

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

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## REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*Chicago,  
December 10, 1899.*

Somebody asked me, “How is it that Swami is so great, and yet today he says, ‘Spirituality is the only thing for my country ! I was wrong to desire material good,’ and tomorrow he will be insisting that material benefits must be India’s and so on ?” “And his action remains constant both times,” I said ; then I went on, showing part of the great helpfulness of these contradictions to myself, how he dramatized for one absolute renunciation of the fruits of action. . . . How true it is indeed that there is no peace without Freedom. Is it not absurd to be touched by trifles ? I feel the whole need of the whole Vedânta, for it is so helpful to have a will to serve and help absolutely, than to have to sit encased in one body with one way of throwing oneself at difficulties, and only one little narrow path to walk along. But we are all one : is not your way as much mine as Nivedita’s ? If one could only realize it !

*Anne Arbor,  
January 13, 1900.*

To Swami Vivekananda :\*

Your birthday-poem reached me here last night. There is nothing I could say about it that would not seem common-place : except that if your beautiful wish were possible it would break my heart.

\* Swami Vivekananda sent her a poem on her birthday conveying his benedictions and in reply she wrote this letter to him.

For here I am one with "Râm Prasâd,"—"I do not want to become sugar—I want to *eat* sugar!" I do not want even to know God in any way; even to think of such things is ridiculous of course,—that would not leave my Father unattainably above.

I know one would not need to think of one's Guru—that he would vanish if one realized the Divine—but even in that moment I cannot conceive of perfect bliss without the assurance that his was greater.

One is trying to say impossible things, to think unthinkable thoughts, but you well know what I would express.

I used to think that I wanted to work for the women of India,—I used to have all kinds of grand impersonal ideas,—but I have steadily gone on climbing down from these heights, and today I want to do things only because they are my Father's will.

Even knowledge of God seems too like a return of benefits. One longs to serve for serving's sake, for ever and ever, dear Master—not for one miserable little life.

And another thing I am sure of, and need to be sure of in true moments, and that is that you will have thousands of children who will be bigger and worthier and able to love you and serve you infinitely better than I, in days that are close at hand.

Your daughter,  
MARGOT.

## SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[IN HIS OWN WORDS]

While Sri Ramakrishna practised the highest form of Vaishnava Sâdhanâ—the Madhura Bhâva or the relation between a mistress and her lover, he saw the vision of Sri Râdhâ and later on used to say: "It is impossible to describe the heavenly beauty and sweetness of Râdhâ. Her very appearance showed that she had completely forgotten all personal considerations in her passionate attachment to Krishna. Her complexion was light yellow."

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Referring to this period of his Sâdhanâ, he said again: "The manifestation, in the same individual, of nineteen different kinds of emotion for God is designated in the books on Bhakti as Mahâbhâva. An ordinary

man takes a whole lifetime to express even a single one of these. But in this body (meaning himself) there has been a perfect manifestation of all nineteen."

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Sri Ramakrishna once picked up a blue flower and showing it to his disciples said, "Such was Sri Krishna's complexion as He appeared to me during that practice." One day, he was seated in the verandah of the Vishnu temple listening to the reading of the *Bhâgavatam*, when he fell into an ecstatic mood and saw the resplendent form of Sri Krishna. Next, he found that luminous rays issuing from His lotus feet in the form of a stout rope touched first the *Bhâgavatam* and then his own chest, connecting for



some time all three. About it, he used to say, "After this vision, I came to realize that God, His devotee, and the scriptures, which are His words, though they appear to be distinct entities, are in reality one and the same."

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"At dead of night I suddenly awoke from sleep, to find the Divine Mother approaching me with a basket in Her hand. She held it out to me and asked me to accept the contents, which were mine. At a glance I found that the Mother had brought me worldly honours. They looked so hideous to me that I turned my face in disgust and prayed to Her to take back Her allurements. Thereupon She disappeared with a smile."

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"After the initiation 'the naked one' (meaning Totâpuri) began to teach me the various conclusions of the Advaita Vedânta and asked me to withdraw the mind completely from all objects and dive into the Atman. But in spite of all my attempts I could not cross the realm of name and form and bring my mind to the unconditioned state. I had no difficulty in withdrawing the mind from all other objects except one, the all too familiar form of the Blissful Mother—radiant and of the essence of Pure Consciousness—which appeared before me as a living reality preventing me from passing beyond the realm of name and form. Again and again I tried to concentrate my mind upon the Advaita teachings, but every time the Mother's form stood in my way. In despair I said to 'the naked one,' It is hopeless. I cannot raise my mind to the unconditioned state and come face to face with the 'Atman.' He grew excited and sharply said, 'What! you can't do it! But you have to.' He cast his eyes around, and finding a piece of glass he took it up,

and pressing the point between my eyebrows said, 'concentrate the mind on this point!' Then with a stern determination I again sat to meditate, and as soon as the gracious form of the Divine Mother appeared before me, I used my discrimination as a sword and with it severed it in two. There remained no more obstruction to my mind, which at once soared beyond the relative plane, and I lost myself in Samâdhi!"

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Referring to the period of his Advaita Sâdhanâ, Sri Ramakrishna used to say : "For six months at a stretch I remained in that state whence ordinary men can never return—the body falling off after three weeks like a sere leaf. I was not conscious of day and night. Flies would enter my mouth and nostrils just as they do in a dead body, but I did not feel them. The hair became matted with accretions of dust. There was no chance for the body to survive, and it would certainly have perished but for the kind ministrations of a monk who was present at Dakshineswar at the time. He realized the state of my mind and also understood that this body must be kept alive at any cost, as it was meant to be of immense good to the world. He therefore busily engaged himself in preserving this body. He would bring food regularly to me and try to bring my mind in various ways down to the consciousness of the relative world, even by beating me with a stick. As soon as he found me to be a little conscious, he would press some food into my mouth, only a bit of which reached the stomach; and there were days in which all his efforts would be in vain. Six months passed in this way. At last I received the Mother's command, 'Remain on the threshold of absolute consciousness for the sake of humanity.'

Then I was laid up with a terrible attack of dysentery. An excruciating pain in the stomach tortured me day and night. It went on for six months. Thus only did the mind gradually come down to a lower level and the con-

sciousness of the body. I became a normal man. But before that at the slightest opportunity the mind would take a transcendental flight and merge in the Nirvikalpa Samâdhi!"

## THE RIGHT UNDERSTANDING OF LIFE

BY THE EDITOR

### I

The saddest thing of our times is that most of us lack the right vision of our purpose in life. Modern trends of thought are largely responsible for it. They are too cramped and narrow to give us a wider outlook on life. Hence the goal of life is lost sight of. We hear many people crying in bewilderment: What are we to do with our lives?

People feel it necessary to say at some stage of their life, why they suffer and to what end. Those who are of pessimistic turn of mind declare that we are born to suffer in this world. Life seems to be dry and barren to them. It is often felt a drudgery. They cry in despair, "I slept and dreamt, life was beauty, I awoke and found, life is duty." Their spirit sinks as they hear the call of Duty. They shudder to think how Duty has bound them hand and foot! Years of their life glide away and they cannot take them by the fore-lock. Events stride with break-neck pace and they are overcome with the deeper issues of life. The feeble frame of their mind reels and totters at the very base. They begin to search within and try to find out their Maker who alone can make an end of their sufferings. They feel like St. Augustine who gives a vivid description of such a mental condition: "I asked the earth for God, and it

assured me, 'I am not He; I asked the sea and the depths and the creeping things, and they answered, 'We are not the God, seek thou above us.' I asked the breezy gales, and the airy universe, and all its denizens replied, 'Anaximenes is mistaken, I am not God'; I asked the heaven, sun, moon, stars, 'Neither are we,' say they, 'the God whom thou seekest'; and I asked unto all things which stand about the gateways of my flesh (the senses), 'Ye have told me of my God, that ye are not He; tell me something of Him', and they cried with a loud voice, 'He made us.' The search goes on until the inward Self is questioned, when the answer is: 'Thy God is unto thee, even the life of thy life.' "

Belief animates their soul. They see the first rays of a new life—the life of the spirit. They take recourse to prayer. Prayer softens the hardness of life. It pulsates the paralysed limbs and ranges the deranged brain. It warms the languid heart and enraptures the drooping soul. It brings like the dove after deluge the golden branch of Religion.

There are others who are men of stronger mettle. They face the odds of life bravely and try to solve the riddle of life through greater sufferings. They love misery and give a bold front to them by dint of fortitude. According to these people, there can be no victory



without fight and life to them is a great battlefield. They worship God in His terrible aspect. Their form of worship can be best expressed in the words of Swami Vivekananda :

“Thou Time, the All-destroyer !  
Come, O Mother, Come !  
Who dares misery love,  
And hug the form of Death,  
Dance in Destruction’s dance,  
To him the Mother comes.”

## II

We suffer for want of wisdom. The Lord in the Gita asks a struggling soul to approach men of wisdom by prostrating himself, by questioning and by service. Those who have no faith in the words of perfected souls and in the teachings of scriptures cannot enter into the domain of wisdom. The modern mind is too self-conceited to understand the virtues of implicit faith and obedience. We are now too rationalistic to pin our faith on men of wisdom and on the words of the scriptures. We are afraid of sacrificing our reason and freedom of thought. We think it foolish on our part to profit ourselves by the experience of others. The result of such an attitude is that we have dissociated ourselves from the wisdom of the hoary past. The cause of this unhappy state of things is that education of today is absolutely separated from religion. Thinkers of note nowadays feel the supreme need of linking education with religion. They say that they should form an indivisible unity. “Take them apart,” says Dr. L. P. Jacks, “think of them as separate, and both will suffer damage. Religion will be a thing for which there has been no preparation : education will be a process that leads on to no definite goal. The realities of the one are the realities of the other.” In

ancient India, we find that the Rishis used to impart spiritual training side by side with the secular education to their disciples. “The word Gurukula, ‘the Family-home of the teacher’ ”, says Dr. Bhagavan Das, “is fragrant with the sweet perfume of the atmosphere of paternal and filial relationship and spiritual affection which pervaded that home ; and the word Brahmacharya means the pursuit of Brahman in its three aspects and meanings, viz., (1) the recognition of the all-pervading immortal Self, (2) the gathering of the higher and the lower knowledge, metaphysical and physical science, and (3) the conserving and maturing of the seed of life wherein dwells the sacred potency of infinite multiplication.” The Rishis by no means neglected the culture of material sciences. They only subordinated them to the science of the infinite Self. In this way, they could maintain the lofty standard of life. Learning could hardly usurp the throne of spirituality, the essence of human life. The system of modern education requires to be refashioned and educationists should see how much we can borrow from the wisdom of the past to improve the present condition.

## III

Will or nill, we have to carry on the task of life. We have to fight against the forces within and without, and thereby manifest the essence of our being. The following dialogue shows how a Vedic Rishi taught his disciple the subtle essence of life :

“ ‘Fetch me from there a fruit of the  
Nyagrodha tree.’

‘Here is one, Sir.’

‘Break it.’

‘It is broken, Sir.’

‘What do you see there?’

‘These seeds, almost infinitesimal.’

'Break one of them.'

'It is broken, Sir.'

'What do you see there?'

'Not anything, Sir.'

He said, 'My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists. Believe it, my son, That which is the subtle essence, in it all that exists has its self. It is the Truth. It is the Self, and thou, O Svetaketu, art It.' "

The Rishis prescribe various methods for men of different temperaments so that they may manifest the subtle essence of life. They advise men of emotional type to take to the path of divine love. Those who are of active habits need to follow the path of unselfish action. Men who are of philosophic turn of mind should take the path of discrimination. There are others who have the meditative bent of mind and they naturally take to the path of psychic control. These different paths are no water-tight compartments. A man may combine in him all the four paths but he has to lay more stress on a particular path suited to his temperament. The main object is to manifest the eternal in us by the control of internal and external nature. The common factor to all these paths is the spirit of renunciation. The man of love sacrifices all his attachment for the world for the sake of his beloved God. The man of unselfish action forsakes the fruits of his actions for the sake of Truth. The man of philosophy gives up all unreal things for the sake of the Real by means of critical analysis. The man of psychic control eliminates all modifications of the mind stuff in order to establish himself in the Self. All these people uniformly give up the lesser demands of life and devote themselves to the larger ones. The keynote

of these practices is to secure one's own liberation and the good of the world. It is a mistake to suppose that we can achieve the goal of our life without having any eye to the world around us. There is fundamentally no independent existence of any being in the world. We are all interlinked with the entire creation. Those who think of their separate existence and forget the fact of mutual dependence and connection are extremely deluded. This is why the Rishis lay emphasis on the welfare of the world as the counterpart of one's personal liberation. The spirit of renunciation was held by them in high esteem. Because in it they found the key to the alleviation of sufferings, both individual and collective. It enables us to comprehend the fuller aspect of life.

The moment we can renounce our little selves, we get the vision of universal love which is the only law of life. Tolstoy once wrote in a letter to Mahatma Gandhi on the solution of the problem of suffering in the world. His words echo the soul-stirring message of the Eastern sages : "The longer I live and particularly now, when I clearly perceive the approach of death—the stronger it impresses upon me to express what I feel to be more luminous than everything else and which in my opinion is of enormous importance : it is about what is called the renunciation of all resistance by violence, in which, however, in the last analysis is expressed nothing but the law of love not yet corrupted by fraud. That love, in other words, the effort of the human souls for unity and the attitude towards one another arising out of it, represents the highest and the only law of life, and in the depth of his heart everybody knows it and feels it (as we see in the clearest manner among children), he knows it, so long as he is not entangled in the net of falsehood."



## IV

Though 'Resist not evil' is the highest ideal, yet to hold it indiscriminately as the ideal for one and all in a society will result in great harm to mankind. For, it would be unwise to preach the ideal to those who are not fit for the same. We have to remember that duty and morality are relative and vary according to the stage an individual has attained. The man who resists evil is not always doing wrong, for it may be his duty to do so according to the circumstances in which he is placed. It is only when one has the power to resist evil that non-resistance will be a great act of love. But if one has not this power to retaliate, to him non-resistance has no meaning. Here, non-resistance becomes a source of weakness. So what is called resistance of evil is but a step towards the manifestation of this highest power, namely, non-resistance. When one gains the power of resistance, then will non-resistance be a virtue. Till then one will have to fight and resist evil. All men in a society are not of the same mental capacity and so they must have different ideals according to their fitness. Everyone must take up his own ideal, though it is a relative one, and endeavour to accomplish it. That is a surer way to progress than taking up other men's ideal for which we are not fit and so can never hope to accomplish. That is why the Lord says in the Gita, "Better is one's own Dharma, though imperfect, than the Dharma of another well performed.

Better is death in one's Dharma : the Dharma of another is fraught with fear." For, however much we may conform to the highest ideal externally, inside it will be all canker, and it is the mind that is the prime factor in human progress. The Lord points out to Arjuna that his desire to desist from fight and to take to the life of a Sannyâsin is not due to his mental growth but due to the common desire in man to shun what is disagreeable to the senses and accept what is agreeable. This is a sign of weakness and a weak man can never hope to reach the ideal. "The Atman is not to be realized by the weak," say the scriptures. So Sri Krishna asks Arjuna to resist evil, for that was his duty according to Arjuna's spiritual fitness at the time.

The theory of Dharma is based upon the inner tendencies and capacity of a man. Every life has to pass through various stages before it reaches the highest ideal. If life is viewed in this perspective, there can never be any conflict of ideals. Putting the same highest ideal before everyone creates an unnatural struggle and spiritual progress is stopped. Our duty therefore is to struggle and live up to our own ideal for which we are fit and not aim too high. We are not, however, to lose sight of the highest ideal, but we have to strive to make our ideal conform as near as possible to Truth and thus progress gradually till we are able to reach the highest ideal of non-resistance or universal love which alone is the goal of life.

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*What is life but growth, i.e. expansion, i.e. Love? Therefore all love is life, it is the only law of life, all selfishness is death, and this is true here and hereafter. It is life to do good, it is death not to do good to others.*

—SWAMI VIVEKANANDA.

# HINTS TO PRACTICAL SPIRITUALITY

BY SWAMI TURIYANANDA

The whole of Hindu Dharma is based on the Vedas. Therefore none of the different views, *viz.*, of the Purânas, Tantras, etc., are contrary to the Vedas. All these have the Vedas for their basis. For the easy comprehension of the Sâdhaka the Rishis have explained it variously and have also fixed different practical courses to be followed—that is all. The authors of the scriptures say that their views are based on the Vedas. If without studying the whole of the Vedas we should say, “This is not found in the Vedas,” we shall be wrong—there is no doubt as to that. But merely going through the scriptures is useless. One has to undergo spiritual practices, when through the grace of the Guru, everything that is contained in the scriptures, is revealed. Sri Ramakrishna used to say, “Merely saying Siddhi (hemp) will not make one intoxicated, one has to get it, prepare it, and take it, then alone one gets intoxicated and dances about saying, “Victory to Kâli! Victory to Kâli!”

The scriptures also say that to be given to vain argumentation is not good. Of course for right understanding some reasoning is necessary, but then gradually as one continues the spiritual practices, the doubts get themselves solved. Without spiritual practice there is no end to doubts. Even as the questions arise from within, even so when the Truth is attained by the aspirant, all doubts disappear from within and this is what is known as attaining Peace. He on whom the Lord's Grace has descended, knows. By mere reasoning none has attained

to that state. This is the verdict of the scriptures. “This Atman is not to be attained by reasoning, intelligence or by great learning.” Hundreds of such texts are proofs to this. And what are scriptures after all? As Sri Ramakrishna used to say, they are merely a list of things to be procured from the market. The list helps to check whether all things have come. That much and nothing more. When the things are come, the list is thrown away. While sweeping the room, probably, one comes across this piece of paper again, and one says, “Let me see what it is.” Seeing the list he says, “Oh, all that has been purchased, throw it off.” Scriptures are also like that—they describe what results, when one gets knowledge and devotion. These things are written in the scriptures. We are to check our experiences by comparing notes with the scriptures. If the results are not there, we have to try to attain the goal. If they are already there, we have simply to throw away the scriptures. That is why it is said, “When one gets knowledge of Brahman the scriptures become insignificant like a blade of grass.” Sri Ramakrishna used to say that the Mother has shown him what there is in the Vedas, Purânas and Tantras. That is why, though he was illiterate, he could cripple the pride of learning in the learned. He would say, “If but a ray of knowledge from the Mother, who is learning itself, comes, then all knowledge derived from books pales away before it. There is no want of learning in him.”

It is very difficult to conquer the senses, but then there is no other way



out also. You may ask which senses have to be conquered first, but the Lord says in the *Gita* that all the senses have to be controlled. "Having controlled all of them," (*Gita* 2.61). Manu also says that if even one of the senses is out of control then this knowledge leaks through this sense, even as water in an unbaked pot oozes out unconsciously. Therefore all the senses have to be controlled. But then though all the senses are strong yet the palate and passion are the foremost, there is no doubt about it. *Srimad Bhāgavatam* says that even though one might have controlled all the other senses yet he who has not been able to control the palate cannot be said to be self-controlled. "A self-controlled man shall not be so called till he has controlled the palate. The palate being controlled everything else is controlled" (*Bhāgavatam* 11.8.21). Therefore the conquest of the palate is the first thing to be controlled. But then the Lord says another thing also. "Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme" (*Gita* 2.59). That is, if one practises austerities giving up food etc., the senses may become abstinent but the longing is not destroyed. That vanishes only when the Lord is realized. As Sri Ramakrishna puts it in a homely fashion, "He who has tasted candy never likes molasses," i.e., if one gets love for the Lord, he does not love any more the world. One must get love for Him, and if one gets it, the sense-objects cease to attract him. Everything would look vain or contemptible. "The more you approach the East, the farther away will you be from the West, so also the more you approach God the farther behind will the world be left." This takes place automatically, we have not to try for it. The one aim should

be to worship Him. We need not try to control the senses, they will automatically be controlled. Worshipping the Lord means to give up oneself completely to Him. He must be the one object of love, dearer than anything else. One has to get His grace, without that nothing is possible. Sri Ramakrishna used to say, "If one advances one step towards Him, He advances ten steps towards him." That is the only hope. Try to love Him and you will realize His grace.

No special attention with respect to eating etc. is necessary. It does not matter much if you satisfy some minor desires but then there must be discrimination along with it. You should be careful that you do not get attached to anything except the Lord. Holy company, good books i.e. books dealing with God, and avoiding evil company are means to Bhakti. Try to proceed towards God and there will be no danger. If you surrender yourself to Him you will be free from anxiety and danger. "By His grace shalt thou attain Supreme Peace and the eternal abode" (*Gita* 18.62). Surrender to Him and you will get infinite Bliss.

Why should you be anxious about wife and children? Through His grace offer everything to Him and be free from all anxiety. Wife, children, and everything are His. On you is the duty of bringing them up—that is all. Sri Ramakrishna used to say, the maid in a rich man's family calls the master's son as "My Hari" but she knows full well that she only brings up the child and that her home is actually in some distant village. Renunciation is internal, to be without attachment knowing them to be the Lord's. External renunciation is not for the householder. It is for the Sannyâsins. To the householder the Lord says, "Out of mere compassion for them abiding



in their hearts, I destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge" (*Gita* 10.11); "For those whose mind is set on Me, verily, I become ere long, O Son of Prithâ, the saviour out of the ocean of mortal Samsâra" (*Gita* 12.1); "I will liberate thee from all sins, grieve not" (*Gita* 18.66).

The Lord Himself takes the responsibility for all. The Lord takes the burden of the blessed. The Jnânins are afraid of birth. The Devotees of the Lord only pray for devotion. They say, "O Keshava, in whatsoever form may I be born—as a worm, bird, deer, Râkshasa, Pishâcha or man, may I through Thy grace, have firm and well established devotion for Thee" (*Pra-panna Gita*). The Master once told me, "Those who hanker after Nirvâna are little-minded—they are always afraid. Just as in the game of dice, some are always eager to get their pieces home and once they reach home do not like to come out. These are ordinary players. But expert players never lose a chance of striking another's pieces even if they have to get back their pieces from home for this purpose; and immediately after this they again throw the proper number with the dice and get home again. They have full control over the dice. They throw getting whatever number they like. Therefore they are not afraid—they play without any fear. I asked him, "Does this really come to happen?" "Certainly," replied the Master. "Through Mother's grace such a state does come. Mother likes him most who plays. She is not so much pleased with those who want Nirvâna and thus want to bring the play to a close. Mother likes play. That is why the devotees do not want Nirvâna. They say, 'It is not good to become sugar, O mind, I like to taste sugar.' "

Great hankering for the realization of God is absolutely necessary but then it is not good to get perturbed or disheartened at the fact that the mind has not become calm. One should feel oneself blessed if one can but patiently wait making Him the goal. He is making you think of Him; is this not by itself a great kindness on His part? Now, to make the mind calm or otherwise is in His hands. It is quite enough that He makes you think of Him. Pray that He may ever keep you engaged in His worship. Why should you pray for getting the mind calmed down? Go on meditating on Him like the farmer in Sri Ramakrishna's parable, who never gives up farming because the season has been unfavourable. Think yourself blessed if you can meditate on Him. Offer happiness and misery, peace and restlessness at His feet and be content in whatever condition He places you. Learn to pray that He makes you worship Him and peace would come of itself. You have not to pray for peace but for keeping you engaged in worship. The Lord is not like material things which you can get by praying for them. There is no end to spiritual practices, that you can say that He is attained by doing so and so. You have to wait patiently for His grace, surrendering yourself to Him. His grace will come of itself. By breathing practices or by any other method nobody realizes Him. He who has realized Him has been able to do so through His grace. If He allows you to remain waiting at His doors, that is Grace enough. What else is meant by spiritual practice? It is nothing but to take the Lord's name being consistent in thought, word, and deed. Be not insincere. That is enough. If any more spiritual practice is necessary He will have it practised by you.



# THE SOCIOLOGICAL METHOD IN HISTORY\*

BY SISTER NIVEDITA

Professor Patrick Geddes<sup>1</sup> is a Western Sociologist, whom I have often wished to see in India. That is to say, I have wished that his mind, and his methods of classification, might be brought to bear in all their fulness on our Indian problems. And yet, if we could send to him in the West a few earnest disciples to master his methods and apply these for themselves, it might be still better, for it is perhaps preferable that a sociological outlook which is full of hope and encouragement for India and her people should be wholly free from the personal bias which might arise from his own direct experience and sympathy.

One needs to know very little of Professor Geddes before one perceives that the thought and inspiration which he represents in the English world are largely French. It is the great French thinkers, Le Play and Comte, of whom he speaks when he makes quotations, and for my own part I cannot pretend to the learning requisite to disentangle originality from antecedent suggestions in his case. Certain of his theories he ascribes to Le Play, yet in Le Play I believe that they are merely incipient, as compared with his own formulation of them. And in some others, the whole world is perhaps assumed to recognize the familiar tones of Auguste

Comte. But here, again, I imagine that the doctrines set forth represent unexpected applications and developments of the older teaching, rather than mere repetitions of it. It is best, therefore, that I should tell the tale of what I myself have learnt at first hand from this living teacher, rather than that I should attempt to analyse and criticize the bases of his teaching. And as I am thus attempting to describe only a few impressions made upon myself I am not bound to take his permission, nor do I offer my remarks as having his approval. I alone am responsible for their errors and misrepresentations, the only thing for which I can answer being their subjective correctness. Professor Geddes' subject is Sociology. "*Not to approve*"; "*Not to condemn*"; "*To classify*" might be his mottoes. That is to say, he advocates the understanding of human institutions rather than the partisanship of a selected few on one side or another. In this, of course, he is merely true to the scientific spirit. Yet the overwhelming attraction of his thought to myself has always been the full and adequate place assigned by him to righteousness as a sociological phenomenon. That morality is not only the noblest, but also the most spontaneous and imperious of all men's appetites has always appeared to me as one of his fundamental recognitions. And in this, until I had learnt something of the French School of Thought to which I have referred, he appeared to me as, amongst scientific and technical thinkers on his subject, as distinguished, of course, from his-

\* We are indebted to Prof. Radhakumud Mookerji, M.A., Ph.D. of the Lucknow University for this article—*Ed.*

<sup>1</sup> Sir Patrick Geddes, the most distinguished Sociologist after Comte, whose recent death is a great blow to Sociology. Several years after Sister Nivedita's death, he came out to India, as Head of the Bombay University School of Sociology and interested himself in several town-planning and civic projects.



torians, quite useful and yet it is surely a sociological fact of the first importance that there is a thirst in us which on occasions nullifies by our own act all our care for self-preservation and impels us upon a supreme act of self-destruction in defence of others or in indication of an ideal.

The method of Professor Geddes may, perhaps, be defined as one of the establishment of sequences. He solves a problem by showing how that problem came into being, and by what it will be succeeded. Thus, the first time I heard him in public he was lecturing in New York on Paris. I could not, perhaps, at this distance of time—it was 1900, the year of the great Exhibition—reproduce all the divisions under which he treated his subject. But he regarded the growth of the city as falling into historic strata, as it were, which afterward remained piled one upon another, in a mingling of real sequence and apparent confusion. The lecture was illustrated by a blackboard drawing of a sort of lotus, divided into numbered whorls and Paris was shown to include (a) an ancient, (b) a mediæval and (c) a modern city. The last-named again, was, if my memory serves, divided into (1) Revolution, (2) the Empire, (3) the Financial, and (4) the incipient Cities. It was, in fact, this last classification which I found so rich in suggestion. For we were presently launched upon an enquiry as to the spiritual and temporal powers in each stage of the civic history. And it was shown that the spiritual arm of the Revolution lay in the press, and her temporal arm in the Third Estate, or, as we might say, in the Parliament, that the spiritual power of the Empire had been “prestige” and her temporal power the army, and that finally the Financial Era, to which we have all succumbed, found its temporal strength

in the Bank, and its spiritual credit in the Bourse. The incipient City was necessarily left undescribed under these heads. For the incipient City will be always what we make it.

Here, it appeared to me, was a most fruitful method of thought. If we would see how fruitful, we might bring it to bear for a moment on the city of Calcutta. Here we have (1) the Hindu (2) the Musalman (3) the British and (4) a possible, shall we say civic or nationalized, city. In each of the three first we have a series of institutions and developments peculiar to it, and in the fourth, what we are pleased to create for it! Or we might look at the shipping in the harbour by the light of the same lamp. Obviously we have here (1) the old country boats for trade and traffic on the water-way (2) the wooden sailing ships of the Chinese and ancient international commerce; and (3) the steamships of Modern Financial Epoch.

Or we might take up the history of India. How much more clearly we can think of it, in the light of such a method. First, then, the religious government of caste and Dharma: second, religious government through the influence of a religious order preaching the spiritual and intellectual equality of all castes; thirdly, the military domination of still another religious idea, the fraternity of Islam; fourthly, the imposition of a great secularity, by right of its army on the one side, and its prestige on the other; and, finally, the emergence of the India of the future, in whose cities the mutual relation of these various ideas may be expressed by placing temples, mosques, monasteries, and churches indiscriminately on the circumference of the circle, and Civic Hall, the National Hearth, unravelled at the centre.



Or, taught by this same semi-geological method, we may take up Indian Geography, and watch it fall into its proper sequence of strata. First, then, we may peel off Calcutta, Madras, and Bombay, with their attached hill stations, or summer seats. Having done this we stand in an earlier epoch, of which Murshidabad, Poona and Amritsar may, perhaps, be regarded as the most characteristic names in Northern India. Lucknow and Murshidabad, indeed, form a sort of transition, a link with the next period, going backwards, representing the disintegration of a great empire by spontaneous regional development, political revolt not yet having appeared; and then we arrive at the magnificent group of Moghul cities. The great pilgrim places of Hinduism remain the same for every age. But through the study of ruins and obscure traditions we are enabled to trace out not only the civic centres of the Buddhist period, but that self-same process of regional development which we have already seen at work in the Moghul Empire, breaking up the Asokan also into a long line of inferior capitals.

This particular treatment is here, of course, only touched upon. The institutions which emerge with each period are also easily tabulated. And we may watch the abbey of one age giving place to the university of the next, the moral influence of the *Punchayat* displaced by the power of the state, with its police system and law courts, and the like. And the very fact of putting these things into orderly sequence is of the greatest assistance to clear thought about them.

But to return to our proper subject, this particular lecture which I heard in New York represented one form only of Professor Geddes' "*sequences*," and I never heard it repeated. For

so many and so varied are the lines of thought opened up by this teacher that, that hearer is fortunate, indeed who can listen to a second rendering of any one theme. There is, however, one of his formulæ which is not to be placed in this category. For it is his Veda, and he cares not how often he repeats it. I refer to the Le Play-Geddes doctrine of the influence of place on Humanity. Le Play, it appears, was a French Mining Engineer who, about a hundred years ago, in mature life, went to Southern Russia to prospect some districts professionally. When he saw the country and the people living there and came to know something of their habits and ideas, however, Le Play was startled by the affinity of the whole civilization to the life of the Semitic patriarch, as described in the Old Testament, and he set to work to find out what was the determining factor which was common to the two cases. Obviously, both were pastoral. It is true that the steppes of Southern Russia were covered with grass, and the deserts of Syria and Arabia with sand. The one country lay in the Temperate, and the other in the Tropical zone. And the one civilization was Aryan and modern, and the other ancient, theocratic, and Semitic. Yet all these elements of variation were seen to be overpowered by that of unity. The place, necessitating that men should live by keeping flocks and herds, had determined both the developments and effaced minor differences.

This led Le Play to an extended series of observations in a similar vein, of which the ultimate result, as we have it today, is the theory of the six fundamental civilizations. Thus it is held that the pasture lands make races of shepherds; the fertile valleys, peasants; the shores of rivers and seas



make fishers; the forests make hunters and foresters; and the barren, metal-bearing mountains make miners. According to Professor Geddes and his school, then, all true social progress, and all progress in Government and organization will lie in reinforcing these primitive civilizations, and developing each along its own lines, to bear its proper part in the communal whole. What such development may include is indicated in the fact that he regards the village smith and brazier as a strong miner, caught and attached to the present Commonwealth, and Lord Kelvin as fundamentally the village smith, seated on the shore of Glasgow city, bending his mind to the problem of mending the big ships as they come in! That is to say, the conquest of nature which in one place or another forms the backbone of each primitive occupation in its turn may be carried beyond nature herself into a more spiritual and abstract region. The great mathematician, physicist, and financier are thus all alike to be regarded as examples of the miner emancipated from the material conditions of his calling, only that he may overcome still greater difficulties in another sphere. The schoolmaster will thus be the culture-master, the peasant dealing with the mind of humanity, instead of the ploughed fields. And we catch a glimpse here of the long antecedent heredity in the subconscious thought of man that makes great religious leaders of a camel-driver and a cowherd and applies to third the name of the Good Shepherd.

But some of these primitive occupations are less distinctly civilizing and more characteristically piratical than others. Looked at from this point of view, indeed, it may be said that the highest of all civilization impulses, must needs be that imparted by the peasants.

The pastoral organization leads easily to war by the path of disputes about wells and grazing lands or personal quarrels between tribes. The work of the fisher in the deep seas demands such close organization that he is easily diverted into the looting of the coast towns, and the whole life and ideal of the hunter is one of exploitation, even as hunting is in all ages, from those of ancient Egypt and Assyria onwards, the sport and relaxation of those supreme despoilers, kings and nobles. Of all these conquests, however, the most intensive and coherent is that of the sea. Consequently island and coast peoples will always be characterized by the most aggressive and piratical tendencies. And in order to see how true this is we need not, perhaps, confine our attention to the old-time Vikings, but may take the whole history of Europe, and every Western nation as illustrating the law in some degree or other, while in the East another island people is likely to lead the van in developing a similar type of civilization.

In truth, Professor Geddes' lectures make one bold to go further and lay down a law that I never heard from his lips, namely, that the true area of conquest for man is never other men, nor other men's freedom and means of livelihood. The real fight for an honest man lies in the conquest of earth, rock, water, or in the destruction of wild beasts, or the tending and protection of domestic animals. Or his task may consist of any abstracted or intensified development of these.

There are, however, two great social functions, essential to the six fundamental civilizations, as to every later phase and development of them, which are hardly included, or as yet even mentioned. These are the Home and the Market. Now the latter is easily analysed. It is for the most part



wonderfully true to its proper origin and function. For in simple communities we may see for ourselves the farmer bringing in his farm-produce and the herdsman his cattle, to the weekly bazars, and both at nightfall returning to their proper sphere of labour. Or in the sedentary market of the city, the milk and butter merchant represents, as Professor Geddes said of the smith, a stray member of the nomad pastors standing between them and the community they serve. The Home, on the other hand, with its accessories of the personal life, clothing, pottery, and metal-work; the garden; the pet animals; the artistic occupations of picture, song and story; the nursing-place of the ideals borne in upon it from the occupational life without; the Home and its allied industries strike their roots deep into an older epoch than any of the six fundamental civilizations. For woman is the constructive energy here, and her place was determined, and her energies elaborated in the great primitive Era of the Matriarchate, or, as Professor Geddes calls it, the Golden Age. In this period, post-primitive, prepatriarchal, of the end of which the story of Satyakâma Jâbâla in the Chhândogya Upanishad gives us a glimpse, woman and her dwelling place formed the one fixed unit in the social life. The mother, therefore, was dominant, and the occupations were of an order which she could initiate and direct. The Matriarchate, doubtless, reached great heights of political glory in its later ages, as in Babylon. But, perhaps, in gipsies and Sonthals and snake-charmers we are nearest to catching a glimpse of its simpler daily life. It was then that those experiments were carried out on the domestication of animals and of seed grains which must have formed the capital on which the pastoral and

agricultural civilizations of the patriarchal epoch began. And, finally, it is to this period of the Matriarchate that we may trace many of the great religious symbolisms of the world as we know it. The mother and child, for instance, that group, so central to many faiths, derive the thrill of their sanctity from this long association. And how many of the saints in their forest hermitages have reverted to the old-time quest of the Matriarchate, in the taming of wild creatures by the secrets of the Golden Age!

If this cursory examination of a great doctrine has thrown out points of suggestion, fruitful of thought beyond anything actually laid down, it has been essentially true to the spirit of the teacher whom it seeks to represent. For this is Professor Geddes' chief characteristic, to suggest new lines of thought and observation, to give a method and leave the receiver unfettered to make his own application. And that this particular study of Sociology, with special attention to the work already done by European scholars on the Primitive and Patriarchal Societies, has a great significance for India I do not doubt. This is one of the fields in higher research where the Indian scholar may specially aspire to leave his mark. For the synthesis of India, her customs, her traditions and her literature will prove a veritable mine of treasure to such seekers, when they are of her own children, able to use all her resources, because able to understand them from within. Moreover, it is difficult to see how the history of India herself can ever be adequately understood or rendered without such knowledge. I have long hoped to see such a history begin with an examination of the origins of human Society; go on to a restatement of the



early shiftings and re-shiftings of races and empires across the Asiatic table-lands; and proceed in its third and

final stage only, to its own proper subject, of the development of India and the Indian peoples.

## MACHINE AND MACHINERY

BY PROF. PRAMATHANATH MUKHOPADHYAYA

We are living in an Age of Machinery. A mechanistic civilization is the characteristic of the Age. We call it "mechanistic" and not simply "materialistic." A machine is commonly of matter; but it is not fundamentally, necessarily and invariably so. Machine is born in the spirit out of the material of its immediate envelope and vehicle—mind. Simply stated, this means that machine is born as a mind construct or image which seeks to materialize itself. Not always can the mental construct of the spirit embody itself as a material product. Not to speak of the perpetual motion of the Middle Ages, many modern scientific concepts, though generally believed to possess a kernel of truth, remain as concepts still. To take only one example. There is a fairly agreed picture today of the constitution of the atom. The mental construct of the atom has of course changed its structure many a time since the beginning of the present century, and it is changing still. But a substantially stable framework stands. The tiny universe of the atom has proved to be a vast magazine of energy compared with which all our commonly known stocks of energy are as little pools of water compared with the shoreless sea. But this "machine" of vast dynamism still remains in the main a mental construct, a lilliputian theory, a mathematical microcosm in so far as we are yet not in a position to construct a mechanical model, a material embodi-

ment of the atomic stock and expenditure of energy. We can calculate but not manipulate the atomic Power. We shall be gods or titans when we shall.

The machine creations of the human spirit are not of the same kind and do not serve the same purpose or possess the same value. Some machines proceed out of Joy, others are born out of Necessity. Fine Art Forms—e.g. the rhythms and harmonies of Poetry and Music—and conceptions of the Beautiful and Sublime—Satyam Shivam Sundaram—and several other Forms, intellectual, social, ritual, etc. are "machines" in the fundamental sense, and they are machines of Joy. Of course they have a tendency to degenerate and petrify into machines of mere mechanical necessity. In that case they not only take away the Joy out of which they proceed, but rock-bind and freeze the very Source of Joy in the human spirit. Machine in that case becomes a bar, a fetter, a cage or even a coffin. Machines of necessity—from the crudest flint weapon of the palaeolithic man to the modern wireless apparatus—are machines of necessity. When man first happened to produce fire or till the soil, he used "machines." He is still using them in more complicated, organized and potent forms. He cannot altogether dispense with the use of machines in some form or other.

Now these machines of necessity may, under certain conditions and within



certain limits, undergo a process of sublimation or of degeneration. In the former case they become more or less machines of Joy. A simple process like the kindling of fire by the rubbing together of two pieces of wood (Arani) may thus become a process of enjoyment. The whole theme of the beautiful "myth" of Urvashi and Pururavas is supposed to have been woven out of the simple thread of the production of sacrificial fire by the friction of an upper and a lower Arani. But it was not a matter of aesthetic and artistic enjoyment only. In the occult (Aranyaka) literature we read this: Make Atman the lower Arani and Pranava (*OM*) the upper one: let Dhyâna (Meditation) constantly maintained be thy act of rubbing the two pieces of wood together. By that act the Fire of Knowledge is "churned" out of the substance of the things rubbed together. The Fire so kindled shall burn to ashes the two pieces of wood and make them the same. The duality and opposition are gone. They burn into unity and rest in it. The meaning of "Bhasman" ("Ashes") has been explained in the Bhasma-Jâvâla and other deep-veined Upanishads. It is the irreducible residuum of the cosmic process of equilibration and assimilation. Kelvin's Law of Dissipation of Energy is, so far as it goes, an illustration of this Cosmic Law.

In this connection it should be observed that a "sacrifice" in the Vedic and other ancient cults was essentially in the nature of machine (Yantra), partly of Joy and partly of Necessity. There were, for example, rain Yajnas and corn Yajnas corresponding to the "dances" of the so-called primitive folks. The entire drift of the "post-Vedic" Brâhmanas and Aranyakas is not primarily to an elaboration but rather to a sublimation of the

ancient art and practice of "sacrifice." The machine is sublimated into a Spirit Form. The familiar Horse of the Asvamedha Sacrifice is thus idealized into a representation of the Living Cosmos (Virât Purusha). A machine to the extent it can be so sublimated into a Spirit Form—flowing out of, securing and serving the Autonomy of the Spirit—becomes a machine of help and self-realization. Where and to the extent it overshadows and overpowers the Spirit it becomes its foe. It clips its wings of spiritual power and shuts it up in a cage which becomes its coffin. The Help Machine works mainly by its moral and spiritual momentum. By it the Spirit *lives*. The Hindrance Machine works by its sheer material momentum. By it the Spirit "dies." The first leads it to the Centre of its Power; the second away from it. By the first it reigns; by the second it slaves. The control over the forces of Nature which the second appears to give is suicide without Spirit Control. It keeps the Spirit in its stranglehold.

The present Age is dominated by this latter kind of machine. The machine is shorn of its Life and Spirit nature and characteristics. It becomes mere Machinery. This modern Colossus overshadows and overpowers the Soul of humanity. By its very complexity it confounds. Its very perfection is its perdition. The human Prometheus is chained to its wheel. Science herself has been slaving to Dark Destiny. The State and the Church, the Forum and the Field, the Press and the Platform are all subservient to it. The plutocrat, dictator and slave-driver has everywhere control of the key-board of the huge Plant of human organizations. The Ford or the Krupp factory is to-day the world we live in. The world is such a Factory. Culture, Civilization,



Science, even Religion must be turned out as a commodity duly standardized, patented and labelled. Everything not having the official registered mark is taboo. So Spirit in the true spiritual sense is taboo. It has been crucified on the cross of machinery. Instead of the machine being made "in the

image" of the Spirit, the Spirit is made in the image of the machine.

The problem is how to return to the true Machine of Help, Joy and Autonomy. Can Science show the way? Not till she has been redeemed from her soulless and visionless slavery to machinery and reinstated in her domain of Liberty, Light and—Love.

## INDIAN PSYCHOLOGY AND BUDDHISM

BY MRS. C. A. F. RHYS DAVIDS, M.A., D.LITT.

In 1914 I published by request a manual of Buddhist Psychology for the Quest Series of Manuals (G. Bell & Sons). In 1924 I published myself a new impression of this, adding in a supplement a few fresh conclusions and corrected convictions. After yet another ten years, that impression not quite exhausted, I have seen that, if I wish to disclaim, from my earlier legacy to literature on Buddhism, all that follows teachings I now hold to be erroneous or at best misleading, it were well I should rewrite this Manual. I have, maybe, a mother's weakness for her twenty-one year old child. But whereas a child grows, a book does not. Its mother it is who can grow, who should grow. I do not pretend, that my knowledge of Buddhist records has, in those 21 years, become really adequate. But my knowledge both of the earliest Buddhist records we yet have, or are perhaps likely to have: the Pali Tripitaka, and of preceding and contemporary Indian literature, is better than it was. If I have altered much in what I now write about Buddhism, it is because I know it better, it is because I see it in better perspective. It is not because I am reading purely subjective experience into it, or find-

ing just what I want to find, as is the opinion of some. I write of fresh discoveries I make as the days pass, things I had not expected to find, things that make certain conclusions of past and of present writers on Buddhism untenable, but things which have been apparently overlooked, or interpreted by, not Indian, but European habits of thought.

My fancies have played no part therein. But reconstructive imagination has been more alive. No historian can get along safely where this is not the case. We have to make alive a dead past. We have to show that past as in a state of becoming, of passing from older to new values. And more: we need that desideratum of the historian, of the man of science, of the explorer in any field: a hypothesis of our subject, and in its most general aspect, which must be tested as we go. And in the field of Buddhism and its history we walk along a new road, where fresh materials have been, within half a century at least, coming to hand every year.

In this field we are as yet historically very weak. Our task is of immense difficulty, largely because India has never kept even the contemporary annals and chronicles such as we tried



to do in Europe, much less bequeathed to us treatises such as we call histories. "When I think," an eminent scholar writes to me, "of the confused history of Gospel criticism, of the 150 years of struggle to attain an historical view of the first announcement of the 'Gospel', I feel that your task is enormous." But our weakness lies partly in our unwillingness to discern, to admit that, in each literary composition which has come down to us, and not only in groups of such, we have a history-in-little. More especially in such as were for a long time oral only. And this is the story of all ancient Indian literature and in particular of all Buddhist "books" compiled previously to B.C. 200, or even B.C. 100. Still is it being said, that certain doctrines are certainly fundamental in Buddhist teaching of the 6th century B.C., because they happen to be endorsed with emphasis in books compiled orally as books centuries later, and scripturally later still.

And if we of Europe are still historically immature in criticism, the Indian scholar is as yet, as historical critic, hardly born. In the great majority of the books which come to me for review, written by such, I look in vain for anything like an alert historical sense. Thus, to take a specimen recently published in England, a book on the Indian psychology of perception, the author, in disclaiming for his work that it is a historical survey, has so shuffled the cards of his pack, that we get side by side, the first Indian attempts at mental analysis ascribed to Kapila of perhaps the 8th century B.C. and the definitions of Vijnanabhikshu of the latter half of the 16th century A.D., an interval in the growth of mind-values of over two millenniums! No heed is being taken, in the writer's thoughts, of the intervening growth.

The effect of this absence of perspective is, I think, bewildering and vicious. We get a medley of names, but no relay of torch-bearers. And thus certain interesting and important phases in the life of Indian culture, viewed as life-in-becoming, as life in evolution are lost to us.

When for instance in the older Pali books, the Pitakas I and II, we come across a persistent pre-occupation, unseen before, with man, less *as* man, and more with man as a fivefold group of visible and invisible components, we naturally ask, who was responsible for this new feature? Was it the founders? Was it the result of later compilation and editing? Was it orally taught at all? It is profoundly unsatisfying to hear, in sole response, "The Buddhists recognize . . . the Buddhists do not hold that" . . . In so long-lived a movement we are wondering "Did' this cult always 'recognize' this?" Or "When did it come to introduce it?"

Now this is how I come to the problem of the Buddhist analysis of mind. To speak generally: Can we trace, in Indian thought, as we can in our own philosophy, the birth and rise of an analysis of mind, as distinguishable from the man or self, such as we now call by the name of psychology?

It is with reluctance that I use in my title the word psychology. This is a term of this new world of ours, and of that only. Thirty years ago Villa could begin his *Contemporary Psychology* with the words: "The word psychology is nowadays on everyone's lips." But half a century ago we were speaking of 'Mental Science', 'Philosophy of the Mind,' and even of 'Mental Physiology'. The newer term indicated both a greater divorce from philosophy and a halt called to too much identifying the range and value



of the content of 'psyche' with the range and value in things of the body. But we have been swift adaptors as compared with India. India, which gave birth to a psychological culture centuries before Britain was known to a Cæsar, never, to the best of my belief, made any such conscious segregation of the study of mental phenomena as to feel the need of a name for it. She was ever for this too syncretic, too little synthetic in her early culture.

It is to be confessed, that in our swift adapting of our chosen term we have a pretty bad misfit. We have come to leave the psyche out save in language. (There, she is ineradicable.) Mentology had been the juster word. But presumably the founders, Tetjens and Wolff, having no fit word for 'mind'—let readers note how Fechner a century

later worried over the two half terms, 'Geist' and 'Seele',—fell back on the Greek, hitting upon, in the pens of their heirs, what is at least not a hybrid compound. In India on the other hand, we have the twofold picture of a psychology beginning and persisting with the man or self as a *sine qua non* in the analysis, and the emergence of a Buddhist development gradually lowering the man or self in value, and then totally rejecting him.

It is to make this second part of the diptych historically appreciated, that I am rewriting my manual, and prefacing it with an account of the preceding dawn of mental analysis traceable in pre-Buddhistic literature. For it is only so that we can begin to account for the distinctive trend taken in its estimate of man and his mind by Buddhism.

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## THE SACRED GANGES AND THE JUMNA

BY DR. DHIRENDRA N. ROY, Ph.D.

The mythical origin of these two most sacred rivers of India points out the highly devotional spirit with which they are regarded by the Hindus. Whoever has seen them at some considerable length, especially where amidst the deep silence of the great Himalayas they glide straight down like two strings of sparkling silver, must have noticed the imposing grandeur which Nature has poured upon them. It is so profoundly mystical that it never fails to impress the Hindu mind. But this is not the only reason why the Hindus look upon these two rivers with a lofty spiritual feeling.

The river Ganges represents wisdom. Most of the ancient Rishis of India used to live in the Tapovanas (lit.

forests for meditation) upon the banks of the Ganges. There they underwent the long austere life of meditation to develop their inward power of intuition so that they could know about the truth of things and life. There they freely and boldly discussed what they came to know, and having satisfactorily explained their points of view they put them into comprehensive systems so that others might study, understand, and profit by them. They lived in the thought world and their lives fully reflected the nature of their thoughts. The sacred memories of these Rishis who still inspire and guide the Hindu life is so intimately associated with the Ganges that when one pays homage to the former by one's daily life, the



latter is invariably included in them. The Ganges comes along in the mind with the thoughts of the Rishis. What is more important to understand the highly spiritual feeling of the Hindu for the Ganges is that while the great Rishis of old are living only in his lofty principles of life, the Ganges still flows on as mystically and inspiringly before his physical senses as she did fifty centuries ago. She is not only in his thought and in his ideal world, she is also in his actual world of today. She is still the Mother-Ganges of India's millions. Many of them still choose to live by her sides and thus sanctify their mind and body in the blessed atmosphere she emits.

Similarly, the river Jumna represents devotion. It was on her luxurious banks that the most perfect form of devotion showed itself in all its five possible manifestations. Our devotional spirit is manifested in five different ways which in India are called *Sânta*, *Dâsya*, *Sakhya*, *Vâtsalya*, and *Madhura*. The devotional spirit which characterizes the joy of the Great Realization following the attainment of inward peace is termed as *Sânta Bhâva*. The *Dâsya* form of devotion is found in the devotee's joy to eagerly serve his beloved. The *Sakhya* form is what exists between two real friends. The *Vâtsalya* form is in the sublime feeling of the parents for their child. The *Madhura* form is in the sweet feeling that characterizes the relation between husband and wife. All these five forms were perfectly manifested in the devotional spirit with which Krishna, the God incarnate of the Hindu, was treated. Man cannot think of a finer example of emotional refinement. The whole atmosphere on both sides of the Jumna was so surcharged with the deep spirit of devotion that even birds and animals were imbued with it. Love

in its purest form poured itself upon every heart making all men totally forgetful of themselves. In that extreme suffusion of love all things glowed with the hallow of sacredness. These places are now holy and things there are sacred. How can anybody think of violence of any sort at a place where Nature herself has shaken off her usual grimness, as if to remind India perpetually that here was performed that ineffaceable episode of love and devotion so exalted, abundant, perfect, and touching in all its varied manifestations that nothing but the purest forms of feeling can characterize this place? When a Hindu thinks of real love he has before his mind's eye that Braja Lilâ (divine play at Braja) of Krishna. He is reminded of the self-forgetting devotion of Nanda and Yasodâ, of Râdhâ, of the shepherd boys and girls, of Arjuna and Bidura. And when he thinks of them, the river Jumna comes along with them in his mind, for she is the living witness of those golden days. The Jumna is sacred for she represents that divine spirit of devotion. And does not the great Tajmahal, that ever-white mausoleum, stand on the bank of the Jumna as the purest picture of conjugal devotion? Let anybody watch that Jumna as she flows on quietly through the district of Mathura or by the side of the Tajmahal and let him tell us how he feels. We will not need any explanation then as to why the Jumna is said to represent devotion.

The Ganges and the Jumna flow on quietly a long distance and finally meet at Allahabad from where they flow on together for another long distance till they lose themselves in the sea. In a like manner wisdom and devotion invariably meet somewhere and then move on together for some time until the two in one is lost in the sea of truth.



Neither wisdom nor devotion alone can reach the goal. Wisdom is dry by itself continually soaking and sapping its own sweet fluidity. Devotion, of course, contains an inexhaustible fund of fluid faith but is itself blind, and needs the guidance of wisdom. The Ganges of wisdom and the Jumna of devotion must meet together in order to flow as one finally to reach the eternal sea of truth.

The wonderful mysticism which seems to surround these two great rivers has also some other reason which is supported by modern scientific investigation. The Hindus think that the Ganges and the Jumna are not just rivers. They are more than rivers. They are possessed of mysterious powers which are not found in any other rivers of the world. That this is true is borne out by renowned scientists of our time. For instance, the distinguished bacteriologist, Dr. F. C. Harrison, Principal of Macdonald College, McGill University, Canada, writes in an article, "Micro-organisms in water," : "A peculiar fact which has never been satisfactorily explained, is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and the Jumna. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of natives (often dead of cholera), and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindus, that the water of these rivers is pure and cannot be defiled, and that they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research. It is also a curious fact that the bactericidal power of the Jumna water is lost when it is boiled; and that the cholera vibrio propagates at once, if placed in water taken from the wells in the vicinity of the rivers."

A very well-known French physician,

Dr. D'Herelle made similar investigations into the mystery of the Ganges. He observed some of the floating corpses of men dead of dysentery and cholera and was surprised to find "that only a few feet below the bodies, where one would expect to find millions of these dysentery and cholera germs" there were no germs at all. "He then grew germs from patients having the disease and to these cultures added water from the river (Ganges). When he incubated the mixture for a period, much to his surprise the germs were completely destroyed."

A British physician, Dr. C. E. Nelson, F.R.C.S., tells us of another striking fact. He says that "ships leaving Calcutta for England take their water from the Hughli River which is one of the mouths of the filthy Ganges and this Ganges water will remain fresh all the way to England. On the other hand, ships leaving England for India find that the water they take on in London will not stay fresh till they reach Bombay, the nearest Indian port, which is a week closer to England than Calcutta. They must replenish their water supply at Port Said, Suez, or at Aden on the Red Sea."

When the veteran scientists of the West upon whom the sacred tradition of India has no influence at all, are surprised by the peculiar qualities of the Ganges and the Jumna waters, it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers. It may be that some day some scientist will be able to explain this mystery, but a mere scientific explanation of it will not be enough to detract from the sacredness of the two rivers, just as the explanation of the special qualities of a genius does not divest him of his high distinction.



No wonder, then, that to a Hindn the Ganges and the Jumna are not simply rivers, they are his sacred mothers whose very touch purifies not only his body bnt also his soul. Wherever a devout Hindu may go to take his bath, he does not fail to invoke first the Ganges and the Jumna and feel their presence in the water before he takes a dive in it. If his home is far away from these rivers, it is his ambition to see them some day and bless his being by taking bath in their sacred waters.

He will also like to carry home some water from them and save it carefully in a bottle so that he may use it for purposes of purification. To some foreigners it may seem going to the extreme—almost verging on superstition, but those who are apt to go beneath the surface of things and observe the fine spirit with which they are looked upon and the good effects resulting from such a spirit, will certainly be slow to indulge in any rash judgment.

## THE TRANSCENDENTAL APPROACH IN VEDANTISM : ITS VALIDITY

BY PROF. SHEO NARAYAN LAL SHRIVASTAVA, M.A.

(Concluded from the last issue)

### III

The entire objective universe rightly viewed is, then, in the last analysis, a stupendous manifestation of consciousness, the pure ultimate principle of consciousness or the Atman. Consciousness being the *prius* of all objective reality, the clue to the ultimate nature of reality was to be found in a thorough-going analysis of the *ultimate states of consciousness*—the Avasthâs of Atman, as they are known. The objective that is spread out on a rational plan, that is intelligible and interpretable in terms of the categories of thought or reason, obtains only in *one* of the ultimate states of consciousness—the Jagrat or the waking state. The objective of waking experience, is altered in the two ultimate states of Swapnâvasthâ or the state of deep sleep and Susupti or the state of dreamless sleep, and negated altogether in the fourth state konwn as Turiya. Hence, the Vedantins insist

that the universe which is revealed to rational experience during the waking state, cannot claim *absolute* and metaphysical reality. Its reality is relative to that particular state of consciousness, the Jagratâvasthâ only. It is belied and negated in the other Avasthâs. The Real is *ipso facto* immutable and unsublatable. It is manifestly absurd to call that which is negatable real in an absolute sense.

The objective universe which *empirically* we find to be spread out on a rational plan and explicable in terms of the categories of thought, is *transcendentally*, that is, from a deeper base (the Atman), a state of consciousness. Thus Vedantism, I am persuaded to believe, approaches the problem of ultimate Reality from a deeper base than the intellectualistic idealism of the West. This is a fact of cardinal significance, and we shall attempt to show that this method of approach to Reality is philosophic *per sang*.

Western philosophical thinkers rather find it difficult to grasp the significance of regarding the Dreaming and the Dreamless Sleep states as on a par with the Waking State. To them it has been the darkest mystery of Indian thought that the Dreaming and the Dreamless Sleep States should be held to be of co-ordinate validity with the Waking State. To clear up this point we shall go a little into details.

All that is objective, all that is comprehensible or intelligible at all, all this cosmos which spreads out before us on a rational plan, is ultimately *for* Consciousness and derives its reality therefrom. Consciousness itself cannot be transcended. We cannot think of a transcendental condition of Consciousness Itself. The clue to the ultimate nature of reality can therefore only be found in an analysis of the ultimate States of Consciousness—this is the cardinal principle of Vedantic transcendental metaphysics. The first formulations of this transcendental approach to Reality are to be found in the Mândukya Upanishad and these were subsequently elucidated and developed in their writings, by Gaudapâda and Samkara, notably among others.

Taking Consciousness as the inexpugnable and most ultimate foundation of all reality, the Mândukya Upanishad analyses the entire range of Conscious experience into four ultimate States or Avasthâs. These are the Waking State (जाग्रत्), the Dream State (सुषुप्ति), the Dreamless Sleep State (सुषुप्ति) and (तुरीय) or the Fourth State. Reality which is conscious experience, must at any level of experience, be manifest in One of these States. Of these four States, the Vedantins maintain that the fourth or the तुरीय is the *ne plus ultra* State of Consciousness, and therefore Reality as manifest therein the Highest and the

Ultimate. The reasons for this, we shall see as we proceed.

Let us now consider these states one by one, and see what light they throw on the nature of ultimate Reality. In the जाग्रत् or the Waking State, the objective appears as the gross material universe of common perception, metaphysically called in the Mândukya सप्ताङ्ग or the seven-limbed. (The heavens as its forehead, the sun as its eye, the air as its breath, matter and water its belly and the sky and the earth its feet.) This state of consciousness is further spoken of as एकोनविंशतिमुख or nineteen-mouthed, because here the objective is apprehended through nineteen channels—the five ज्ञानेन्द्रिय's (organs of knowledge), the five कर्मेन्द्रिय's (organs of action), the five प्राण's and the अन्तःकरण or the internal organ consisting of मनस्, बुद्धि, अहंकार and चित्त. This state of conscious experience is technically known as the वैश्वानर. Its main characteristic is expressed by saying that it is स्थूलभुज् or comprehends objects in their gross forms.

The स्वप्न or the Dream State which is technically known as तैजस is also like the Jâgrat state एकोनविंशतिमुख, that is, in it also the objective is comprehended through the above-mentioned nineteen channels; but unlike the first, it is सूक्ष्मभुज् or has as the objective of its comprehension an inner and a subtler world—a more attenuated objective.

One remarkable difference between the Waking Consciousness and the Dream Consciousness is that the rigorous temporal, spatial, and causal uniformities that obtain in the former are almost lost entirely in the latter. Events that would take a considerably long time in our waking world are done within an inconceivably short time in dreams. Distance also has not that uniformity in dreams which it has in the waking



world; similarly causality. Anything may cause anything.

The third ultimate state of consciousness is the सुषुप्ति or the Dreamless Sleep State or the Deep Sleep State, technically known as the प्रज्ञा. It is different from Jâgrat and Svapna in two ways: first, with regard to the nature of its objective, and secondly, with regard to the instrument or faculty of apprehending the objective. Unlike the Waking and Dream States, the objective in सुषुप्ति is not the world of manifoldness, either gross (स्थूल) as in वैश्वानर or subtle (सूक्ष्म) as in तैजस but एकौमूत or unified. The objective here is an undifferentiated unified whole—a seamless *totum objectivum*. The plurality of objects being absent here, the knowledge of the objective is also unitary (प्रज्ञानघन). Then again, with regard to the faculty of apprehension, while the first two states are एकीनविंशतिमुख, this is चैतीमुख, that is, here चेतस् or intelligence or consciousness itself, unmediated by the instrumentality of the mind and the senses, is the faculty of apprehension. Here there is no sensing and no discursive thinking, but *simple* apprehending, *the pure activity of Consciousness*, untrammelled by the mind and the senses. This is a very significant state of consciousness, for herein it is clearly suggested that the many-ness of experience, the splitting up of the unitary objective into a plurality of discrete objects, is the result of apprehension through the instrumentality of the mind and the senses.

Now, three facts emerge out of a consideration of these three ultimate states of consciousness—The Jâgrat, Svapna and Sushupti. First, the objective as such has no *constant* character, but is changed and modified in the different states. The differentiation, the many-ness that we find in waking experience are not the perma-

nent and unchanging marks or attributes of the objective. They are, to use a metaphor, the refractions of the rays of consciousness falling on the intellectual prism. Secondly, consciousness is the unchanging and the inexpugnable ground or witness (साक्षी) of all the changing pageant of the objective in all its different forms. Consciousness is therefore the *absolute* reality. Thirdly, the objective has no independent status. It has a tendency to merge into the subject. In the सुषुप्ति state, what opposes consciousness is a thin attenuated veil of the objective. The objective is *almost wholly* merged in the subjective, there being a very feeble sense of the subject-object differentiation, *thus pointing to the possibility of the complete mergence of the objective into the subject*. This state of the *complete* obliteration of subject-object distinction is known as the fourth state or the तुरीय. From the Jâgrat, through Svapna to the Sushupti, there is a progressive attenuation of the grossness of the objective, an increasing in-gathering of consciousness to itself. The end of this progressive withdrawal or in-gathering of consciousness can only be a return to itself. In all the three states of consciousness—waking, dreaming, and dreamless sleep, we are aware of the objective in different modified forms, but never of their subjective substratum—the comprehending self or the principle of consciousness.

In the fourth or तुरीय, consciousness returns to itself, the veil of the objective falls. It comprehends itself by itself. There is no trace of the operation of the mind and the senses—no objective—no manifold. The objective merges completely in the subject. All that remains is One Unitary conscious principle, the Unsublatable Substratum of all sublatable forms of the



objective. Herein is Absolute Truth,\* the Undivided and Indivisible All-whole Spirit.

Some Western thinkers (like Prof. J. S. Mackenzie)† have serious misgivings with regard to the philosophical value of the Vedantic system which rests upon a consideration of dream and deep sleep states. These thinkers seem reluctant to recognize the validity of a metaphysical system that is built upon data which fall outside the sphere of waking experience. The view that the data of metaphysics should be strictly confined to the waking experience, is based on the assumption that the waking is the *only real* and *positive* state of experience. The dream world, it is argued, is unreal being a subjective creation, and the deep sleep state is held to be a contentless void rather than a positive state of experience. These are however assumptions which can hardly stand criticism. First, as to the reality of dream and deep sleep states. What is real? The real, we are obliged to say, is what exists *for* consciousness, the *content* of consciousness. When we construe reality as the content of consciousness, the distinction between subjective and objective reality becomes meaningless. The dream world, as the content of consciousness, is as much an objective for consciousness as the world of waking experience. The dream world and the waking world can therefore claim *objectivity* with equal force. Objective reality is as much the prerogative of the dream world as of the waking world; *metaphysically* they are

equally real or unreal. We pronounce the dream world *less real* than the waking world, taking arbitrarily the latter as the standard. Perceivability, argues Gaudapâda, as much characterizes the objects of the dream world as those of the waking world; it is therefore futile to argue that the latter are more real than the former because they are *perceived*. Moreover, for purposes of metaphysical analysis, we are not concerned so much with the specific contents of the dream state, as with the *dream state as such*—the epistemological implicates of the dreaming state of experience. In a metaphysical consideration of the ultimate states of experience, the nature of the specific contents of each state is not germane.

Another serious misunderstanding is to take the Deep Sleep State as a state of contentless void, a lapse of consciousness, rather than a full-fledged *conscious state*. Now, it can easily be shown that this is but an error. That a recollection of the deep sleep state is possible shows clearly that it is a *positive* state of experience, and not a lapse into unconsciousness. The man, waking from a deep sleep, recollects it and says, "What a happy and blissful sleep I had!" There can be no recollection of a void. If the man in sleep were really unconscious, he would not be able to recollect it. Consciousness never lapses; it being there everything *is*.\* There is no break in the continuity of consciousness. It is the abiding witness of all this rolling pageant of heaven and earth. Asleep or awake, consciousness always *is* and never ceases to be. Consciousness being always there, there is always the *objective* of which there is consciousness. The objective *is there* in dreaming and in deep sleep, though it appears in modi-

\**Vide* गताः कलाः पञ्चदशप्रतिष्ठा दिवाश्च सर्वे  
प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकी-  
भवन्ति ॥

( सु. उ. ३-२ )

† *Vide*. J. S. Mackenzie: *Elements of Constructive Metaphysics*, the closing pages.

\*तमेव भान्तमनुभाति सव, तस्य भासा सर्वमिदं विभाति।



fied forms. This modification, as our foregoing analysis will show, depends upon or is the result of the instruments through which consciousness apprehends. When the apprehension is through the instrumentality of the mind and the senses, the objective is a world of plurality as in the waking and dreaming states; but when the instrumentality of the mind and the senses is removed or is inoperative as in the Dreamless Sleep State, the objective is a unitary or undifferentiated continuum. We cannot assign any unchanging character to the objective as such. We, with our five senses, see the world in the way we see it; but if we had five more senses we would see it quite differently. Then again, the objective is there at all, only so long as consciousness is *extroverted*; it is non-existent or no more appears to exist when consciousness is *introverted* or in-drawn to itself. When consciousness is extroverted, there is an objective as in the three states—Waking, Dreaming and Deep sleep; but when consciousness is completely introverted or in-drawn to itself as in Turiya, there is no objective. From our analysis of the Avasthâs, we find that the progressive attenuation of the objective is parallel and proportional to the increasing introversion of consciousness. Waking State when consciousness is extrovert to the fullest degree is *बुद्धिबुद्धि*, the Dreaming State when consciousness is more introvert is *प्रविष्टबुद्धि* and the Dreamless Sleep State when consciousness is still more introvert is *एकौमुत्* or an undifferentiated continuum. The progressive attenuation of the objective, as consciousness tends to be more and more introvert, indicates that the objective is only a *projection* of consciousness and points to the possibility of the complete merger of the objective into consciousness, when consciousness is completely

introvert or in-drawn to itself. This is the state of *तुरीय* where consciousness alone is the sole reality. It is the return of consciousness to itself, the state of Self-realization, *Svarupâvasthiti* or *Svânubhuti*.

#### IV

We are now in a position to adjudicate upon the merits of the transcendental approach in Vedantism as briefly sketched above. The most outstanding merit of this way of philosophical approach is that it goes down to the deepest base of reality, the most ultimate and primal fact in existence, the stay and foundation of all objective reality, Consciousness or Atman. Consciousness is the *prius* of all reality, of reason itself. Rational activity is not coeval with the entire range of conscious experience; it is confined to the Waking State only; hence the rationally comprehensible universe is only an impermanent and sublatale phase of reality. A rational account of reality therefore, metaphysically speaking, is *provisional* and relative to the waking experience only. The criterion of truth, adopted in Vedantism, is non-contradiction or non-sublation through the entire range of conscious experience. It should further be noted that this principle of consciousness which is taken to be the ultimate principle in reality, is not a mere postulate, a mere problematiceal conception like Kant's Idea of Reason, but a veritable *fact* of experience. Consciousness is self-manifest, self-revealed to all living beings, to all experiments, as their very *self*. Consciousness is the very essence and not an attribute of the subject. My awareness of *myself* as the *subject*, is an immediate and veridical awareness of myself as the *all-comprehending consciousness*. Self-awareness, properly interpreted, means the awareness of self as the *pure compre-*



hending consciousness, distinguished from all that is comprehensible as an "object," as a "this," including in the region of the objective the body, mind, senses, etc. Such self-awareness, according to Vâchaspati Misra, is the patent experience, not only of human beings, but of all living beings, including worms and moths\* etc. Consciousness is Aparokshânubhava-siddha, that is, given in an immediate and veridical experience. That such inferior creatures as the worms and moths should have so much discrimination as Vâchaspati credits them with, is, I think, disputable. To distinguish the self as the *pure* subject, transcending everything objective, even the mind and the body—is, I think, an achievement possible only for man who has the capacity for philosophical reflection. Nevertheless, the fact remains that, any sentient creature, if it had the reflective capacity of man, would be aware of itself as the principle of consciousness, transcending all that is objective, its own body and mind included. The Vedantic approach, then, adopting the well-known, phraseology of Kant, is 'transcendental,' but not 'transcendent.'† Herein lies the chief merit of Vedantic methodology. A system of metaphysics, that does not take its stand upon the *direct* verities of experience, stands self-condemned. Vedanta takes its stand upon the deepest, the most veridical, as well as the most ultimate FACT of experience. It is the vilest travesty of Vedanta to call it a system of *abstract* metaphysics. Vedanta does not employ any abstraction; it is the science of reality *par*

\*"स चायमाकीटपतङ्गभ्यश्चा च देवर्षिभ्यः प्राणभस्मावस्थे-  
दकारास्यदेव्यो देहेन्द्रियमनोबुद्धिविषयेभ्यो विवेकेन 'अहम्'  
इत्यसंदिग्धाविपर्ययापरोक्षानुभवसिद्ध इति" Vâchaspati  
in Bhâmati.

† Transcendent means completely beyond the reach of experience.

*excellence*, revealing the only Undeniable Supreme Fact, eternally enduring and eternally manifest (Svatah-siddha).

Another noteworthy and unique feature of Vedantic methodology is its inclusion of Dream and Deep Sleep states within its purview. The Vedanta is the only philosophical system in the world that has grasped the metaphysical significance of the Dream and Deep Sleep states, and given them a co-ordinate footing with the Waking state. Of course, for all practical purposes, the Waking state is regarded as more real than the Dream state because of its greater durability and greater uniformity. Samkara also distinguished Vyavahârîka Jagat from Svâpnîc Jagat, and suggested that the former is in some sense more real than the latter. This however is true only comparatively speaking, that is, when we compare dreaming with waking. But from the ultimate or Pâramârthîc standpoint, that is, from the standpoint of Turiya, the Waking is as unreal as the Dreaming State; the former is on a co-ordinate footing with the latter. The idea that the waking experience, may, after all, be on a par with the dreaming, no doubt suggested itself to the minds of some Western thinkers also; but they did not try to develop a systematic metaphysic of these various states. Bradley, for example, has written "the contention that our waking world is the one real order of things will not stand against criticism. Quit the position of an onlooker on yourself and imagine your own self in dream, and that while you dream, you can recall but little of your waking state. But suppose also that from what you recall, you judge that your own waking state was more distracted and more narrow, would you not be right if you set down your waking state as less rational and less real?" Similarly



Descartes writes in his *Meditations*: "When I consider the matter carefully, I do not find a single characteristic by means of which I can carefully determine whether I am awake or whether I dream. The visions of a dream and the experiences of my waking state are so much alike that I am completely puzzled and I do not really know that I am not dreaming at this moment." So also Pascal contends that if the same dreams were to come to us uniformly every night, they would have as rigid a hold upon our minds as the things of our daily waking experience. To quote his own words: "If an artisan were certain that he would dream every night for fully twelve hours that he was a king, I believe that he would be just as happy as a king who dreams every night for twelve hours that he is an artisan."\* However, it is in Vedantism alone that we find that these states have been systematically considered to yield an ultimate theory of existence.

The uniqueness of Vedantism, as happily styled by a recent writer,† lies

\* I am indebted for these quotations to Prof. Radhakrishnan's *Indian Philosophy*, Vol. II, p. 454.

† Vide K. A. Krishnaswamy Aiyer's *Vedanta or the Science of Reality*.

in its *tri-basic* approach to the problem of ultimate Reality, and on this account constitutes its superiority over other systems which are only *mono-basic* in their approaches (confined to the waking state only). A metaphysic of reality, worth the name, ought to take within its purview the entire stretch of conscious experience. Waking experience is only an interlude within the complete drama of conscious experience; hence, no metaphysics which is confined to waking experience alone, can legitimately claim to be a metaphysics of the whole of reality.

The object of this article has been to vindicate the validity and significance of the Vedantic transcendental metaphysics based on a consideration of the ultimate *Avasthâs* of experience—experience taken in its entire compass, and to raise a voice of protest long overdue against the narrow intellectualistic idealism much in the air these days. I do hope that a serious consideration of the Vedantic transcendentalism as elaborated here, will convince the readers that the real, far from being merely co-extensive with the rational, is immeasurably wider than it. Herein I see a way out of the present impasse of conflicting philosophical creeds.

## IF WE WOULD CAST AWAY ALL FEAR

BY PROF. E. E. SPEIGHT

Too long the clear, explicit, patent  
Outer things have seemed the whole,  
Too long the dark, implicit, latent  
Inner truths escaped my soul,  
Evaded me because they were  
Part of myself I could not see,  
Part of the cosmic wanderer  
Casting the shadow I knew as me.

I see a line and think that things  
Consist of them, I move and find  
Flat spaces, level measurements  
On either side, before, behind;  
I touch a solid and realize  
Those flatnesses can jut and rise,  
And this is long my working base,  
That these are all the forms of space.

One day I watch a sunbird's flight  
Above some bending woodland sprays,  
And suddenly I have a sight  
Of strangely, sense-bewildering ways  
Of bounding Nature, baffling forms,  
Irregularly-angled layers,  
Deep curving stems, entangling swarms  
Of innocent buds, invisible stairs  
For wings to mount, green-margined caves  
Of shimmering leaves the wind has stirred,  
And restless as the shadowy waves  
Of river pools. I watch the bird  
Adventuring from plane to plane  
I cannot name, one moment known  
And then beyond the reach again  
Of understanding, in some zone  
Some depth, some spacial quality  
I cannot fathom, and thus I learn  
That all I was and yet shall be  
But shadows of what I must discern  
Or die; that everything, in truth,  
Is but a sign of something higher,  
The ardent yearning of our youth,  
The restless urging of desire,  
Betoken a far deeper sense  
A nobler need, a sterner strife,  
A resolution more intense  
Than merely living brings to life.

So thus we pass from point to line,  
From line to plane, from plane to solid,  
And then to what the last define  
Or bound, things neither square nor stolid  
But purely mathematical,  
Clairvoyant and intangible,  
The most disturbing fact of all  
That all experience has to tell,  
The much entangled, multi-angled  
Figure called the tesseract,



The coruscating, number-spangled  
Magic frame of midgie fact.

We are but shadows of a dream  
Was said by one whose dreams remain  
The wonder shadows ever seem  
Because upon whatever plane  
They fall, upon whatever heart  
They rest, they point a pathway forth  
To that of which they are a part,  
A littleness, as the dark north  
Is but a moment of the sun  
Whose other shadows we call time  
And what it brings. All that is done  
That lives and dies, all reason, rhyme,  
Remembrance and oblivion,  
Are but as moments of a Sun  
Our sunlight hides, our night reveals,  
A greater being summoning us  
From all assurance spirit feels  
Into a world more ominous,  
From all dimensions we may sense  
Into a world of action we  
Have yet to make, a world intense  
As light or lightning's energy;  
From every symmetry into  
What symmetry betokens,—not  
An earthly rest, a single view,  
But from a leaf unto the thought  
That rings the leaf with guidance, moves  
The tendril into lovely poise,  
That from the simplest happening proves  
Eternal import; hears the noise  
Of constellations in the stir  
Of ripening corn, and in the way  
Night-moths can find their mates afar  
Divines behind that night a day  
Our striving may attain, if we  
Are faithful to the joyous quest  
That is our wondrous destiny,  
That is the meaning of the best.

For consciousness, like stars and air,  
Must ever move, as life must rise,  
Transcend in apprehension, share  
All modes of being, every guise  
The eternal secret takes, must lead  
By life, or it may by death

To presences we little heed  
 Though we are of their form and faith;  
 Must know that knowledge has to pass  
 To ever clearer heights, to swing  
 Beyond all moorings, from all mass  
 Emerging, and imagining  
 Profounder immortality  
 Than dreams can reach, profounder mind  
 Than life and death have shown to be  
 Within the fate of man to find  
 Where love is not, for heaven is love,  
 Hell lovelessness; and if we cease  
 To rise from love, our spirits move  
 In aimless drift from the great peace  
 That is about us, and so near  
 If we would cast away all fear.

## THE AGE OF INDUSTRIALISM

BY SWAMI YATISWARANANDA

The modern age with its wonderful mechanical inventions and consequent industrial revolution has brought about a great revolution in our life and thought. And, as its result, struggle for existence and competition have become keener than ever; and the entire social structure is being shaken to its foundations more or less in all parts of the world.

The industrial age has its advantages and merits. It has raised material standards and efficiency. The conquest of natural forces has increased the facility of communication. The railway and the steamship, the automobile and the aeroplane, the telegraph, the telephone and the radio have brought into close contact peoples living in the farthest corners of the globe. Human knowledge and outlook are widening. We have better sanitation, greater possibility for combating diseases, for rendering speedy relief during famines, floods and other natural catastrophes.

These and other conveniences are the direct products of this mechanical age.

But there are also many evils and dark points to the discredit of this age. And one of the greatest of these is the menace of immorality due to the breaking up of the family life and its virtues.

### EVILS OF THE INDUSTRIAL SYSTEM IN INDIA

In India, besides fostering other evils, the industrial system is drawing men and women away from their native village. The rush to the city is bringing untold ruin to the rural areas. Further, it is creating large wage-earning classes—landless and homeless—working in mills and factories, collieries and plantations, marts and markets, where the healthy influence of society is altogether absent. And for want of sufficient accommodation men, women and children have to live herded together in dwellings



dangerous alike to health and morals. No wonder then that many fall an easy prey to the manifold temptations and vices growing there unchecked. The moral education and elevation of the industrial worker is for this reason a problem of great difficulty and complication.

The evils mentioned above are not remaining limited to the towns and industrial areas alone. They are spreading even to the villages the centres of our national being. The ancient ideals of the family life deeply actuated the whole body of India's agricultural population. But with the growth of great industrial towns and business centres a deplorable state of affairs is coming to prevail. "The old domestic morality of the Indian agricultural life," to quote the words of a great authority, "is breaking down in every direction, wherever close contact with the larger city life and even with the smaller townships, has occurred. People talk glibly about the coming industrial expansion in India. Do they realize at what cost that expansion is already being carried out in many of our cities?"

The industrial system has come to stay in India as in all other countries. And the task of the "welfare" worker is to accept the inevitable, try to minimize the evils as much as possible, and work for the uplift of the labouring classes with sustained enthusiasm and energy.

#### NEED TO AWAKEN THE MORAL SENSE IN THE CHILD

Far be it from me to condemn the progress of science and the perfection of the machinery. Everything good has its correlated evil. And we human beings are responsible for this, for while the human inventive genius as expressed through science and machi-

nery has made great progress, we human beings have not advanced morally to the corresponding extent. And hence what may be utilized for promoting the welfare of mankind is being made use of for its enslavement and destruction. The only remedy for our many ills lies in proper education—first, in the education of the educator and then in the education of the child. Side by side with general education, the children are to be trained along moral lines so that they may be able to think rightly, feel rightly and act rightly. Special stress is to be laid to make them fit for the struggles of life. And if they are to be made to stand on their own legs economically they must also be enabled to develop their moral sense so that they may resist the evils and temptations of life, and even grow more and more in ethical strength and power without which one falls down to a level worse than that of the beast.

#### CONDITIONS FAVOURABLE FOR THE MORAL GROWTH OF THE YOUNG LABOURER

The child may be given the necessary education at school, but this real education begins in the school of life, in the field of his work. Truly speaking, as it is not possible to learn swimming on land, however well-acquainted one may be with its theories, so the great lessons of life cannot be learnt unless we actually enter life—the field of our work, pass through its trials and struggles, and become wise through experience.

Now a question may be asked—what should be our attitude towards work? The answer is that work is to be looked upon not only as a means of livelihood, but also as a means of the evolution of the mind and progress of the soul. It should have thus both an economic value and also an educa-



tional value. And the latter will be possible only if one is able to earn a living wage giving one at least the barest necessities of life. It is an insult to speak of pity to a starving soul.

Too little of wealth is, as a rule, injurious to the moral growth of the worker. He must have an amount of security as regards a reasonable income. And if after meeting his legitimate needs, he can have a small margin for profitable use, and is able to devote some time to cultural pursuits,—this will be a most desirable state.

Further, as in the school, so also in the place of his work, the environment must be favourable for morals. And also outside the working hours the youthful labourer must be enabled to live in a morally healthy atmosphere. Provisions should be made for innocent but enjoyable recreations and educative and creative occupations that would draw his mind away from undesirable ways and would direct him along lines likely to prove to be of cultural value to him.

#### ATTITUDE TOWARDS WORK

But the inner growth of the worker will greatly depend on the spirit with which he does the work he has got to do. If he comes to have the right attitude towards work, it becomes a great educational factor, a means for the discipline and evolution of the soul.

To most persons, work is a drudgery, and the only incentive to do it is material gain, and also compulsion to do it well under the threat of loss of income. But by bringing in a new attitude the unpleasantness connected with work can be minimized, and it may be replaced by a sense of duty or a spirit of service that carries with it a feeling of self-satisfaction and joy. This is an ideal that is cherished not

only by the religious upholder of selfless work, but also by some of the supporters of sober socialism.

It will be too much to expect of the vast mass of labourers to be actuated by an ideal of voluntary service free from outside pressure or constraint. But it will be not a small gain if through proper education a good number of workers imbibe the ideal, and are able to introduce a "spiritual" element in the economic order. Anyway, the ideal can be realized at least on a small scale in the domain of economics. And there are idealistic socialist thinkers who believe that "within the general obligation to perform useful labour, it will be possible, if the right means are applied, to create a public opinion in favour of doing one's best and to elicit increasingly a spirit to reinforce and gradually replace the crude material incentives even to ordinary manual labour."

#### SELFLESS WORK—AN IDEAL FOR ALL

Thus the ideal of selfless work is not after all as Utopian as it may be supposed by some. It need not necessarily imply a belief in God. For, there are many people who possess no such belief and are not religious in the ordinary sense of the term, but are actuated by a sincere spirit of self-abnegation and service, and work with a wonderful enthusiasm for human welfare and progress. If selflessness is a measure of true religion and spirituality, then in this sense such noble souls are certainly religious and spiritual, and are undoubtedly moving towards perfection that is beyond the reach of a superficial believer in God, uninspired by a sincere desire to serve Him in one's brother men. For, spiritual growth implies an inner transformation, a recognition of a new set of values, having nothing to do with merely



material considerations or allegiance to doctrines or creeds. It is something deeper than the painting of the skin or the dyeing of the hair, than the tattoo mark of the savage or the false teeth of the civilized man. And it manifests its true nature in a conscious pursuit of the ideal even in the face of oppositions and difficulties. And even an agnostic or an atheist can be inspired by the ideal of selfless work for the welfare of himself and others, and march towards purity and perfection, leading to the realization of the Truth whatever may be its content and nature.

But one having a belief in God—whether He is regarded as a Personality or as the Universal Principle unfolding itself in man and nature—finds his task easier in certain respects. It gives to the spiritually-minded an additional impulse and inspiration to do his work for the good of mankind.

#### THE WIDER ISSUE

We always work with an object in view. Even to the labourer who is concerned solely with wage-earning, work is not an end in itself. And to the person who, while working for the sake of an income necessary for his maintenance, does so also with the idea of duty and service to the community, labour is certainly a means to an end.

Anyway, if we are to teach the ideal of duty and service to the labouring classes, we ourselves must first of all be inspired by it. And now we come to a wider issue. All forms of labour—not merely those done by the hand, but also those performed by the brain—fall under the category of labour and are to be done in the same spirit of selflessness and duty.

#### THE ALL-EMBRACING IDEAL OF SELFLESS SERVICE

In this wider sense we are all labourers whether we work in the factory or in the school, in the slum or in the church, in the hospital or in the temple; whether we labour with the hand or with the brain or with both; whether our work is physical, or intellectual, or moral or spiritual. And we all must follow certain common ideals and general principles by applying which we can elevate ourselves and also those about us.

Our ideal is to train every person as a useful member of society in some form or other. Parasitism that encourages one to live on others without giving any service in return is to be eliminated, at least reduced to a minimum. And this will be possible if we are all guided at least by the law of "give and take." We cannot, as we are told, eat our cake without making it. That is true. But this does not mean that everyone should become a baker or do every form of work. It is not possible. By introducing the ideal of co-operation, we should work in a spirit of harmony, promoting the well-being of the individual and the collective body at the same time. Every one should try to contribute his share of service in some form or other. There is no question of returning the service we receive in the same form, but in some way or other we must return it and serve society. Thus the receiver becomes also a giver. The consumer becomes also a producer. And then we live not only for ourselves, but also for others.

The nature of the work we do, does not matter much. If it is honest and we have done our best, it is enough. But we must try to do our part as well as we can. In the path of selfless ser-

vice all are fellow-labourers and as such "each is great in his own place." The humble work of the silent worker who is doing the duties of life unknown and unnoticed may have as great a spiritual value as the greatest works of the most dynamic personality who shakes the earth and draws the admiration of all. Like the actors of a drama playing different rôles—from that of the mighty king to the humblest of peasants, each will be judged not by the magnitude of his task but by the intrinsic worth of the part that has been allotted to him, by the contribution he makes towards the successful enactment of the play as a whole.

And by doing our part well we feel within us a sense of self-satisfaction and dignity that is the reward of one who does his duty well even if there be the idea of "give and take." But it brings much greater reward, in the form of inner joy, and expansion of the soul, if we do it without any thought of bargain, material or otherwise.

The central ideal in this path is: "Thy right is to work only, but not to the fruits thereof. Be thou not the producer of the fruits of thy actions; neither let thy attachment be towards inaction." "Do thou perform thy duties without attachment. By performing action without attachment one attains the highest."

Thus no honest work is good or bad by itself. It is the motive that makes it so. And every form of honest activity done in the right spirit for promoting one's own good and the good of others has its elevating influence. Every such act becomes a cause of self-expansion, a step towards perfection and freedom.

#### WORK AS WORSHIP TO THE DIVINE

As already said, those who believe in the existence of God find an additional inspiration in their life of self-sacrifice and service. If one has belief in Personal God, he may look upon work as "worship" and offer the fruits of his labour to God as he surrenders his soul also to Him. Thus his selfless work comes to have the same spiritual value as the most sincere prayer and meditation of a devotee, and it becomes a cause of self-purification, leading ultimately to communion with the Divine.

While those who regard God as the eternal and immanent Principle, the all-pervading, infinite Source of light and knowledge, dwelling in the hearts of all beings, may come to possess even a stronger motive for living a life of consecration. They consider every act done to man as a form of service to the God-in-man.

Such a devotee, when he serves others, has no idea of showing kindness or mercy to his fellow-creatures. Every act of his is a self-dedication, a consecration to God dwelling in the living tabernacle of the human body. He serves, being free from pride and vanity, and possessing the greatest humility born of the highest spiritual strength. He works not as a slave through attachment, but as a freed soul untouched by baser desires and actuated by the purest of love directed towards the Divine by the noblest of motives that can ever reside in and inspire the heart of man. He finds a great joy in his service and says,—"Blessed are we that we are given the privilege of working for Him, not helping Him." "Cut out this word help from your mind," says Swami Vivekananda "you worship. Stand in this reverent attitude to the whole universe."



# THE SPIRITUAL BASIS OF THE RAMAYANA

BY KAPILESWAR DAS, M.A., B.Ed.

*(Concluded from the last issue)*

## IV

Sitâ, Râma and Lakshmana were driven from the city of Ayodhyâ to the banks of the Ganges (Brahmavidyâ : Knowledge of the Infinite) on a chariot (Sabda) by the charioteer Sumantra (Sukarma). Thus is the seeker of knowledge, guided by the force of good Karma, brought to the verge of Brahmavidyâ. But this quest for the knowledge of Brahman is impelled and inspired by a dissatisfaction with existing state of things, a thirst for bliss. This is Jijñâsâ and it met Râma on the banks of the Ganges in the name and form of Guha-Kaivarta.

Guha entertained his guests, gave them ripe juicy fruits of forest trees to eat and clear cold water of the brook to drink. Next day he carried them across the Triveni in his boat—the place of confluence of the Ganges, the Jumna and the Sarasvati—the Nâdis of Idâ, Pingalâ and Sushumnâ. Idâ and Pingalâ are the afferent and efferent nerve-currents functioning in sensory and motor experiences through which sensations of the objective world are carried to the cerebrum (the centre of consciousness) and translated into physical activities as response to stimuli. Between these two currents runs the Sushumnâ through which runs the most subtle Brahma-nâdi, which is the Adhithâna of the six Chakras of Kundalini Sakti. Thus the Triveni represents the whole scope of evolution and involution.

On the other side of the Ganges, the three pilgrims were entertained respectfully by Vâlmiki (Dama : wili-

force) and Bharadvâja (Svadharmâ) and made a temporary habitation on the mount of Chitrakuta—the symbol of pure passionless Purusha. Then they passed into the dense forest of Dandaka and were welcomed by Jayanta (Sukarma), Atri (Akarma) and his consort Anusuyâ (Dhriti) and Sutikshna (Sama) respectfully. Thus the Jiva on its way passes through the Ashtângayoga—the requisites of union with the Infinite. Virâdha (Vikarma) was killed. Then came the first glimpse of Advaita (Identity) in the person of Agastya.

There is many a slip betwixt the cup and the lip, as the common saying goes. Even when the shining abode gladdens the heart by its proximity, something intervenes and unexpectedly widens the distance; the struggle continues. Râma, Lakshmana and Sitâ were spending their days in the Panchavati (Sabda) where Surpanakhâ (Trishnâ), sister of Râvana (Dvesha) saw them. She, the long-sharp-nailed, the third of the Bhava-chakra, on whom depends the Upâdâna of Karma bringing in its trail death and decrepitude (Jarâmarana), grief (Soka), lamentation (Parivedanâ), suffering (Duhkha), feeling of wretchedness and miserableness (Daurmanasya) and feeling of extreme destitution (Upayasa)—, She, having put on the form of a beautiful young maiden, assayed to delude Consciousness. For, are not woman and wealth the potent factors of Mâyâ? But She was baffled and spurned, her nose and ears were cut off. She went to her brothers Khara and Dushana (Moha) and appealed to them for vengeance. They came with

their forces, but were struck down by Râma.

Then Surpanakhâ went to Râvana and told him her tale of distress. The mighty Râvana was aroused. He made a vow to carry off Sitâ and hit upon a clever plan to do so. He advised Mârîcha (Desire) to appear before Sitâ in the shape of a golden deer, star-spotted, with emerald horns. Mârîcha did so and frisked and gambolled before Sitâ. Sitâ was enchanted and implored her lord to get it for her. Râma agreed and went chasing the deer. Even wisdom has its pitfalls. The deer was shot, and Mârîcha fell crying feignedly "O Lakshmana, O Sitâ, I am dying; come and help me." Sitâ was in a great distress. She urged Lakshmana to go to her lord's rescue. Lakshmana knew the false play of Mârîcha. He tried to convince Sitâ that it is all illusive and unreal. But Sitâ would not be calm. She even accused Lakshmana of lustful desire for her. How truly and beautifully is the impulse in fickle nature of woman—the embodiment of ever-active unconscious Prakriti portrayed here, witnessed by the pure Purusha! Lakshmana realized her frailty, became conscious of the purpose of the game and went after his brother. Peace unguarded by Wisdom and discrimination is helpless and incites any passing force to make a bid for her. Râvana came and carried her off in his golden chariot. Then her lamentation knew no bounds. This struggle between Wisdom and Dvesha, the temporary fall of Wisdom, the temporary triumph of Dvesha in carrying away Wisdom's reward and vainly trying to make it his own—all this was witnessed by Jatâyû (Dharma)—The Dharma Sakti which holds and sustains the Universe. But from time to time even Dharma falls (Dharmaglâni). Jatâyû, old and feeble, raised his wings

in protest and tried to obstruct Râvana's path. But alas! he fell wounded and lay waiting for Râma to give him the message. The opposing forces seemed to triumph. Râma and Lakshmana returned to the Asrama but could not find Sitâ. Râma was mad with grief. He ran asking the birds, the beasts, trees, even the dead stones "Have you seen my Sitâ, my beloved?" Lakshmana tried to console him, but in vain. Even wisdom seems to fall for a moment, but to rise in greater power, truth and radiance.

The brothers wandered for some time in the forest till they came to the banks of the Pampâ lake, beautiful with lotuses and lilies, the water whereof was as clear and deep as the heart of the good and pious. Here they stayed for some time on the mount Chitrakuta, soothed by the majesty, calm and charm of Nature's invisible spirit. One day came to them Nârada (Niskâma Karma : Disinterested action) and gave them the message of Sitâ. Wisdom prepared itself for the last conflict.

## V

Everything is achieved through an interdependent causal connection. In the field of Relativity, even the highest power seeks the co-ordination of necessary phenomena for the fulfilment of its purpose. In the attainment of Moksha, the preliminary stages of Dharma, Artha and Kâma are necessarily passed through and therein lies the full significance of life.

In the last conflict of Wisdom to be reunited with Peace, the most helpful agent was Hanumân (Satsanga : Good company). He brought about the meeting of Râma with Sugriva (Santosa : Contentment). Contentment, not based on full realization, is temporary, though inevitably good. Time comes when it has to grapple with realities of



life. Sugriva had been driven by his brother Vâli (Lobha : greed and aggression) and he was leading a life of solitude in the forest with Hanumân. Râma killed Vâli and placed Sugriva on his throne. He was adored by Târâ (Titikshâ), Vâli's wife and Angada (Angerlessness), his son. Then Sugriva sent messengers to find out the whereabouts of Sitâ. Hanumân was able to cross the expansive waters of the sea and go to Lankâ and find out Sitâ. He gave her Râma's ring (Vâkya) as a token of his embassy. Sitâ was overjoyed and gave her crest-jewel (Siromani, Sraddhâ : faith) in return. Thus does a deep reading of scriptures and apprehending the essence thereof lead the wise through good company to the consciousness of peace sweetened by faith.

Râma and Lakshmana, with Sugriva's mighty host (good forces) marched towards Lankâ (Sankâ : doubt and fear). They came to the sea-shore and were at a loss to know how to cross the sea. How expansive, boisterous and challenging are the waters of the sea like the numberless anticipations of mind ! But Wisdom knows how to cross them through his Lilâ (Play)—the spontaneous joy of thought and action, which crowns the rigid law of causal sequence. The bridge (Setu : Lilâ) was constructed and the mighty host was led to the outskirts of the golden city of Lankâ.

Râvana made preparations for the conflict. Vibhisana (Vihitakarma : Just action) tried hard to convince him of the unrighteousness of his cause and the doom it foreshadowed. But in vain. Râvana would never yield. Vibhishana was spurned. He joined the forces of Râma.

The war continued with great violence. Râvana, helped by his brother Kumbhakarna (Krodha : Anger)

and by his son Meghanâda (Râga : Fierce attachment), he, who had conquered Indra in his youth and whose voice was like that of thunder, and the Râkshasas (Evil forces) fought with might and main. Mandodari (Mati : mentativeness), Râvana's consort, persuaded him to give up Sitâ and to come to her loving embrace, but to no effect. Râvana was above such temptations. He was urged by the call of separation and fruition.

Once in the course of war, Lakshmana fell unconscious, struck by Râvana's bolt (Amogha Sakti : irresistible force). Even the light of discrimination was shrouded by dark Tamas for a moment. Sushena (Anurâga : devotion) sent Hanumân to fetch the medicine of immortality (Amara-ausadhi) from the hill of Gandhamâdana (Satsâstra : Scriptures) for Lakshmana's recovery. Hanumân went. But he was waylaid by Kâlanemi (Kapatatâ : Hypocrisy) who was sent by Râvana to devour him. Kâlanemi, disguised as a holy ascetic, invited Hanumân to rest his tired limbs in his Mâyâ-Asrama and to take light refreshments. Hanumân was cheated for a moment. But subsequently he found out Kâlanemi's real nature, killed him and went on his way. He reached Gandhamâdana, but could not detect the particular plant required. So he brought the hill all the way on his head. Sushena picked up the plant, poured its juicy balm (Sanjivani : Smriti : Awakening of self) into Lakshmana's eyes, and Lakshmana rose more virile and called out "where is that monster? I shall kill him with my keen shaft."

Thus when even discrimination seems to fall for a moment, devotion to the universal spirit leads the seeker of truth, through inspiration of good company, to a thorough understanding of the scriptures and puts him in the



way of tasting immortal bliss. But by a simple reading of Scriptures, unaided by discriminative devotion on the part of the seeker, he is likely to miss the real import of the word, being distracted by their verbose interpretations and hair-splitting controversies. For, does not a time come in course of life, when we are crushed by the burden of even our culture and scriptural knowledge and we get tired of the subtle analysis of the mind and elaborate philosophical discussions and in meek submission pray "O Spirit! O Infinite One! Take me into thy arms. Drown my vanity in tears; bend my head low at thy feet."

The war ended. Râvana, with his family was killed by arrows (Shânta-vâkya : word of Peace). Thus the dark evil forces of life, which assume tremendous power in the face of weakness, vanish into thin air in the piercing rays of wisdom and discrimination.

## VI

Râma returned to Ayodhyâ and wore the crown. Time for the last plunge into the Infinite was approaching along with its great Renunciation. It is said that a thorn is pulled by another; but after it works, it is thrown away. The baby falls on the ground, but by means of the same ground it rises. Mind is the cause of bondage, but the same clears the way of liberation. Mâyâ plays her inscrutable play of attachment and renunciation as the obverse and the reverse of the same coin. At the last stage, when the great renunciation begins, even that which helped in the lower stage becomes an encumbrance and an impediment. The Manomaya-kosa and Vijnanamayakosa have been pierced through. The encumbrances have to be set aside. Till now compulsorily the struggle has been carried on with the experience of rise and fall.

But now comes the time when spontaneously the last veil is removed. The simple principle of bliss (Anandamayakosa) stands on the point of realizing the identity of the core of objective universe and subjective phenomena—the Atman and Brahman as one. Bharata and Satrugna bid good-bye to Râma and go and stabilize their own kingdoms. Sitâ is taken into the arms of mother Prithivi, whence she had sprung, her innocence and genuineness fully proved before all. For peace could never be slandered and pandered to the necessity of lust. Even the never-failing companion, Lakshmana, is dismissed. It is interesting to note the removal of this last dependence.

Kâla (Death) came one day to Râma and wanted to have a confidential talk with him on condition that he who disturbs their talk should be beheaded. The condition was granted and Lakshmana was posted at the door not to allow anyone to go in. As the talk was progressing, the great Rishi Durvâsâ came and demanded an immediate audience with Râma. Lakshmana explained to him the situation. But Durvâsâ would not hear; he insisted on the interview. He said that he would burn Lakshmana into ashes, if he would cross him. Lakshmana saw the predicament; he realized that the time for him has come. He went to Râma and told him of the coming of Durvâsâ. The condition was violated. Lakshmana was asked to depart in lieu of being killed. He plunged into Samâdhi and passed away—the mighty Lakshmana, Shesa—the Adhâra of universal power.

Râma passed his last days in serenity and contemplation. Then he threw his mortal coil and lapsed into the Infinite—the Laya of Yoga, the Nirvâna of Buddha, the End of Nâstika, the



Purna (Full) of Astika, the Sachchidânanda of Vedânta, the stage incomprehensible by speech or mind (Avâng-manasogôchara).

## VII

It is instructive to note that in the course of the Râmâyana when a lower or evil force is controlled or conquered by a higher or better one, the latter is always turned into a beautiful form and name, stuffed in virtue, peace and betterment. It makes obeisance to the higher force, thanks and blesses it. Let us note a few examples.

When Râma shot Tâdakâ (Delusion) with his sharp arrows, she fell but rose again, a beautiful Yakshâni, adorned with jewels, saluted Rama and went to heaven.

When Virâdha (Vikarma) was killed by Râma in the forest, a sea of blood flowed from his body; a handsome person appeared therefrom, in shining form, clad in spotless white, splendid as the sun in sky. Making obeisance to Râma, he said, "O Lotus-eyed one! I am a Vidyâdhara. I was cursed by Durvâsâ and had to assume this ugly monstrous shape. You have set me free from it. Let me ever adore thee. Let my tongue chant only thy name; let my ear drink in the Amrita of thy word; let my hands worship thy lotus feet. O wise and radiant one! Be kind to me and do not cover me with thy Mâyâ. Permit me to go to Deva-loka."

When Vâli and Sugriva were fighting with each other, Râma shot an arrow from his hiding place and Vâli fell mortally wounded. He came to Vâli and the latter accused him of injustice in killing him from a hiding place. Râma apprised him of his heinous sin of arrogance and aggression in taking possession of his brother's wife. Vâli was convinced of his sin and knew

Râma to be Vishnu. He touched his feet and said, "O God! not knowing thee, I have questioned the morale of thy act; pardon me. Shot by thy arrow, dying in thy presence, I am free. He whose name the Yogi chants but once and gets Paramapada, I am dying in his presence. How fortunate I am! Take out the arrow from my body and let me die peacefully."

Râma took out the arrow. Vâli appeared in the form of Indra and went to the Abode of Paramahamsa.

When the mighty Râvana fell in battle, a glorious light emerged from his body and entered into the body of Râma.

Thus we see in the spiritual struggle of good and evil, there is nowhere the pride of conquest or the dissatisfaction of fall. There is no annihilation, for Sunya (Void) cannot be in the place of Existence. The lower is simply transformed into the higher, the gross into finer. However sordidly veiled existence may be in particular name and form, it rises in relative comprehension of better conditions and realizes consciousness and bliss—its Svabhâva and Svarupa. In regaining the Svabhâva and Svarupa, nothing is absolutely falsified and stabilized as opposite. There is no dead disconnectedness in the dynamic process of realization. There cannot be two eternal verities, Good and Evil. There is One and diversity is conventional (Vyâvahârîka). This is the sublimity of Indian thought.

This thought reached its sublime heights in worshipping Râma as an Avatâra, a Mahâpurusha, the incarnation of Spirit. The question, viz. how the Infinite can express itself in the Finite, the Impersonal in the Personal, the Absolute in the Relative, has been the subject matter of philosophy subjectively, and art, literature and humanities objectively from the begin-

ning of creation and has still remained unsolved. This is the enigmatic play of Mâyâ. The modern dives into the sea of objective-world, the profound discoveries of science, have made life more mysterious. But the metaphysical

subtleties connected with the question are not of consideration here. Râma Nâma still touches the chord of Indian heart and produces a melodious symphony and Râmarâjya is still our Ideal Swarâjya.

## THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

*Topic 7: Refutation of the objection that if Brahman were the cause of the world, then It and the Jiva being really one, Brahman would be responsible for creating evil.*

**इतरव्यपदेशाद्विज्ञातकर्णविदोषप्रसक्तिः ॥ २१ ॥**

**इतर-व्यपदेशात्** On account of the one being stated as identical with the other **द्विज्ञातकर्णविदोषप्रसक्तिः** defects of not doing what is beneficial and the like would arise

21. On account of the other (the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the defects of not doing what is beneficial and the like.

In the previous topic the oneness of the world with its cause, Brahman, has been established. But the Sutra also states the identity of the Jiva and Brahman, and if Brahman at the same time were the cause of the world, It would be open to the charge of not doing what is good for Itself. Being omniscient, It would not have ordained anything which would do the Jiva harm, or abstained from doing that which would be beneficial to it; for nobody is seen to do so with respect to oneself. Rather It would have created a world where everything would have been pleasant for the Jiva, without the least trace of misery. Since that is not a fact, Brahman is not the cause of the world, as the Vedânta holds.

**अधिकं तु, भेदनिर्देशात् ॥ २२ ॥**

**अधिकं** Something more **तु** but **भेद-निर्देशात्** on account of the statement of difference.

22. But on account of the statement (in the Srutis) of difference (between the individual soul and Brahman) (Brahman the Creator is) something more (than the individual soul).

“But” refutes the objection of the last Sutra.

The Creator of the world is omniscient and omnipotent. As such He knows the unreality of the Jivahood and the world, and also His own non-attachment to them, being a mere witness. He has neither good nor evil. So his creating



a world of good and evil is not objectionable. For the Jiva, however, there is good and evil so long as it is in ignorance. The Srutis clearly point out the difference between the Jiva and the Creator in texts like "The Atman is to be seen" etc. (Brih. Up. 2. 4. 5). All these differences, however, are based on imaginary distinctions due to ignorance. It is only when knowledge dawns that the Jiva realizes its identity with Brahman. Then all plurality vanishes, and there is neither the Jiva nor the Creator. Thus the Jiva not being the creator of the world, the objection raised does not hold good.

अश्मादिवच्च तदनुपपत्तिः ॥ २३ ॥

अश्मादिवत् Like stones etc. च and तदनुपपत्तिः its untenability.

23. And because the case is similar to that of stones (produced from the same earth) etc., the objection is untenable.

An objection may be raised that Brahman, which is Knowledge, Bliss and unchangeable, cannot be the cause of a world of diversity, of good and evil. This Sutra refutes that. The objection is untenable, for we see that from the same material, earth, stones of different values like the precious jewels as also useless stones are produced. So also from Brahman, which is Bliss, a world of good and evil can be created.

*Topic 8: Brahman though destitute of material and instruments is yet the cause of the world.*

उपसंहारदर्शनान्नेति चेत्, न, क्षीरवद्धि ॥ २४ ॥

उपसंहार-दर्शनात् Because collection of accessories is seen न not इति चेत् if it be said न no क्षीरवत् like milk हि since.

24. If it be said (that Brahman without extraneous aids cannot be the cause of the world) because (an agent) is seen to collect materials (for any construction), (we say) no, since (it is) like milk (turning into curds).

A fresh objection is raised against Brahman being the cause of the world. There is nothing extraneous to Brahman to help the work of creation, for there is nothing besides Brahman. Brahman is one without a second and so free from all differentiations internal or external. It is ordinarily seen that one who creates something, the potter, for example, uses extraneous aids like the wheel, clay, etc. But Brahman, being one without a second, has not these accessories and so is not the Creator. The Sutra refutes this objection by showing that such a thing is possible even as milk turns into curds without the help of any extraneous thing. If it be urged that even in this case heat or some such thing starts curdling, we say it only accelerates the process, but the curdling takes place through the inherent capacity of the milk. One cannot turn air into curds by the application of heat! But Brahman being infinite, no such aid is necessary for It to produce this world. That It is of infinite power is testified by such Srutis as the following: "There is no effect and no instrument known of Him, no one is seen like unto Him or better. His high power is revealed as manifold and inherent, acting as force and knowledge." (Svet. 6. 8.)

### देवादिवदपि लोके ॥ २५ ॥

देवादिवत् Like gods and others अपि even लोके in the world.

25. (The case of Brahman creating the world is) even like the gods and other beings in the world.

It may be objected that the example of milk turning into curds is not in point, since it is an inanimate substance. One never sees a conscious being, a potter, for instance, turning out things without the help of external aids.

This Sutra refutes that objection by giving an example of creation by a conscious agent without any extraneous help. Even as gods, in the sacred books, are seen to create without extraneous means simply through their inherent power, so also Lord through His infinite power of Mâyâ is able to create this world of diversity. The examples cited above show that it is not necessary that creation be limited by the conditions observed in the creation of pots. They are not universal.

### कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॥ २६ ॥

कृत्स्न-प्रसक्तिः Possibility of the entire (Brahman being modified) निरवयवत्व-शब्द-कोपः violation of the scriptural statement that "Brahman is without parts" वा or.

26. (Brahman's being the cause of the world involves) either the possibility of the entire (Brahman being modified) or the violation of the scriptural statement (that Brahman is without parts).

If Brahman is without parts and yet the material cause of the world, then we have to admit that the entire Brahman becomes changed into this multiform world. So there will be no Brahman left, but only the effect, the world. Moreover it would contradict the scriptural text that Brahman is immutable. If on the other hand it is said that the whole of It does not undergo modification, but only a part, then we shall have to accept that Brahman is made up of parts, which is denied by scriptural texts. In either case it leads to a dilemma, and so Brahman cannot be the cause of the world.

### श्रुतेस्तु, शब्दमूलत्वात् ॥ २७ ॥

श्रुतेः On account of scriptural texts तु but शब्दमूलत्वात् on account of being based on the scripture.

27. But (it cannot be like that) on account of scriptural texts (supporting both the apparently contradictory views) and on account of (Brahman) being based on the scripture only.

"But" refutes the view of the former Sutra.

The entire Brahman does not undergo change, though the scriptures say that the world originates from Brahman. Witness such texts as "One foot (quarter) of Him is all things, and three feet are what is immortal in heaven" (Chh. Up. 8.12.6). And as in matters supersensuous the Srutis alone are authority, we have to accept that both these opposite views are true,



though it does not stand to reason. The thing is, the change in Brahman is only apparent and not real. Hence both the views expressed by the Sruti are true. It is on this basis that the apparently contradictory texts become reconciled and not otherwise.

**आत्मनि चैवं विचित्राश्च हि ॥ २८ ॥**

**आत्मनि** In the individual soul **च** and **एवं** thus **विचित्राः** diverse **च** also **हि** because.

28. And because in the individual soul as also (in the case of magicians etc.) diverse (creation exists). Similarly (with Brahman).

This Sutra establishes the view of the former by citing an example.

In the dream state there appears in the individual self, which is one and indivisible, diversity resembling the waking state (See Brih. 4.3.10), and yet the indivisible character of the self is not marred by it. We see also magicians, for instance, producing a multiple creation without any change in themselves. Similarly this diverse creation springs from Brahman through Its inscrutable power of *Mâyâ*, though Brahman Itself remains unchanged.

**स्वपक्षदोषाश्च ॥ २९ ॥**

**स्वपक्ष-दोषात्** On account of the opponent's view being subject to these very objections **च** and.

29. And on account of the objections (raised being equally applicable) to the opponent's own view.

If *Pradhâna* is taken to be the First Cause, as the opponents of the Vedântic view (the *Sânkhyas*) hold, in that case also, as the *Pradhâna* too is without parts, the *Sânkhyan* view will be equally subject to the objections raised against Brahman as the First Cause. The Vedânta viewpoint has, however, answered all these objections, while the *Sânkhyas* and *Vaiseshikas* cannot answer them, the changes being real according to them.

## OPENING OF A VEDANTA CENTRE IN LONDON

*[Swami Avyaktananda sailed for England in September, 1934, with the twofold idea of preaching Vedanta and learning the social and economic conditions of the West. The following report of his activities we received from Miss Mary B. Clark some time back. We are glad to inform our readers that since receiving this report from Miss Mary B. Clark, her pious hope has been materialized and that a Ramakrishna-Vivekananda Vedanta Society has actually been started in London (51 Lancaster Gate, W. 2) under the guidance of the Swami.]*

Swami arrived in September 1934.

Within two weeks of his arrival Swami was giving regular weekly lectures to small groups in Streatham (London S.W. 16).

By March, 1935, he had three regular weekly engagements: a drawing-room talk

in Streatham, a meditation class in a room of the International Fellowship Club, and a lecture in the heart of London (at the rooms of the International New Thought Alliance).

Sri Ramakrishna's insight into the positive good and the constructive helpfulness of all



religions, sects, and "paths" gives to his Order the possibility of a much wider appeal than missionaries of any one sect or way can hope to have. It also makes it easy for them to link up with widely differing groups in genuine search for God and for Truth, while their strict training in Vedanta enables them to explain scientifically the laws underlying all religious development and expression.

Swami found already existing in London several societies studying Indian thought (not necessarily exclusively) viz. :

The World Fellowship of Faiths, The International New Thought Alliance, The London Institute of Indian Mysticism, The British Mahabodhi Society, The Friends of India Society, etc.

The study of Vedanta has its place in the curricula of English Universities while the London University has a School of Oriental Studies, (housed in the building containing the old lecture hall where Huxley and Darwin held their great debates). Dr. Stede of that School is known to readers of *Prabuddha Bharata*. When Swami Jnaneswarananda of the Vedanta Society, Chicago, passed through London last year he was asked by Dr. Stede to take his class on the Upanishads. The same Swami was struck by the ease with which it is possible to obtain Indian books in London as compared with America.

Judge Bristow, the chairman of the London Institute of Indian Mysticism, gave Swami Avyaktananda introductions to people interested in Eastern thought.

Among others he has met Mr. H. S. L. Polak, whose association with Mahatma Gandhi is well known; Mrs. Josephine Ransom, secretary of the Theosophical Society; Mrs. Rhys Davids; Sir Francis Younghusband and Mr. Kedar Nath Das Gupta of the World Fellowship of Faiths; while Dr. Alex Cannon, with his experience of Yoga in Thibet introduced him to the Yoga Society of Southport, Lancashire. Swami has paid four visits to Southport, staying the week-end, and lecturing. The audience at the public meetings numbered a hundred on one visit and a hundred and thirty on a later visit. Beside that he addressed three drawing-room meetings and had useful conversations with individuals and groups. These sympathetic friends have been as a welcome rest for Swami in the midst of his work. Their appreciation of his help has expressed itself in a desire to

hold a Summer School. We hope they will succeed in arranging it.

Most interesting of all is Swami's meeting with Mr. Sturdy, who, it will be remembered, invited Swami Vivekananda to visit England after the World's Parliament of Religions in Chicago in 1897, and organized his lectures in this country. Mr. Sturdy still comes up to London from Dorset every month. He wrote to Swami to meet him at lunch and they discussed possibilities for Swami's preaching work here.

One other engagement in the country is arranged for the last week-end in March; to speak to the members of the Religious Society of Friends (Quakers) in Tunbridge Wells, Kent. On Saturday evening the subject is "The work of Indians themselves for India"; on Sunday, "Freedom and Realization."

In London, up to date, Swami's lectures have been as follows: His first public speech, "Spiritualism and Vedanta" to the Streatham Spiritualist Society, October, 1934. A series of four lectures on Vedanta given in the rooms of, but not under the auspices of, the Theosophical Society. A public lecture to the London Institute of Indian Mysticism. An address at a Tea Conference of the World Fellowship of Faiths. A public lecture to the Theosophical Society, London; three lectures under the auspices of the International Fellowship Club. In January, 1935, a hall was hired from the International New Thought Alliance and Vedanta work started in Central London. At Walthamstow, at one of the Quaker centres serving the poor of London, a lecture on "The Hindu Ideal of Man-making."

Other invitations for lectures have been received from:

The British Mahabodhi Society, The London Theosophical Society, The Friends of India Society, The Southport Yoga Society, Theosophical Lodges at Southampton, Portsmouth, Bournemouth, and Isle of Wight.

As a practical result of the lectures already given a Class for Meditation and Constructive Thought has been formed and is held every week at 51, Lancaster Gate—the International Fellowship Club—in the heart of London. Will this nucleus become the starting point of the Ramakrishna Vedanta Society and Ashrama in England?

In connection with the other side of his work Swami has met several professors of Oxford, Cambridge, and London Universities



among whom were Professor Barker ; Professor Lasky who discussed economics with him ; and Professor Pethwick Laurence who wrote further letters of introduction on his behalf.

Swami's chief studies of the West have been along the line of art, music, law, and the structure of society, its institutions, economics and social service.

These studies have a double value : that of their ultimate practical help in India, and their immediate use in making contacts with English people.

Many thoughtful people in these islands are either already interested in Indian thought and culture, or are sufficiently detached from fanatical sectarianism to become interested in Indian thought once it is presented to them. Often, however, they are shy of new things, or else are so occupied with social service in their spare time that the mere announcement of lectures cannot draw them. It is necessary to take time to seek for and make friends with such people. The more versatile India's representatives are, the greater their opportunities of making new friends.

Financially this initial work has been made possible by the contributions of a group of Indian friends ; Mrs. Madelaine Harding who gave him hospitality during Swami's first month in London, (and organized the Streatham group) ; Miss MacLeod an American friend of the Ramakrishna Order ; Miss Childers and other English friends.

I quote a letter from an anonymous friend in the north east of England, not at all a wealthy man, yet sending his appreciation in the practical form of a cheque, as soon as he had read Swami's letter, announcing his coming, which I had sent on to him.

"The Swami's letter, which I enclose, is very interesting. His calm indifference to material things reminds me of Vivekananda

when he set off from India for the World Congress of Religions.

"I have advertised in our trade journal for any of Vivekananda's Yoga books. There are one or two people who come to the shop whom I have got interested.

"The Swami has great faith in tackling London in these times, when everybody is nervous about their investments. In good times there would have been quite a number of people in London who would have made him the lion of their drawing-rooms and found him all the material wealth necessary for his mission. I suppose he will confine his energies entirely to London on this visit?

"I want to do a little to help the good work, and I am enclosing all that I can afford under present circumstances. The cheque is made out to you. Please cash it and hand him the money as an anonymous contribution from a lover of the Hindu Religion and Philosophy.

"I should like to hear sometimes how the mission is progressing."

In spite of the present strong nationalistic consciousness in every country there is a powerful undercurrent of internationalism. Science and invention have drawn the countries of the world closer together.

The scientific study of the West, using material instruments ; and the fine knowledge gained in the East, using the instrument of the perfectly disciplined mind, are seen to be approaching the same conception of life and of the universe.

In consideration of these facts, namely, the background of serious interest in Indian teachings that Swami has discovered in England ; the international trend ; the rapprochement between science and philosophy ; the need for reciprocal sharing of the tested experience of the East and the West, we hope that it will not be very long before a Vedanta Centre is started in London.

## NOTES AND COMMENTS

### IN THIS NUMBER

In *The Right Understanding of Life* is given in a nutshell the significance of life and how its purpose can be realized at different stages by men

of varied tastes and inclinations. . . . Swami Turiyananda dwells upon some valuable suggestions in *Hints to Practical Spirituality*. . . . The chief charac-



teristic of the method propounded by Prof. Patrick Geddes, the great Sociologist was to suggest new lines of thought and to leave one unprejudiced to make one's own application. The study of Sociology with special attention to the work already done by European scholars on the Primitive and Matriarchal Societies has been emphasized by Sister Nivedita in her article, because it has a great significance for India and this is one of the fields in higher research where the Indian scholars may especially leave their mark. . . . Prof. Pramathanath Mukhopadhyaya is our old contributor. He gives us a critical analysis of the soulless slavery of our times in *Machine and Machinery*. . . . Mrs. Rhys Davids traces the dawn of mental analysis in pre-Buddhistic literature and its gradual development in Buddhism in the present article. . . . In *The Sacred Ganges and the Jumna* Dr. Dharendra N. Roy dwells at length upon the lofty ideas of wisdom and devotion and the mysticism that are associated with the two rivers. . . . Prof. Sheo Narayan Lal Shrivastava concludes his article on Vedantism in this issue. . . . We can attain immortality which is nothing but Love that is in and about us *If we would cast away all fear*. This is the burden of Prof. E. E. Speight's poem. . . . *The Age of Industrialism* is the summary of a paper read by Swami Yatiswarananda at the International Moral Education Congress held in September, 1934 at Carcow, Poland. In it, he points out the right method by which the evils of industrialism can be largely eradicated. . . . *The Spiritual Basis of the Ramayana* is concluded from the last issue.

#### HOW TO HONOUR RAMAKRISHNA

Ramakrishna came not only for individuals or nations but for the whole

world; not only for the rich and the domineering nor only for the poor and the down-trodden, but for all alike; not to bring all to one dead level, to do away with all distinctions, but to keep and multiply distinctions, only transfiguring them with love and holiness in a way that they, without hampering one another, help onward to attain the good of mankind.

He preached by his life that the world cannot be made better by changing the outward circumstances of life, by the mere social, economical, or political adjustments, however wise they may be. Man himself must change. He must have a totally different outlook on life. The end of life must on no account be the attainment of anything external, which cannot but lead to grabbing and ultimate bloodshed. Worldly wisdom, clever manipulation, may stay this bloodshed for some time but never for long. Ultimately it must burst forth with all its horrors. The end of life must be the discovery of the infinite sweetness that lies hidden within each man or woman. Filled with this divine sweetness he or she will see sweetness everywhere and will spread it in all directions. In his or her dealings with others the deciding factor will always be not loving consideration for others and not for one's own self. Sacrifice will not be considered as painful, it will have no bitterness about it. Out of the fulness of the heart it will come—naturally, spontaneously, and with an infectious joy. Ramakrishna held up this life for its acceptance by humanity. Devoid of all worldly attainments—wealth, power, learning, physical beauty—he, all unconscious to himself, disseminated sweetness, that had a catching effect on everyone who came to him.

If he has left any legacy for humanity, it is this. In it there is no consideration of the East or the West, of the



White, the Yellow, or the Black. It is open to all—this gate to peace and blessedness. The world has tried long to build its culture and civilization on suspicion and cleverness. Ramakrishna asks it to build it on this sweetness—the sweetness which Buddha, Christ, and Chaitanya lived and preached. All the greatest children of the world have laid their lives for this—for the building up of this kingdom of Heaven on earth. Will mankind hear them, or are they destined to go unheard?

Those who are celebrating the birthday centenary of this man of love, all those who are directly or indirectly connected with it are to ask this question to their "inner man." No body of men, league or conference, can bring down peace to us unless we are imbued with this divine sweetness. No planning, no consultation, no elaborate treaty or pact is really necessary. Only we are to change and help others to

change—others, who are about us, whom we meet daily and talk with, whose joys and sorrows of life we know or can know with a little effort. We cannot honour him if we do not sincerely try to saturate ourselves with this holy sweetness. He wants no name, no recognition. He is content with his own sacrifice, with his unbounded love for all alike. Still he wants one thing—that man should love one another with the love and passion of a Christ or a Chaitanya, that he should discover that perennial spring of sweetness within himself and allow its free flow in all directions. This is the way to honour him, if we want to do it at all. Failing in this, we mock him and not honour his memory, we persecute him and not spread his cause. Let the name and the person go if you will but let the cause last, let the surge of divine sweetness engulf the whole world.

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## REVIEWS AND NOTICES

**EVOLUTION AND RELIGION.** By Jabez T. Sunderland. *R. Chatterjee, 120-2, Upper Circular Rd., Calcutta. Pp. 130. Price Rs. 2.*

The central theme of the book is to show that evolution is really an ally of religion, that it proclaims the glory of God in a far more effective way than the genesis stories of the orthodox Semitic religions. Every religion has mythology as well as philosophy; there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious-minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposition of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beauti-

fully and logically, which are sufficient to convince unbiased minds of the great truth of Evolution—evolution of the world, of man, and of religion, evolution from simplicity to complexity, from homogeneity to heterogeneity. The author has shown too that although there is a class of evolutionists who find no necessity of a God for the evolution of the world and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man's imperfections—physical, mental, moral, and spiritual—into cogent arguments for immortality. It is inconceivable that modern man with his horrible shortcomings is the ultimate end of such a finely attuned process of evolution through millenniums. The book



has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

But is Evolution a never-ending progress? Does it not lead to sure dissolution? Is it not a fact that worlds are reduced to atoms, that civilizations go down to inanition and utter oblivion through natural, political, and other causes, that first-class brains flag due to disease and dotage? Then on what data are we to build our optimism of eternal progress? Evolution carries with it its own seed of dissolution. High progress in one part of the world means a corresponding degradation in another part. So eternal evolution or the total elimination of "pain and evil" is a myth. It destroys what is called robust optimism, but it is true, whether we wish it or not.

Whatever that be, the book, so far as it goes, is a pleasant useful reading. And we have no hesitation in recommending it to the public. The general get-up and printing of the book are worthy of its contents.

**QUTBSHAHI OF GOLCONDAH IN THE SEVENTEENTH CENTURY.** Edited by V. S. Bendrey. *Bharata Itihasa Sanshodhaka Mandala Mandir, 314 Sadashiv, Poona, India, pp. 158+203. Price Rs. 4.*

The first part of the book is the Marathi translation of the second part, which contains some very interesting documents about the Qutbshâhis: "The History of a Late Revolution in the Kingdom of Golconda," Chapters VI and VII from "Hadiqat-u'l-Alam," and "Some account of Akana and Madana Chief Ministers of Tanashah Bsdshah of Golconda"—all from the Mackenzie collection. Hadiqat-u'l-Alam's chapters, translated by Prof. B. D. Verma, describe all the important political events during the reigns of Abdullah and Abu'l Hassan. The footnotes subjoined by the editor are equally important. The present volume has worthily kept up the fame of the Mandala.

**THE ETHICAL CONCEPTION OF THE GATHA.** By Jatindramohon Chatterjee, M.A. Messrs. Jehangir B. Karani's Sons, 220-22 Bora Bazar, Fort, Bombay. Pp. 597. Price Rs. 2-4.

The Gâthâ, the oldest portion of the Avesta, is one of the, if not the, most highly

esteemed part of the scripture of Zoroastrianism. Like the Upanishads of the Hindus, it has a universal message, that appeals to all unbiased minds. Its comparative unpopularity is due not to any defects in its doctrines but to the script, which served to hide it from the people who would have been its greatest admirers, we mean the Hindus. The author deserves the sincere thanks of the Hindu reading public for bringing out an edition of the Gâthâ in the Devanâgarî script with translations. Not content with this, he has published this book under review and has given us a fine conception of its teachings. The author seems to be well-grounded in this self-imposed task of his. His advocacy of the cause of the Gâthâ is so able and seems to be so just that anyone who reads this book feels tempted to read the original. The cream of the Zoroastrian creed stands vindicated at his hand. Iran and India seem closer than ever.

One would wish that the author had done this much and had not gone out of his way to attack other creeds, which is not the true method to preach universal brotherhood. In spite of his express statements that he is rather compelled to speak ill of other creeds for the sake of truth and for the vindication of a wronged cause, saner minds would feel sorry for his unrestrained expressions, which he could have spared at least for the sake of his cause. This interlarding of foreign matter, mostly hanging loose, has the doubly bad effect of weakening the continuity and closeness of both the argument and the subject matter, and of unnecessarily alienating a section of people who could have otherwise appreciated the truth and beauty of the cause. In a later edition the author would do well to cut out these portions, which will reduce the bulk of the book and increase its interest with a wider circle of readers. These portions are in themselves interesting and would be much appreciated in a separate volume, but they are misfits in this book and are sometimes irritating.

Some of the conclusions of the author seem to be rash and unwarranted, and some of his interpretations of the Hindu scriptures are too much strained to yield suitable meanings. Good Tilak traced the origin of the Bhakti Yoga to the Nârâyana Parva of the Mahâbhârata, little knowing that one of his admirers, who calls him a "Sankarâchârya," would add another step and identify Nârâyana with Zarathushtra and take Bhakti Yoga to Iran whence the Indo-Aryans



had to borrow it. The author should know that there are fundamental differences between the two kinds of Bhakti Yoga and that the Indo-Aryans have enough of that kind of Bhakti which his Gâthâ preaches in India's most ancient scriptures. In interpreting the scriptural texts by his omnipotent philological tricks, he forgets that the meaning drawn out by him should fit in with

the context. To give only one such example. The readers would note the peculiar meanings given by the author to "dvitâh" and "tritah" in pp. 509 and 510. He gives new interpretations in the same way to many important words of the Gâthâic texts. How far they are true and will fit in with the context, the followers of the creed are to judge.

## NEWS AND REPORTS

### AMERICA'S APPRECIATION OF INDIA

"My dear—, . . . Hope it (America) will be the land of adoption in the near future where you can carry on your work of love for humanity, teaching them the *true* principles of the brotherhood of mankind, guided by Divine Light. In the future I believe that India will not have so much meditative philosophy that she has had for years and see that there is work for her people in this world. America is also choked up with foul weeds of materialism that has covered so much of her spirituality by worshipping the golden calf. It is my firm belief that the blending of these two elements would produce a glorious era on the face of the earth. By this means lust of gold, sensuality, caste system, capital and unions, would disappear, and no colour lines would exist . . . Yours . . . Mother Jones."

The above is from the pen of Mrs. Fannie Jones of Chicago, Illinois, and octogenarian lady, formerly president of many Women's Clubs and still connected with various kinds of public work.

It is an appreciation, just and critical, and hence the love leased on it is deep and abiding. But what has led this good lady to love India so much? It is the idea of the universal brotherhood of mankind that India preaches and has preached throughout the ages. This has set the chord of her heart vibrating—the chord that was already attuned to it.

And she is not alone in this respect. America, almost from the very beginning of her civilization, has produced, and are still producing, many high-souled men and women with whom this universal brotherhood of mankind has become as natural as breathing. This noble sentiment is the real point of contact between the two countries.

America, no doubt, worships the golden

calf. Let her. So did India, not the golden calf but the calf of spirituality. Every nation must spend a fair period of its civilization in acquiring the thing which it is to give to the world. It is a period of acquisition and conservation. India spent millenniums in acquiring and consolidating her spiritual wealth. During that period it had nothing to do with preaching. Perhaps it never dreamt of the part it would have to play in future. Compared to this America's period of acquisition is very small. She is already well on her way of sharing her material prosperity with the world. Her contribution to the attempts at peace and good will of the world is by no means small.

The world needs spirituality but it does not propose to go to the jungles again. India's spiritual heritage and America's material prosperity are the two factors of the glorious future civilization. It is a Divine urge that is bringing the two countries to closer and closer relationship for its unprecedented unfoldment.

### R. K. MISSION ASHRAMA, SARGACHI, MURSHIDABAD

The celebration of the 7th Anniversary of the consecration of the Temple of Sri Ramakrishna at the above address came off with great *eclat* on the 19th May.

The function began with Pooja in the morning. In the noon the several hundreds of devotees and admirers who had come from Berhampore, Murshidabad, Beldanga and other places in the District, and also from other places outside, were treated to devotional music.

A meeting was held in the afternoon under the distinguished presidency of His Holiness Srimat Swami Akhandanandaji Maharaj, the Head of the Ramakrishna Math and the Ramakrishna Mission. The Swamiji's account in his own words of the pioneering work



done by him in the early days of 1897 was read on his behalf by Sjt. Phanindranath Mukherjee, B.A., B.E. It referred to the noble services rendered by the Swamiji during the famine relief in Murshidabad in 1897 and his founding the first Orphanage of the Ramkrishna Mission in 1897. The Orphanage stands at present on the site purchased in 1912, the Temple building being added in 1929. The pioneering done by this Swamiji was the outcome of an inspiring call from within, and had the whole-hearted support of Swami Vivekananda, his illustrious brother-monk and Founder of the Ramakrishna Math and Mission.

The next item was two speeches, one in Bengali by Swami Bhaskareswarananda of the Ramkrishna Mission Ashrama at Nagpur, and the other in English by Swami Ghanananda of the Belur Math.

A Sankirtan party then sang in chorus songs specially composed on Sri Ramakrishna for the occasion.

Nearly 1,500 Bhaktas and Daridra Narayanas were sumptuously fed with the sacred Prasad.

Folk dance was performed on the following day on the grounds of the Orphanage by a party of schoolboys from the village of Mohula.

### THE RAMKRISHNA MISSION BRANCH CENTRE, BARISAL

#### REPORT FOR 1934

The Educational Activities of this Branch of the Mission are:

1. *Students' Home*:—The aim of the Home has been to supplement the University education by imparting to the college students a true cultural, moral, and spiritual training in their spare hours. They receive here a training which helps them to build up a strong character, to elevate their ideas and ideals, and to develop their aptitude for labour. Poor and meritorious students are generally admitted and provided with free board and lodging, etc. A few paying students, who wish to profit by the Home-training, are also admitted.

*Roll and University Examinations*:—At the beginning of the year there were altogether 15 students, of whom 7 were free, 6 concession-holders, and 2 paying. At the end of the year there were 18 students, of whom 6 were free, 5 concession-holders and 2 paying. 5 Students appeared for different

examinations, of whom 1 passed B.A., and 3 came out successful in the Intermediate examination.

*Home-training*:—(i) *Physical*:—Ordinary ground physical exercises and those with clubs were resorted to daily by the inmates of the Home. Yogic physical exercises also were practised by some of the students. (ii) *Moral and Spiritual*:—Daily and weekly scriptural and study classes on the life and teachings of Sri Ramakrishna and Vivekananda and on the Bhagavad-Gita were held. In order to make religion practical boys were occasionally sent, when they were free, for nursing the poor and helpless patients of the town. (iii) *Domestic work and Gardening*:—To inculcate a spirit of self-help and dignity of labour, the boys were encouraged to do all the household duties except cooking. Gardening also formed the principal feature of their training.

2. *Library*:—The Library had 714 books, which were utilized by 1,355 readers.

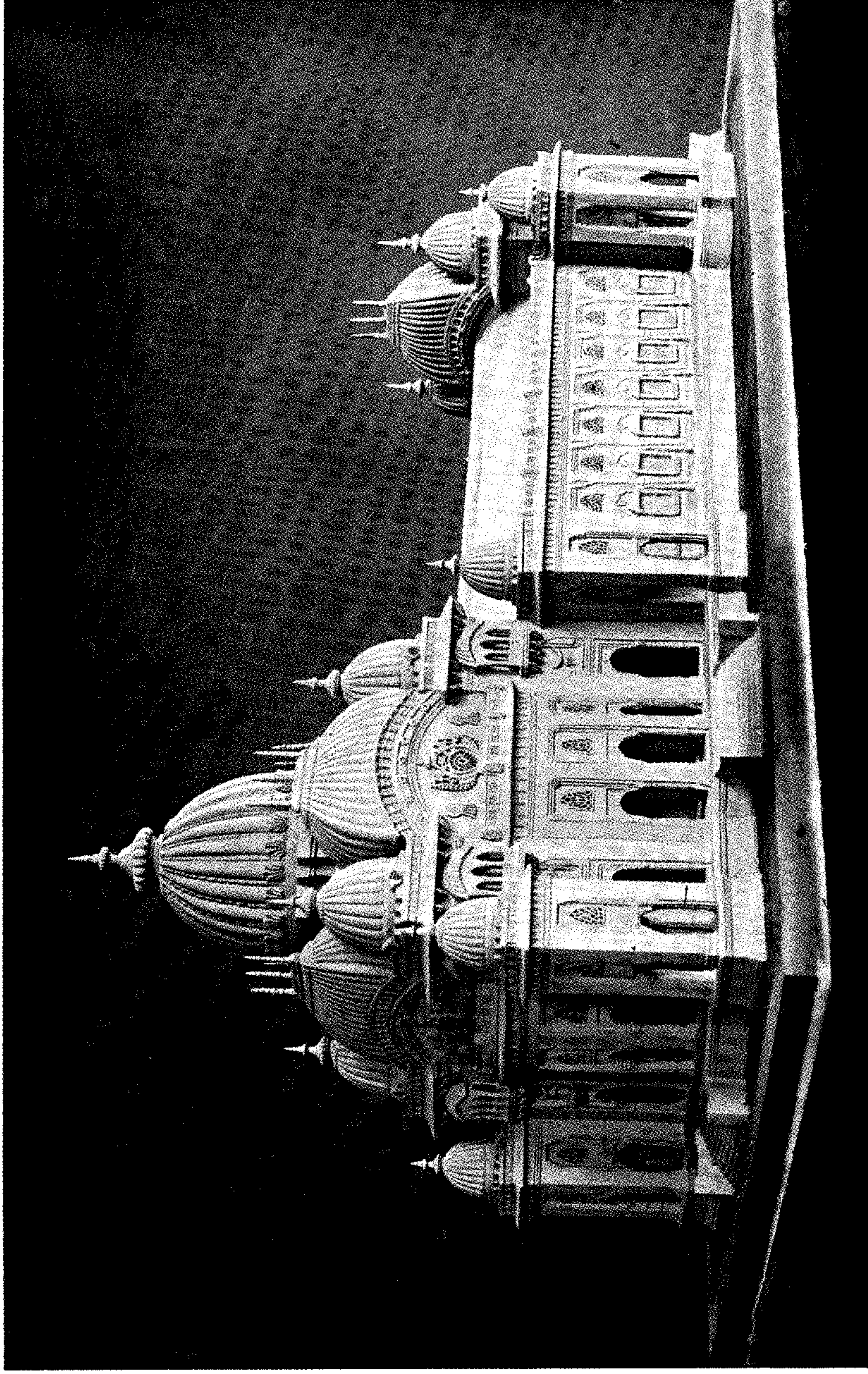
*Charitable Activities*:—Its charitable activities consisted of:—(i) Nursing the Sick, (ii) Temporary and monthly help to helpless and deserving individuals and families. 43 patients were nursed and 201 people were helped.

*Missionary Activities*:—Weekly classes and discourses were held in the Mission premises and lectures delivered in different parts of the town. Almost all important Hindu festivals and birth-days of prophets and saints were celebrated. Swami Vasudevanda, Editor of the *Udbodhan*, delivered a series of lectures and discourses in the Mission premises and several parts of the town.

*Finance*:—The year under review was started with an opening balance of Rs. 1,615-12-0. The total receipts during the year amounted to Rs. 3,895-6-5 against disbursements of Rs. 2,556-2-3 leaving a closing balance of Rs. 2,955-0-2, at the end of the year.

*Its Immediate Needs*:—The immediate needs of the Institution are: (i) A permanent building for the Students' Home at a cost of Rs. 12,000. (ii) Funds for the upkeep of at least 20 poor students. The cost of maintaining a student comes to nearly Rs. 10. (iii) A gymnasium with the necessary apparatus at a cost of Rs. 500. Contributions will be thankfully received and acknowledged by the Chief Supervisor, Ramkrishna Mission Branch Centre, Barisal.





The design of the Sri Ramakrishna Temple, the construction of which has begun at the Belur Math with the help of some Western friends, whose contribution meets a greater part of the estimated cost of Rupees 8 lakhs. Such of our readers as are interested in details may refer to the Secretary, Sri Ramakrishna Math, Belur Math P. O., Dt. Howrah.