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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.]

Sri Ramakrishna and his devotees came to the house of Manilal Mallik at Sinduriapati in Calcutta. The annual celebration of the Brahma Samaj is held here. It is about 4 p.m. The annual celebration will take place to-day, November, 1882 A.D. Vijay Krishna Goswami, many other Brahma devotees, Premchand Baral and other friends of the host have come. M. and others have also come with the Master.

Manilal has made a grand preparation for the entertainment of the devotees. There will be a discourse on Prahlada, which will be followed by the Brahma service. In the end, the devotees will be treated to a light refreshment.

Vijay is still a member of the Brahma Samaj. He will conduct the service to-day. He has not yet taken the yellow robe, the monk's garb.

The discourse on Prahlada has begun. Hiranyakasipu, Prahlada's father, is

abusing God and persecuting the son again and again (for his devotion to God). With clasped hands Prahlada is praying to God to give his father virtuous inclinations. Sri Ramakrishna is shedding tears at this. Vijay and other devotees are sitting close to the Master. He is in ecstasy.

INSTRUCTION TO VIJAY GOSWAMI AND OTHER BRAHMO DEVOTEES. FIRST GOD-REALIZATION AND GETTING HIS COMMISSION, AND THEN PREACHING

After some time the Master says to Vijay and other devotees, “It is devotion which is the most important thing. One gets devotion at the constant chanting of His names and hymns. Ah! How great is Sivanath's devotion! He is saturated with it.

“It is not proper to think, ‘My religion alone is true and those of others are false.’ He can be reached through

all paths. Sincere hankering alone is sufficient (for realization). Infinite paths, infinite doctrines.

“Look here. God can be seen. The Vedas say, ‘He is beyond mind and speech,’ which simply means, He cannot be grasped by minds attached to worldly things. Vaishnavacharan used to say, ‘He can be comprehended by pure mind, pure intellect.’* Hence is the necessity for the company of the holy, prayers and instructions by the spiritual guide. They bring about the purity of mind, which is followed by His vision. Throw a piece of alum to the dirty water and it will become transparent. And then it will reflect your face. A looking glass also, if dirty, does not reflect the face.

“If one gets devotion after the heart has become purified, one is blessed with the vision of God. One can be a preacher only when one is commissioned by the Lord on one’s realizing Him. To lecture on God before realization is not good. A song says: ‘What does it mean—this fuss of blowing conch, when the temple is not cleared of dirt, when the image is not installed and when the eleven house-bats (*i.e.*, five sense-organs, five motor-organs and the mind) are fluttering about?’

“This heart, which is the temple of God, should be purified first of all. Then the Lord should be installed there, next the arrangement for His worship should be made. But no preparation at all, and the incessant blowing of conch! What will it avail?”

Now Vijay Goswami has taken his seat on the altar according to the Brahma custom and conducts the service. This done, he sits again close to the Master.

* It is mind which is the cause of bondage and liberation; the mind attached to objects leads to bondage and the one detached from all objects is known to make for liberation. —*Maitreyani Upanishad.*

Sri Ramakrishna: (To Vijay) Well, why did you harp on sin so much? If you go on saying, “I am a sinner, I am a sinner,” a hundred times, you will become exactly that. You must bring in a faith like this: “What, can there be any trace of sin in me—who have taken His name?” He is our parent; tell Him, “I have committed sins, but never will I do them again.” And take His name and thus purify your body and mind, purify your tongue.

II

TALKS ABOUT FREE WILL WITH BABURAM AND OTHERS. TOTA PURI’S ATTEMPT TO COMMIT SUICIDE

It is afternoon. Seated in the western verandah of his room in the Dakshineswar Temple Sri Ramakrishna is talking. With him are Baburam, Ramdayal, M. and others. December, 1882. Baburam, Ramdayal and M. will pass the night here. Winter holidays have begun. M. will stay here tomorrow also. Baburam is a new-comer.

Sri Ramakrishna: (to the devotees) The Lord is doing everything. If one gets this conviction, one is free even in this physical body. Keshab Sen once came with Sambhu Mallik. I told him, “Even the leaf of a tree does not move without His will. Where is, then, the Free Will? Everything depends on Him. Tota Puri was such a great sage; he too wanted to commit suicide in water! Here he stayed on for eleven months. He had an attack of dysentery; so unbearable was the pain due to that, that he went to drown himself in the Ganges. Near the Ghat there was a shallow; he kept going on, but could not get into water more than knee-deep. Then he understood what it meant (*viz.*, the Lord willed it otherwise) and returned. I had once an

intolerable excess of heat in the body; so much so that I felt inclined to commit suicide. So I say, "Mother, Thou art the mechanic, I am Thy machine. Thou art the charioteer, I am the chariot. I go as Thou drivest, I do as Thou makest me do."

Songs went on inside the room of the Master. Some devotees were singing.

Srinath Mitra of Nandan Bagan came with his friends. Seeing him the Master says, "Through his eyes can be read his inner nature just as things inside a house are seen through the glass-panes." Srinath, Yajnanath and others are of the Brahma family of Nandan Bagan. Every year they would celebrate the Brahma festival at their house. Some time afterwards the Master went to witness it.

At nightfall the service began in the temple. Seated on his little cot the Master is meditating on God. He gets into trance. When the ecstatic mood is over, he says, "Mother, attract him too towards Thee, he is so meek. He comes to Thee so often."

Is the Master speaking of Baburam in his exalted mood? Baburam, M., Ramdayal and others are seated there. It is 8 or 9 p.m. The Master is speaking of various kinds of Samadhi.

VIDYASAGAR AND GENGISH KHAN. IS GOD CRUEL? SRI RAMAKRISHNA'S REPLY

Talks about happiness and misery are going on. Why has God created so much misery?

M.: Vidyasagar says in loving indignation, "What is the necessity of calling on God? Just see, while plundering Gengish Khan imprisoned many men; the number rose to about a lakh. Then the generals came and said, 'Sir, who will feed them? It is dangerous to keep them with us. What to do? To set them at liberty is also dangerous.'

Hearing this Gengish Khan said, 'Indeed, it is a difficult problem. All right, put them all to death.' So the order of massacre was passed. Now this wholesale massacre has been seen by God. Isn't it? But He has not raised even His little finger to prevent it! So I say, if He exists, leave Him severely alone. I have no need of Him. I find no benefit from Him."

Sri Ramakrishna: God's ways,—with what ends in view He acts, man cannot know. He is doing all—creation, preservation, destruction. Is it given to us to understand why He destroys? I simply say, "Mother, I do not even care to know; just give me devotion to Thee." To acquire this devotion is the highest end of human life. The Mother knows all else. I have come to the garden to eat mangoes. What necessity have I to calculate how many trees, branches, leaves are there in it? I take mangoes and do not bother about trees and leaves.

Baburam, M., and Ramdayal lay down to sleep on the floor of the Master's room.

It is dead of night, about 2 or 3 a.m. The lamp of the room has burnt out. Sitting on his cot, the Master is now and then talking to the devotees.

SRI RAMAKRISHNA, BABURAM, M. AND OTHERS. KINDNESS AND ATTACHMENT. HARD SPIRITUAL EXERCISES AND GOD-VISION

Sri Ramakrishna: (To M. and other devotees) Look here, kindness and attachment are two different things. Attachment is love for one's own people such as father, mother, brothers, sisters, wife and children, kindness is love of all—same-sightedness. If you see kindness in anyone as in Vidyasagar—know that to be the result of the grace of God. Through kindness the entire creation is maintained. Attachment, too, proceeds

from God. Through it He makes people serve their relatives. There is another point of difference. Attachment binds people to the world and maintains ignorance, whereas kindness purifies the heart and leads gradually to liberation.

Without the purification of the heart, vision of God is impossible to have. One must conquer lust, anger and greed first, before one can hope to gain His favour and have His vision. I laboured hard for the conquest of the flesh, underwent very hard practices.

When I was but 10 or 11 years old, I attained, for the first time, super-conscious state. It was in my native village. While crossing a vast expanse of corn-field I lost all outward consciousness at what I then saw. There are certain signs of God-vision—one sees a peculiar light, is sometimes filled with ecstatic joy, feels a unique sensation within chest just like a rush of wind towards the brain.

Next day Baburam and Ramdayal returned home. M. passed that day and night, too, with the Master and had his meal in the temple.

III

SRI RAMAKRISHNA AT DAKSHINESWAR IN THE COMPANY OF THE MARWARI DEVOTEES

It is afternoon. M. and one or two other devotees are seated. A few Marwari devotees came and bowed down to the Master. They are merchants of Calcutta. They request the Master to give them some instruction. The Master smiles.

Sri Ramakrishna: (To the Marwari devotees) Look here, 'I' and 'mine'—these two are due to ignorance. "Lord, Thou art the agent, Thine are all these"—this is true wisdom. And how can you say 'mine?' The manager of the garden says, 'My

garden.' But if he does anything wrong, he is summarily dismissed; then he has not the courage to take with him even his private store of mangoes.

Lust, anger and greed die hard; so turn them towards God. If you are to hanker after anything at all, hanker after God. Practise discrimination and drive all desires off. When the elephant tries to eat plantain-trees of others, the driver applies the goad.

You are all merchants; you know, progress is a matter of time and patience. Some start a small business of preparing castor-oil at first. Then after making some money they start a cloth-shop. Similarly, in the path to God, one has to proceed step by step. Sometimes, if it suits you, pass a few days in solitude, in prayer.

But there is one thing—before the proper time nothing bears fruit. There are some who have much work to do, many things to enjoy. They have to bide their time. If you operate on a boil before it is ripe, it does more harm than good. When it is ripe and comes to a head, surgeons operate it. A child told its mother, "Mamma, just wake me up when I have a call of hunger." Mother said, "You need not worry about that, my child, hunger itself will call you up." (All laugh.)

MARWARI DEVOTEES AND TELLING LIES IN BUSINESS. TAKING OF RAMA'S NAME

Marwari devotees bring sweets and fruits for the Master. Sometimes the sweets are scented with rose-water. But the Master cannot take all these things. He often says that they make money by telling lies. Therefore he instructs them in the course of conversation.

Sri Ramakrishna: Look here, in business one cannot be very strict in telling the truth. There are again lapses in business. There is a story

about Nanak (the founder of Sikhism) that when he was once about to take things offered by a wicked person, he saw them all smeared with blood. One should offer pure things to holy men. Ill-gotten things should not be offered to them. God can be realized by walking on the path of truth.¹

¹ "The Atman can be realized by truthfulness, true knowledge and unbroken continence." *Mundaka Upanishad*, III. 1. V. "Truth alone triumphs, not falsehood." *Ibid*, III. 1. VI.

His name should be taken incessantly. While carrying on business the mind should be kept fixed on Him. Suppose I have a boil on the back, then I may be doing a lot of work, still my mind will always be on the boil. Just like that. To take Rama's (God's) name is very good. "He is Rama who is Dasaratha's son, who again has created the universe, who dwells in all beings and who is very near to all—both within and without."

THEORY AND PRACTICE

BY THE EDITOR

I

It is said that Sankara denied in life what he preached in his books. For, did not Sankara say in unequivocal terms that the world is an illusion, the existence of the phenomenon is as imaginary as the idea that the ethereal blue above has a shape and colour? If he himself knew that the idea of existence of the world is an illusion, how could he himself work so much, write so many books, organize monasteries and a splendid monastic order, preach his philosophy, vanquish his opponents and make them his followers? Which is to be believed in—his life or his teachings?

Nothing has been the subject of so much controversy and heated discussion as the questions, whether the world exists or not. If it exists, what is the nature of its existence? If it does not exist, why and how do we perceive it? These are problems which have been exercising the human minds from very ancient times—both in the East

and the West. People in the East are accused of being dreamers, because a section of people here deny the objective existence of the phenomenal world. But in the West also from time to time there had been philosophers who held the above view. Even as early as the fifth century B. C. Plato denied that the world was a reality. But the difference between the East and the West is that in the East people have strenuously endeavoured to put the above theory into practice in its logical bearings, whereas in the West philosophy has remained, barring exceptional cases, only a matter of speculation.

Modern minds view with alarm the idea that the world is not a reality. Whatever might be the conclusion people would arrive at, if they think deeply, they cannot stand the thought that this phenomenal existence which offers so many avenues to enjoyment, is unreal. Many dread even to approach that problem lest any unwelcome conclusion should be reached. In

India also there is a section of people, specially under the influence of the West, who criticize the theory of Maya (understanding or not understanding it correctly) and its exponent, Sankara, and hold them responsible for the degeneration of the country.

Yet some people there have been all over the world, who have called it a vanity of vanities and have strongly emphasized that the goal of man is to find the Reality behind the phenomenon. Sankara is not an exception in this respect. He simply gave a philosophical background to the above idea. And there has been no prophet, worth the name, whose heart did not bleed for the sufferings of humanity, and who did not work himself to death to redress them. Sankara also was not an exception from this standpoint. If we generalize the life and teachings of prophets, we find two things almost common to them—first, they have all unequivocally forbidden people to pin their faith on the world; secondly, they themselves have worked hard in the world. Now, how to reconcile these two positions?

Nobody can deny, if he thinks a little deeply, that everything in the universe is changing, vanishing, though for the time being all seems to be real. And things seem real even in dreams; cases are not rare where the effects of dreams persist even after the dreams have broken. Yet, as long as we are in the world, we are to undergo the round of its joys and miseries. What Sankara meant was that in the depths of meditation we find out the Reality behind the universe; but until we reach that, for all practical purposes the world is real to us. It is said that when Huxley was once told of the unreality of matter, he stamped his feet against earth and said, "I feel, it exists." In the same way, every-

body may say that the world is a reality, because our sorrows and miseries are not false, we feel them too keenly to ignore their existence.

But all religious prophets from their personal experiences have spoken of a state on reaching which one can transcend the limits of both joys and sorrows of the earth. Sankara would say that there is only one Reality—Brahman; usually we take that to be the phenomenon, just as a rope is mistaken for a snake. As long as the rope is not known and the idea of the snake persists, people are not free from fear. In the same way, until Brahman is realized, the world is a stern reality to all mankind. But there must be a way to reach Brahman, penetrating the vision of the apparently real world. And Sankara, though he himself realized the illusory character of the world, worked hard, like many other prophets, to point out to the suffering humanity the right way.

There are some persons who can climb up a ladder to the roof, but cannot come down. There are others who can easily climb up and down, as they like, and help many to reach the roof to enjoy the view which that commands. Persons with poor abilities can at best realize Brahman, and they become lost in the enjoyment of Bliss. But there are giants, fortunately the world has seen many such people from time to time, who can set aside the attraction for personal enjoyment and come down from their beatific state for the sake of humanity—to give a lift to the whole human race. It is said of Buddha that, tormented by the thought of the sufferings of mankind, he exclaimed :

“कलिकलुषकृतानि यानि लोके सयि निपतन्तु विमुच्यताम् तु लोकः।” *Let all the sins of the world fall on me but may the world be saved.* It was their desire to deliver mankind from woes and sufferings that brought down

the prophets from their high state of bliss to shoulder the responsibility of work, though they themselves were above action and inaction. It is only from this standpoint that there can be given a rational explanation to the crucifixion of Christ. The Gita enjoins upon Arjuna to work for the sake of others, if not for himself.

II

Without going to the strictly philosophical explanation as to how the prophets could work,—and so intensely and vigorously—though they realized the illusory nature of the phenomenon, one must admit that their example of life strongly indicates that their teachings are not that a man should give up action and sit idle, that because the world is a dream, man should commit slow suicide from inactivity. On the other hand, their opinion is that one should exert oneself with the strength of one's whole being to break the dream and reach the Reality behind the phenomenal world—one should knock and knock till the gate of Beatitude opens.

It is only unthinking minds that hold the view that because of the preaching of religion, people become inert and inactive, that Mayavada is responsible for a lack of determination amongst the Indian masses to ameliorate their condition. For, does not the same theory say that man is Brahman? If the world is said to be as unsubstantial as the snake perceived in a rope, man is also exhorted to believe that he is "a lion under a sheep's clothing": that in him lies hidden infinite power and limitless possibilities. If we take the one we must take the other also. Rather, we must take the more important one—*i.e.*, accept the positive view and reject the negative one. The aim of Vedanta is not so much to show the

nature of the world as to point out to mankind their relationship with God and help them practically to realize Truth. If the nature of the world has been discussed, it is only by the way, to lift up the vision of a man to a higher object and make the path of realizing his Self comparatively easy.

But how magnificent are the conclusions! The highest truth of the Vedanta indicates that life is but a wreckage of the Infinite on the shores of the finite; that man foolishly thinks himself to be a tiny being,—an eternal victim of joys which tantalize and sorrows which overwhelm, whereas he is the heir to the immortal Bliss; that even under the apparently miserable and despicable human form there lurks the infinite glory of the soul. Can such a view, taken in its completeness, lead a man to pessimistic thinking which paralyzes one's power of action? That the Vedantic theory did not encourage or preach inaction is indicated by the fact that some of the exponents of Vedanta were Kshatriya princes who reconciled their kingly duties with the highest teachings of religion.

III

It might be asked, "What about Sannyasa? Has not Hinduism sanctioned Sannyasa? Did not Sankara organize a monastic order? Does not Sannyasa mean giving up the world—sliding back into inert solitude from the life of social responsibility?" Nothing has been so much misjudged—especially in the modern times—as the life of Sannyasa. The modern people can very rarely free themselves from the tendencies of material enjoyment to think of anything higher and sublimer, and they are too busy with the struggle for existence to think deeply; therefore they are not in a position to appreciate those who have given themselves

to some nobler pursuits. Besides, there has been much abuse of the ideal of renunciation at the hands of those who were not fit for that life or who took to the robe not because of the ideal, but for some baser end—to hoodwink the public to fulfil some ulterior purpose.

If the end of human life is to realize the Reality behind the changing phenomena, if the *summum bonum* of human aspiration is to reach something permanent, everlasting, there is no doubt that many people will follow different paths—each according to his taste and temperament—to reach that ideal. The first question is: Is there anything as such? Is there any permanent Reality behind the universe which we can perceive? Many will deny that. They will say that the world that our sense-perception meets is the only real substance we can conceive of and it is better to direct our whole attention to it instead of being other-worldly. Take care of the present, the future will take care of itself. What is the use of looking too much ahead when you cannot enjoy the present moments at your disposal?

Such theories are born of inexperience and argue shallow thinking. We must look to the present in relation to the past and the future; we must direct life with an eye to its origin and ultimate end. What does an artist do? Does he not draw every line in his picture in relation to the whole background? The value of a single note in a music lies in its connection with the whole song.

And as to whether or no there exists anything beside the material world we see, the experience of all religious men tells a different tale. The direct experience of a single soul is much more valuable than idle speculations of thousands of persons. The Gita clearly exhorts all to aspire after that on getting which

nothing else will seem covetable and which will be a guarantee against all ills of life. The Bible also says: "But rather seek ye the Kingdom of God and all these things shall be added unto you."

Persons too much in love with the world may not believe in the above, but there will always be persons, whose heart will readily respond to that and who will, therefore, make a direct attempt to realize that ideal in life. Of them there may be a section who will want to devote themselves to the pursuit of that freed from all distractions of the world and worldly duties.

Sannyasa is not a life of inaction. It is a life of greater action—though not physical; and mental actions are much more trying and strenuous than physical works. Ordinarily, if anything requires our exclusive attention, we postpone all other duties,—sometimes even those which are vital. Even in the physical action, if anything requires strenuous exertion, we hold the breath. The life of Sannyasa also means that a man excuses himself from all duties of life, so that he may devote all his energy to the realization of the Self. This is Sannyasa.

And again, if he outlives the attainment of his life's ambition, naturally he is moved to pity for the suffering people and tries to lift them up. The nearer we go towards God, the more does our heart expand, till with the actual realization of God we embrace the whole of humanity as our own Self. All may not live long after attaining this state. But the history of the world shows that whoever has lived after the attainment of God has devoted his whole energy—as if in spite of himself—to the good of humanity. It is said that if there is no momentum of any desire, life comes to a standstill. It may be said of saints that once they have attain-

ed the consummation of life by realizing God, it is their silent and unconscious desire to do good to humanity that keeps up their life. And even if some saints do not do any work outwardly, their whole life becomes a blessing to humanity.

IV

Now, it may be said that the life of renunciation is not for all, that everybody is not fit for an exclusive life of contemplation. As a matter of fact, it is true. So the scriptures say that through repeated attempts at unselfish actions man will have first self-purification,—self-purification means nothing but the removal of all selfish thoughts and desires—and then he will be ready for a life of Sannyasa. “For the aspirant after concentration, Karma is the way, for one who has attained concentration inaction is the way.” So it is that Lord Krishna again and again urges Arjuna to work, to take to work not as a secondary duty of life, but to work incessantly. But then work, except done for the sake of God, becomes the cause of bondage.

Persons standing at the foot of a hill will very likely fail to distinguish between the heights of the different peaks above. Persons remaining at a lower level of life will naturally misunderstand the highest thought of religion. When Vedanta says that only Brahman is true and the world is false, it states the last thing about religion. When Sankara says that the rope is true and the snake is false, he talks of the state when one realizes the Ultimate Reality. But as long as the snake is perceived in place of the rope and the fear of the snake persists, it is idle to give up any attempt to remove that fear.

So Vedanta speaks of the three stages of life. The first position is dua-

listic : the world is true, the individual self is true, and God is true. The next position is that the world, individual self and God collectively form one indivisible whole. The next position is that there is only one entity—the individual self and the world are the outcome of mistaken notions. Thus a man is led step by step till he realizes his highest Self and the world vanishes for him.

This position is not however a state of annihilation, as many unknowing people think it to be. It is a state of the realization of the higher Self in place of the lower, and the attainment of the knowledge that—

“Before the sun, the moon, the earth,
Before the stars or comets free,
Before e’en Time has had its birth
I was, I am and I will be !”

It is said of Akbar that he once admired a Faquir greatly, because he had sacrificed worldly comforts. At this the latter replied, “No, sir, in sooth, your sacrifice is greater. Because I have given up petty worldly comforts for the sake of God, whereas you have given up God for the sake of the world.”

V

Thoughts are as potent as the Dragon’s teeth of the Greek legends, but they are as dangerous too. It is said of Cassius that he was dangerous because he “thinks too much.” Cassius was a danger to others, but a man becomes a danger to himself if he thinks only a little deeply over the problems of life. If a man but pauses a little to reflect what constitutes the entity round which all his joys and sorrows, hopes and fears circle, he becomes bewildered. If he pursues the problem a little deeply, the whole significance of life is changed ; he cannot evaluate life by the same standard as before.

There is a story that a prince imprisoned in a walled city of the dead

was allowed to go anywhere excepting a portion in the north. The same case is with us. We think of heaven and earth, stars and planets, but, due to some unknown mystery, our thoughts do not turn inward to find out what lies within ourselves. We think our body—this bundle of flesh and bones—to be real, and on this basis build the whole citadel of life's ambition and activities. But modern science declares that matter which constitutes everything including human body, is but shadowy; its reality cannot be guaranteed. Yet, throughout the whole life we mistake the shadow for the substance and get frightened if anyone attempts to break this illusion.

The first symptom of a certain disease is that the patient shuns medicine and thinks that he is well. The same case is with us. We think we are all right, though we are in a state of living death.

If the theory of illusion is found inconsistent with the life of action and the life in the world, it is much more tragic that man, though endowed with the power of thought, dare not seek any deeper philosophy behind life and generally remains contented with superficial things. Is it because we deem such an attitude of life safer for us? For it does not disturb our peace of mind!

THE MINISTRY OF SORROW

BY J. T. SUNDERLAND

"Blessed are they that mourn."—JESUS.

I

There is a brotherhood of human sorrow. Perhaps few in early life understand this, or even suspect it. Yet such a brotherhood exists, and sooner or later the revelation of it comes. Sometimes it comes slowly, through many shadow-haunted years; sometimes suddenly, by a great and unexpected disappointment or bereavement. But come sometime, in one way or another, it does to most or all.

This brotherhood of sorrow is more wide and deep than that of birth, or race, or culture, or condition, or religious faith, or joy. Indeed there is no other human brotherhood so solemn, so universal, or so potent.

Nothing else breaks down caste and pride, and scorn of man for man, as

does suffering. The savage is our brother when he suffers. Our deadliest enemy we cannot but feel for when he is in pain or sorrow. The tyrant who has oppressed a people until he has become to every mind a sceptred Moloch whom they hate with awful hatred, is almost forgiven, if disaster and continued affliction come upon him.

All lines of rich and poor, white and black, aristocracy and common people, Romanist and Protestant, Christian and infidel, enlightened and barbarian, fade out, in the presence of deep grief. These are but currents on the surface; while beneath all, flows from man to man the broad world over, the under-current of a common humanity. And so, although in ordinary times when prosperity makes the vessels of our lives float lightly, we drift hither and thither,

apart, yet when bitter sorrow comes and weights us, and presses down the keel of our life-ships far into that deeper current, so as to feel its hidden power, we all float together, one way. We are all brothers then—in the great fraternity of human suffering.

When a regiment of French soldiers was marching through one of the streets of Paris in the days of the Commune, with quick step and flying colours and sound of martial music, and suddenly at a street crossing came upon a poor coarsely clad woman, her eyes swollen with grief, carrying a little pine coffin containing the body of her dead babe, and the regiment instinctively stopped, and all the men stood with uncovered heads while the poor stricken mother passed by, it was only an eloquent illustration of the brotherhood of human sorrow. Every officer and soldier confessed by his act that the poor suffering woman, whom no one of them knew, was his sister—made such by her grief.

Go from home to home in any community and gently, by kindly sympathy, find your way to the deepest feelings and secrets of the inmates, and you will discover that in nearly every home there is a "skeleton in the closet" that the world knows not of. It will be different in each—as different as the lives and experiences of human beings. But seldom will you fail to find in some heart or hearts under the home roof a sadness of bereavement, or disappointment, or wrecked hope, or loneliness of spirit, or remorseful regret, or anxious foreboding.

In one home it is a vacancy caused by death, of husband or wife or child—mourned and mourned, until the fountains of mourning are drained dry.

In another it is illness. A loved one, who a few weeks ago seemed in perfect

health, has been stricken with disease, and now in a hushed room a dear life hangs trembling in the balance.

In another home it is a puny child—sweet, bright, dearly loved, but so delicate that the chilling fear is never absent from the mind of father or mother that some slightest adverse thing may any moment destroy the frail life, as a mere touch shatters a structure of exquisite frost work.

In another home it is a husband and father, once noble and true, the light and joy of his family, now slowly but surely sinking into slavery of drink.

In another it is a boy who is drifting into bad companionship and evil habits—and thus wringing the hearts of those who love him and see where it all must end.

In another it is an unhappy marriage.

In another it is poverty, bitter poverty; perhaps caused by some unforeseen calamity, sweeping away the savings of an industrious life.

In another it is wrecked ambitions and baffled aspirations, which have left the heart without hope.

In another still, it is some secret guilt, love, or disappointment, which has never been told to any living being, and never can be, but which has long been eating the joy out of existence.

So wide is the brotherhood of human sorrow.

There is a beautiful legend of Buddha that well illustrates it. There was a certain woman among the followers of the great prophet of India, who had lost her darling babe—her first-born, her all. She was overwhelmed with grief. Her friends tried to comfort her, but in vain. At last she took her dead child in her arms to the blessed Buddha and besought him to restore it to life. His heart was moved with compassion, and

he promised the mother that her child should be given back to her alive again, if one condition were fulfilled; but it could be on no other. She must go and bring to him a simple herb or medicine, which he named, from a house where no one had ever died. The medicine was one so common that it could be procured everywhere; but the essential thing was that she must obtain it in some home where death had never entered. Eagerly the poor mother set out on her quest, which she thought would be a very short one. Taking her babe in her arms, she went to the nearest house, then to the next, and the next, and so on and on, only to find everywhere that death had been there before her. "Oh woman, there is no home where bereavement has not come," was the reply that everywhere met her. All day she journeyed; and again the second day until near the set of sun, when, weary and fainting with her walking, her weeping, and the burden of her dead, she repaired again to Buddha. But as she drew near and entered his presence, a new light had begun to shine on her face; for now for the first time was she conscious that she was not alone, but belonged to a great sacred brotherhood. "Oh, Buddha," she said, "I verily thought that my sorrow was greater than was ever laid upon mortals. But I find it is only that which is common to my fellows. There is no home out of which loved dead have not been borne." So saying, she asked not the great teacher again to do that which was not in the order of nature, but stooping down calmly took up her dead and bore it away to burial.

And so she found comfort and healing in having her eyes opened to the fact that others, too, as well as she, suffered, and in opening her heart in sympathy for them.

II

Ah, the brotherhood of human sorrow! It wears no badge. It is bound together by no laws that men have made. It issues no formal signs and passwords. But its mystical membership is found in all lands and under all skies.

And often the man with the firm step, or the woman with the sunny smile, by your side, that you think not of, has taken the most numerous degrees of sad initiation and advancement in that brotherhood.

As a woman sometimes trains a lock of wavy hair to cover up and conceal from view an unseemly scar on her temple or forehead, so noble men and women, with sad pains, school themselves to cover from common sight the scars of their sorrows, by smiling faces and cheerful words.

The old Greek Achilles, stoutest of the warriors who went to the siege of Troy, had yet one spot where an arrow or a spear could pierce him as easily as a babe. If his enemy could but find that, he was lost.

How few of us or our fellow men are there who have not some spot where we have been pierced! But as it was the practice of the old Spartan soldiers to hide their wounds, that none might know of them, so we cover up these heart-wounds, and go about the streets with calm faces.

Often, I do not know but I may say generally, the very deepest bitternesses in human lives do not come to the knowledge of more than a few, if any, outside of those who bear them.

As the mightiest forces in the physical universe are silent, so are the deepest griefs of the human spirit.

Some joys can be easily talked about, they are so light and superficial. But who has not experienced joys so deep

that chatter about them would have been profanity.

So with the affections of the heart. Superficial love can be easily enough put into words. But deepest love, like deepest streams, is most often silent.

So too with sorrow. The very profoundest we cannot tell. Words are too shallow to use in connection with it. We suffer and are still. And the sympathy that can help us in our sorrow, must be kin to our own silence; it must be the deep sympathy of the heart, that expresses itself through the tear in the eye, the warm pressure of the hand, deeds of kindly helpfulness, not through garrulous words.

It is one of the startling and tragic facts connected with human nature that men in their deepest experiences are so much isolated.

There are many persons whom we have met every day for years, and yet we do not know them. We suppose we do; but we are quite mistaken. It is only the external that we know—not the real man or woman. Nay, there are those who have lived for years under our own roofs, into the world of whose deeper lives very likely we have never once entered, or even looked,—who in spirit are as much strangers to us as if our homes were on different continents.

There are brothers and sisters who grow up together, but who never know each other except in the most superficial way; who never come close enough to each other to be sharers in each others' deepest joys and sorrows. What an irreparable loss is this!

There are husbands and wives that always remain strangers. Have you read Thomas Carlyle's pathetic, almost heart-breaking confessions regarding his wife, made after her death? I think this is just what those confessions mean. In his intense absorption in his literary

work he lived a self-centered and isolated life. This left her to live also an isolated life—so isolated and so lonely that her heart almost broke. When she was dead, he saw the wrong he had done himself, and especially the wrong he had done her. But it was too late. He could only pour out his heart in unavailing tears. If you would know how bitterly he repented, go and watch him as in his age and infirmity he makes his regular pilgrimage to her grave, and there in the quiet village churchyard, where no eye can see, kneels and with hands clutching the grass in the passion of his grief, kisses again and again, a hundred times over, the dear spot where she sleeps. How great the pity that a heart which so truly loved should have allowed the very object of his love to starve, and pine away, and die for want of the life-giving touch of it!

There are parents who never become acquainted with their children; and children who never at all deeply know their parents. Oh, the pity of that! Oh, the loss, greater than words can tell, to both! There are many parents who are never able to influence their children. As soon as the children grow up, they are off into wild and evil ways, with no regard to the wishes of those whom they ought to honour and heed. Why is this? Oftener than otherwise it is because through all their childhood years they are kept so far away from their parents. The father is so busy with his profession or his daily work, and the mother is so absorbed in her daily cares, that they forget that their children have joys and sorrows—problems to solve, burdens to bear, aspirations and disappointments—an unseen soul-life—much of it to them very tragic—in which they so much need, and would so quickly respond to, the loving interest and sympathy of father and

mother. And so, because the father and mother did not get near to them in their young years when it would have been so easy, so beautiful, and so helpful, they now find themselves separated by a gulf that they see not how to bridge.

How far apart are many of those who call each other by the dear name of friend! There is no true friendship that does not count it a privilege to share in sorrows as well as joys.

There is a room in every human soul, the door of which, so far from ever being opened by the conventional and ordinary intercourses of life, has its hinges and its lock rusted by these. This room is the holy of holies of our being. It is in this room that God dwells, if we open our souls and really give him an abode within our souls at all. It is here that all dearest and sacred loves dwell. This room is the shrine of our *beloved dead*. Here our holiest joys and our holiest sorrows abide in sacred silence.

“Truly, the heart knoweth its own bitterness :

And a stranger doth not inter-meddle with its joys.”

III

We have now dwelt long enough upon the *fact* of human sorrow. We have seen how many forms it assumes. We have found how unescapable it is in every human life. While we have been seeing this, we have at the same time been catching glimpses of a truth even deeper. And that is, that sorrow is not all dark; many of its clouds are strangely silver-lined; there are deep meanings in it that do not appear to the superficial gaze; shrink from it much as we may, we could not do without it; like shadows, and rain, and winter, and night, it has its place in the great economy of good.

Let us inquire a little more carefully if this be not so, and how it is so.

First of all, sorrow is a blessing to men, in that nothing else has such power to deepen and enrich human character.

We may say, murmuringly, if we will, could not some other means have been devised by Infinite Wisdom for building up man's moral and spiritual nature, except by enduring a discipline of suffering? To that question, we can only answer: Little data have been given us for judging what Infinite Wisdom could or could not have done, different from that which it has done; and therefore to speculate upon the matter cannot be very profitable.

Two or three things, however, are clear.

Either man must live for ever on this globe, in these physical bodies, or else there must be death. In other words, there could not be an immortal, spiritual life for man, beyond the present, without death coming to set him free from his present physical body. But where death is there must be sorrow; for how could beings like us, who love, be separated from our dear ones, even for a few brief years, without grief? Moreover, physical death necessarily involves causes to bring it about, as physical decay, disease, etc. Still further, so long as we are only finite beings, limited in knowledge and power, it is in the nature of things that we must make mistakes, fall into accidents, expect what will not come and therefore be disappointed. Thus we are able to see that pain and sorrow are natural and necessary results of finiteness. Hence to complain that God gave us sorrow as a part of our lot in life, is simply to complain that he made us finite; that is to say, that he made us at all.

Sorrow, then, seems to be necessary, if man is to exist. But it is not a mere hard, brute necessity—something which

he must simply submit to because a superior power inflicts it upon him, with no good to come out of it to him. It is a beneficent necessity. It is a means leading to an end of value to man. Every pang brings a fruition. We do not complain that the muscles of the arm can grow strong only by exercise; or that the mind can gain knowledge and strength only by study and discipline. Then why should we complain that the attainment of moral strength requires moral discipline?

The man who has never known sorrow, has touched only the surface of life. He is a child, not a man. What does he know of the mighty problems of life; the stern struggles of life; the temptations of life; the ambitions—the noble ambitions, that stir the soul; the ideals that shine above one like the eternal stars, and smite one with every growing dissatisfaction because he falls below them; the woes of others, which he must needs share because he has a human heart?

No fine, high development of character or spiritual life was ever reached, or in the nature of the case ever can be, without spiritual struggle and discipline,—and that means more or less of suffering.

If one cares only for a superficial life, lived down on the plane of the animal, having no desire to reach up and lay his hand upon the higher keys of his being that give forth diviner harmonies than the mere animal can appreciate,

then he may well desire to live a painless life—the more painless the better. But if he is not content with such an existence, graded on the low level of the body, giving little room for aspiration after anything beyond the pleasures of sense, but, cares instead, to struggle up to the highest within his reach, of experiences and attainments—to compass the best that it is within his power to compass, and become all that it is possible for him to become, at any price, then let him welcome pain and sorrow when they come; for they are nothing less than the divine coin with which the very best gifts from God must be purchased.

A great critic said of a celebrated vocalist of Europe, "All she wants to make her the very finest singer of her time, is a great sorrow." He judged with a profound insight. It is true that all the great singers of the world, whether by voice or pen, who have sung themselves into the hearts of humanity—from blind old Homer to Robert Burns the poor ploughman, or John Howard Payne the homeless author of "Home, Sweet Home,"—have been men who have sung out of souls deepened and ennobled by sorrow.

"The mark of rank in nature
Is capacity for pain;
'Tis the anguish of the singer
Makes the sweetness of the
strain."

(To be concluded)

READINGS IN THE UPANISHADS

BY NOLINI KANTA GUPTA

UPANISHADIC SYMBOLISM

A certain rationalistic critic divides the Upanishadic symbols into three categories—those that are rational and can be easily understood by the mind; those that are not understood by the mind and yet do not go against reason, have nothing inherently irrational in them and may be called simply non-rational; those that seem to be quite irrational, for they go frankly against all canons of logic and common sense. As an example of the last, the irrational type, the critic cites a story from the *Chhandogya*, which may be rendered thus :

There was an aspirant, a student who was seeking after knowledge. One day there appeared to him a white dog. Soon, other dogs followed and addressed their predecessor: "O Lord, sing to our Food, for we desire to eat." The white dog answered, "Come to me at dawn here in this very place." The aspirant waited. The dogs, like singer-priests, circled round in a ring. Then they sat and cried aloud; they cried out, "Om we eat and Om we drink, may the gods bring here our food."

Now, before any explanation is attempted it is important to bear in mind that the Upanishads speak of things experienced—not merely thought, reasoned or argued and that these experiences belong to a world and consciousness other than that of the mind and the senses. One should naturally expect her a different language and mode of expression than that which is appropriate to mental and physical things. For example, the world of dreams was

once supposed to be a sheer chaos, a mass of meaningless confusion; but now it is held to be quite otherwise. Psychological scientists have discovered a method—even a very well-defined and strict method—in the madness of that domain. It is an ordered, organized, significant world; but its terminology has to be understood, its code deciphered. It is not a jargon, but a foreign language that must be learnt and mastered.

In the same way, the world of spiritual experiences is also something methodical, well-organized, significant. It may not be and is not the rational world of the mind and the sense; but it need not, for that reason, be devoid of meaning, mere fancifulness or a child's imagination running riot. Here also the right key has to be found, the grammar and vocabulary of that language mastered. And as the best way to have complete mastery of a language is to live among the people who speak it, so, in the matter of spiritual language, the best and the only way to learn it is to go and live in its native country.

Now, as regards the interpretation of the story cited, should not a suspicion arise naturally at the very outset that the dog of the story is not a dog but represents something else? First, a significant epithet is given to it—*white*; secondly, although it asks for food, it says that *Om* is its food and *Om* is its drink. In the Vedas we have some references to dogs. Yama has twin dogs that "guard the path and have powerful vision." They are his messengers, "they move widely and delight

in power and possess the vast strength." The Vedic Rishis pray to them for Power and Bliss and for the vision of the Sun (Rig Veda, X-14—11, 12). There is also the Hound of Heaven, Sarama, who comes down and discovers the luminous cows stolen and hidden by the Panis in their dark caves; she is the path-finder for Indra, the deliverer.

My suggestion is that the dog is a symbol of the keen sight of Intuition, the unfailing perception of direct knowledge. With this clue the Upanishadic story becomes quite sensible and clear and not mere abracadabra. To the aspirant for Knowledge came first a purified power of direct understanding, an Intuition of fundamental value, and this brought others of the same species in its train. They were all linked together organically—that is the significance of the circle, and formed a rhythmic utterance and expression of the Supreme Truth (Om). It is also to be noted that they came and met at dawn to chant the Truth. Dawn is the opening and awakening of the consciousness to truths that come from above and beyond.

It may be asked why the dog has been chosen as the symbol of Intuition. In the Vedas, the cow and the horse also play a large part; even the donkey and the frog have their own assigned roles. These objects are taken from the environment of ordinary life, and are those that are most familiar to the external consciousness, through which the inner experiences have to express themselves, if they are to be expressed at all. These material objects represent various kinds of forces and movements and subtle and occult and spiritual dynamisms. Strictly speaking, however, symbols are not chosen in a subtle or spiritual experience, that is to say, they are not arbitrarily selected and constructed by the conscious intelli-

gence. They form part of a dramatization (to use a term of the Freudian psychology of dreams), a psychological alchemy, whose method and process and rationale are very obscure, which can be penetrated only by the vision of a third eye.

THE SEVERAL LIGHTS

The *Brihadaranyaka* speaks of several lights that man possesses, one in the absence of another, for his illumination and guidance.

First of all, he has the Sun; it is the primary light by which he lives and moves. When the Sun sets, the Moon rises to replace it. When both the Sun and the Moon set, he has recourse to the Fire. And when the Fire, too, is extinguished, there comes the Word. In the end, when the Fire is quieted and the Word silenced, man is lighted by the Light of the Atman. This Atman is All-Knowledge, it is secreted within the life, within the heart: it is self-luminous—*vijnānamayah prāneshu hridayantarjyotih*.

The progression indicated by the order of succession points to a gradual withdrawal from the outer to the inner light, from the surface to the deep, from the obvious to the secret, from the actual and derivative to the real and original. We begin by the senses and move towards the Spirit.

The Sun is the first and the most immediate source of light that man has and needs. He is the presiding deity of our waking consciousness and has his seat in the eye—*chakshusha āditya, ādityas chakshur bhātva akshinī prāvishat*. The eye is the representative of the senses; it is the sense *par excellence*. In truth, sense-perception is the initial light with which we have to guide us, it is the light

with which we start on the way. A developed stage comes when the Sun sets for us, that is to say, when we retire from the senses and rise into the mind, whose divinity is the Moon. It is then mental knowledge, the light of reason and intelligence, of reflection and imagination that govern our consciousness. We have to proceed farther and get beyond the mind, exceed the derivative light of the Moon. So when the Moon sets, the Fire is kindled. It is the light of the ardent and aspiring heart, the glow of an inner urge, the instincts and inspirations of our secret life-will. Here we come into touch with a source of knowledge and realization, a guidance more direct than the mind and much deeper than the sense-perception. Still this light partakes more of heat than of pure luminosity : it is, one may say, incandescent feeling, but not vision. We must probe deeper, mount

higher—reach heights and profundities that are serene and transparent. The Fire is to be quieted and silenced, says the Upanishad. Then we come nearer, to the immediate vicinity of the Truth : an inner hearing opens, the direct voice of Truth—the Word—reaches us to lead and guide. Even so, however, we have not come to the end of our journey ; the Word of revelation is not the ultimate Light. The Word too is a clothing, though a luminous clothing—*hiranmayam pâtram*. When this last veil dissolves and disappears, when utter silence, absolute calm and quietude reign in the entire consciousness, when no other lights trouble or distract our attention, there appears the Atman in its own body ; we stand face to face with the source of all lights, the self of the Light, the light of the Self. We are that Light and we become that Light.

SWAMI SHIVANANDA AS I KNEW HIM*

BY DHAN GOPAL MUKERJI

My experience of Swami Shivanandaji is so personal as to preclude any written statement save a chat with a friend.

I am writing you as a friend of a God-man. He was outside Mahapurushji but inside Divine ; in short, God in the skin of man. Towards 1930 there was a great manifestation of his spiritual powers, it began to dawn on many that within that mortal body dwelt the Immortal : Divine within Divinity.

I knew him first in 1922. All told I was in his presence hardly three months of my life. Yes, three months

out of forty-four years ! Yet those years would be devoid of significance if deprived of those three months. Deduct these and you have almost nothing.

“To see a world in a grain of sand” or “to see eternity in an hour” is possible for us, because we knew him as a great spiritual force. No matter how brief our intimate interview, no matter of what race, no matter how meagre our preparation Our life took on meaning because we had met him.

To my mind there are four tests to which all important human experiences

* An extract from a letter.

should be subjected: namely, (1) an experience should be useful, (2) it should be beautiful, (3) it should be true, and (4) it should be holy. Many men I have called useful and beautiful. Quite a few are true. But the holy are rare. Of them the holiest have been, to my experience, the sons of Sri Ramakrishna. Those apostles were the holiest men. In modern times they are the holiest manifestations. Remember, I am saying this because I never met the *One* of Dakshineswar. Had I seen Him then What then? *Na tasya pratima asti yasya nama mahadyashah*: Of Him there is no comparison, nor image, for His name is the Highest Glory.

But to return to Shivanandaji, he survived my four tests even in 1922 when I knew him as a man. He became useful to me. In him I saw a special significance that gave me beauty. Probably the beauty that I have sought to create would not be there at all had I not met him. Then came the time to apply my fourth test after the third. He was true. His most cursory remarks gave birth to facts. Like a prophecy, everything he said was fulfilled. Lastly his supreme power came forth. He was holy. Towards the end of his life he annihilated, as it were, time and space in his manifestations of love for his spiritual dependants. He did not love; for he was love. Otherwise how can you explain the mercy we received in abundance at his feet?

It is fantastic the way he could love: the lowest morality, the highest moral act—nothing could escape that causeless calculationless love; it equalized all. It heightened the lowest, and purified the tallest of self-righteousness.

And that he knew no barrier of culture you can see by examining the

faces of his children—German, English, American, Hindu, Mussalman, Christian and Zoroastrian. Only God in human form could work such a miracle. He left all of us more exalted than we could ever be. I for one feel that in him we saw only the skin of Shivananda. Under it was a great Spiritual Power.

Now, the future will show that what we think of Mahapurushji is nothing compared with what his remote spiritual descendants will think. "Measure the mind of a man by the shadow it casts." His shadow will stretch "beyond what we can imagine now."

It is not right that I should enumerate the personal revelations of people who knew him. They have received spiritual revelations of indescribable importance. God, Freedom and Immortality are facts to these people, not philosophical ideas. Show me another man who could do that to the minds of such diverse characters. Barring the Ishwarakoti beings that came with Sri Ramakrishna do you know any man like Mahapurushji?

Lastly Shivanandaji's sense of humour should be mentioned. A spiritual man who cannot laugh is not spiritual. He is a moral man, but no more. Before long the world will classify humour as a strong ingredient of holiness. Our teacher could laugh without hurting one's feelings. I have seen him suffer fools with a deep sense of humour. And what fools most of us can be he alone knew. But he never let on, lest it hurt us grievously. Here was room for compassion. His laughter was seasoned with compassion.

Though he could see one's inmost nature yet the teacher never laughed at the disciple's weaknesses. He knew us better than we did; yet he treated us as we thought we deserved.

Yet the slightest false step he would correct. Even from grave errors he rescued us without humiliating us. Always treated us as if we were worthy

of the greatest appreciation and respect. He was indeed Mahapurush : in him (of all men) I perceived the largest magnitude of God.

HOW AMERICA CAN HELP INDIA

BY REV. ALLEN E. CLAXTON

I

It requires some audacity for a citizen of so young a country as America to infer that his nation may help so ancient and honourable a people as the Hindus. This audacity reaches almost to impertinence when one recognizes that we are experiencing in this country, now, a famine like unto the ancient plagues of the Orient, and have a chaos and corruption in our nation unequalled in modern times. Our Government, impotent before the onslaught of gangdom and gang leaders, is hardly an ideal for any people, especially a people committed to non-violence and peace, as are the Hindus in India.

What I shall have to say is not based upon any perfection, which we have realized, but upon an ideal and a hope which is as possible to America as to all parts of the world. It is my conviction that there are many things in our society now, in this country, which are wholly un-American and, even worse than that, both illogical and untrue. I refer to selfish nationalism as being un-American and the profit motive as being illogical.

Let us examine then just what Americanism is and in this examination seek to discover what there is in the American experiment that may contribute to India in her present crisis. I

am sure that I do not need to point out to those who are present here to-day that Americanism is not flag-waving, one hundred percent-ism, jingoism, imperialistic paternalism, modern militarism or any combination of soluble elements in the Democratic or Republican parties. All of these are elements or ripples upon the surface and obviously touch very little of real Americanism. Thomas C. Hall points out that Americanism began before America was discovered. The English dissenters and their spiritual compatriots from many groups who came to these shores, characterize the essential American theme. The great American experiment, born in the hearts of the colonists, in pioneering and self-rule, became inevitable when a social and political consciousness arose among those who felt themselves cut off from a disinterested mother-land. A temporary theocracy in the North and a temporary paternalism in the South did not overshadow the unifying hunger for self-government and self-determination which characterizes all self-conscious people. Next to this spirit lies the American desire for fair play. In the important things of life, class distinction must go. The Constitution declares that these states are set up and the Constitution itself was devised for the *common welfare*. This is fundamentally

American. Each group must give up certain of its autonomous rights and privileges and vest its final authority in an all-inclusive, co-operative Government. The fact that we have wavered from this American ideal (and the wavering has been costly) does not mean that Americanism is dead.

II

I have not pointed out the evils of our Americanism. Perhaps my colleague* will say enough to shame us all. My task is to point out that what we have we can give to India. Whatever we give, will be dependent upon what India needs. At the outset we must recognize that India is incurably religious. When Swami Vivekananda returned to India after attending the Parliament of Religions in Chicago in 1893, he was given many great receptions. At one of these receptions in a city of his native land, the following statement was made to him: "Your work in Christian lands is opening the eyes of men to the inestimable value of the spiritual heritage of the pre-eminently religious Hindu nation." Vivekananda answered, "We are the Hindu race, whose vitality, whose life principles, whose very soul, as it were, is in religion. The peasant in Madras has, in many respects, a better religious education than many a gentleman in the West. Ask our peasants about momentous political changes in Europe, the upheavals in European society, and they do not know anything of them, nor do they care to know. Where their interest is, they are as eager as any race. I am not just now discussing whether it is good to have the vitality of the race in religious ideals or in political ideals, but so far it is clear to us, that, for good

* Refers to Swami Akhilanda, head of the Vedanta Centre, Providence, U. S. A.

or evil, our vitality is concentrated in our religion. You cannot change it. You cannot destroy it." Religion is rooted in India through thousands of years of history. It is interesting to comment here upon the fact that the Hebrew people holding their religious integrity have survived, while the great nations of antiquity and medieval times have disappeared. The same is the case with India.

It is obvious, then, in the first place that India must be helped in such a manner as to be consistent with her religious ideals and spiritualities, or in the words of that great religious leader again, "Inconsiderate imitations of Western means and methods of work will not do for India. My ideal is growth, expansion and development." Or in other words: India must grow from within. To quote him again, "Our ship has sprung a leak. We need to tell our countrymen of the danger and let them awake and help us." The leak to which he refers is economic life of his country. He is under no delusion about its evils, but he recognizes that outward imitation of Western industrialism or politics is not India's solution.

III

The next question is, who can help India? We get her own answer: "Only the man who comes with sympathy is welcome. Not condemnation or damning comparison, but help is requested, and let it be said that India's arms are wide open to all who comes in this spirit."

India needs self-confidence. The masses have been frightened by five centuries of slavery and intimidation. To get this self-confidence, they need first an educational system. At present the old Indian indigenous system has been swept away and that which has

been substituted is wholly inadequate. Nothing vital has been set up in its place. The people have no voice, no power. The nation must be educated, then it will generate power. Hindu leaders say, "We want man-making education." The second thing needed is the opportunity to use their education in self-determination and self-rule. The most influential exponent of the Hindu religion points out that the difference between the Indian and the Englishman lies in their personal confidence. He says, "The Englishman believes in himself; you do not. What we want is strength. So believe in yourself. Let them (that is the masses) hear of the Atman within, which never dies and never is born—whom the sword cannot pierce, nor the fire burn, nor the air dry, immortal, all-pure, omnipotent, omnipresent! Let them have faith in themselves!" This dynamic statement discloses that India is religious and shows how self-confidence must grow out of her religion.

Swami Vivekananda calls his fellow men to self-confidence and personal strength. Here is one of his illustrations: "Alexander the Great is standing on the banks of the Indus River talking to a Hindu Sannyasin in the forest. The man is poor and naked, sitting on a block of stone. The Emperor, astonished at his wisdom, is tempting him with gold and honour to come over to Greece. The man smiles at both the temptation and the honour and refuses them. Then the Emperor, standing on his authority, says, 'I will kill you if you do not come,' and the man bursts into a laugh and says, 'You never told such a falsehood in your life as you tell just now. Who can kill me? You? An emperor of the material world? Never. For I am spirit unborn and undecaying. I am the infinite, the omnipotent, the omniscient, and you kill

me! Child, that you are!'" Here is an example of the undying religion of India and a token of her latent strength.

IV

India needs practical help. Villages, towns and even cities are without the simplest means of sanitation. Alleys and streets are cesspools and garbage heaps—breeders of disease. Whole areas are without hospitals or competent physicians. Nurses are almost unobtainable even in large cities.

India needs technology. Manufacturing, engineering, and the use of the machine in all walks of life will open India to a new day and larger happiness—provided, however, that this practical help is not contrary to her sense of spirituality.

India needs patriotism. You notice I did not say nationalism, I said patriotism. There is a growing sense of nationalism which some have called patriotism which may or may not be healthy for India. Vivekananda says, "I believe in patriotism and I also have my own ideal of patriotism." He says, "It must come from the heart. Do you feel that millions and millions of the descendants of God and of sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heartbeats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have

you done that? That is the first step to become a patriot."

India needs organization and unification. These two must go together. India is disorganized. This is worse than simply being without organization. It may very well be that the little brown man who squats on his mat in prison with his simple loin cloth will be both the organization and unification of India but there is a vast and intricate puzzle to be pieced together before this organization and unification is achieved. Here America can help.

There are artificial divisions in the North and the South. In the South the Brahmans are against non-Brahmans. In the North there are divisions between Moslems and Hindus. The constitution of 1919, the Chelmsford-Montague Reform, was to have been a reward for India's sacrifice during the World War. This constitution, however, according to Dr. Rutherford, member of Parliament, "divided representation into sectarian groups, Hindu, Moslem, Christian, etc." According to Josiah Wedgewood, another member of Parliament, "The very idea of India vanished, to be replaced by these disunited communities." And Sir John Strachey wrote, "The existence, side by side, of hostile creeds among the Indian people is one of the strong points in our political position in India." It is obvious that India needs a conscious solidarity.

The last need of India which I shall mention is the elevation of menial occupation which in India is opening the door of caste to Universal Brahmanism. I am under no delusions concerning the meaning of caste either in Europe, America or India. It has been only during the last five hundred years that free growth from a lower to a higher caste has been barred among Hindus. It is my firm conviction that the eli-

mination of castes from India will not mean for the present at least an equality of social customs and inter-marriage any more than the American Indian, the Chinese and the Japanese or the Negroes in the American social strata. The best we can hope for now is an equality in occupation, in the use of public utilities, in the rights and privileges of free speech and of free worship throughout the land. This is as much a problem for America as it is for India. We can help each other.

V

In outlining these needs, I have already in some measure indicated how America can help. Let me now point out definitely some measures which I think America can take, in both indirect influence and definite action, to assist this people struggling for the common rights of humanity.

Our religion can contribute something to India. It is basic in the Calvinistic theory and in Protestantism as a whole that the acquisitive tendency is not evil, provided the fruits of acquisition are rightly obtained and justly distributed. I am not now either defending or opposing this theory. If India has been at the end of the Pole where her religion has contributed practically nothing to economics, we have been at the opposite end and have made our religion a tool of economic development. America can help India to see that economic planning and the ordering of one's life to reach the highest possible efficiency can bring about organization in all departments of life and thus indirectly contribute to spirituality. I do not say that this is inherent in Christianity, for Christianity is more Oriental than Occidental. Gandhi's doctrine of non-violence is not primarily either Hinduistic or Buddhistic.

It is fundamentally Christian, and he does not hesitate to say so. Christ definitely said, "What shall it profit a man to gain the whole world and lose his own soul." We have practically gained the world and have practically lost our souls. If India can spiritualize our religion and we can help toward making India's religion affect her daily activities, both of us shall be better off.

America can help India through the example of a united government. Our history points out clearly how our thirteen colonies each gave up certain of their autonomous rights in order to form a strong federal government without which America could never have become a nation. The bloody war of 1861 to 1864 in which we settled the question of secession as much as the question of slavery should be a sufficient lesson to India that fighting between religions or provinces, will never gain her anything. "A house divided against itself cannot stand." In union there is strength. India will never prosper until she learns how to live peaceably at home. Our success came when we forgot our differences whether they were political, economic, or religious, and became united.

America can help India by carrying to her the genius of our organization. I refer now not only to the organization of government in cities, counties, states and the nation but to our educational organization, our economic organization for the control of public utilities and the regulation of inter-state and intra-state commerce. I refer to all laws passed to regulate selfish activity for the common good.

America can help India by lending moral support to the work Gandhi is doing for the removal of Untouchability. According to *The World Tomorrow* the vote of the inhabitants of a backward region in Malabar which yielded a 75%

majority for the admission of these outcasts to the peculiarly holy temple of Guruvayoor proves that Gandhi has the people with him. The wall is breached at least and doomed to crumble, though in this land of survivals its ruins may cumber the ground here and there for a generation. Already some temples in the sacred city of Benares are open, and caste itself is decaying with startling rapidity.

Although there is still much hatred and bigotry between Protestants, Catholics and Jews, America can help India by encouraging such conferences as are being held all over this country between our religious groups, and aiding the fellowship of faiths movement, which is bringing about larger understanding. The amalgamation and growing spirit of friendliness between all Protestant denominations is salutary, and should encourage India.

America can help India in the scientific field, particularly in medicine, hospitals, doctors and nurses. There is no larger or more promising field for the young doctor graduating from American Colleges than India. He may become the saviour of a province, the sanitation engineer, the chief of staff in a hospital, the teacher, friend and literal saviour of the people. American medical leaders, by pointing out these opportunities, can render an inestimable service to India. The country needs medical schools and hospitals in which to train physicians and nurses. It needs laboratories in which to prepare modern medical supplies. Our facilities here are not being used. We are able to produce more medical supplies than we can possibly consume. We have so many physicians that our young doctors struggle for a bare living. India is crying, "Come over and help us."

The Hindu has not turned to the development of technological skill but

has proved by his application and his study in foreign countries that he is capable of mastering this field. India needs railroads; she needs factories; electric light plants; sewage systems, water systems, telegraph systems, telephones, sewing machines, automobiles, and a thousand other products of our technological era.

So long as we look upon India as merely a field for our exports, we can render her no good. These things must be indigenous to her soil, growing out of her own needs, supplying her inner aspiration. America can send her technological experts into India. If they will go with a desire to help and a sympathetic attitude, they will be received with open arms. If they go with a spirit of imperialism, they will be suspected, as the Orient has learned to suspect Westerners. It is idle for us to talk about the backwardness of India and do nothing about it. It is idle for us to condemn India for not having the comforts we have. It is our selfishness, our imperialistic political power, and our national prejudice that keeps us from introducing into India the benefits of modern technological science.

Hundreds of thousands of people are still using the old ox-cart and the old wooden rake. Thousands of acres of land that might be used to good advantage by irrigation are idle and unfruitful now.

VI

We are aware that Christianity is an Oriental religion. We are not fundamentally Christians. We never have been, and we can point out by our failure to accept Christianity that the Western nation carrying on the surface

a verbal allegiance to Christ is not to be imitated by Hindus. The Hindu can learn from all Western nations, including America, that material prosperity and confidence in world empires are vast delusions. India can learn from our failure to accept our religion deeply that her future will lie in her spirituality.

The corruption of our American politics is not a condemnation of democracy but a condemnation of the material philosophy that has surrounded our institutions. America by its failure to maintain high standards of service from public officials can teach India through the example of New York City and Chicago that government to be successful must be based, not upon the desire for personal reward, but the desire to serve the whole people.

India can learn from our failure in dealing with our racial problems, particularly the American Negro. As education increases in India, India must face the problem of untouchability. As America has not sought to keep Negroes in ignorance and in a lower social strata, race riots, lynching and cases like the Scottsboro Case have been the result. India can learn from this failure in America that unless all of her people, of all castes, sections and religions, are united, there can be no permanent peace.

The most important way in which America can help India is by obtaining an intelligent and informed attitude towards these people, by understanding their history and literature. Finally, America can help India by incarnating in herself the spirit of Jesus whose command to all of the world was "Love ye one another and let him who would be greatest among you be the servant of all."

THE CULT OF MITHRA

BY DR. SURENDRA KISOR CHAKRAVARTY, M.A., PH.D.

I

The greatest antagonist that confronted Christianity in the early stages of its progress was Mithraism which had at that time its stronghold at Rome, Africa and in the Rhone Valley. This rivalry was very bitter and prolonged, and the ultimate victory lay with the Christian faith. Both these religions were of Oriental origin and owed their progress to the prevailing degeneration of morals and the establishment of political unity under the Roman Empire.

There were many points of resemblance between these two faiths and this might have prolonged the resistance to Christianity. The principal resemblances are: "The fraternal spirit of the first communities, and their humble origin, the connection of their central figures with the sun; the legend of the shepherds with their gifts and adoration, the flood and the ark, the representation in art of the fiery chariot; the drawing of water from the rock; the use of bell and candle, holy water and the communion; the sanctification of Sunday and of the 25th of December; the insistence on moral conduct, the emphasis placed upon abstinence and self-control, the doctrine of heaven and hell; of primitive revelation, of the mediation of the Logos emanating from the Divine, the atoning sacrifice, the constant warfare between good and evil and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh and the fiery destruction of the universe." The greatest drawbacks that stood in

the way of Mithraism becoming a universal religion is pointed out to be the exclusion of women, its compromise with polytheism and in having as "its central figure a mythical and not historical personage." The Manichæans, a sect of Christianity owed its origin to the Mithraic cult which prepared men's minds for the reception of this religion founded by Manes, born in 215 or 216 A.D. It was a religion of pessimism; and to Manes to escape from this evil world was the end of life; and he looked upon marriage and propagation of the human race as wholly evil.

II

The mystery cult of Mithraism had a long history of evolution and can be traced back to the Vedas. The other sources of information are the Avesta, the writings in Pahlevi, references in the Greek and Latin Literatures and the numerous inscriptions and monuments. In the Rig-veda, Mitra is coupled with Varuna and is the oldest solar deity of Indo-Iranian Origin. It represents one of the aspects of solar activity and is the personification of the beneficent power of the sun. There is only one hymn which is exclusively addressed to him and he is said to "bring men together uttering his voice" and to watch "with unwinking eye" over the persons engaged in agriculture. In numerous other hymns he is jointly addressed with Varuna. Mitra in the Brahmanas represents the light of day, especially that of the sun. There is no doubt that both Mitra and Varuna are

of Indo-Iranian origin, and in the Avesta the place of Varuna is taken by Ahura Mazda (The Wise God—Ahura for Asura which in Rig-veda meant God but in later Sanskrit Literature meant demon). In the Boghaz—Keui Inscription of the 14th century B.C. the King of Mitanni is found to be the worshipper of Mitra, Varuna, Indra and Nasatya or “Twins.” Among the Iranians, however, Varuna as mentioned above was replaced by Ahura Mazda. This God appears in the list of Assyrian Gods in the form of Ahura Mazash of 650 B.C., while Mitra is identified with the Assyrian Sun-God in a tablet of the time of Assurbanipal. There is no doubt that Mitra occupied a prominent place among the divinities of the Persian Emperors of the Achæminian line. Artaxerxes Mnemon (403-358 B.C.) refers to Mitra as one of his divine protectors. In Zoroastrianism, Mitra came to occupy an intermediate position between Ahura Mazda and Ahriman, and as the greatest of the Yazatas his chief role is to help the Supreme God in the destruction of evil, and the government of the world. He watches over the fulfilment of the “promise” or “compact.” Ahura Mazda thus addresses Zarathustra—“Break not the compact (mithrem) whether thou make it with the faithless or with the righteous fellow-believer; for Mitra stands for both, for the faithless as for the righteous (Yasht. X. 7).” Mitra was the god of light and “as light is heat, he was the God of increase, of fertility and prosperity.” In the great struggle between the powers of light and darkness Mitra takes a prominent part; he is the “Lord of Hosts and the God of Victory.” Homa and milk were offered to him in libation, and beasts and birds were sacrificed in his honour. The 7th month and the 16th day of every month were sacred to him, and his name

appears in the royal names like Mithradates of Parthia and Pontus.

With the expansion of the Persian Empire, the cult spread to Babylon and Asia Minor and was much affected by foreign influences. It was practically transformed to a newer cult and the Chaldian influence manifested itself in the great prominence attached to astrology; the busts of the sun and moon and the circle of the Zodiac in the Mithraic monuments are supposed to have been borrowed from the Babylonians, who were, from a great antiquity, the observers of heavenly bodies and came to identify Mitra with Samash, the Sun-God. On the downfall of the Alexandrine Empire, new dynasties were established in Pontus, Cappadocia, Armenia, etc., and they claimed descent from the Achæminian Emperors of Persia and worshipped the Gods of Iran. The Near-Eastern dynasties were the fervent worshippers of Mitra and for a long time the cult was confined to Asia only. The Greeks had not much fascination for this new cult, though they identified Mitra with Helios (Sun); and to the Hellenic Art of Asia Minor we are indebted for the famous Bull-slaying Bas-relief of Mithra. According to Plutarch, the cult of Mithra was introduced in Rome by the Cilician pirates captured by Pompey in 67 B.C. and was originally confined to the lower classes. Much progress was not made in the diffusion of the cult in the Roman World before the Antonine period, and towards the end of the first century A.D. it made rapid progress among the soldiers, the merchants and slaves. The Emperors encouraged the cult as it supported the theory of the Divine Right of Kings. Its downfall began from A.D. 275 when Dacia was lost to the Roman Empire. The Rise of Christianity led to its decline and a staggering blow was dealt by Constantine. After

a short period of revival under Julian, its career came to an end in Europe in 394 A.D. with the Victory of Theodosius the Great, though it survived in some of the cantons of the Alps in the 5th century A.D.

III

The Mithraic Myth cannot be explained in all its details. We have however various representations on the monuments, the most famous being the Bull-slaying of Mithra. The type of this scene is supposed to have been fixed by a Pergamene artist in the 2nd century B.C. The most well-known specimen is in the Vatican, Rome. Here Mithras in an oriental costume places his left knee on the back of the Bull and seizing its head with the left hand thrusts a knife into its throat; a dog is leaping to drag it down and a serpent is drinking the blood from the death-wound, and a scorpion fastens itself on the testicles of the dying animal. The symbolic interpretation of this scene is "that the sacrifice of the bull was in origin intended to promote fertility and ensure annual renewal of life on the earth, the bull being chosen as the victim on account of his great generative power." It is the sacred Bull of Ahura Mazda, and from the dying animal sprang the life of the earth. The scorpion and the serpent are the creatures of Ahriman the Evil Spirit, and they try their utmost to nullify the miracle. Many such episodes from the Myth of Mithra are found on the monuments, *e.g.*, (a) the Birth of Mithra from a rock, (b) Mithra and the tree, either emerging from it or stripping it of its foliage, (c) Mithra and the Sun with a radiant crown, making an alliance with him by clasping his hand, being conveyed in the sun's chariot across the ocean, or holding a banquet with the Sun, (d) Mithra is also represented as an archer, discharg-

ing an arrow at a rock and (e) many other episodes of the Mithra and Bull Type. Though it is not always possible to interpret the symbolism underlying these representations, yet it is evident that the simple Mithraism of the Veda and the Avesta had undergone a great change before it was found acceptable to the people in the early centuries of the Christian Era. Its mystic ceremonies appealed to mankind, and it held before them the prospect of a better life after death. Mithra, the champion of good, armed with truth, courage and purity, was assured of ultimate victory in "the everlasting struggle against the powers of evil." In Mithraism an oath or sacramentum had to be taken by all initiates and women were wholly excluded. The mystic had to pass through seven degrees corresponding to the seven "planetary spheres traversed by the soul in its ascent." From the 2nd century A.D. it secured the encouragement of the Roman Emperors and the Mithræas or "temples of Mithraism" have been found not only in Germany but also in far off York and Chester. The Third century A.D. was the period of its great rivalry with Christianity; but when it lost the imperial support under Constantine, this Iranian religion had no chance against Christianity. The other reasons for its decline are supposed to be its "exclusion of women, and its toleration of polytheism in a monotheistic system and a certain barbarous note." Thus a religion of Indo-Iranian origin had a continued existence of thousands of years, and though radical modifications were introduced in its various stages, yet it grappled with Christianity for world domination. It was almost by chance that the religion of Christ, of Jews, therefore of Non-Aryan origin, secured its victory in the Western World over the Aryan cult of Mithra, which, however, had been much

influenced in the course of ages by the Semitic people of Asia Minor. The Aryans of the West unfortunately failed

to adhere to this Aryan cult and came to devote themselves to the Semitic Religion of Christ.*

* References—The Principal works on the subject are:

(a) *Text et Monuments, etc.* by F. Cumot (Brussels, 1896, 1899 with bibliography);

(b) *Encyclopædia Britannica*, 14th Edition, Vol. 15, p. 619 ;

(c) *Encyclopædia of Religion and Ethics*, Vol. VIII, p. 752—a fine summary of our present knowledge and a full bibliography ;

(d) *A History of Persia* by Lt.-Col. P. M. Sykes, Vol. I, etc.

THE ECONOMIC PROBLEM OF THE MIDDLE CLASSES

BY PROF. P. B. JUNARKAR, M.A., LL.B.

I

Swami Vivekananda, who had traversed the whole of India and had an opportunity of studying closely the condition of the people from the humblest to the highest, had formed an opinion that the middle classes in India were a spent force, that the masses only possessed the necessary vital energy for bringing new life into the national existence, and that unless the middle classes were able to inspire the sympathy of the masses, they would be destroyed.¹ It is necessary to realize that this opinion is based upon truth, and unless the middle classes are prepared to re-organize their life, they cannot avert the doom which must overtake them.

A good deal has been said on the wasteful character of our educational system. Though much has been said, nothing has been seriously attempted so far in the direction of its reform. Possibly because the very men who are the spoilt products of the system are at the helm and appear to be incapable of conceiving a practical scheme. In the

meanwhile, the system is going on merrily with its annual out-turn of incapables. To expect a thorough-going reform in such conditions would be entertaining a vain hope, and it is necessary that every thinking man and woman should carefully examine their lives and see what they themselves can do without waiting for any outside agency. It is clear that they must do something without further loss of time.

The fundamental truth stands that the home is the most potent influence in the building up of the character of children. It is useless to put all the blame on the schools, which, after all, can play a secondary part. The home life is within our own ordering; and reform, like charity, must begin at home.

II

In India, there is said to be the problem of the Depressed Classes, or rather of the *suppressed* classes. These have suffered oppression and neglect for centuries. Now, there is an awakening and a realization that they must be raised and 'educated.' But a further awakening is necessary,—that, unspoil as they are by the present 'education,'

¹ *Swami-Sishya Sambâd*, First Part, 19th Valli.

there is something in their home life which must be preserved, and which, if properly understood and adopted, might prove the salvation of the so-called 'upper' classes, out to 'raise' them.

Swami Vivekananda exclaimed,² "You have not the power to make a needle even, and, still you will venture to criticize the English!" It is this utter incapacity for practical work, which is the common disastrous feature of the middle-class life in India.

The key-note of the life of the lower classes is that every member of the family can work, and work hard—and this rule knows no exception. Members of a family work, and from their childhood they are trained to work. They do not wait for any school to teach them this. Their home life is organized on the principle that work involves no shame, that it is good to work for a living, and that it is right to do so.

Look at the clean and orderly homes of the lower classes, and the haphazard and even disorderly homes of the middle-classes. In one case, the members of the family depend upon themselves for beautifying their homes; in the other case, they depend upon servants who are either ill-paid, or over-worked, or indifferent, so that the comparison is always to their disadvantage. If, by chance, a servant is ill or absent, the confusion that overtakes the house needs no description.

A middle-class gentleman, who is pursuing the respectable calling of a clerk in an office, or a teacher in a school or a college, or an impecunious lawyer in a court, thinks it too lowly to handle a pickaxe or a shovel if this is necessary for adding to the comfort or cleanliness of his home. If he has leisure, he prefers to spend it respectably in exchang-

ing office gossip, in playing cards, or at best in the cultural occupation of reading story books.

III

Those who have visited England and Japan speak always of the beauty and cleanliness of the homes, and the part which the members of the family themselves play in bringing this about. In England, for instance, servants are said to be very expensive. While English homes are spoken of in terms of grandeur, Japanese homes are models of simplicity and inexpensiveness. Thus a cultured Bengali lady³ writes,—"The Japanese are very clean and maintain their cleanliness at a very small expense—this is their achievement. In our country this simply does not exist." The habits of economy of management and industry which their very home life must foster cannot help having wider repercussions on their general economic life, and the Japanese menace to-day has become a serious problem even for advanced industrial countries.

In spite of wild accusations⁴ against Japan, about low wages and long working hours, whose importance, according to Sir Harry Mc Gowan, a prominent English merchant, who specially visited that country recently, had been greatly exaggerated, it must be recognized that the Japanese competition has become dangerous, because its costs of production are lower, and that this is mainly due to the extraordinary economy of management of its industries and the working efficiency of the people. Work is the key-note of the economic life of a people, and the industrial advance of a nation depends entirely upon the extent to which this has been woven into

² *Jâpânê Banga Nari*, Sjkta. Saroj Nalini Dutta's Diary, p. 56-7.

⁴ See an article, 'Common Sense about Japan,' *The Economist*, 8rd Feb., 1934.

³ *Swami-Sishya Sambâd*, First Part, 19th Valli.

the *ordinary* life of its people. Whether a nation is economically advanced or not, can be put to this simple test.

Ever since the days of Adam Smith, when the Science of Economics in its modern sense began, it has been realized, that "Man is the living capital, and money the dead," that "The annual labour of every nation is the fund which originally supplies it with all the necessaries and conveniences of life which it annually consumes," that, "the real price of everything, what everything really costs to the man who wants to acquire it, is the toil and trouble of acquiring it. . . . What is bought with money or goods is purchased by labour."⁵ The conclusion is irresistible; it is only those who can labour most efficiently that can progress economically. This cannot be until habits of thrift and industry become ingrained in the commonest life of the people.

IV

Sir Daniel Hamilton,⁶ who has founded a colony at Gosaba and sets this out as a model for the organization and reconstruction of Bengal, lays down two requirements for the success of his scheme,—the attainment of a Man Standard as he calls it, and an extension of the Cash Credit System, side by side, on the Scottish plan. About money, however, he says, "The first thing to grasp firmly in the study of finance is, that *men* grow rice, weave cloth, build houses and shops, make roads and harbours, canals and bridges, and that money makes none of these things. Did you ever see a gold mohur ploughing, or a ten-rupee note weaving, or a cheque building a house, or a rupee laying eggs? No, it is Arjun who ploughs the

⁵ Adam Smith, *Wealth of Nations*.

⁶ See his paper read at the University of Calcutta, 10th January, 1934.

land, Biru Mondal who weaves the cloth, Achir Shaik who builds the house, and the hen which lays the eggs." The utility, therefore, of the ten-rupee note in his reconstruction scheme whether obtained in the form of a cash credit advance or otherwise, should be secondary to the formation of the proper Man Standard which is more essential.

The essence of this 'Man Standard' is character, in other words, reliability. It cannot, however, be merely honesty in the ordinary sense of the word, which cannot go very far. If, as Sir Daniel Hamilton points out, the labour of heart, head and hand is the real working capital; a man who does not possess this fund is a bankrupt, and cannot be rendered solvent by any cash credit advances. Unless a man is 'reliable' in the essential sense of the term that he can work and can give a faithful account of it, with all the will in the world he cannot show any return on an advance made to him.

V

The mere starting of Occupation Schools and inauguration of schemes of industrial training cannot solve the problem. Children trained in the principles of snobbery at home cannot derive much benefit from such a training. The experience of the small number of technical institutions already in existence cannot be said to be very encouraging. Students who have received this 'education' still think of life in terms of service and 'comfortable' jobs as petty 'Sahibs' who would prefer to superintend others' work rather than work themselves. In short, they remain the snobs, their 'home' influences have made them.

The first step in any scheme of reform is the surrender of the principle of snobbery at home. This is the most essential step, and should be the easiest,

as it is within the scope of every individual independently of any outside agency. Habits of industry are formed in the home, and are exactly its province.

The 'industry' indicated here, however, is not the capacity to pore laboriously over the ponderous commentaries on the *Brahma Sutras* or *Bhagavad-gita*, or to follow the abstruse theories of Kant or Einstein. The faculty to appreciate a dozen shades or meanings put upon the simple instruction of the Lord, 'योगः कर्मसु कौशलम्' (Yoga is skill in works) is of no value in comparison with a little tangible effort to realize practically this 'skill in works' which is described as the foundation of the true Karma Yoga. "Even very little of this Dharma protects from the great terror."

VI

The first lesson which the middle classes have to learn from the 'suppressed' classes is this principle of 'personal labour' which govern their homes—a principle which knows no exceptions and excludes no member of the family high or low. Every member of the family must work *practically* and work hard. Hard work will harm no one. It builds the body and the mind. It, moreover, makes one fit as an economic unit in the life of the community. The labourer, it is said, is worthy of the hire. The indispensable qualification for being worthy of the hire, however, is that you must have the capacity to labour—to labour irrespective of considerations or status or privilege, labour just because you like it for its own sake. There could be no better place than the home for building up habits of industry in these terms. Once the habits are formed, they will cling to the individual wherever he goes, and will

form his invaluable working capital equipping him for useful and productive work in the community.

An old Sanskrit poet said, 'उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः' — Wealth approaches the lion of a man who is industrious. While economic prosperity must accompany industrial efficiency, the middle classes have also to realize that the alternative to this is annihilation, which must overtake inefficiency, imbecility and parasitism, of which there are grave portents in the recent world developments. While Fascism and its allied creeds represent a war upon imbecility and inefficiency, Bolshevism and the advanced socialism are a revolt of the worker class against parasitism. Unless the middleclasses are prepared to examine their lives seriously and root out these evils from their midst, the prophetic warning⁷ of Swami Vivekananda must come true,—“The peasant, the shoemaker, the sweeper, and such other lower classes of India have much greater capacity for work and self-reliance than you, educated people. They have been silently working through long ages and producing the entire wealth of the land, without a word of complaint. Very soon they will get above you in position. Gradually capital is drifting into their hands and they are not so much troubled with wants as you are. Modern education has changed your fashion, but new avenues of wealth lie yet undiscovered for want of the inventive genius. You have so long oppressed these forbearing masses; now is the time for their retribution. And you will become extinct in your vain search for employment, making this the be-all and end-all of your life!”

⁷ *Swami-Sishya Sambād*, First Part, 19th Valli.

MARCUS AURELIUS ANTONINUS

BY P. G. SUBRAMANIAM, B.A., B.L.

I

Marcus Aurelius Antoninus, who has the honour of being one of the saintliest products of Paganism was born in Rome on the 26th of April, 121 A.D. The child, who was destined to rule over a mighty empire as the worthy successor to his adoptive father Antoninus Pius, was nourished by his good parents, Annius Verus and Domitia Calvilla with the milk of moral perfection and virtue untainted. Being fortified by the wisdom and virtue of his excellent teachers, he was safe from the eternal enemies of youth—dissoluteness and dissipation. His indebtedness to his parents and teachers for the scrupulous care they bestowed on the formation of his noble mind and lofty character, he ever acknowledged with profound gratitude.

Early in his life, he showed a fancy for poetry and rhetoric. But before long he abandoned those fields, and betook himself to the soothing shades of stoic philosophy. He studied Law, being conscious that it would be a valuable preparation for the eminent seat he was destined to occupy later on. He married probably in about A.D. 146.

On the death of Antoninus Pius in 161, Rome found herself under two Emperors,—Marcus Antoninus and the other adopted son of Pius, known as L. Verus. The partners lived in perfect amity and alliance, though they were quite unlike to each other both in temperament and tendency. Antoninus did not inherit an empire to enjoy the blessings of peace and order. The victorious termination of the Parthian

war in 165 saw the beginning of a protracted struggle against the Barbarian hordes of the north and east of Italy. In 169 his partner died, leaving Antoninus alone to carry on a lifelong war against the invaders.

Marcus had to take the field, and spent the rest of his life in ceaseless campaigns. To save the Eternal City he denied himself the pomp of the palace. He marched to Asia to quell Cassius' revolt, and after having journeyed through Syria and Egypt, he returned to Italy through Athens in A.D. 176. He marched to Rome in all the glory of triumph, but with a bereaved heart; for he had lost his affectionate wife on his way to Asia. Soon after, his profligate son Commodus was associated with him in the Empire, with the name of Augustus. The war on the northern frontier now demanded his personal attention, and within a year after his memorable victory over the Germanic barbarians in 179, the emperor breathed his last, to enjoy eternal place in the realm of God. With his demise came to an end the Antonine age, the period during which the condition of humanity was most happy and prosperous.

II

Two facts stand out prominent in the external life of the emperor; first, that he had a profligate wretch for a son, who demolished the glorious edifice of righteousness his father had reared to heighten the majesty of Rome, and second, that he provoked posterity to impugn his moral character, for having persecuted the Christians. Antoninus

is easily acquitted of this charge if only one would reflect upon the state of Christianity in the Roman world during his time. In his honest conviction, Christianity was something "Philosophically contemptible, politically subversive and morally abominable." Christianity was a rising spirit in the Roman world, and like every spirit that was new and untried, it caused a repugnance in the world which it was to conquer. Through such a veil, the Christians appeared in a darker light, and hence the action of Marcus Aurelius can bear no moral reproach.

More than seventeen centuries have elapsed since the death of the illustrious philosopher and president of Imperial Rome. Time has thrown his name into obscurity. But blessed is he, who can look to the past and discover the sparkling gems of his glorious thoughts,—recorded for his own use.

Living in the midst of war, pestilence and corruption, burdened with the administration of a mighty empire that extended over the then known world, this imperial philosopher of the second century had need of all his fortitude to sustain him. Hard pressed by calamities that were of immediate concern to his worldly well-being and existence, the emperor took refuge in philosophy and thought aloud for his own peace and contentment on diverse topics. Rationalistic beyond doubt, he "remains the friend and comforter of all clear-headed, and scrupulous, yet pure-hearted and upward-striving men."

Consistent with the doctrine of Stoicism, of which he was the illustrious votary, Marcus is indifferent to pain or pleasure; neither elated with triumphant success nor depressed with shameful defeat. His philosophy always holds the reins of his life and keeps it balanced. The Emperor says, "Life is a

smoke, a vapour" or to translate it into a different metaphor, a dew drop in its perilous passage from the summit of a tree. In the midst of gloomy surroundings, he is optimistic about the design of the world and ever preaches his cardinal doctrine that the "universe is wisely ordered." Evil is not an ingredient in the composition of the nectar of life in this universe. He is ever fond of urging as a panacea for pessimistic thoughts, that "what ever happens to every man is to be accepted, even if it seems disagreeable, because it leads to the health of the universe." But this state of mind is attainable only "by keeping the divinity in man free from violence and unharmed, superior to pains and pleasures, and finally waiting for death with a cheerful mind, as being nothing else than the dissolution of the elements of which every living being is compounded."

III

His conception of death is illuminating and, one may say, has a striking resemblance to the Vedantic idea. The Vedanta tells us that "death means change; change from one state of consciousness into another, and the soul throws away the physical body at the time of death, as we throw away our old worn-out garments"; so death does not mean annihilation of anything, but it means only disintegration. The view of Antoninus is much to the same effect, for he says that "death is only a cessation through the senses and of the pulling of the strings which move the appetites and of the discursive movements of the thoughts and of the service of the flesh." On another occasion he says that the soul at death leaves its material covering "as the child is born by leaving the womb, so the soul may on leaving the body, pass into another existence which is

perfect." To Antoninus, the soul is a part of the divinity, imperishable and immutable.

His firm belief in the existence of a Divine Designer is based upon his perception of the order of the universe. Like the soul He is invisible. The existence of the soul is not questioned, so the immanence of the divine power cannot be doubted. To the question as to our knowledge of His nature, Antoninus says that "the soul of man is an efflux from the divinity. God is in man and it is the prime duty of man's existence to venerate this divinity in him, as it is the only possible means to the realization of God." When this divine element in the human machine is allowed to die out, man is no better than brutes, and he agonizes in self-condemnation. The divine spark in man, says Antoninus, "is his governing intelligence to which nothing can or ought to be superior." Here also we find a ray of the Vedantic idea of God-realization, illuminating the philosophic heart of a stoic of the second century.

His conception of nature is perfectly consistent with his theory of the omnipresent, omnipotent divinity. His conviction that "in the things which are held together by nature there is within, and there abides in them the power which made them" leads him on to concede the permanent potency of natural forces, suffused with divine sparks, as opposed to the ephemeral and insignificant human agency in the co-ordination of the universe. Constant and careful introspection, or a retiring

into oneself, is the only means of escape from human imperfections and the way to attaining a state of divine effulgence. "The soul of man can only know the divine, so far as it knows itself."

To him virtue is its own reward. The Deity who ordered the universe, wisely and for good only, did not sow the seed of evil in it. He never intended to serve the bitter fruits of evil to His children. Evil is born of ignorance—that state of human mind, when the divine spark is eclipsed though not extinguished. The end of man is to live in perfect harmony with nature and thus obtain happiness, tranquillity and contentment. "Satisfied with thy present activity, according to nature and with heroic truth in every word and sound thou utterest, thou wilt live happy. Hasten then to the end which thou hast before thee and throwing away idle hopes come to thine own aid, while it is in thy power." These are the words with which Antoninus has enriched the philosophy of human existence.

The Emperor is perhaps the most beautiful figure in history; an almost perfect example of the Platonic ideal of the Philosopher King. His meditations are a storehouse of wisdom and an imperishable monument to his greatness. One who cares to turn the pages of his Thoughts (accessible to us through the translation of Mr. Long and others) is overpowered by their charm and delicacy. A record of righteousness, intended to save his own soul, they are an everlasting source of inspiration to weary and distracted souls.

DRAVIDIAN CULTURE AND ITS DIFFUSION

BY T. K. KRISHNA MENON

There are many who advocate the idea that the Aryans invaded a barbarous South India and diffused their civilization among the people there. But facts are not wanting, nor are they few, which clearly testify that the ancient Dravidian kingdoms, long before the advent of the Aryans, were progressive and prosperous. Early works like the Ramayana and the Mahabharata, Periplus and Ptolemy—all these support the idea.

Long before the Aryans came to South India, the Dravidians had systematized the art of agriculture. The Aryans were greatly influenced by the Dravidians. In his *Six Systems of Indian Philosophy* Prof. Max Muller remarks that even philosophic literature of South India has indigenous elements of great beauty and importance. And the Dravidian languages are comparatively older than Sanskrit. Some have even gone to the extent of trying to prove that Sanskritam (that which is refined) has its basis in proto-Tamil, the parent language of Tamil, Telugu, Malayalam and Canarese.

The ancient Dravidians were the direct ancestors of the Tamils, Telugus and Malayalees who inhabited the three great kingdoms of Chola, Chera and Pandya. Chera is the earlier name of Kerala. There they developed their own culture and attained a high level in every department of art, science, etc.

The Sumerians have been suggested to be a branch of the South Indian Dravidian. Provided it is so, then, as Dr. Suniti Kumar Chatterjee says, "It would be established that civilization

first arose in India and was probably associated with primitive Dravidians. Then it was taken to Mesopotamia to become the source of the Babylonian and other ancient cultures which form the basis of modern civilization." Sir John Marshall too is of this opinion.

The recent discoveries in the Punjab, the materials found in the Indus valley, all show the presence of a high culture in India as old as, if not anterior to, that of Babylon and Crete. The writings and inscriptions there, are like those of the Sumerians.

The Dravidians, living near the sea, formed one of the principal sea-faring section of the Sumerians. They were clever boat-builders and skilled fishermen. Tôni, Otam, Kappal, etc. are Dravidian words. There is evidence to show that a large portion of the trade between India and the West were in the hands of the Dravidians. They were good sailors. They used to trade with the Chaldeans and to travel to Mesopotamia on one side and the Indian Archipelago on the other. They crossed over to the Hindu islands of Java, Sumatra, etc., and then pushed on to Siam and Cambodia. Later, when the Romans took to maritime trade, these did not find out any new trade route; they only followed on the lines of the ancient Dravidian traders. Hence it is surprising how the Dravidians came to be called savages and barbarians.

From the dawn of history, South India had contact with China and other centres of civilization. Mr. Banerjee who worked at the Indus valley explorations has found that Indian culture

has close connection with that of Aegea and Crete. There is close similarity between the Dravidian religion and the religions of Crete and Asia Minor. The worship of Mother Goddess is one instance.

Portraits of Indian men and women have been discovered at Memphis. The Mediterranean race and the Dravidian population have great resemblance. The Egyptians, even as early as the time of King David, used to have commerce with Musiris, the modern Cranganore, the great seaport of South India. Earlier still, Moses refers to cinnamon and cassia being used in worship. These are products peculiar to Malabar. The sandal-wood of the gates of Carthage and the teak of Nebuchadnazzar's palace belong to (Kerala) Malabar in South India.

In Egypt, originally, the Mother Goddess was worshipped in the form of a cow. The cow has ever been a sacred animal with the Dravidians. These two form the fundamentals of the Dravidian religion. Again, the sacred Bull of Egypt and Nimrod's Bull in Assyria have their analogue in Siva's Bull.

Nayars form an important branch of the Dravidians. Their social institutions are of the type that the Egyptian literature depicts as existed there first. Dr. Burnell says that the Vatteluttia of ancient Tamil and present Malayalam must have come from Phoenicia. But others think that the cuneiform script of the Phoenicians was a modified form of the early Sumerian writing, akin to Vatteluttia. The use of palm-leaves and iron pen for writing seems to have been in common use in all these places. The Pandyan seem to have got their alphabet from the Cheras.

The similarity of the culture of the various places around the Indian Ocean made scholars believe the tradition that the Indian Ocean was once a continent

touching China, Africa, Australia and Comorin. Especially in the case of China, the influence exerted by Indian culture has been great. Buddhism went there from India. The worship of ancestors, the feudal form of early rule which existed in China, all remind us of the Dravidas of Kerala.

Buddhism reigned for long in Kerala. The Nayars attained a high degree of scholarship under Buddhist Sannyasins. The worship of gods in temples, unknown to the Vedic religion, was copied from Buddhists who set up Viharas and temples of Buddha. There was a great university at Matilakam near Cranganore. Sastha is the sanskrit name of Buddha, and temples dedicated to Sastha are not few in Kerala.

So the Dravidian faith was carried to Java, Bali and Borneo. We can infer this from a study of Manimekhala. An Archaic Tamil inscription in Siam says how the Indian merchants used to go and settle down there early. Reference is made to Manigramam which is a seat of the early trading community in Cranganore.

South Dravidian has been specially pointed out to be the vehicle of an old civilization. Tamil in a corrupt form has been current in Java, Sumatra and the other islands of the Indian Archipelago. In art and architecture too there are many features which are distinctly Dravidian. The worship of Siva and the Mother Goddess confirms the Dravidian contact. The word Chandi which occurs in the names of temples in Java indicate the non-Aryan Kali worship. The caste system too of that place is of Dravidian origin. Even now it is powerful in India, especially in Kerala.

At the dawn of history, the Chola, the Chera, and the Pandya kings shared the country among them. As Mr. Richards remarked, certain things are produced

only in certain places and are wanted elsewhere. Such is the pepper of Malabar. This pepper trade continued for a long time.

Malabar coast had convenient landing places for ships. Musiris was very famous. The Greeks have referred to it. Tamil poets have sung about it. This is the present Cranganore. Even the Egyptians and Romans came to trade here. The Jews, the Christians and the Muslims alike claimed it as their first settlement.

The Kerala, protected on the one side by the mountains and on the other by the Ocean, evolved its own unique culture, and it was famous. Ptolemy has referred to the Perujar. Again, Purananuru sings of the ships coming to the Perujar of the Keralas.

The Nayars and the Namputhiris are the early people of Kerala, and they look alike too. Katyayana supplementing a rule of Panini refers to Keralas as belonging to Kshatriya tribes. Maybe, those who took to studying, the Vedas separated themselves from those who took to arms. Even in historic times they were referred to as Kshatriyas. A Chinese Muhammadan traveller of the fifteenth century, Ma Huan, observed that the Nayars ranked with the king. They were prominent in the civil and military organizations. Temples too were owned and managed by them.

Smritis permit marriage where the wife is one grade below the husband. Manu forbids the marriage of a Brahmin with a Sudra woman. In Kerala, from ancient times Namputhiris have married Nayar women. Even now under certain circumstances they interdine with Nayars. Namputhiri women eat food served by Nayar women on certain occasions. So it is incorrect to include Nayars among the Sudras.

Unlike other Dravidian races, Nayars have inheritance through the female

line; they worship Durga, and they excel in magic, architecture and medicine. The system of Marumakkathayam was accentuated by the military life of men. Even now, among the Malayalees, there are articles of personal adornment as protectives against evil influence.

The system of Ayurveda as practised in Kerala is unique. In massage, bone-setting, treatment of cuts and dislocations the Kerala system is unrivalled. Where war formed a part of the political life, this was only natural. It is also specialized in the treatment of poison cases and in the treatment of elephants. There are great works on these, written by the Malayalees.

Malabar is the headquarters of the Nagas (Nayars) in South India. Almost every Hindu house in Malabar has a Naga shrine. Some think the top-knot of the Nayars as symbolic of the hood of the Naga or serpent.

In Cambodia there was a Hindu colony called Fuan. Its first king married the daughter of a Naga king. A later king Nagasena sent an Indian monk to China. Dr. Chatterjee too has noticed the great similarity between these two countries. As in Malabar, ancestor worship and worship of gods are combined together. The common people tie their hair in a knot. They live in thatched houses. They wear only a loin cloth at home and use a scarf when they go out.

Likewise in Java the architecture of the temples are distinctly South Indian. Chandi and Siva were worshipped. Wealth went through female line.

In Java, Bali and Siam, there is a sort of dramatic performance akin to the Kerala Kamakali. Then there are dances like the Malabar Mohiniyattam in their temples. Even the Kerala Blaveli reading exists in their Yamapata. This is a special kind of painting showing the reward of good and bad deeds. The performer narrates the stories point-

ing to the different pictures. A spiritual significance is attached to all these.

Nayars are a military race; from birth to death every act and rite of theirs has a religious significance. When they settled down to farming, a part of the farm was set apart for worship. Then came Kavus where Nayars were the priests. They came to be

called Kurup, Kurukkal, Adikal, etc. Later, the Kali of the Kavus became Katyayani and Parvathi. Brahmins became the priests ousting the Nayars, and Kuruti took the place of blood sacrifices. With a little imagination it is possible to visualize the contribution of Kerala culture to the civilization of the world.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

ततः साधननिर्मुक्तः सिद्धो भवति योगिराट् ।

तत्स्वरूपं न चैतस्य विषयो मनसो गिराम् ॥ १२६ ॥

ततः Then योगिराट् the best among the *Yogis* सिद्धः (सन्) being perfected साधननिर्मुक्तः free from all practices भवति becomes एतस्य of this (man of realization) तत् that स्वरूपं the real nature मनसः of the mind च also गिराम् of the speech विषयः object न not (भवति becomes).

126. Then he, the best among the *Yogis*, having attained to perfection, becomes free from all practices.¹ The real nature of such a man² never becomes an object of the mind or speech.

¹ *Becomes free from all practices.* The various practices prescribed here and elsewhere are merely a means to the realization of one's own unity with Brahman, and are no longer necessary when such realization has been accomplished. The Gita also declares, "For one who has been well-established in Yoga, inaction is said to be the way" (VI. iii).

² *The real nature of such a man,* The *Sruti* declares that 'a man who realizes Brahman verily becomes Brahman' (*Mund.* III. ii. 9) and thus his nature also merges into that of Brahman 'which is beyond mind and speech' (*Taitt.* II. 9).

समाधौ क्रियमाणे तु विघ्नान्यायान्ति वै बलात् ।

अनुसन्धानराहित्यमालस्यं भोगलालसम् ॥ १२७ ॥

लयस्तमश्च विक्षेपो रसास्वादश्च शून्यता ।

एवं यद्विघ्नबाहुल्यं त्याज्यं ब्रह्मविदा शनैः ॥ १२८ ॥

समाधौ क्रियमाणे While practising *Samadhi* (concentration) तु (expletive) विघ्नानि obstacles वै really बलात् perforce आयान्ति appear अनुसन्धानराहित्यम् lack of inquiry आलस्यं idleness भोगलालसं desire for sense-enjoyment लयः sleep तमः dullness विक्षेपः distraction रसास्वादः feeling of pleasure च also शून्यता blankness एवं such यत् विघ्नबाहुल्यं innumerable obstacles ब्रह्मविदा by the seeker after Brahman शनैः slowly त्याज्यम् should be avoided.

127-28. While practising *Samadhi* there appear many formidable obstacles, such as lack of inquiry, idleness, desire for sense-pleasure, sleep, dullness, distraction, feeling of joy,¹ and the sense of blankness.² One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.

¹ *Feeling of joy.* After some progress is made in the path of spirituality there arises in the mind of the aspirant a kind of pleasurable feeling as a result of concentration. This, however, is a great hindrance to the further progress of spirituality because it makes the aspirant remain content with this transitory pleasure and thus robs him of all enthusiasm for further practice.

² *The sense of blankness.* This is a state of mental torpidity resulting from a conflict of desires.

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।
ब्रह्मवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥ १२६ ॥

भाववृत्त्या By the thought of an object हि verily भावत्वं identification with the object (भवति arises) शून्यवृत्त्या by the thought of a void हि verily शून्यता identification with the void (भवति arises) ब्रह्मवृत्त्या by the thought of Brahman पूर्णत्वं perfection हि verily (भवति arises) तथा so पूर्णत्वम् perfection अभ्यसेत् should practise (जनः a person).

129. While thinking of an object the mind verily identifies itself with that, and while thinking of a void it really becomes blank, whereas by the thought of Brahman it attains to perfection. So one should constantly think of¹ (Brahman to attain) perfection.

¹ *One should constantly think of etc.* Whatever one thinks one becomes. So one desiring to attain to perfection should leave aside all thought of duality and fix one's mind upon the non-dual Brahman which alone is perfect.

ये हि वृत्तिं जहत्येनां ब्रह्माख्यां पावनीं पराम् ।
वृथैव तु जीवन्ति पशुभिश्च समा नराः ॥ १३० ॥

ये Who हि (expletive) एनां this परां supremely पावनीं purifying ब्रह्माख्यां वृत्तिं the thought of Brahman जहति give up ते those नराः persons तु but वृथैव in vain जीवन्ति live पशुभिः समाः as good as beasts च also (भवन्ति are).

130. Those who give up this supremely purifying thought of Brahman, live but in vain and are on the same level with beasts.¹

¹ *On the same level with beasts.* Man has the unique opportunity of realizing Brahman and thus becoming free from the bondage of ignorance. But if he does not avail himself of this opportunity, he can hardly be called a man, as there remains nothing to distinguish him from lower animals which also eat, drink and enjoy such other pleasures as man does.

ये हि वृत्तिं विजानन्ति ज्ञात्वाऽपि वर्धयन्ति ये ।
ते वै सत्पुरुषा धन्या वन्द्या स्ते भुवनत्रये ॥ १३१ ॥

ये Who हि indeed वृत्तिं the consciousness (of Brahman) विजानन्ति know ज्ञात्वा knowing अपि (expletive) ये who (तत् that) वर्धयन्ति develop ते those सत्पुरुषाः virtuous persons वै really धन्याः blessed (भवन्ति are) ते they भुवनत्रये in the three worlds वन्द्याः respected (भवन्ति are).

131. Blessed indeed are those virtuous persons who at first have this consciousness of Brahman¹ and then develop it more and more. They are respected everywhere.

¹ *Know this consciousness of Brahman, etc. . . .* After long spiritual practice, the aspirant at first realizes, while in *Samadhi*, the presence of Brahman which pervades the inner and the outer world. But this is not all. He should then hold on this Brahmic consciousness until he feels his identity with Brahman at every moment and thus becomes completely free from the bonds of all duality and ignorance. This is the consummation of all *Sadhana*.

येषां वृत्तिः समा वृद्धा परिपक्वा च सा पुनः ।
ते वै सद्ब्रह्मतां प्राप्ता नेतरे शब्दवादिनः ॥ १३२ ॥

येषां Whose वृत्तिः consciousness (of Brahman) समा even, ever present वृद्धा developed सा that च also पुनः again परिपक्वा mature ते they वै alone सद्ब्रह्मतां the state of ever-existent Brahman प्राप्ताः are attained to नेतरे others शब्दवादिनः those who fight about words न not (प्राप्ताः are attained to).

132. Only those in whom this consciousness¹ (of Brahman) being ever present grows into maturity, attain to the state of ever-existent Brahman ; and not others who merely fight about words.²

¹ *This consciousness . . .* that Brahman alone is the reality pervading our whole being.

² *Fight about words . . .* engage themselves in fruitless discussions about Brahman by variously interpreting texts bearing upon It.

कुशला ब्रह्मवार्त्तायां वृत्तिहीनाः सुरागिणः ।
तेऽप्यज्ञानतया नूनं पुनरायान्ति यान्ति च ॥ १३३ ॥

ब्रह्मवार्त्तायां In discussing about Brahman कुशलाः clever वृत्तिहीनाः devoid of the consciousness (of Brahman) सुरागिणः very much attached to (the worldly pleasure) ते they अपि also अज्ञानतया on account of their ignorant nature नूनं surely पुनः again and again आयान्ति come (i.e. are born) च also यान्ति go (i.e. die).

133. Also those persons who are only clever in discussing about Brahman but have no realization, and are very much attached to worldly pleasures, are born and die again and again in consequence of their ignorance.

निमेषार्धं न तिष्ठन्ति वृत्तिं ब्रह्ममयीं विना ।
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः शुकादयः ॥ १३४ ॥

(साधकाः The aspirants) ब्रह्ममयीं imbued with Brahman वृत्तिं thought विना without निमेषार्धं a single moment न not तिष्ठन्ति stay यथा just as ब्रह्माद्याः Brahmâ and others सनकाद्याः Sanaka and others शुकादयः Suka and others (न not) तिष्ठन्ति remain.

134. The aspirant after Brahman should not remain¹ a single moment without the thought of Brahman, just as Brahmâ, Sanaka, Suka and others.

¹ *Should not remain, etc. . . .* To be ever immersed in the Brahmic consciousness and thus identify oneself with it is the final aim of *Raja-yoga*.

[With this *Sloka* ends the exposition of *Raja-yoga* in the light of Vedanta.]

We may mention here in passing that although there is no vital difference between *Raja-yoga* as expounded here and as found in the *Yoga-sutras* of Patanjali in so far as the final realization is concerned, yet there is much difference in the practices prescribed. Patanjali has prescribed the control of body and *Prana* prior to the practice of meditation, whereas the author here emphasizes the meditation of Brahman from the very beginning and thus wants to lead the aspirant straight to the goal.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *The Master Speaks* corresponds to the 3rd chapter of *Sri Ramakrishna Kathamrita*, Part V. . . . No man on earth is perfectly free from sorrows and cares. *The Ministry of Sorrow* indicates how sorrows, come to us as 'angels un-awares,' as Swami Vivekananda spoke in one of his poems. It may be remembered that Rev. Sunderland wrote last January on "The God Who cares." Nolini Kanta Gupta is an old contributor. We hope that *Readings in the Upanishads* will give food for thought to those who hold the view that the Upanishads contain many passages which are not very significant. . . Dhan Gopal Mukerji is one of the few Indians who have established their names by their writings in English prose even in English-speaking countries. He has got several popular books to his credit. It need not be mentioned that he came into close contact with Swami Shivananda. Not without apology we publish this letter written personally to us and intended, perhaps, not for publication. . . . Rev. Allen E. Claxton is a minister to a Church in America. *How America can help India* was the subject of a lecture delivered in Providence, U.S.A. Swami Akhilananda, head of the Vedanta Centre, Providence, will next

month write on "How India can help America." Dr. Surendra Kisor Chakravarty is the professor of history in a College in Bengal. . . . Prof. Junarkar is head of the Department of Commerce in the Dacca University. The article was written at our special request. We shall be glad if the writing gives some help and inspiration to our young men for whom it is particularly meant. . . . P. G. Subramaniam is a new-comer to the *Prabuddha Bharata*. He writes out of his deep admiration for the great Roman King and regrets that time has thrown his name into comparative obscurity. Those who are not much interested in Marcus Aurelius should remember that his *Meditations* has given strength, solace and guide to many in life. . . . *Dravidian culture and its Diffusion* is from the notes of the writer in delivering his "extension lectures" on the same subject under the auspices of the University of Madras.

HOW TO COUNTERACT THE EVILS OF MACHINERY

Old sciences have progressed much, new sciences have come into existence and the most up-to-date theories have been applied to life with the result that productions both agricultural and industrial have been enormous. These inventions, innovations and productions

of articles are going on so rapidly that man in spite of his will to improve and the facilities to do so cannot keep pace with them. This simple fact lies at the root of the world-wide unsettlement.

The scientists say that their duty is simply transmission of knowledge and not its proper adjustment to society; that they would instruct society as to how to produce things and even would produce those things for its use, but the society itself has to see to it that it does not make improper use of them. For this maladjustment they hold society and government responsible and to some extent the moral sense of man. Society and government must be so alert and elastic as to be able to change themselves with new discoveries of truths. But scientists are not merely scientists, they are men of society too; and while others feel the pinch of depression they do not form an exception to that. Hence they too are compelled to deplore the fact that "scientific discovery has made so much disturbance and unrest." But nevertheless we can ill afford to stop the spirit of scientific discovery.

Sir Josiah Stamp suggests a way out of this difficulty in an American magazine. If "we can introduce guidance and control into international and national industrial development" with a view to absorbing "the new discoveries with the fewest bad points for dislocation and distress," we have a fair chance of getting out of the present hopeless condition. The continual inventions of new machines have the double defect of demanding new technical and technological knowledge of workers and organizers of such plants, and rendering useless the capital invested in older types of machines still in working order but unable to compete with the new inventions.

A particular kind of trade or industry

working in full vigour is suddenly stopped by a new invention in another country, thus throwing thousands of men out of employment. The workers of the inventing country, so long engaged perhaps in a cruder kind of work and hence leading a comparatively poor life, suddenly find themselves much better off. But this little bettering off is a very poor compensation for the "no bread" of so many thousands of the other country. Moreover, there are other factors to be considered: this new invention might as well ruin another industry of the same country; it might require new kinds of skilled labour which many might not learn at all or might learn after some time. So the inventing country can hardly stop some sort of dislocation and distress. Change of occupation and training in mid-life are not very happy or easy things.

But if some sort of national and international guidance and control watch new inventions, train workers in time, allow invested capitals to wear out and then introduce the inventions in proper time and place, human distress and dislocation of trade and commerce would be greatly diminished.

One might however question the possibility of such "guidance and control." The League is an eye-opener to many nations, specially the less favoured ones. This "guidance and control" is sure to be utilized by three or four nations who might turn such a league into a conspiracy, into an instrument for exploitation of other nations. The solution suggested is good no doubt, and in distant future the existence of an international economic league is almost a certainty. But the Devil pulls the wire from elsewhere. Even if men placed in charge of such a league are all good and noble, the question remains: Will they be allowed to go on in their way? Militarism must go; it

must wear itself out. If freed from its thumb, every nation will have peace and prosperity. Then there will come the time to talk of international leagues and conferences.

CHINESE ATTITUDE TOWARDS CHRISTIAN WEST

Though the Western countries are suffering as much from religious depression as from economic depression, many Christian missionaries are still eager to save the heathen people from 'eternal damnation.' They have not the eyes to see what reactions their evangelic activities have upon others. In a recent issue of the *Atlantic Monthly* is given the attitude of a Chinese writer to the Christianity in China. He says: "In whatever the missionary in China undertook he proceeded on one assumption, which he regarded as a self-evident truth: 'What is good for me must be good for you.' Not only did he apply it in religious matters, but in other fields as well. Take education, for example. Almost without exception, the missionaries deliberately copied American models so that Chinese schools became nothing but preparatory academies for American colleges. The charm of many Chinese girls has been destroyed by *The Faerie Queene* and *The Lady of the Lake*; many Chinese boys have been driven crazy by Burke's *Speech on Conciliation with America*. . . The Lord made us different from the missionaries for no other purpose than to have the missionaries make us like them...

"Because there are interdenominational wars in America, the Chinese must have them too. To the amusement of our heathen eyes and the bewilderment of our heads, the missionaries have re-enacted the drama of dirt-throwing and throat-clawing that has been going on for centuries upon

the religious stage of the West. Nay, they are still fighting where the most conservative churchmen have long since ceased to fight. The fratricidal strife within the Church is more meaningless to the Chinese than are the Chinese civil wars to Westerners.

"The missionaries cannot understand that denominations have no significance to us. If we choose to become Christians, we are Christians—not Methodist Christians, Presbyterian Christians, Baptist Christians. Somehow the fine distinction escapes us. If there is any difference between the sects, we dismiss it as unimportant. It seems to us that Christians should have better things to do than to wave baskets of dung before each other's noses. We weep to see that the body of Jesus carries more bullets than that of a slain Chicago gangster—bullets inflicted by denominationalists.

"We Chinese have been good customers for ideas, even when they have been preached from behind barbed-wire entrenchments. But the day when China could be made the dumping ground for the discarded thought of the West is gone for ever. We are now plundering the houses of the rulers of men, and taking our loot out into the broad daylight to examine it. You Westerners will have to excuse us, then, if we put your religion upon the evaluating scale and search it under the microscope of the modern Chinese temper."

It is worth while to consider what is the Indian attitude towards the missionary activities in India.

OXFORD GROUPS

Now and then we hear of the activities of the Oxford Groups or the Buchmanites. They have their critics and their admirers as every new movement must have, if it is worth the name. Without

playing the prophet by foretelling whether the movement is going to survive or to be a world force, we may note some of its peculiarities.

It is a movement without an organization or more correctly without a centralized organization. Neither has it any common or permanent fund. The different Groups under different leaders have enough scope for differences without destroying their central moral and religious unity. They have no office or church of their own; any hotel or home or church or any open place serves the purpose of congregation. There is no membership; individuals from any social rank, or church come and join or leave it of their own accord without renouncing their former status. There is no question of race or nationality or colour. Members breathe an air of free fellowship and strict equality and willingly submit to the moral and religious discipline.

Their objectives are: "absolute honesty, absolute purity, absolute unselfishness and absolute love." They believe in an inward "change" which is supposed to come over a man when he succeeds in making over the charge of his life from reason to God. When thus "changed," he joins a team of the like-minded. They "share" with one another their "experiences," failures and sins by disclosing them before all the members of the group. They begin each day with a "quiet time" when they seek divine guidance for all events of their lives. They are a happy cheerful lot, passing life ordinarily behind the public gaze but enjoying it among themselves, emerging out now and then to publicity by chartering special trains, flying airplanes, commandeering hotels and in similar other ways.

Thus the movement has really many good points that will surely make the lives of its members noble and helpful.

A life, that seeks divine guidance in all matters great and small, is itself a very great thing and outbalances all other shortcomings. There is no hard and fast rule as to how, when and where the divine grace will descend. But those who value it most and consider life without it not worth living, are always blessed with it. It is indeed the very core of religious life. And if the Groups follow this ideal, all their fads and excesses with regard to confessions or 'sharings,' 'crusades' and the like will drop off or sober down. A life really consecrated to the Divine is a guarantee against all evils.

But there is one danger. True to the spirit of reaction against the over-intellectualism of the age, these "groups" have eschewed reason from life in the hope of substituting divine grace for it. This attitude is in itself not bad. But it does not fit in well with the kind of life most of its members live. Faith does not come in the moment we chuck up reason. It requires constant fervent prayers to bring in the faith which can really occupy the throne of reason. Otherwise a vague invertebrate sentimentalism will invade man. An overwhelming majority of religious-minded people fall an easy prey to this sentimentalism, and cheap mysticism is the result. We hope the 'groupers' will avoid this danger.

RELICS OF BARBARISM

We read in *The Literary Digest*, "Kentucky has furnished the first lynching of 1934. Rex Scott, a Negro, charged with the murder of a fellow-labourer, Alex Johnson, a white man, was forcibly taken from jail in Perry County and hanged to a tree in nearby Knott County. Four men were arrested as members of the lynching party, and

a special grand jury was called to inquire into the crime."

Supposing the guilty persons are tried and punished, the problem still remains, why is it that people can become so brutal as to take recourse to or witness the performance of lynching? Against such acts what should one say about the humanizing influence of modern civilization? Many Christian Missionaries, also from America, come to the East to "save the heathens," as they say. Could they not look to their duties nearer home? With reference to the particular act of lynching we have mentioned, a writer to *Christian Advocate* of America says: "Preachers who condone or apologize for lynching turn the pulpit into a coward's castle and are unworthy of their calling; they should surrender their credentials and take their places among the renegades of society, where they belong."

If preachers do not simply condone or apologize for lynching, that is not enough. They should see that the racial hatred which makes people frenzied and drives them to the act of lynching be a thing of the past. They should think that it is one of their great duties.

MANY KNOW BUT FEW REMEMBER

How the Hindu society is rapidly dwindling is patent to all. But still there are few who seriously think about the problem. Many take shelter under passivity, while there are others who are indifferent about it because the problem does not touch them directly and immediately. Dr. B. S. Moonje very pointedly brought out the gravity of the situation in a speech delivered recently in Bombay. He said that a few hundred years ago the population of Hindus was nearly 62 crores while now it is hardly 25 crores. Fifty years

ago, the ratio of Hindu and Muslim population in Bengal was 55 to 45 while at present the scales have been inverted. In Kashmir which used to be a seat of great learning, the Hindu population is now barely three or four per cent.

The main cause of this, Dr. Moonje pointed out, is the conversion of Hindus to Islam or Christianity. Christian Missions in India, he said, are spending large sums of money in the cause of spreading their religion, but Hindus have remained lethargic and have allowed all sorts of inroads into their community.

These are well-known facts, but they bear repetition any number of times; for the Hindu society is hardly alive to the great danger that menaces it.

A WISE DECISION

One of the most frequent criticisms levelled against Indian Universities is that students cannot learn as much as they otherwise could, because of a foreign tongue being the medium of instruction. We are glad to see that educational authorities are gradually taking steps in this matter. The Calcutta University has got a scheme of making Bengali the medium of instruction in schools. The Benares Hindu University has made Hindi the medium of instruction up to the Intermediate classes. The *Associated Press* is responsible for the news that the Punjab University Senate has recently passed a resolution that from 1937 the medium of instruction and examination in Matriculation and School-leaving Certificate Examinations in all subjects except English may be in vernacular at the option of the candidate. We shall be glad if this system is followed even in higher classes and if all other Universities follow suit.

REVIEWS AND NOTICES

EAST AND WEST IN RELIGION. By S. Radhakrishnan. *George Allen & Unwin Ltd. Museum Street, London. 146 pp. Price 4s. 6d. net.*

This book is a collection of five lectures delivered on various occasions between 1929 and 1931, all dealing with religion directly, or indirectly as in the case of the last lecture on Rabindranath Tagore. From a book of this nature the readers cannot expect to find any continuity of thought. Save this, all the characteristics of the author's ideas and expressions are here. The broad catholic mind, the penetrating intellect, before which are revealed both the faults and merits of the two cultures, the same attempt at synthesizing the best of the East and the West, the same advocacy of life of love and sacrifice,—are to be found in the book.

In his first lecture on *Comparative Religion*, dilating upon the spirit of approach, the author quotes Max Müller thus: "I could not call myself a Christian . . . if I were to force myself against all my deepest instincts to believe that the prayers of Christians were the only prayers that God could understand"; and adds, "We must *experience the impression (Italics ours)* that has thrilled the follower of another faith if we wish to understand him." According to the author the study of Comparative Religion "induces in us not an attitude of mere tolerance which implies conscious superiority, not patronizing pity, not condescending charity, but genuine respect and appreciation."

In his second lecture, *East and West in Religion*, the author has very finely drawn out the distinguishing features of the two. The author has rightly pointed out: "The great peoples differ not so much in the presence or absence of this or that quality as in its degree or extent." As regards his aim in doing so he tells us: "While dogmatists and narrow nationalists distinguish in order to divide, a seeker of truth divides only to distinguish." How true is the author's remark: "A natural consequence of this difference in emphasis is that in the East, religion is more a matter of spiritual culture than of scholastic learning. We learn the truth not by criticism and discussion,

but by deepening life and changing the level of consciousness. God is not the highest form to be known, but the highest Being to be realized."

But we find the author in his best in *Class and Creation* and *Revolution through Suffering*. After briefly distinguishing the scientific explanation of the origin of creation as the answer to the *how*-aspect of human curiosity and scriptural explanation as that to the *why*-aspect of it and reconciling the Biblical and the Vedic passages, he comes to the modern time and exclaims: "In the beginning, says the Bible, was the void; we have it still. . . . The world is a chaos to-day"; and then taking one by one the various aspects of modern civilization he exposes its vanity and utter futility in the establishment of peace and happiness for humanity. To achieve this what is required is "to endure toil and suffering" for this noble ideal. "The glory of patriotism is something, for which we are prepared to pay a heavy cost. We have not the same sense of urgency about peace and international understanding as we have about our prosperity." "Pacifism is not a thing to be purchased from the League of Nations." It requires a "change of mind as a whole." "We must will peace with our whole body and mind, our feelings and instincts, our flesh and its affections." But how is it to be done? By *Tapas*, says the author. "Brooding, not reasoning, meditation, not petition, results in an enlargement, an elevation, a transformation of one's being and thus a recreation of the world." Yes, man must *live* in peace himself before he can breathe it to others. God "is not only the master builder but the master destroyer" is the theme of *Revolution through Suffering*. Destruction precedes creation. "All improvements are effected by the discontented, the agitators, the rebels, the revolutionaries, who are at war with the world of shams."

The last lecture is an appreciation of Dr. Tagore's poetry and philosophy and his "insistence on life." The learned author seems to share the Poet's views on renunciation. It will be a pity if one who confidently talks about religion in the East, fails to understand the significance of the ancient ideal of Sannyasa.

The book is highly interesting. And in spite of difference of opinions in some matters, we have nothing but praise for the author.

S. S.

THIRTY-FIVE YEARS OF INDIAN ECONOMIC THOUGHT, 1898-1932. By Shib Chandra Dutt, M.A., B.L., 18, Annada Banerjee Lane, Calcutta. 20 pp. Price Re. 1/-.

By the publication of this bibliographical survey of Indian Economics, Mr. Dutt has done a great service to the country. It will, no doubt, be of immense help to all students of Economics giving serious thoughts to the economic regeneration of the country. The author has rightly observed: "For Indian thinkers Economics is the science not so much of wealth as of poverty, and of the methods of combating it." As regards the methodology, he says that it has hitherto been characterized by an attitude of "opposition to the Government's policies in economic legislation," but seems to be passing away giving place to a "more fruitful and constructive methods of economic investigation."

THE HARIJANS IN REBELLION. By C. B. Agarwal, M.A., Bar-at-Law. Messrs. D. B. Taraporevala Sons & Co., Hornby Road, Bombay. 121 pp. Price Re. 1-4.

The author's aim in writing this little book is to acquaint the English reading public with the views of Mr. S. M. Mate on the subject, which he thinks to be very sane and which are so, if he has been rightly represented here. The author's view is that the Hindu scriptures do speak of untouchability and that for various reasons it was a necessity for a long time since its first introduction into the society, but that under the present circumstances it is an unmixed evil and should be done away with for humanity's sake as well as for the good of the nation. He finds the "Varna-Karma" system a misfit in the present-day society. But he has made it quite clear that this removal of untouchability has nothing to do with "mixed marriage and inter-dining," though he is not against the latter. The author has shown balanced thinking all through except where he goes out of his main theme to attack the non-vegetarians. The publication stands justified.

A PRIMER OF ANNUBHASHYA. By Jethalal G. Shah, M.A. Published by Mohan-

lal Lallubhai Shah. Shree Pushti-margiya Library, Nadiad. 274 pp. Price As. 10.

The book is a very good English introduction to the Anubhashya of Sri Vallabhacharya. We congratulate the author on his bringing out this little but really helpful book. The main book is preceded by an informative introduction of some 30 pages. Within the short space of some 250 pages the author has succeeded in holding before his readers the essence of Anubhashya clearly and finely. He says in the foreword that he has reserved his remarks on other systems, but he has not spared them, specially Sankaracharya altogether. He assures us of bringing out "in future an independent work which will contain all about Pushtimarga and Suddhadwaita treated exhaustively." We hope the 'future' will not be very distant—a primer like this stands in need of being followed by a bigger and a comprehensive volume. The author has shown in this little volume his ability to undertake such a task. We wish him all success.

SUDDHADWAITA-MARTANDA. Edited by Jethalal G. Shah, M.A. Published by Pushtimargiya Vaishnava Mahasabha, 110 Richey Road, Ahmedabad. 95 pp. Price As. 6.

Suddhadwaita-Martanda is a pamphlet written in Sanskrit verse by the renowned scholar Giridhariji. It gives us a bare outline of the Suddhadwaita philosophy and as such its readers are not to expect great scholarship here. The aim of both the editor and the publisher is to popularize the literature of their sect. So the editor has wisely omitted the Sanskrit commentary of the book and has added instead a faithful English translation and notes on important words as well as topical comments. The time has now come for the Mahasabha to undertake publication of bigger and more learned works of its sect. We are awaiting such publications. We however reserve our comments on the philosophy for the present.

SAPRAKASHASTATVADEEPA-NIBANDHAH (Sastrartha Prakaranam). Edited by Jethalal G. Shah, M.A. and Harishanker O. Shastri. Published by Lallubhai Chhaganlal Desai, Shri Bhakti Granth Mala Karyalaya, 110, Richey Road, Ahmedabad. 66+34+13 pp. Price As. 3.

Tattvadeepa-nibandhah is a Sanskrit work written by Sri Vallabhacharya, the proponent of Suddhadwaita philosophy. The

present work is only the first of the three parts of the book together with the 'Prakasha' commentary of the author himself. The editors have added English notes and a Gujarati translation at the end of the book, thus bringing the work within an easy reach of a larger circle of readers. The Pushti-margiya Vaishnava Mahasabha is doing a good service to the country by publishing or encouraging publications of the Literature of the sect.

BENGALI

ANAMI. By Dilipkumar Roy. *Gurudas Chattopadhyay & Sons. 203/1/1 Cornwallis Street, Calcutta. 456 pp. Price Rs. 3/-.*

This book contains poems and letters—poems covering 268 pages and letters 188 pages. The letters, almost all of them, are written by persons other than the author himself. All these letters have a direct bearing on one or other of the poems and, as such, have a tendency to influence the independent opinions of reviewers. They, written in English and Bengali and dealing with religious and literary topics with a tinge of personal reference, are however worth reading and pondering. Only their place in the same volume seems inappropriate.

Of some 250 poems and poetical prose pieces about 75 are the original writings of some renowned authors in various languages, inserted in the volume for the better understanding of the author's Bengali poetical renderings that follow them immediately; 83 are such translations and 92 original poems on a variety of topics, mostly religious. So far for the wide range of the book.

As to the merits of the poems, no general remark is possible. Quite a number of them are beautiful and sublime, rich both in thought and emotion, in imagery and rhythm. *Kântimayi, Palâtakâ Suptimayi, Mridul, Belâ-pradoshe, Silhar-durâsi, Triyâ-mâr digvijay, Râdhâ, Siva, Krishna, the four Credos* are some of the finest executions. We have not seen a better presentation of Mayavada than what we see in *Sannyâsi*, only it stops short and does not go the whole length of it. We beg to differ from Sri Aurobindo and say that Sannyasins can not

only say *Priya* and *Nâtha* to Brahman but can go far beyond that conception. Who was a greater Vedantin than the author of *Advaita-siddhi* and what has he done in his commentary on the Gita? What about his love for Sri Krishna displayed therein? Was not Sukadeva a Mayavadin? Some love to remain immersed in the Nirguna aspect of Para Brahman without caring anything for the Mayic aspect, and others realizing the Truth Absolute love to join in the Mayic sport—this much is the difference, if difference it can be called.

But the poet is yet in the making and has not got the mastery over his materials that make for an easy, spontaneous flow of thoughts and emotions into suitable metres, rhythm and expressions. There is no paucity of thought, there is no lack of necessary information, his heart too is warm. His stock of words is fairly large though his excessive fondness for certain words offends the readers' ears. What is lacking in him is the power of making proper combinations of them. His thoughts and emotions are not always suited to his casts of metres; sometimes the very abundance of expressions mars the beauty of the thought. He is so very busy with his turns of expression and metres that he is not conscious that they are taking away much of the depth, beauty and simplicity of the original outflow of his heart.

But these are things which will drop off if he be but true to his inner self. The present production indicates that the author has in him the makings of a true poet.

YUGER BANGLA. By Arunchandra Datta. *Prabartak Publishing House, 61 Bowbazar Street, Calcutta. 63 pp. Price -/8/-.*

This little book contains much in small compass. It is a general and very successful survey of the social and economical position of Bengal. It is as informative as it is inspiring. The author says, "Bengal has philosophies but not life." Really, Bengal thinks and feels but does not act, or rather, tries to act but does not know how to act. The whole book bristles with facts and figures. Every worker, who cares for the nation, should read it at least once.

NEWS AND REPORTS

THE RAMAKRISHNA-VIVEKANANDA CENTER, NEW YORK

REPORT FOR THE YEAR ENDING MAY 7, 1934

Having become aware of the need for a greater development of the work of the Ramkrishna Mission in this premier city of the United States, a number of students and admirers of Vedanta decided to organize a new Center in New York, whereby an increasing amount of people might be attracted to this philosophy. Accordingly, a chapel was arranged for in a centrally located building, and Swami Nikhilananda was invited to act as leader of the Center.

The opening service was held on Sunday, May 7, 1933. For his first sermon, Swami Nikhilananda very fittingly chose the subject, "Sri Ramakrishna, the Great Master." A large number of people attended this service. In addition to his Sunday lectures on general topics, the Swami conducts classes every Tuesday evening, on the Gita, and every Friday, on Raja-Yoga, the latter being preceded by a period of meditation. Questions are answered after both classes.

The first celebration at the Center was in honour of Buddha's birthday, and took place on May 21st. A life-size statue of the standing Buddha, lent by a friend, added greatly to the impressiveness of the service. The Swami spoke on, "The life and Teachings of Buddha." In further celebration of this event, a dinner was given the following Sunday evening, at which Swami Paramananda, Miss Ruth St. Denis, Mrs. Constance Towne, Mr. Charles Francis Potter and Swami Nikhilananda, were the principal speakers.

From the third week of July, the Center's activities were suspended; and on August 6th, the Swami commenced a series of Sunday lectures on Hindu Culture, which were much appreciated, and very well attended. On September 17th, the regular work for the new season began.

The Durga Puja was observed at the Center, on October 1st, Swami Nikhilananda spoke on "The Motherhood of God." Hindu sweets were served to all, and there was a programme of Hindu music. At the dinner in the same connection, the following Sunday,

the speakers were, Pundit Shyama Shankar, Miss Ruth St. Denis, Dr. Charles Fleischer and Swami Nikhilananda. Bengali devotional songs were sung by several of the students.

On the evening of December 6th, Mr. Richard Singer, the pianist, gave a recital at Chalif Hall, for the benefit of the Center. During the intermission, the Swami delivered a short address on Hindu religion and philosophy, as illustrated in the lives of Sri Ramakrishna and Swami Vivekananda.

A Christmas celebration was held on December 25th, when Swami Nikhilananda spoke on, "Christ the Messenger." Refreshments were served to all of the large number assembled for this occasion.

The birthday of Swami Vivekananda was observed on January 14, 1934. The subject of Swami Nikhilananda's sermon was, "Swami Vivekananda and Modern Problems." After the service, Hindu sweets were served. The following Sunday evening, at the dinner in the same connection, Dr. William N. Guthrie, Dr. Arthur Christy, Mr. Dhan Gopal Mukerji and Swami Nikhilananda addressed the guests.

Sri Ramakrishna's birthday was celebrated on February 18th. On this occasion was first exhibited the portrait of Sri Ramakrishna, painted by Mrs. Towne. The Swami spoke on "A Great Master of Modern India: His Religious Experiences," before a record audience. Hindu sweets were served, and there was a programme of Hindu music. At the dinner, the following Sunday, the speakers were, Swami Paramananda, Chaplain Wendell Phillips, of Columbia University, Mr. Stansbury Hagar and Swami Nikhilananda.

Being desirous of giving his most deeply interested students a more intimate idea of the religious tradition and practices of India, the Swami announced, in the beginning of March, that he would conduct a class every Wednesday evening, devoted to a detailed exposition of the Gospel of Sri Ramakrishna. The only conditions for joining the class were, that attendance must be regular, that every student must procure a copy of the Gospel, and that promptness was expected on the part of all. Thirty-four signified their intention to join; and

the class has proved a great success, satisfying a long-felt want.

A Good Friday service was held on March 30th, in which the Swami spoke on "The Words from the Throne." An altar, with the picture of Christ, was arranged in the chapel; and, as usual, many offerings of flowers were brought. Again, on April 1st, there was an Easter service, when the Swami spoke on "Resurrection or Reincarnation?"

In addition to his many other activities the Swami has found time to speak before numerous other groups. Among these have been, the Union Church of Bay Ridge, the Roerich Society, St. Paul's Chapel at Columbia University, the Hindusthan Association, the Threefold Movement, and the Community Church. He also paid a visit to Boston, where he addressed the students of the Vedanta Center, at a dinner.

The Center has been fortunate in having as its guests this season, Swami Paramananda of Boston, Swami Vividishananda of Washington, and Swami Ganeswarananda of Chicago, all of whom have spoken in the chapel. Throughout this first year, the progress of the work has been highly satisfactory to the members; there has been a steady increase in attendance at both lectures and classes, and a growing enthusiasm and interest on the part of all. The Ramakrishna-Vivekananda Center is extremely grateful to everyone who has co-operated with it during this most difficult period of its existence, and who has thereby helped to assure its continued success.

THE RAMKRISHNA MISSION SEVA-SHRAMA, TAMLUK, MIDNAPUR

REPORT FOR 1933

Since its establishment in 1914, this little institution has been rendering valuable service to the public. Its chief activities are as follows:—

Indoor Hospital Relief:—The total number of patients admitted during the year under review was 61, of whom 54 were cured and discharged.

Outdoor Hospital Relief:—5,690 patients were treated. Besides these the Sevashrama nursed 24 patients at their own homes, distributed cloths, blankets and rice to 48 persons, small cash to 13 persons and stipends to 5 students.

It gives medical relief at times of epidemics, and Cholera Relief Work was undertaken

in the affected villages of the Tamluk Sub-division in 1933. This Sevashram also took up the Flood Relief Work started by the headquarters of the Mission in the Midnapur district this year.

It has a Circulating Library and Free Reading Room, which have grown very popular. Books are issued weekly to the public. The total number of issues of books came to 4,677. It has a membership of 378 school boys and public men.

Extensive preaching work was done in the Sub-division by the Sannyasins. Eighteen magic lantern lectures were delivered in different places of this District and were well attended.

The Ashrama, among other things, conducts regular worship as well as religious classes and Bhajans, and celebrates the anniversaries of Sri Ramakrishna and other prophets and saints. In this year this institution conducted 309 religious classes and published some of the teachings of the Great Master and Swami Vivekananda.

Its total receipts together with previous year's balance came to Rs. 6,498-10-9 and its disbursements amounted to Rs. 2,510-12-6, leaving a balance of Rs. 3,987-14-3.

Any contribution will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission Sevashrama, Tamluk P.O., Midnapur District.

EARTHQUAKE RELIEF RAMKRISHNA MISSION'S WORK

Swami Virajananda, Secretary, R. K. Mission writes on 17th June, 1934:—

The centres at Sitamarhi, Gangeya and Pupri in Muzaffarpur Dt., and at Jaynagar in Darbhanga Dt., having been closed after the necessary relief work, we have been continuing the activities in seven Districts of Behar, viz., Muzaffarpur, Champaran, Darbhanga, Chapra, Patna, Monghyr and Bhagalpur, through the other centres of the Mission. Our attention is mainly confined to the construction of semi-permanent houses for the middle-class families and supplying of materials for the same, repairing of damaged houses and restoring or sinking of wells. Rice distribution is going on only from Tateria in Champaran Dt. The following is a brief report of the activities of the different centres upto 14th June.

At Muzaffarpur a colony named Ramakrishna Nagar was formed with 37 complete quarters (all separate) in the Wilson's

Compound, and 76 huts were constructed on the people's own sites. 15 huts are under construction, and 40 more are still to be erected. Materials or cash or both were supplied for building 36 huts.

At Laheriasarai in Darbhanga Dt., 49 huts were constructed with corrugated iron sheets, and materials or cash or both were supplied for 95 huts. 6 huts were also supplied with corrugated iron sheets. The centre was closed on 10th June.

At Samashtipur in Darbhanga, 19 huts were constructed with corrugated iron sheets. 1 is under construction and 1 more will have to be put up. 12 blankets, 52 dhotis, 6 chaddars, 8 coats and shirts, 5 buckets, 11 utensils were distributed, and 7 wells repaired. The centre will be closed within a short period.

At Monghyr 32 huts for middle-class families and 375 huts for the poor were constructed, 12 huts were repaired. 800 corrugated iron sheets were distributed among 90 families, and poles, bamboos, ropes, etc., were distributed to 100 families. Not less than 30 huts more are to be erected for middle-class families.

At Motihari in Champaran Dt., 10 huts were constructed with corrugated iron sheets. 20 are under construction and 30 more are still to be put up.

At Tateria in Champaran Dt., 90 thatched huts were constructed, and 859 mds. of rice were distributed among 2,560 recipients of 42 villages. 730 pieces of cloth, 136 woollen and 1,785 cotton blankets, 318 dresses, 300 old clothes, 8 satranhis, 708 yds. of hessian, 70 pots and cups, 16 buckets, 16 aluminium and 270 iron pans, were also distributed.

At Patna Town 7 houses were repaired and 65 clothes, 150 old clothes, 16 buckets and 650 yards of hessian were also distributed. 5 houses are under repair.

At Manjha Estate in Chapra Dt., 49 wells were restored, 6 repaired, 7 new ones dug. 2 huts were built and materials for 5 huts were supplied. The centre was closed on 31st May.

At Jamalpur in Monghyr Dt., 5 huts for the middle-classes and 600 huts for the poor were put up, 6 huts were repaired, 50 corrugated iron sheets were distributed among 10 families, and poles, bamboos, straw, etc., among 200 families. 3 huts more for the middle-class families are to be constructed.

At Bhagalpur 3 huts for middle-class men and 20 huts for the poor classes were constructed, and 24 huts were repaired. 122 corrugated iron sheets for 12 families, and bamboos, ropes, etc., for 62 families were distributed. Not less than 50 huts for the poor and 3 for the middle-class people are to be constructed.

We have to continue the relief work for some time more. As the rain has set in, we are trying to finish the work of house-building as early. It has been possible for us to continue the work so far with the help of kind and generous contributions from the charitable public. Further contributions will be thankfully received and acknowledged at the following addresses: (1) President, Ramkrishna Mission, Belur Math, Howrah, (2) Manager, Advaita Ashram, 4 Wellington Lane, Calcutta, (3) Manager, Udbodhan Office, 1 Mukherjee Lane, Bagbazar, Calcutta.