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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

III

SRI RAMAKRISHNA AND KESHAB SEN
IN THE “LILY COTTAGE”

Sri Ramakrishna went to the Captain's house, and thence he has come to Keshab's “Lily Cottage.” With him are many devotees—Ram, Manomohan, Surendra, M. and others. All are seated in that hall on the first floor. Pratap Mazumdar, Trailokya and many other Brahma devotees are present.

The Master loves Keshab very dearly. When the latter with his followers was engaged in spiritual practices in the garden at Belgharia in 1875, the Master met him there some time after the Maghotsav (a Brahma festival in the winter). Hriday, his nephew, was with him. It was in this garden that he told Keshab, “It is only you whose tail has fallen off, *i.e.* you alone of all these

are able to renounce the world or live in it, just as you like; even as a tadpole, when its tail has fallen off, can live either in water or on land.” Thenceforward the Master has, in course of conversation, given instruction to Keshab at many places—at Dakshineswar, in the Brahma Samaj, in the “Lily Cottage.” “Man can realize God through many paths, through many sects and religions; devotees should now and then go to retreat for devotional practices; after acquiring love for the Lord one may live in the world; Janaka and others lived in the world after having realized Brahman; He reveals Himself to one who calls on Him with a passionate yearning; what you do, this worship of the Formless, is very good. When you have realized Brahman you will have the conviction that God alone is true, everything else is ephemeral. Orthodox Hinduism believes in both the

conceptions of God—with and without form. It worships God in many ways. It establishes various relations with Him—the ordinary relation of one man with another (Sânta), the relation of the master and the servant (Dâsya), the relation as exists between two friends (Sakhya), the relation in which the devotee looks upon the Lord as his dearly loved child (Vâtsalya), and the relation subsisting between husband and wife, the Lord being conceived as the husband (Madhura). In the soft symphony called Rasun-chauki there are two pipers. Although both the pipes have seven holes, one of the pipers uses only one of them (thereby maintaining the main note) while the other uses all the seven and plays many tunes.

“You do not accept forms of God, it does not matter. But you must have a firm faith in what you accept, viz. the formless conception of God. But try to have the loving yearning (for the Lord) of those who believe in God with forms. If you call on Him as Mother, your love and devotion will increase all the more. He is variously looked upon by various devotees at different times—sometimes as the master, sometimes as a friend, sometimes as a child, sometimes, again, as a lover. I simply love Him, there is no selfish motive behind it—this is very good, it is selfless love, love without a ‘why.’ I don’t want anything—money, wealth, name or fame. Devotion to Him is the only thing I want. The Vedas, the Puranas, the Tantras—all proclaim but the same God and His Divine Play. They speak of both knowledge and devotion.

“Live in the world like a maid-servant. She does all the works of her master, but her mind is fixed on her own home. She nurses the master’s children and calls them her own—‘My Hari, my Rama,’ but she knows it well, they are none of her. You are practising devo-

tion in solitude—that is very good. You will get His grace. King Janaka underwent hard spiritual practices in solitude. It is only after such hard practices that one acquires the capacity of living in the world unattached.

“You deliver lectures to do good to others; but if you do so after realizing God, seeing Him, then it will really benefit others. One must be commissioned by the Lord to preach Him. Without having such commission, one cannot do any good. One can’t get His commission without realizing Him. There are signs that show that one has realized God. He becomes a child so to say. Sometimes he acts like a mad man; sometimes he is inert like a stump; at times he is unclean as a genie. Sukadeva and others are examples to the point. Chaitanyadeva sometimes acted like a child, sometimes danced like a mad man—he laughed, wept, danced and sang apparently like a mad man. When he was at Puri, he was often found deeply immersed in Samadhi, lost to outward senses.”

KESHAB’S INCREASING REVERENCE FOR HINDUISM

Thus at various places did the Master give instruction to Keshab in course of conversation. After his first meeting at the garden of Belgharia Keshab thus wrote in the *Indian Mirror*: “We met not long ago Paramahansa of Dakshineswar, and were charmed by the depth, penetration and simplicity of his spirit. The never-ceasing metaphors and analogies in which he indulged, are most of them as apt as they are beautiful. The characteristics of his mind are the very opposite to those of Pandit Dayananda Saraswati, the former being so gentle, tender and contemplative, as the latter is sturdy, masculine and polemic.” (*Indian Mirror*, 28th March, 1875).

appeared. Sâvitri rose to greet him courteously and fearlessly.

"I understood that your messengers came for mortals. Why have you yourself come today?"

Yama replied, "Satyavân is not a common man. So I have come."

Binding Satyavân's soul to him he began to journey southward. Silently Sâvitri journeyed with him.

"Go back, Sâvitri," said Yama, "Why do you come? Go and perform the Srâdh ceremony."

Sâvitri replied, "A wife ought to accompany her husband wherever he goes. We are to be together in Dharma and Sâdhanâ. Where should I stay apart from him? By Tapasyâ and your grace I have the power to go wherever I wish. I go with my husband."

Yama, well-pleased, granted any boon other than Satyavân's life that she might ask. Sâvitri, a true Hindu, requested that sight be restored to her father-in-law. Receiving it she continued to journey beside Yama as before, answering his protests thus, "Beside my husband I know no trouble. I do not desire to go back."

Then Yama granted yet another boon and Sâvitri obtained the restoration of her father-in-law's kingdom. As the third boon she won for her father, who was without an heir, the promise of a hundred sons.

"Now go," said Yama, "for I have given you everything."

"I remain with my husband. You are called the king of Dharma for you preserve justice and merit. The faith I have in you is greater even than the faith I have in myself. So I am going with you."

Yama was moved to give a fourth boon. Only then, at the very last, did Sâvitri speak of that which lay nearest her heart.

"Give me a hundred sons by my husband," she asked and it was granted. Then she said, "But you have promised me a hundred sons by Satyavân and yet you are taking him away. How can your word be fulfilled?"

And Yama was constrained to release Satyavân. He did so with good grace, granting them long peace and happiness.

Satyavân's soul was restored to his body, he awoke, and, after resting a little, turned homeward with Sâvitri for it was now night. He besought her to tell him what had befallen during his slumber and she, saying that he was weary, promised to do so on the morrow.

Such, in brief, is the story that is enshrined in Hindu hearts, one of the loveliest beads upon the rosary of Hindu lore. Sâvitri is an accepted ideal of Indian womanhood but the implications of such an ideal have been forgotten. The negative virtues of self-surrender, sacrifice, and the passive acceptance of fate have supplanted the splendid courage and decision of Sâvitri.

Qualities of character are independent of time and place. Changing social codes do not alter the basic values of human worth. Though the respect shown to Sâvitri by her father and by Nârada as also the freedom from restraint she enjoyed reflect a society in which women occupied a position of esteem and trust, the different social environment of contemporary times cannot be given as an excuse for the lack of strength in women today. Women have permitted themselves to be maimed by social taboos. If they are assumed to be weak of will and intellect, and if their virtue is mistrusted and their judgment unconsidered it is because they are weak, they vacillate, and their power of judgment has atrophied from lack of use.

Contrary to all supposedly feminine tradition, Sâvitri did not weep or fall at

to see Keshab. They felt a great desire to know Keshab's opinion about Sri Ramakrishna. They said, "On being asked, Keshab gave out as follows: 'The Paramahansa of Dakshineswar is not an ordinary man. There is none at present on earth so great as he. He is so sweet, so uncommon, that he must be taken great care of. His body will fall off, if sufficient care be not taken of him. He is like those precious things that are kept in a glass-case with great attention.' "

In January, 1881, during the Maghotsav, Keshab paid a visit to Dakshineswar to Sri Ramakrishna.

Then Ram, Manomohan, Joygopal Sen and others were present there. On July 15, 1881, Keshab took up the Master on board a steamer from Dakshineswar.

In November of that year when Manomohan arranged for a grand festival and invited the Master to his house, Keshab too on invitation joined in it. Trailokya sang his beautiful songs on the occasion.

In December, 1881, the Master went on invitation to the house of the late Rajendra Mitra on Bechu Chatterji Street at Thanthania. Keshab also came there. Rajendra was a relative of Ram and Manomohan. Ram, Manomohan, the Brahmo devotee Rajmohan, and Rajendra invited Keshab and gave him the information of the Master's coming.

When the invitation was sent to Keshab, he was in mourning for Brother Aghorenath. Brother Aghore died at Lucknow on the 8th December. Everyone thought Keshab would not be able to come. On getting the information of Sri Ramakrishna's coming Keshab said, "What do you talk? The Paramahansa will come, and I will not go! Go I must. I am in mourning; so I will take my seat alone in a separate place."

Shyamasundari Devi, Manomohan's mother, a rare devotee, served the Master. Ram was standing when the Master was taking his meal. It was on this day that Surendra took the Master to China Bazaar and got him photographed. The Master was standing and in Samadhi.

Mahendra Goswami read the Bhagavat on the occasion.

In January, 1882, the Maghotsav of the Simulia Brahmo Samaj was held at the house of late Jnan Chowdhury. There were prayer and devotional music. Both Sri Ramakrishna and Keshab were invited and present. It was here that the Master heard Narendra's song for the first time and asked him to go to Dakshineswar.

On February 23, 1882, Keshab together with his devotees paid another visit to the Master at Dakshineswar. With him were Joseph Cook, an American preacher, and Miss Pigot. The Brahmo devotees and Keshab took up Sri Ramakrishna to the steamer. Mr. Cook found Sri Ramakrishna enter into Samadhi. Nagendra too was on board. It was from him that M. heard in detail of the Master and came to see him at Dakshineswar for the first time.

Three months later, in April, Sri Ramakrishna came to the "Lily Cottage" to see Keshab. Details of this meeting will be narrated in this section.

SRI RAMAKRISHNA'S LOVE FOR KESHAB; PROMISES TO GIVE OFFERING TO THE DIVINE MOTHER FOR KESHAB'S RECOVERY

Sri Ramakrishna is seated, surrounded by devotees, in that hall of the "Lily Cottage." April 2, 1882. Keshab was in the inner compartment when news was sent to him. Wearing his dress he came and bowed down. He was going to see Kalinath Basu, a devotee and

friend. The Master has come, so Keshab postponed his going there.

The Master : You are a man of multifarious duties. And above all you are to conduct a paper. You have no time to go there (at Dakshineswar). So I myself have come to see you. Hearing of your illness I vowed an offering of sugar and green cocoanut to the Divine Mother. I told Mother, "Mother, if anything goes wrong with Keshab, with whom shall I talk when I go to Calcutta?"

Sri Ramakrishna is having a long conversation with Pratap and other Brahma devotees. Seeing M. sitting by, he is telling Keshab, "Well, just ask him why he does not go there (*i.e.* to Dakshineswar), though he says he does not care so much for his family." M. is but a new-comer, frequenting Dakshineswar for a month. Since his last visit he is rather late in going there. So the Master talks in that strain. He told M., if he could not come so frequently, he should drop a letter.

Pointing to Samadhyayi, the Brahma devotees are saying to the Master, "He is very learned, he has a deep study of the Vedas and other scriptures." The Master says, "Yes, his heart can be read through his eyes, just as the things inside a room are seen through glass-doors."

Trailokya is singing. Songs continuing, evening lights are lighted; Songs are going on when all of a sudden the Master springs up to his feet and enters into Samadhi. After a while he returns to his normal state and sings and dances.

Purport of the Song :

I am tipsy; is it under the influence of spirituous liquor? Those, who are drunkards themselves, say so—those who have drunk deep this liquor of worldliness. It is not the *spirituous*

liquor that has made me tipsy, but *spiritual* liquor. It is the maddening love of the Divine Mother that has taken my senses away from worldly things.

The Master is looking at Keshab with eyes beaming with affection, as if he is very, very dear to him, his very own; and as if he fears lest Keshab should be another's, *i.e.* of the world. With eyes directed towards Keshab, he sings again.

Purport of the Song :

I fear to speak out my heart; and I dare not keep it within myself. It is this : I fear lest I lose you, my dear. I have given you that holy secret syllable which I know. Now all depends on your own mind. This is the syllable that takes one beyond all difficulties.

"I have given you the holy secret syllable" etc. means, renounce all and call on the Lord; He alone is eternally true, all else are fleeting. Without Him life is all gall and wormwood. This is the "holy secret syllable" of great potency.

He sits down and talks with the devotees.

Arrangement for light refreshment is going on. In a side-room attached to the hall a Brahma devotee is playing on a piano. Sri Ramakrishna has a smiling countenance. Like a boy he goes to the piano and looks at it. A few minutes later he is taken to the female quarters. He will be treated there to a light refreshment, and the ladies will be given an opportunity to bow down to him.

He partook of the light refreshment. Now he gets up into the carriage. All the Brahma devotees are standing near the carriage, which starts from the "Lily Cottage" towards Dakshineswar.

THE LURE OF INDIVIDUALITY

BY THE EDITOR

I

People are nowadays very eager to preserve and assert their individuality. The ideal man according to the modern conception is he who has got 'individuality.' As such everybody is eager to develop his individuality, and frets and fumes if anything interferes with that work. It is a discredit to any man, if he is told that he has no individuality of his own.

What that individuality is, and what constitutes it, very few people care to know. Generally people think that he is a man with individuality who has got strong will and opinions of his own, who is not easily influenced by the opinion of others and who can assert his own will upon the persons he comes in contact with in life.

This tendency is so very strong in the mind of the modern people that its influence is visible everywhere—in every sphere of life and activity. A child is not ready to obey the will of his parents; boys come into conflict with the opinion of their teachers; different opinions are at cross-currents in social, national and other collective fields of activity—so much so, that actual action is hampered by too much of theorizing.

It is true that everybody should develop in his own way. If one is always tutored as to what is right or wrong for him and what he should or should not do, he will remain always a minor though he may grow old in years. Man learns by experience, and one's mistakes are as much one's teachers as one's actions in the right direction. As such no one need mind if he commits mis-

takes by following his own will and intuition. One mistake that he commits by following his own tendency of mind, will give him much greater benefit than thousands of ready-made advice got from others. That man is not an inert, lifeless machine is indicated by the fact that a man is capable of making mistakes. A wall does not do any wrong, but it is not better than even he who commits thousands of mistakes or is a menace to the safety of society. For man has got always possibilities of coming round, whereas a wall will always remain a wall. Therefore a man should follow his own will rather than being ruled by the opinion of others however well-meaning they may be. This is the modern tendency of thought in regard to individuality.

II

A normal man has got two prominent tendencies in him. First, the instinct of self-preservation and secondly, the desire to improve his condition. All actions of his life are regulated by the above two things. His immediate concern is how to preserve himself. And with that he tries simultaneously to improve his condition—economic, physical, moral and spiritual. These two characteristics are visible in the life of a normal man. By normal man we mean one whose actions are regulated by sober thought and a definite aim. Not that he always becomes successful in that effort, but still there is struggle in him to be better in spite of all failures. Though we call such a man a normal man, the majority of men are not of this kind. The majo-

rity of men do not follow any definite, sustained aim, their actions are not guided by any forethought—they follow their instincts and become a prey to the vagaries of their mind just like an animal.

Now, when a man says that he should follow his own will in order that he may develop his individuality, if in that desire he is prompted by a genuine purpose to better his life, there can be no objection to that. But if in that he follows only his own animal instinct, his well-wishers and the society he lives in have got every right to give him a warning. Unfortunately it will be found that when people talk of the freedom of thought and action, they are moved more by gross tendencies than any laudable purpose. In the name of developing individuality, they become only selfish and egotistic and a sad cause of dissension and disruption in their fields of activity. Why is there so many parties in politics in every country? Why do organizations break up? Why are there different bodies even of one religious institution? On clear analysis, it will be found that the main cause is the existence of some individuals who are given more to self-aggrandisement than to the collective interest, who are actuated more by love of power than by that of service.

It is true that everyone should follow his स्वधर्म, everyone should be true to himself and try to develop in his own way. For freedom is the first condition of growth. But while a man should be particular about his growth, he should see that he does not stand in the way of the growth of another individual. Society comes to chaotic condition, if everyone looks to his own interest and does not at all consider the needs and difficulties of his neighbours. To have considerations for others means some restriction of one's personal free-

dom. A man cannot live in any way he likes, if he has got civic consciousness, if he has got love and sympathy for others. And very few of the modern men are ready to control their thoughts and desires, actions and deeds out of considerations for others. Just to follow the codes of social etiquette one may sacrifice one's interest now and then to some harmless extent, but when there is a real clash of interests, one will not hesitate to follow one's own interest though that may cost the life of another. Our refinement is only skin-deep. If we penetrate deeper, we are sure to meet with a very ghastly spectacle.

III

One cannot afford to follow one's unrestricted will, not only because it will disturb the peace and happiness of society, but also because it hampers one's own growth. However cultured and refined a man may be, the animal instinct still lives in him and at any moment it may bring him down to the level of brutes, unless he has lived a disciplined life.

Discipline is greatly necessary, so that one may enjoy freedom. Freedom without previous discipline will spell ruin to any man. Social rules and regulations are so many methods of discipline, so that one may grow easily and also society may give the greatest possible scope for the growth of different members. To grudge those rules and regulations is to court disaster. It is true that social rules and regulations should not be rigid—they should be flexible and capable of changing with changing circumstances—but some amount of discipline there must always exist.

Nowadays social rules and regulations are everywhere looked upon with suspicion and subjected to severe criticism

as so many fetters to one's personal freedom. But one should see whether in one's desire to do away with all social conventions, one is not seeking an opportunity to follow a life of animality. Things are nowadays rapidly changing. Social restrictions which would be respected ten years ago, with the passing of that period are regarded as meaningless conventions, and people take delight in breaking them. There is greater difference in the thought and outlook of persons who have now got a difference of only ten years of age than what would be the case in the past amongst persons with a difference of fifty years. Everyone is now out for newer and newer wine of experience and greater and greater delight of breaking the time-honoured customs and usages. And at the bottom of all these will be found the desire to live an animal existence. Has anyone the strength and capacity to control his desires and passions? Otherwise how can he judge which is right and which is wrong? Without having proper discipline, one cannot think dispassionately; therefore one's judgment is coloured more by personal feelings than by balanced considerations of *pros* and *cons*. This is like the case of what they say that the medicine which will exorcise an evil spirit has become the seat of that. How many people have got healthy minds, so that they will be able to think properly? Unless a man has got the fullest control over himself, he cannot think independently of personal inclinations. The result is that one always tries to find not what one should do, but justification for what one *likes* to do. Such being the case, can one expect proper judgment from those who talk glibly of personal freedom and criticize every restriction that has got the sanction of time? In India social codes were framed by those who were Rishis, *i.e.* who

were not only great thinkers but also lived a very regulated life. But nowadays social laws run the risk of being regulated not by those who live a good life but by those who have got the power of the intellect to frame things to suit their personal desires. Therefore the result portends to be disastrous. Because they have got a powerful intellect and a persuasive eloquence, they try to create a public opinion, so that their personal conduct will be above reproach or criticism.

Nowadays it is very often said that a leader may not be very good in his private life, but still he may serve the cause of the country well. There can be nothing more absurd than this. A man living a vicious life, being impelled by a momentary impulse may do something which is praiseworthy, but he cannot continue long in that. When the temporary impulse of patriotism passes away, the interest of the country will not be at all safe in his hands. It sounds very nice to hear that the writings of a person may be good though his own life may not be similar, but it is also another absurdity. A writer, whose private life is not good will through the power of his pen lead his country to a wrong path. Though his writings will be enjoyed by many, very few readers will be able to escape the injurious effects of his writings. A man of loose morals cannot be expected to talk of high ideals of life. If he be a repentant and struggling soul, his case is different. Otherwise he is bound to dwell on things which suit his temperament and taste. But because he wields a fascinating pen, he will get readers even from those who otherwise dread the foul air he breathes out. It is in this way that many become the unconscious victims of dangerous poisoning. No doubt a writer cannot afford to or should not be always didactic. But this is also true that one

will always draw one's readers down to the level of one's own life. As such, a good writer, not living a good life, may give much enjoyment to his readers, but his writings will not be conducive to the healthy growth of a society.

IV

For a large majority of people it is absolutely necessary that they should follow the social rules and regulations that have stood the tests of time. That will be a great safeguard against going astray. To bring in a metaphor from the Christian theology, Satan is always on the alert to lead man astray. If a person has not the power to stand against the allurements of Satan, it is better that he should be protected by social restrictions and the influence of public opinion from falling into many pitfalls of life. One cannot afford to learn everything from personal experience. One should be clever enough to learn from the experience of others. That is the secret of success in life, and every wise man will follow that method. Social rules and regulations represent the experience of the society in the past. They cannot and should not be set aside so easily.

It is a wrong idea that the restrictions (of course intelligently) imposed upon a man during the process of growth, hamper the development of his individuality. Rousseau's idea of giving perfect freedom to the child is good in theory, but how far has it been practicable? To impose his own will upon a student is too bad for a teacher. But can a child be left absolutely without any guidance? A clever teacher is he who can properly guide his student without unduly interfering with his freedom. And cleverer the teacher, the greater the freedom he can give to his

student. But nevertheless to some extent freedom is restricted and the child is not entirely left to himself. This is applicable with regard to the case of grown-up people also. Unless a man has developed a powerful will and a sound judgment, there is always the chance of his going astray; therefore the social rules, though they are restrictions to his freedom, come to his rescue. How many are the persons who are prevented from going astray by the public opinion, how many are the persons who are kept from doing evil deeds because the traditions and customs of society put a check upon them? In ancient India only the Sannyasins were absolved from all social restrictions, because it was believed that the discipline they had undergone in the first three stages of life was a sufficient guarantee against their going wrong. It is natural to expect that those who have passed through a rigid discipline for a good many years will be able to pursue the objects of life even without any artificial help and protection. From discipline to a stage where there is no need for any discipline. Only by undergoing discipline one outgrows the stage for the need of discipline. Unfortunately man is not willing nowadays to undergo the preliminary discipline, but still he wants that perfect freedom should be given to him. The result also is such as can be expected under such circumstances.

V

People talk of individuality, but they have no definite conception about what individuality is. When they want to preserve their individuality, they desire only to have an opportunity to be self-assertive—right or wrong—and to have the satisfaction of wielding influence over a large number of people. They feel their vanity satisfied when they find

that many persons are under their control and obey their wishes. Napoleon is called a man of striking personality because he could successfully command a huge army. Similar is the case with many leaders in other fields of activity. These persons are said to have been born with a mission in their life. And in a small degree everyone is supposed to have a mission in life which he should try to fulfil. But history will examine and judge if the mission of even the most striking personalities were really good for world and also if the persons themselves contributed to the welfare of humanity.

There should be no fuss about the preservation of individuality, if thereby men want simply to satisfy their vanity or serve their gross personal interest. If a man wants to have the satisfaction of wielding influence over others, it can be done only through the building up of character. The greater the strength of character, the greater the influence one will have over others. And the influence of a man over others is always unconscious. One cannot be a true leader of men by trying to be that. Leadership is always the result of unconscious efforts. People will follow a man, if they know they will get some benefit from him. And a man will automatically become the leader of men, if he feels for others and is ready to sacrifice his all for the sake of others. The man who devotes his whole energy to the service of others, easily gets others under his influence. Thus the man who seeks leadership will not get that, but the man who forgets all about that and becomes the humble servant of all, will have the honour of being the leader of men. According to the Christian belief Christ suffered crucifixion for the sake of humanity. But it is exactly for that reason that he is worshipped as God the Son. Buddha's mission in life was to

remove the miseries of the world and he is regarded as an Incarnation of God. Yes, man raises himself to the level of God to the extent he is able to sacrifice his little self for the sake of others. People have not the patience to understand this; so they run after name and fame, hanker after leadership, and when they do not get them, their life becomes miserable.

VI

To speak philosophically also, one does not know what constitutes 'individuality.' Man is eager to serve his own interest and develop his individuality, but he does not know what he himself is. If a man analyses himself, he will find that neither his organs, limbs, mind, nor intellect—none of them separately or collectively constitute his real Self. His real Self is more than these things, and it is always unaffected by them. Man has got no separate existence from his neighbours, and in his desire to develop his own personality, he makes a vain attempt to live apart from the rest of humanity and, therefore, suffers. A bubble of water may be different from another, in size, but it is nevertheless only water. How funny becomes the case if a bubble fights with another to preserve its own existence and to serve its own interest! The most important thing for a bubble is to know that it is nothing but water. Similarly the greatest mission of a man is to realize that all belong to one Absolute Existence, which religion calls God. And a man's endeavour should be to identify himself with that Existence. Whatever separates him from that is evil for him, and whatever tends to make him one with that is good. It is therefore that hatred is evil and love is good. A man of universal love and sympathy is loved and honoured by

all, because he has to a great extent gone nearer the realization of the Absolute Existence—he is going to be impersonal even in his physical existence.

Ordinarily people take account of only the short span of existence in this world. If they would consider also the eternal past and the eternal future which are joined by the immediate present, their conception of life would have been different. Because religion does that, it asks man to live a life quite different from what the world exhorts him to do. The world says, "Live for yourself"; religion says, "Live for others." The world says, "Always exert your own will." Religion says, "Try to lose your own will in the will of God." The world asks man to be self-assertive, religion advises man to be self-sacrificing.

All religions in one form or another ask man to kill his lower self, so that he may enjoy the bliss of the higher existence. All dualistic religions speak of the necessity of self-surrender to God. What does that indicate? It indicates that the highest goal of man is to lose his self and live and move and have his being in God. The monistic religion also tells the same thing in another form. It says to man, "Know that you

are one with God. Deny everything in you which is earthly and you will know that you are that Absolute Existence." Dualistic religions ask man to humble himself completely and to live in God alone, and monistic religions exhort man to raise himself so much that he will know that he is one with God. Ordinary people will be horror-struck at these ideas. They will think that their life will come to a standstill if they are to forget their ego and have complete surrender to the will of God—their activities will be paralyzed and they will have no purpose for which to desire the continuance of their existence. But really speaking, have men anything to fear that way? Is not their attitude as ridiculous as that of the water-bubbles which dread to recognize that they are nothing but water? It has been truly said, "He that findeth his life shall lose it : and he that loseth his life . . . shall find it." But unfortunately few are there who seek the real life. Man struggles and labours, fights and quarrels—though for what he does not know. Man fights for the preservation of his individuality, but does not know that his real individuality is found in losing himself in the One All-pervasive Reality.

THE REAL AND THE UNREAL

BY SWAMI ATULANANDA

I

The one question that occurs to every thinking mind is : why is there so much misery in the world,—what is the cause of so much suffering?

We find ourselves surrounded by innumerable difficulties, we are constantly baffled in our attempt to satisfy our

deep-seated longing for happiness. Disappointment, struggle for existence, competition, unfaithfulness, love unrequited, disease, pain, death—all these we have to meet. And this makes us look at the dark side of life, it makes us pessimistic.

This natural tendency in man, to look at the gloomy side of life expresses itself

even in religion. For, when we study the different religions of the world, we find all this stream of pessimism running through them. Most of the religions have painted life in the darkest colours. The world is looked upon as "a vale of tears. There is no lasting happiness here below." But religion also brings a message of hope, for it says: "Turn your eyes away from this life and its miseries, and strive and gain that eternal life, where happiness reigns supreme and all inequalities of the human conditions are smoothed down by a divine and loving hand."

This call goes out to man again and again—this call for a higher mode of existence. But, unfortunately, that higher life is often regarded as a future condition, a life hereafter, which man enjoys when he has passed into the great Beyond. Life here and life hereafter are often viewed as two entirely different existences; the one not to be attained until the other has run its course. The best that man can do, it is said, is to prepare himself here on earth so that hereafter he may enjoy celestial bliss.

Inspired by this message hundreds and thousands of men have turned their steps to the desert and mountain wildernesses as monks, have starved and chastised their bodies, believing *this* to be the sure and short way to heaven and salvation. The cry was: kill the flesh, for the body is a mass of corruption.

II

Quite a different note was sounded by the sages of India. For they boldly asserted that not by killing the flesh but by controlling it man escapes from the bondage of the flesh; not by starving the body but by giving it proper food in moderation can the body be turned into a useful instrument; not by denying the senses but by guiding them can the

vision be turned inward; not by neglecting but by training the mind can mind be made to master the body. "Yoga is not possible for him who eats too much nor for him who abstains from food; not for him who sleeps too much nor for him who keeps awake," says the Gita. "The true Yogi regulates his diet and diversions, his activities, his sleep and his wakefulness. Raise yourself through yourself, for you are your own friend or your own enemy. Control yourself; then you are your own friend, but when you live a slothful, careless life then you are your own enemy."

The note of strength and hope and faith drowns all weakening and pessimistic tendencies, when the ancient Rishis sing out in their clear and beautiful language: "Hear ye children of immortal bliss, for we have found the Eternal One who is beyond all sorrow and all death. And knowing Him ye also shall be free." Free! here and now! for the kingdom of heaven is at hand.

The world is certainly a terrible place if we look at it with our limited, distorted vision. Man is certainly a pitiable creature when we consider only his limitations and vain struggles. But, there is another vision of life and man,—a vision that entirely changes the panorama of life. That vision is the vision of the saints. How else could the ancient Rishis declare that "From Bliss does spring all creation, by Bliss it is maintained, towards Bliss does it progress and into Bliss does it finally resolve?" "Bliss" is one of the names of God. The Sruti calls God Satchidananda, that is, Absolute Existence, Absolute Consciousness and Absolute Bliss. The Vedas declare that the Universe is the Lila, the sportful play of the blissful Lord. So, the universe coming from that blissful Being, cannot be evil.

Now, if these statements are *true* and not merely poetry, then our conception,

our attitude towards life must be entirely wrong. Stevenson said, "The world is so full of a number of things, I am sure we ought all to be happy as kings." Only kings are not always so very happy. The happiest of all beings are the sages. They are real kings. They rule over a spiritual dominion that stretches over the entire Universe, nay, even beyond the Universe. They could truly sing: "Mad with joy, life and death dance to the rhythm of a divine music, the hills and the sea and the earth dance, the world of man dances in laughter and tears."

Is there a single note of pessimism in their songs? Are not all their utterances cries of joy and blessedness? "Through love," they say, "the worlds are created." Everything is an expression of love divine.

The vision of these men is extended, because they look through the eyes of love. Love unifies, love pierces through the delusion of Maya, love destroys the little self and reveals the one sublime Self that lies at the heart of every creature. Love cleanses the door of perception, then everything appears in its true light as it really is and not as it appears on the surface. The disfiguring results of hate and jealousy and prejudice disappear. And unto the soul flows a fresh recognition, a new music, a new light and the outward world appears as if transformed. The tyranny of the I, the me, the mine, is vanquished, and a wider life, a greater freedom is achieved; the road to the great Reality is opened up. God's creation is no longer regarded with animosity; nature becomes man's friend. From the darkest corners light begins to shine, beauty looms up from the ugliest deformity.

Pure love is vision—a vision that cannot be deceived, a vision that recognizes blessedness in all, and everywhere. To him who is pure, to him who loves,

all things become lovable; to him who is perfect, all creation reveals its perfection.

"You air that serves me with breath to speak, you light that wraps me and all things in delicate showers, you paths worn in the irregular hollows by the roadside, I believe you are latent with unseen existences, you are so dear to me," said Whitman. "You drunkard, you street-walker, you cheat, I bow down to the divinity that dwells in you," says another saint.

Such are the sublime visions of the illuminated sages.

III

Now, if we want to find a basis for reconciliation of all that seems so inharmonious in life, we cannot do better than turn to the Hindu scriptures. These scriptures supply us with a reasonable solution of all the difficult problems of life. They offer us a remedy for the ills man is heir to. They point out to us the cause of all evils. And they tell us that by changing the cause, the effect will also be changed. They tell us why man is subject to so much misery and how this state of affairs can be remedied.

The majority of people are satisfied that the why of man's sad condition can never be explained. They take facts as they find them and there they rest more or less contented, submitting to the inevitable.

But, through all ages there have been a few exceptional souls, who could not rest until a satisfactory answer was forthcoming. In Yoga-vasishtha, for example we are told how a young prince, Rama by name, after travelling far and wide over his father's dominion was overcome with sorrow seeing the suffering of the world. He could not eat, nor could he play with his companions as he used to do, nor could he study, for his

mind was deeply touched seeing the sorrow of man. And so he passed his days pondering over the problems of life.

It was during this period in Rama's life that the sage Vasishtha happened to visit the king's court. And on his enquiring after the well-being of the king and his family, the sage was told about the sad plight of the youthful prince. Forthwith he asked to be admitted to Rama's apartments. And there he found the youth quite emaciated, his countenance sad, his body drooping.

He spoke to Rama, but the prince was hardly able to converse with him. After some time however Vasishtha succeeded in arousing his attention, and he requested the boy to reveal to him the secret that was so much disturbing his peace of mind.

Rama, then, burst out into a flood of denunciation of the world and life as he saw it. Vasishtha looked deep into the boy's eyes; there he saw a fire burning—the fire of the spirit touched by the woe of man. The light of renunciation shone in Rama's eyes, the light of recognition of the world's sad plight, and of the indomitable will to find a remedy, to find a way *out* of misery.

Vasishtha recognized a great soul in this young boy, a soul chastened so early by the suffering of others, a soul ripe for illumination. So Vasishtha took Rama by the hand, embraced him and accepted him as his disciple.

Day by day he poured into Rama's ears the nectar of his teaching, removing doubt and misconception. The prince thus woke up from his world-dream, and the Reality of Existence beyond all suffering, beyond all pain, beyond life and death—the ever blissful Reality loomed up before his spiritual eye. The riddle of life was solved once for all, and the prince was happy.

The teachings of Vasishtha are the

teachings of Vedanta. Ignorance lies at the root of all suffering. Ignorance is the great evil that makes life bitter.

This is the conclusion arrived at by all the sages. This is what Buddha discovered after years of searching, when at last he sat down under the Bo-tree determined to solve life's mystery or to die in the attempt. This is the message of all the world-saviours: "Man, know the Truth and the Truth will liberate you from all pain." The fire of wisdom burns up all the shackles that bind you to this miserable life of ignorance.

IV

This ignorance is called Maya in Vedanta. Maya has led us into bondage. And bondage means pain. Maya has forced on us the spectacles of deception. Through the windows of Maya we see the distorted pictures of life.

Let us try to understand what Vedanta means by this mysterious word "Maya"—the cause of all our troubles. Yes, the cause of all our troubles, *but*, only so long as we have not understood her; the cause of our infinite freedom, the moment she is disclosed and seen in all her nakedness.

The cause of all suffering lies in man himself. It is our mind that keeps us in darkness or leads us into the light of Truth; it is our mind that binds us or makes us free, for mind is the instrument through which Maya wields her magic power.

The word Maya, as we will use it today, is perhaps best translated as misconception or wrong knowledge. Ignorance or wrong conception of life is what Vedanta defines as the source of all suffering. It is the one great evil in life.

Let us try to understand this. Perhaps it has occurred to very few of you that we really have a wrong conception

of life, the world and Universe; that we have been looking at things in the wrong light, through coloured glasses as it were; that all our days we have mistaken the real nature of things. And still, that is what we have been doing right along. Let me explain this. Let us begin with the Universe and let us see if we have really been under a delusion so long—if our picture of life is all wrong.

In the Gita, Sri Krishna states this fact in his own inimitable way when he says: "What appears as night to the ignorant man, appears as day to him who knows the Truth; and what appears as night to him who knows the Truth, appears as day to the ignorant man."

The vision of the illumined sage is just the reverse of that of the worldly-minded man.

Now, what do we generally do? Looking at life, at the world, at the Universe we accept everything as we find it. There exists a certain relationship between the Universe and ourselves. We hear, we see, we taste, we smell, we touch and we think. The senses and the mind give us criteria with which everything is judged. These are the instruments through which we gain knowledge of life. And we fully trust that that knowledge is reliable, that everything is as we perceive it.

But here, we make a great mistake. We forget that the senses are very imperfect mediums through which to gain knowledge, that even the mind is not reliable, for it also is an instrument of limited power and possibilities. Hence our confusion, our mistaken idea of life, our suffering and disappointment. This unjustified faith in our senses and mind is our ignorance, one form of Maya.

We accept the Universe as the great reality. What we see, hear, smell, taste and touch is real to us. We perceive it and therefore we think that it is

real. That is as far as our ordinary analysis goes. But if we think a little further, we will see that things are not at all what they appear to be, that we are deceived regarding the world on every side. We trust so much in what we see. But our sight is very limited and not at all trustworthy. For example: look at the evening sky with the naked eye and then look through a powerful telescope. What an entirely different picture do we get! It does not look like the same sky. Look at Saturn. Seen with the naked eye it looks like an ordinary star. But seen through the telescope it looks like a ball of fire, encircled by rings of light. And look farther. Thousands of stars whose existence we never surmised appear on the scene. Again, what looks like a single star with the naked eye, proves to be a double star; two stars, which look like one.

Now, take a microscope. Place under it a beautiful little insect. What do we find? It is transformed into a horrid, ugly creature of which we would be deadly afraid should it assume a larger size. Put under the microscope a drop of the purest water. We find it is swarming with living microbes.

And now consider some everyday occurrences. If we are seated in a moving train, our eyes will make us believe that the landscape moves. The earth turns around its axis and speeds around the Sun. But our eyes tell us that the Sun moves and the earth is stationary. Take a table; it is a dead, solid substance, we say. But science tells us it is nothing of the kind. This table is an ever-changing, ever-moving mass of matter, solid only in relation to our sense of touch and sight; but, in fact, porous and full of life and motion, the playground for millions of lives of which we know very little.

So far as regards our much trusted, but in fact very deceiving sense of sight,

And so it is with all other senses, even with our mental faculty. Different persons hear the same story. But see how differently the story is retold by every one of them. Still, each person may be perfectly sincere in his attempt to relate what he has heard. Again, our ears hear only certain sounds. When we do not hear anything we believe that there is perfect silence. But that is not true. The Universe is filled with sounds which our ears do not perceive. We cannot trust our sense of hearing. Our mind also is a great deceiver. Think only of the tricks that memory plays us. Sometimes we are quite positive that we did not hear a certain thing, though, as a fact, we have simply forgotten it. How often are we not misunderstood, how often do we not misjudge, exaggerate, and become untruthful!—and all this in good faith, simply because we cannot rely on our mind.

So we see that we live in a world of deception. Consciously or unconsciously this deception goes on all around us. Even science tells us one thing to-day to contradict it to-morrow. We cannot escape this misconception of things. Our life is built on it, influenced by it; we act according to it. Such is our condition. We live in waking-dreams.

Reason also is not to be trusted. What we accept as logical to-day we throw overboard as illogical when we become a little wiser. Instinct cannot be trusted. Through instinct we make many mistakes. Inspiration even plays us tricks—I mean inspiration on the psychic plane. We hear voices or get impressions which prove untrue. Even the medium through which such inspirations reach us is often not what it claims to be. Apparitions of spirits and ghosts are often nothing but our mental projections. So, from the lowest to the highest we find that the knowledge that reaches us through our senses and the mind is

unreliable, that it is affected by the instrument through which it flows. Things are not what they seem to be. The Universe is not what we take it to be.

We get a certain picture, a certain impression of the Universe, but that picture is far from true. It is not the Universe as it really is, but as *we* see and know it—a distorted picture. But as the distortion is very much the same for all of us, we adjust ourselves to it, and soon forget the fact, just as we adjust ourselves in other ways. For example in the case of sight. Though every picture thrown on our retina is a reversed image of what we see, though really we see all things upside down, we do not notice this and we are not inconvenienced by it. Many perhaps do not even know it.

So, we take everything on its face value. We think that our universe, that is, the universe as we know it now, under our present conditions, is all there is. What *we* know about it we accept as true knowledge. *We* are the standard with which everything is judged. That is a very materialistic point of view. We may call that practical, but it keeps us on the animal plane of existence.

The animal is practical when it knows how to catch its prey, how to provide for its young. It cares not to discover laws which may raise it to a higher plane of evolution. Whether this world is real or not, whether there is a soul and a higher life, are questions of unimportance to it, for these questions do not affect its material life in a direct sense.

But to those who regard knowledge as its own reward, who wish to develop mentally, who wish to rise higher in the scale of evolution, who want to know what is true and what is only seeming, it is of great importance to develop the discriminative faculty—the faculty by which the Reality is reached, by which

a thing is known as it is and not as it appears to be.

V

Let us work this out a little further. If we allow our imagination some play, we shall discover that even the appearance of the Universe changes under different conditions. Laws are laws only under *our* conditions. Everything changes under changed conditions. Imagine that we were reduced to microscopic dimensions. Laws operating now, would be unknown to us then. They would not exist for us. And laws unknown to us now, would be the common laws of our new state. For example, we would not come to the conclusion that water seeks its level.

“Suppose,” says Prof. Crooks, “that such a being should hold in his hand a vessel bearing the same proportion to his minimised frame that a pint measure does to an ordinary man. And suppose that vessel to be filled with water. If he inverts the vessel he finds that the liquid will not flow and can only be dislodged by violent shocks.” Similarly he will discover that solids as a rule do not sink in water, no matter how great their specific gravity.

And should we now imagine ourselves to be beings of enormous magnitude, we would experience equally interesting results. We would be able to move our finger and thumb in a second of time through some miles of soil. This mass of sand, earth, stones and the like, hurled together in such quantities and at such speed would become intensely hot. Such a colossus could scarcely move without causing the liberation of a highly inconvenient degree of heat. He would naturally ascribe to rocks and earth such properties as we attribute to phosphorus—of combustion on being a little roughly handled. The whole Universe would appear different to us.

Similarly alterations in *time* would have remarkable results. “A creature with a time standard one thousand times as short as ours,” says Von Bear, “would be able to perceive a bullet passing through the air.”

If still more reduced, so that our lifetime of say 60 years would correspond to the creature’s lifetime of 60 minutes, it would have no conception of day and night. It would not know that plants were growing. Animals would appear as immovable objects, for their movements would be too slow to be perceived.

Again, *our* sounds would be inaudible. And if the time span were sufficiently reduced, so that our light-vibrations reached it with the relative frequency of sound-waves, it would hear the light.

Reversing the process so that a year would pass in a few hours, we would see the plants grow. Day and night would succeed each other as bright and dark minutes. The sun would be seen sweeping through the sky in a minute of time followed by a fiery trail, like a shooting star. And if the slackened life were still more retarded, we would not have any experience of night. By reason of the after-image in the eye, before darkness could prevail daylight would again overtake it. The sun would no longer be seen as a globular body, but as a brilliant, fiery arch in the heavens.

A change of vibrations would also yield startling results, as light, heat and sound depend on vibrations in the ether and air. Changing the relative frequency of these vibrations, the qualities of sensation would be affected. Everything would then appear in different colours from what they appear now.

What a wonderful transformation this would affect in the appearance of the world. The blue sky and the snow would look red, while the evening horizon would appear as black. Another

change would make it possible for us to see with X-ray eyes. We would see through objects, we might even be able to see each other's thoughts, just as now we perceive material objects. Sounds which we hear now, would no longer be audible and we would hear sounds which now we cannot hear. The birds would appear silent and the growing grass would emit sound. Coloured materials would alter their colours and invisible things would flash into existence. The result would be an entire transformation of nature, a new Universe.

VI

What does all this mean? That all that we know about the Universe is only very relative knowledge, which holds good only for us under our present conditions.

For other beings with differently-constructed sense-organs the Universe would be entirely different. And even for us under different conditions an entirely different Universe would present itself. Present laws would be replaced by new laws, everything would look and affect us differently. It would be living in another world.

It is clear, then, that our knowledge of the Universe is very imperfect. But suppose we could know all there is to be known about the Universe under our present conditions; even then that would be knowing only an infinitesimally small part of the Universe as it really is. It would be only the Universe from *our* standpoint, through man's senses, through man's brain. The entire Universe is a mass of vibrating matter and only those vibrations would be known which our senses record.

That is what Vedanta means when it declares that the Universe which *we* know is unreal. The Universe that *we* know is not the true Universe. Or

rather, it is the true Universe seen through the distorting avenues of the mind and senses. It is a partial vision. The real Universe reflects on our mind and then we get all these mental and physical phenomena. Thence arise all our perceptions, ideas, etc. Our perception of the Universe depends on our mind.

Should we be able to change our mental vibrations, a different picture of the Universe would be the result; just as by changing the shape of mirror from flat to concave we would see our own image changed. The mind acts like a reflector and the Universe is the reflection.

Our mind and senses are thus deceiving us at every step, and the Absolute Truth regarding what we call the Universe cannot be known through the mind. Mind may reflect a more or less true picture, but it can never reveal the whole Truth. It will always be a distorted picture, and a limited picture. Limited mind can never reveal, can never express, can never witness the Absolute Truth, the Reality.

When this is understood and firmly grasped, then, says Vedanta, we are on the way to the discovery of Truth. First realize that *our* world is unreal, it is only *one* phase of the Reality. There is only One Reality and that seen through the mind, appears to us as our Universe. To differently-constituted beings it will appear as *their* Universe. And so the One Reality may be seen as millions of different Universes, all interwoven with one another. The air around us may be filled with beings differently constituted and not perceived by us. These beings would have their own world, their own life, laws and conditions of which we know nothing.

In the same way the people of such a world would not be aware of *our* existence. All such worlds, including our

own, we call unreal, because they exist only under certain conditions. But the very fact that there is something unreal, indicates that there must be the Real, at the back of it.

VII

The questions then arise: Where is that Reality, the only true Existence? Can that Reality be known as it is? —Vedanta says: There is but One Reality and that Reality is called by different names. We call it Spirit, Universal Existence, God, Brahman, etc. That One Being seen through the mind (or what means the same thing) reflected in the mirror of time, space and causation, is our Universe. When seen through the senses it is the material world; when seen through the mind it is our mental world; and when seen as it really is (not reflected but in its own true condition), then it is the One Being, Brahman or God.

But how can we know God? All our knowledge is based on experience, and experience depends on the mind, which is deceptive. In reply Vedanta says: There is knowledge which does *not* depend on the mind, which can be obtained direct, without any interfering medium of the mind or senses. That knowledge is the inspiration which comes in Samadhi, the superconscious state. That is true knowledge of God, the One Existence. That is the knowledge which the sages experience, the knowledge obtained by Christ and Buddha. And that knowledge can be attained by every one of us if we try for it sincerely.

This is true religion. The great teachers of humanity saw God, the eternal Being, beyond the phenomenal Universe. They saw that true Existence of which we have only the distorted image.

Vedanta teaches that there are practi-

cal methods by which every one can get the vision of God. These methods are called Yogas. Yoga is the science which teaches us how to get this direct perception of Truth or God or the One Reality.

Besides God, nothing exists. "God alone is real," says the Veda, "everything else is unreal. And the human soul is one with God." That *One* appears as many, in different shapes and forms and under different names. That which causes the different appearances is called Maya.

The mind and the senses are forms of Maya, the products of Maya. Maya makes us see the many where in truth there is only One. It hides the Reality by making it appear as so many different manifestations. The Reality seen through Maya is the Universe.

When seen through *our* particular kind of Maya it appears as our world. Through another form of Maya it appears as heaven or any other sphere or plane of existence. Maya is the cause of all these different worlds. It makes us see things different from what really are.

When seen in their real character, free from the influence of Maya, all things are God. Maya is the power which, as it were, hypnotizes us into the belief that our Universe is real. We are all under this hypnotism. Otherwise we would be free souls, one with God, free from suffering.

We are really God. But we are God seeing Himself under the influence of Maya. Maya is ignorance or false knowledge. Plants are God under the influence of plant-Maya. Animals are God under the influence of animal-Maya. Men are God under the influence of man-Maya. And God free from Maya is the One without a second, the One Supreme Being.

The plant freed from Maya becomes

God; so, the animal; so, man. Maya clothes God in name and form. Remove name and form and God alone remains. *He* is nameless, *He* is formless, *He* is the soul, the reality of all creation.

If we can know as we *really* are, we shall realize that in God we are all united, we are all One. That is the blissful

vision of the Yogis. The world-vision is then changed into the God-vision. God is then realized as the Truth that resides in everything. Then the whole world is seen as a manifestation of God. Then everything becomes beautiful, everything becomes lovable, everything becomes perfect.

THE SUBLIME MAHAYANA

BY DR. BENOYTOSH BHATTACHARYYA, M.A., Ph.D.

THE ORIGINAL BUDDHISM

It is well known that the original Buddhism, or the Buddhism first preached by Lord Buddha passed through many vicissitudes in the long centuries after his Parinirvana and underwent many transformations and modifications at the hands of his talented disciples and followers. Scholars are now unanimous in their opinion that the pristine purity of the original Buddhism did not remain long to inspire and guide the Buddhists and that various sectarian differences brought in a new spirit, which ultimately made Buddhism a world religion, which is even to-day followed by nearly a third of the population of this great planet.

SCHISM IN ASOKA'S TIME

Almost immediately after the Mahaparinirvana of Buddha his sayings were carefully collected and chanted in daily assemblies and on special occasions. The Buddhists remained united and were content to follow the teachings and obey the disciplinary regulations imposed on them by their Great Master. But in the time of Asoka (circa 272-232 B.C.) this harmony was threatened by the advent

of bolder spirits who wanted the disciplinary rules to slacken down on certain points. The older section among the Buddhists whom we know to be the Sthaviras did not like to make any concession on the points raised by the Mahasanghikas, and thus there was a split which was destined to achieve tremendous results, though at the very moment the schism very nearly shook the foundation on which the grand edifice of Buddhism was constructed.

THE FOUR GREAT SCHOOLS

These two grand divisions of the Sthaviras and the Mahasanghikas were split up further into sections and sub-sections, and we hear of no less than eighteen different schools of Buddhism in the time of Kanishka (c. 120 A.D.). In the third great Buddhist Council which was held in the lifetime of Kanishka these eighteen schools were brought under four main divisions, namely, the Sautrantika, the Vaibhasika, the Madhyamaka and the Yogacara schools, and for a time it seemed that all difficulties were over. These four schools were again broadly divided under two main divisions which were subsequently known as the Hinayana and the Mahayana.

DISTINCTION BETWEEN MAHAYANA AND HINAYANA

The distinction of the Mahayana and Hinayana is one of ideals, and verily, the ideals in the two cases were very widely different. The Hinayanist will be satisfied if he, by his meditation, by his religious practices, is able to obtain for himself the much-longed-for emancipation, the freedom from the cycle of existence, and escape the miseries of constant births and re-births. Their ideal was personal Nirvana, and no wonder that this mode of obtaining individual salvation was considered as low by the other section whose ideals were very different and who were entitled to call themselves high. The Mahayanist never cares for his own salvation; he cares more for the uplift of others than for his own. He renounces his own welfare for the benefit of others and devotes his entire energies to the salvation of others. His ideal is not narrow Nirvana but Omniscience. In order to obtain Omniscience he has to overcome very serious difficulties—he has to remove two veils which are named in Mahayanistic works as the Klesavarana and the Jneyavarana. The veil of the first kind, namely, the veil of suffering, can be removed only by having the wisdom which tells the Mahayanists that the whole creation is nothing but Sunya—a Sunya which is not only immanent in the creation but also transcends it. The other veil which is called the Jneyavarana or the veil which covers the transcendental truth can only be removed by a Mahayanist and not by anyone else, because in order to remove this veil, the Bodhisattva has to sacrifice everything, his own welfare, family, wealth, children, and, what seems strange, his own merit gained through spiritual practices, for the benefit of others. He will not accept his own salvation even though entitled to

it but employ his spiritual powers for the benefit of other beings, and he should strive for having more and more powers in order that the quality of service rendered by him may improve a great deal.

IMPROVEMENTS IN ORIGINAL BUDDHISM

Many improvements were effected in the original teachings of Lord Buddha with the advent of the Mahayanists. The status of a Buddhist in Mahayana became much more important and dignified; the ideals changed a great deal, the original and primitive Nirvana was given a more rational and philosophical turn, and, in short, Mahayana was moulded in a form which became most suited for a world religion. It satisfied everybody—the cultured and the uncultured, the intellectuals and the masses, and thus Mahayana became extremely popular. The Mahayana gave ample scope for individual thinking, freedom of thought, and unlimited power to speculate. Thus Mahayana developed into Vajrayana, Sahajayana, Kalacakrayana, Bhadrayana and many other forms varying in the conception of the ideal and the outlook on life in general.

THE STATUS OF A MAHAYANIST

In the original Buddhism the followers were broadly divided into two classes, the Bhikshus and the laity. The Bhikshus used to live in the monasteries specially built for them, and the laity consisted of householders who were not admitted into the monasteries. Both these classes were combined under the one head Sangha or the congregation. They were members of the Order and nothing more. They were required to follow the different sets of rules prescribed for them, and if the rules were

not strictly followed, members of the Order were to be expelled even as criminals. But in Mahayana there was a distinct change. Anyone entering the Order was to be called a Bodhisattva or 'one possessing the essence of Bodhi or enlightenment,' or 'one who strives for the Bodhi.' In fact, the follower of Mahayana is a potential Buddha, and he is entitled to be not only a Buddha but also something more—he is entitled to Omniscience, the goal of a Mahayanist. The Bodhisattva by virtue of his spiritual attainments begins his upward march through the ten Bhumis or heavens recognized in Mahayana, and when his march is complete and when he reaches the goal he obtains Omniscience after removing the two veils of Klesavarana and Jneyavarana referred to already. The status of a Mahayanist is, therefore, immensely superior to the status of a Hinayanist in the original Buddhism. Thus we hear in Mahayanist works¹ that the vehicle for obtaining enlightenment is one and that is Mahayana. The other Yanas like the Sravakayana and the Pratyekayana are but the ladders or stepping stones to Mahayana.

THE THEORY OF NIRVANA

The conception of Nirvana in the two Yanas may similarly be compared. In the original Buddhism when Buddha was asked to define Nirvana he remained silent. When asked to describe the condition of an individual on the attainment of Nirvana, Buddha similarly maintained a mystic silence. In the *Milinda Panho* indeed the most covetable prospect of obtaining Nirvana is described, but the last word on the Hinayanistic conception is given by Asvaghosa in his now famous work, the *Saundarananda*

*Kavya*². There it is said that when the lamp is extinguished its flame travels neither to the four directions nor to the four intermediate corners, nor above or below but simply becomes extinct because of the oil being exhausted. Even so, when an individual obtains emancipation or Nirvana he goes neither to the four directions nor to the four intermediate corners, nor in the higher regions nor in the lower, but he merely becomes extinct because his Klesa or suffering is exhausted. Now this is what Asvaghosa could say about the glory of Nirvana, but surely, even in his time, people were not satisfied with this explanation, because Nagarjuna, the immediate disciple of Asvaghosa, boldly defined Nirvana as Sunya and described it as a condition about which neither existence, nor non-existence, nor a combination of the two nor a negation of the two can be predicated. Nagarjuna was the propounder of the Madhyamaka school of Buddhism, and he could offer no better explanation of the condition of an individual in Nirvana than this. A few centuries later Maitreyanatha arose and he added the element of Vijnana in the conception of Sunya, which meant that on the attainment of Nirvana the individual does neither get extinction as taught in primitive Hinayana nor attains an impossible and unconceivable state as formulated in the Madhyamaka school, but retains his Vijnana or his consciousness; or, in other words, the individual becomes fully conscious that he has attained Nirvana. This Vijnana and its introduction in the conception of Nirvana was a great achievement in those days, because otherwise people would constantly question: Is it worth our while? Why leave all the enjoyments of life,

¹ Compare *Advayavajrasangraha* (G. O. Series No. XI), p. 21, lines 19-25.

² Op. cit., Ed. Haraprasad Shastri in *Bibliotheca Indica*. 1910, p. 102.

all the luxuries provided by nature and men in order simply to obtain extinction ! or to obtain a state which is inconceivable as advocated by Nagarjuna? If the result of lifelong labours, lifelong religious practices, observances of strict rules result in this, then why not be satisfied with the present lot and enjoy life as everyone else does?

NIRVANA IN MAHAYANA

Even in the 3rd or the 4th century A.D. there was further improvement in the conception of Nirvana, and in the *Guhyasamaj*, published recently through the Gaekwad's Oriental Series, we find a new element introduced, and this new element is what is called by the Mahayanists as the Mahasukha, that is to say, when an individual attains Bodhi or emancipation, he not only merges in Sunya, but remains there in full consciousness and enjoys eternal bliss and happiness. By this theory of Mahasukha, the scheme of Mahayanist Nirvana became complete and the ideal of Bodhisattva was made perfect and sublime. The achievement was so great that it tempted the best spirits amongst the Hindu philosophers to adopt the same ideal in their conception of Moksha or liberation. Many will remember in this connection, the famous saying which calls Sankaracharya, the great Vedantin, a veiled Buddhist.

THE WILL TO ENLIGHTENMENT

The Citta of a Buddhist is called the Bodhicitta or the Will to Enlightenment in Mahayana. Anyone entering the Order has his will directed towards Enlightenment. This also gives a better status to a Mahayanist than what was admitted in original Buddhism. The Bodhicitta is defined and described in many works belonging to Mahayana, but

the series of descriptions of the Bodhicitta as given in the *Guhyasamaj* already referred to seems to me to be of great value in understanding the sublime nature of the Bodhicitta, and, incidentally, of the Mahayanist conception. There we come across the following definitions :³

(1) The Bodhicitta is such that it is bereft of all existence, and is unconnected with the Skandhas, Dhatus, and Ayatanas, and such thought-categories as the subject and the object, is without a beginning and is of the nature of Sunya like all existing objects which are really Sunya in essence.

(2) Bodhicitta is that which is without substance like the sky, and which constantly thinks of the existing objects as without origin, and in which there are neither objects nor their qualities.

(3) The Citta which comprehends all existing objects as non-existent and bereft of the qualities of objects, but originates from the Sunyata of all worldly objects is called the Bodhicitta.

(4) The existing objects are naturally resplendent, and they are pure in essence like the sky. The Citta where there is neither enlightenment nor comprehension (Abhisamaya) is called the Bodhicitta.

THE SUBLIME BODHICITTA

The above quotations taken from a very authoritative work belonging to the 3rd or the 4th century A.D. will very well illustrate the sublime nature of the Bodhicitta as conceived by the Buddhists, and it was certainly a matter of satisfaction for all entrants to the Order to be possessed of a Bodhicitta of this nature, which in near future was to lead them to final beatitude.

³ Op. cit. G. O. Series, No. 53, see Introduction, pp. xxf.

BODHICITTA DESCRIBED

In this connection another very interesting passage from Santideva's *Sikhsamuccaya* (8th century A.D.) may be quoted to show what ordinary people should understand by the term Bodhicitta. This quotation was taken by Santideva from an earlier but lost work named the *Tathagataguhyasutra*. The passage has been translated by Dr. M. Winternitz⁴ thus :—

'In whom the Will to Enlightenment (*Bodhicitta*) arise, O Lord?' He said : 'In that one, O great King, who has formed the unshaken resolve.' He said : 'O Lord, and who has this unshaken resolve?' He said : 'He, O great King, in whom the Great Pity has arisen.' He said : 'In whom, O Lord, has the Great Pity arisen?' 'In him, O Great King, who does not desert any living being.' He said : 'In what way, Lord, is no living being deserted?' He said : 'O great King, it is by renouncing one's own welfare.'

THE IDEAL OF BODHISATTVA

The question of Bodhicitta leads us to another most fascinating topic in Mahayana which has continued to be an object of admiration all over the world. This is the ideal of a Bodhisattva sacrificing himself for the benefit of others. And if this vow is not taken by a Bodhisattva he will not continue to be a Bodhisattva, and he will not be entitled to perform ordinary rituals and ceremonies. The Bodhisattva must be compassionate and possess Mahakaruna for all beings and should never think as to whether they exist or not. He should sacrifice his welfare and work for the uplift of others including human beings,

⁴ *Indian Historical Quarterly* : Haraprasad Memorial No. March, 1938, p. 2.

ghosts and departed souls, animals and insects, and only when every single being is delivered from the chains of bondage and of Samsara, he is entitled or willing to enjoy his emancipation. This conception of Compassion for the suffering beings finds a lucid expression even in Tantric works.⁵ Compassion is defined as the determination on the part of the Bodhisattva to lead and finally to place all beings in Nirvana including beings born from eggs, uterus, perspiration, or beings endowed with shoes like horses, endowed, or not endowed with a form and consciousness. Karuna is also expressed as a strong determination to diffuse right knowledge among people who owing to Trshna (desire) are blinded by ignorance and cannot realize the continuous transmigration as caused by the act-force, in order that they may lead a life in accordance with the law of Dependent Origination.

THE EXAMPLE OF AVALOKITESVARA

In order that every follower of Mahayana may understand the sublime nature of its doctrines and its catholic principles, the ideal of the Bodhisattva Avalokitesvara, the great Compassionate Bodhisattva, is set up. This Bodhisattva had attained spiritual merit so as to deserve emancipation. He crossed the ten Bhumis one after another and on the very top of the world structure or the peak of the Sumeru he was about to merge himself in Sunya and attain salvation and remain there in eternal bliss and happiness when some bewildering sounds penetrated his ears. By his omniscience he could at once discover that the people living on this earth were bewailing his loss since he was about to enter Nirvana, and because after him

⁵ Compare *Sadhanamala* (G. O. Series Nos. 26 and 41) Vol. II., Introduction, p. lxxix.

there would be none to look after their spiritual welfare. The great Compassionate Bodhisattva Avalokitesvara at once thought it desirable not to leave this Samsara nor to obtain his well-earned emancipation but employ all his spiritual powers and spiritual merit for the uplift and welfare of all beings on earth. In the *Karandavyuha*, a Sanskrit work describing the life and exploits of Avalokitesvara, we read Avalokitesvara giving expression to his terrible determination: 'Until all beings are delivered from this endless chain of sufferings, until all of them are placed in that excellent and final Bodhi, the vow of Avalokitesvara will not be fulfilled.' 'Avalokitesvara, the Bodhisattva and the Great Being will instruct on Dharma to all beings, protect them and lead them on their way to Nirvana.' 'He instructs on Dharma in the form of Tathagata to those who worship the Tathagata; he instructs on Dharma in the form of the Pratyeka Buddha to those who worship the Pratyeka Buddha . . . he instructs on Dharma in the form of Mahesvara to those who worship Mahesvara; he instructs on Dharma in the form of Narayana to those who worship Narayana . . . he instructs on Dharma in the form of a king to those who worship the King . . . he instructs on Dharma in the form of the father and the mother to those who worship the father and the mother. . . .'

THE PRODUCTION OF PERFECT HARMONY IN LIFE

In the *Guhyasamaj* the assets of a man are considered to be three, namely, the Kaya (body), Vak (speech) and the Citta (mind), which are regarded as eternal without a beginning or an end. The Mahayana through its various subdivisions is never tired of giving instructions on how to develop the powers of the body, speech and mind, be it

through meditation, be it through Yoga or Hathayoga or be it through the Tantric practices or through the wealth of knowledge and religious inspiration. The Mahayana points out two ideals for every Bodhisattva, namely, compassion for all living beings and renouncement of one's own welfare; and a world of ideals is set forth in these two conceptions. The three elements, body, speech and mind, of every Bodhisattva should be guided by these two great ideals of compassion and renunciation in order that a perfect harmony may be established in life and men may be bound together by the sweet tie of this great world religion. What more is needed for a man when every action, every word and every thought gives expression to compassion and renunciation; and, in fact, what more is even needed for the society than these two ennobling qualities? From what has been said it can be easily discovered that Buddhism in its Mahayana phase contained germs of a world religion because the doctrines have not a vestige of sectarianism in it. A religion like this which makes service as the greatest ideal and keeps it on the very forefront cannot fail to have a universal appeal, and there is no wonder that Buddhism, a purely indigenous product of India, penetrated beyond the limits of the great Himalayas to Tibet, China, Mongolia, Korea, Japan in the North and beyond the sea to Burma, Ceylon, Java, Bali, Indo-China, Siam and other places in the South and South-East.

NATURE OF INDIAN RELIGIOUS SYSTEMS

It may be shown that even the other religious systems of India, Hinduism and Jainism, taught in identical lines and transcended the narrow sectarian spirit. In fact, our forefathers thought always on international lines. While

formulating special religions they always looked to the welfare of humanity in general and not of a particular sect or a narrow circle. But I am going beyond the limited scope, as would be indicated

by the title of this paper; I shall, therefore, conclude by saying that from whatever angle I may view the doctrines of Mahayana it always excites my admiration.

HINDUISM IN THE PHILIPPINES

BY DHIRENDRA NATH ROY, Ph.D.

I

Very few people of India are aware of the significant fact that Hinduism has a great history in the Philippines. Indian anthropologists and antiquarians have rarely, if ever, considered this rising archipelago in their study of what is known as Farther India. Even the researches of the Greater India Society have thrown little light upon the history of Indo-Filipino relationships.

But India can hardly afford to forget or neglect this aspect of her larger self. "If India is to go forward as India, it must go back first of all to get in touch with the broken Indian tradition." It was indeed one of the finest statements which Mr. Macdonald had made before his great change into a British Prime Minister. A fallen people needs every bit of its glorious tradition to sustain itself up till it has revived its old self-confidence to rise and move as proudly as in its golden past.

Unfortunately, it has not been an easy task for those in the Philippines who are doing researches on this line. This is especially because the Spaniards who ruled or rather tyrannized over the people for more than three hundred years, fanatically sought to wipe out all vestiges of native culture so that the people would not think of their history beyond the beginning of Spanish

sovereignty. When we remember that these blessed Spaniards were none others than those who so successfully wiped out of existence the Aztecs, the Mayas, and the Incas,—highly civilized peoples who compared very favourably even with the civilized Greeks at that ancient time—we can only imagine how they tried to destroy everything of the pre-Spanish Philippines. Another important difficulty is that those who are doing researches here on Indo-Filipino relationships can hardly be regarded as possessed of a satisfactory knowledge of the principal Indian languages which are supposed to be abundantly mixed up with the various Philippine dialects.

Professor H. Otley Beyer, an American in the University of the Philippines, has made and is still making a collection of the ancient relics of the Hindu civilization in the Philippines. There are some other private individuals who have also their own collections. But the full meaning of them, I presume, is yet to be deciphered by some who are sufficiently versed in the Indian languages. If some South-Indian university,—Madras or Mysore—could engage a scholar with the necessary qualifications to study in co-operation with some local anthropologists the data that are and that may be available, it may bring to light more interesting and important facts on India's relation with

the ancient Philippines. This article is prepared with the sincere hope that India in her pious indifference does not forget that the Philippines, this beautiful "Pearl of the Orient Sea," once formed an integral part of Farther India.

II

Professor Dixon, the distinguished anthropologist of the Harvard University spoke, in an address before the students of the University of the Philippines, about the ancient civilization of the Filipinos. He referred to the various striking evidences which Professor Beyer has been able to gather after years of careful and systematic investigation into the possible sources of the land,—ethnological, archæological, and traditional. It will be quite an interesting and valuable study when Professor Beyer's three modest volumes, now in preparation, will be out to show the racial and cultural backgrounds of the ancient Philippines. This insular region, although cut off by the vast expanse of water and remote from all the possibilities which brought the ancient East and West into close contact, was able to attain a high state of social evolution at a time when the continent of Europe excepting Greece and Rome was not far advanced from its jungle life. "When the inhabitants of England," says Charles E. Russell in his *Outlook for the Philippines*, "were wearing skins, painting their bodies with woad and gashing their flesh in religious frenzies, the Filipinos were conducting great commercial marts in which were offered silks, brocades, cotton and other clothes, household furniture, precious stones, gold and gold dust, jewellery, wheat from Japan, weapons, works of art and of utility in many metals, cultivated fruits, domesticated animals, earthen ware and a variety of agricultural products from their rich volcanic

soil." To many parts of the civilized world this may be a real surprise inasmuch as the Filipinos as a people were hardly known until recently when their struggle for political independence has served to attract the attention of outsiders. It has been said that the Philippines was discovered by Captain Ferdinand Magellan in 1521. Such discovery means, of course, like many other Western discoveries, that the country came to be first known to the West at that time. There is no truth, however, in calling it a discovery when the land had established its intimate relationships with different parts of Asia nearly as long ago as, if not earlier than, the supposed birth of Christ. Indeed, the Philippines formed an integral part of Farther India in times long gone by and there was a lot of truth in the fact that the Filipinos were called *Indios* or Indians by the Spaniards. India's innumerable misfortunes wrought by the greed of foreigners compelled her to concentrate all her energy and use it in self-defence while otherwise it might have been expended in quickening her larger self which was rapidly growing in a process of cultural expansion. The rising power of Islam in India and in her extensive colonies in Malaysia brought about her political prostration and then cut off the different lands of the Far East from all the possibilities of cultural inspiration from the home land. In the Philippines it was about the middle of the fifteenth century when Islam appeared in the south and was driving northward,—an event which was "fore-stalled by the coming of militant missionary Spain." When in the sixteenth century Spain got her foothold fairly secure in the islands she was able to perfect what Islam initiated,—complete isolation of the Islands from the cultural influence of India.

Along with the process of converting the people into Christianity the Spanish missionaries lost no time in seeking to destroy all the tradition and culture of the land. "With a blind zeal," says Mr. Russell again, "to emulate him of Alexandria, the Spanish enthusiasts burned these books (the literature of the Philippines) as works of the devil and thereby destroyed knowledge priceless to succeeding ages; the few that escaped the flames testifying poignantly to the irreparable loss. A small collection of them was recently discovered in a cave in the Island of Negros and the ethnologists have hopes of others that may have escaped the sharp eyes of the devil-hunters." Beside its sanctified iconoclasm the iron rule of the Spaniards has also succeeded in carving a deep impression of Westernity in the name of Christianity on the plastic mind of the helpless people who have since then been kept apart from the quickening influence of the Oriental Soul. At any rate, the noble people of the Islands stand almost unrivalled in the history of the Orient in their heroic attempt to throw down the shame of the Oriental life. Almost every generation of the people repeated their organized revolt against Spanish rule,—a fact that led Mr. Russell to call the country "the Ireland of the East." The establishment of the Spanish colony began in 1565 and from that time to the great revolution of 1896 there were, according to Mr. Rodriguez, Assistant Director of the Philippine National Library, about one hundred uprisings,—real rebellions against the Spanish rule in the Islands. It is easy to surmise that behind all these struggles there was a strong directing force engendered by people's protests against the cruel Hispanization of the Filipino life. The Filipinos as a people had, by their racial and cultural

affiliations, developed their own culture and tradition in wholesome conformity with Oriental disposition, allowing out of their natural bent a slow infiltration of Indian civilization. Indeed, the wholesome contact between the ancient Hindus and the Island people through extensive commerce and their subsequent settlement side by side along the coast line, had brought the succeeding generations of the islanders into more intimate relation with the men and things of India. The obstruction thrown by the Mohammedans and then by the Spaniards occasioned a gradual forgetfulness in both the countries about their cultural as well as blood relationships, and these several centuries of separation have changed them into all but strangers. The present growth of national consciousness, however, is slowly causing a new impetus to keep to that old forgotten history of the Filipinos, and this may be followed by a growing desire to revive their old relation with India. But let us now note some of the interesting facts available at present to remind us of India's past achievements in these far-flung Islands and what is the nature of relation that exists between the two countries to-day.

III

In the prehistoric Philippines, when this island group did not yet take up its Spanish name, the human inhabitants seemed to have been of three different types, although the black pigmy people "with frizzled black hair" called the Negritos, or Aetas, or Balugas are said to be the earliest. The other two are the Indonesians and the Mongoloids. The Negritos will probably correspond to some of India's hill tribes, such as Kols, Bhils, and Santals. The Mongoloids might have been settlers from South China with which country the Islands had close

commercial intercourse. The Indonesians were a fair-skinned, tall people with little or no Mongoloid blood. Possibly they had some blood relation with the ancient people of South India, although a definite historical origin of the Indonesians is yet to be traced. Pure Indonesians are still to be found in Borneo, Mindonao, and Northern Luzon. The people of Malaysia are nearly half of this Indonesian type. But a great majority of them are now mixed with the Mongoloid race. The Malaysians, therefore, are mostly a mixed race of Indonesian and Mongoloid blood. The real Filipinos, I mean those who had built up in the Islands a splendid civilization long before the Spaniards were civilized by their Mohammedan rulers in Spain, are supposed to have originated from this Malay race and had "the customs and ceremonies, all of which were derived from the Malays and other nations of India."¹

It is indeed an interesting study how the civilization of India came to the Philippines while there was no military conquest, no method of compulsion by the stronger power over the weaker. In ancient times there was in South India a powerful ruling dynasty called the Pallavas. They were in the zenith of their power from the middle of the sixth century to about 740 A.D. Their kingdom extended over a great part of the Deccan. But the Chalukyas and later the Cholas inflicted a heavy defeat upon them and caused the gradual disappearance of their power as a sovereign people. These Pallavas were expert seamen and merchants carrying on an extensive trade with Malay Islands and Indo-China. Professor Beyer seems to be quite certain that the Pallavas founded colonies as early as the first century

B.C. in Indo-China and Malaysia, or in other words, Cambodia, Malay Peninsula, Sumatra, Java, and Borneo. Professor Dixon of the Harvard University said, however, that the Hindu settlements in this part of the Orient might have been at a much earlier date. The Hindu population in these colonies was greatly increased when sometimes in the fifth century the Pallavas in South India were hard pressed by the coming of a large number of northern people. When Buddhism began to spread far and wide at the instance of the great Indian emperor Asoka, it invaded these Hindu colonies and by the seventh century "Hindu Malaysia became Buddhist." The advent of Buddhism into the colonies meant some initial resistance from the faithful Hindus. Between the Buddhist converts and the Hindu colonists there began a great religious competition which revealed itself in the construction of many fine buildings and temples representing "a high type of artistic development." In Indo-China the Kingdom of Champa was founded by Kaundinya who "came from the Pallava capital of Kanchi" in South India. In the twelfth century King Jayavarman VIII founded an empire in Indo-China by uniting together the different kingdoms of Kambodj, Kambapura and Vyadhapura. This empire served as a centre of further extension of Hindu civilization towards the neighbouring islands through trade and other peaceful intercourse. There was, however, no motive of political domination, no land hunger. In Sumatra the Buddhists built a permanent city as their capital with many other cities around it. Thus here again was formed another Buddhist state called the Empire of Sri-Vishaya, the emperor himself claiming descent from the Sri-Vishaya (or Sri-Vijaya?) royal house.

¹ *The Philippine Islands*, Edited by Blair and Robertson, Vol. 40, p. 41.

The capital of Sri-Vishaya was made another centre of Hindu influence which was spreading rapidly over the surrounding island regions of Malaysia. It was about the eighth century that from Gujrat in India there began a great influx of caste-Hindus in East Java where they founded a Hindu state in rivalry with the Buddhist state in Sumatra. These two rival states "made their influence felt throughout the island of Borneo and covered at least the greater part of the southern Philippines, and at times their influence was extended as far north as the island of Formosa."

Thus we find that Indo-China, Sumatra and East Java formed the three centres of Hindu influence over the neighbouring islands before the time of the Mohammedan invasion. Hinduism came to the southern Philippines from Indo-China long before Sumatran Buddhism had gained access there. This Hindu influence reached also the north-west coast of Borneo. The city of Bruni on the coast "was the most important centre in northern Malaysia for the extension of Brahmin influence in other islands and regions."

Soon after the twelfth century several high officials, or *datos* as they were called at the court of Bruni, somehow incurred the displeasure of the Raja of Borneo and left the island with their families and servants. They sailed along the coast of Palawan and finally reached the island of Panay. They were called the Visayans because they came from the land of Sri-Vishaya. They encountered little difficulties in settling along with the native people. Some of the *datos* sailed further north until they arrived near Batangas where they finally settled. The descendants of these *datos* migrated in different directions, one group settling around Laguna de Bay and another in the Bicol

Peninsula. On the other hand, the Visayans in Panay were growing again rapidly in population and thus spread over the whole island. The Visayans at present include all those people in the southern Philippines whose dialects bear close resemblance to that of the Panayans. There are also some people in Borneo numbering about three hundred thousand who are still known as Visayans. They still hold to their faith against Mohammedan aggression and maintain tradition closely related to Hinduism. Professor Beyer says, "It seems quite evident from a study of various facts that the Visayans in Borneo and those in the Philippines are not only of common origin but are also closely allied to the peoples of South Sumatra. This term is almost certainly a direct survival of the spread of colonies from the pre-Buddhist Sri-Vishaya state into Western Borneo and from there into the central Philippines and probably also into Southern Formosa." It should be borne in mind that Sri-Vishaya was a royal house to which the different royal families in Indo-China, Sumatra and Borneo traced their descent. Their states were, therefore, associated with the name of Sri-Vishaya and the people were called the Sri-Vishayans. The people of the Philippines are at present divided into three groups which are represented by the three stars in their national flag. One of these three groups is constituted by the Visayans, the other two by the Tagalogs and the Ilocanos. At any rate, it is now evident that Hindu blood came from southern India through a long course to these islands and became mixed with the blood of the native people.

IV

This close ethnic relation of the Filipino with the people of southern India

is further adduced by the archæological study of the lands. The original script of the people has been traced to the South Indian character. The various forms of writing, such as Tagalog, Ilocano, Vishayan, Pampangan, Pangasinan, etc., show their distinct relation with such forms of South Indian scripts as Tamil, Telegu, Malayalam and Kanarese. In northern Philippines these scripts ceased to be in use after the coming of the Spaniards. In the south, Islam introduced by Makdum or Sharif Awliya of Arabia prevented their further use and the Arabic alphabet came in vogue. But some pagan mountain people, as they are called now, are said to retain still their old scripts. "Careful study of these scripts," says Professor Beyer, "in modern times has shown that all the Philippine forms of writing most probably were derived either directly from Sumatran or from intermediate Bornean forms which are now lost. The Sumatran scripts in turn have been shown to go back to a South Indian origin just subsequent to the time of Asoka, which indicates that they were introduced into Sumatra with the earliest Hindu-Pallava colonies" (*A History of the Orient*, p. 124). Dr. David P. Barrows, then Chief of the Bureau of Non-Christian Tribes, Manila and once considered to be the best authority on this subject, says, "On the island of Java this race (Malaya) had some ten centuries before been conquered by Brahmin Hindus from India, whose great monuments and temples still exist in the ruins of Boro Budor. Through the influence and power of the Hindus the Malaya culture made a considerable advance, and a Sanskrit element amounting in some cases to twenty per cent of the words, entered the Malayan languages. How far the Hindu actually extended his conquests and settlements is a most interesting

study, but can hardly yet be settled. He may have colonized the shores of Manila Bay and the coast of Luzon where the names of numerous ancient places show a Sanskrit origin" (*The Philippine Islands*, edited by Blair and Robertson, Vol. 36, p. 189).

Dr. Pardo de Tavera, one of the most distinguished Filipino scholars, says, "It is impossible to believe that the Hindus, if they came only as merchants, however great their number, would have impressed themselves in such a way as to give these islanders the number and the kind of words which they did give. These names of dignitaries of caciques, of high functionaries of the court, of noble ladies, indicate that all these high position with names of Sanskrit origin were occupied at one time by men who spoke that language. The words of a similar origin for objects of war, fortresses and battle-songs, for designating objects of religious belief, for superstitions, emotions, feelings, industrial and farming activities and agriculture were at one time in the hands of the Hindus, and that this race was effectively dominant in the Philippines." (*History of the Philippines*, Barrows, p. 93.) Again Mr. A. L. Kroeber, Professor of Anthropology, University of California, writes that "it is rather remarkable that the number of Sanskrit words is about twice as great in Tagalog as in Visaya and the Mindanao dialects, in spite of the greater proximity of the later to Borneo. This difference can scarcely be wholly explained away as due to our more perfect knowledge of Tagalog. It seems likely that the latter people received their loan words, and with them a considerable body of Indian culture, through direct contact with the Malay Peninsula or the coast of Indo-China which they front across the China Sea; and that the Sanskrit element penetrated Mindanao and the Visayan

islands by way of Borneo" (*Peoples of Philippines*, pp. 201-202). The Hon. Justice Romualdez of the Supreme Court of the Philippine Islands, himself a real Filipino, derives his conclusion from G. A. Grierson's *The Indian Empire*, published in the *Imperial Gazetteer of India*. He says, "It seems clear that our dialects belong to the Dravidian family." It should be remembered that the Sanskrit language being primarily the language of the Indo-Aryans is entirely different from the languages of southern India used by the Dravidian people. That both the Sanskrit and Dravidian elements are found in the different dialects of the Filipinos, goes to show that the influence of the Hindus of the Aryan type who had founded an empire in east Java and that of the Hindus of the Dravidian type who also had their empires in Indo-China and Sumatra, had been present in the Islands. It is, therefore, admitted, as Justice Romualdez states, that the ancient culture of the Filipino people originated in India. Dr. Saleeby who has made a very scientific study of the various dialects of the southern Philippines and seems to know something of the Sanskrit language, goes further and points out "that Sanskrit terms were used by Malaysians in general and by Filipinos in particular long before the invasion of Java and Sumatra by the Hindus of the third or fourth century A.D." Indeed Dr. Saleeby is inclined to hold a different theory from that of other students of Indo-Filipino relationships. He is convinced that the Filipinos were originally immigrants from India. He says, "And when side by side with the worship of such dewas (devas) and hantus we find that the head-gods of the Indian triad and the earliest Vedic gods still hold the foremost place in the minds and devotions of the hill-tribes of Luzon and Mind-

anao and are still spoken of by the Moros. . . .the inference certainly becomes clear that the relation which the Filipinos hold to the Hindus is very much older than the Hindu-Malayan civilization to which we referred above. It reaches far back into the period when the worship of the Vedic gods of India was the dominant religion of the homeland of the forefathers of the Philippine hill-tribes. For if we strip the hill-tribes of this of their worship and if we strip their dialects of the Sanskrit element which we have just described, we leave them nothing that would be commensurate with their arts and culture. . . .All of which goes to show that these deities constituted the indigenous worship of these tribes and that the original home of these tribes was somewhere in the continent of India, where such worship was indigenous" (*Origin of the Malayan Filipinos*, pp. 25-26).

Besides these facts of language relationships there have been many other facts lately unearthed. It has been found that in the island of Masbate the ancient quicklime method of the Hindus was used by the gold miners to excavate the rock. The relics found in the island of Mindoro seem to prove that it "seems to have been the very centre of Hindu civilizing influences." Mr. Russell says that "every settled town had a temple and most temples had collections of books." They were written in the native characters on palm leaves and bamboo and stored with the native priests. But unfortunately the Spanish people destroyed that precious heritage of the people. It has been said that "one Spanish priest in southern Luzon boasted of having destroyed more than three hundred scrolls written in the native character."

About the interesting folklores Professor Kroeber thinks that they are

“quite demonstrably of Hindu origin and all are cast in Hindu mould. Inasmuch as many of our own fables are also known to be of Indian origin or patterned on Hindu examples, it is not surprising that these tales from the Philippines have a strangely familiar ring in our ears. It is no wonder, since both we and the Filipinos have derived them from the same source” (*Peoples of the Philippines*, p. 197). Images of bronze, copper and even of gold representing the god Shiva, one of the Hindu Trinity, have been discovered by archæological exploration. There is one statue, supposed to be some Hindu god, which has been preserved at the Ateneo de Manila, a very ancient Catholic college. One Dutch archæologist thinks that it is the statue of Ganesha. In Chao Ju-Kua’s description it is found that “in the thick woods of Ma-yi, the ancient name for the island of Mindoro, are scattered copper statues of Buddha, but no one can tell the origin of these statues.” The Islands received an abundant supply of brass, bronze copper, tin armour and various types of weapons from India. “The characteristic sarong, turban, bronze bells and armlets and a variety of smaller ornaments appear to be Indian. The skin-tight trousers of the Sulu Moros are suggestive of Indian puttees” (Beyer, *The Philippines before Magellan*, Asia, Nov., 1921). The old names of coins used in the Islands are of Indian origin. Indeed, the Indian influence is most obvious “in all the most highly developed

ancient handicrafts in the Philippines.” From the evidences so far collected Professor Beyer sums up his conclusion thus: “The Indian culture made itself felt most strongly in the political, social and religious life of the populations among which it spread. Its material influence was relatively less important except perhaps in metal-working, and in the art of war, though modes of dress and of personal ornamentation were also greatly affected. At the time of the Spanish discovery not only were the more civilized Filipinos using the Indian syllabaries for writing, but their native mythology, folklore and written literature all had a distinct Indian cast. The same was true of their codes of laws and their names for all sorts of political positions and procedures. The more cultured Philippine languages contain many Sanskrit words, and the native art a noticeable sprinkling of Indian design. A strong Brahmanistic religious element was also certainly introduced, although it seems to have affected chiefly a limited class, as the mass of the people still clung to their more ancient pagan worship With the exception of recent European culture the Indian influences are on the whole the most profound that have affected Philippine civilization” (*A History of the Orient*, p. 200). “There is no tribe in the Philippines,” says Professor Kroeber, “no matter how primitive and remote, in whose culture of to-day elements of Indian origin cannot be traced” (*Peoples of the Philippines*, p. 11).

(To be concluded)

INDIA'S CULTURE AS A SUBJECT IN PRAGUE UNIVERSITIES

BY PROF. OTTO STEIN, PH.D.

I

The Editor of *Prabuddha Bharata's* kind invitation to write some lines on the position of the Indian culture in the Universities in Czechoslovakia coincides happily with the celebration of the 70th birthday of one of the most impressive and authoritative interpreters and ardent admirers of India's contributions to the world-culture,—of our Guru, Professor Winternitz. I say "our Guru," because one dares say so, as the author of the standard work, *The History of Indian Literature*, has taught so many students, here and abroad, the wealth and beauty of the genius of Bharatavarsha.

But, let me begin with the beginning!

Since 1860 the professorships of classical philology and comparative linguistics have been trusted to the late Prof. Alfred Ludwig, Ph.D., who became professor of the latter subject in 1871, then on the single University, existing in Prague, common to both the peoples of the country Bohemia, a part of the Austrian Empire. In 1883 the University of Prague was divided into two, a Czech and a German University; Prof. Ludwig belonged to the latter.

Besides his many contributions to the science of language, classical and oriental, the name of Prof. Ludwig is associated with one of the chief works of Vedic research, with the six volumes of the first translation of the *Rgveda* into German. (By an often occurring duplicity of events, in 1876 was published the first volume of the metrical German translation of that

Veda by Grassmann, the second volume in 1877). Of these six volumes only the first two (1876) contain the prose translation of all the 1028 hymns of the *Rgveda*, arranged according to the deities to whom they are addressed and further according to their liturgical or general cultural contents. The individuality of Ludwig, already expressed in that deviation from the traditional arrangements in *Mandalas*, shows another feature in his handling of German orthography—he insists on a phonetical writing—as well as of his language. Indeed, the reading of this translation may be sometimes rather a work of study even for a reader whose mother tongue is German. But Ludwig did not intend to give a fluent and pleasant translation, which becomes, more or less, an imperfect reproduction of the really inimitable poesy of inspired sages.

He supplied, however, to that translation a commentary in two volumes (IV and V, 1881, resp. 1888), dedicated to the pace-maker of Vedic Studies, to Friedrich Max Muller of Oxford, a German by birth too, while the third volume (1878) under the title *The Mantra-literature and Ancient India, being an introduction to the translation of the Rgveda* brought an exhaustive inquisition into practically every point of the complex "Veda." Needless to say that there are to be found chapters on the origin of Vedic literature, on metres, on the history of the text, on the personal names besides those of the poets, on the chronology of the Veda: rather

this volume is a gazetteer of Vedic culture, thus preceding by one year the highly appreciated work by Heinrich Zimmer: *Ancient Indian Life* (1879). As an appendix Ludwig included verses from the Samaveda, not contained in the Samhita of the Rik, and—as the first of all—a German translation of selected hymns from the Atharvaveda. Finally, an index volume (VI., 1888) of 265 pages shows every passage, discussed in his commentary or quoted, his conjectures made in the traditional text, and offers not only a glossary, but gives also what one may call today an alphabetical list of the materials in the Rgveda, with explanations again, quoting also analogous passages from the Atharvaveda and the Mahabharata. The end of this rich index brings the most important features of the Vedic language.

I have dealt perhaps too long on the description of that translation by Prof. Ludwig; the respect, however, for this ingenious work and its importance compels one to save it from undeserved oblivion, especially as it is less known in India perhaps.

II

When Prof. Ludwig retired in 1901, his successor on the chair of Indian Philology and Ethnology was Dr. Winternitz. Since 1883, as remarked, there were already two Universities in Prague, a Czech and a German one. On the former the subject of Sanskrit and comparative philology have been trusted since 1885 to a pupil of the late Prof. Ludwig, to Professor Josef Zubaty, Ph.D., who was born on April 20, 1855, and died on March 21, 1931. As his teacher, Zubaty also began his scientific activities with the Rgveda, in a paper "Contributions to the interpretation of the Rksamhita" (*Listy filologické*, 1893).

Besides his manifold researches into comparative Indo-European, especially Slavonic philology, he devoted his linguistic abilities to the great questions of Indian literature: to the Mahabharata, the Ramayana, to the metres in the former, to the problem of the influence of the Greek drama, *i.e.* the so-called new Attic comedy, on the development of the Indian drama. Finally, to put here aside all his valuable linguistic and lexicographical papers, mainly from the point of view of Slavonic or Czech languages, there may be mentioned his translations of the *Malavikagnimitra* and of the *Meghaduta* into Czech.

In the last year of the 19th century, 1899, Dr. Winternitz joined the German University of Prague. He, born on 23rd of December, 1863, was a pupil of the great George Buehler, but soon after his Ph.D. in 1888 he left his home in Austria and lived for ten years, till 1898, in Oxford, where he assisted the famous Friedrich Max Muller in bringing out the second edition of the Rgveda with Sayana's commentary. Already as a young doctor he had published the text of the Apastambiya Grhyasutra (1887), ten years later, in 1897, supplemented by the edition of the *Mantrapatha*. His chief work in that period, growing out from his never neglected interests for the religious, ritual and domestic life of ancient India, was the ritual of ancient Indian marriage-customs, compared with those of other Indo-European peoples (1892). As a pupil of the linguist and ethnographer Friedrich Muller—not to be confounded with the above-mentioned Fr. Max Muller—Dr. Winternitz was always an ethnologist too. To give one instance: he made researches into the deluge-stories of different peoples, a problem, in which Indologists are interested as

the story is to be found in the *Brahmana of the Hundred Paths*.

It is not the proper place here to give an exhaustive biography or description of the scholarly works of Prof. Winternitz.¹ What may be pointed out in general lines is his importance for promulgating the knowledge of India. His three volumes of Indian literary history, of which the first volume appeared in English garb, brought up to date, in 1927, while the second volume, containing the Buddhist and Jain literature, will be in the hands of the English reading public before long, are too familiar, not only to specialists, to be alluded at all. When he was happy to work as a guest-professor of the Visvabharati-University of Rabindranath Tagore at Santiniketan, he delivered lectures at various Universities, especially at the one in Calcutta, which have been published in a book under the title : *Some Problems of Indian Literature* (1925). Prof. Winternitz, as mentioned already, is an ethnologist : therefore are his many papers on ethnological topics. He is interested in religious questions : therefore his contributions to the history of Indian religions. He is since long a champion for the emancipation of women : therefore his activities in that field also. All this, besides his own and main field of Indology. But, that is the most remarkable feature of his personality as a scholar : that intrinsic co-inherence of all those different subjects which each other fructify.

One example of the relation between ethnology and Indology has been shown above ; how intimately connected his interests are another instance may illustrate. Since his years in Oxford he was

the enthusiastic advocate of progress in the women-movement ; to-day, it is true, that it seems to be an obsolete banality ; but it was not, if one remembers the fights of the suffragettes some 30 years back. Thus Prof. Winternitz who wrote in his early days on marriage customs or on the matrimony of the Jews, writes a paper on the position of the widow in the Veda, publishes a book *The Woman in Indian Religions* Part first, treating with Brahmanism only, or *Woman and War in the Light of Ethnology*.

One of the prominent activities of Prof. Winternitz from the beginning of his career was the propagation of the idea that Indology needs a critical text of the Mahabharata. After a long and eventful battle with men and circumstances to the latter of which belong the battles on real battle-fields too, he enjoys the satisfaction to see his beloved idea take shape in the motherland of the Epic under the guidance of the Mahabharata Editorial Committee among whose members his name also appears. He himself is preparing the edition of the Sabha-parvan.

Prof. Winternitz, however, has never been an Indologist of the writing-table. He gave not only to many an auditory, in the lecture-rooms in and outside the University, the best impressions of India's mental achievements, but he always tried to bring nearer the greatest men of that country to his own countrymen. Rabindranath Tagore, Sarojini Naidu, Mahatma Gandhi are the persons to whom he lent his able pen ; with the first he is connected by friendship, the last is the subject of a special booklet, besides many contributions to dailies. Just some days ago Prof. Winternitz read a lecture before a big auditory on India and the West, in which he pointed out that the future of human culture will depend on the

¹ A full bibliography has been given in the *Archiv Orientalni*, vol. VI, Number 1, dedicated to Prof. Winternitz on behalf of the Oriental Institute in Prague.

answer to the question : whether India will learn from the West its technical progress and with that the consequences of an unmerciful struggle of life, or whether the West will be taught by India the noble path of Ahimsa.

Many societies, not concerned with Indology, but with no less sociological aims, welcomed the idea of honouring Prof. Winternitz on the 23rd of December, 1933, by presenting him a volume of papers. Besides the friends from Europe and America many sons of India came to join us mentally. I am sure that those contributions from India will be the purest joy of the jubilant. The sad conditions forced the editors to reduce the number of papers, as they themselves renounced to participate in favour of other contributors; the papers, not printed in the volume, will be handed over to Prof. Winternitz and printed later on.

III

The chair of the late Prof. Zubaty was, because of the impossibility to unite such vast subjects like Indology and comparative linguistics and Indo-European languages in one scholar's hands, divided into two : the professorship of Indology could not be trusted to better hands than to those of Prof. Vincenc Lesny, Ph.D. Born on April 3, 1882, he studied in Prague in both the Universities, and visited also Germany and England. His interests have never been limited to ancient India alone, though he has done valuable services in that field also. But he devoted many a paper to middle-Indian languages and he is—a fact to be remembered—one of the few Indologists who are able to read the poems of the *poeta laureatus* of India in the latter's mother tongue. The translations into Czech profit by that elimination of the usual English

intermediary. Prof. Lesny was twice in India. He wrote not only the "India of To-day" (1924), but tries also to teach the truths of India to his countrymen in *The Spirit of India* (1927). He also wrote an important book on Buddhism (1921). Thus we see in him a second propagator of India's culture in Czechoslovakia.

Though, perhaps he does not call himself an Indologist, Prof. Otakar Pertold, Ph.D., who knows India and Ceylon not only from many visits, but also from three years' stay as a Consul for Czechoslovakia in Bombay, has done much in pointing out the beauties of India's culture and civilization to the public in big volumes. He is interested also in the popular religions of India as well as in the dances and magic of Ceylon. He, (born March 21, 1884) threw already by his papers many interesting side-lights on the pre-Aryan religion of India.

IV

Taking into account the Czechoslovakian Republic as a state of some 15 millions of inhabitants one must confess that in her Universities the representation of India's culture—for completeness I must mention myself—can hardly be called inadequate, adding that Indology is not fostered by some egoistic motifs or is not a special lucrative source for those who devote their life to her. We must rather appreciate the idealism and the economy of work by which it is able to reconstruct, from thousands of miles away, the complex edifice of culture what we call India. In *The Archiv Orientální*, the journal of the Oriental Institute of Prague, these efforts got an organ as also in the *Indologica Pragensia*, edited by Prof. Winternitz and the writer of these lines, devoted exclusively to Indology.

Let me conclude with the fervent wish and hope that some young students of India may share the enthusiasm which we feel here for India, and join us in

our Universities, to work for the promotion of science, which is the only source of progress and wealth, the only tie pure and ever-lasting between men.

AN AXIOM

BY R. KRISHNASWAMY AIYAR, M.A., B.L.

I

Lord Sri Krishna enunciates this in his Gita as a well-known axiom: "Death is verily certain for whatever is born." As with all axioms, this proposition has to be accepted as true and universal and requires no proof; but proof in the sense of verification is possible; if we consider the nature of things in the world before us, we cannot find a single thing which is born but does not die. It may be that some things last longer than others but it cannot be denied that there is an end to all things born.

All religions in the world without a single exception postulate as the final goal of life a state of existence which is salvation or liberation from the imperfect life of ours. There is much difference of opinion as regards the nature of that state, whether we have embodiments even then, whether our experience there is sensual or super-sensual, whether individuality subsists or not in that state, whether it is within the bounds of matter or beyond it, and so on. But all are agreed that that state is a state of continued eternal existence, that it is a state of supreme illumination where there is no room for darkness or ignorance, and that it is a state of ineffable Joy where there is no mixture of pain or sorrow. To use the terms of the Vedanta, the ultimate

goal of life postulated by all religions is a state of *Sat* (unqualified Existence), *Chit* (unqualified Knowledge) and *Ananda* (unqualified Bliss).

Now, no religion tolerates for a moment the suggestion that a person who has attained salvation can again become subject to the limitations of our life. If such a possibility were open, salvation would cease to be the "goal" of life and would cease to attract any aspirant. It is therefore accepted on all hands that once a person attains salvation he attains it once for all and continues in that state of illumination and joy *for ever*. That state once attained lasts for ever onwards.

II

We need hardly say that, at present, situated as we are in the midst of pain and sorrow, darkness and ignorance, *we* cannot claim to be in a state of liberation. To us, therefore, the state of liberation is something which has to be *attained* hereafter by appropriate effort. The state of liberation has to be created for us as the result of our exertions in that direction.

But the axiom with which we started is emphatic in proclaiming that whatever is caused cannot endure for ever. How then can a state of illumination which is the *result* of our exertion

continue for ever? Being a new-born state, it must cease to be at some time or other. Are all the religions then mistaken in assuming that that state once reached endures for ever? If they are so mistaken even in this vital matter, in the enunciation of the nature of the ultimate goal of life, have they any the slightest claim to the allegiance of any person? The answer is to be found only in the Advaita Vedanta.

“Whatever is born must die” is a universal proposition and admits of no exception. If the state of liberation is born, it must also die. Inasmuch as all are agreed that it does *not* cease to be, the only logical hypothesis on which we can sustain that universally accepted statement is that it is *not born*. Ordinarily a thing is said to be born when it did not exist before the moment of birth ; and a thing is said to die when it does not exist after the moment of death. When we say therefore that a thing born must die we mean that non-existence preceded its birth and non-existence succeeds its death ; in other words, the existence of that thing is hemmed in on both sides by non-existence. An eternal existence, on the other hand, is incompatible with any non-existence, precedent or subsequent. That is, it cannot be born, it cannot die. The state of liberation, therefore, if it has to endure for ever, cannot be born. If it cannot be born and yet has to continue for ever, it must be that it *is not born*. The state of liberation is not something which has to come into existence at some future time as the result of our exertions but it is a *present* state inherent in us without the necessity for being created anew. Being a *present* inherent state, no effort is needed or possible to *create* it ; for if it were possible to create it, it cannot but be *impermanent*.

III

The further questions will arise : if, as you say, the state of illumination and joy is my present inherent nature and need no effort to attain it, how is it that I do not realize it in actual experience? And if, as you say, no effort is needed or possible to bring about that state, what is the justification for or the use of the several kinds of training and practice prescribed by the several religions of the world as the *means* to salvation?

These questions are on a par with the question : If, as you say, the mother-of-pearl is not silver, how did I mistake it for silver? If some *logical* answer can be given for this question, it would mean that the perception of silver was a logical phenomenon and it cannot possibly therefore be mistaken. Neither the deluded man nor the wiser one can give a logical answer to this question. Their inability to give a satisfactory answer is not really due to any difficulty in explaining the phenomenon but is directly attributable only to the wrong frame of the question. The question *how* needs an answer only if there is any seeming inconsistency between two statements. If I know that the thing before me is *not* silver and if at the same time I see silver, some explanation is certainly required. If you know that it is but mother-of-pearl and if at that moment I see silver, where is the inconsistency between the two which needs any explanation? Further if I really know that the thing before me is *not* silver, I cannot possibly at the same time see silver in it. So considered from all standpoints the question *how* as formulated above is meaningless and cannot be answered at all to the satisfaction of anybody. The enquiry ought to have been confined to the latter part of the question, that is, how

did I see silver? The simple answer would then have been, "You did *not* know that it was but a mother-of-pearl. If you had known it, you would not have seen silver." That is, it is the non-perception of the mother-of-pearl that is responsible for the perception of silver.

IV

Similarly the question, "Why am I subject to pain and pleasure at the present moment?" has to be answered in only one way, namely, you are not conscious of your inherent state of illumination and bliss which transcends all pain and pleasure. This ignorance of our inherent state as a state of freedom from bondage is responsible both for the bondage and the need to break through it. This primary ignorance is given the name of Avidya. All effort is needed only to get rid of this Avidya in slow stages. A convict whose hands are manacled requires effort to burst asunder the shackles that bind him ; nothing more, no independent effort is needed to give him his freedom, for it is but his natural state which he resumes as a matter of course. Freedom is not the *result* of any effort ;

it is an inherent state which was, as it were, suspended for the time being by the putting on of the shackles. Similarly the state of illumination is the normal condition of all, but is suspended, as it were, for the time being, due to the influence of Avidya and its offshoots. If Avidya, the ignorance of our essential nature, the root-cause of all bondage, is eliminated in slow stages by the training in the paths of Karma, Bhakti and Jnana, the aspirant realizes for ever more his inherent state of absolute freedom and retains it for ever.

It will be illogical to say that the imperfect man *becomes* a perfect being ; if he can possibly become so, imperfection cannot be an *essential* attribute of his and we have no right to call him an imperfect man even now. Further, if perfection can be *born*, it cannot be permanent. There can therefore be no *becoming* in any sense of the term. Our axiom admits of no exception. The only possible hypothesis is, therefore, that a really perfect being mistakenly thinking himself imperfect (through Avidya), finds his mistake (Avidya-ccheda) and realizes (Jnana) and retains (Moksha) his perfect nature for ever more.

VEDANTISM IN INDIA AND AMERICA

BY DR. ARTHUR CHRISTY

I

I happen to have been born in China and I lived abroad for about sixteen years. When I came to the United States and proceeded through the usual academic routine, I finally centered on one interest and that was, essentially, to discover the best in the civilization in

which I had been born and among whose people I had many of the dearest and closest boyhood friends. I have always maintained an interest in the Orient—not in the Orient that I knew as a boy but in the Orient that one gets to know after, as Wordsworth expresses it, 'the years that bring the philosophic mind.'

There is no better field for a scholarly activity of the real sort than the field that Dr. Guthrie has mentioned—namely, that we are in a world gradually growing smaller—gradually becoming aware of our neighbours, and yet we don't know what our neighbours are thinking. I resolved to devote myself to the history of the cultural and philosophical contacts of the Orient and the Occident. I am delighted that Dr. Guthrie preceded me for one reason—he gave me the very text I needed for my very brief and rambling—and I hope not too dull—talk this evening when he said that the best of Vedantism will be found right here in the United States. I hope to demonstrate that to-night.

When the Swami called me at my office, he suggested that I talk about the subject, 'What the East can give to the West.' That is a tremendous subject and I frankly would prefer to avoid it. I will, however, talk about certain aspects of it which I hope will fulfil the idea in a better way than any generalities which I could give. The Swami also gave me two books, one being Romain Rolland's *Life of Swami Vivekananda* with which I was familiar. In this book I was especially interested in the chapter on the American background of the Swami's work, particularly the phases of the book in which he mentions the interest of Emerson and Thoreau in Hinduism. In writing my thesis, 'The Orient in American Transcendentalism,' I found no better place to start than with the works of Emerson and Thoreau. It is my conviction that Emerson and Thoreau were not converted to any belief with any sympathy with the Hindus but the reason they were interested in India was that it filled the spiritual need which they had and, finally, that everything they wrote about was simply the

recognition of their affinity with the essential ideas of ancient India. Now I decided, therefore, that I could do nothing better this evening than to demonstrate to you with a few parallel passages the fact that Dr. Guthrie so clearly stated—namely, that the best Vedantism is in the thought of the American people.

II

As I was sitting here and engaging in a most delightful conversation with my neighbour on the right, I asked her a question merely out of natural interest, i.e. 'What do you think is the reason that brought this audience here to-night? Why is each individual interested in Vedantism?' You all know your real reasons for being here. I am very much interested in human action and am particularly interested in why people do certain things. This will probably let you realize why I am reading this first letter which Emerson wrote to his Aunt Mary Moody Emerson, for in this letter you will find the germ of everything which he later found in Vedantism. At the time of this writing, Emerson was not yet 21 years of age. He writes as follows:

"Roxbury, October 16, 1828.

My dear Aunt,

. . . I have a catalogue of curious questions, that have been long accumulating, to ask you . . . I ramble among doubts, to which my reason offers no solution. Books are old and dull and unsatisfactory; the pen of a living witness and faithful lover of these mysteries of Providence is worth all the volumes of all the centuries. Now what is the good end answered in making these mysteries to puzzle all analysis? What is the ordinary effect of an inexplicable enigma? Is it not to create opposition, ridicule, and bigoted scepticism? Does the

universe, great and glorious in its operation, aim at the sleight of a mountebank who produces a wonder among the ignorant by concealing the causes of unexpected effects? All my questions are usually started in the infancy of inquiry, but are also, I fear, the longest stumbling blocks in philosophy's way. So please tell me what reply your active meditations have forged in metaphysical armoury to—what is the origin of evil? And what becomes of the poor slave, born in chains, living in stripes and toil, who has never heard of virtue and never practised it, and dies cursing God and man? Must he die in eternal darkness, because it has been his lot to live in the shadow of death? A majority of the living generation, and of every past generation known in history, are worldly and impure; or, at best, do not come up to the strictness of the rule enjoined upon human virtue. These, then, cannot expect to find favour in the spiritual region whither they travel. How is it, then, that a Benevolent Spirit persists in introducing on to the stage of existence millions of new beings in incessant series to pursue the wrong road and consummate the same tremendous fate? And yet, if you waver towards the clement side here, you incur a perilous responsibility of preaching smooth things. And, as to the old knot of human liberty, our Alexanders must still cut its Gordian twines. Next comes the Scotch Goliath, David Hume; but where is the accomplished stripling who can cut off his most metaphysical head? Who is he that can stand up before him, and prove the existence of the universe and its Founder? The long and dull procession of reasoners that have followed since have challen-

ged the awful shade to duel, and struck the air with their puissant arguments. But as each new-comer blazons 'Mr. Hume's objections' on his pages, it is plain they are not satisfied the victory is gained. Now, though everyone is daily referred to his own feelings as a triumphant confutation of the glozed lies of this deceiver, yet it would assuredly make us feel safer to have our victorious answer set down in impregnable propositions. You have not thought precisely as others think; and you have heretofore celebrated the benevolence of De Stael, who thought for her son. Some revelation of nature you may not be loath to impart, and a hint which solves one of my problems would satisfy me more with my human lot."

From the above letter, it will be noted that Emerson, even as a young boy, was groping for some solution to these problems, the answer to which he later found in the books of the Hindus.

Now you are probably all acquainted with the attempt of Mr. Gilbert K. Chesterton to impale all philosophy with the question, "Is Piccadilly Circus God?" He expected a humorous answer. Obviously, he is an exponent of the teaching which regards the universe as composed of God, man and matter and in an attempt to ridicule the teaching of identity, he asked the question, "Is Piccadilly Circus God?" I shall not try to give you an exposition of identity and monism, but simply read you a passage in Emerson's writings which will give you his thought in this regard—"Wherever is life, wherever is God—there the universe evolves itself as from a center to its boundaries."

Emerson was born and bred in the Christian tradition. I don't know of a sentence which more succinctly states

the similarity between the teaching of the ancient East and the Christian heritage of the West than this passage from Emerson's writings, "Blessed is the day when the youth discovers that *within* and *above* are synonymous."

Now I need not tell this audience that one of the basic principles of Hindu thought is the doctrine of Karma. I would like to read you a passage which Emerson developed in his famous theory of the doctrine of compensation, "The action one has done cannot be destroyed until it has borne its fruit. No power in nature can stop it from yielding its results. There is no power in this universe which can stop its bearing good results. Cause must have its effect. Nothing can prevent or restrain it."

The above selections which I have read are not the best passages to indicate to the fullest the implications of Emerson's thought, but they are unique in that they emphasize the idea that Emerson turned to India not as a convert but as a man who recognized his affinity with ancient India.

Concerning the doctrine of transmigration—unconventional as it may seem to the American mind and particularly to anyone reared in a Calvinistic tradition—I read the following passage from one of Swami Vivekananda's own books, "Now this idea of the reincarnation is not only not a frightening idea but is most essential to the moral well-being of the human race. It is the only logical conclusion that thoughtful men can arrive at."

III

If I do nothing else this evening, I hope I will send you back to reading Emerson. If you are sincerely interested in Vedantism, you will find in reading Emerson a marvellous anticipation of all the things you are hearing in this

Vedanta Center. I would like to read one more passage regarding the soul and immortality "The soul is not born; it does not die. It was not produced from anyone, nor was anyone produced from it. The wise man casts off all grief. The soul cannot be obtained by knowledge nor by manifold science can it be obtained. It reveals its own truth."

Let me repeat my text, "The best of Vedantism is in the thought of the American people." What the East can give to the West I do not feel competent to say, for that is a weighty subject. However, I give you my idea. It is simply this: The West will take from the East whatever it is capable of taking and whatever it will find to supplement its needs. I think that I have quite conclusively demonstrated in the passages which I have read to you—particularly, in the letter which Emerson wrote to his Aunt when he was still a boy not yet 21, that he was groping for the very things which he found in the books of the Hindus. The whole story of what books he read, where he got them, what they were, and so forth—those things are in print. The important fact which I want to leave with you, however, is that Emerson recognized his affinity with the Hindus. The best minds of the West will recognize when they come to the teaching of India their affinity with it and will welcome it and be grateful to it. "The soul shall have to sit in its own rank." It means that there are gradations in spiritual discernment and ability to recognize and to sense what is generally fine and noble, and with those lines I think I might appropriately conclude. When there are souls in the West capable of taking the same rank as the great souls of India, they will have a clear perception of their recognition and of their kinships.

APAROKSHANUBHUTI

By SWAMI VIMUKTANANDA

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् ।

आसनं तद्विजानीयान्नेतरत् सुखनाशनम् ॥ ११२ ॥

यस्मिन् Wherein सुखेन easily एव verily अजस्रं unceasingly ब्रह्मचिन्तनम् meditation of Brahman भवेत् becomes तत् that आसनम् *asana* विजानीयात् should know न not सुखनाशनम् destroying happiness इतरत् any other.

112. One should know that (posture) in which the meditation of Brahman flows easily and unceasingly to be real *âsana*, and not any other¹ that destroys one's happiness.

[¹ Not any other, etc.—not any posture (*âsana*) which brings about physical pains and thus distracts the mind from the meditation of Brahman by dragging it down to the lower plane.]

सिद्धं यत् सर्वभूतादि विश्वाधिष्ठानमव्ययम् ।

यस्मिन् सिद्धाः समाविष्टा स्तद्वै सिद्धासनं विदुः ॥ ११३ ॥

यत् Which सर्वभूतादि the origin of all beings विश्वाधिष्ठानम् the support of the whole universe अव्ययम् immutable (इति thus) सिद्धं well known यस्मिन् in which सिद्धाः *siddhas* (the enlightened) समाविष्टाः completely absorbed तत् that वै alone सिद्धासनं *siddhâsana* विदुः knew (पण्डितः the wise).

113. That which is wellknown as the origin of all beings and the support of the whole universe, which is immutable and in which the enlightened have taken their last repose—that alone is known as *siddhâsana*.¹

[¹ *Siddhâsana*—This is the name of a particular *yogic* posture, but here it means only Brahman wherein alone the *siddhas* are in complete repose.]

यन्मूलं सर्वभूतानां यन्मूलं चित्तबन्धनम् ।

मूलबन्धः सदा सेव्यो योग्योऽसौ राजयोगिनाम् ॥ ११४ ॥

यत् Which सर्वभूतानां of all existence मूलं the root चित्तबन्धनम् the restraint of the mind यत् (यस्य) of which मूलं the root (तत् that) मूलबन्धः *mulabandha* (उच्यते is called) राजयोगिनाम् of the *râja-yogins* योग्यः fit असौ this सदा always सेव्यः should be adopted.

114. That (*i.e.* Brahman) which is the root of all existence and which has the restraint of the mind as its root¹ is called *mulabandha*² which should always be adopted since it is fit for *râja-yogins*.

[¹ Its root—*i.e.* the sole means of its attainment.]

[² *Mulabandha*—This is also the name of another *yogic* posture.]

The truth underlying all this is that while seated for meditation one should not bother much about the postures, but always try to engage one's whole attention to the meditation of Brahman which alone constitutes the goal.]

अङ्गानां समतां विद्यात् समे ब्रह्मणि लीनताम् ।

नो चेन्नैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥ ११५ ॥

समे ब्रह्मणि In the homogeneous Brahman लीनतां absorption अङ्गानां of the limbs समतां equipoise विद्यात् should know चेत् if (तत् that) नो not (भवति is accomplished) शुष्कवृक्षवत् like a dried-up tree अजुत्वं strightness न not एव verily समानत्वम् equipoise (i.e. *dehasâmya*) (भवति is).

115. Absorption in Brahman that is uniform everywhere is known as the equipoise of the limbs. If this is not accomplished mere straightening of the body like that of a dried-up tree is no equipoise (i.e. *dehasâmya*).

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।

सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥ ११६ ॥

दृष्टि The vision ज्ञानमयीं full of knowledge कृत्वा making जगत् the world ब्रह्ममयं to be Brahman itself पश्येत् should view सा that दृष्टिः vision परमोदारा most liberal न not नासाग्रावलोकिनी that which is directed to the tip of the nose.

116. Converting the ordinary vision into one of knowledge one should view the world as Brahman Itself. That is the most liberal vision,¹ and not that which is directed to the tip of the nose.

[¹ *The most liberal vision*—because before it there is no distinction of high or low, great or small, since everything is merged into one all-pervading Brahman.]

द्रष्टृदर्शनदृश्यानां विरामो यत्र वा भवेत् ।

दृष्टि स्तत्रैव कर्तव्या न नासाग्रावलोकिनी ॥ ११७ ॥

वा or यत्र where द्रष्टृ दर्शनदृश्यानां of the seer, sight and the seen विरामः cessation भवेत् happens तत्रैव there alone दृष्टिः vision कर्तव्या should be directed न not नासाग्रावलोकिनी (कर्तव्या) should be directed to the tip of the nose.

117. Or, one should direct one's vision to that¹ alone wherein ceases all distinction of the seer, sight and the seen, and not to the tip of the nose.²

[¹ *To that*—i.e. to Brahman which is pure consciousness, and wherein alone ceases the distinction of the seer, sight and the seen, that *a priori* triad of all perceptions.]

[² *Not to the tip of the nose*—It is said that while seated for meditation one is to gaze on the tip of the nose (*Gita*, VI.13). But one should not take it too literally, as in that case the mind will think *not* of the Atman but of the nose alone. As a matter of fact, one is to concentrate one's mind on the Atman alone leaving aside all external things. This is why the meditation of the Atman is here emphasized and mere gazing on the tip of the nose is condemned.]

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।

निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥ ११८ ॥

चित्तादिसर्वभावेषु In all mental states such as *chitta* ब्रह्मत्वेन as Brahman एव verily भावनात् by thinkiug सर्ववृत्तीनां of all modifications of the mind निरोधः restraint सः that प्राणायामः *prânâyâma* उच्यते is called.

118. The restraint of all the modifications of the mind by thinking of Brahman alone in all the mental states such as *chitta*, is called *prânâyâma*.

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *The Master Speaks* gives a glimpse of the sweet relationship between Sri Ramakrishna and the great Brahmo leader Keshab Chandra Sen Swami Atulananda is an old contributor to the *Prabuddha Bharata*. *The Real and the Unreal* was the subject of a discourse given by the Swami, some years back, to a group of Vedanta students in California Dr. Benoytosh Bhattacharyya is the Director of the Oriental Institute, Baroda. He was the Secretary of the last Oriental Conference held at Baroda. The article is written out of his great admiration for the Mahayana system of Buddhism Dr. Dharendra Nath Roy is head of the Department of Philosophy in the University of the Philippines. Very few people know, as the writer says, that Hinduism has a great history in the Philippines. The article was written at our special request. We commend the writing to the attention of those who are interested to know how the Hindu civilization travelled abroad Dr. Otto Stein is the professor of Indology in the German University of Prague. Indians have no reason to feel proud of the fact that Indian culture is the subject of study in foreign universities if they themselves take no active interest in it R. Krishnaswamy Aiyar is the author of *Thoughts from the Gita*, *Thoughts from the Vedanta* and some other books highly spoken of by the Press and several

scholars. . . . Dr. Arthur Christy is on the teaching staff of the Columbia University. *Vedantism in India and America* was the subject of a lecture delivered by Dr. Christy at the Ramakrishna-Vivekananda Center, New York, on the occasion of the birthday celebration of Swami Vivekananda, a short report of which was published last month.

“WHAT RELIGION MEANS TO ME”

Under the above caption Viscountess Nancy Astor, the first woman ever to sit in the British Parliament, writes in an American magazine how she was interested in religion.

Many years she was ill and “suffered many things of many physicians and was nothing bettered but rather grew worse.” She gave up the hope of becoming strong again, and thought she was destined to the life of a semi-invalid. Then she tried healing by prayer. The thought arose in her mind that “we were not here to serve a sort of apprenticeship to a far-off God and wait for death to get us into heaven, but that now we were the sons of God, and if sons then heirs—not to sickness, sin, and misery but heirs to the Mind which was in Christ Jesus.” She believed in the saying of Jesus that truth would make one free, but found that there was no freedom so long as one’s thoughts were bound by sick beliefs. As a result, gradually she began to see the unreality of materialism and evil, and man’s power to destroy them for themselves

and others in proportion as he understands God.

This method proved a success. She was healed, and she found that religion could be of use in every kind of situation, be it war or peace, in public or private life.

If religion gives one strength to stand the trials of life, that is good. But the value of religion does not lie in its power to cure sickness. A man may be greatly religious though he be suffering throughout life from various ailments. A certain type of men will feel loath to pray to God for anything excepting faith and devotion—not to speak of physical happiness. It is true that through sufferings and as a remedy against affliction some men turn to God, but there are others whose love for God makes them dauntless against all ills of life. The Gita says that four kinds of people worship God,—the distressed, the seeker of knowledge, the seeker of enjoyment, and the ‘wise man’ who has forsaken all desires, knowing them to arise from Maya, but of them the wise man, ever-steadfast and fired with devotion excels all others. If evil is unreal, so also is good. If illness is false, so also is health. The faith of a true devotee is not disturbed by either. He remains steadfast under all circumstances. So he is superior to all others. But we should not here ignore the fact, that whatever may be the reason for which a man turns to God, if he can once touch the Philosopher’s Stone, he becomes gold.

WHAT MAKES LIFE SUCCESSFUL

Which is of greater importance in determining one’s future—heredity or environment? Opinions differ in this matter, and it is also difficult to make accurate experiments to arrive at any definite conclusion. If children of different parentage are brought up in

the same institution under the same environment, they do not become exactly alike. This indicates that the influence of environment cannot get over the influence of heredity. If twins are separated from their parents and kept in different conditions, they also do not become exactly the same in temperament and in other characteristics. That shows heredity is not everything, there are other factors which influence man’s life.

In this connection a writer to the *New York Times* says, “If heredity does not supply persons with certain potentialities, no environment can make up the lack. The genes in the sperm and ovum which are the unborn components of intellect, character and skill are man’s most priceless capital. From the genes of cats, dogs or congenital human idiots even the most favourable environment could not make decent men. At the best it could raise their performance in life only a few points.” And the writer criticizes the belief in the influence of environment as ‘fashionable doctrines.’

There is justification for giving importance to the influence of environment. Environment can be changed and improved but not heredity. So if a man wants to change his destiny he must take care of the environment. In that case, if his heredity is favourable, he will have additional advantages; and if his heredity is bad he will be able to counteract its influence to some extent through that of good environment.

It is often found that twins brought up in the same environment under the same amount of care and attention fare differently in life. This shows that there is something other than heredity which shapes man’s life. The Hindu theory of Karma is the most reasonable explanation of the differences that one finds in different men’s lives. And if we

take account of the fact that it lies with a man to counteract the influence of his past life by the Karma of the present life, the doctrine of Karma is bound to make man optimistic, energetic and courageous.

WHY PEOPLE COMMIT SUICIDE

Man is goaded to commit suicide, when he does not have a proper attitude towards life. Problems of life become keen to many, the shame and burden of failures in life are too much for many, but only those think of making an end of life who have no faith in the Ultimate Reality behind the universe. Those who are of opinion that this life is all, that there is nothing beyond the material phenomenon, easily think of doing away with their existence, when they meet with shocks or buffets of fortune in life; whereas those who have faith in the Eternal behind all transitory things never become so pessimistic in life. Because the trend of the modern civilization is to ignore the existence of anything which is not perceived by the senses, the number of cases of suicides in the West is great.

In New York City there is an organization, called the National Save-a-Life League, whose business is to dissuade people from committing suicides.

In 1932, it had 2,816 interviews at the

office, visited 1,084 families and 2,168 homes where suicide had been committed or attempted. The method of its work is to let the would-be suicides talk out and then try to find out a solution. But their real concern is spiritual. "If we can get these people to a real faith in God," says one of the chief organizers, "we know they are safe."

MAN ON WOMAN'S IDEAL AND VICE VERSA

In the Women's Conference, held last March in Delhi, a lady is reported to have said, "We are advised to be like Sita or Sabitri, but before we are one we should also like to see our men to be Ram."

Indeed, many men, when they take an alarming view of the modern women and say that the latter are falling away from the Indian ideal, forget that men also are doing no better. In a general crisis both men and women are affected. But one aspires after moral and spiritual excellence, not because it will do good to others, but because it will do good to oneself. Therefore, one's desire to realize a noble ideal in life does in no way depend upon another man's becoming perfect. On the contrary, one may say, "You may be bad, but that is no reason why I should not be good."

REVIEWS AND NOTICES

PHILOSOPHY OF HINDU SADHANA.
By Nalini Kanta Brahma, M.A., Ph. D.
Published by Messrs. Kegan Paul, Trench, Trubner & Co., Ltd. 38, Russell Street, W.C. 1, London. 333 pp. Price not mentioned.

No treatment of Hindu Philosophy is complete if it does not include the philosophy of the Sadhana or spiritual practices of the

Hindus. In fact, Sadhana is the very basis of Hindu Philosophy and culture. An earnest student of Hindu Philosophy should, therefore, take his lessons under one who has felt in his heart a great longing for the realization of truth and has shaped or is sincerely trying to shape his life accordingly. Without this a proper understanding of Hindu Sadhana is impossible, and lacking

that no one is competent to interpret Hindu philosophy without running into compromises with Western philosophies. This is why many writers on Indian Philosophy have failed to present it in its proper setting. A judicious selection of the essentials of Hindu Sadhana and the philosophical interpretation of those spiritual practices and mystic experiences can give us in a moderate volume a correct estimate of Indian philosophies which many volumes of pure philosophies can never hope to supply. And this is what Mr. Brahma has done and done very ably, and as such he deserves our warm congratulations. We have no doubt that the perusal of this single volume will furnish its readers with a general and correct idea of all the important philosophies and religious paths of the Hindus as also with a proper Hindu outlook on life and life's higher problems.

The real merit of the book lies in its broad catholicity born of the author's genuine regard for and a true penetration into the philosophies of all the paths of religion dealt with in the book. His exposition of the three Yogas—Jnana, Bhakti and Karma—their relative values, their merits and defects, their parallelism, seeming or real, with Western mysticism and philosophy are all faithful, critical and brilliant. His criticism of Hegel from Sankara's point of view, of Tilak's interpretation of the Gita, of the remarks made by Kokileswar Sastri, and of the views and criticisms of many Western scholars on diverse points are sound. His treatment of Vairagya and Sraddha is also very nice. But the author has shone most in his treatment of the Jnana-marga. The chapters entitled "The Path of Knowledge," and "How to attain Knowledge?" as well as the epistemological discussion in the Second Chapter are quite admirable. It is a relief to find in Mr. Brahma a true interpreter of Sankara Vedanta when many of our Indian scholars, not to speak of those of the West, have misunderstood, misinterpreted and belittled it. A nice synthesis of the various Yogas has been given, and in that each Yoga has been given a proper place without unduly belittling or exalting any other.

To most of the conclusions of the author we agree. But we have, the following criticisms to offer:

(1) The distinction between Nirvikalpa Samadhi and Aparokshanubhuti as brought out in the book is no doubt the orthodox view. But we expected that the author

would go deeper than that, as he had done with some other matters. It is said that in Nirvikalpa Samadhi "The self is here perceived as different from the not-self"; while in Aparokshanubhuti "the not-self is resolved into the self, and nothing but the self is real. So, whereas in Pâtanjal-Samadhi, the aloofness and withdrawal of the self from the not-self becomes the source of liberation . . . and as such Moksha and Viveka-jnana become dependent upon a process, the Vedantic Jnana is eternal and not dependent upon any process or condition." The fact is however otherwise. The highest stage—which is the Absolute, the really Real—is the same in both these methods; in that state there remains no trace of the not-self from which "the aloofness and withdrawal of the self" is possible. The process too is not very different save that 'Yoga' gives emphasis on "the will" and Jnana on 'the reason,' inasmuch as "the aloofness and withdrawal of the self" in the Yoga process and the "Neti, Neti" of the Jnana-marga after all mean the same thing—none asserting that the process generates Jnana or the self; the process does but the humble work of removing the Avidyâ that has somehow enveloped the Atman. The Vedantins have no doubt fought against the Yoga system but they have done so to remove the misconception, real or possible, about that system. The Yoga process as much as the Jnana process is not really a withdrawal, though it seems to be so. When the goal is reached it is all expansion. And in fact it has been admitted by the author when he says, "Although Yoga is defined as suppression (Nirodha) of the mental states, it involves, in reality, an expansion." When the Triputi or "the trine division of consciousness into the subject, object and process" has been resolved what is there to limit or to be limited?

(2) The methodological difference between Bhakti-marga and Yoga is not wholly true, the Yoga-sutras 1.23 and 1.28 advocating the recital of "the name of the Lord" as an alternative process.

(3) Along with 'Tântrism' the author has held Sânkara Philosophy "responsible for the heinous and obscene practices and the low standard of morality prevailing in the society" in later days. Neither Sânkara Philosophy, nor its grossest misinterpretation nor even the Sankarites can with justice be held accountable for all these. All these are the legacy of degraded Buddhism which

with liberalism accepted within its fold many races of depraved mentality and morality whose vicious practices gradually crept into society. Sankara and the Sankarites fought their level best against them.

(4) The author is against the theory of "the persistence of the Prarabdha," and quoting from *Aparokshanubhuti* of Sankara in support of his view, says, "It is difficult to understand how in spite of such express statements of Sankaracharya himself, his followers could attempt to support the absolute monism of the Vedanta by reference to the Prarabdha-karma." But if it is a contradiction at all, we find that in Sankara himself in his commentary on the Gita, verse IV. 38, and, if we remember aright, on many other occasions. Is there any real contradiction between the Mayavada of Sankara and the Ajatavada of Gaudapada on whose *Karika* Sankara has written a commentary? Persistence or non-persistence of Prarabdha is similarly spoken of from different angles of vision. There is no real contradiction between the two.

(5) The author has included "Atmatyeva Upasita," "Aham Brahmasmi," "Tattvamasi" under Ahamgraha Upasana. All Vedantins are not agreed on this point. It will sweep off the distinction between Jnana and Upasana which Sankara has taken so much pains to prove in the Chhandogya Upanishad.

(6) The author has made one very damaging statement against Sankara, viz. "The Brahman of the Sankara Vedanta . . . is not definitely referred to anywhere in the Gita." It hardly stands in need of any refutation. But what is curious is that in spite of such a statement the author's interpretation of the Gita is the same as that of Sankara. He is quite right when he says, "The Brahman of the Sankara Vedanta is neither higher nor lower" (as some modern scholars would have it) "than its Purushottama." In fact this "Uttama Purusha" is no other than the Paramatman as the Gita itself tells us. Is Parabrahman or Suddhabrahman different from Brahman the Creator etc? If not, where is the difference between Sankara's Brahman and Purushottama? Do we not find Sankara sometimes using Parameswara and Brahman synonymously? Brahman is no doubt *Nirguno guni* but Mayic creations including the Gunas are no real creations from the absolute standpoint.

These differences are however minor ones and Vedantins themselves have differed in most of the points. On the whole we have nothing but praise for the author.

FRENCH

LA SAINTE VIE DE MAHATMA GANDHI. By Eléni Samios. Published by Delachaux & Niestlé, Neuchâtel and Paris (26, rue Saint Dominique). 175 pp. With 2 portraits of Gandhi and a preface by Maurice Martin du Gard. Price 15 French francs.

One more biography of Mahatma Gandhi has just come out. Some European friends to whom I was speaking about it asked me, "Is it really necessary? Are the autobiography and Romain Rolland's book not enough? Or is this new one controversial?"

The author of *La Sainte Vie de Mahatma Gandhi* does not attempt to add anything to what has already been published, nor does she wish to take issues with anybody. Her motives are entirely different. Eléni Samios has given us a *work of love*.

She has never been to India, and she has never seen the Mahatma. He does not know that she exists. But in the depths of her heart and of her soul, she has felt a real communion with him. She has realized that Gandhi is leading—or trying to lead men along the right path. She has read about him, thought about him, meditated on his mission. And in him and in his work she has put all her faith and all her hope. Blessed is the man who can inspire such feelings in strangers thousands of miles away.

One fine day, Eléni Samios felt the urge to do something more. So she went to the mountains, in the French Alps, and spent some weeks in a hut, on the snow-fields, all by herself. When she came down, she had a manuscript with her.

Her idea has been to write a book easily accessible to children, and her hope is that many school children in France, at the end of the school year, when they get books as "prizes," should be given an opportunity, during the holidays, to read the life of a "peace-maker" instead of that of a General or an Admiral.

I think that she has fully succeeded in making the book very easy to read and passionately interesting. I tried it, when it was still in manuscript form, on several French children aged between 12 and 16,

and every one of them read it at least twice before consenting to pass it on, and even then it was done very reluctantly!

Many people are talking to children, writing for children about peace, non-violence, the brotherhood of man. But the living example of a contemporary has a much stronger appeal than any number of sermons or lectures. And this is why I believe that Eléni Samios's book will do much good work for a good cause.

The preface is not what might have been expected from such a broad-minded writer as Maurice Martin du Gard, and we hope that for the editions which are being prepared in English and in Spanish, a more adequate "préfacier" will be found. The two photos of the Mahatma, on the other

hand, are certainly among the very best which have ever been published. The story itself is told in the direct style, very simply, very impressively. The Mahatma is represented sitting outside the prison of Poona, just after he has been set free. The sun has set and, in the twilight, before beginning the fast on which he has decided to engage, the Mahatma tells his friends and disciples the story of his life. The 160 pages seem to last about five minutes. But when the reader discovers he has reached the end of the book, he wants to start again. At least that was my experience. And the last two pages, in which Eléni Samios tells us "why" she wrote the book are a "credo" on which to meditate.

J. D. F. HERBERT

NEWS AND REPORTS

SWAMI MADHAVANANDA AT THE UNIVERSITY OF DACCA

The University of Dacca arranged this year a course of four lectures to be delivered by Swami Madhavananda of the Ramakrishna Mission for the religious instruction of the Hindu students of the University. The Swami spoke illuminatingly on (1) Spiritual Teachings of Sri Ramakrishna, (2) Aims and Ideals of Hinduism according to Swami Vivekananda, (3) The Necessity of Religion in Modern Age and (4) The Vedanta Movement in India and the West, on the 16th, 17th, 19th and 20th March respectively. The lectures were open to the public.

The Swami gave an excellent discourse on "The Ideal of Ramakrishna in Religious Life" also at the Dacca Ramakrishna Math premises on the 18th March. Dr. R. C. Majumdar, Chairman of the Committee for the Religious Instructions of the Hindu Students, took an active interest in the arrangement of these lectures.

SWAMI ADYANANDA'S ACTIVITIES IN SOUTH AFRICA

A letter from Johannesburg, dated March 5, says:

Being invited by the Transvaal Hindu Seva Samaj, Swami Adyananda arrived in Johan-

nesburg on the First of February, 1934. Many prominent Indians and some Europeans were present at the Railway stations at Pretoria and Johannesburg. In the evening about sixteen associations in Transvaal, including the Indian National Congress, extended a hearty welcome to the Swami in South Africa. There were about 1,000 people at the meeting. The Swami in reply spoke on "India's Message to the World." After a week's rest—during which time many Europeans and Indians came to see the Swami—the Swami appeared on the 13th February at the Selborne Hall, Johannesburg, for his first public lecture. Prof. R. F. A. Hoernle, M.A., B.Sc. of the University of Witwatersrand, presided. The Swami's subject was—"What India can Teach the World." There were about a thousand people present, amongst whom about six hundred were Europeans. After an hour's discourse, many questions were asked, especially by the Europeans and these were answered.

The President in his closing remarks thanked the Swami and spoke highly about India's spiritual heritage.

On the 15th February, the local Vedanta Service Society celebrated the birthday anniversary of Sri Ramakrishna and the Swami spoke on "Sri Ramakrishna, the Prophet of Modern India."

On the 16th, Prof. R. Jones of the Univer-

sity gave an 'At Home' in honour of the Swami, and there he met many Europeans.

On the 19th, the Swami spoke at the Indo-European Council on "An Eastern View of the Western Civilization."

On the 21st, he visited the Government Indian School at the request of the Principal, and addressed the teachers and students on "Ideals of Education in India."

On the 26th February, he spoke at the International Club, Johannesburg, on "India and her Civilization."

On the 2nd March, he spoke at the Bantuman's Social Centre.

On the 4th, he spoke at the Pretoria Theosophical Lodge on "What is Yoga."

And the following lectures have been arranged already, and invitations are coming from Cape Town, Port Elizabeth, Durban, Kimberley and other places.

6th—Krugersdorp. Under the presidency of the Mayor. Subject: Hindu View of Life and Reality.

11th March—Theosophical Society, Johannesburg. Subject: Spiritual Unfoldment.

14th March—Bendus Workers' Educational Union. Subject: Cult of the Future.

20th March to 27th April—The University of Witwatersrand, Johannesburg. Weekly lecture on Hindu Philosophy and Religion.

The Swami is also holding classes on the Bhagavad-Gita, for the Indians thrice a week at the Patidan Hall.

He has also received invitations from the Rotary Club, Johannesburg, and the Rand Women Workers' Association, and he will speak there shortly.

EARTHQUAKE RELIEF IN BIHAR

The public has been informed from time to time about the relief activities of the Ramkrishna Mission in the earthquake-affected areas in North Bihar. Immediate and temporary relief in the shape of distribution of foodstuffs, medical aid, distribution of cloth, blankets, utensils, etc., construction of temporary huts, supply of materials, and so on, is practically over. From the present month distribution of foodstuffs etc. has been restricted to the suffering middle classes only.

As great distress prevails in the rural areas of the Champaran district we have opened a relief centre at Teteria, where we have despatched over 50 tons of rice for distribu-

tion among the needy people of all classes. A sum of Rs. 6,000/- is required for restoring choked wells in the rural areas of this district and elsewhere.

At present our attention is principally directed to the construction of semi-permanent houses in urban areas, and arrangements have been made at Monghyr, Muzaffarpur, Sitamari, Motihari and Laheria Sarai for constructing such houses for those who do not possess land of their own. Suitable sites have been obtained for this purpose. We have undertaken to construct 200 such houses, of which 25 have already been constructed, and some more are under construction. Besides, materials have been supplied to over fifty middle class families for the repair of their houses under our supervision. So far we have spent Rs. 55,000/- for the various items of relief including the purchase of housing materials and construction of semi-permanent houses with roofs of corrugated iron or country tiles.

In addition to what has already been undertaken we require 80 more houses at Muzaffarpur, 40 at Motihari, 40 at Laheria Sarai, 40 at Monghyr, 25 at Sitamari and 25 at Samastipur, in all 230. This will cost approximately Rs. 37,500/-, at the rate of about Rs. 150/- per house on an average. In addition to the above, another sum of Rs. 6,500/- will be required for the repair of cracked or damaged buildings. A sum of Rs. 50,000/- is thus urgently needed.

We are deeply grateful to the Mayor of Calcutta and his Committee for their timely grant of Rs. 30,000/- from the Mayor's Earthquake Relief Fund, besides the sum of Rs. 20,000/- we have already received from them for the relief of the sufferers in Bihar.

We are confident that with the kind co-operation of the public we shall be in a position to bring the Bihar relief work to a successful close. Contributions 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.

(SD.) VIRAJANANDA

Secretary, Ramkrishna Mission.

15-4-34.