 students and a numerous staff. In those days both the teachers and the taught were seekers after truth and not livelihood. The system of life was different. The learned men of ancient India devoted themselves in a

thoroughly disinterested spirit to the pursuit of the highest truths and had no concern with what may be called the intermediate truths connected with secular ends.

Above all, a system of education must be judged by the quality and quantity of the output. The whole world now recognizes the highest quality of some of the productions of the Sanskrit literature as also Pali and Prakrit literature which will live for all times as complete justification of ancient Indian education and of its ideals and methods.

SUKA DEVA

BY ABANI MOHAN GUPTA, M.A.

I

There or it may even be four thousand years ago there was on the bank of the Saraswati, a small cottage, the hermitage of Bhagavan Vyasa. All around there were beautiful groves and trees. It was spring-time and birds and bees were instinct with a new life. After severe meditation and studies, a period of relaxation had come to Vyasa and the sage was sitting calmly in his hermitage when he saw a pair of sparrows bringing food in their beaks and affectionately feeding their young ones. They were so absorbed in their office of love that they seemed unmindful of their own hunger and thirst. This unselfish love of the birds, evoked a strain of thought in Vyasa. Thought he: "Birds love their young ones, and that even though they have no hope of any return from their offspring. When these sparrows will grow old and feeble and these little ones will be strong full-fledged birds, they will not care for their parents. They will not grow to

be pious householders, they will not earn money, they will not bring home beautiful brides, as human children are expected to do. And yet the sparrows love their young ones. In very truth, the pleasure in embracing one's son and in bringing him up, is the best pleasure in the world. Would that I had a son."

It was thought in ancient India that everything would be achieved by Tapas (austerities).* So Vyasa went to practise Tapas in mount Sumeru with the resolve to have a child whose splendour would rival that of the sun. A sage, Narada, then came to him and initiated him into the practice of Tapas. After

*For the true significance of 'Tapas' vide the Gita, Ch. XVII. 14-16. "Worship of the Devas, the twice-born, the Gurus and the wise, purity, straightforwardness, continence and non-injury are called the austerity of the body. Speech which causes no vexation and is true, as also agreeable and beneficial, and regular study of the Vedas—these are said to form the austerity of speech. Serenity of mind, kindness, silence, self-control, honesty of motive—this is called the mental austerity.

Vyasa had practised austerities for many years, he became satisfied that a son would be born to him—wise, illustrious, beautiful, truthful and beloved of all.

Thus Suka was born as a result of Tapas performed by Vyasa, and he was born perfect. Such a person, (*i.e.* one who is born perfect) is called an Avatara or Incarnation. When such a one takes the human form, it is held in all countries that he is not born like ordinary mortals through the union of man and wife. The immaculate conception of Virgin Mary, the mysterious account of the entering of the white elephant into the womb of Maya (mother of Buddha) and such other accounts, illustrate the above theory of the Avataras being born free from the taint of original sin, that is, of their being pure and perfect from the very birth.

II

The account given in the *Devi Bhagavatam* of the birth of Suka Deva is as follows :—After the period of austerities, Bhagavan Vyasa was in a fix. Thought he : “How can a son be born to me unless I marry?” But then marriage is a source of bondage. For one cannot be free to give all one’s mind to God if one is married to a woman.” As he was thinking thus, he saw a beautiful heavenly girl (Ghritachi by name) in a vision. The suggestion that the vision threw upon him was so irresistible that while Vyasa was trying to light a fire by rubbing two pieces of wood (Arani, in Sanskrit), his continence was broken. The vision then fled taking the shape of a parrot (Suka). And on the Arani was born a child, who began to grow and shine like fire. That child was Suka.

In reading these legendary accounts of the sages and heroes of old, one thing becomes apparent. A kernel of spiritual truth is preserved in the husk of

a legend. The story does matter only in so far as it illustrates the truth, and no further. For example, there are so many accounts of the life of Suka Deva, that one seems to be in direct opposition to another. But the essential truth is the same in all the accounts, namely that he was a man born with God-knowledge.

III

To such a man, a man with God-knowledge, human relations such as father, mother, children, wife and friends signify nothing. The Self is all in all. Whose father is he? Whose child? Whose friend or foe is he who is but One. The sky is his roof, the grass his bed and food what chance may bring. He moves along like the rolling river, bringing water of life to the thirsty, himself unattached, renouncing all heavens and earths and hells, all hopes and fears.

A beautiful anecdote is told about this aspect of Suka’s character in the *Srimad Bhagavatam*. Suka was roaming about unattached to all worldly relations. But Vyasa was fondly attached to his son and was following him like a cow after its new-born calf. As Suka’s mind was fixed on Brahman, he was careless about his dress and was unconscious that he was walking almost naked. Now, in a lake near by, some heavenly girls were taking their bath. As Suka passed by, they did not feel bashful, nor did they put on their clothes. But when Vyasa, the venerable old man, came near the lake, they at once hurried to cover their bodies with their clothes. This seemed to Vyasa as something uncommon; for he noticed that while his young son was passing by they did not feel bashful. So he enquired of them the reason for their conduct, when one of them replied : “We know that in your

mind there still lingers the idea of distinction and separateness of one thing from another, e.g. of man from woman, of good from bad and the dual thron. So we felt bashful when you appeared. But your son Suka is above all these things. He sees the One in all, the same Lord, the Pure One, Brahman present everywhere. No wonder therefore that before him we felt not the least trace of bashfulness. Does one feel concerned about the presence of stocks and stones? Suka's consciousness is turned inwards, and to outward things he is unconscious as a piece of stone."

IV

There is another aspect of Suka's character, namely as a teacher of mankind, an Acharya. Suka related the lessons of *Srimad Bhagavatam* to Parikshit, the grandson of Arjuna, and as such he was an Acharya. Now, there is a theory that an Acharya should pass through the stages of Brahmacharya, Garhasthya, Vanaprastha and Sannyasa and embody in him the experiences of all stations of life, from the experiences of the lowly sweeper to those of the greatest emperor. We have an account, possibly as an illustration of this theory, that even the spirit of Sankaracharya had to enter the body of a dead king to learn the lessons of Kama sastra (love in the erotic sense) before he became an Acharya.

We have similarly an account of the life of Suka Deva as a man in the world. But it should be made clear that nowhere is there an account of Suka being a man of the world. There is an episode in which Suka discusses the science of love with a heavenly maiden, Rambha*. It seems

*Vide "Suka Rambha Sambad," a poetical composition in Sanskrit.

strange that one observing unbroken continence should enter into discussions of this kind. It can be explained only in the light of the remarks made above, namely that an Acharya or teacher should have a stock of knowledge on all subjects, whether acquired in this life or in a previous incarnation.

V

We have accordingly an account in the *Devi Bhagavatam* of Suka as a student (Brahmachari), a householder (Grihastha), a recluse (Vanaprasthi) and a sage (Sannyasi).

As a student Suka was extraordinarily brilliant. He acquired insight into all the branches of learning in a very short time. His Guru (teacher) was Brihaspati with whom he lived as a student and whom he served with devotion. After finishing his studies with Brihaspati, the young bachelor returned to the home of his father, and there were some discussions between the father and the son regarding the relative excellence of married life and a life of unbroken continence. To convince Suka that love of God (which is the end of life) is not to be attained by mere learning and reasoning and that one could not attain PEACE merely by a life of unbroken continence, Vyasa taught his son *Srimad Bhagavatam* and every other Sastra (scripture) he knew and then sent him for further knowledge to King Janaka.

Janaka was reported to be "Videha," that is, "free from body." Although he was a king, he had completely overcome the body idea. He knew himself to be the Atman (Soul or Self), and Suka was sent to him to learn.

Janaka knew that Vyasa's son was coming to him. So he made certain arrangements for his reception. When

Suka, after passing through many lands and cities, fields and forests, reached Mithila, and was before the gate of the palace of Janaka, the sentries did not take any notice of him. One of them gave him a grass cushion to sit upon and that was all. Suka sat there for three days and three nights, yet nobody talked to him or asked him who he was or wherefrom he came. He was the son of a great sage, honoured and respected all over the country. He was himself a respectable and cultured man, and that was the treatment he received! But he did not mind it. Then, all at once the gates of the palace were flung open and the ministers and other high officials of the King hastened to welcome him. They escorted him with great respect and lodged him in a beautiful palace, gave him comfortable baths in sweet-scented water, presented him with valuable clothes and for eight days kept him in all sorts of luxuries. But all these made no difference to Suka and his calm face shone as beautiful as ever. The tranquillity of his mind was never disturbed, and he remained the same man in all these luxuries as he was while waiting at the gate. On the twelfth day, he was escorted before Janaka who was sitting on his throne.

At first Suka could not decide whether his father had sent him to the proper person or not and whether Janaka was a man given merely to enjoyment. So he did not readily recognize Janaka as his Guru (spiritual preceptor). Some dancing girls of the court were fanning and ministering to the comforts of Janaka who was reputed to be "Videha." This seemed to Suka to be a contradiction in terms. Here

was a man enjoying all the pleasures of life and yet passing for a wise man!

So Suka directly challenged Janaka and asked him what sort of a "Videha" he was! Janaka smiled and said, "You are to decide that for yourself." He then asked Suka to take his seat, talked kindly to him and made enquiries about his father and himself. It happened just at that moment that shouts of "Fire! Fire!" were heard in the court. The whole of the city of Mithila seemed to be struck with panic. The dancing girls flew in terror and the palace itself was about to be destroyed by the fire. The only man who had remained calm was Janaka and there was not the slightest trace of perturbation in him. There was the same smile in his face, and the same calmness and peace beamed through his eyes. Even Suka was a bit disturbed and thought of going out to save his loin cloth which was in another room. But Janaka stopped him saying, "It is all Maya. If the whole of Mithila burns, that does not affect the eternal Self. I am neither distressed nor am I happy."

This convinced Suka that Janaka was really an illumined person, as his father had told him. So he prayed to Janaka for "illumination" or Brahma-jnana (God-knowledge). Janaka smiled again and said, "The fire you saw was the creation of Maya. So subtle and imperceptible are the actions of Maya that in the twinkling of an eye it clouds the vision and agitates the mind. But it has no basis in reality. Everything is within Maya and becomes non-existent in Brahma-jnana. Even the difference between the teacher and the taught vanishes."

THE GOAL OF PHILOSOPHY

BY S. L. SHRIVASTAVA, M.A.

I

Philosophy, said Plato, begins in wonder. The most ignorant man, when he gazes at the star-spangled heavens is filled with wonder. Then it undoubtedly appears to him that the world in which he lives is but a tiny piece of land in the vastness of the universe. Philosophy begins with this feeling of the limitation of human knowledge and the desire to transcend it. With the advance of modern astronomy, it is being increasingly realized that our planet is but an infinitesimal speck in the illimitable expanse of the universe. "The fault of our modern agnosticism," says Josiah Royce, "is only that it has failed to see how the world in space and time, the world of causes and effects, the world of matter and of finite mind, whereof we know so little and long to know so much, is a very subordinate part of reality." "It is self-contradictory," he continues, "it is absurd, to make our knowledge the measure of all that is! The real world that causes our experience is a great x, wholly unknown to us, except in a few select phenomena, which happen to fall within our ken. How wild to guess about the mysteries of the infinite!"

To overstep the limited horizon of human comprehension and embrace Reality in its infinity and entirety, has been the supreme longing of philosophers in all ages and climes.

To this supreme task, the sciences—though each has its own limited validity and its own utilities—have been inadequate. A science studies only one aspect, part or segment of Reality, while philosophy is an attempt to com-

prehend the whole of Reality. Physics, for example, would study only the material aspect of the universe, the laws of matter; biology the phenomena of life, astronomy the motions and phases of the stars and planets, and so on. Philosophy however is not antagonistic to science. It is the co-ordination and correlation of the conclusions of all sciences. It is the synoptic comprehension of Reality. It is the synthesis of all knowledge. It is the unitive grasp of existence, complete and entire.

The outcome of every system of philosophy which penetrated far enough, has been the position of an ultimate substance, the ground of all knowledge and experience, called variously, the Substance, the Absolute, God, the World-Self, the Logos, etc. Every system of philosophy has sought to explain the world of experience by reference to such an ultimate background.

There must be an ultimate Reality which will explain everything else, which is the ground of all knowledge and experience and where all quest must stop. This is the one fundamental postulate of all philosophy. It is on the basis of this postulate that the question was raised in the Upanishads: "What is that, knowing which all else becomes known?" Such an ultimate ground must exist. This is the most initial presupposition of all philosophizing. "My reason for believing," says Josiah Royce, "that there is one absolute World-Self, who embraces and is all reality, whose consciousness includes and infinitely transcends my own, in whose unity all the laws of nature and all the mysteries of experience must have their solution and their very being

—is simply that the profoundest agnosticism which you can probably state in any coherent fashion, the deepest doubt which you can anyway formulate about the world or things that are therein, already presupposes, implies, demands and asserts the existence of such a World-Self.”

Thus every system of philosophy had to posit some ultimate substance to explain our world of experience. Berkeley posited God as the cause of ideas in us; to Spinoza all determinate objects are the modes or manifestations of one Substance or God which is their background. To Fichte this background is the Absolute Ego; Hegel explains the world-process as the eternal self-manifestation of the Absolute. The Qualified Monism of Ramanuja also posits an Absolute in which the finite selves and Prakriti inhere as its attributes, as moments of its being.

II

Some such explanation of the universe may seem to bring us near the goal of philosophy, and to a certain extent it does; for it gives us some insight into the general structure of the universe. But do we reach the supreme goal which philosophy aims? No, the quest of philosophy, as we have seen, is the Truth ‘which embraces and is all reality.’ Philosophy must reach that Infinite One, which is the All and beyond which there is no existence. The comprehension of this unity is the *summum bonum* of the philosopher. He must have a direct experience of the Infinite Whole. Then only can he be in possession of Truth in its completeness—the Truth ‘which embraces and is all reality.’ This Truth cannot be reached by merely logical or intellectual theorizing; for howsoever we may theorize intellectually, whatever conclusions we may arrive at, we apprehend

only ‘a few select phenomena which happen to fall within our ken.’ Really, ‘how wild to guess about the mysteries of the Infinite!’ when the Infinite is not within your ken.

How then can the finite mind apprehend the Infinite and the Absolute? The answer of Herbert Spencer is a thorough-going agnosticism. The Infinite and the Absolute can never be comprehended by the finite mind. It remains for ever the unknown and the unknowable. To think, Spencer argues, is to ‘condition’ and therefore to think the ‘Unconditioned’ is to think the Unthinkable. Thought is necessarily and by its very nature a limitation; and, as such, incapable of bringing the Absolute within its compass. We can, according to Spencer, have a ‘vague consciousness’ of the Absolute as the background of our finite consciousness, but cannot have access to that “raw material of definite thought which remains after the definiteness which thinking gives to it has been destroyed,” and which Mr. Spencer identifies with the Infinite or the Absolute.

The modern Idealistic School, following Hegel, has tried to meet the scepticism of Spencer, by asserting against it the knowability of the Absolute and the capacity of thought to comprehend it.

The Idealistic School maintains that both the relative and the Absolute are equally co-present in thought, otherwise we would not be able to characterize the finite *as the finite*. As Principal Caird writes: “If we knew no other than finite and phenomenal existences, then we should never know or be able to characterize them *as finite and phenomenal*. To pronounce, in short, that our knowledge is, in any sense, limited, we must have access to some standard to which that limited knowledge is referred; we must be aware, at least,

of the existence of a something beyond the limit, which is to our intelligence inaccessible." The two elements—consciousness of finitude and consciousness of Infinity, are correlated and inseparable. In fact, we are certain of the existence of the Infinite, because it enters into our knowledge. A reality, to be so, must be a knowable reality. An Absolute beyond all possibility of knowledge would be a sheer non-entity.

The whole argument hinges on the presence of the Absolute in thought. Briefly stated, the Idealistic position is this: The Absolute is *known*, because we *mean* it, we can *think* it. As against this view it may be urged that thought gives us only the *ideality* of the thing and not its *reality*. Thought is *of* a thing and *about* it and not the *thing itself*. In thought, we have the predication of an ideal content of the thing, which ideal content is not the same as *fact*. In thought, we have the meaning or notion of the Absolute, but the Absolute *as fact* ever eludes the grasp of thought. We thus see that the idealistic argument fails to meet the agnosticism of Spencer. The Absolute in itself or *as fact* is inaccessible to human thought.

III

Where then, is the possibility of comprehending the Absolute? The only possibility of comprehending the Infinite—the goal of philosophy—lies in overstepping the barriers of thought, finitude and individuality. Thought, as we have already seen, cannot apprehend the object in its immediacy; knowledge through thinking is always mediate. A finite being, remaining finite, can never apprehend the Infinite and truth apprehended by an individual *qua* individual can never be rid of subjectivism and Anthropomorphism.

In order, then, that the Infinite or the Absolute be apprehended, the finite self *must cease to be finite*, and *become the Infinite*. To become the Infinite—herein alone lies the possibility of comprehending the Infinite All, herein alone is the fulfilment of the demand of philosophy to arrive at the Truth 'which is and embraces all reality.'

There is no knowing of the Infinite short of becoming the Infinite. To have known the Infinite is really to have become the Infinite—ब्रह्मविद् ब्रह्मैव भवति ।

The fulfilment of this philosophic demand, we find only in the view held by the Advaita Vedanta, which declares that man is essentially the Infinite All, that his finitude is only a false covering of his real nature, and that he can transcend his finitude and realize the Reality that he is. Advaitism thus really meets the Agnosticism of Spencer by pointing to the possibility of the Absolute, not only being comprehended by man, but comprehended *as his very Self*. Herein, in the possibility of knowing the Infinite as one's own Self, is a true escape from Agnosticism; *for knowledge can have the utmost certitude and possess the highest immediacy, when the object of that knowledge becomes one's own Self*. Your own Self is the Infinite All and you can raise yourself to the realization of this Truth; this is the grand conclusion of Advaitism. Anything short of this must end in Agnosticism. Either Advaitism or Agnosticism: there can be no third way. The philosophic impulse which has its birth in man's consciousness of the finitude of his knowledge can only be satisfied when he has realized his Self as the All. It is only in the Advaitic idea of Mukti, that this philosophic impulse can be finally satisfied. For, what is Mukti according to the Advaita view? It is emancipation from the limitation

of knowledge and the realization of the Self as the All—सर्वज्ञभावे मुक्तिः ।

It is only when I have realized the Infinite All as my own Self, that there is no sphere of ignorance left for me, no cause for delusion, grief or fear; as the Upanishad says: "When to the seer, all things appear as nothing but Atman, then, what delusion, what sorrow can come to the sage who beholds that oneness?"

To know the All as our inmost self—this is the *ne plus ultra* of the philosophic quest. Herein is a marvellous truth reached by the Upanishadic thinkers. Eckhart is reporting the same principle when he says, "If I am to know God directly, I must become completely He and He I; so that this He and this I become and are one I." Whatever be the advances made in the details of knowledge by the human mind in its ceaseless search, the only possibility of arriving at the ultimate truth of the Infinite and the Absolute,

lies in complete identification with it. This fundamental principle, as Deussen says, "shall remain permanently unshaken." Well has this philosopher said, "If even a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us *from within, that is to say, in our inmost self.* It was here that for the first time the original thinkers of the Upanishads, to their immortal honour, found it when they recognized our Atman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena." This is the final of Hindu philosophic thought. The philosopher must plunge into the depths of his own soul to comprehend the truth of the Universe. His ultimate goal is—'Know Thy Self—*चात्मानं विद्धि ।*

GLORIFYING DEAD BODIES

BY PEARL S. BUCK

Nothing is more commonplace in our times than to decry the value of religion and even to deny it any place in the scheme of modern life. Everywhere, one hears remarks made that religion is no longer of any practical value, that churches are dead, that the youth of the country is without religion, that Christianity has lost its meaning. Certainly, observation leads one to conclude that these are truisms. So-called religion seems, indeed, to have no longer any practical value. It effects, apparently, no important reforms in social or political life, and its chief place in the news of the day is when some

scandal is found in connection with it. True, brief résumés of the sermons given by well-known ministers are to be found in the Monday papers, but it is doubtful that many persons read them, except, perhaps, the ministers themselves.

Whether churches are dead or not would, however, require more knowledge than I have to decide. On the whole, I have been impressed with the number of persons coming out of churches at Sunday noontime. But I have been more impressed, when I have looked at these crowds, to see how few of them were young or mentally vigorous looking persons, and I am afraid I

have not always been much impressed or enlightened, either mentally or spiritually, by the sermons I have heard. Indeed, it has seemed to me sometimes, when I have gone especially to hear some man of note, that the very pulpit has had a stultifying influence upon him. Where in lay life he is humorous, vigorous, hearty, fearless, in the pulpit he becomes pedantic, academic, theoretical, cautious. Once I accused a certain minister of this change that took place in him every Sunday morning, and he said, "That is the effect of the man in the pew. I know he is listening sharply to hear *if what I say is what he wants to hear*. I have to pay heed to him, because if he hears that with which he cannot agree, he will cut down his contribution. I might endure that for myself and even for my family, but there is the whole work of the church to suffer, both home and foreign missions. There are many persons except myself involved."

One has sympathy with such a point of view, to a certain extent, although I doubt the man in the pew has any idea he is so formidable. On the contrary, he is usually a rather confused and humble person, really trying to find something helpful. But I say, one has sympathy with such a point of view. After one is past the idealism of youth, one knows that moral courage is very closely connected indeed with economics. Honesty is easy in times of prosperity. It is very hard in times of depression. Long ago, Bacon said something about the man with wife and children having given hostage to fortune. But more discouraging than this is the common acceptance of the belief that religion is only in churches. The people in the churches believe this. They think of themselves as the only organizations of religion. People outside the churches believe it and hasten

to disclaim any relation to religion and to explain their good works on any basis rather than that of religion.

WHAT IS RELIGION?

It seems to me nothing can be farther away from truth than this belief. To accept it means a complete misunderstanding of the spirit of true religion. For the spirit of true religion is a strange one. It is a winged and independent spirit, blowing as the wind listeth, Christ once said. It easily escapes us. Time and again, when men have thought they held it fast, imprisoned for all time, shaped into a visible body, it has escaped into the wilderness, into the desert, into mountain places, into cities of men, among poor and humble people, and has lived there without being suspected or discovered, and its worshippers worshipped for a long time its dead body without knowing it was dead. And the places and the people who had the live spirit did not even know they had it, nor dreamed that the spirit of true religion was in such as they. Indeed, they have so often been outcast and held heretic that usually they have become the humblest of persons in heart.

So did the spirit of true religion escape out of Hinduism into the person of Buddha. So did the true spirit escape out of the church of the Sadducees and the Pharisees into the person of Jesus Christ. So did the spirit escape out of the monasteries and out of the organized religion of the middle centuries. So is the spirit escaping again to-day out of the churches and out of the seats of formal religion.

But because the spirit escapes from the body which has been put upon it, the spirit is not dead. Rather it is more living than ever. When we say that religion is dead to-day, that Christianity is without meaning for the pre-

sent age, we are only unobservant. Again we have not seen that the spirit is only flown once more out of its body grown too small. We have not seen that it is living and not dead. What we are doing is looking at the dead body, the churches attended by elderly and dying people, the foreign missions supported by a passing generation, preaching an unbelieved creed, and we cry out, sometimes with regret, sometimes gladly, "It is over. Religion is dead."

Religion has been a detriment, men have said, to progress. Every revolutionary party in every country has had its hour of crying out that religion has been an anodyne, an opiate, for the suffering people. It has been accused of more wars, perhaps, than any other one cause. It has been called a divisive influence, evil in its general effect upon history. It has been, in short, accused of every evil in its time. And yet, I rather think that what has done the evil has not been religion at all, but that dead body which men have worshipped. It was the belief in the dead body which was the opiate. Men worshipping the dead body said drearily, "There is no good thing in life. Life is only sad and grievous, and a thing to be passed through quickly with eyes fixed on some future good." So thinking, they turned their eyes away from present evils, from little children oppressed, from the poor and down-trodden, from every social crime. They turned themselves away even from the joys of life, from glorious life, and called joy evil—incredibly, they did not love life, lest it turn their thoughts away from their hope of heaven!

Men worshipping the dead body have quarrelled even over that body. They have made denominations and creeds and have argued over the absurdities of modes of baptism and the partaking

of morsels of bread and wine and over gowns and choirs and all manner of dead things. They have even carried these dead things into many parts of the world, under the illusion that they were dispensing eternal life: at times, they thought, the sole life for eternity of the world—as though eternal life, the life of all the magnificent universe, could be caught and held in a net of words made by men!

In the name of that flown spirit men have so glorified these dead bodies. But they were still dead. It makes me think of a folk belief in some parts of China, where it is thought that after the souls depart out of a human body—the souls, which are the body's enlightened and guiding intelligence and spirit—there remains in that body still a sort of dreadful, unintelligent, cruel life, the life of the earthly spirits yet bound into the flesh until they be released from it. It is believed that the body then is capable of the most inhuman and wicked tricks of malevolence, simulating life and yet not alive, the flesh unguided by the spirit. So may the religious impulse of men become confused when the true and guiding spirit has left the body, and in the name of that spirit untrue and unworthy deeds may be committed, even as we see them committed this day. And some men, seeing this, cry out against churches and priests and against missions and against all those organized and well-recognized forms of religion; and there are those who despair because they think true religion is dead; and they grieve, because they remember a certain good that once came from true and undefiled religion, when those dead bodies were made living by the spirit newly come into them.

Yet despair and grief are not necessary. True religion is not dead. It is only to be looked for anew in other bodies, living bodies, since it never stays

with death. So long as men are born and aspire and suffer and accept life and strive to understand it rightly, religion can live. For religion is, in the first place, to use old and yet meaningful *words*, the soul's sincere desire toward unity with God. What God may be, none know. God is a name for that which we cannot know. But it is more than a mere name. What God is we may not know. Whether he is an entity outside the spirit of mankind, or not, one cannot know. I think it does not matter if God is found one day to be not as many have believed him to be, a spirit separate from ours. He may be made up of some quality, some spirit force, some essence of the spirit of mankind. We cannot know. What God is we may not know, but we can be aware of unity with that spirit and of living in its presence or out of it. There is none of us, I think, who has not been conscious of hours, moments, perhaps days and even years, when our souls have been made tranquil by a certain high way of life we have chosen for ourselves as being the best we know; and then when we have departed from that way, uncertainty and intranquillity have come. I suppose, individually, religion may be defined as the highest life of the soul, that is, the soul's firm determination to find its highest relation to the universe and live there in that relation; and that in the second place, this individual soul, in its relation to the universe, must take into consideration its relation also to its fellows. For I do not believe any individual religion can find even its highest individual attainment without such consideration to others. The religion, therefore, of the hermit can scarcely be complete even in an individual sense, since it omits part of the universe, that part which is comprehended in man's relation to man.

A FORMALIZED FAITH

But it is not my purpose here to go into a discussion of religion. I define it thus loosely only that we may know when it has passed away from any organized body. When an individual or a group of individuals—although one must always question group religion—has ceased to search for the highest it knows in personal completion and becomes satisfied with, or at least allows itself to become inert in, a set of formal experiences and beliefs which do not change with its own development and need, or with the development and need of society, religion is gone. When, in addition to this, there is complete ignoring of the relation of the soul toward others less fortunate and less able to bear life, death is complete.

One sees the religious impulse working in two ways in people, depending upon the temperament of the person, the first with the emphasis on the personal side, and finding through that intimate and lonely development a deeper understanding of, and pity for, humanity; or else with the emphasis on the understanding of, and pity for, humanity, and finding through that understanding and pity the higher personal development. But these two aspects of the soul's life must be present, and the soul goes halting and lame if there is only the one. If both be gone, the soul dies.

And when one discovers the church, the mission, any religious body, or any individual caring nothing for deeper and finer thinking and feeling and being, and caring little or nothing for human conditions in the world, one must look elsewhere for the soul, the spirit, which has flown.

So it is that to-day one finds that spirit in many strange and unexpected places, and working in its twofold life. The life which once was so vivid and

strong within the church, in the days when a few people gathered together secretly and fervently, rebels against the established order in the days when to believe in the strange new religion was treason—to-day that life is found in other groups, often outside the church, or if within, then often in the disfavoured minority. For as the church is losing its missionary strength, it is becoming self-absorbed and formal in its religious

routine and it is losing also that passion for spreading what it believes. There may be many processes of death, self examination, trials for heresy, the setting up of a creed by which all must stand or fall, most of all, self-satisfaction. The spirit is passing out of the dead body into fresh hearts, which are eager and searching for new truth and cannot be confined by words and past beliefs of generations gone.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

उच्यतेऽज्ञैर्बलाच्चैतत्तदानर्थद्वयागमः ।

वेदान्तमतहानं च यतोज्ञानमिति श्रुतिः ॥ ६६ ॥

अज्ञैः By the ignorant बलात् arbitrarily एतत् this च still उच्यते is maintained तदा then अनर्थद्वयागमः (भविष्यति) there will be room for two absurdities वेदान्तमतहानं abandonment of the Vedantic conclusion च also (भविष्यति will be) यतः from which ज्ञानं knowledge (उत्पद्यते arises) इति that श्रुतिः *Sruti* (भवति is).

99. If the ignorant still arbitrarily¹ maintain this² they will not only involve themselves into two absurdities³ but will also run the risk of forgoing the Vedantic conclusion.⁴ Those *Srutis* alone⁵ wherefrom proceeds knowledge are, therefore, the real *Srutis*.

[¹ *Arbitrarily*. . . . By sheer force of interpretation based on one's own predilections, and not on the strength of sound reasoning.

² *This* i.e. the possibility of *Prarabdha* and its actions even after knowledge.

³ *Involve themselves into two absurdities*. . . . The upholders of *Prarabdha* are driven to this absurd position: In the first place *Moksha* or liberation from the bonds of duality, will be impossible for them, as there will always remain a second thing—a *Prarabdha*, along with Brahman; and in the second place the liberation, the sole aim of knowledge, thus being rendered impossible, there will hardly remain any utility of knowledge, and in that case they have to give up the *Sruti*, on which they build their theory, as useless, since the *Sruti* has no other purpose to serve than to give rise to knowledge. Such are the disastrous consequences one has to encounter if one is to maintain *Prarabdha* to the end.

⁴ *Run the risk of forgoing the Vedantic conclusion*. . . . The final conclusion of the Vedanta is that there is only one non-dual Brahman which is birthless, deathless and free from all other modifications. The world of duality is the creation of ignorance and will cease to exist when the latter will be destroyed by knowledge. So the persons who maintain that *Prarabdha* will remain even after knowledge and thus uphold a sort of duality even in the last stage, surely sacrifice the ultimate Vedantic truth which is essentially non-dual in its character.

⁵ *Those *Srutis* alone*, etc. . . . The realization of the non-dual Atman alone constitutes the real knowledge, and the *Srutis* are the only means to such knowledge.

But all *Srutis*, however, do not lead us to this knowledge. Those *Srutis* alone, therefore, which teach the non-dual Atman, and thus directly lead us to the final realization, are to be regarded as the real *Srutis*, and all the rest that support duality are to be treated as secondary, as they have no direct bearing upon the knowledge of Truth.

In connection with the main topic it may be said that one should abide by those *Srutis* alone which establish the non-dual Atman by negating all *Karmas* to it and not by those that maintain *Prarabdha* and thus lend support to duality].

त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लब्धये ।

तैश्च सर्वैः सदा कार्यं निदिध्यासनमेव तु ॥ १०० ॥

अथो Now पूर्वोक्तस्य of the aforesaid (knowledge) हि (expletive) लब्धये for the attainment त्रिपञ्चाङ्गानि the fifteen steps (अहं) वक्ष्ये I shall expound तैः सर्वैः by the help of them all च (expletive) निदिध्यासनम् profound meditation एव verily तु (expletive) सदा always कार्यम् should be practised.

100. Now, for the attainment¹ of the aforesaid (knowledge), I shall expound the fifteen steps by the help of all of which one should practise profound meditation at all times.

[¹ Now, for the attainment, etc.—The verses 24—28 have set forth in detail the nature of knowledge which is the goal of life. But it is not sufficient only to know about the goal, one must acquaint oneself with the means of its attainment as well. The fifteen steps herein inculcated are the means which, if rightly and earnestly followed, will gradually lead the initiate to the desired goal.]

नित्याभ्यासादृते प्राप्तिर्न भवेत् सच्चिदात्मनः ।

तस्माद्ब्रह्म निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥ १०१ ॥

नित्याभ्यासादृते Without constant practice सच्चिदात्मनः of the Atman that is absolute existence and knowledge प्राप्तिः realization न not भवेत् arises तच्चात् so जिज्ञासुः the seeker after knowledge श्रेयसे for the highest good ब्रह्म Brahman चिरं for a long time निदिध्यासेत् should meditate.

101. The Atman that is absolute existence and knowledge cannot be realized without constant practice. So one seeking after knowledge and desiring the highest good should meditate upon Brahman for a long time.¹

[¹ Should meditate upon Brahman for a long time.—The realization of Brahman does not come in a day ; it requires hard and strenuous effort of years. One should not, therefore, give up one's practice even if one meets with failure in the initial stages, but should continue it with renewed vigour and energy. Sri Ramakrishna used to say: a *bona-fide* cultivator would never give up his cultivation even if there is no crop for a few years ; he would rather continue it with ever-increasing zeal and enthusiasm till he reaps a good harvest. So a true aspirant should, by no means, be discouraged and disheartened if the success is not speedy but should carry on his practices till the goal is reached.]

यमो हि नियमस्त्यागो मौनं देशश्च कालता ।

आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः ॥ १०२ ॥

प्राणसंयमनं चैव प्रत्याहारश्च धारणा ।

आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥ १०३ ॥

यमः The control of the senses etc. अङ्गानि the steps क्रमात् in order वै (expletive) प्रोक्तानि are described.

102-103. The steps,¹ in order, are described as follows: the control of the senses (*yama*), the control of the mind (*niyama*), renunciation (*tyāga*), silence (*mauna*), place (*desha*), time (*kālātā*), posture (*āsana*), the restraint of the root cause (*mula-bandha*), the equipose of the body (*dehasāmya*), the firmness of vision (*driksthiti*), the control of the vital forces (*prānasa-myama*), the withdrawal of the mind (*pratyāhāra*), concentration (*dhāranā*), self-contemplation (*ātmadhyāna*), and complete absorption (*samādhi*).

[¹ The steps—i.e., the fifteen steps wherein are also included the eight steps of Patanjali but with a re-orientation of meaning as will be evident from the following.]

सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः ।

यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥ १०४ ॥

सर्वं All ब्रह्म Brahman (अस्ति is) इति विज्ञानात् from such knowledge इन्द्रियग्रामसंयमः the restraint of all the senses अयं this यम इति as *yama* संप्रोक्तः is rightly called (अयं this) मुहुर्मुहुः repeatedly अभ्यसनीयः should be practised.

104. The restraint of all the senses by means of such knowledge as “All this is Brahman” is rightly called *yama*¹ which should be practised again and again.

[¹ *Yama*.—Patanjali propounds it as “non-killing, truthfulness, non-stealing, continence, and non-receiving (11.30); but when one knows everything to be Brahman all of these follow as a matter of course.]

सजातीय प्रवाहश्च विजातीयतिरस्कृतिः ।

नियमो हि परानन्दो नियमात् क्रियते बुधैः ॥ १०५ ॥

सजातीयप्रवाहः The continuous flow of one kind of thought विजातीय तिरस्कृतिः the rejection of all that is foreign to it च and (इति this) नियमः *niyama* (उच्यते is called) (अयं this) हि verily परानन्दः the supreme bliss (अयं this) बुधैः by the wise नियमात् regularly क्रियते is practised.

105. The continuous flow of only one kind of thought¹ submerging all other foreign thoughts, is called *niyama*² which is verily the supreme bliss and is regularly practised by the wise.

[¹ One kind of thought—Such thought as “This Atman is Brahman,” “I am Brahman,” relating to the unity of the individual self with Brahman.]

² *Niyama*—According to Pātanjali *niyama* is “internal and external purification, contentment, mortification, Vedic study, and worship of God.” These, however, are easily accessible to one who constantly dwells on Brahman.]

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of this issue of *Prabuddha Bharata* gives the melancholy news of the passing away of one whose loss, we dare say, will be felt more and more as days pass by. For it is not always that one meets with persons who can talk about God and truths relating to the religious world from direct experience. The news will be a shock to many of those who have not known it already. Ordinary persons make distinction between life and death, but they have no meaning to those who have realized the Self. So we should remember that he is alike to us though he has crossed the limit of our vision. . . . The present section of the diary of M. is concluded in this number. From the next month we shall publish some posthumous writings of M., under the same heading. . . . Pramatha Nath Bose is an old contributor to the *Prabuddha Bharata*. It may be interesting to know that he is a product of the English education and Western culture. . . . Prof. Mazumdar will write next month on 'Different Religious Sects in Java?' . . . John Moffitt is a student of the Ramakrishna Vivekananda Centre, New York. . . . Prof. Mookerji belongs to the University of Lucknow. He is widely known for his learning and scholarship, and has several authoritative books to his credit. . . . The account of *Suka Deva* given here is based both on the *Devi Bhagavatam* and the *Srimad Bhagavatam*. . . . S. L. Shrivastava is a new comer to the *Prabuddha Bharata*. The burden of his thesis is that to know all as our inner Self is the goal of all philosophical quest. . . . *Glorifying Dead*

Bodies is taken from an article, published in the *Forum*, America. Mrs. Buck is a devout Christian and has worked for a long time in China. Her honest criticism of the Christian activities in China invited the wrath of the orthodox Christians, and she was compelled to resign as a missionary.

NEED FOR DISCONTENTMENT

If contentment is the foundation of happiness, discontentment is the root of all progress. The man who is satisfied with his lot, has no chance of improving his condition. And the man who does not go forward will automatically go backward. One who lives upon the past capital, will soon find his money all spent up and himself reduced to the position of a beggar. This is true in all walks of life—physical and economic, moral and spiritual. "Go forward—on and on" has been the watchword of the life of those who are considered to have been successful in life. Life means struggle, and no one will struggle if he is not spurred by discontentment.

A writer in the *Forum* describes how the overmuch of patience as a virtue has lain on the world a dead weight and hindered its improvement. According to him the story of humanity is a long tragedy of patience and if humanity has progressed at all it is due to impatience. "The Jews were patient in the land of Egypt and would, I suppose, still be there, had not the impatient man Moses (miscalled meek) lost his temper and marched them out. The world's reformers have always known that patience was their deadly foe: Florence Nightingale was loud in her complaints of it; so was Cobbett,

who could not induce in the people of England sufficient discontent with their lot to amend it. The abiding patience of the poor—what a hindrance this has always been to their advancement.”

But distinction must be here made between a calm resolution to reach the goal and the feverish and distracting anxiety for the attainment of one's desired end. One must surely be impatient with oneself if one does not want to put a stop to all progress. But there is a limit, to be impatient beyond which means so much the loss of power for action. So it is said that one must take care of the means and not always think of the end—one has got the right to action and not to the result thereof. To improve one's condition, one must have divine discontent; but in order that the maximum result may be achieved one must work in a spirit of Karma-Yoga. Unfortunately this is not realized by many. Some persons, while thinking that they should leave the result to the hands of God, harbour inertia in their life, whereas others spending too much thought on the necessity of attaining the end find little energy left for action, and if they at all succeed in carrying on work, cannot stand the shock if they meet with failure. Both these methods are harmful, and involve immense loss of energy.

A HAPPY EXPERIMENT

Those who have any doubt as to the advisability of making vernaculars the media of instruction will do well to know the result of experiment that is being done in the Osmania University, Hyderabad. There the medium of instruction is Urdu, but still the standard of education has not lowered, nor has the University to face any difficulty because of that.

While delivering an address on the occasion of the annual convocation of the University this year, Nawab Mahdi Yarjung Bahadur, Political Member, said, “Under the old system our language was relegated to an inferior position and it was accepted as axiomatic that no modern knowledge could be acquired except through the medium of a foreign tongue. This was largely responsible for the absence of original thought among us. Foreign languages were essential for the exchange of knowledge with other countries for the co-ordination of research but the acceptance of the supposition that our language is on an inferior plane and incapable of becoming either a store-house or a vehicle of knowledge, created a psychology which was fatal to original thought and action. This false doctrine of inferiority of our language which had gone unchallenged throughout the whole century is now disproved and opponents and pessimists alike are compelled to admit the ease with which Hindustani has adapted itself to modern requirements and its great power of expressing, drawing as it does its vocabulary from four or five richest languages of the world. Arts, Sciences, Mathematics are all fitted into it with a naturalness that is amazing.

“In short, all gloomy predictions about the failure of the University will soon be falsified and the University to-day is not only capable of teaching all subjects, including modern sciences with ease, but has also earned the recognition from several Indian and British Universities, showing that the standard attained by it does not fall short of those of other similar institutions.”

It is time that other universities should follow suit and substitute vernaculars for English, giving the latter only a secondary place in the school or college curricula.

STAGGERING

Two lakhs of tuberculous patients are spitting daily in clubs, hotels, public vehicles and thus spreading the disease. Ten lakhs of persons in Bengal are suffering from the wasting disease. The comparative mortality rate from T. B. per hundred thousand population is 72 in Denmark, 185 in India. In India, 210,000 mothers die every year, 340,000 babies are still-born, 1,570,000 infants under 1 year of age die, 1,250,000 children under 5 years of age die—giving a total of 3,370,000 deaths in a total of 6,690,000. The infant mortality rate is 40 in New Zealand, 60 in England, 180 in India and 250 in Calcutta. There are 600,000 totally blind people in India out of a population of 353 millions, that is, 170 people per hundred thousand, and for every blind person in India, there are three people partially blind. There are about a million cases of leprosy in India and a lakh of cases in Bengal. These figures are no doubt staggering. But how many persons even amongst our educated people know these, or if they know at all, think seriously about them?

The Health Exhibition which was held last month in Calcutta exposed the real condition of public health in the country and suggested in many cases easy remedial measures. The health consciousness is pitifully poor amongst our people, and even those who have some knowledge and idea of how to keep healthy are too lazy to carry them into practice. As such the importance of Health Exhibitions, showing the grim reality of the situation, cannot be too much emphasized. It is a happy sign that the Calcutta Health Exhibition was tremendously popular this year, as indicated by the rush of visitors to the stalls. To educate the public opinion, it is necessary that such exhibitions

should be held not only in provincial cities but in every district town and even in important villages. Of course this is but the first step. To improve the national health many other things are necessary, which should not be ignored.

A CRIMINAL IS NOT RESPONSIBLE FOR HIS CRIMES

A Sanskrit prayer says: I know what is right, but I cannot persuade my mind to do that; I know what is wrong, but I cannot desist from doing that. This is the usual lot of all men. If a man does only what is right,—to judge from one standpoint—he deserves very little praise for that; for it cannot be said that he lives a noble life because he has got full control over himself to direct his actions: he also does good acts led by an inner urge, just as a criminal does evil deeds goaded by an impulse. This clearly indicates that there is a world beneath our conscious mind about which we know nothing. We could more correctly judge the actions of a criminal—as a matter of fact of any man—if we could have access to the sub-conscious region of his mind. The study of human mind in this way would have been more fruitful than that of any other thing, as far as the progress of humanity is concerned.

An American writer says: “If in the last hundred years America had given the same concentrated attention to the study of human mind and its potentialities as we have given to the study of machinery and medicine and physics, we would have been by this time that much nearer Utopia.” This is true not only of Americans, but of all the nations of the modern world. In ancient India because the physical wants of people were few and the condition of the environment and surround-

ings made them introspective, their thoughts turned more inwards than outwards, and the splendid Hindu philosophy was the result. Ancient Indians realized that the control of mind is the greatest thing in the world—on it depend the peace and happiness of mankind, and they devoted their whole attention to find out the secrets of controlling the mind. But the modern world puts very little emphasis on this important thing, and great chaos is the result. Unless we can put in the hands of a criminal or a sinner instruments by which he can control his mind, we cannot blame a criminal or a sinner. Indeed society hates a sinner or Government punishes a criminal, but that is a mere tyranny because in that no account is taken of the helplessness of the persons concerned. If we could see the whole mind of one who has gone wrong, perhaps we would have sympathy rather than contempt for him. We must not forget that this is the most fundamental thing to be considered in judging the actions of a man—good or bad.

A PRACTICAL SUGGESTION

When science was first applied to industry, many felt that it would bring untold happiness to the world. But now people have been disillusioned. They find that if the machineries have given men some advantages, they have proved themselves to be a curse from many standpoints. Industrialism has brought the world to a position where there is pitiful want in the midst of great abundance. Speaking of the condition of America, an American leading economist declares that there are there,

“Too much wheat and not enough bread!

Too much cotton and not enough clothes!

Too many bricks and not enough houses!

Too much drudgery and not enough jobs!

Too much goods and not enough money!”

This is the condition more or less in many countries.

Now if industrialism has proved a curse, is it possible to get rid of it? It is idle to expect that the world will ever go back to the days before industrialism. In spite of all opinions against it industrialism will continue. Science will discover more and more secrets of nature, and they will be put to the use of man. What is necessary is that things should be adjusted in such a way that industrialism is robbed of many of its evils. In regard to this, the *Forum* of America makes some very pertinent remarks. It says: “The outstanding achievements of that (last) century have been mechanical wonders and the adaptation of science, the laboratory, the machine to the uses of man. Is it not reasonable to hope that the new century stretching ahead of us will be distinguished not by any lessening of scientific and mechanical discovery but by the adaptation of man to the machine, by the advance of art and beauty and the harmonizing of life in the relations of men to one another?” Things have come to such a pass that man will be forced to find out that condition.

TWO MOST IMPORTANT THINGS

Man requires a good physique in order to face the struggles of life. A good physique is a great asset in life. But with a strong body only, one cannot expect to succeed in life, unless one has got a disciplined mind. Hence arises the necessity of moral development. Many persons fail in life because

they do not live a life of self-control and self-restraint. They are like a ship without a rudder. They have got many virtues which can give one success, but as they cannot command and co-ordinate all the forces due to lack of moral strength, they meet with failure.

This is as much true of the national life as of the individual cases. Benito Mussolini lays emphasis both on physical power and moral strength with respect to Italy. According to him, "Nations which neglect these physical and moral virtues which make the sum-total of power are not destined to hand on a great civilization to posterity. The nation which is alert shoulders the responsibilities of statehood, by conserving and promoting the physical forces and moral fibre of its citizens. These things will live on and continue in the minds of all men as a worthy bequest to posterity.

"Nations which have been filled with the pioneering spirit have had the blessing of these physical and moral values thrust upon them. And they have been able to continue to live while that pioneering spirit is present and transmit its virility and vitality to succeeding generations. Once these priceless heritages begin to leave the body of that

nation, once those great values give place to listless ease and riotous living, that state is from then onward, risking its national strength and even its existence."

It is interesting to know how Mussolini has been trying to improve the national health of Italy. Italy is nowadays dotted with atheletic fields and gymnasia. And their number is constantly on the increase through the encouragement of various organizations and governmental agencies. Mussolini's aim is that "no Italian child shall go without the proper physical training if Government has anything to do with it."

In India no systematic effort has as yet been made to organize physical culture activities on a national basis. People have not sufficiently awakened to the sense that the improvement of the national health is one of the most important things which require our great attention. There is a vicious circle in this matter. If a nation has got a low vitality, it cannot aspire boldly and strive persistently for anything, and because a nation is not fired with any serious ambition, it is not particular about improving the health of its people.

REVIEWS AND NOTICES

THE HEADQUARTERS OF REALITY.
A CHALLENGE TO WESTERN THOUGHT.
By Edmond Holmes. *Methune & Co. Ltd.*,
London. X+207 pp. Price 5s.

Prof. Max Müller predicted of a greater renaissance in Europe at the unravelling of the Indian thought than what she had witnessed on her contact with the Greek. And a large number of orientalists have since then been busy in feeding the Western mind with the best thoughts of India which have really begun to give a new orientation to the Western culture. The volume before

us justifies the truth of the above statement. This cultural contact of the East and the West has widened the mental horizon of both and is tending to create a better type of humanity.

In this book we find the author in search of the Holy Grail, the Real as such. Born and bred up in the West he naturally goes first to her, which directs him to search for the Truth in the 'without,' i.e., in the world outside the Self or the Knower. Without finding any satisfaction he turns to the East, to India, which directs him to

dive deep into his own Self, the Knower, leaving aside the known for the present. He does so and finds the Truth in its pristine glory. And this is the author's challenge to the Western thought. He wants to drive home the fact that the Knower is more real than the known, and he is indebted for this, he says, to India, to the Rishis of the Upanishads and the Buddha.

In analysing what has given this wrong direction to the West, he finds the whole of the Western thought-world divided between two tendencies, the naturalistic and the supernaturalistic, both of which have an outgoing tendency ingrained in them. For this he holds responsible the Jewish and the Greek frames of mind on the joint-foundation of which the modern Western thought has been built. From the very beginning the Jewish conception of the Ultimate Reality or God has been "spiritual and supernatural." "The Second Commandment of the Decalogue expressly forbade His worshippers to invest Him with any form of any kind or in any degree." "But they (the Jews) thought of Him as outside self, outside the life of man, outside the world of form that lay around them, outside Nature." "The distinction between Natural and the Supernatural is one . . . which they implicitly affirmed." "This current of speculative thought was met by, and mingled itself with, the current of Greek intellectualism."

Now the Greek mind had many qualities but it "had the defects of its qualities" too. They are chiefly two: "its undue reliance on intellect pure and simple, and therefore on words as the instrument of intellectual thought; its assumption that the master problems of existence can be solved . . . within the limits of the normal man's normality." The Western mind imbibed most of its Greek influence through Aristotle who was made by the Church the "authority," "the Thinker" and "the master of those who know." And in reality "what was best in the Greek mind found its fullest expression in him." So our author directs half the energy he has spent in writing the book against dislodging Aristotle from his high pedestal of authority. Aristotle's main contribution to the Western thought being his logic and cosmology both of which have been adopted by the Church, Mr. Holmes batters these to

pieces by going at the very root of them, by challenging their very data or axioms. He dispenses with his "word-bound" logic on the ground that words are 'live' or admits of shades or degrees of meaning and not 'dead' or of fixed precise meaning as is supposed by Aristotle, and that reasoning based on mere words, cut off from things they signify in actual life, is useless and dangerous, inasmuch as it distorts and misrepresents facts. Likewise in criticising his cosmology our author does away with his conception of God on the ground that Aristotle, who has made matter and form correlatives, has no right to affirm a God of pure form, that a "form which is wholly divorced from matter is as unreal as matter which is wholly divorced from form" which Aristotle denies, that "the cancellation of either term in a true antithesis involves the disappearance of the other." Moreover his God being "eternally absorbed in self-contemplation" cannot satisfy our heart.

The Stoics removed this illogicality of Aristotle by ignoring the world of *pure form* altogether, thereby giving a more materialistic bend to the master's philosophy; and the result is modern neo-Stoicism which is absolutely sense-bound, refusing as it does to accept anything which is not certified by the senses, by "the normal man's normality." This Normalism of the ordinary man and the supernaturalism of the Church dominate over the whole thought-world of the West. Each of these is narrow and dogmatic—Normalism refusing to take into account clairvoyance, clairaudience, telepathy, and everything which is beyond the ken of "normal man's normality"; and Supernaturalism investing all reality to something beyond the world we see around us and reducing the latter to a mere shadow. In both these cases the Ultimate Truth excludes many things from Itself, is not all-inclusive. And what is of more serious consequence is that neither of the theories take any cognizance of the knower, the investigator.

Coming to the East Mr. Holmes is satisfied with the Brahman theory of the Upanishads and Buddha (who according to him and us preached the Truth of the former, not of course in so many words but in essence). Here he finds a marked difference both in the methods and in the attainment. Here the method is contemplation and not

ratiocination ; guiding principle is intuition and not the intellect and the senses ; and the attainment is an all-pervasive spiritual entity, where the world and the individual soul, instead of being reduced to shadows (supernaturalism) or to a vortex of blind physical forces (normalism), have been sublimated and transfigured into parts of a conscious living unity manifesting itself as both, in its process of eternal becoming—a unity in diversity, a conscious Being that is *becoming*. This Brahman alone is intrinsically real, really real, and the others are but derived realities, but by no means false or shadowy—each and all of them being included in that Whole. The universe then becomes “a living, breathing, palpitating, all-embracing all-sustaining, all-animating whole ; real as a whole, in virtue of its own inmost reality.” Brahman is “He who dwelling in all things, yet is other than all things, whom all things do not know, whose body all things are, who controls all things from within—He is your Soul, the Inner Controller, the Immortal.” Mr. Holmes quotes this and many other passages from the Upanishads and the Gita and he understands them in the way stated above.

He is again not against the doctrine of Maya which to him “far from limiting the range of the real, opens up a limitless field to our conception of it.” About this doctrine of Maya he says, “When the Indian thinker says that the apparent reality of the outward world is illusory, he does not mean that the outward world is non-existent. The dualism of the real and the non-existent has no place in his thought. What he does mean is that the air of intrinsic reality and of the exclusive possession of reality, which the outward world wears is illusory” ; that it is not “in itself what it seems to be.” We cannot sufficiently praise the author for his appreciation of this difficult doctrine of Maya as we cannot sufficiently deplore the Indian philosopher’s view : that no metaphysical monism contains any real solution of any human problem..... I explain the course of Indian philosophy as a prodigious attempt to emerge from pessimism. I understand ‘Nirvana’ as extinction viewed as the *summum bonum*.” Indeed the doctrine of Maya and the monistic conception of Moksha or Nirvana are things which very few scholars, specially those who have drunk deep of the Western lore, are in a position to understand. We

are glad to see that our author has been able to penetrate so deep.

But what does he mean by “ceaseless self-transcendence,” by “though we shall never reach that mountain-summit (i.e. goal), the climb, however arduous it may be, will always be its own reward,” as also by “peace of infinite unrest”? He evidently means that the goal is something that can never be fully attained, that it is an ever-progressing, never-ending becoming. But this is hardly what the Rishis of the Upanishads and the Buddha struggled for ; on the contrary, they repeatedly said that they had attained it and exhorted others to do so. In fact, to know Brahman or Atman is to become It, and that is Moksha or Nirvana. It is for this that the Rishis say : “Thou art That” already. We are not even to become it, we are ever That ; simply we are to know our true nature, to get disillusioned.

The author has done one more injustice to the Upanishads. He says that they give him the hint where to search for the Truth but do not show him *clearly* the way to It ; or that the path, they show, is meant for the recluse and not for the ordinary men. The clear injunction of the Upanishads is : The Atman is to be heard, reasoned about, and meditated upon ; thus is it to be seen or realized. And for this meditation one might not repair to a forest or a mountain-cave. What is required is that he must have an intellectual grasp of his own real nature first and then in order to convert this intellection into a thorough conviction he is to remember it as often as he can ; this conviction attained, he may do anything, it is quite immaterial to him ; but in fact nothing wrong or immoral can be done through that body and mind. Is there or can there be any other way to the goal? If public work as such (as the author seems to think with the Buddhists, as they are generally understood), can lead us to that, what is wrong with his normalist friends? With work we must have that knowledge of Atman if we want to attain the goal, otherwise it is as good as the positivist’s work.

But these are minor points and philosophical niceties. It must be admitted, however, that the author’s appreciation of the Eastern mind is as deep as his analysis and appraisal of the Western thought is true and precise. His criticism of Aristotle and

the Greek mind in general, his exposition of Normalism and his advocacy of what he calls intuitional reasoning deserve universal approbation. We commend the book to all, specially to those of our countrymen who are closely following the Normalists of the West.

IMPRESSIONS OF A PILGRIMAGE TO KEDARNATH AND BADRINATH IN TWELVE LINO-CUTS. By Manindra Bhushan Gupta, Teacher, Government School of Art, Calcutta. *Published by Dharendra Nath Sen, Aryan Cottage, 52, Indian Mirror Street, Dharamtala, Calcutta. Price Rs. 15 ; Foreign 30 shillings.*

Mr. Gupta, a student of the celebrated Nandalal Bose of Shantiniketan, is a young artist of a very high order. The urge of creative art that is surging within him expresses itself through many materials; and we find him already an adept in wood-cut and Lino-cut, the two recent introductions to the Neo-Bengal School of Art. The method and technique of these two branches of Art require a boldness of execution of the artist who must have a sure eye to leave out details and take notice of broad essentials; and these our artist possesses in a pre-eminent degree. The artist has to rely on deep and surface cuts, to light and shade, merely; and to what a depth of imagination does he carry us with these in his "Waterfall," "Way to Badrinath," and "An Uphill Road!" With a minimum of light and shade the "Waterfall" gives us the maximum of sublimity. The "Way to Badrinath" with its numerous lines, mostly parallel and gliding and never abrupt and angular, has created an atmosphere at once solemn and rarefied, filling the hearts of pilgrims with reverence and calm resignation. The "Uphill Road" takes us on to the other side of those horizontal lines above and beyond the hills—so simple and so symbolic of infinity. These are all idealistic, while "Kedarnath," "Badrinath," "A Himalayan Village," "A Pahari Boy," "An Upcountry-man," "The Bather," "The Pilgrim" are realistic—or rather "The Bather" and "A Pahari Boy" combine in them a happy blending of idealism and realism. The "Rope-Bridge" is a real conjurer. Mr. Gupta is a true, Indian artist—true to the traditions of "the great Bharata." We wish this sincere lover of art all success.

RABINDRANATH TAGORE, HIS RELIGIOUS, SOCIAL AND POLITICAL IDEAS. By Dr. Taraknath Das, M.A., Ph.D., *Calcutta (Saraswati Library) 1933. Price One Rupee.*

This interesting book of 55 pages with portrait frontispiece and an introduction by Prof. Dr. M. Winternitz of the German University of Prague, is an admirable and timely study of the great modern Indian sage.

With his usual clearness and insight Dr. Das goes to the heart of the matter showing first the relation of Rabindranath Tagore to the spiritual, intellectual, social and political life of his native province, Bengal, then setting forth the relation of himself and family for more than a century to the general movements that have stirred India as a whole.

The chief religious ideals of Tagore, the problems of evil, of self, the individual and the universe, the realization of beauty, of the infinite, etc., are discussed in relation to present-day ideals of the civilization of the West, with which Dr. Das is widely familiar. He recognizes the achievements of the civilizations of Europe as wonderful, but in the light of Truth, as the end of civilization is to bring self into harmony with the infinite, not to use it for mastery of wealth, as love not greed means true conquest, thus the philosopher of the East has a most important and universal message, especially for the present age.

An intense lover of India, Tagore has not hesitated to face the facts of social injustice grown out of age-old institutions, and following in the footsteps of his father and grandfather along lines marked by them and by the great Bengali religious leader, Rsm-mohan Roy, he has endeavoured to right the same, seeking always for this the inspiration of India's own spiritual ideals at their fountain-head. In his University at Shantiniketan, universal and international in scope, he has followed out his philosophy and given free play to his ideas of right education of the youth of both sexes, his aim being the "constant pursuit of Truth . . . dominated by a common aspiration . . . the need of sharing the delights of culture . . . the extension of sympathy and service" above and beyond the nationalistic prejudices.

As a patriot, Tagore is shown as a revolutionary, but not an advocate of violent revolution. Love and sacrifice are the key-notes of his ideals in this regard. He is not a democrat and believes in the rule of the

wisest. He has "ever raised his voice against the injustice of foreign rule and striven by his poetry and poetic prose to rouse India to be herself. He goes farther; he is an ardent advocate of Asian Independence." At the same time he hopes through mutual understanding and love "that a forward marching idealism" will in the end assimilate "the true gifts" of the East and West, until we finally go to "unity of human spirit."

This little book, which ends with choice selections from the poems of Rabindranath recommends itself as a charming gift to choice friends, and will be found to be an inspiration to which its possessor will un-faillingly and often return.

ELIZABETH S. KITE, LITT. D.

Philadelphia, Pa.

U. S. A.

SOUL-CULTURE AND YOGA by Agnes A. M. Mischkowski. Luzac & Co., 46, Great Russell Street, London. 58 pp.

The author proposes to give a clear and consistent idea of Yoga but the treatment is too short to do any justice to a subject of such grave importance. Some of the chapters, particularly the daily life of the layman, will no doubt be interesting to the ordinary people.

MIND by Mahendra Nath Dutta. Published by Pyari Mohan Mukherjee, B.L., 3, Gour Mohan Mukherji Street, Calcutta. 94 pp.

The author, who has done extensive study and travel, and is a younger brother of the great and illustrious Swami Vivekananda, has fully utilized the wealth of his experience in this book. It is a nice comparative study of Psychology of the East and the West. It is written in a fine and fascinating style. We strongly recommend this book to all students, particularly to those of philosophy, who will read it with great pleasure and profit. The get-up and printing of this book should have been better.

NEWS AND REPORTS

RAMAKRISHNA ASHRAMA OF BUENOS AIRES, SOUTH AMERICA

The following is an extract from the report read by the Vice-president of the Ashrama, Dr. López González, on December 10, 1933.

Some years ago, the society known as "El Hogar de Amigos de Buenos Aires" was founded in this city, its aim being to engage in the Indian philosophic studies. Last year, thanks to the initiative of Dr. Bartolomé Alladio, Dr. Miguel Catalano, Mr. Schmidt and others, the society communicated with the Ramakrishna Mission at Belur with the request that a Swami might be sent to Buenos Aires, for the purpose of teaching the doctrines of Ramakrishna and Vivekananda, and expounding the philosophies of the East.

SWAMI VIJOYANANDA

Swami Vijoyananda, who arrived in Buenos Aires on December 10, 1932, has carried out, up to the present, the following activities:—

On December 18th he addressed us for the first time, and invited us to join the classes of meditation.

On December 25th he spoke to us about Jesus Christ and the Christmas celebrations.

On February 26th, 1933, we celebrated the anniversary of Ramakrishna, and Swami Vijoyananda delivered one of his finest addresses.

On March 17th the Swami founded the Ramakrishna Ashrama.

In the course of the present year, 1933, Swami Vijoyananda has given the following public lectures:—"What is religion?" "The Growth of religion," "Our Problems," "Force and Matter," "Christ the Saviour," "Is Purity a Necessity?" "Devotion," "The Supreme Gift," "My religion," "The Religion of the Strong," "Love," "God-vision," "Faith," "From Darkness to Light," "Mother," "The goal and the paths," "Maya," "Is it possible?" "Duty," "Education."

Besides the above, the Swami has given addresses in the Logia Raja Dharma and in the Biblioteca Teosófica, both of this city.

On December 19, 1932, Swami Vijoyananda started his course of lessons upon Religion and Philosophy, and so far he has presided over approximately 294 classes. In these classes, the Swami has expounded and commented upon the doctrines of Sankhya, the Aphorisms of Patanjali, the Bhagavad-Gita, and the Vivekachudamani of Sankara. An average of 45 pupils have attended the morning classes. In the evening class, an average of some 68 pupils has been observed, with a minimum attendance of 58. The public addresses have been heard by from 500 to 1,000 persons.

On March 17, as already mentioned, Swami Vijoyananda founded the Ramakrishna Ashrama in this city.

PUBLICATIONS

Up to date, the Ramakrishna Ashrama has published the following booklets in Spanish:—

By Swami Vivekananda

1. "Chicago addresses."
2. "Microcosm."
3. "Macrocosm."
4. "Religion—its methods and aims."
5. "The ideal of a Universal Religion."
6. "The Song of the Sannyasin."

By Swami Vijoyananda

7. "Love."
8. "My religion" and "Faith."

For the ensuing year, it is proposed to publish the addresses of Swami Vijoyananda in one volume; while another volume will be devoted to notes taken during his class-talks. A translation and publication will be made of the works of Vivekananda.

To sum up: the Ramakrishna Ashrama is a centre of Vedantic study. It also hopes to initiate the interchange of Argentine and Indian students.

The Ramakrishna Ashrama of Buenos Aires thanks you all for your punctual attendance and the singular interest you have shown in listening to the lectures given by Swami Vijoyananda, and it invites you all to continue with your collaboration.

At the same time, the Ramakrishna Ashrama wishes to express its appreciation of the services rendered by "El Diario" and the "Cine Capitol," as well as by the "Standard," "El Mundo," "Noticias Gráficas," the press and the radio in general,

for having published announcements and comments upon the principles of our Mission.

THE RAMAKRISHNA MISSION SEVASHRAMA, LUCKNOW

REPORT FOR 1931 & 1932

From the very beginning the object of the Ashrama has been to render all possible help to the poor and the diseased and to impart primary education to those who cannot get it otherwise. In course of time the scope of its educational activities has been slightly extended to include a Students' Home where boys, getting education higher than the primary course, are housed and supplied with all their necessaries. In addition to these philanthropic activities, it conducts religious classes, holds Bhajans and Kirtans, and celebrates the birthday anniversary of Sri Ramakrishna.

*Hemanta Seva Sadan, the outdoor dispensary:—*Both Allopathy and Homeopathy systems of treatment have been adopted; and patients are treated according to their choice and necessity. The total number of patients treated during the years under review was 95,779 of which 28,540 were new cases. The total number of operations comes to 537 of which 10 were major cases. Eight emergent cases were treated as *indoor patients* all of whom were cured and discharged. The work of the dispensary was well appreciated by the Health Department Malariology, U.P., the Municipal Board and Civil Surgeon of Lucknow to all of whom it was indebted for their valuable help.

Monetary relief:—(a) Relief of widows and orphans: Nine widows of respectable families, who had none to support them, obtained monthly allowances in cash. *(b) Relief of the aged and the invalid:* Nine persons, extremely poor and aged or invalid received similar allowances. *(c) Temporary Relief:* During the years under review 160 deserving persons obtained temporary help in cash or kind for provision of food, travelling and funeral. *(d) Providing accommodation:* 168 persons mainly strangers in the city and in distress were accommodated in the Sevashrama and some of them were fed.

Educational activities:—(a) Free night school: To impart primary education to the boys of the poor and the labouring classes "Brahmachary Viresh Chaitanya

Free Night School" is maintained by the Ashrama where books and other requisites are freely supplied to the poor and deserving boys. The numbers of boys on the rolls of the night school on the last days of the two years under review were 54 and 70 respectively. (b) *Students' Home*: Intelligent but poor students wishing to prosecute their studies are helped by the Ashrama—their present number being six only. (c) *Library and Free Reading Room*: A Library to which is attached a reading room, and which is fairly stocked with books and periodicals, is also conducted by the Ashrama.

Missionary work.—Gita classes and Bhajans and Kirtans were held on Sundays. The celebration of the birthday anniversary of Sri Ramakrishna attracted a large number of people to the Ashrama, poor-feeding forming an important part of it.

The total receipts and disbursements in 1931 came to Rs. 11,181-6-7 and Rs. 3,789-11-0 respectively and in 1932 came to Rs. 11,517-0-4 and Rs. 4,084-18-9 respectively, leaving a balance of Rs. 7,432-2-7 only. All contributions are to be sent to: Swami Debeshananda, Hon. Asstt. Secretary, Ramakrishna Mission Sevashrama, Aminabad, Lucknow, U.P.

EARTHQUAKE RELIEF IN BIHAR

The public is aware of the acuteness of distress caused by the earthquake in North Bihar and of the urgency of carrying relief to the affected areas. Immediately after the news of the havoc came out in the papers, the Ramkrishna Mission sent a batch of workers to Muzaffarpur and since then has started relief centres in the towns of Muzaffarpur, Sitamarhi, Motihari, Samastipur, Darbhanga and Monghyr. Through these

centres relief is being extended to neighbouring villages. Besides, three centres have been opened in the rural area, one at Gangeya another at Jaynagar close to the Nepal border and another at Teteria in Champaran district. In villages urgent necessity is felt for making proper arrangements for water supply, building huts and finding work for the people by furnishing them with sugar-cane crushers or by helping them sell their stock of sugar-canes. In urban areas a vast sum of money is required for house-building.

The Gangeya centre comprises eight villages, namely, Gangeya, Aghori, Sandilpur, Bavari, Belua, Chandauli, Haripur and Gosanipur. The first distribution of relief at this centre was made on the 16th February to 147 families and medical aid was rendered to 507 patients. The first instalment of relief consisted of 11 mds. 20 seers of rice, 197 blankets, 171 new cloths, 126 old cloths, 138 yds. of hessian and 80 utensils. Besides these 77 huts are under construction and clearing of 7 wells have been undertaken.

The demand for relief is considerably more than what we can afford with the limited funds at our disposal. Contributions in aid of the sufferers will be thankfully received and acknowledged at the following addresses:—

- (1) The President, Ramkrishna Mission, Belur Math P.O., Dt. Howrah.
- (2) The Manager, Advaita Ashrama, 4 Wellington Lane, Calcutta.
- (3) The Manager, Udbodhan Office, 1, Mnkherjee Lane, Baghbazar, Calcutta.

(Sd.) SUDDHANANDA,
Secretary, Ramkrishna Mission.



SRIMAT SWAMI SHIVANANDA MAHARAJ,

President, Ramkrishna Math and Mission (1922-34), who entered Mahasamadhi on the 20th February at 5-35 P.M. at the Monastery at Belur leaving behind thousands of disciples, devotees and admirers.