PRABUDDHA BHARATA

VOL. XL. *MAY, 1935* No. 5

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

REMINISCENCES OF SWAMI VIVEKANANDA

By Sister Nivedita

America,
November 4, 1899.

On Thursday evening, Swami came in when two of us were talking earnestly; so he joined in, of course. For the first time he talked of defection and disease and treachery. Amongst other things, he said he found himself still the Sannyâsin, he minded no loss, but he could be hurt through defection. Treachery cut deep.

The details of this Boer War are terrible to me. Strange how the fate of a nation overshadows a man's Karma, and brings a man like General White to disaster! Not England, but Victoria, says the Hindu, won the Empire; and even so today, in a detail like the Boer War, no greater than so many that have gone before, no man can foretell the results, for they will be governed by the fact that a new star has appeared in the sky of Destiny. By this, and not by any force of arms or numbers, or any visible factor whatever, even the very greatest of men seem like blind pawns on the chess-board of time, don't they? The hand that moves them is unseen; only a Prophet's eye now and then catches a glance of the reason; and he who is dashed to pieces in the game seems the only one who is not befooled.

When Swami was talking of Krishna and Rukmini, he said something of the double strain in us of preference and approval. Of how often we give way to desire, and of how our only guide should be the good. Therefore, the wise man is he who likes nothing, and witnesses all. Men find it easy to play part of life, but something holds the heart captive, and there they do

not play. Let the whole be play; like nothing; act a part all the time. Again he talked of Umâ and Siva. As he says, "It beats all mythology hollow." Speaking of Siva he said, "Young is the Guru, old is the disciple", because in India the man who gives his young life is the true Guru, but the time for learning religion is old age. And then he commanded us to offer all we did to Siva, the only protected soul in the universe. Umâ, speaking to the Brâhmin said, "Why should He, the Lord of the Universe, dwell in a grave-yard?"

At lunch time I laughed and said that your letter spoke of your wanting 'nothing and nobody'. Swami looked up and said, "No, she doesn't, that's right. It's the last stage one comes to. The beggar must look for alms and rebuffs; but for him who asks nothing, there are no rebuffs." He said he had been reciting the hatred of Fame and Wealth all his life, but he was only now beginning to understand what it really meant.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[In His Own Words]

One day Haladhâri, the cousin of Sri Ramakrishna, remarked to him, "Can one get spiritual elevation by worshipping a Tâmasika form? Why do you bestow so much attention on the worship of Kâli?" Sri Ramakrishna did not answer him then: but he was pained at the disrespect shown to his favourite Deity. He at once went to the Kâli temple and asked the Divine Mother with tearful eyes, "Mother, Haladhâri is a scholar, versed in the scriptures, and he says Thou art possessed of Tâmasika attributes. Art Thou really so?" The Mother Herself enlightened him on the point. With a heart full of joy he ran to Haladhâri who was engaged in the worship of Râdhâ-Govinda. Excited, he at once climbed on his shoulders and exclaimed, again and again, "Dare you call my Mother Tâmasika! Is She? No. She is everything. She has all the three Gunas; again She is full of Sattva alone!"

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One day Haladhâri cast aspersions on the truth of Sri Ramakrishna's God-visions and said on the authority of the scriptures that God is beyond the reach of the human mind. That gave rise to grave doubts in the mind of Sri Ramakrishna. He thus described his feelings and the subsequent experience to one of his disciples, Swami Premananda: "I asked myself the question: Are the various divine visions which I have had and the words I have heard from the lips of the Mother Herself all false? Have they been mere fancies of my mind? Is it that I have been deceived by the Divine Mother? To me the very thought was painful and blasphemous. I was greatly perplexed. With sobs I prayed to the Mother: 'How couldst Thou have the heart to deceive me like that because I was a fool?' A stream of tears flowed from my eyes. Shortly after I saw something like a volume of mist rising from the floor and filling the space before me. In the midst of it appeared a fair face, calm and highly expressive, with a flowing beard. Fixing its steady gaze upon me the figure solemnly said, 'Well, remain on

the threshold of relative consciousness!' Repeating this thrice the face gently disappeared in the mist, which also dissolved. This vision reassured me."

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Referring to some mental states of God-realization, Sri Ramakrishna often said, "No sooner was one state transcended than another took place. Before that whirlwind, the sacred thread was blown away. Not only that, even the wearing cloth hardly remained. Sometimes I would open my mouth—the jaws touching, as it were, the heavens and the nether worlds—and earnestly cry, 'Mother!'—thinking I must pull Her like a fisherman hauling fish with a drag-net. Oh, through what states of mind I passed in those days! Everyone thought I was mad. A slight stimulus from outside stirred the depths of my spiritual consciousness. Even a street girl appeared to me as Sita, going to greet her victorious husband. One day I saw an English lad standing cross-legged against a tree. Immediately the thought of Krishna was suggested to my mind, and I went into deep meditation. At one time I would roam in the temple premises with a bamboo on my shoulder. At another time I would feed a dog and eat the leavings. The idea of caste lost all meaning for me. A low-caste man sent me a curry cooked by his wife, which I ate with relish. In the Panchavati I would sit in deep meditation with my body perfectly still—losing all consciousness of the outside world. At that time, for want of proper care, my hair was matted. Birds would perch on my head and peck the grains of rice left there during the time of worship. Often snakes would crawl over my motionless body—and neither I nor the snake knew it. Oh, what visions flitted past my eyes, day and night!"

About his wonderful experiences of this period he said again: "As I sat down to meditate, I would find a Sannyâsin emerging from my body with a trident in hand and directing me to concentrate my mind on God, leaving aside all other thoughts. He threatened to plunge his weapon into my body if I did not do so. When the Pâpapurusha (the personification of sin) came out of my body, it was the same Sannyâsin who killed him. When I wished to see some deities in distant places or participate in religious chantings held far off, I would see this shining figure step out of my body, go along a luminous path to those places, and re-enter my body after fulfilling the particular desires."

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On another occasion he said, "A young Sannyâsin exactly resembling me would come out of my body and instruct me in all matters. At those times I might retain a little outward consciousness, but more often I lost it completely in my absorption in watching the movements of this strange person. When he re-entered this body, I recovered my normal state."

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"The ordinary man could not bear a fraction of that tremendous fervour, his body would be shattered by a quarter of that emotion. I could forget my indescribable pangs only by seeing the Mother in some form or other for the greater part of the day and night. Otherwise this body could not have survived. For six years these eyes remained wide open—not a wink of sleep visited them. I could not close the eyelids, however much I might try to do so. I had no idea of time, nor of the body. When the mind, at rare intervals, came down to a lower plane and I had a faint idea of the body, a

shudder of pain would pass through me at the thought that I was going mad. Standing before a mirror I would put my finger into my eyes to see if the eyelids would close, but they would not. Horrified, I would often burst into tears and pray, 'Mother, is this the result of praying and wholly surrendering myself unto Thee? Ah! Thou hast visited me with a fell disease!' But the next moment I would say, 'Let it be as Thou wishest. Let this body go to pieces, but leave me not. Reveal Thyself to me, be kind to Thy helpless son, O Mother, I have taken shelter at Thy lotus feet. Thou art my only refuge.' As I prayed thus, my mind would again be stimulated, this body would seem a trifle, not worth thinking about, and the blissful Mother would appear before me and console me with Her gracious words."

PROBLEMS OF THE DAY

By the Editor

I

There is a world-wide chaos and distress in the modern life and its conditions. Men of deeper understanding are alive to the fact and consider it a deplorable state of things around us. Some declare that the present-day conditions of life are crushing the very soul out of humanity. Firstly, the economic conditions all the world over are extremely depressing. A great politician like Mr. Lloyd George observed in 1933 about the present economic conditions in general: "The existing industrial, financial, and economic order, with its *blind* and *cruel greed*, with its extravagance and its poverty, its luxuries and miseries, its waste and its chaos, with its tens of millions of workers reduced to eating the bread of charity whilst the *riches* of Providence are *rotting* in the fields because they are *not permitted* to reach the needy; with its slums where no humane man would house his cattle, with nations *organizing to starve and slaughter each other*—this *system* has been tried and found wanting." Such maladjustment in the economic order has brought in its train numberless evils in society. We have both knowledge and power to improve our economic conditions in general. But a world-wide policy of self-aggrandizement has made us dead to the supreme necessity of economic well-being of the world. No amount of economic plans can solve the problem of poverty unless there prevails a genuine sympathy for the starving millions. In the present political civilization the greatest problems of the day are, according to Prof. Crew, those that relate to spiritual as opposed to material adjustment. The most practical scientists of today affirm that unless there is an ideal towards which all scientific pursuits should be directed, Science will be, as it has already become, the tool of the tyrant. Therefore, all industrial developments must no more tend towards the ever-increasing lust for power. Otherwise the economic crisis will go on blazing like wild fire until it consumes the whole world.

Secondly, the menace of the mechanical mode of life in the present Machine Age. The general tendency today is to lay more importance on quantitative attainments than qualita-

tive. Consequently, we attach more value to the things that yield much economic and material profit, in preference to those that are more educative and elevating, hence more gainsome for our life in general. This is why average people run after artificial enjoyments more than the free gifts of Nature. The boisterous and mechanical mode of habits is the order of the day. Even those who can be more happy and prosperous in their villages hanker after the urban life and its pernicious conditions. As a result, there is today a mania for living in gorgeous surroundings. There is a mass hatred for living the simple and wholesome life in so-called civilized societies. In industrial towns and cities, there is an intensive competition for a fashionable living. People are sometimes reckless in spending beyond their means on this account. Naturally, the main trend of our life today is more or less uncomfortable. Because we are now the slave of the machine, we have lost the contact of Nature around us. In cities and towns average men and women have hardly any chance of enjoying natural scenery. Those who can afford to enjoy the bounty of Nature are indifferent to it, or steeped in the pleasures of the urban civilization. The result is that there is an extensive brutalization of human nature. The moral outlook is very low and men are rushing to and fro either for material gain or for gross enjoyments. "Modern scientific civilization," says Dr. Van Dúsen, "has tended to shut man off from living contact with his parent, the world of nature—its immensities, its grandeurs, its austere indifference to him and his petty achievements, its beauties, its benefactions, its fascination; no longer can the 'starry heavens above' give him their message. It has walled him within the artificial confines of a machine-dominated life and fostered in him an illusory security and self-sufficiency. It has herded him into vast impersonal aggregates of swarming humanity where he is debarred not only from contact with nature but from the normal amenities of friendly association with his fellowmen."

Thirdly, there is a wide-spread struggle for power. This is the reason why we are so restless and feverish in temper. Not only nations but individuals also are at war with one another. Dr. L. P. Jacks writes in one of his books: "The main feature of political civilization is the *struggle for power*, between nation and nation, or between class and class. That struggle takes two forms. First, there is the struggle to *gain* power while nations or classes are extending their conquests; and then the struggle to *keep* the power which has been won, and save it from being encroached upon by the others, who have done the same thing. At this second stage of the struggle we get what is called the 'balance of power', the most unstable kind of balance under the sun." The League of Nations finds it well-nigh impossible to bring about a settlement of affairs from the political point of view. "In asking these power-loving nations," says the same author, "to give up some portion of the power they have so long fought for, and shed so much precious blood to win, we are asking them, as it were, to give up their very nature, almost their very souls. And that is more than they can do. There is no Government in Europe or America at the present day which would not be instantly wrecked by the political forces behind it if it were to surrender any considerable portion of its territory, its wealth or its power. No party Government dare do such a thing. The more

you look into that, the more clearly you see how immensely difficult it must always be to make a League of Nations out of a political civilization." We cannot, in fact, conceive of any political system which can ever spread the gospel of peace and good-will to mankind as a whole. Neither politicians nor so-called religionists can hardly bring about a new order of things which can further the cause of world peace. We need to discover a culture that can make men feel a community of nations. The political outlook should be changed and turned towards a spiritual ideal. The sooner the political civilization beats its retreat, the better is the future for mankind. It cannot be said that politics will ever be absent from the affairs of mankind. Nor can we affirm that war will cease to exist in the world. But that the ideal of a cultural civilization is needed to-day can hardly be termed Utopian. The exploitation of the world by political power must go gradually if mankind want a better state of things. Political power must remain in its own province. If it be the most potent factor of any civilization, that civilization must sooner or later fall to pieces.

Lastly, the system of education that is imparted today has much more bearing on the political life of a nation than on the cultural side of man. The cause of real education suffers when it is not based upon broad principles of life. Modern education needs it badly. It has failed to give men a higher ideal of life both individual and collective. It is too expensive with minimum results of benefit to one's mind and soul. In schools and colleges students are taught distorted truths with a narrow nationalistic outlook. How can we expect international compacts, if young men and women are so trained from their early career as to be prejudiced against a particular nation or nations? How can mankind move towards world peace, if a rising generation be taught on principle the things of hatred for a particular nation or a religion? The present method of education proves a stumbling block against the free growth of a man's individuality. So, if we want to turn the tide of a political civilization, education must, first of all, give up its narrow grooves. It needs to be founded on the principle of human unity and brotherhood. It should be aimed at a definite and higher goal of life. Some great educationists feel the supreme necessity of having education and religion linked together. It is not impossible to make a synthesis of all principal religions and to teach men the ultimate goal of their life. Besides this there cannot be two opinions about the cultivation of moral virtues—which is equally necessary for men of any denomination. These steps, if taken in schools and colleges in right earnest, will prove a great boon to humanity as a whole.

II

Various movements are set on foot for promoting the cause of mutual understanding both in the East and in the West. They mean to create newer avenues of thought and activity so that men may be in peace with one another. They are devising plans for bringing about an atmosphere of co-operation. The International Institute of intellectual co-operation has recently published a book containing two open letters between Professor Gilbert Murray and Poet Rabindranath Tagore. The letters, apart from their literary value have a good deal of common interest both for the people of the East and for those of the West. Professor Murray looks to the thinkers of the world "to stand together, not in

one nation but in all nations, reminding all who care to listen of the reality of human brotherhood and the impossibility of basing a durable civilized society on any foundation save peace and the will to act justly." He points out how the differences of opinion, habit and thought have led us to a blind temper of competition. He emphasizes how our mutual wrong judgment has made us prejudical to the interests of human liberty and peace. "All generalizations," says he, "about whole nations or groups of nations are superficial and inaccurate, even when made by scientific students without personal bias. And most of these actually current are made by prejudiced and utterly unscientific partisans. People talk losely of the difference in character between "Nordic" and "Latin" nations, or, in still looser phrase, between 'East' and 'West', violently denouncing the one and praising the other. Even when there is no actual prejudice at work, the comparisons, though sometimes suggestive, are never exact. For one thing, neither side of the comparison is uniform : every German is different from every other German, every Italian from every other Italian : nor can you make any single statement that will be true of all Indians or of all Englishmen." The learned Professor suggests that the first step towards international understanding must be a recognition that the national habits of a particular people are not the unfailing canon by which those of other peoples must be judged, and that the beginning of all improvement must be a certain reasonable humility. Poet Tagore in his reply to the former observes, "Like yourself, I find much that is deeply distressing in modern conditions, and I am in complete agreement with you again in believing that at no other period of history hās mankind as a whole been more alive to the need of human co-operation, more conscious of the inevitable and inescapable moral links which hold together the fabric of human civilization." He affirms that a spirit of international collaboration should be based on the ideal of the spiritual unity of man and that we must use our social strength, not to guard ourselves against the touch of others but generously to extend hospitality to the world, taking all its risks however numerous and grave.

III

The unity of the modern world can advance to a certain extent on the basis of spiritual integrity of man. Sir Radhakrishnan said in his Jowett lecture in London about four years ago : "We need a spiritual outlook which will include in its intention not only the vast surging life of economics and politics but the profound needs of the soul. The real character of a civilization is to be gathered not so much from its forms and institutions as from the values of the spirit, the furniture of the mind. Religion is the inside of a civilization, the soul as it were of the body of its social organization. Scientific applications, economic alliances, political institutions may bring the world together outwardly; but for a strong and stable unity the invisible but deeper bonds of ideas and ideals require to be strengthened. In the work of rebuilding the human household, the *rôle* of religion is no less important than that of science."

It is impossible in the very nature of things that one set of doctrines should be accepted by all mankind. Nor can we conceive of any single system of thought that will fit in the varied constitutions of men. Long before, Swami Vivekananda made it

clear to those who cannot tolerate the principle of variety in life. Perfect unity is impossible in the very nature of the universe. It will never dawn among nations or individuals. Nor is it desirable, because it would mean a complete check of all progress in life. What he meant is clear from one of his lectures: "I do not mean any one universal philosophy, or any one universal mythology, or any one universal ritual, held alike by all; for I know that this world must go on working, wheel within wheel, this intricate mass of machinery, most complex, most wonderful. What can *we* do then? We can make it run smoothly, we can lessen the friction, we can grease the wheels, as it were. How? By recogrizing the natural necessity of variation. Just as we have recognized unity by our very nature, so we must also recognize variation. We must learn that truth may be expressed in a hundred thousand ways, and that each of these ways is true as far as it goes."

So, instead of talking glibly about universal brotherhood or world peace, is it not better for us to look more to the principle of toleration? If we can at all help in the progress of the world, we can do it to a great extent by this effective means. Co-operation will grow automatically on the basis of sympathetic understanding. If variation be the law of the world, what greater way is left for mankind to promote the cause of mutual love and peace than toleration?

THE REAL NATURE OF MAN

By Swami Ramakrishnananda

Every object in this world has peculiar characteristics of its own. They distinguish it from others and give it its individuality. These characteristics which give it its individuality are called its nature. So if one knows the nature of an object, one knows the object fully. Such knowledge of an object is called true knowledge. To have a true knowledge of an object, therefore, one must know its nature. This nature manifests as attraction and repulsion. It likes to acquire something and repulse certain other things. With some it is, so to say, eternally bound in love and with some others it bears eternal hatred. All objects are divided into two classes, *viz.*, inanimate and animate objects. Even among inanimate objects we find these forces of attraction and repulsion. As for example darkness is compatible with darkness and not with light. Thus objects of similar nature combine and not those of contrary natures. Watery things do not get mixed with oily substances because their natures differ. Watery substances get mixed with watery substances, and oily substances with oily substances. Even in the vegetable kingdom one finds these forces of attraction and repulsion. Air, light, and water are liked and absence of water, extreme heat, and darkness are hated. A creeper which subsists on water, light, and air tends to grow in that direction where it can get the light of the sun; try however much, you will not succeed in turning its direction towards shade. If you put it today in this latter direction you will find the next

day that it has turned its course towards light. Its nature is to love sunlight and hate shade or darkness. So there is no doubt that both inert matter and the vegetable kingdom are swayed by attraction and repulsion.

It will not be too much to say that the animal world also is guided by these two forces of attraction and repulsion, of love and hatred. Cows and other herbivorous animals take green grass, creepers, and leaves, but carnivorous animals, like tiger etc. are not fond of these. Every animal is guided by these likes and dislikes and we have to fix their nature by these likes and dislikes.

Though we see two forces, love and hatred, yet in reality they are but the two aspects of a single force, love. It is because we like light, we hate darkness, the reverse of it. So as hatred is also due to love, we have to say that hatred is nothing but another aspect of love. Love attracts, hatred repels; so love is something positive while hatred is something negative; in other words, love is a reality while hatred is unreal. So the nature of everything is love. What one wants is his nature and what one hates is contrary to his nature. Fish want to live in water and so it is their nature. Again life out of water they hate, so it is contrary to their nature.

Likewise, if we examine human nature we find that it is also made up of love and hatred. Love for happiness and hatred for misery, who does not possess? Similarly everyone is seen to love life and fear death. Again an intelligent man ever thirsts after knowledge. He hates ignorance even as the sun hates darkness. His nature is to love knowledge and hate ignorance. From these likes of his, we easily find that his nature is happiness and not misery; life is his nature and not death; and again knowledge is his nature and not ignorance. Enjoyment is bliss, life is existence and knowledge is consciousness. So the Rishis arrived at the conclusion that man's true nature is Existence, Knowledge, Bliss Absolute.

If man is Existence, Knowledge, Bliss Absolute, it follows that that which undergoes change or destruction is not man. The embodied individual undergoes birth and death, and so is not the real man. So also he who works and thinks, he who is the agent and the knower is not the real man, because he does not exist in deep sleep; for that which is existence itself can never be destroyed or become non-existent. So the seers say that the real man is beyond the five Koshas (physical sheaths). The man who is circumscribed by the five sheaths is only an apparent man. The real man, because he is not limited by the five sheaths is infinite, all-pervading, greater than the greatest. This is the conclusion of the Aryan Rishis.

Though man in his real nature is Existence, Knowledge, and Bliss, yet all men think themselves as having name and form, as Mr. or Mrs. so-and-so, possessing attributes, subject to death, and are satisfied with this view about them. They do not look as being eternal, without parts, and full of bliss. Like pots and other objects, they too are destructible, subject to their environments, tossed to and fro by happiness and misery, ever craving—objects of pity. All their energy is spent up in eating, drinking, and sleeping, and they are ever subject to fear. If anyone among them wants to lead a different life, he has to give it up at once, seeing the attitude of his wife, children, relations and friends. So this world has been going on unbroken from time without beginning with these people wholly addicted to eating and drinking. Only now and then at great intervals, a few

individuals raise their heads high above the billows of the world and call out at the top of their voice: "To live like brutes is not the aim of human life. Realize your true Self and save yourselves from the ocean of misery." Hearing this some rouse themselves from their sleep, and seeing the benign face of such enlightened souls and hearing their teachings which are easy of understanding, they get new life and strength in them. They too raise themselves above this world of misery and, from the words of these great souls, realize that the only object which can give them freedom from bondage is shining before them; that in search of It they have been suffering in this unreal world so long; and that that object exists beyond this world of the senses which is full of fear and misery—thus knowing the truth they too become blessed. Now and then the people of this miserable world get beyond it through the help of some enlightened soul or other. Such great souls also come now and then for the salvation of these miserable creatures. It is because such great souls, whose hearts feel for the misery of others, come now and then in this world, that there is an end to the suffering of these miserable creatures. Otherwise this world would have been a regular hell and the darkness of ignorance would never have been dispelled.

VEDANTA AND COMMON SENSE

By Prof. R. Das, M.A., Ph.D.

By Vedanta I here mean the system of religion and philosophy which is embodied in the teachings of Sankara and his followers. The main doctrines of this system are: (1) that Brahman or the Absolute alone is real and (2) that the world of objective facts is a false appearance. An all-important corollary of (1) is that our self is one with the Absolute. Since I cannot take myself to be unreal, and none but Brahman is real, I must therefore be in essence identical with the Absolute.

The view of common sense is the view of a practical man of the world, whose mind is not sophisticated by any special philosophical doctrines. I imagine it will be very difficult to define exactly what is meant by common sense. But the need for definition is not urgently felt here, as everybody seems to understand what common sense stands for and claims a good share of it in all his dealings. In any case, common sense has no misgiving about the reality of the things given in our normal experience, and it knows very little about any higher being like Brahman, which is claimed to be the sole reality in the universe and far less about our identity with it.

Prima facie no two things are more unlike each other than Vedanta and common sense. It is essential to Vedanta to hold that the world is an unreal appearance, and common sense would be flagrantly outraged by such a statement. It seems reasonable to suppose that Vedanta should be wholly unacceptable to common sense. Yet it is a fact that a great number of people in this country believe in Vedantic doctrines. And we can scarcely suppose that they have no common sense, or that they are all endowed with the power of mystic intuition. Is there a

way of understanding Vedanta which even common sense can accept?

The first step towards such an understanding would be to realize that Vedantism is not a secular doctrine. It is not like any other philosophical theory, as we understand it nowadays, at which one can arrive merely with the help of ordinary reasoning. The great teachers who propounded this doctrine did not rely on ordinary human intelligence for the support of their teaching. They appealed to revelation rather than to human reason. They thought that the Vedantic truth could be learnt from scripture alone, and scripture is another name for the revelation of spiritual truths. Depending merely on human intelligence, which ultimately means perception and inference, one could never arrive at the idea that Brahman alone exists and the world has no reality. Logic deals with the object, and it is powerless to demonstrate that the object is not, and so logic cannot lead us beyond the object, unless at least the unobjective truth is pointed out by some non-logical means. Vedantism is claimed to be true, not because it can be argued out by human intelligence, but because it is founded on the evidence of scriptural revelation or spiritual experience.

In the second place we should understand that the sphere of Vedanta is altogether different from that of common sense. Common sense is exclusively concerned with our practical dealings with the sensible things of the world. About the super-sensible reality, which is the subject-matter of Vedanta, common sense has nothing whatever to say. Vedanta also can give us no light as to how we should proceed in any of our practical affairs of life. Thus the spheres of Vedanta and common sense being different, there is no possibility of any conflict between them. Possession of common sense thus should neither help nor hinder the understanding of Vedantic truth.

But there is a difficulty. Vedanta denies certain things which common sense seems to assert. Vedanta says that Brahman alone is real, implying thereby that the many things of the world are not real. Common sense says that they are real. How can we resolve this conflict?

There appears to be a conflict between Vedanta and common sense, because the same predicate (real) is used by them in their respective denial and affirmation. But the conflict disappears as soon as we realize that the predicate has different meanings in different contexts. When Vedanta says that the things of the world are not real, it merely denies of the things the sort of reality that belongs to the Absolute. And when common sense says that the things of the world are real, it affirms only the sort of reality that can be given in sense-experience and is needed for the practical purposes of life. Common sense does not and should not, assert that the things of the world have a super-sensible reality, over and above their sensible appearance. When it says that a chair is real, all that it legitimately means is that we can see it and touch it, and can sit upon it. Common sense does not know of any other reality. And when Vedanta says that the chair is not real, it can never mean that we do not see the chair or that the chair cannot be used for any of our practical purposes. If it were to say so, all our experience would directly give the lie to it. In fact Vedanta, properly speaking, has nothing to say in the matter of empirical knowledge. And if still it says that an empirical object is not real, its

assertion is based on a non-empirical notion of reality which is not satisfied by any empirical object. When common sense, or science, which is common sense made systematic, asserts anything to be real, it merely asserts some actual or possible fact which can be verified in perceptual experience. Thus the reality of a chair, which we see, is, for common sense, nothing but the fact-hood of our present perception and the possibility of some other definite experiences which can be verified. Common sense has only an empirical notion of reality and this is satisfied by all empirical objects. On the other hand, when Vedanta denies the reality of the chair, it does not contemplate to deny the actual or possible facts which the common-sense ascription of reality to the chair assumes. Reality for Vedanta is a spiritual value which one can realize through certain spiritual discipline. It is primarily this value which is denied of all empirical objects. Thus it is clear that a judgment about reality by common sense is a judgment of fact, but the Vedantic judgment about the unreality of an empirical object is a judgment of value. And a judgment of fact does not contradict, and is not contradicted by, a judgment of value, because their significations are different.

The point to be seized most firmly before a beginning can be made in the understanding of Vedanta is that Vedanta is not a science of positive facts, but a science of spiritual ideal. It enunciates a spiritual ideal and leaves it to us to realize it in ourselves. All the statements of Vedanta even about the world are to be understood in the light of its main interest. When it says that the object is not real, we can understand the statement easily if we take it to mean that the ideal which is most satisfactory and which every one of us is seeking to realize in diverse ways, is not to be envisaged in an objective form. It says no doubt that the world is illusory, but the illusoriness of the world does not consist for a beginner at least, in its utter non-being, which would be offensive to common sense, but in its spiritual insignificance, which even common sense may well understand. We can understand, at least theoretically, how it is a mistake to run after material things; that the pursuit of material things leads to mental unrest and spiritual vacuity, and never to blessedness and peace; that all our highest values, truth and goodness, are to be realized only inwardly. The world of things appears so real to us, because we have so much interest in it. If we utterly lose all interest in the things of the world, they will be no better than shadowy appearances. If our mind is not shorn of all interest in objective things, we may become well-versed in Vedantic learning, but shall not see the light of Vedantic truth.

It is true that Vedanta makes many statements which appear like statements of fact, but are quite unintelligible to common sense if they are taken as such. When I am told that the world is not or that I am identical with the Absolute, I cannot certainly understand the statements literally in an ordinary sense. But if I understand the above statements to mean that the world is *ultimately* nothing and *has to be realized* as such by me, that I am one with the Absolute in my ideal state and not in my present state of limitation and ignorance, they need give no offence to my common sense.

We are trying to make out that there is no confiict between common sense and Vedanta, because they have no

point of contact. It has however to be recognized that the attitude of common sense is not the attitude of Vedanta. Common sense is interested in empirical enterprise; the interest of Vedanta lies in spiritual endeavour. How can we make the attitude of the one compatible with that of the other?

It is well to recognize that the attitude of common sense is not quite favourable to a Vedantic frame of mind. If we had mere common sense and nothing but that, we should not even dream of the Vedantic ideal. But there are moments in our life, when mere common sense loses its firm grip on us and we long for light that is nowhere seen, when we are filled with a sense of unsatisfactoriness in all objective things and like to turn away from them. However vivid may be our sense of objective reality, none of us is altogether devoid of a sense of the ideal. This sense of the infinite, this thirst for the divine, this other-worldly impulse, gives meaning and support to Vedantism as to all religion. Common sense as such will not supply the Vedantic ideal and will not by itself lead one to make a serious effort to realize it in life. But the ideal being otherwise suggested, it can well understand the possibility of such an ideal. Nothing more is demanded from common sense.

Most of our difficulties in understanding Vedanta spring from the fact that we are not properly qualified for it, and are apt to misunderstand many of its statements. When we are intensely interested in the things of the world, we cannot be expected to realize their essential hollowness. And the first thing requisite for a correct understanding of Vedanta is the giving up of all interests in the things of the world. We know that Vedanta is meant to give us knowledge, but we very often forget that the knowledge it promises is entirely different from all ordinary knowledge. Vedanta no doubt speaks of the ideal as an ever-accomplished fact, but although the ideal is ever-real in itself, until I have realized it in the immediacy of my own personal experience, it is to me no more than a distant ideal.

Logic and Philosophy are useful, not in demonstrating the Vedantic ideal which is indemonstrable, but only in removing doubts about its possibility. The ideal must be chosen freely or in faith; it cannot be forced by logic on any mind which is not peculiarly suited for it.

THE SIKH RELIGION

By Prof. Teja Singh, M.A.

(Concluded from the last issue)

The Guru in Sikhism

The way of religion, as shown by Sikhism, is not a set of views or doctrines, but a way of life lived according to a definite *model*. It is based, not on rules or laws, but upon discipleship. In the career of the disciple the personality of the Guru is all along operative, commanding his whole being and shaping his life to its diviner issues. Without such a personality there would be no cohesion, no direction in the moral forces of society, and in spite of a thousand kinds of knowledge 'there

would still be utter darkness."[1] There would be no force to connect men with men and then with God. Everybody would exist for himself in moral isolation, 'like spurious sesames left desolate in the field' 'with a hundred masters to own them."[1] It is the Guru who removes the barriers of caste and position set up by men among themselves and gathering them all unto himself unites them with God.[2] In this way foundations are laid of a society of the purified who as an organized force strive for the good of the whole mankind.

Such a creative personality must be perfect, because 'men take after whom they serve."[3] If the ideal person is imperfect, the society and its individuals following him will also get imperfect development. But 'those who serve the saved ones will be saved."[4]

The Sikh Gurus were perfect, and are described as such in the Sikh Scriptures. Guru Nanak himself says in *Sri Rag*: "Everybody else is subject to error; only the Guru and God are without error." And Guru Arjan says in *Bhairon*: "Whoever is seen is defective; without any defect is my true Guru, the Yogi." The state of perfection attained by the Gurus is lucidly described in the eighth and the eighteenth octaves of Guru Arjan's *Sukhamani*. The same Guru says in *Asa*:

"God does not die, nor do I fear death.
He does not perish, nor do I grieve.
He is not poor, nor do I have hunger.
He has no pain, nor have I any trouble.
There is no destroyer but God,
Who is my life and who gives me life.
He has no bond, nor have I got any.
He has no entanglement, nor have I any care.
As He is stainless, so am I free from stain.
As He is happy, so am I always rejoicing.
He has no anxiety, nor have I any concern.
As He is not defiled, so am I not polluted.
As He has no craving, so do I covet nothing.
He is pure, and I too suit Him in this.
I am nothing; He alone is everything.
All around is the same He.
Nanak, the Guru has destroyed all my superstition and defects,
And I have become uniformly one with Him."

The Guru is sinless. In order, however, to be really effective in saving man, he must not be above man's capacity to imitate, as he would be if he were a supernatural being. His humanity must be real and not feigned. He should have a nature subject to the same laws as operate in the ordinary human nature, and should have attained his perfection through the same Grace as is available to all men and through perfect obedience to God's Will. The Sikh Gurus had fought with sin and had overcome it. Some of them had lived for a long time in error, until Grace touched them and they were perfected through a constant discipline of knowledge, love and experience in the association of their Gurus. When they had been completely attuned to the Will divine and were sanctified as Gurus, there remained no defect in them and they became perfect and holy. Thereafter sins did come to tempt them, but they never gave way and were always able to overcome them. It is only thus that they became perfect exemplars of men and transformed those who came under their influence to veritable angelic beings.

The Guru in the Sikh

This transformation comes not only through close association with the Guru, which is found in many other religions, but through the belief that the Sikh incorporates the Guru. He fills himself with the Guru, and then feels himself

[1] *Asa-di-Var*, i.
[2] "Nanak, the true Guru must be such as to unite all men."—*Sri Rag*. I.
[3] Guru Amar Das in *Var Bihagra*.
[4] *Majh*, iii.

linked up with an inexhaustible source of power. A Sikh, a pure-hearted Sikh, who follows the teachings of his Guru, is a great power in Himself; but when such a Sikh gets into himself the dynamic personality of such a perfect exemplar as Guru Gobind Singh, his powers acquire an infinite reach and he becomes a superman. He is called "Khalsa," the personification of the Guru himself. "The Khalsa," says the Gurn, "is my other self; in him I live and have my being." A single Sikh, a mere believer, is only one; but the equation changes when he takes Guru Gobind Singh into his embrace. He becomes equal to "one lakh and a quarter," in the Sikh parlance. This change occurs not only in his physical fitness, but also in his mental and spiritual outlook. His nature is so reinforced in every way that, although hundreds may fall round him, he will resist to the last and never give way. Wherever he stands, he will stand as "a garrison of the Lord of Hosts," a host in himself—a host of one lakh and a quarter. He will keep the Guru's flag always flying. Whenever tempted, he will ask himself, "Can I lower the flag of Guru Gobind Singh? Can I desert it? I, as Budh Singh or Kahan Singh, can fall; but can Guru Gobind Singh in me fall? No, never." This feeling of incorporation with the Guru makes the Sikh strong beyond his ordinary powers, and in times of emergency comes to his rescue long before he can remember anything relevant to the occasion recorded in history or scripture. Bhai Joga Singh's case is just in point. He was a devoted Sikh of Guru Gobind Singh, and had received baptism from the hands of the Guru himself. He was so loyal that when he received an urgent call from the Guru to proceed to Anandpur, he hastened from Peshawar without a moment's delay, not waiting even to see his own marriage through. And yet in a moment of weakness, this paragon of Sikh purity was going to fall, fall at the door of a public woman of Hoshiarpur. Who saved him in that emergency? It was the vision of Guru Gobind Singh, re-establishing the personal contact by pointing out the signs of personation worn on his body, and reminding him that he was carven in the Guru's own image.

The Guru in the Panth

So far we have considered what the Guru does for the Sikhs as individuals. We have seen how he intensifies their character and increases their power thousandfold by filling their personalities with his own. In order to increase this power immensely more, the Guru made another arrangement. He organized them into *Sangats* or Holy Assemblies, and put his personality again into them. This led to a very remarkable development in the institution of Guruship, and no description of Guruship will be complete without an account of this development.

The Sikh idea of religion, as we have seen, was something more practical than merely mystic. It was to consist of the practice of *Nam* and *Seva*. To practise *Nam* means to practise the presence of God, by keeping Him ever in our minds by singing His praises or dwelling on His excellences. This is to be done not only when alone in solitude, but also in public, where worship of the Name is made more impressive by being organized in the form of congregational recitations or singing. The other element is *Seva* or Service. The idea of service is that it should be not only liberal, but also efficient and economical; that is, it should do the greatest good with the least possible means. It should not be wasteful. We

do not set up a sledge-hammer to crack a nut, or send a whole army to collect revenue. We have to be economical in our efforts, however charitable they may be. For this purpose we have to organize our means. In every work of practical nature, in which more than one person is engaged, it is necessary to resort to organization. As religion too—especially a religion like Sikhism, whose aim is to serve mankind—belongs to the same category, it requires organization of its followers as an essential condition of its success. It may not be necessary in the case of an individualistic religion, wherein the highest aim is to vacate the mind of all desires, or to dream away the whole life in jungles or mountains; but where religion consists in realizing God mainly through service done within the world, where men have constantly to deal with men to promote each other's good, it is impossible to do without organization.

Guru Nanak had therefore begun with two things in his religious work: the holy Word and the organized Fellowship.[1] This organized fellowship is called *Sangat*. The idea of *Sangat* or holy Fellowship led to the establishment of local assemblies led by authorized leaders, called *Masands*. Every Sikh was supposed to be a member of one or other of such organizations. The Guru was the central unifying personality and, in spite of changes in succession, was held to be one and the same as his predecessors.[2] The love existing between the Guru and the Sikhs was more intense than has ever existed between the most romantic lovers of the world. But the homage paid to the Guru was made impersonal by creating a mystic unity between the Sikh and the Guru on the one hand and the Guru and the Word on the other.[3] Greatest respect began to be paid to the incorporated Word, even the Guru choosing for himself a seat lower than that of the Scripture. The only form of worship was the meditation on and the singing of the Word.[4] The Sikh assemblies also acquired great sanctity, owing to the belief that the spirit of the Guru lived and moved among them.

[1] Bhai Gurdas, *Var* i. 42-43.

[2] In the Coronation Ode of Satta and Balwand the following verses occur:—

"Guru Nanak proclaimed the accession of Lehna as a reward for service. He had the same light, the same method; the master merely changed his body."

"The wise being, Guru Nanak, descended in the form of Amar Das." "Thou, Ram Das, art Nanak; thou art Lehna; thou art Amar Das." "The human race comes and goes; but thou, O Arjan, art ever new and whole."

Mohsin Fani, who wrote in the time of the Sixth Guru, says about the Sikhs in his *Dabistan*: "Their belief is that all the Gurus are identical with Nanak."

Guru Gobind Singh in his *Vichitra Natak* says about the Gurus:

"All take them as different from one another; very few recognize them as one in spirit. But only those realize perfection who do recognize them as one."

See also *Sadd* of Sundar, the *Swayyas* at the end of Guru Granth Sahib, and Bhai Gurdas's *Vars*, i. 45-48, iii. 12, xx. 1, xxiv. 5-25, xxvi. 31 and 34.

The Gurus always signed themselves as *Nanak*.

[3] "The Guru lives within his Sikhs, and is pleased with whatever *they* like."—*Gauri-ki-Var, IV*. "The Guru is Sikh and the Sikh who practises the Guru's word is at one with the Guru."—*Asa Chhant, IV*. See also Bhai Gurdas, *Vars* iii. 11, and ix. 16. "The Guru is the Word, and the Word is Guru."—*Kanra. IV*.

[4] *Asa-di-Var*, vi. i. "In this world the best practice is of the Word."—*Parbhati*. I. "My yoga is practised by singing Thy hymns."—*Asa, V*. Sujan Rai of Batala writing about Sikhs in 1697 says in his *Khulasatul-Twarikh*: "The only way of worship with them is that they read the hymns composed by their Gurus and sing them sweetly in accompaniment with musical instruments." In the Golden Temple, Amritsar, up to this time nothing but continuous singing of hymns days and nights by relays of singers is allowed.

They began to assume higher and higher authority, until collectively the whole body, called the *Panth*, came to be regarded as an embodiment of the Guru. Guru Gobind Singh himself received baptism from the Sikhs initiated by himself. After him the Sikhs ceased to have any personal Guru. If we read the Sikh history aright, the Sikh community would appear as an organized unit to have undergone a course of discipline in the hands of ten Gurus, until its character was fully developed and the Guru merged his personality in the body of the nation thus reared. The Guru, as mentioned above, worked with two kings : the personal association and the Word. Now after the death of Guru Gobind Singh the Personality and the Word were separated. The Panth was invested with the personality of the Guru, and the incorporated Word became the *Gyan* Guru. That is, in simple words, the Khalsa Panth was to be the Guru in future, not in supersession of the previous Gurus, but as authorized to work in their name; and it was invariably to guide itself by the teachings of the Gurus as found in the Holy Granth. So that the Sikhs came to name Guru Nanak and the Guru Panth in the same breath.

Amrit or baptism was made the basis of this organization. There was no room left for any wavering on the border-line. All who wanted to serve humanity through Sikhism must join it seriously as regular members, and receive its baptism as the initial step. All must have the same creed, which should be well-defined and should not be confused with the beliefs and practices of the neighbouring religions. The Guru ordered that—

"The Khalsa should be distinct from the Hindu and the Muslim."[1]

"He who keeps alight the unquenchable torch of truth, and never swerves from the thought of one God ;
He who has full love and confidence in God, and does not put his faith, even by mistake, in fasting or the graves of Muslim saints, Hindu crematoriums, or Jogis' places of sepulchre ;
He who only recognizes the one God and no pilgrimages, alms, non-destruction of life, penances, or austerities ;
And in whose heart the light of the Perfect One shines,—he is to be recognized as a pure member of the Khalsa ."[2]

Such a Khalsa was to embody in himself the highest ideal of manhood, as described by Guru Gobind Singh in his unpublished book, called *Sarb Loh*. Although the Khalsa was designed by the Guru himself, yet the Guru was so charmed by the look of his own creation that he saluted it, in the book, as his own ideal and master. The Khalsa was thought fit enough to administer baptism of the new order to the Guru, and was consecrated as the Guru incarnate. As a sign that the Guru had placed himself eternally in his Sikhs, it was declared by him that;

"If anybody wishes to see me, let him go to an assembly of Sikhs, and approach them with faith and reverence ; he will surely see me amongst them ."[3]

In the ranks of the Khalsa, all were equal, the lowest with the highest, in race as in creed, in political rights as in religious hopes. Women were to be baptized in the same way as men and were to enjoy the same rights. The "Sarbat Khalsa," or the whole people, met once at the Akal Takht Amritsar, the highest seat of Panthic authority, on the occasion of Diwali or Baisakhi, and felt that they were one. All questions, affecting the welfare of the community, were referred to the *Sangats*, which would decide them in the form of

[1] *Rahatnama* of Chaupa Singh.

[2] *Swayyas* of Guru Gobind Singh.

[3] *Prem Sumarag*.

resolutions called *Gurmattas*. A *Gurmatta* duly passed was supposed to have received the sanction of the Guru, and any attempt made afterwards to contravene it was taken as a sacrilegious act.

Forms and Ceremonies

This institution of the Panth entails certain additional disciplinary outfit in the shape of baptismal forms and vows, which are often misunderstood. It is true that if religion were only a matter of individual concern, there would be no need of forms and ceremonies. But religion, as taught by the Gurus, is a force that not only ennobles individuals, but also binds them together to work for nobility in the world. Organization is a means of enlarging the possibility, scope and effectiveness of this work. In order that an organization itself may work effectively, it is necessary that the individuals concerned in it should be able to keep up their attachment to the cause and a sufficient amount of enthusiasm for it. It is, however, a patent fact that men by their nature are so constituted that they cannot keep their feelings equally high-strung for a long time at a stretch. Reaction is inevitable, unless some means are devised to ensure the continuity of exertion. This is where discipline comes in, which keeps up the spirit of individuals against relaxation in times of trial and maintains their loyalty to the cause even in moments of ebb. This discipline, or what is called *esprit de corps*, is secured by such devices as flags and drills and uniforms in armies, and certain forms and ceremonies in religion. Uniformity is an essential part of them. They create the necessary enthusiasm by appealing to imagination and sentiment, and work for it in moments of depression. They are a real aid to religion, which is essentially a thing of sentiment. Man would not need them if he were only a bundle of intellectual and moral senses; but as he has also got sentiment and imagination, without which the former qualities would be inoperative, he cannot do without articulating his ideas and beliefs in some forms appropriate to sentiment. These forms must not be dead but a living index of his ideal, waking up in him vivid intimations of the personality that governs his religion. They should be related to his inner belief as words are to their meaning, tears to grief, smiles to happiness and a tune to a song. It is true that sometimes words become meaningless, when we no longer heed their sense, or the language to which they belong becomes dead. It is true that sometimes tears and smiles are only cloaks for hypocrisy, and a tune mere meaningless jingle. But there is no denying the fact that, when their inner meaning is real and we are sincere about it, they do serve as very helpful interpreters. Forms are the art of religion. Like art on Nature, these forms impose certain limitations on the ideal, but at the same time they make the ideal more real and workable for general use.

Sometimes, however, when the forms are determined, not by the necessity of uniformity which is so essential to discipline, but by local or racial causes, they narrow the applicability of the ideal and create division and exclusiveness where they should have helped men to unite. When the spirit in which they had been originally conceived dies out, they become mere handicaps to religion, and the people who use them would be well-advised to abandon them. It was such forms that Guru Nanak asked people to leave. "Burn that custom," he said, "which makes you forget dear God."[1] But the Sikh forms were not conceived

[1] *Vadhans-ki-var.*

in a spirit of exclusiveness, or as essential to the advancement of individual souls. They were simply appointed to serve as aids to the preservation of the corporate life of the community, and any man who likes to serve humanity through the Sikh Panth can wear them. It is possible for a man to love God and cultivate his individual soul without adopting these forms; but if he wants to work in a systematic manner, not only for his own advancement but for the good of others as well in the company of Sikhs, he must adopt these disciplinary forms of their organization. The Sikhs, who are the soldiers of Guru Gobind Singh and whose religion is surcharged with his personality, find the uniform worn and ordained by him as a real help in playing their part as units of the Panthic organization. This help comes from the appeal made to sentiment by the process of association and not through any inherent efficacy of the forms themselves. This association is not with places or things, but with an ever-living personality that is itself a symbol of the Highest Personality. As is God, so is the Guru; and as is the Guru, so must be the follower. Wearing a *Knicker* ensuring briskness of movement at times of action and serving as an easy underwear at times of rest, an iron *ring* on his right arm as a sign of sternness and constraint and a *sword* by his side as an instrument of offence and defence and as an emblem of power and dignity,[1] the Guru presented an impressive picture of a simple but disciplined soldier. He, however, combined in him the saintliness of the old Rishis with the sternness and strength of a knight. Therefore, like his predecessors, he kept *long hair*, which all the world over have always been associated with saintliness. A *comb* was a simple necessity for keeping the hair clean and tidy. These are the forms with which the Sikhs are invested at the time of their baptism, in order to look exactly like their master, as they are to behave exactly like him.

From the history of Sikhs in the past as well as in the present, it is quite evident how effectively these baptismal forms, with the accompanying vows of purity, love and service, have aided them in keeping themselves united and their ideals unsullied even in times of the greatest trial. While keeping the Sikhs associated with their Guru and maintaining his spirit amongst them, they have not produced any narrowing effect on their beliefs or modes of worship. All worship and ceremony, whether in temple or home, whether on birth, marriage or death, consists of nothing else but praying and chanting hymns. Could anything be simpler?

[1] "Charity and Kirpan are the symbols of self-respect."—*Pakhiano Charitra*, 322.

MAHADEVA AND MAHASAKTI

By Prof. Akshaya Kumar Banerjee, M.A.

The Inner Urge for Unity

It is a universally acknowledged fact that as on the one hand the human reason has an inherent demand for determining the true nature of the *causes* or sources of the phenomena of experience in order to make them clearly intelligible to itself, so on the other it feels within itself an essential necessity for reducing the plurality into

unity for the same purpose. This inner urge for unity is more and more awakened and developed by the ever-widening experience of similarities and uniformities, regularities and adjustments, order and harmony, among the phenomena of the physical as well as the mental world. It is this inherent demand for unity which leads reason to group together the apparently isolated individual phenomena into general classes and the smaller classes into wider and wider classes, to account for the diverse changes of nature by putting them under general laws and these general laws again by reference to still higher and higher general laws, to search for organized systems binding together the apparently bewildering diversities of objects and phenomena, and for greater and greater systems binding together the comparatively smaller ones and so on.

This demand inherent in the very nature of reason is not to be satisfied, unless and until the entire universe of phenomena reveals itself to be one essentially connected system, all objects of experience are found out to be multiform manifestations of one absolute Reality, all laws of nature are deduced from one ultimate Law, all forces are recognized to be expressions of one ultimate Power, and all the ideals that appear to regulate the directions and self-exertions of the particular thoughts, emotions and wills in the phenomenal world are discovered to be the partial aspects of one Supreme Ideal or the Highest God. So long as this unity is not reached, the world is not thoroughly known and the reason has no rest. This unification of knowledge within the particular departments of experience is the end and aim of the particular sciences, and the complete unification of the entire world of knowledge is the object of Philosophy. It is this demand that regulates their progress. Religion aims at the perfect realization or living experience of this ultimate unity of all existence.

A Hierarchy of Gods as a Step in the Pathway to Unity

A little analysis of the course of development of the early Hindu thought with regard to the quest of the grounds and causes of the phenomenal world of experience, as traced in my two preceding articles of this series,* would convince the readers that this monistic urge of reason had also been playing its part all along. In the attempt to discover the true causal explanation of the apparent diversities of sensible phenomena, the Hindu mind reached the conception of the self-existent reality of a limited, though indefinite, number of Devas or Spiritual Beings, characterized by free rational will with finite powers of self-expression, naturally directed towards the progressive realization of the supreme Ideals of Truth, Beauty, Goodness and Bliss.

All the physical, biological, mental, moral and spiritual forces, recognized to be operating in this phenomenal world, were discovered to be the manifestations, under various kinds of limitations, of these wills of the Gods. The laws of nature were found out to be the general modes of the operations of these rational wills. The universe was perceived to be the domain of a hierarchy of Gods, creating, preserving, regulating and destroying the sensible phenomena as organic parts of a grand system by the self-regulated exercise of their will-powers. The men, the finite spiritual animals of the phenomenal world, with limited freedom, with

* "What do Gods signify" and "The Hindu conception of Deva and Asura"—*Prabuddha Bharata*, April, September and October, 1934.

limited powers of thought and will, found themselves, in their relations with the world-forces, as face to face with the Gods—experienced themselves as really interacting with the powerful spiritual Grounds of this world. From this point of view, the various relations in which men stood with the phenomenal world were turned into their relations with the Gods, and their duties of self-adjustment with the environments were converted into those of the adjustment of their relations with these supernatural Spiritual Agencies.

Mahadeva with Mahasakti as the Ultimate Ground of Plurality

But the unity demanded by Reason was not evidently reached at this stage of development of the Hindu mind. Urged by this innermost necessity of its nature, it ascended to a higher plane of experience and thought, and apprehended the existence of One God of Gods—Mahâdeva—as the Ground of all Devas, and one Supreme Power—Mahâsakti—eternally wedded to Him as the Ground of all their powers. All the previously conceived Devas were now discovered to be Bibhutis or particular self-manifestations of this one Infinite Absolute Omnipotent Omniscient Mahâdeva, and all their Saktis or Powers were viewed as the partial expressions or specialized forms of this one Infinite Absolute Mahâsakti—the Supreme Power, the Mother of all kinds of Power, through which Mahâdeva manifests Himself.

With the expansion of experience and the development of reflective power, the human mind becomes more and more deeply conscious of the organic unity of the world system, it finds out unmistakable proofs of the deep-seated interconnection among the different departments of the universe, it discovers that there is one plan, one purpose, one ideal, pervading and regulating all the apparently conflicting phenomena of the internal and external nature. What previously appeared to be the resultants of the co-operations and conflicts of the plurality of divergent Powers operating in accordance with divergent laws, reveal themselves at the higher stages of the development of the knowing subject as the different forms of the self-expression of the same Power with a deep-seated unity of plan and purpose. The struggles and conflicts, the disasters and catastrophes, the deformities and monstrosities, when viewed closely from the standpoint of the whole system, are found to be mere appearances due to the narrowness of our outlook. When their inner character and their essential relations with other departments of the world are clearly revealed, they are found to have their proper place and function in the entire system and to contribute to the beauty, sublimity and goodness of the great organism. Thus the conviction of the unity of plan, purpose and design of the universe becomes stronger and stronger with the development of the insight into the real nature and interconnection of the phenomena of experience.

Now, the conviction of this underlying unity of the world system leads necessarily to the conception of the unity of its ultimate Ground and Cause. The Hindu mind was first led to the conception of the plurality of Spiritual Agencies—the Devas—as the grounds of the apparently pluralistic universe. But this idea could not evidently satisfy it. With the growth of its insight into the unity of the universe, there was an inevitable demand for the knowledge of the one absolute Spiritual Ground of this unitary system. The satisfaction of this demand required the discovery of one

Supreme Spirit—one Mahâdeva—who is the Ground of the plurality of Spiritual Agents or Devas, and whose Absolute Power—Mahâsakti—is the ultimate source of the spiritual powers of all these Gods. The conception of the Vedic Rishi ascended to this plane of spiritual unity. Mahâdeva with His Mahâsakti was revealed to him. All the Devas were unified in one Mahâdeva and all their powers in His Mahâsakti. One Mahâdeva—Paramam Daivatam—Supreme Spirit—was found to be not only the Absolute Ground, but the Absolute Substance—Akam Sat—of this universe. The Supreme Power—Mahâsakti—inherent in this Supreme Spirit and constituting His nature, was perceived to be the cause of the manifestation of the diversities of powers and phenomena from Him.

Vedic Description of the God of gods

According to the Vedic Rishi, all orders of realities, including the finite gods, the finite spirits, the finite will-powers, and the physical and biological forces, the finite minds and material objects, the psychical and the material phenomena, etc., which appear to be so very real in the lower planes of experience, have only derivative, relative and phenomenal existence. They have as their sole ultimate Ground and Substance the Absolute Spirit with the Absolute Power inherent in Him. "He established the great sky and the earth, He fixed fast the firmament of heaven." "The Moon sprung from His mind, and the Sun was born from His eyes; Indra and Agni were born from His mouth, and Vâyu from His breath. From His navel came the midworld, from His head rolled the sky, from His feet came the earth, and from His ear the East and the West." "He alone is the God of Gods." "He is the giver of breath, the giver of strength, all creatures including the Gods wait on His command." "The Supreme Lord of all creatures, He rules over all, and there is none beside Him." "He pervades the whole universe and remains eternally transcending it." In such various forms of poetic description, the Rishis of the Rig-Veda attempted to give the people of the lower planes of experience an idea of the Supreme Spiritual Ground and Substance of the universe.

When the early Vedic thinkers, accustomed to the worship of the particular deities and conversant with the causal relations between these deities and the phenomena of the world, first felt the necessity of the idea of one Supreme Deity as the Ground and Substance of the universe, they conceived and glorified now the one and now the other of the many already-known deities as supreme over all others and possessing the characteristics of the Absolute Spirit. In course of their sincere search for the Highest One, they progressively realized that the Absolute Spirit—Mahâdeva—transcended all the particular gods—all the particular spiritual Grounds and Realities of the particular departments of the universe—,and comprehended them all.

The Absolute and Relative Character of Mahadeva

The essential character of this Supreme Spirit is indefinable in terms of the categories of our understanding. All the attributes that our finite understanding can possibly attempt to discover in an affirm of Him, must necessarily be relative—relative to itself and its finite objects, relative to His self-manifestations under different orders of limitations, relative to the products of His Mahâsakti or Absolute

Power. Regarded as existing by and in Himself before and beyond the creation of diversity, He is indescribable and incomprehensible. The Veda refers to Him as the One (Eka), the Self-existent (Sat), the Self-revealing (Chit), the Infinite (Ananta), the Blissful (Ananda), the Greatest (Bhuman), the Supreme Reality (Brahman), etc. These epithets and attributes are, however, more negative than positive. They rather make us cautious against ascribing to the Absolute Spirit any positive attributes that can be found in the objects of our understanding. He is in Himself above our understanding, beyond our thought. But the existence of this Absolute Reality is necessarily implied by the nature of the universe as conceived by our reason.

We try to form a positive conception of this Mahâdeva in terms of His relation to the products of His Mahâsakti. Accordingly the Vedic Rishis referred to Him by various significant names. As the supreme creator and governor of all creatures, He was described as Prajâpati. As the Supreme Lord of all Lords of the universe, the Mightier than the Mightiest, He was adored as Paramesvara or Mahesvara. As the all-pervading self-existent Supreme Person, He was worshipped as Purusha and Vishnu. Being the Absolute Good, the Highest Ideal, eternally and perfectly self-realized, He was glorified as Síva. Being the Self of all selves, the Universal Spirit dwelling in all finite spirits, He was sought within as Paramâtman. Various hymns in praise of this Supreme God in relation to the universe and its diverse orders of phenomena were composed and sung by the Rishis, and many of them are found in the most ancient extant literature of the Hindus,

Mahasakti as One with and Distinguishable from Mahadeva

It was explained in the first article of this series (*"What do Gods signify"*) that Power (Sakti), so long as it does not transform itself into phenomena of experience, remains unmanifested (Avyakta) and therefore undifferentiated (Abhivyakta) from substance, and that substance also remains attributeless (Nirguna) and indefinable (Anirvachaniya), so long as its Power is not manifested in action. Accordingly, when we think of the Absolute Spirit as existing in and by Himself before and beyond the creation of diversities, Mahâsakti, though eternally and essentially inherent in Him and constituting His very nature, must be conceived as indistinguishable from and identified with that unmanifested attributeless substance.

When in creation this Mahâsakti of Mahâdeva transforms itself into and realizes itself in the diverse orders of spiritual, mental and physical powers and phenomena, when it exhibits its inexhaustible potentiality and infinite capacity in the unfathomable magnificence and incomprehensible complexity of its products, its presence in Mahâdeva is unmistakably demonstrated and felt, and it becomes by abstraction distinguishable from that Absolute Substance. The Mahâsakti, whether in its inert state or in its active state, always exists in, by and for Mahâdeva —it is in, by and for Substance that Power exists and can possibly exist. But Power may be distinguished and discerned within Substance from its pure unrelated essential character. When Mahâsakti as the active creative Power of Mahâdeva is thus differentiated and abstracted from Him, He is conceived as the changeless attributeless spiritual substratum (Adhisthâna) of all forms

of existence, which are the transformations of His Mahâsakti.

Mahasakti Variously Described

Mahâsakti, as related to the Absolute Spirit on the one hand and the phenomenal world on the other, has been variously conceived, named and characterized by the early Hindu thinkers. Being the potentiality or the unmanifested state of all diversities, Mahâsakti is known by such significant names as Avyakta, Avyâkrita, Prakriti, etc. Being the Absolute Power with no limitation—the Power to which the distinction between possibility and impossibility altogether vanishes—the Power that gives the appearance of a pluralistic universe to the differenceless unity of the Absolute Spirit, that makes the changeless appear as changing and self-transforming—this Mahâsakti is described as Mahâmâyâ or Yogamâyâ. As the sole eternal consort of the Supreme Spirit and the Absolute Mother of the universe, this Absolute Power of the Absolute Ground and Substance of all that exists is thought of as the supreme feminine Principle and the epithets applied are generally in the feminine gender.

She dwells in the Supreme Spirit and the Supreme Spirit dwells in Her and manifests Himself through Her; the term Svadhâ is therefore applied to Her by the Vedas. The changeless One becomes or manifests Himself as the changing Many through Her, and hence Her mysterious character is indicated by the term Mâyâ. She fully reflects upon Herself the eternal and infinite, undifferentiated and unrevealed, greatness, goodness, beauty and bliss, inherent in the character of the Absolute Spirit, and progressively reveals and exhibits them in various forms part by part in the diversified world of time and space and finite consciousnesses. She is accordingly contemplated as partaking of the supremely glorious character of Mahâdeva and addressed as Mahâdevi, Bhagavati, Paramesvari, Sivâni, Nârâyani, Vaishnavi, etc.

Mahâdeva and His Mahâsakti, being perfectly spiritual, above time and space, change and relativity, are conceived as Mahâkâla and Mahâkâli—as *Timeless Eternity* and *His Power of eternal self-manifestation in time*. Mahâkâli is imagined as moving and dancing on the breast of Mahâkâla, and thus giving birth to time and temporal existences. All the temporal existences emerge out of, are sustained by, and are again dissolved in, this Eternal Power of the Absolute Mahâkâla. Mahâkâla is pictured as lying eternally as the transcendent and changeless Spiritual Substratum and Sustainer of this self-exhibition of the Infinite Power inherent in Him without being in the least affected by it. This Mahâsakti, being the cause of all finite existences, is addressed as Ambâ, Ambikâ, Ambâlikâ Jagadambâ (the Mother, the Mother of the universe). As the sole preserver of the order and harmony of the world and the source of all wealth, peace and happiness, She is spoken of as Jagaddhâtri and Mahâlakshmi. As the source of all knowledge and wisdom, She is Mahâsarasvati. In relation to the different aspects of Her self-manifestation, She is variously conceived, named and worshipped.

The Ultimate Character of Mahadeva and Mahasakti

This Mahâsakti, conceived truly and fully, constitutes the entire nature of Mahâdeva. Whatever can possibly be predicated of Mahâdeva is included in His Mahâsakti. She can be conceived as His *Will* or *Knowledge* or *Love* or *Energy* or *Nature*, for all these are identical in the case of the Absolute

Spirit. These are experienced as distinguished from and sometimes conflicting with one another, in the characters of the finite, relative and conditioned beings, in which they are only imperfectly realized. But in the perfect state of realization all their differences vanish. In the absence of any internal propensity or external power opposing the Will, in the absence of any unknown knowable object, in the absence of any element of hatred or lust or egoism by the side of Love, in the absence of any reality external to and independent of the self, nothing remains to differentiate one aspect of the character of a Spiritual Being from another. Will, Knowledge, Love, Energy, and Nature are differentiated only in relation to their objects and limitations. They are only different aspects in which the character, which is by itself unitary, reveals itself in relation to other entities. In the Absolute Spirit Himself, they are undifferentiated. It is this complete undifferentiated and unlimited character of Mahâdeva that is represented by Mahâsakti. Thus apart from relation to Her products or self-manifestations, Mahâsakti is conceived as pure Sat-chit-ânanda-mayi—as of the nature of pure self-existence, pure consciousness and pure bliss. Mahâsakti in this sense is absolutely identical with Mahâdeva in whom She inheres, but Her presence as Sakti or Power becomes manifest in Her self-exhibition in the world of diversity. She may be characterized as the Unique Power or Nature of the Supreme Spirit to create the universe of diverse phenomenal realities without any change or modification in Herself. The relation between Mahâdeva and His Mahâsakti has been variously conceived and discussed by the Hindu philosophers, but this topic is reserved for a future occasion.

BUDDHA-GAYA

By Sister Nivedita

There is a mischievous tendency to misread history in the case of Buddha-Gaya, which cannot be too quickly ended by the spread of accurate knowledge on the subject. The idea that there were once in India two rival religions, known as Hinduism and Buddhism respectively, is a neat little European fiction, intended to affect Asiatic politics in the way that is dear to the European heart. It cannot be too often repeated that there never was a religion in India known as Buddhism, with temples and priests and dogmas of its own. Neither was there a religion called Hinduism. The very idea of naming and defining Hinduism was impossible until after the Mohammedan era, and cannot in fact be considered ever to have been accomplished until the famous oration of the Swami Vivekananda at the Chicago Parliament of Religions in 1893 was accepted and authenticated by the whole of India. It is then, absurd to think of Buddhism in India as superseded by Hinduism, at a definite moment in its career, and the care of the Buddha-Gaya temple passing from the one sect to the other. That is to say, the supposition would be absurd, were the whole attitude of mind which it involves not so extremely uneducated. As a matter of fact, the village and temple of Buddha-Gaya

form a historical monument so extraordinary, being a record of human faith absolutely continuous during a period of about twenty-five centuries, that there is nothing in the world of its own kind to approach it in value. We are able today to trace the position of the house of Sujâta,—a village-woman who gave food to Buddha on the eve of the Great Enlightenment;—we can gather an idea of the ancient village, forest, tank and river; we can point to the actual spot on which grew a certain tree;—all at a time between five and six centuries before the birth of Christ. There is a tree on the west coast of Norway which is mentioned in the Sagas. But the Sagas were not written till the eleventh century A.D. The city of Athens has a history as sustained as that of Buddha-Gaya, but the city of Athens has had political significance. Jerusalem may be even older, but the Israelitish tribes have had to surrender to other Arabs their right of guardians. Buddha-Gaya is unique of its kind. It is unique also in the intimacy and detail of its personal revelations. Few reliquaries thrill us like the long masonry structure, marked with nineteen lotuses, that covers a position of the pathway inside the rails of Asoka. "Buddha," we are told, "for seven days after the Illumination, did not speak. He walked up and down here in silence, and at every footstep a lotus blossomed." The wall has become a poem, when at last we find ourselves at the foot of the Tree growing behind the high altar, and within the rails,—that is, in good sooth, the spiritual centre of Eastern Asia today.

We may, if we will, trace the gradual growth of the Buddhist world, from the Tree—the dead Tree and the Tree miraculously restored—in the cameo-pictures of Asoka, through the memorials—Chinese, Japanese, Siamese, Burmese, Singhalese, which are the accretions of ages about the spot.

But too little is known in India of that Buddhist world, and the relation of its different parts to one another. Buddhism is divided, into two Schools, the Northern and the Southern. To the Northern School adhere China, Japan and Thibet. Ceylon belongs to the Southern. If we imagine Hinduism deprived of caste; with the same good-natured tolerance of images and image-worship of all sorts; with the same exaltation of meditation; and the same inclusion of all sorts of strata in the religious consciousness, from the Nihilism of the philosopher to the doll-pujas of the child, we have a clear picture of that Northern Buddhism, to which Japan belongs. It is practically the same thing as the nexus of Hinduism. The Southern School, on the other hand, is by no means of this character. Singhalese is related to Sino-Japanese Buddhism, as an extremely puritanical and protesting sect might be related to Hinduism. It is strictly philosophical in its tenets, and this implies that it excludes, instead of including, popular worships. Perfection is its goal. The word God is to it superstition. It will thus be seen that while Japanese or Northern Buddhism might be trusted to comprehend the Southern sect, the opposite could never be the case, and authority given to Singhalese Church would be of the nature of a disaster to the Sino-Japanese world, which would have the right to claim that an invidious standard of the Buddhist orthodoxy had been created. Indeed the inborn feeling between the different schools is comparable to that which exists between Christians, Catholic and Protestant. The children of Japan are brought up to glory in the fact that they were born in the "Mahâyâna" or Geater Vehicle

and to think, sad to say, a little contemptuously of the unfortunate who belong to the "Lesser Vehicle", the Hinayâna or Southern School. These things being so, and indeed they could not have been otherwise, we can easily see the advantage that it has been to Buddhism to have its central holy place in the hands of a people whose sympathies were commensurate with their own most comprehensive thought, without being identified in any way with their sectarian animosities. To the Hindu on the other hand few things can be such a source of pride as the hospitality and courtesy shown to foreigners by the Giri monks of Buddha-Gaya. There is a royal character in the entertainment offered, for no sooner is the guest installed than the Mohant—strictly Hindu ascetic as he is himself—sends to enquire whether he desires meat or wine urging him to express his wishes without hesitation. It is clear that the Abbot of Buddha-Gaya represents a dynasty accustomed to receive ambassadors. And is it not true? Is not the religious pilgrim coming from abroad in some sense an ambassador? And is not the courtesy here extended in the person of the Mohant, the friendliness and welcome of the whole of the Indian people to the sister nations of Asia?

Few subjects of historic investigation are more directly stimulated by a visit to Buddha-Gaya than that regarding the personality of Sankarâchârya and his relation to the thought and teaching of his immediate predecessors. In treating of Buddhism and Hinduism as rival sects, thoughtless and more or less illiterate persons show their failures to realize the immense distance of time that separates Sankarâchârya from Buddha. It is much the same mistake as would be committed, were a historian of the church of Rome to treat the Jesuit and Benedictine

Orders as rival sects—the fact being that they were formed at different times to meet different needs, and co-exist in perfect harmony. Buddha called the goal Nirvâna. Sankarâchârya named it Mukti. But these were only two different names of the same thing. Sankarâchârya made himself recognized as the leader of his day by sheer force of superior scholarship and spirituality, and it was absolutely natural from the current point of view that it should take a special step to guard and preserve the—then probably neglected—temple and shrine of Buddha-Gaya. Of how it has been preserved India may surely be proud. The offering of sweet balls and the saying of certain texts at the foot of a particular tree, may seem meaningless to the modern mind. The unlearned men and women who practise the rites may themselves be unaware of the historic link that they are perpetuating. But these kindergarten methods are the only possible means by which the memory of a great epoch would be preserved by the people. Was there ever then a religion like Hinduism in the pains which it has taken to preserve the fly in clearest amber? That Buddha was so loved by the disciples of Sankarâchârya that to memorialize him has become an integral part of modern Hinduism, is a striking fact possible only in Asia and therefore never understood by European students. To them Nâgârjuna, Asvagosha, Bodhidharma were all the apostles of an idea consciously rival to that of Sankarâchârya and would have destroyed or been destroyed if possible. Very different was the exclamation of a Japanese Buddhist priest who was visiting the Buddha-Gaya for the first time,—"At last I understand Sankarâchârya! He was simply another

Nâgârjuna." This, needless to say, is the true view, and the more so that it requires the whole of Asiatic culture to make it intelligible. The temple of Buddha at Gaya, then, is the heart of a perfect tangle of worships, just as it might have been, had it been situated in China or Japan. Here we may see how Saivism and Vaishnavism formed the bifurcating stems into which the tree of popular religion divided, after the Asokan period. The diamond throne of Buddha—the famous "Thunderbolt stone"—co-exists with the Vishnu Pâda and the temples of the Mother and Shiva and as we pass from one to the other, we recover the whole sequences of religious thought, throughout a period of many centuries. And perhaps most significant of all, we are struck by the difference between the Advaita of the East which guards and protects every form of symbolism and the Protestantism or the Unitarianism of the West, which is apt to be exclusive or condemnatory of everything that it regards as superstition. The true heir of Buddha or of Sankarâchârya will protect and encourage the worships of the others knowing them all as so many means by which the great Realization may be obtained.

Still one other point, however, makes Buddha-Gaya of supreme value today to the Hindu people. The modern consciousness has made many things inevitable. Amongst others it necessitates the recovery of the historic relation of the various parts of Hinduism. But from most Hindu temples the modern Hindu—unless indeed he goes in disguise—is shut out. This is not so at Buddha-Gaya. There the tradition of the Math has been the responsibility of protecting the worship of foreigners. All, therefore, that can be demanded is that one come in reverence and the modern Hindu is as welcome at the altar itself as the most conservative of the orthodox. Not only do the monks invite him to enter, but they feel responsible for feeding him, while he remains to worship. This fact makes Buddha-Gaya the great national as well as religious centre. The rôle that Puri aspired to play, and could not, has fallen now to her. Here all children of India, even the disciples of the Prophet, may enter and offer salvation. For the heart of the Buddha—was it not wide as the world? And shall the gates of His home be shut against any of His brethren?

HOW A DISSIPATED SOUL BECAME A DEVOTEE OF GOD

By Swami Atulananda

(Concluded from the last issue)

And so at last he comes to Vrindâvan, the place where Sri Krishna lived and enacted the divine drama of his life on earth, a drama in which Sri Râdhâ, the incarnation of divine love, took such an important part. It was Râdhâ who taught mankind the highest, the purest, divine love for God.

Bilwmangal wandered from temple to temple, from shrine to shrine, always calling on his beloved Krishna whom now he wants to embrace as his beloved.

And the people wondered and marvelled at his sincerity. And he became known as the lover of Sri Krishna.

In the meantime Chintâmani is left with her own sorrow. But for her also there is consolation. Pâgalini, the mad woman—who loved God as her husband, who had chosen the Lord Siva as her ideal and as her Lord—comes and consoles her.

And then we get a snatch of that strange Eastern conception, so foreign to the Western mind, of God the Terrible, of God as Siva the refuge of the lowly and the mean and the despised, of Siva besmeared with ashes, naked and poor, the friend of ghosts and low creatures who can find no shelter elsewhere, of Siva who takes upon Himself the sins of the world. This conception of God is worshipped as her husband by the God-intoxicated Pâgalini, who is called the mad woman. And mad she is from a worldly standpoint. For she cares not for the things of this world. Like her Beloved, she cares not for show and sham. She has come to save two souls, Bilwamangal and Chintâmani. It was she who first called Bilwamangal's attention to that real Chintâmani, the greatest of all treasures, the true, eternal, divine Lover. It is she who again and again sings before Bilwamangal the story of her Beloved. It is she who at this critical moment brings consolation to Chintâmani who is groping in the dark, bewildered, sorrow-stricken and desolate. And that consolation she brings in her own strange way.

"Chintâmani," she says, "tear not, don't be anxious. Hari, the Lord, will have mercy on you." And then she sings a mysterious song, describing the nature of Lord Siva. "I love Him, but He gives me so much anxiety. All night I sit by His side. But he is mad. I prepare drinks for Him, but the ghosts snatch it away, cup after cup, and He only laughs. I scold Him, but He laughs. He smears His body with ashes, He plays with serpents and then He asks me to sit near Him. But I get frightened and angry. But He laughs. He is simply mad. But I love Him."

Chintâmani listens. She has heard songs of Lord Siva in her childhood, but she never understood them. She had heard that He was the great Lord, the all-merciful, the refuge of sinners. That He carries the burden of this world. And now this mad woman calls Him her husband. Is she really mad, or is she a great soul, detached from this world, wandering on earth in this strange disguise?

"Pâgalini," says she, "tell me who you are. You are not mad. Do you love Siva as your consort?"

And Pâgalini answers: "Yes, yes, Chintâmani, I am in love with Him. He is everything, He is all. This world is His playground.

"But, Pâgalini, who are you? Tell me. My heart beats fast, hearing your words."

"Chintâmani, I am your daughter. You are my mother. And now I must go. Time is flying. I can stay no longer."

Chintâmani listens in wonder. "O my heart, why are you trembling? You who are made of stone. I never felt like this before. My mind, what does this mean? Have you forgotten that I am a public woman? I care only for dress and ornaments. Have you forgotten that? Why are you wavering? How strange! I wish to be like Pâgalini. What does it mean? I do not understand myself. All my life, I have lived in this strange fashion. And now I want to change! What right have I to love God? I never cared for Him. No! Now it is too late. My heart is barren. How can I love

God? Pâgalini, stay a moment. You called me your mother. Am I your mother? Then, let me give you a present. Come, I have wealth and jewels. Come, my daughter, I want to give you my jewels. Take them."

Pâgalini halts. "Oh yes, certainly, I am your daughter. Give me a present. Yes, yes, give me your ornaments."

Then, Pâgalini departs. She takes the ornaments. But when she meets a beggar, she throws all this wealth at his feet.

Chintâmani is left alone. She returns to her home. Her mind is restless, she finds no peace. She feels lonesome. Fear enters her heart. She is only a dancing girl, at the mercy of fate. "Suppose I lose my wealth? Someone may rob me, even kill me. I have poisoned the hearts of so many men. I have ruined them. They may seek revenge, now that I have no one to protect me." She fears to be alone in the house. When Bilwamangal was with her, she had no fear. She trusted him. She had almost forgotten her position in the world. But now he is gone. She feels shame and remorse. She curses her beauty, that has ensnared so many men. "Oh, it is better to die! Why drag on this miserable existence? But, if I die, what then? Shall life in the next world be cursed, even as this life has been?" No, she dare not die. "O Bilwamangal, your love was true. Will you not have mercy on me now? Where are you? Show me the way that you yourself have chosen. Shall I go to him? Will he accept me? Who else will protect me and lead me to a better life? But if I give up my profession, how shall I live?"

And then she hears Pâgalini's voice. "Chintâmani, look, look here. Do you see that dog? It is eating its fill. It has no master, but it finds food. And so does every creature. The birds live, fishes do not starve; will man be left to die? He who provides for all, will He forget you? *I* have no home. Wherever the night finds me I sleep. I rest on the earth, I eat what I find. My husband is mad, but He provides for me always. If the goddess of wealth approaches me, I tell her to go away. For when she comes, He goes. And I want Him only."

"Pâgalini, you speak the truth. The wild beasts find food. The earth gives food and shelter to all. Yes, I should not fear. I loathe this place, I loathe my former conduct. Pâgalini, take me with you. I feel safe with you. I will forget the past. I shall follow you like your shadow. And I shall search for Him for whom Bilwamangal has left me and whom you call your husband. The past is gone. My wealth has never brought me real happiness. I will leave it all behind. Pâgalini, let us go. Let us never return to this evil spot."

Pâgalini takes her by the hand. And they wander away, together.

Bilwamangal is now living a life of renunciation. His love had always been deep and strong. It is true, it was bestowed on a prostitute—he worshipped Chintâmani. But it was not so much for carnality that he loved her, as that his love had to fasten itself on someone. It was more for love's sake, than for anything else, that he adored her. But the disappointment came. It had to come, for his love was misdirected. A small cup can contain but little water. Chintâmani was not big enough to take and return so great a love. Bilwamangal at last understood it. So he renounced all false love, so that he might give his love to God. He realized that love such as he craved for cannot be had in this world. Hence his deep and earnest renunciation.

He no longer expected happiness from this world. He wants to love One who is worthy of his love; One who can accept all the love that is burning in his heart and who in return can love him. He wants to lose himself in his Beloved.

And so he called on God with all his might. Lord, take me and be mine! Possess me and let me possess you. Let us be eternally united.

Such devotion is very rare. It is true Bhakti. Lust and wealth and enjoyment have no place there. It is forgetfulness of the world, the consciousness resting in God. The world is then darkness and death; God is then light and life.

Such was the love of Bilwamangal. He who for the love of a woman could embrace a rotting corpse, mistaking it for a piece of wood, he who took hold of a snake, thinking it to be a rope, what could he not do for the love of God!

But Bilwamangal had to have his struggles. Not without struggle is the mind conquered. Not without our strongest efforts can we realize God. Temptations he had to meet, and the mind was often unruly.

And so it happens that one day while meditating near a pond, Bilwamangal hears the tinkling sound of a woman's anklets. Before he realizes it, he opens his eyes and looks at the woman. She has come with her maid, to fetch water from the pond. A wonderful beauty this woman possesses. And Bilwamangal cannot keep his eyes from her. But soon he realizes what he is doing. It is the result of past impressions, old tendencies, the power of the senses. "I am the slave of my senses," he cries out. "My eyes hold me in their power. The eyes, the strongest of the senses are calling the enemy into my camp. They arouse in man's heart the sense of lust." He struggles, but the eyes had free play so long. Can they at once be controlled? No, they follow the woman, her every movement, as she bends down and lifts the water from the pond. The inward struggle is intense. At last he conquers. And he is not to be defeated again. In his heart is a secret resolve.

The woman returns to her home. Bilwamangal follows her from a distance. And when she enters the house, he knocks at the door. The husband appears and asks him what he wants.

Bilwamangal answers: "I am a traveller. I have come for shelter. I live a wandering life. I am a debauched, licentious man, driven from the world by a prostitute."

"Oh, do not say that," says the husband. "I see you have renounced the world, you travel as a monk. Come inside and be my guest. It is the householder's good fortune to entertain monks. And besides, my wife and I have taken a vow, never to question a monk and never to refuse him whatever he may ask. So come in and accept our hospitality. We regard monks as messengers of God."

"Sir, you speak noble words. Bnt you have no idea of what I have in mind. Listen first, and then consider whether you can remain true to your vow. While I was sitting near the pond, my eyes were captivated by the beauty of your wife. Old thoughts and desires came rushing into my mind, seeing her charming beauty. And these thoughts have overmastered me. Now, I beg of you, allow me to pass the night alone with your wife.

The husband is bewildered. What does he mean? Is he mad? We have vowed never to refuse a request of a monk. What can I do? Can I drive him off and violate our vow? Hospitality is the householder's highest duty.

And all through our married life we have carefully observed our vow.

"Holy man, you cannot be sincere. God has sent you to test our faith in Him."

But Bilwamangal remains silent. He enters the house and a room is shown him. There he sits all day, refusing food, silent, with closed eyes. He sits like a statue, immovable.

And now again we get a typical Eastern picture. A scene so difficult to appreciate for a Western mind. For, the husband and the wife agree that be the man mad or a saint, the guest's request must be satisfied. Truthfulness is the highest virtue. It is the only thing worth possessing in this world. A householder moreover must show hospitality to a guest, much more so, to a monk. A promise cannot be withdrawn.

Long and earnestly the wife and the husband consult. At last the wife consents to make the sacrifice, that they may remain true to their vow.

And so, in the evening she enters Bilwamangal's room. There he is, seated in a corner of the room, emaciated, in rags, the dust of the road still on his face. The wife trembles. The figure inspires her with fear. She is about to turn back, but gathering up her courage she calls Bilwamangal to be seated by her side.

"No mother," says Bilwamangal "I shall look at you from this corner. My eyes want to be satisfied, my eyes that have caused me so much trouble all my life. At last I shall satisfy them. It was through my eyes, that I, a high-born Brahmin, became the slave of a dancing girl. I placed my home, my wealth, my everything, at her feet. But I was deceived. She did not love me. Now I have renounced the world that I may learn to love God. So I have wandered from place to place. And now, seeing your beauty, my eyes have brought me in this mad plight, in which you see me now. It is said that beauty is sublime. But is that beauty eternal? Does not all worldly beauty turn into ugliness? Now let me satisfy my eyes once for all. I see you have two beautiful pins, give them to me, mother. And now you go and tell your husband that your son is mad. Go mother, please go."

The woman turns away. She does not know what to do. She must tell her husband that the man is insane.

And while the woman leaves the room, Bilwamangal takes the pins. And they do their destructive work. Bilwamangal is blind, the eyeballs pierced with the pins.

He calls his host and asks him to guide him to the outskirts of the city. And there he lived in the forest, alone, for he would not suffer anyone to remain with him. But one is near him, —the Lord who forsakes not those who have taken refuge in Him. He who comes in strange guises and takes different forms, came to Bilwamangal. In His great mercy and out of Love for His devotee, He took the form of Gopal, the divine child Krishna, as He lived at Vrindâvan. Gopal came to Bilwamangal and watched over him, during his moments of sorrow. He brought him food and showed him love and affection. So charming was the Boy, that Bilwamangal becomes greatly attached to Him. Blind and sorrowful as he was, Bilwamangal was consoled by the sweet words and treatment of the Child. But one day, realizing his attachment, he drove Him off. He did not know that Gopal was the Lord Himself, his own Krishna to whom he was now devoted. So he tells the Boy: "I have renounced the world that I may find God. Shall I now become attached to you? Go my child and never come near me again. My mind is thinking of you

all the time. I must be true to Sri Krishna, my Lord and Master, whom alone I desire."

But the Boy came again and again. And He would sing of Sri Krishna; would play on the flute even as Sri Krishna had done for the Gopis. And He would sing of Sri Râdhâ and her love for Krishna.

At such moments Bilwamangal's heart leaped with joy. And then one day, Gopal reveals Himself to Bilwamangal in His true form as Sri Krishna. And that moment Bilwamangal's eyesight was restored. Then the Boy disappears for ever. But the vision remained with Bilwamangal till his last days. And during his last hours, Sri Krishna came again and He lifted Bilwamangal out of the body and took him to His own abode, the home of all true devotees.

And Chintâmani also found her true Lover at last. Her cold heart melted and she wept for joy when she thought of her Lord. She found that great peace that is known only to the lover of Hari, the Lord of all.

INTELLIGENCE TESTS: THEIR SOCIOLOGICAL IMPORT

By Prof. M. S. Srinivasa Sarma, M.A.

The educational importance of the Intelligence Tests is now universally accepted. By furnishing reliable and objective standards for evaluating the individual's efficiency and ability, they have proved to be of immense use to the educator in classifying pupils according to mental age, and in guiding them educationally in the selection of the proper courses of study. And the practical interest evinced by the public in these tests is so great that they are in constant demand not only in schools and colleges, but also in the workshop, the army, the commercial houses, and vocational and technological institutes.

But the sociological value of these tests is no less important. One of the direct results of the wide application of these tests is the diagnosis of the mental status of the inmates of jails, brothels, and reformatory schools. The investigations of criminals and delinquents carried on by competent experts point out a high degree of correlation between mental deficiency and moral defects. The drunkard, the criminal, the prostitute and the insane cannot be left to themselves or allowed to be dealt with according to the traditional methods. They constitute a problem of vital public concern, because they are not only a heavy burden but also a positive menace to society. Of course, our attitude towards the criminal has changed from the primitive, barbarous, and vindicative spirit, that demands an eye for an eye and a life for a life, or that of punishing him for the sake of deterring others from similar crimes, to a very chastened and highly refined mood of reforming him and educating him to become a worthy and respectable member of society. But this is not enough. We must probe into the causes and conditions of these crimes and criminals, and then take effective steps to root them out once for all.

Crime and Intelligence

Dr. Goddard, who has made a thorough and detailed investigation of the subject, estimates that from 30 to

65% among the delinquents are "feeble-minded," that is, of low intelligence. Dr. Bridgman examined 104 girls who were committed to the Illinois (U.S.A.) Reformatory and found 97% of them to be feebleminded. This huge figure gives us some idea of the prevalence of feeblemindedness among prostitutes. It need not be inferred that 97% of the prostitutes are feebleminded; after all, it may only mean that this percentage of feebleminded girls were so foolish as to be arrested and sent to the Reformatory. Mr. K. Natarajan, the enlightened Editor of the Bombay *Indian Social Reformer* who was the Secretary of an official commission that investigated into the Bombay brothels a few years back is of the opinion that more than 80% of the prostitutes are feebleminded. Studies in the psychological conditions of these girls reveal the fact that they have recourse to this low type of life as a means of livelihood because of their low mentality. The report of the Massachusetts Commission for investigation says that of 300 prostitutes 154 or 51% were feebleminded, and the 185 women designated as normal were of distinctly inferior intelligence. 71 of them had the mentality of a 11 year-old child; 32 of 10 year-old child; the mental age of 17 of them was 12 years; that of 4 was only 9 years and 11 were not tested. The report points out that "not more than 6 of the entire number seemed to have really good minds."

Who are the Feebleminded?

Feeblemindedness is defined "as a state of mental defect existing from birth and due to incomplete or abnormal development, in consequence of which the person affected is incapable of performing his duties as a member of society." The Royal College of Physicians defines the feeble-minded person as one "incapable from mental defect existing from birth of competing on equal terms with his normal fellows or of managing himself and his affairs with ordinary prudence." The mentally defectives are grouped under three heads: idiots, imbeciles and morons or feebleminded. The American Psychological Association has settled that the idiots have the mental age of 2, the imbeciles from 3 to 7, and the feebleminded from 7 to 12; thus the last are the least defective. The legal definition adopted in Great Britain by an Act of Parliament says that "the feebleminded are the persons in whose case there exists from birth or from an early age mental defectiveness so pronounced that they require care, supervision, and control for their own protection or for the protection of others, and who, by reason of such defectiveness, appear to be permanently incapable of receiving proper benefit from the instruction in ordinary schools."

Intelligence and Idiocy—Hereditary

One point is clear in and common to all these definitions; and that is that feeblemindedness is a native trait and a matter of heredity. The individual differences among human beings are nothing but differences in intelligence. True, intelligence does not consist in ready-made native responses as do the instincts. It is the capacity to profit by past experience, and consists in performing a variety of acts and performing them efficiently. It is the power of adaptive plasticity manifesting itself in quickness of perception and neatness of execution. That this capacity of intelligence is native and inherited is proved by the fact that the IQ remains constant all through life. Galton's studies of heredity indicate that not only intelligence is

inherited, but that specific abilities also are transmitted. It stands to reason that if certain characteristics are dominant on both sides of a child's parents such characteristics should continue to be dominant in their progeny also. Garth and Garret give in *School and Society* the result of group intelligence tests applied to 300 full-blood (Red) Indians, 300 of mixed blood (white-Indian crossing) and 400 white children. The average IQ of full-blood Indian is 73; that of mixed blood children 91; and that of white children 100. Not only this. Among white children themselves there are wide differences between one race and another. Dr. Goodenough gives the IQ averages obtained from a statistical study of the young children of California in the ninth volume of the *Journal of Experimental Psychology*. The average IQ of children of Jewish parents is 106, of Scandinavian parents 105, of German parents 99, of Italian parents 88 and of Portuguese parents 83.

And above all it has been conclusively proved that insanity, imbecility and feeblemindedness run in families. The typical case of the family history of the famous Kallikaks studied by Dr. Goddand is specially instructive because of the startling contrast between its two main branches. The first of these was the product of an illegitimate union of a mentally normal man and a feebleminded girl. The 480 direct descendents included 143 feebleminded, 292 unknown, 36 illegitimates, 33 prostitutes, 24 alcoholics, 3 epileptics, 3 criminals, 8 keepers of disreputable houses, 82 died in infancy and only 46 normal individuals. Subsequently, the father married a woman of normal intelligence. Of the 496 direct descendents, all except 5 were normal and occupied positions of respect in society. These factors plainly establish that intelligence, defective mentality, and crime are matters of ancestry.

Education—not a Leveller

In the light of the facts revealed by Intelligence tests, what ought to be the remedy for these social evils? Reformers try to eradicate delinquency, prostitution and inequalities by spreading education. It is true that education is a panacea for most ills; but we must at the same time recognize its inherent limitations. It is wrong to think that education is a levelling process. As McDougall points out, it is more a differentiating process. "The more opportunities for education are multiplied and freely offered to all, the more surely will the better endowed increase the interval between themselves and their less gifted fellows." After all there is great truth in the Christian dictum that to him that hath much, more will be added. He who is given much by heredity in the shape of intelligence and special aptitudes certainly profits tremendously by education, and acquires an infinite stock of abilities. It is sometime believed that all men could be made equal to the best if only the educational process could be sufficiently improved. This enthusiastic wish, however laudable, is blind to the fact that the success of the educational process is entirely due to the *kind* of mind which receives the instruction and the *sort* of ability that reacts on it and integrates it into a coherent system of knowledge. The educator is no creator, nor could he obliterate the native differences and inborn defects by any magic wand. As Prof. Starch says in his *Educational Psychology*, education and training do not equalize abilities; in fact equal practice tends to increase differences in achievement and skill. The more

gifted individuals profit more, both relatively and absolutely than the less gifted. Education like happiness must come from within.

That education by itself cannot improve matters is clearly brought out by careful experimental studies of the foster children. In America there are many "child-placing agencies", which take charge of children soon after birth. Most, if not all, of these babies are born in shame and belong to unmarried mothers (a sure indication of their feeblemindedness), who feel compelled to abandon them. And these babies are adopted into foster homes of higher occupational classes. Prof. Van Theis who gives his impressions of his studies of such children in Chicago and California in his *How Foster Children Turn Out* concludes that they do not usually come up to the level of their foster parents. Of course the superior environment certainly improves them but not to such a high level as to be expected from their foster-home environment.

How to Root Out Feeblemindedness

Now that it is abundantly clear that feeblemindedness is hereditary and is the root of all social ills, what are the necessary measures for its treatment and eradication? In America and Europe there are homes for the feebleminded as there are asylums for the insane. The first task is to discover, by the proper application of correctly devised intelligence tests, the mental defectives and to segregate and keep them in well-kept homes where they could be employed in such simple work as could be conveniently done by them. There is no place for them in our civilized and highly individualized complex life. Mental inferiorty forces no one to steal or burgle. It is primarily due to the native incapacity of the individual to adapt himself to the requirements of society. As a rule, work is a drudgery to him; for, he cannot learn. But when he belongs to the very poor, and cannot get enough to eat, he begins to steal or commit some other offence that brings him into the grip of the law and makes him a criminal. Of course, these unfortunate people do possess *some* intelligence, but not quite enough to carry on in the normal environment. Therefore the best thing would be to create a congenial environment suited to *their* intelligence.

Another effective measure would be to sterilize these defectives. Investigations into "criminal" tribes in India and the statistical studies of the families of the Kallikaks and the Jukes in America prove that imbeciles, idiots and morons have an extraordinary capacity for multiplying their species out of all proportion, and thus intensify the social problem and become a danger and a nuisance to society. Since heredity plays such an important part in the determination of one's intelligence, it is desirable that, for eugenic purposes, the ethical, political, and religious leaders ought to take a more lively interest in this problem. That is why Dr. McDougall exhorts the young men in his *Character and Conduct of Life* thus: "Remember that in choosing your wife, you are choosing also your children; and that their degrees of intelligence, their dispositions, their temperaments and tempers very largely depend on what she brings to the common stock. And it is well to know that, in this respect, the qualities of her near relatives are as important as, if not more than, her own. If among them there are a number of feeble, disharmonic, or cranky individuals, it is highly probable that although she

may reveal no traces of such defects, she will transmit them to some of her chlldren." Eucken, the German thinker, sums up the infinite power of parental influence in his profound remark that "the best life is that which is best for the unborn"—a statement which contains the essence of all morality and statecraft. The sins of the fathers shall be visited upon the children—is not a mere merciless maxim; it is only a statement of a law of nature which, if violated, brings punishment in its train.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1934

We have great pleasure in placing before the public the record of work done by this institution during 1934. It has been doing its humble work of service among the hill people for the last 31 years through its Outdoor and Indoor Departments. The institution is becoming more and more popular with the people with the lapse of years as the comparative chart given here shows.

Year	No. of Patients	
	Outdoor	Indoor
1925 ...	3,162	35
1931 ...	6,165	149
1932 ...	7,489	149
1933 ...	7,900	140
1934 ...	10,494	183

The Dispensary is within the precincts of Advaita Ashrama and is conducted with great efficiency under the charge of a monastic member of the Ashrama, whose knowledge of Medical Science qualifies him for this work. Patients come to the Dispensary from a distance of even one or two days' journey. *The Doctor also goes round the villages to render service to such patients as are not able to come to the Indoor Hospital.* Service is rendered to all irrespective of caste, creed or sex. The work done by the institution can be estimated from the following remarks of two gentlemen who amongst others visited it during the year under review. Mr. W. W. Finlay, Deputy Commissioner of Almora observes, "It leaves most Government hospitals far behind. That it is popular is shown by the figures for this year." Mr. C. S. Ranga Iyer, Ex-member, Legislative Assembly says, "I am glad to note that the Dispensary gives the best treatment to the poor people, and expensive medicines free. Here in the heart of the Himalayas is such great service nobly but silently rendered."

The total number of patients relieved during the year at the Outdoor Dispensary was 10,494, of which 8,552 were new cases and 1,942 repeated cases. Of these new cases, 3,480 were men, 2,034 women and 3,038 children. In the Indoor Hospital the total number treated was 183, of which 140 were discharged cured, 6 left treatment, 32 were relieved, and 5 died. Of these 124 were men, 31 women, and 28 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	204	Rheumatic Fever	11
Enteric Fever	7	Tuberculosis of the Lungs ...	24
Gonococcal Infection	44	Worms	187
Syphilis	40	All Other Infective Diseases ...	109
Leprosy	7	Anæmia	38
Malarial Fever	879	Rickets	18
Influenza	44	Other Diseases Due to Disorders of Nutrition and Metabolism ...	98
Pneumococcal Infection	65	Diseases of the Ductless or Endocrine Glands	
Pyrexia of Uncertain Origin ...	241		

All other General Diseases	...	131
Diseases of the Nervous System	...	251
Diseases of the Eye ...	...	2,373
Diseases of the Ear ...	...	152
Diseases of the Nose ...	...	71
Diseases of the Circulatory System	...	21
All Diseases of the Respiratory System except Pneumonia and Tuberculosis		708
Diseases of the Stomach ...	...	228
Diseases of the Intestine ...	...	217
Diseases of the Liver ...	...	178
All other Diseases of the Digestive System	...	564
Acute or Suppurative Inflammation of the Lymphatic Glands ...	...	39
Acute or Chronic Nephritis	...	8
Other Diseases of the Urinary System		51
Other Diseases of the Generative System	...	51
Diseases of the Organ of Locomotion		243
Diseases of the Areolar Tissues	...	78
Inflammation (Ulcerative)	...	447
Other Diseases of the Skin	...	484
All other Local Diseases ...	...	172
Injuries (Local and General)	...	66
TOTAL	...	8,735
Operations: General ...	...	47
Injections ...	...	551

SUMMARY OF ACCOUNTS FOR 1934

RECEIPTS	Rs.	A.	P.
Last Year's Balance ...	7,920	6	1
Subscriptions and Donations ...	1,050	6	0
Endowments	2,058	0	0
Interest	395	2	0
TOTAL ...	11,423	14	1

EXPENDITURE	Rs.	A.	P.
Medicines and Diet	523	11	9
Instruments and Equipments	78	3	9
Establishment	38	6	0
Doctor's Maintenance and Travelling	358	15	3
Miscellaneous Including Repairs	113	3	6
TOTAL ...	1,112	8	3
BALANCE ...	10,311	5	10

We cordially thank all our donors, who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to a friend for an endowment of Rs. 1,500/-; Mr. J. M. Billimoria, Bombay, for a donation of Rs. 200; Mr. P. K. Nair, Feroke, for a donation of Rs. 218; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 101.Our thanks are also due to Messrs. E. Merck, Germany; Bengal Immunity Co., Ltd., Calcutta; The Medical Supply Concern, Calcutta; The Anglo-French Drug Co., Ltd. (India), Bombay; Chininfabrik Braunscheveig Buchler & Co., Germany; Amsterdamsche Chininefabrick, Holland; Shafi & Co., Calcutta; C. H. Boehringer Sohn A.-C., Germany; Bengal Chemical & Pharmaceutical Works Ltd., Calcutta; The Calcutta Chemical Co., Ltd., Calcutta; Sarker Gupta & Co., Ltd., Calcutta; The Lister Antiseptic & Dressings Co., Ltd., Calcutta; Bengal Enamel Works Ltd., Calcutta; Hadensa-Gesellachaft m.b.H., Germany; F. Hoffmann-LaRoche & Co., Ltd., Switzerland; Chemical Works of Gedeon Richter Ltd., Hungary; Antonie Bentiz. Calcutta; The Clinical & Pharmaceutical Works, Comilla, Bengal, for supplying us their preparations free; and also to the Editors of the *Indian Medical Journal*, Calcutta; *The Antiseptic*, Madras and *The Suchikitsa* (Bengali), Calcutta, for giving us free their journals.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 4 beds with all accessories, which means an expenditure of at least Rs. 5,000, an amount which the Dispensary cannot afford at present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 8 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors, desirous of perpetuating the memory of their departed friends or relatives, may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,
President, Advaita Ashrama,
P.O. Mayavati,
Dt. Almora, U.P.

THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

CHAPTER II

SECTION I

In the first chapter it has been proved that all the Vedânta texts deal with Brahman as the First Cause, yet the arguments based on reasoning against this doctrine remain to be refuted. With this object in view this section is begun. In section IV of Chapter I it was shown that the Pradhâna of the Sânkhyas, as also the atoms of the Vaiseshikas, are not based on scriptural authority. In this section arguments, claiming their authoritativeness from the Smritis, to establish the Pradhâna and the atoms etc., are refuted.

Topic 1: Refutation of Smritis that are not based on the Srutis

स्मृत्यनवकाशदोषप्रसङ्ग: इति चेत् न
अन्य स्मृत्यनवकाशदोषप्रसङ्गात् ॥ १ ॥

स्मृति-अनवकाश-दोषप्रसङ्ग: There would result the defect of leaving no scope for certain Smritis इति चेत् if it be said न no अन्यस्मृति-अनवकाश-दोषप्रसङ्गात् because there would result the defect of giving no scope to some other Smritis.

1. If it be said that (from the doctrine of Brahman being the cause of the world) there would result the defect of leaving no scope for certain Smritis, we say no; because (by the rejection of that doctrine) there would result the defect of leaving no scope for some other Smritis.

In the last chapter it has been shown that the Sânkhyan view is not based on scriptural authority. Now its authority even as a Smriti is denied and refuted.

If the doctrine of Pradhâna is rejected, then the Sânkhya Smriti, propounded by a great seer like Kapila and acknowledged by other great thinkers, would cease to be authoritative; hence it is but reasonable that the Vedânta texts be so interpreted as to preserve the authoritativeness of this Smriti and not contradict it *in toto*. So says the opponent. The Sutra answers this by saying that if the doctrine of the Brahman being the cause of the world be rejected to accommodate the Sânkhya Smriti, which goes counter to the Srutis, then by that rejection many other Smritis like the Manu Smriti, which

are based on the Srutis and therefore more authoritative, and, which also propound the doctrine of Brahman, an intelligent principle, being the case of the world, would find no scope. So between the two it is desirable that the Smritis which go counter to the Vedas be rejected.

इतरेषां चानुपलब्धेः ॥ २ ॥

इतरेषां Of the others च and अनुपलब्धेः there being no mention.

2. And there being no mention (in the scriptures) of the other entities, (*i. e.*, the categories beside Pradhâna), (the Sânkhya system cannot be authoritative).

Even accepting the Pradhâna of the Sânkhyas for argument's sake—for the Vedântins also recognize Mâyâ as the cause of the world, the difference between the two being that Pradhâna according to the Sânkhyas is an independent entity, whereas Mâyâ is a dependent entity, being a power of Brahman—yet there is no mention of the other categories of the Sânkhyas anywhere in the Vedas. Hence the Sânkhya philosophy cannot be authoritative.

Topic 2: Refutation of the Yoga philosophy

एतेन योगः प्रत्युक्तः ॥ ३ ॥

एतेन By this योगः the Yoga philosophy प्रत्युक्तः is (also) refuted.

3. By this the Yoga philosophy is (also) refuted.

After the refutation of the Sânkhyas, who recognize an independent entity called the Pradhâna as the cause of the world, this Sutra refutes the Yoga Smriti, which also recognizes a separate entity called Pradhâna as the First Cause, though unlike the Sânkhyas they recognize an Iswara who directs this inert Pradhâna in its creative evolution. The Yoga system is spoken of in Upanishads like the Svetâsvatara. It helps concentration of the mind, which is necessary for the full comprehension of Brahman, and as such it is a means to Knowledge. So this Smriti, being based on the Srutis is authoritative. But it also recognizes the Pradhâna, which therefore is the First Cause—so says the opponent. This Sutra says that the arguments given in the last Sutra refute also the Yoga Smriti, for it also speaks of a Pradhâna and its products which are not to be found in the Srutis. Though the Smriti is partly authoritative, yet it cannot be so with respect to that part which contradicts the Srutis. There is room only for those portions of the Smriti as do not contradict the Srutis.

Topic 3: Brahman, though of a different nature from the world, can yet be its cause

न विलक्षणत्वादस्य, तथात्वं च शब्दात् ॥ ४ ॥

न Not विलक्षणत्वात् because of the contrary nature अस्य of this तथात्वं its being so च and शब्दात् from Srutis.

4. (Brahman is) not (the cause of the world) because this (world) is of a contrary nature (from Brahman); and

its being so (*i. e.* different from Brahman) (is known) from the scriptures.

Brahman is intelligence, pure, etc., while the world is something material, impure, etc., and so is different from the nature of Brahman; as such, Brahman cannot be the cause of this world. The effect is nothing but the cause in another form; therefore the cause and effect cannot be altogether of a different nature. Intelligence cannot produce material effects and *vice versa*. That the world and Brahman differ entirely in their characteristics is known from texts like, "Brahman became intelligence as also non-intelligent" (Taitt. 2-6), where "non-intelligent" stands for the world. So Brahman cannot be the First Cause of the material world, though the Srutis may say so.

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॥ ५ ॥

अभिमानिव्यपदेशः The reference (is) to the presiding deities तु but विशेष-अनुगतिभ्याम् because of the special characterization and the fact of being so presided.

5. But the reference is to the presiding deities (of the organs) on account of the special characterization as 'deities' and also from the fact of a deity so presiding (over the functions of an organ, being approved by the Srutis in other texts).

The opponent, who says that the world and Brahman being different in nature—sensient and material respectively—cannot be related to each other as cause and effect, anticipates a plausible objection and answers it in this Sutra. There is a text, "These Prânas (senses) quarrelling over their respective greatness," etc. (Brih. Up. 6. 1. 7), which shows that even the senses are not material but sentient. The opponent says that from this we are not to infer the sentiency of the world, since the reference is to the presiding deities of these senses. For the same topic occurs in the Kaushitaki Upanishad, where they are expressly mentioned. "These deities (speech etc.) quarrelling over their respective greatness" (Kau. Up. 2. 14). Also because other texts show the existence of such presiding deities. "Fire becoming speech entered the mouth" (Ait. Ar. 2. 4. 2-4). The same argument applies to texts of the Chhândogya, Ch. VI, where Fire etc. are said to have thought and produced the next element in the series. The thought here spoken of is of the highest Deity, Brahman, which is connected with Its effects as a superintending principle. From all such texts we cannot infer the sentiency of the world, which is material and so different in nature from Brahman. Therefore Brahman cannot be the cause of the material world.

दृश्यते तु ॥ ६ ॥

दृश्यते Is seen तु but.

6. But it is seen.

"*But*" refutes the opponent's view expressed in the last Sutra, *viz.*, that this world cannot have originated from Brahman because it is different in character. For it is seen that intelligent things like scorpions etc. are produced

from non-intelligent cowdung etc. Again from a sentient spider there comes forth the thread for its web. So also do nails, hair, etc. come forth from a man, who is an intelligent being. Therefore it is quite possible that this material world could be produced by an intelligent Being, Brahman. It may be objected that a man's body is the cause of the hair and nails, and not the man; similarly the cowdung is the cause of the body of the worms. Even then it must be admitted that certain insentient things produce a body which is occupied by something sentient, while others do not. So there is some difference between the cause and the effect; they are not similar in all respects. If they were, then there would be nothing like cause and effect, nor would they be called by different names. So we have to admit that the cause and its effects are not similar in every respect, but something in the cause, or some qualities of it, must be found in the effects also, as the clay in the lump is found in the pot also, though the shape etc. of the two differ. So we say that even in the case of Brahman and the world, some qualities of the cause, Brahman, such as existence and intelligence, are to be found in its effect, the world. Everything in the world exists, and this quality it gets from Brahman, which is existence itself. Again the intelligence of Brahman lights the whole universe. So these two qualities of Brahman are found in the world, which justify our relating them as cause and effect in spite of differences in other respects between them.

QUESTIONS AND ANSWERS

Question: What is civilization? What is the true basis for a right kind of civilization?

Answer: This question, of late, has been engaging the minds of the best thinkers of the day. Man today is concerned most with his own progress. Never was he so eager to know the laws governing his progress than today when he is running the risk every moment of being wrecked on a rock of a false ideal of civilization. Though he is so eager to know about these laws yet his ignorance about them so far is colossal. There seems to be no fixed standard to judge civilizations. Every nation is self-complacent and thinks that it is the only civilized and cultured nation in the world. Swami Vivekananda said once in one of his lectures, "I have been asking everywhere for a definition of civilization and sometimes the significant reply has been, 'What we are is civilization.' " Our national prejudices, therefore, are a great obstruction in arriving at a true definition of civilization. We think that the environments in which we are, are the best that can be desired and this prevents us from a scientific inquiry into the origin and progress of civilizations.

If then it is difficult to give a definition of civilization, let us see what it is that distinguishes the modern man from the savage. The uncommon attributes alone can define a thing and so let us look for those characteristics of the modern man which are not possessed by the savage. Such an examination leads us to the fact, that most of the modern man's achievements of which he is so proud, as for example, his power to combine and

organize institutions, his patriotism, truthfulness, chastity, etc. are to be found in the savages also and probably to a greater degree. In this direction then we are not able to proceed much.

Does civilization then consist in the perfect adjustment with Nature's laws? That would mean that the be-all and end-all of man's existence is the continuation of his species, which would make him no better than a brute.

Is then the elaborate mechanical and scientific revolution of the modern age the essence of civilization? One may be tempted to ask, if all this achievement is not civilization then what else can it be? Well, we ask, does more comfort, luxury, and pleasure with all their concomittant miseries, vices, etc. constitute civilization? Civilization does not mean a knowledge and control of the powers of nature and using it for giving more enjoyments to us. A life of the senses though extremely successful cannot make us any better than brutes. Power to satisfy desires is not progress. But unfortunately that is what we mean by civilization today.

If any definition of civilization is to be given we can say that that society is civilized in which the environments are conducive to change man the brute into man the God. Man starts from the animal state, from the plane of the senses and progresses gradually till he reaches the plane of the intellect and then finally to the plane of the spirit, and when he reaches this plane he becomes truly civilized.

It is now an established scientific fact that civilizations have grown up from savage conditions. The ancestors of the modern man were not much different from animals. They like animals learnt from experience. But then unlike animals man is endowed with reason which faculty might be an original endowment of his or might itself be a thing which he has acquired during his evolution and not inherent in him. This reason helps man to decide his ultimate good and he learns to sacrifice his immediate good for the distant but more desirable good. Reason asks him to assert his freedom from the bondage of nature, and his life is one continuous struggle to attain this freedom. He may or may not be conscious of this struggle within him of the animal with the human, yet it is this struggle that helps him to progress. This assertion of freedom soon changes his environments. He refuses to indulge in sense-pleasures which do him more harm than good. He begins to value thought and knowledge for their own sake and dislike what gets him mere sense-pleasure. He realizes that true culture and progress lies in rising above the sense-plane to the plane of thought. The more he realizes this, the less thought he devotes for the body, and all actions for the upkeep of the body are done automatically without any zest. In this state even his luxuries are not gross but are symbols of thought, and this gives rise to art, literature, etc. The creation of literature and the culture of art are among the signs of a successful and progressive civilization. It is not possible, however, to translate the whole of man's thought-life on the material plane, but even the little bit that can be translated gives us his achievements in the material plane which by itself we are apt to mistake for civilization. It is the thought force that guides man's progress.

When man has raised himself from the sense plane to the plane of the intellect, he has but taken the first step in civilization but he has not as yet reached his goal. He is not perfectly civilized as yet. It is only when he transcends even this plane of

thought and reaches the plane of the spirit that he arrives at the goal. The modern age commits a great blunder when it takes the intellect as everything in man's progress. History shows that it is the spiritual ideal that has worked for human progress more than the intellectual. The races that have survived in the struggle for existence are those which have produced more spiritual and ethical men than intellectual—which have in other words the best ethical systems. The more a people are advanced spiritually and ethically, the more civilized are they. When a nation finds the highest type of civilized man in him who is self-controlled, perfectly beyond the idea of body and mind, and established in the spirit or God, then it is in a position to understand what civilization means.

Spirit pure and free gets entangled, as it were, in matter at one end, it asserts its freedom, breaks off bonds after bonds, physical and mental, till it emerges free again at the other end. This history of the manifestation of the spirit in man is what is called progress of culture or civilization. This, man has to realize, and so organize society that it facilitates and helps him to realize his true nature. When the understanding of this fundamental truth is perverted, civilization gets corrupt and degenerates, and then even the best intellect cannot save it. That is exactly the condition of the world today—this failure to understand the true ideal explains its helplessness. There is no lack of knowledge, yet we are stranded, for we have lost sight of this fundamental truth.

The fundamental truth then that man has to remember, if he wants to progress, is that he is not material, that he is not the body, but that he is the infinite, eternal, immortal spirit whose nature is love. Physical and material adjuncts individualize and limit him. His goal is to break these bondages, all these limitations and enter the life of expansion and love till he is able to embrace the whole world. When man rises to the plane of the spirit, his consciousness of the unity of life develops till he realizes the Vedântic ideal "Thou art That." Till he breaks through this limited self, this 'I' and realizes the oneness of life, there will be no end to his miseries. The goal of religion and ethics is the complete merging of the individual self in the universal Self, and the goal of civilization is also this perfection of man, the evolution of man the brute into man the God.

NOTES AND COMMENTS

IN THIS NUMBER

The Real Nature of Man is from the pen of Swami Ramakrishnananda who explains in a new light the philosophy of the Self. . . . Dr. R. Das is our new contributor. He is the professor of Metaphysics and Indian Philosophy at the Indian Institute of Philosophy, Amalner. *Vedanta and Common Sense* is an interesting study. It makes clear the position of Vedanta the interest of which is in spiritual endeavour, while common sense is concerned with empirical enterprise. . . . *The Sikh Religion* is concluded in this issue by Prof. Teja Singh. . . . Prof. Akshaya Kumar Banerjee is our old contributor.

Mahâdeva and Mahâsakti is the third of the series of his articles on Hindu philosophical conceptions. In it, he explains the great concepts underlying Mahâdeva and Mahâsakti. . . . *Buddha-Gaya* was written by Sister Nivedita. It lay for a long time among our unpublished papers. It is interesting to read the lofty thoughts of the Sister about the great national and religious centre, Buddha-Gaya. It shows how the so-called rivalry between Hinduism and Buddhism is a myth based on false data and therefore should not be encouraged today. . . . Swami Atulananda concludes in this issue the instructive story of Bilwamangal. . . . Prof. M. S. Srinivasa Sarma points out the sociological value of intelligence tests so necessary in these days, in his article *Intelligence Tests: their Sociological Import.*

THEIR MAJESTIES' SILVER JUBILEE

Throughout the British Empire millions of people are celebrating with joy and enthusiasm the Silver Jubilee of Their Majesties' accession to the throne. One may search the pages of history, but it will be difficult to come across a reign connected with so many epoch-making and world-shaking events as that of Their Majesties. The great war of 1914, the financial debacle of the world, and within the empire, the formation of the Irish Free State, the determination of the status of the Dominions in relation to Great Britain by the Westminster Statute, and political and other changes in India are some of the most noteworthy instances. There is good reason to hold that the reign of King George V will be considered by future historians as a very memorable one.

We pray that Their Majesties may live for many years more and that during those coming years greater happiness and prosperity come to their dominions, and India attain to her destined goal.

THE PRACTICAL PROBLEM OF LIFE

Man wants peace or, the more positive thing, bliss. All his thoughts and activities are directed, consciously or unconsciously, towards this. And yet he gets it not, or gets it but for a while, which is more painful than not getting it at all. Who is responsible for this? The most obvious answer is—circumstances, want of opportunities. But the real answer is—our narrowness, our waywardly refusing the natural urge of expansion. Something asks us incessantly, sometimes importunately, sometimes peremptorily, to expand, to go beyond narrow circles, to include all within us. It says: in exclusion lies misery, heart-burning, death; in inclusion, peace, bliss, life eternal. But we hear it not, so at last we weep and cry.

We know it, feel it, but do not do it. We see it written on the face of parents when they undergo voluntary sufferings for the sake of their children. We see it on the face of those whom the world calls the poor, when they contribute a farthing or two to any charitable institution or to a beggar who might even be richer than he. This softness of heart, this sweet urge to expand, does not require much wealth or power or intellect for its fulfilment. In fact the more wealth or power we hanker after, the more intellectual we become, the more the heart is hardened, the farther are we removed from this elixir of life. Why should it be so? Why has it been so? Because the rise to wealth, power, or even intellect has been through the

suppression of this natural urge. There does not exist any necessary inverse ratio between these and the urge, but to our chagrin it has turned out to be so. We rise through competition, elbowing and jealousy, through fiscal wire-pullings, commercial dumpings, political subjugations, religious persecutions and social deprivations. In every department of life, in every sphere of our activities, we are thus led to false greatness. Even at home and in schools and colleges, we encourage directly or indirectly this vile spirit of competition and elbowing, we inculcate racial hatred, communal animosity, caste prejudices. Somehow or other this idea takes possession of our whole being that without this spur of competition there can be no road to so-called greatness.

But there is a better way to real greatness—it is through goodness, holiness, love—by expansion and inclusion, by raising no enemies but by making friends, by enlarging the loving circle of our families, just in the same way as the "body-I" has been expanded into the "family-I." This too we know but do not do. Why? Because it is difficult. But is it more difficult than the former way? Was it easy for the essentially individualistic savage man to become a loving patriarch? And how has he become so? Perhaps he began to love his dearly won wife and then both of them, their children. Now reciprocity arose, intensity deepened—the ball of love went on rolling. This loving process depends as much on patient practice, and is as difficult, as the competitive process. The difference is that it raises not one but many, to real greatness and to an ascent that does not stop, not even in death. And this attainment is achieved almost unconsciously, the bitterness of the process having been sweetened and mellowed by a subtle all-pervasive joy. Why then does not man take to this path? Because he doubts, because he is afraid of losing what he has grabbed. What can kill this baseless doubt? Practice alone can do that. Man is to practise love and see the result himself. And it is easier, more natural, to love the holy, the good and pious. There the response is quick and overwhelming. The deepened reciprocity soon transcends limits and engulfs all. If religion has any meaning and any practical value, it is in this. It quickens expansion till we are made one with the Infinite.

THE REAL WANT OF OUR COUNTRY

Further progress depends on the consolidation of what has been acquired. If a nation fails to consolidate, its progress is checked. Let us see if India has been able to do this during the last quarter of a century.

A nation's rise and fall depend on what sort of education it receives. So the consolidation of a suitable educational policy throughout the country is of prime importance. It is a half-truth to say that India lacks in men and money. To prove that it is wanting in men, one is to show how profitably the students who pass the university examinations are engaged and what has been done, which wise steps have been taken, to evolve out of them a fine army of teachers. Who have ever told these thousands of students who are annually turned out by the Universities to devote their life or a portion of their lives for the education of their brothers and sisters? Who have ever tried to create fields for them? What have they done towards this—our teachers, and professors, our school, college and university authorities, our

District and Local Boards and Municipalities? Some Municipalities and Boards have recently done something, it must be admitted, but not towards training those students into an army of teachers and providing them with suitable posts. These local bodies have opened a few new schools or have granted aids to some old ones but have left them there. It is training and not the number of schools that is wanted. Go on increasing number without improving training and after a few years you will find yourself standing where you were. Number we must have but more than that do we require the mode of training towards a well thought out goal. Old teachers with old ideas and worn out ideals of life and with practically no method of training (we purposely avoid the word 'teaching') are no good. He alone is fit to train who has himself undergone that training. Young, buoyant, fiery boys and girls, thoroughly drilled, are alone fit to take up the work. This grand ideal of getting the training and then devoting their lives for the good of the country should be instilled into them from the lowest Form or Class till they come out ready for the work. Until we do this we have no right to complain of dearth of men.

Is money wanting? During and after the last Behar Earthquake how many funds were started and what an enormous sum collected from the country? And then, look here, the Harijan fund is being collected and the sum is not at all disappointing. All these funds and many more were, and are being collected, from the same fields over and over again! Whence this money? Money and men there are enough, though not much, for our purpose. Only our leaders are either incapable of doing any serious sustained work or they do not really feel for the country. Or else why has a quarter of a century slipped by without giving us any perceptible results?

Our diagnosis is, our real leaders are still lying unconscious of their ability and responsibility. Who are they but our teachers and professors? And they are not leading the country. They are not teaching and inspiring our students to devote their lives for the education of the people. They are not evolving and organizing a system of education manned by their specially trained students—a system, which will give food to both the body and the mind of boys and girls and at the same time organize and improve villages, economically, intellectually, morally and spiritually. Teachers' conferences have come and gone, but with what signs of awakening? Unless they feel it intensely and more wisely and begin real work with an iron will, there is no hope for the country. It is no business of lawyers and doctors, nor any direct business of our traders and zemindars. They will be considered to have done enough and more, if they simply finance the movement and mind their own business and let the teachers and professors and university men do this work of regeneration of the country.

"The great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them."

—SWAMI VIVEKANANDA.

REVIEWS AND NOTICES

THE SAIVA SCHOOL OF HINDUISM. By S. SHIVAPADASUNDARAM, B.A. *Messrs. George Allen & Unwin Ltd., London. 189 pp. Price 6s. net.*

The author has achieved a unique success in giving to the world such a clear comprehensive exposition of Saivaism within so short a compass. The book is meant to be popular no doubt, but from the points of view of accuracy of statements, close arguments and fine methodology, it yields to none. The statement of each topic is invariably followed by a powerful defence, on which has been focussed the author's wide range of modern knowledge. One very striking feature of the book is its terse logic, geometrical in character, reminding one of Spinoza. From start to finish the book is all reasoning and information ; emotion is completely hidden. When the author speaks of God's love (which he invariably writes with a capital initial) one wonders if it is not used in the Socratic sense, the book is so void of emotion—a merit or a defect which is seldom found in books dealing with dualistic religions.

All the categories and technical terms have been lucidly explained. Mâyâ, Anava, Vidyâ, Râga, Kalâ, Kâla, Niyati, Mula-prakriti, Sadakya, Isvara, Suddhavidyâ, etc. are terms that differ so much from their ordinary dictionary meanings and they are so vital in the correct understanding of the Saiva philosophy, that a slight inaccuracy or vagueness about them would spoil the whole system. The geometric precision of the author has saved his readers from this pitfall. The psychological interpretation of the 'exercises' and symbols and images of conventional religions is very sound and deserves the attention of those who turn up their nose at the name of images.

The book contains very few references to ancient authorities. The few that it does contain are all to Tamil sources and not to Sanskrit Agamas, about which, of course, there is mention in the author's introduction. But this—in no way, detracts from the merit of the book, except raising a little doubt in the readers' mind whether the author gives an account of the Southern Saivaism only and if there is any difference between the Northern and the Southern Saivaism. This lack of reference might cast another doubt as to how far the Socratic Dialogue is Socrates's. Save and except this minor defect, the book is otherwise all good, so far as Saivaism is concerned.

But the author is rather harsh in his treatment of "conventional religions." He is unwilling to admit "that they are different paths to the ultimate goal." To him the various "conventional" or "prevailing" religions have their utility, inasmuch as they help certain groups of people up to a certain grade of spiritual attainment ; but there they stop without taking them to the highest goal. This seems to us to be a wrong reading of them. Each religion takes its adherents to perfection through different grades of training suited to their individual requirements. In spite of the author's attempt to hide it, a certain unbecoming narrowness of view peeps out here and there.

THE DHAMMAPADA. Translated from the original Pali by S. W. WIJAYATILAKE, *Messrs. G. A. Natesan & Co., Publishers, Madras. 153 pp. Price eight annas.*

This nicely printed pocket edition of the Dhammapada, translated into simple beautiful English by a Ceylonese Buddhist, will, we hope, be as popular as the similar editions of the Bhagavad-Gita.

CULTURAL FELLOWSHIP IN INDIA. By Atulananda Chakrabarti. *Messrs. Thacker, Spink and Co., Calcutta. 185 pp. Price Rs. 4.*

The book is a comprehensive study in parallelism between the two main factors of Indian culture and civilization, the Islamic and the Vedic. It is not the production of a mere patriot's brain, which gives a secondary place to truth. Whatever might be the aim of the author, this much is certain that he has not minced matters and has spoken out truths, even if they are sometimes unpleasant. His search of truth however has yielded him results which are truly patriotic. By a careful collection of a large number of convincing data covering all the important avenues of the two civilizations, the author has successfully proved their cultural fellowship, gained slowly throughout the whole length of the historic centuries

through the pious, conscious effort of the best men of both the cultures. The cultures, however, being pre-eminently spiritual and the present-day bickerings between their followers having been given a religious colouring, the author has done well in drawing his supports mostly from the scriptures of the two faiths.

From its very inception, says the author, the Hindu religion has displayed a wonderful capacity for assimilation of alien cultures and faiths. Its plan being unity in diversity it never experienced any difficulty in keeping its doors wide open to all cultures that cared to come. As a result of this the modern Indian culture has obtained a composite character. This is rather the general rule with all civilizations that whenever they meet they borrow, sometimes consciously and sometimes unconsciously. But in India we find there has always been an "anxiety for comradeship." Anxious attempts have been made throughout the historic centuries of Muslim rule and ever afterwards to knit together the followers of the two faiths in mutual love and reverence by bringing out their similarities and essential unity. "Positive energy was supplied by the lives and teachings of Sufi saints, who were of kindred spirit with Hindu Sannyasins. They along with a frequently appearing crop of religious reformers proved a powerful agency in bringing about a cultural synthesis."

The attempts, it should be noted, were not of the nature of political pacts. Deep under the surface of conventional differences there was that essential unity which revealed itself by close association. A zeal for harmony, the unity of the Godhead, discouragement of sectarianism, "man's spiritual oneness with the Maker," "psychological unity of mankind," "love of peace," the passionate love of God, even beliefs in charms and miracles are so wonderfully similar that it takes but a little time for the seekers of truth to recognize and revere them. Hymns and prayers to the Lord are equally similarly worded ; even the departures from the real orthodox faiths have similar causes and developments. Indian literature, architecture, painting, music, costumes—all have been nobly evolved by assimilating the best of both.

All these things have been beautifully and convincingly brought out by our author, each being duly attested by quotations from scriptures or historical authorities. This is a timely publication, which every Indian should read and brood over. Rightly has Dr. Ansari said in the Introduction: "I would consider the country fortunate indeed, if it could produce a few such clear thinkers and frank, open-hearted patriots."

THE LIVING TEACHING OF VEDANTA. By K. C. Varadachari, M.A., Ph.D. *The Modern Book Mart, General Publishers, Madras, 48 pp. Price 12 as.*

This little book throws a new light on the history of the Indian philosophical thoughts, and as such deserves a careful study by those interested in it. His very brief exposition of the implication of the Mâdhva philosophy is undoubtedly the best portion of the book. He is, however, not so successful with the Sankara or Advaita philosophy, which, many might reasonably say, has suffered from misinterpretation at his hands. The Advaita advocated in many Upanishads has a chance and possibility of being interpreted in a manner done here by the author ; but the Mândukya and its Kârikâ by Gaudapâda has never. The author's selection has been unhappy. Still his thesis has a freshness and a glory around it, which are not only not far from truth but its very best manifestations. The fact is, reason does not progress ; our conclusions are but explicit statements of what are implied in our data. Dr. Varadachari's datum is God *with* this universe of matter and individual souls and his conclusion is, consequently, the same.

MESSAGE OF SAKUNTALA. By R. L. Shah. *Ramanlal Vadilal Shah. Kalupur, Ahmedabad. 45 pp. Price As. 8.*

THE REALITY OF LIFE. By R. L. Shah. *R. V. Shah, Kalupur, Ahmedabad. Price As. 6.*

POURINGS OF A STRUGGLING SOUL. By R. L. Shah. *R. V. Shah, Kalupur, Ahmedabad. 119 pp. Price Re. 1-8.*

The book pretends to be a poetical work. But unfortunately all sentiments are not poetry, far less truths. All expressions are not art either. Individuals' sorrows do not always reveal Truth and Beauty. It requires a genius of rare merit to convert personal things into matters of public interest. But there is a mirror in many human hearts which makes certain things look big.

THE CALCUTTA UNIVERSITY STUDENTS' WELFARE COMMITTEE. *Published by Calcutta University Press. 34 pp.*

It is a pleasure to review the fourteenth annual report of the Calcutta University

Students' Welfare Committee. This Welfare Committee is a move, whose value cannot be over-rated. What India really lacks in is vitality and it is ten times true for Bengal. The comparative charts of the report show a poverty of health that is extremely melancholy; before the health of the Euro-American students that of the students of Bengal is insignificant. In the report we miss one thing: we do not find in it a table which gives us an idea of the health of the students of the different provinces of India. Maybe it is either difficult or impossible to get it. But it would have enhanced the value of the report.

The scheme that the University is trying to work out, and that with a good measure of success within so short a period, is well thought out and comprehensive, taking all things into account. Its evolution into the present state is marked at every step with caution and wisdom, a true knowledge of and broad sympathy for the economic condition of the people.

The activities of the Welfare Committee fall under two main heads—medical examination and treatment of students, and physical education. Important as both of them are, to us, the value of the medical examination, the establishment of the "Students' Infirmary," the Re-call examination and the After-care and Follow-up work is beyond compare. The findings of the medical examinations regarding the diseases, the students generally suffer from, and the working out of the tables "showing influence of age on the vital capacity and vital capacity constants" and the "norms for the average Bengali Student" are steps which Bengal will remember for long with a grateful heart.

Similar Students' Welfare movements in all the Indian universities would help in the uplift of the country in a manner which no other movements can do. For the unitary universities it is not at all difficult, and we think, it has been done in all of them. It is, however, not so with the far-flung universities like Calcutta, Allahabad, Madras, etc. Still the value of such movements is so great and their demands are so urgent, that no university can go without them, with its prestige unimpaired.

NEWS AND REPORTS

RAMKRISHNA MISSION'S ACTIVITIES IN EUROPE.

At the insistent call of a group of sincere souls, Swami Yatiswarananda was sent by the Mission authorities to Wiesbaden, Germany, for six months. But the work that awaited him there and in the adjacent countries of Central Europe has detained him for more than a year and will probably do so for many more years. The hankering of the people for real spirituality, he has found, is astoundingly great. All over Europe there are individuals and groups interested in the ideas and ideals preached by Ramakrishna-Vivekananda. Many of them have read a lot of religious literature published by the Mission and other bodies. They have become tired of mere theoretical studies, and sincerely want to do something practical in the form of spiritual disciplines and practices. In Germany, Switzerland, Poland, in fact everywhere, the Swami has met earnest souls, whose hearts respond to the eternal message of India through the living teachings of Ramakrishna-Vivekananda. He has come across many intellectual men and women who are tired of doctrines and dogmas and have revolted against the worship of personality and anthropomorphic God, and are hankering after spiritual ideals that can be supplied by Vedanta alone. The Swami has also met liberal-minded Christian devotees, both Catholic and Protestant, who draw inspiration from the life and teachings of Sri Ramakrishna and thus strengthen their life of true piety and devotion. There are places, writes a correspondent, where earnest seekers after Truth read the Mission literature, individually and in groups, and want the Swami to help them in understanding and following true Vedanta.

The Swami, who is not a believer in the permanent efficacy of lectures, has begun work with the sole purpose of laying the foundation of Vedanta there on a solid stratum. With this end in view he has directed his energies to the training of a few groups of earnest souls—to the building-up of their spiritual life on strong founda-

tion and to acquainting them with our thoughts more fully. His idea is to limit his activities within small groups for the present and to begin work later, on a bigger scale, with the help of those who are spiritually benefited. "Before we speak of Vedanta," writes the Swami himself, "we must be able to show what practical effect it would have on the life and thought of those who follow it." Two groups, senior and junior, have been formed, and another will shortly be formed. They read, think and try to live Vedanta.

During his tours the Swami has come in touch with some of the best Indologists and thinkers in Germany and elsewhere. He had been to the universities of Tübingen, Heidelberg, Breslau and Munich, not forgetting the India Institute of the Deutsche Akademie, and had long and interesting talks with Profs. Hauer, Zimmer, von Eickstedt, Otto Strauss and Oertel and the Secretary of the Akademie. In all the German towns he had visited, he was delighted to see the excellent relations that existed between the Indian students and their professors, who very often, along with their worthy wives took a great interest in the welfare of the students. Regarding this the Swami writes highly eulogistic lines about Prof. and Mrs. Strauss.

The Swami, had been to Ascona in Switzerland last August, where he met, besides some of his old friends, Mrs. Rhys Davids and Dr. Jung, both of whom were very kind to him. At Ascona the Swami spoke on Hindu Religious Symbology in its relation to spiritual practice and evolution. This has been translated into German and is going to be incorporated in the Eranos Year Book. From Ascona he went to Vienna and from there to Cracow in Poland for attending the International Moral Education Congress. There he was to speak at the Congress on two days, but owing to sudden illness he could deliver only one lecture, *viz. Labour and Moral Culture.* The abstracts were printed in the summaries of lectures published by the Congress. The full lecture is going to be published in *Polish*, a high class cultural quarterly of Warsaw. The Swami was brought to Warsaw by a lady devotee, who, with her husband, a noted doctor of Warsaw, treated and nursed him back to health with extreme cordiality and kindness. Here also he met some earnest devotees and was very much moved to think how the message of Sri Ramakrishna-Vivekananda was making strangers coming from the ends of the earth feel themselves to be members of a mighty spiritual family.

Through correspondence the Swami is in touch with a large number of devotees and friends of our cause in different countries of Europe, *viz.*, England, Holland, France, etc., and hopes to visit some of them as occasions and opportunities arise. But he has left his plans in the hands of the Great Planner, as he says, and is waiting for His direction and guidance. He has been thinking of making the base for our Central European Work somewhere in Switzerland, a neutral country, where people of all countries can come and meet freely, and be inspired by the message of Ramakrishna-Vivekananda in an atmosphere of harmony and goodwill.

SRI RAMKRISHNA MISSION STUDENTS' HOME, MADRAS

Report for 1934

The activities of the Ramkrishna Mission Students' Home, Madras, are fourfold, *viz.*, those of the Home proper, of the attached Residential School, of the Mambalam Branch School, and of the Industrial School.

The Home proper: At the end of the year there were 154 boys in the Home, about one-third of whom enjoyed scholarships and free concessions. Of the 25 students appearing for different examinations 17 passed. Four students completed the final year course in Mechanical Engineering and are now undergoing apprenticeship in different workshops. Two students of the 3rd year were selected for training in the Royal Indian Air Force at Karachi. A new dormitory, the Abdul Hakim Dormitory, was completed in the year under review.

An all-round training, in and out of class rooms, including physical, intellectual, moral, and spiritual, as well as vocational, is given here. To instil into the boys the habits of self-reliance and service the major portion of the household work and management is vested in the hands of the boys themselves. The Gurukul ideal has always been kept in the forefront.

The Residential High School: Its special features are: Tamil is the medium of instruction in all non-language subjects upto Form III and in the higher forms in Elementary Mathematics, History and Geography. Excursions to important places in and around the city of Madras, looking after

School sanitation and cleanliness, punctuality and orderliness through the Seva Sangam, the Literary Union and conducting of the Boys' Magazines, the Fine Arts Association, and the Boys' Court, are some of the extra activities of the pupils.

The Mambalam Branch School : Its strength rose to nearly 400. It proposes to open Form VI next year. Thirteen students were admitted as boarders. The hostel is run along the lines of the Home proper, though it is mainly meant for paying boarders.

The Industrial School : Its strength at the end of December was 28. The Automobile Engineering Course to train students for the L.A.E. (Licentiate in Automobile Engineering) diploma was approved by the Government in April, 1934. The course extends over a period of 5 years, 4 years for general Mechanical Engineering and 1 year in the Jubilee Workshop.

The plan for the consolidation of the Students' Home includes three items : The improvement of the permanent fund, the full and up-to-date equipment of the Jubilee Workshop, and the development of the Mambalam Branch School, creating a permanent habitation for it. The attention of the generous public is drawn to these. Contributions will be thankfully received and acknowledged by: The Secretary, Ramkrishna Mission Students' Home, Mylapore, Madras.

SRI RAMKRISHNA MISSION SEVA SAMITI, KARIMGANJ

Report for 1932 and 1933

For the education of the people the Samiti : (*i*) runs a Library, (*ii*) two day schools (primary) and (*iii*) one night school, (all the three for the depressed classes), (*iv*) conducts religious classes, (*v*) arranges for lectures on religious and cultural topics, and (*vi*) celebrates the birthdays of saints and prophets. The monthly average attendance of readers in the Library was 225. The number of religious classes was 14 and of lectures 8. The average strengths of the three schools were 24, 22 and 24.

The Samiti's other philanthropic activities are : (*i*) The conducting of a Homeopathic Charitable Dispensary, the number of cases treated during the two years being 845 and 761 ; (*ii*) the organizing (in the second year) and conducting of a nursing brotherhood, whose members get efficient training under qualified doctors and nurse patients in their own homes and (*iii*) the distribution of rice and money to the needy.

The Samiti appeals for a fund of Rs. 3,000 for the erection of a house for the night school and another hall for starting a home for the boys. All contributions will be thankfully received and acknowledged by :— The Secretary, Ramkrishna Mission Seva Samiti, Karimganj, P.O. Sylhet, Dt. Bengal.

THE RAMKRISHNA MISSION (BRANCH-CENTRE), BARISAL

The Ramkrishna Mission Branch-Centre, Barisal has been conducting a Students' Home where poor but meritorious students are provided with free board and lodging. The Home was started in 1927 with a view to remedying the defects of modern education by imparting to the local college Students in its charge a true cultural, moral and spiritual training in their spare hours under the direct control and guidance of the monks of the Mission. At present there are 15 students in the Home.

The present Students' Home is housed in a few thatched huts which to all intents and purposes are unfit for human habitation in as much as the thatched roofs of these huts, located as they are in an open and secluded plot of land, are always liable to be blown away by the stormy wind in the rainy season, in consequence of which the uncemented floors become wet and muddy. Thus the inmates of the Home are ever exposed to the risk of losing their health. Besides, venomous snakes often make these huts their comfortable home, especially in the rainy season. Yearly recurring expenses by way of repairs, etc. also become heavy. The authorities concerned have therefore decided to construct a pucca building for the purpose estimated to cost about Rs. 12,000. So far they have been able to collect Rs. 1,500 to meet the cost of one room.

Donors desirous of perpetuating the memory of their departed friends and relatives may do so through this humanitarian work by bearing the cost of one or more rooms. The cost of each room is roughly Rs. 1,500.

Any contribution, however small, will be thankfully received and acknowledged by the Chief Superviser, The Ramkrishna Mission Branch-Centre, Barisal.