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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

LETTERS OF SWAMI VIVEKANANDA

Bombay,

May 22, 1893.

Diwanji Saheb,

Reached Bombay a few days ago and would start off in a few days. Your friend, the Banya gentleman, to whom you wrote for the house accommodation writes to say that his house is already full of guests and some of them are ill and that he is very sorry he cannot accommodate me. After all we have got a nice, airy place.

. . . The Private Secretary of H. H. of Khetri and I are now residing together. “I cannot express my gratitude to him for his love and kindness to me. He is what they call a Tazimi Sardar in Rajaputana, i.e. one of those whom the Rajas rise and receive. Still he is so simple and his service sometimes for me makes me almost ashamed.

. . . Often and often, we see that the very best of men even are troubled and visited with tribulations in this world, it may be inexplicable, but it is also the experience of my life that the heart and core of everything here is good, that whatever may be the surface waves, deep down and underlying everything there is an infinite basis of goodness and love and so long we do not reach that basis we are troubled but once reached that zone of calmness, let winds howl and tempests rage, the house which is built on a rock of ages cannot shake.

I thoroughly believe that a good, unselfish and holy man like you, whose whole life has been devoted in doing good to others; has already reached this basis of firmness which the Lord Himself has styled as "rest upon Brahma" in the *Gītā*.

May the blows you have received draw thee closer and closer to that Being who is the only one to be loved here and hereafter so that you may realize Him in everything past, present and future, and find everything present or lost in Him and Him alone. Amen.

Yours affectionately,
VIVEKANANDA.

LIFE AS AN ART

BY THE EDITOR

I

Count Hermann Keyserling is known throughout the world as a thinker, speaker, writer, and teacher—all of a very high order. In his latest book* which has been recently published, he devotes himself to the various problems of the modern world, particularly in their relation to the deepest interests of the human life. It gives us the quintessence of the method of self-development practised by him and taught at his School of Wisdom in Darmstadt. The book represents a kind of epitome of his theory of spiritual realization. It holds the key to the understanding of his whole life's work. It develops the central idea that living is something quite different from the various activities in which people easily immerse themselves. Living involves the effort to transform the raw material of experience into a full and harmonious expression of the Self. The author sheds the light of his rare insight and intelligence upon some of the momentous problems of life.

* *The Art of Life*. Translated into English by K. S. Shelvankar. Selwyn & Blount, London. Pp. 285. Price 15 shillings.

It is one of the fundamental convictions of Count Keyserling that not only philosophy but the whole realm of human life itself belongs to the plane of Art. According to him, philosophy is an art exactly in the same sense as that in which painting and music are arts. It is a science only in the measure in which every art is a science. To philosophize is an authentic art. The philosopher operates with the laws of thought and the facts of science exactly as the musician deals with sound. He should discover harmonies, imagine a succession of notes, and blend the different parts into a whole in virtue of their necessary relationships. Even as a painter should have a thorough knowledge of his colours, their chemical effect and possible changes, the philosopher should be master of the science of his age and accurately evaluate its results. Philosophy has a different medium of expression and so the task of a philosopher is to give form to what is amorphous, to impress a pattern on matter and thus infuse it with life,—all these have to be done as in every art but with the different impressions aroused by the creations of philosophy. The author observes: "Whoever wishes to practise philosophy with erudition

as his sole resource would be like an artist, devoid of real talent, pretending to produce artistic work on the sole basis of the experience that he might have gained at an art school. He who, though gifted with but an infinitesimal degree of creative power, yet works hard, has a wide experience and enough judgment to distinguish surely between what is bad and what is good, can not only evaluate the work of others with tolerable accuracy; he will himself come in due course—if he devotes the necessary time to it, and diligently treasures up every happy idea that occurs to him, ruthlessly rejecting the worthless ones—to produce work that is not bad.” Philosophy is strictly personal as there can be no impersonal conception of the world—the very phrase is a contradiction in terms. The philosopher no more photographs truth than the painter photographs nature. That which does not arise out of the depths of a man’s heart cannot serve any purpose of man. So, a philosophy should be the living expression of a unique personality, and a philosopher must first of all develop his personality for elucidating truth in the sphere of philosophy. The vision of a philosopher must have its background in his own life, for art is the utterance of life. Philosophy as an art demands the expression of the philosopher’s personality.

II

If one has to view life as a test of philosophy, one must know the art of living. Since very ancient times the great teachers of humanity have pointed out what the living of life is. They have tried to solve the intrinsic contradiction of life by striving to subject the animal personality to the law of reason. Their definitions of life have in essence been identical. Buddha said that life was the abnegation of self to

gain the bliss of Nirvâna. Confucius meant life as the diffusion of the light which came down from heaven for man’s blessing. According to Lao-tsze, life was the path of meekness and humility for the attainment of blessedness. The Hebrews understood life as that which God breathed into the nostrils of man, that by fulfilling His law he might attain to what is good. The Stoics used to say that the obedience to reason which gives happiness to man was life. Jesus pointed out that life was love of God and of one’s neighbour, which gives blessedness to man. Swami Vivekananda defined life as the unfoldment and development of a being under circumstances to press it down. All these definitions stress the point that life means a striving to obtain a good which nothing can destroy and which is eternal blessedness. Such a good or blessedness depends on the man himself, because man is free only in the sense in which the artist is free. “As the artist,” says Count Keyserling, “whatever he may be doing, must necessarily reckon, if he is to realise his inspiration, with the laws of the matter which is being shaped by him—whether it be a question of musical rhythm, gravity, the spectrum of colours, logic, grammar and syntax—even so, man cannot manifest his liberty on the plane of life itself save by taking into account the laws characteristic of each and every layer and part of life. On this condition alone and in this sense only is he in practice free. It is only by comporting himself as an artist that man can succeed in incarnating in worldly life the spiritual meaning that he feels he represents in his innermost depths.” The art of life consists in the conquest of natural fate by the spirit, so that it becomes only a personal destiny. Keyserling distinguishes between

fate and destiny: the former belongs to the order of nature and the latter, to that of Spirit. It is destiny thus understood, and not natural life, which constitutes the true plane of human life. According to him, he who gives himself with bared breast to the whole of his destiny has the greatest chance of growing inwardly and inward growth is the growth of the innermost being in man. He who gives himself completely to his destiny makes that destiny his and his only, and everything that a man feels to be exclusively and personally his, becomes dear to him. The art of yielding oneself unreservedly is more important for the vast majority of human beings than the art of dominating life. The art of unreserved surrender always presupposes great courage and its practice is impossible without the cultivation of attention. The majority of men are unhappy, because they have no idea of the fundamental fact that all life that is properly human unfolds itself on the plane of art. The art of life demands veracity or sincerity which is the primary expression of moral courage. Because the secret of true art lies in representing the Spirit and the Spirit can only grow under the sign of veracity or sincerity. The necessities of life, comforts, and even luxuries ought to be arranged to make them reflect as much of spirit-life as possible. The solution of the problem presented by life to Spirit is in fact impossible on any other plane than that of the art of life. "It is impossible," says Keyserling, "not only because, in his inmost depths and in his essence, man is that very spirit whose laws do not govern the original earthly life, but chiefly because of the extreme complexity of the raw material presented by the original human condition in its totality. The artist alone can co-

ordinate and harmonise what is originally neither co-ordinated nor in harmony. And the artist alone can refer to the Spirit, man's vital centre, what does not originally participate in it. And now it also becomes obvious why the scientific age has solved the problem of human existence and co-existence not better, but worse than previous ages: science neither co-ordinates nor harmonises, it neither transfigures nor spiritualises; on the contrary, its tendency is to push every unilateral movement to its end, and this inevitably leads—since all the direct objectives of science are of an analytical, and not synthetic order—to the destruction of every pre-existing harmony. It is only in the service of art that science can be an absolute good."

The life of a saint is, according to Keyserling, an artistic masterpiece. In the case of a saint, no vital manifestation of any importance to the moral consciousness is abandoned to its natural inclinations; every movement is governed by a spiritual principle which penetrates all, as the poet's imagination penetrates a pile of words to co-ordinate some of them according to a pre-conceived rhythm. Hence, the prototype of the blessed on earth is the saint. There has never been a saint who did not radiate happiness even amidst the most trying circumstances.

After the saint, the happiest man in the world is, according to the author, the hero. Because heroism almost always implies a tragedy, so that there is even less question here than elsewhere of the attainment of some humdrum happiness. The joy afforded by the hero's absolute affirmation of self in respect of all external circumstances is worth millions of times more than all good fortune and success. The hero affirms his personal dignity and shows himself to be moved by the Spirit alone.

Thus the victory of spirit over elemental nature amounts to the elevation of human life to the plane of an art.

III

Man longs for happiness, but in so far as happiness means plenitude. Plenitude is possible, only when man's consciousness is permeated with the Spirit. Because, plenitude exists in man by virtue of a realized sense of life and it is at bottom of the spiritual order. Man cannot attain a realized sense of life without effort and struggle. It is in this sense that the question of the necessity of an art of life arises in the soul of every sensible man. Man is an extraordinarily complex creature and is constantly in a state of tension and conflict. "This state of tension and conflict being the original condition of man," says Keyserling, "the fact of not accepting it as the basis proves either one of these two things, or both of them simultaneously: a crooked mind or moral cowardice. And it is indeed these two qualities which lie at the basis of all optimistic 'progressism' which believes in a natural evolution towards the better; of all idealism that believes in the abolition of Evil; and above all of all those unrealising and juggling theories the prototype of the most ignoble of which is Christian Science. Life, human life proper, begins—or ought to begin—with a clear comprehension of the state of facts, with the acceptance of Fate as it is, and consent to those sacrifices which the very existence of a Fate imposes. It is because this is so, that the humanity of the antique world, in whose eyes the *amor fati* denoted for every free man the paramount and foremost imperative, that it appears so much more noble and dignified than does Christian, and particularly, post-Christian humanity.

"But on the other hand, *amor fati* should not be the last word. For obedience to the imperative contains no motive for the *superation* of Destiny. This *superation* becomes possible the moment one begins to consider the data of life as raw material in the same sense as marble is the sculptor's raw material. Human liberty and sovereignty are fully manifested only there where they do not limit themselves to the acceptance of existence as it is, but adopt towards everything, absolutely everything, a creative attitude—that is to say, the attitude of an artist."

The creative attitude is fundamental in man. Every man has to be intensely conscious of the fact that he can shape his destiny in the midst of tension and conflict. It is a common human fallacy to lay the blame of individual weaknesses on the circumstances presented by Nature. It is impossible for a man to attain plenitude by abandoning himself to the natural momentum of life. It is only the man-artist who can attain plenitude by surmounting the obstacles by living completely on the basis of spirit which is the vital centre of man. It is in this sense that the art of life is the supreme art and its cultivation constitutes the primary and ultimate end of all education.

IV

The ever-increasing mechanization of life and its professional expressions make it difficult for a modern man to express the whole of his being, originally and integrally. The spirit of the age fails to compell the individual to bring all his faculties into play, and to disclose all that he is and can do. The School of Wisdom founded by Count Keyserling has, as its exclusive aim and significance, the polarization of personalities. The unique object of all the rules recognized there is the acquisition of the

utmost intensity for personal influence. Its teaching is based on these maxims : that no one is entitled to believe that he alone is right, or that there is only one point of view possible, or that local opposites exclude each other ; that, on the contrary, every genuine, sincere and truthful spirit legitimately occupies a determinate place in the spiritual cosmos ; that the point of view of one does not contradict that of the others, but represents an additional co-ordinate for the determination of that super-individual truth which is superior to every possible personal equation. The School teaches every person to put aside all vanity and see in every other his own complement. It endeavours to contribute to the rebirth of the concrete man. Keyserling observes : "From the time I first began to think independently, I have realised that it is no longer a question, in our age, of man polarising himself with God alone or with Nature alone, and, above all, that such polarisation is not to be accomplished by means of the intellect alone : *man must polarise his whole being with absolutely everything that is not himself.*" This process of polarization, if pursued sincerely, can beyond any doubt make one be re-born as a man with a new consciousness and can conduce to a profound realization of the Spirit. If the theory be carried into practice, it can very well be raised to the level of an authentic art.

The present age is proud of its rationalism but badly lacks any practical way of reaching the higher consciousness. In a memorable verse of the *Ishopanishad* men are enjoined to realize that whatever moves in this moving world is enveloped by God. The ultimate truth by which we measure all other relative truths has to be experienced. This emphasis on direct experience, valuable in any age, is invaluable today. The conscious union with the

whole life and universe demands that all our thoughts and activities should be made to reflect as much of spirit as possible. In this sense, life should be treated as a supreme art and since the secret of true art lies in representing the beautiful, the art of life must tend towards the unfoldment of the ideal of Beauty. Life as an art has its loftiest ideal in the equation of the Hindus, according to which Truth, Goodness, and Beauty are one and are blended into a harmony of the very highest order.

V

It is the experience of all mystics and seers that the power of the ideal lies in the practical. The ideal is brought down to our everyday life through the practical. Man must raise himself to the higher plane so that he may enjoy the ideal of Beauty. "The life of the practical", said Swami Vivekananda, "is in the ideal ; it is the ideal that has penetrated the whole of our lives, whether we philosophise, or perform the hard, every day duties of life. The rays of the ideal, reflected and refracted in various straight or tortuous lines, are pouring in through every aperture and windhole, and consciously or unconsciously, every function has to be performed in its light, every object has to be seen transformed, heightened, or deformed, by it. It is the ideal that has made us what we are, and will make us what we are going to be. It is the power of the ideal that has enshrouded us, and is felt in our joys or sorrows, in our great acts or mean doings, in our virtues and vices.

"If such is the power of the ideal over the practical, the practical is no less potent in forming the ideal. The truth of the ideal is in the practical. The fruition of the ideal has been

through the sensing of the practical. That the ideal is there is a proof of the existence of the practical somehow, somewhere. The ideal may be vaster, yet it is the multiplication of little bits of the practical. The ideal mostly is the summed-up, generalised, practical units."

The goal of life is to manifest the ideal that is latent in every man. It is possible if the ideal accumulates round itself the practical through various processes of time and circumstances. The men who can manifest the ideal in life are really the salt of the earth. It is they whose ideas and

words work through centuries, and ordinary men build hopes on them and try to realize them in their own lives. The ideal demonstrated in life by them has to be approached with sensible steps. For this, men must arrange every detail of their lives according to the masterly plan laid out by the great men and in nnison with the goal of life. The progress of a man towards the ideal can only be ascertained by his power of living in the atmosphere of the ideal. In this sense, life is an art, and as every art must be in touch with nature and yet rise above it, so the art of life has to grow in the world of facts but must get beyond it.

SOME OBSTACLES TO TOLERATION

BY PROF. H. D. BHATTACHARYA, M.A., B.L., P.R.S.

India has ever been the home of toleration, and her ancient records are singularly free from those blots of religious persecution, which disfigure the pages of history in many other lands. We have no means at our disposal to determine the exact way in which the Dravidians were pushed to the south by the advancing Aryans nor even how Buddhism disappeared from the land of its origin. There is indeed reference in the *Rigveda* to Indra's conquest and carnage in the land of the phallus-worshippers or epicures (Sisnadevâh); but the invocation to the same god to keep off the same people from the sacrifice shows that enmity between the Aryans and these people was more political than religious. The Aryan method of dealing with people professing other faiths and practising other rituals was to prohibit social intercourse with them—a method which has lasted down to recent times. Possibly in earlier times

the difference between Aryan and other cultures (excluding the culture of Mahenjo Daro perhaps) was so great that towards the latter Aryan arrogance dictated an attitude of contempt and abhorrence. The Kolarians were as a class kept at a distance in spite of the fact that they slowly absorbed some elements of Aryan culture by imitation, and the Aryans probably adopted partially their system of land-administration. Brahminism never forbade to others imitation of its own outward practices so long as the privilege of the sacerdotal class was not infringed. Possibly an inner and an outer circle of imitators were instituted early in deference to social needs just as in Judaism there was a distinction between the sojourners (gerim) and the non-sojourners or outsiders in respect of the performance of Jewish rites. Possibly the earliest reference to this distinction is to be found in the statement that the sacri-

ficial fire belongs to the five peoples (Pancajanâh), which in the opinion of Auyamanyava (as quoted by Yâska), are the Brâhmanas, the Kshatriyas, the Vaisyas, the Sudras, and the Nisâdas, and the sacred stream Sarasvati is supposed to make these five peoples flourish. Possibly the attitude towards the last two fluctuated according to circumstances; but there can be no doubt that necessity left no option in the matter and a section had to be tolerated at home and in society and allowed some of the privileges of the higher classes. A large mass of the indigenous population was not admitted to the privileges of the higher castes, and although it is not likely that the untouchables varied in composition in different times and in different places according to historic reasons the distinction between the touchables and the untouchables persisted all through the centuries. It was not obligatory on all peoples to accept the socio-religious practices of Brahmanism, and a good many of the primitive tribes remained outside the pale of Hinduism; but those who imitated those practices or were permitted to be called Hindus had to submit to the restrictions imposed on lower classes as a price of their inclusion within the Hindu fold. Possibly the principle 'Lesser rights, lesser obligations' worked well for some time as the absorbed races were unwilling to give up all their primitive habits on admission into the Hindu fold and the higher castes did not insist upon the fulfilment of all the obligations of Brahmanism in order to be so admitted—in fact, the religious law could not permit all to be equally treated in sacerdotal matters, not even the higher castes themselves.

This Hindu attitude towards the absorbed races well illustrates the difference between religious equality and religious toleration. These races were

not placed on the same level with the Aryans as regards religious right—in fact, it may be said that inequality among the Aryans themselves became more pronounced as time rolled on, and castes and sub-castes that were evolved in later times enjoyed unequal privileges of different kinds and degrees. Practices that were prohibited to one caste were permitted to another caste so much so that non-performance of appointed caste duties was looked upon with disfavour, and attempts to follow the practices of higher castes were socially and politically punished. That, in spite of injunctions and oppressions, violations of caste rules did take place is evident from the fact that the intercastes increased in number to such an extent that today their number is very great in Hindu society and they live with insurmountable barriers in between so far as matrimony is concerned. But when the castes did evolve, specific duties were assigned to them, and it was never expected that all castes would have the same rules or enjoy the same social privileges. Where social constitution is not homogeneous and difference in status means difference in social and religious duties, a certain amount of toleration of lower cults is inevitable. So long as one lives within the framework of Hindu society and admits its social stratification and its caste duties, one cannot be molested for not falling in line with the higher castes or for not abjuring altogether rites, ceremonies, and occupations which are forbidden to the latter. Gradation of social components is bound to bring toleration in its train; for once a distinction between the higher and the lower is admitted, provision has to be made for varying the standard of secular and religious occupation of the different classes. We need not discuss just now whether society should be homogeneous or

heterogeneous and whether divergence of occupations should necessarily lead to difference in social status; we need only to note that the zeal for uniformity is likely to abate with a recognition of the fact that all are not equally privileged and cannot therefore be subjected to the same rules of discipline.

Complications arise when society is defied: much of religious persecution in history is due to the fact that rebellion against social beliefs and practices disturbs social equanimity and complacency. Possibly, if belief had not affected practice, social friction would have been much less; for society cares more for conformity to its own outward conduct and custom than for agreement with its creed and conviction. This is why even philosophical atheism was tolerated in India when those who professed it did not disturb the socio-religious practices of the community to which they belonged. People devoted to the same god may come to blows over the question of method of worship, not to talk of monotheists who worship a unitary divinity under different names. Social habits and religious practices act as dividing gulfs between communities even when they agree about the essentials of faith. As every faith is born in a particular environment, the historical and social setting has a profound influence upon its constitution and expression—it carries the local and the contemporaneous with it, and when it extends to other realms it comes into conflict with the local methods of worship even though there may be no radical difference between its own contents and those of the beliefs of these other realms. Of course, absolute identity is not possible, but where the essentials are untouched there might conceivably have been some workable formula of conduct for the converts of other lands in keeping with their past practices.

No conquering creed would, however, permit this latitude lest there be a relapse into the old faith, and so not only the beliefs but also the outward acts must conform to the standard fixed by a faith in the land of its origin. Religions go by the doctrine that those who act similarly and that in order to wean a person effectively from his old allegiance a break with his old traditions must be established. The conversion ceremonies of each religion are designed with a view to making the acceptance of the new faith as impressive as possible, and the civil law of every advanced state tries to adjust legal rights to the faiths of its citizens and to guarantee freedom of worship with due regard to communal harmony and social peace. Those who are conversant with the history of persecution in Christian countries know to what length intolerance can go; the persecution of the Roman Catholics by Protestant states and the oppression of the Protestants in Roman Catholic countries, both culminating in burning of the dissenters at the stake, were looked upon as nothing extraordinary or reprehensible in Christian Europe although it is the religion of Christ that both Protestants and Roman Catholics professed to follow. The fission of a church over details of worship is not a rare phenomenon, and it is not often that the opponents part in peace or remain non-violent in speech and action. When any religion claims not only that it embodies the whole truth but also that it alone is in possession of the only right method of contemplating and worshipping God, it becomes intolerant of other creeds and their modes of devotion. That all must conform to a single mode of worship and that people should be dragged into the mosque or chapel or temple to join a public worship even though they are inclined to private

contemplation betray an intolerant attitude of the social mind.

But far more serious than differences of practice are differences of belief. Credal dissimilarity may assume a multitude of forms, beginning with the difference between polytheism and monotheism and ending with differences in the contents of the various monotheistic faiths. There is also the fundamental distinction between believers and non-believers in supernatural existence, including within non-believers atheists, sceptics, and agnostics. It is rather curious that while society is generally tolerant of the individual non-believer and lets him alone, it does not allow such non-believers to form groups and spread their doctrines actively within the community. As is natural, the status of the individual dissenter determines the social attitude: while an insignificant person would be ignored a prominent personality is a potential danger to the community by virtue of his eminence and ability, and so his anti-social tendencies of thought and action are more closely watched and crushed before they threaten the solidarity of social belief and cause a division in the ranks. Persecution begins as soon as the person attempts to spread his doctrine, and it becomes intensified with the increase in the number of his following in the community. The social persecution of the prophet of a new religion and the political persecution of his followers by the orthodox party in power are not infrequent events in history. Religious belief is such a cementing principle of social unity that defection in any form is unwelcome to the majority. When to this is added the fear of losing profitable business the priestly class is naturally alarmed and annoyed and sets the law in motion against the daring dissenter and his followers; their position and

prestige in the community lend an additional authority to their words and when they profess to speak in the name of their gods they inspire people with awe and prompt them to ready obedience.

At the root of all religious persecutions lies the assumption that the dissenter is drifting away from truth; but this assumption is not made in cold intellect and with a detached attitude. A criticism of one's philosophical position leads one furiously to think and to attempt a removal of contradictions; but a flouting of one's religious conviction leads one to act violently so long as one does not calmly sit down to ponder over the matter and to understand the critic's standpoint. This is the way with all emotion-tinged ideas, namely, that we are unable to contemplate the opposite with equanimity; there is latent somewhere a tendency to resist all contradiction, and this tendency manifests itself more or less violently according to culture, tradition, and environment. A wounded religious feeling may seek consolation in isolation and repose; it may pity the critic's ignorance and forgive his insolence; it may seek the path of persuasion to turn the critic into a convert; but it may also inflame passions and rouse fury and ultimately lead to violent acts. When religion is not a mere personal attitude towards the unseen but a phenomenon of the crowd or social mind, it easily begets heat on being defied, and the religious crowd or community degenerates into a fanatical mob and, like all mobs, ceases to tolerate opposition and wreaks its savage wrath on the offending individual or group. We are more intolerant as communities than as individuals, and the less the number of free-thinkers and the more the number of blind followers the more

well-knit is the social group and the more intolerant is its attitude towards dissent. This will explain why Roman Catholicism and Muhammadanism, in which religious leadership is more undisputed, if not absolute, are less tolerant than Protestantism and Hinduism. Besides, in the former two the infallibility of the Prophet or the Pope in matters spiritual invests each religious tenet with an unalterable verity. By their presuppositions these communities are precluded from conceding that truth might conceivably belong to other religious organizations also. In fact, every revelational religion has a tendency to be intolerant, for once it is accepted that God has revealed the right way of faith and conduct to a particular community or individual it cannot at the same time be conceded that there might be other ways of being religious or moral, unless one admits at the same time that God can lay down a multitude of contradictory disciplines for the guidance of mankind at one and the same time or prescribe different ways of spiritual life at different times. Intolerance indirectly implies, therefore, that God is one and unchanging.

Ultimately the problem of religious toleration would be found identical with the problem of man's capacity to know the supernatural unto perfection. The admission that man's knowledge of God and His ways—and in fact, of the nature of God Himself—is from the finite standpoint extremely limited will permit the further admission that other people may also possess spiritual truths to a greater or less extent and also that standpoints make difference in the nature and apprehension of ultimate verities. All truths are revealed through a finite medium, and the assumption that a prophet can wholly lay aside his finitude and become the

transparent medium of divine revelations in their fullness will be found in the last analysis to be gratuitous. The growth of human knowledge in different fields of experience raises rather the suspicion that all truths including religious truth are infected with a latent subjectivity or relativity and that although there may be religious geniuses who see deeper into the nature of spiritual truths, yet they too cannot altogether get rid of their finitude or temperamental limitations and it is only by comparing the insights of different religious geniuses that we can get an approximate idea of the vastness of the religious field and the infinite vistas that religious inspiration opens up. The Indian way of admitting that there may be various paths (*Mârga*) for the realization of God—that while some are temperamentally fitted for the path of knowledge (*Jnâna*) others can serve God better through action (*Karma*) or devotion (*Bhakti*), and, in fact, there are no limits to the number of ways through which God can be approached (*nasau muniryasya matam na bhinnam*), and that for the ordinary person the following of a tradition established by a religious genius suffices for the guidance of life—is based on this aspect of the matter, and the motto of the sage of Dakshinesvar, Ramakrishna Paramahansa, that the paths are as various as the prescriptions is, therefore, not a new message but a reiteration of the age-long conviction of India that religion is not an objective revelation thrust uniformly on all souls alike irrespective of their equipment but an assimilation of spiritual truths according to temperament, tradition, and training. The Indian philosophers admitted, however, that man does not always know the potentialities of his own soul and the traditional path, accepted without criticism,

as authoritative in the early years of life, may turn out to be not suitable later on, and that spiritual training may also entitle a religious aspirant to discard a lower form of worship in favour of one higher as soon as he discovers that his soul is capable of higher things and that reflection on the mysteries of existence has exposed the defects and difficulties of uncritical thought and traditional modes of conduct. Religion is a function of education and endowment combined, and so long as these two factors will vary the kind of religion that is accepted with the willing consent of the soul will also differ from individual to individual. What communal religion attempts to achieve is external uniformity of practice for social purposes—it does not obviate the necessity of a private religion for each individual in consonance with his intellectual, moral, and spiritual development. The recognition of this truth is the best preparation for an attitude of tolerance. This increases the task of the missionary and the teacher, for they will have to plod the patient way of illuminating dark souls and preparing these for the inevitable alteration of religious ideas and ideals in keeping with their spiritual progress. When that path is abandoned in favour of forcible conversion or when advantage is taken of economic distress or physical infirmity to convert a person of an alien faith, the community is extended no doubt, so long as the necessary background of culture is wanting the new religion becomes identical with external conformity to social practice. Missionary activity is good when it is prompted by the belief that the religion preached is essential for the safety of all souls, for without a genuine interest in the spiritual well-being of one's fellow-men one would not care to labour in the field of religion. It is bad

when the motive behind is to swell the ranks of one's own community for material gain. It is misguided when it does not attempt to understand and appreciate the truth that other religions embody, and it is mischievous when it exploits ignorance and poverty and inflames passion and prejudice.

A careful examination of the facts connected with religious intolerance will disclose what great part social practices play in communal quarrel. Every religious organization develops peculiar rites and ceremonials and practises taboos of different kinds. The consecrated food of one religion is a veritable anathema in another, and the music that is pleasing to God in one religion is a disturbance of the soul in another. Tastes and fashions owe their origin to historical and geographical reasons; but when a religious community spreads to other times and places it insists on retaining the prescriptions of its original home. This denationalizes converts of other lands and creates divisions and hostile modes of behaviour among the people at large. Social intercourse becomes restricted because of different outward symbols of the creed. When religion is understood mainly in terms of its outward expression in the minute details of daily life and when, not being natural and spontaneous expressions of the religious life, these vary from community to community, the effort to grasp the basic identity of the spiritual life of people professing different faiths is relaxed or abandoned altogether. When religion is regarded as a right which the adherent intends to exercise against the whole world and when any concession towards the unrestricted exercise of religion by people professing other faiths is looked upon as weakness, toleration bids fair to depart; and when each religion claims the first right of way in expressing itself in the

society, friction is bound to occur. The matter becomes complicated when any particular religion claims that irrespective of social exigencies its appointed exercises must be permitted at fixed hours, whatever might be the country and the composition of the population where it happens to be; and when these exercises are supposed to be divinely prescribed, conflict is inevitable if more than one creed holds any such belief. It must be remembered that many a scripture has professed to see in the details of devotion the prescription of God and has refused to admit that the modes of worship are human devices in consonance with regional facilities and national practices. What makes any religion conservative is the anxiety to put into the mouth of God what is merely temporary, national, and regional. That in every religion there is a mixture of the universal and the peculiar, the eternal and the evanescent, can hardly be doubted, and yet this simple admission would have avoided many conflicts and misunderstandings. But the claim of monopoly of spiritual truths alone adds zest to missionary work and makes a religion worthy of serious consideration by all; hence the temptation to belittle other faiths and the tendency to extol one's own are two aspects of one and the same thing. Toleration means doubt, and doubt means disbelief, and disbelief is sure damnation—this is how the intolerant mind works.

But when once conflict does occur it is likely to leave aftermaths that provide fresh sources of friction. No reformer gets an easy hearing, and when he does get together a following he is persecuted in different ways or social bans are placed on his supporters. If the original community still commands the allegiance of the majority the reforming sect has a hard time of it, and

if the original religion claims divine inspiration for its scripture, then the matter becomes worse, for reform becomes identical with heresy, and apostasy is synonymous with rebellion against God. History is replete with instances of opposition and persecution which reform movements have to feel at the hands of the conservative party in power. But the converse is also true, namely, that when the reformers gain the upper hand they wreak their vengeance on those who had at one time opposed them. Sects, like individuals, suffer from reminiscences, and much of religious bitterness in the modern world is due to the fact that in some remote past the upholders of different religions had quarrelled and fought with one another. The Jew is despicable in Christian eyes because his forefather had crucified Christ, and so his race must suffer unto eternity for the sins of his ancestors. Similarly, the Christian is hateful to the Jews because Christ had sown the seed of discord within the Jewish Church and brought a sect into being which preached the message of salvation to the hated Gentiles. The Muhammadan is an abomination to the Christian because he conquered the holy places of the latter and converted most of his churches into mosques. He is equally hated by the Hindus because he desecrated the temples of the latter when he conquered India and turned them into mosques in many places. The Ahmadiya movement in so far as it admits the possibility of fresh inspiration even after the prophetic line had been closed by Muhammad is an object of contempt and hatred to the orthodox Mussulman. To resist innovation and to anathematize it when it succeeds are the ways in which communal displeasure expresses itself. The memory of old strifes rankles in the communal

mind, and the different observances and social manners and customs serve to act as dividing gulfs between communities and cultures. Eclectic movements like Theosophy and synthetic cults like Sikhism only increase the number of creeds although their contribution to mutual understanding cannot be questioned. Profession of sympathy for the whole human race may not, however, always go with actual toleration—the persecution of the Christians under the Stoic emperors of Rome is an instance in point here. Periodical meeting of different religions on the same platform are likely to break down the barriers of ignorance and to convince the thinking portion that behind differences of custom and creed there is an abiding similarity of human attitude towards the unseen and that where differences are fundamental they

have their origin in the diversities of human constitution and accidents of history and geography. But something more than an intellectual understanding of other faiths is necessary to bring about peace on earth and goodwill among men. It is the practical recognition by all, both as individuals and as a community, that there is no statutory method of communing with God and that in religion what matters is not the content and method of worship but the cultivation of that cosmic sense which breaks down the insularities of personal and communal life. That in religion every soul is trying to fathom the mysteries of spiritual life and that the common endeavour of all truly religious men should be to make every one a better man and woman are the mottos which the world needs most today to bring the kingdom of God nearer.

SRI RAMAKRISHNA'S LOVE FOR HIS DISCIPLES*

BY GIRISH CHANDRA GHOSH

When the request to write a paper on the above subject came to me I at once took it up as but an easy affair. But now I realize how difficult it is. I had reasons to think it an easy affair, for I had experienced his infinite love for me and heard of the same love from each one of his disciples towards them. And how often had we forgotten ourselves in talking about it! As soon as anyone of the disciples would describe it, the chords of the hearts of all the others would be at once struck and set to vibrate. All would be reminded of innumerable incidents in their own lives.

If anyone is asked to describe his mother's love towards him, what will he do, how best can he express it? Perhaps by "Ah! maternal love! My mother's—! It is impossible to describe in words what I have felt in every work, in every glance, of my mother." To understand mother's love is simply impossible. But even if this may be ever possible, there is absolutely no means to understand Sri Ramakrishna's love. We are in *Mâyâ*, the parental love comes under *Mâyâ*. What they earnestly seek for is the worldly welfare of their children. It is seen that if a child fails to give proper attention to

* Translated from the original Bengali by Swami Satswarupananda.

worldly things "for the kingdom of Heaven's sake," he incurs the displeasure of his parents. Even if he is endowed with all the noble qualities of character, but if he refuses to marry, then the parents are not satisfied with him. There is a tinge of selfishness, however slight, in parental love. As long as children are helpless, parents have selfless love for them. But a very good number of parents do hope to get help of their children in their old age. The parental love is no doubt the highest kind of love on earth, but it too is not absolutely free from the touch of selfishness.

So there is some chance of feeling however distantly the love of parents; but how to feel this absolutely selfless love of Sri Ramakrishna? What possibility is there of ever describing it to others? Unless one rises above *Mâyâ*, one can never hope to understand this trans-*Mâyic* love of his. No doubt some idea, however distant, has been formed of his love from what I have heard from the lips of his other disciples and from what I have felt myself; but what power is there to transcribe this holiest feeling felt in the innermost recesses of the heart into words? Hence I would not attempt to describe his transcendental love. Simply I would describe what sort of a man I was on whom he showered his holy love without stint. From this the kind readers are to feel it for themselves, if they can.

Those who had gathered round the knees of Sri Ramakrishna were all gentle, self-controlled, and pious. Narendra (Swami Vivekananda) and others who are considered as belonging to his inner circle, had gone to him in their boyhood, clad in celestial purity; attracted by his love they had forgotten their parents and relatives, and devoted themselves, heart and soul, to the service of their Master. One could not

do justice to the Master's love, if one were to describe it in relation to them. They were boys of snow-white purity who had forsaken everything and taken refuge in him alone; for such ones love is but natural. But his love for me is the true index of what an infinite ocean of selfless love he was. One epithet of the Lord is "Saviour of sinners". Of all living beings I had the rare privilege of realizing the truth of this epithet. Ramakrishna, the Saviour of sinners, has bestowed his transcendental love on me. And it is for this I am going to describe his relation with me. Of those who went to the Master, there might have been one of slightly unstable character, or who had had a fall or two; but compared to me they were all saints. I was made of quite a different stuff—I did not know how to tread the right path. Hence nowhere else has the expression of his grace the same uniqueness as it has in its descent on me.

When Sri Ramakrishna took upon himself the entire responsibility of my life, a fierce battle had been raging in my heart and I saw nothing but despair on all sides. My early training, want of a guardian from childhood, the tumultuous youthful tendencies—all were driving me away from the path of righteousness. Atheism was the order of the day. Belief in the existence of God was considered foolish and a sign of weakness. So in the circle of friends one was to prove the non-existence of God if one cared at all for prestige and dignity. I used to scoff at those who believed in God; and turning over a few pages of science, I concluded to the full satisfaction of my mind that religion was but a matter of imagination, that it was but a means to frighten people into keeping away from evil deeds, that such deeds were bad only when one was caught in the

act, that whoever could commit them without being detected was really intelligent, and that wisdom lay in achieving one's selfish ends by hook or by crook.

But in this world such wisdom does not last long. Evil days bring home hard truths. Under their tutorship I learnt that there is no effective means to hide evil deeds; somehow they all take air. Yes, I learnt; but the deeds had already begun to bear fruits. A hopeless future was painted in fierce colours on the mind's canvass. But it was but the beginning of the punishment yet in store from which there seemed to be no hope of any escape. Friendless, surrounded on all sides by dangers, with resolute foes aiming at my utter ruin, and my own misdeeds offering them ample opportunities of wreaking vengeance on me, in such a juncture I thought: "Does God really exist? Can He show a way out, if one calls on Him?" And I prayed in the depths of my heart: "O Lord, if Thou really existeth, do take this ship-wrecked fellow to the shores." The Lord has assured all in the *Gîtâ*, "I give shelter even to those who, falling on evil days, call on Me to get out of the fix." I experienced, how true these words are. All my dangers miraculously disappeared and I was taken to a safe shore.

But I had so long been doubting the existence of God, had led heated debates against it. The doubt had become ingrained in me. . . . A creature of circumstances, I was led sometimes to believe and sometimes to doubt. I ran to friends for help who were unanimous in their opinion that without the help of a Guru the doubt could not be got over permanently. But reason refused to call man Guru—Guru according to the scriptural injunction, I was to look upon as *Brahmâ*, *Vishnu*, and *Mahes-*

wara; and to whom I was to bow down daily as such. To look upon man as God! Is it not hypocrisy? What can be more blasphemous? But the fight within the heart raged high, it gave me no rest. Sometimes I felt a sort of suffocation. The memories of evil deeds would come up every now and then and the dark despair became darker still. It was at that time that my eyes fell on Sri Ramakrishna.

I was sitting on the verandah of a neighbour near a crossing of two roads, when Sri Ramakrishna accompanied by a few devotees passed that way towards the house of the late Balaram Bose. A devotee named Narayan pointed towards me from a distance and said something in whispers to the Master. He at once saluted me and went on his way. He had not gone far when I felt that something was pulling me towards him. I could not sit still. It is impossible to describe the condition I was then in. It was not like a strong desire to visit a relative or friend. It was something different, quite novel—this experience of a peculiar kind of pull. I was revolving within myself whether I should go to Balaram Babu's house or not, when a devotee came from the Master and invited me to go there. I followed him as one charmed. Sri Ramakrishna seated himself in Balaram Babu's parlour, I too sat down "Sir, what is a Guru?" I asked. He replied, "Your Guru has been selected. He is like a liaison officer who brings about the union of the Lord and the devoted soul." I cannot say how far I understood his words, but I felt a great peace within. The talk drifted on to many topics—as if we were known to each other long. We came to know each other only a few minutes ago, but from the way he talked, it looked as if our acquaintance was age-long. He asked me to show him a theatrical per-

formance; I agreed. It was settled that he would come to see *Prahlada-Charitra* staged. Before this he had already been once to the theatre to see *Chaitanya-Lila*.

He came the night *Prahlada-Charitra* was to be staged. How I felt his presence, I cannot tell. In the course of the conversation that day he said, "Your mind is not all sincere." I thought within myself, "Crookedness and faults there are many." I asked, "How will they go?" "Have faith", came the answer. Another day I asked him, "Will it be ever possible for me to see God?" He said, "S-u-r-e-l-y. All crookedness of your mind will vanish." I bowed down to him and came away.

I went to Dakshineswar. The Master was seated and was talking with a devotee named Bhavanath. I bowed to him; at once came out the words from his lips, as if from one dearest and nearest to me, "We were just now talking of you, really, just ask him." He was about to give some instruction, I at once interrupted him, just as a child does its father, "I don't want instructions. I have myself written many in my books. You are to *do* something for me." At this, he was very, very pleased and smiled. Seeing this peculiar smile, it appeared to me, that all sins of my mind had been washed away, that I had become pure. I asked when taking leave of him, "Sir, I have come here and seen you. Am I to continue what I have been doing?" "Yes," was the answer. My mind was then full of bliss, I had got a new life, as it were. I was no more my old self. All argumentations had ceased. God really exists, He is the only refuge. Now that this great saint had given me shelter, realization of God was now an easy affair for me. Under the influence of these thoughts my days and nights

passed. Even in dreams these thoughts persisted. I was filled with infinite faith and courage. I have got my man, my own, I need have no fear in the universe. The fear of death, that great terror, too, had gone.

Now and then he would come to my theatre. He would carry sweets for me all the way from Dakshineswar. He knew I would not take them unless he took first something of them. So he would just taste a bit and then give the rest to me to eat; and I took them with infinite joy like a child from the hands of an affectionate father. Before him I would be transformed into a veritable child.

One day I went to Dakshineswar. He had almost finished his noon-day meal. He asked me to take his porridge. I at once sat down to take it. He said, "Let me feed you with my own hands." Like a little child I went on taking from his hands, and he, with his wonderfully soft hand, began to feed me. He scraped off the very last drop from the cup and took it to my mouth, just as mothers do in India when they feed their little ones. I totally forgot that I was a grown-up adult. I felt I was the darling of my mother, and mother was feeding her dear child. When I remember that these lips of mine had come in contact with unworthy lips and that his holy, divine hand touched and held up food to them, I went mad, as it were, with the surge of an inexpressive emotion, and thought, "Did it really happen or was it but a dream?" I heard from one of his devotees that he saw me in one of his divine visions as a naked child. The things that I liked most—I don't know how he knew them—he would have me eat, sitting in front of me all the while. And when I had finished them, he would himself pour water on my hand to wash it. All

said I know that only an infinitesimal part of the emotion can be expressed in words. Perhaps I am not feeling the true depth of it, otherwise I could not have expressed even this much. When I feel it, the emotion makes me dumb.

I had come to know that he was my only true friend. But the habits that had been formed were hard to overcome. One night under the influence of liquor I abused him in the theatre hall in a most indecent language. His enraged devotees were up to punish me; but he held them back. The poet's tongue of mine went on doing its shameful work most fluently. At last I importuned him to be born again as my child. He, as if nothing had happened, said, "Why, I'll be your Guru, your Ishta (chosen deity)." I pressed, "No, you must be born as my child." He replied, "My father was so pure, why should I accept you as my father?" But who would stand against my tongue? It transcended all limits of propriety. He returned to Dakshineswar.

But having done all these, I was not afraid in the least. Like an excessively indulgent and spoilt child, I felt no qualms of conscience and moved about as freely as ever. Friends dinned into my ears that I had done wrong. I too understood it slowly. But my dependence on him was such, his affection towards me was so great, that the thought of his deserting me never occurred to my mind. Many complained to him at Dakshineswar, "He is such a great rogue, and you go to him!" There was only one man Ramachandra Datta, who told the Master, "Sir, he has worshipped you through abusing you. The serpent King of the *Bhâgavatam* said to Lord Sri Krishna, 'My Lord, you have given me poison, where shall I get nectar to give you?'"

Similarly Girish has worshipped you whatever you have given him." "Sri Ramakrishna simply smiled and said to all who were present, "Just hear his words." But there were many, a great many, who spoke all sorts of things against me. But what did the Master reply? "Bring me a carriage; I will go to Girish's today."

The great Lord, my overwhelmingly affectionate father came to my house. Father, the begetter, disinherits a child who commits such an offence. But this, my Lord, did not count it as an offence at all! He came, his very sight thrilled me with joy. But as days passed, my heart began to shrink. The idea that he is all love did not diminish, but I felt ashamed at my own doing. With what love and reverence do the other devotees of the Master worship him! And I—? A sense of remorse seized me. A few days after this the Master came to the house of that prince of devotees, Devendranath Mazumdar. I too was present there. I was brooding with a broken heart when the Master in his semi-conscious state spoke out, "Girish Ghosh, don't worry about it; people will be astonished at the marvellous change that will come over you." I heaved a sigh of relief.

One day he asked me to massage his feet. I was unwilling: "What nonsense! Who will now sit down and massage his feet?" Now when its memory returns I become overwhelmed with remorse. It is only the thought of his infinite love that gives me solace.

When he was bed-ridden in his last days, I did not go to see him. If anyone said, "Girish Ghosh does not come to see you," he would at once reply, "Ah! He cannot bear to see me suffering."

What a wonderful method of teaching he had! My nature from my very infancy was that whatever I was for-

bidden to do, I would do that at the first opportunity. Sri Ramakrishna did not ask me, even once, to desist from doing anything. But this want of prohibition acted as the greatest check on my turbulent nature. Evil thoughts of the worst kind come,—they make me cry fie on my perverse nature,—but soon there appears the figure of Sri Ramakrishna and they all vanish. Whenever I hear of indecent conversations anywhere, I am at once reminded of the Master's words that the Lord Himself has taken so many forms. Whom then to hate? He instructed all to desist from telling lies. I told him, "Sir, I tell numerous lies. How shall I be truthful?" His reply was, "Don't worry about that. You are, above truth and falsehood." When I feel tempted to tell lies, I visualize the Master's figure and lies would not come out. Out of courtesy and formality I have sometimes to speak what are not strictly true, but then I throw enough hints to let others know that I am not speaking the truth. Sri Ramakrishna has the full sway over my heart—he has got it by the right of his love. Oh! So wonderful was his love! If there be any the least good quality in me, it might appear to others that the glory is mine. But the fact is, he took away all my sins—he told it in so many words. If anyone of his devotees would say, "I am a sinner," he would at once stop him and say "What's that? Where is sin? Whoever constantly thinks of himself as a worm, a worm he becomes. And he who keeps on thinking he is free,

free he becomes. Always think that you are free, sins will not dare to touch you."

So long I was revealing my heart. I have said above, "How shall I know what others think of him?" But I have personally seen that his eyes became full of tears at the sight of a torn cloth of a devotee, that he became anxious if he found a devotee barefooted. Even when he was undergoing that unbearable pain during his last days, he would not let the devotees go without taking food, if due to serving him they were delayed from going home. His anxiety knew no bounds, if any fell ill. His devotees knew him to be their Lord of the here and the hereafter. He once told the Holy Mother, "Man wants children. But all children do not turn out to be good. But I hand over to you a good many children, all of whom are good and faithful." To him his devotees were as dear as one's own children. I say "as dear as one's own children"; but the idea is not properly expressed, language has no proper words to express it. Is he merely a father, he who takes the sole charge of my life here and hereafter? What is the true relation with such an one? He asked us to think ourselves free. This thought comes of itself, when we think of this relation—the soul refuses to be encased in this body of clay, all impurities drop off the mind. Lust, anger, and all the terrible passions vanish if one but feels this transcendental love of his—no other spiritual practice is required. This realization is the highest goal of human life.

SCIENCE AND RELIGION

BY DR. NILRATAN DHAR, D.Sc. (LONDON AND PARIS)

The dictionary definitions of the two words of the title of the paper are as follows :—

Science—Knowledge—The comprehension or understanding of truth or facts by the mind. The dictionary adds the Science of God must be perfect.

Religion—as distinct from theology is godliness or real piety in practice. If we agree with these definitions it appears impossible to accept any code of religion, which does not consider it important, the comprehension and understanding of truth, which is the beacon light of the scientific mind.

Unfortunately for several centuries, the men concerned with religious organizations, specially in Europe, imprisoned, tortured and even hunted to death the seekers after truth. Even at the present moment in many quarters religion and science are considered antagonistic rather than approaching the same goal.

Roughly, the scientific workers may be classed into three categories. First of all is the naturalist who seeks knowledge for its own sake, for the joy of making discoveries, irrespective of personal gain. He is patient, hard-working and entirely devoted to work. He is of the opinion that no sacrifice of time and money is too much if he can discover a scientific truth. In these days of materialism such lovers of truth may be regarded as human beings who are to be pitied by an average man who cannot understand why anyone should devote himself to an object which does not bring personal or public gain.

The second class of scientific workers

are well described by Sir Richard Gregory in the following words :—

“Of a different type is the iconoclast—the breaker of images—rebellious against authority, impetuous to prove that old idols are false, impatient with the world because of its indifference to the new gospel he has to teach. This man is not content to see things for himself; he desires to convince others of the truth revealed to him, and single-handed he is prepared to storm the citadel of traditional belief. In all ages he is a disturber of the peace, and is as unwelcome in scientific circles to-day, as he was to the contemplative philosophers of the middle ages or before. But be assured of this: you may crucify the body of such an apostle or you may visit him with the despair that follows upon neglect, but if his torch has been lighted from the divine flame of truth and righteousness, it cannot be extinguished.”

To this class belonged G. Bruno, an Italian Astronomer who was (about 1550 A.D.) born 7 years after the death of Copernicus, and published a work on the “Infinity of the Universe and of Worlds.” Bruno had become a Dominican, but he became doubtful about many religious dogmas held in his time. As he did not bother to be cautious about expressing his views, he was castigated by the spiritual authorities of his time, and had to run away from Italy, and had to take refuge in Switzerland, France, England, and Germany. In the end he was brought down to Italy and was imprisoned. After two years of imprisonment he was brought before his Judges and was found guilty

and excommunicated. As he refused to recant his views, he was delivered to the Governor of Rome in 1600 with the usual recommendation that he be punished "with as great clemency as possible; and without effusion of blood." This recommendation meant in those days that the offender had to be burnt alive at the stake. As he was definitely convinced of the accuracy of his views about the Universe, and of his innocence and the strength of his position, he is said to have uttered the memorable words, "You who sentence me are in greater fear than I who am condemned." Fear of torture or death did not form a part of Bruno's make.

For the freedom of thought and expression of truth he had to die; and true philosophy lies hidden in the following words uttered by him before he was burnt at the stake, "I have fought, that is much—victory is in the hands of Fate. Be that as it may with me, this at least future ages will not deny of me, be the victor who may—that I did not fear to die, yielded to none of my fellows in constancy and preferred a spirited death to a cowardly life."

The position of martyrs has been well stated in the following words by Draper :—

"No one can recall without sentiments of pity the sufferings of these countless martyrs, who first by one party, and then by another, have been brought for their religious opinions to the stake. But each of these had in his supreme moment a powerful and unfailing support. The passage from this life to the next, though this is a hard trial, was the passage from a transient trouble to eternal happiness, an escape from the cruelty of earth to charity of heaven. On his way through the dark valley the martyr believed that there was an invisible hand that would lead him, a friend that would guide him all the

more gently and firmly because of the terrors and flames."

It is rather extraordinary that the position of Bruno in 1600 A.D. was similar to that of Jesus Christ fifteen centuries earlier in the hall of Caiaphas, the high priest or in that of Pilate, the Roman Governor of Jerusalem. It is an irony of fate that the followers of Jesus Christ burnt Bruno for preaching the gospel of truth and the freedom of thought.

Most men of science steer a middle course in their attempt to discover truth. From whatever side Nature is approached for truly understanding her, obstacles arise which check a clear vision of Nature. A great deal of patience and labour are necessary to one step further than the existing knowledge.

In India, there has been very little personal persecution by the priest class for holding unorthodox and independent views. As a matter of fact in the Buddhistic period, the cultivation of experimental science and surgery and medicine was encouraged by the priests, many of them being themselves adepts in experimental science. The Buddhist missionaries wielded great influence on the masses by appealing to their moral instincts. Persuasion and not persecution was their gospel. The great king Asoka believed in universal toleration and proclaimed it. He respected the Brahmins and the Buddhists alike and proclaimed that Brahmins and Buddhists were equal in his eyes. This mighty monarch next took recourse to the propagation of his creed. Nagarjuna, a great Buddhist sage, was a great pioneer in the advancement of science and medicine in India about the first century A.D. Under the inspiration of this great man, surgery and medicine developed greatly in Buddhist India. Unfortunately, after the overthrow of Buddhism, the Neo-Brahmins would

have nothing to do with the experimental science. The caste system was established with greater vigour than before. Sir P. C. Ray in his *History of Hindu Chemistry* has stated the position in the following significant lines :—

“The drift of Manu and of the later Puranas is in the direction of glorifying the priestly class, which set up most arrogant and outrageous pretensions. According to Susruta, the dissection of dead bodies is a *sine qua non* to the student of surgery and this high authority lays particular stress on knowledge gained from experiment and observation. But Manu would have none of it. The very touch of a corpse, according to Manu, is enough to bring contamination to the sacred person of a Brahmin. Thus we find that shortly after the time of Vagbhatta, the handling of a lancet was discouraged and Anatomy and Surgery fell into disuse and became to all intents and purposes lost sciences to the Hindus. It was considered equally undignified to sweat away at the forge like a Cyclops. Hence the cultivation of the Kalas by the more refined classes of the society of which we get such vivid pictures in the ancient Sanskrit literature survives only in traditions since a very long time past.

“The arts being thus relegated to the low castes and the professions made hereditary, a certain degree of fineness, delicacy and deftness in manipulation was no doubt secured but this was done at a terrible cost. The intellectual portions of the community being thus withdrawn from active participation in the arts, the how and why of phenomena—the co-ordination of cause and effect—were lost sight of—the spirit of enquiry gradually died out among a nation naturally prone to speculation and metaphysical subtleties and India for once bade adieu to experimental and induc-

tive sciences. Her soil was rendered morally unfit for the birth of a Boyle, Descartes or a Newton and her very name was all but expunged from the map of the scientific world.

“In this land of intellectual torpor and stagnation the artisan classes, left very much to themselves and guided solely by their mother wit and sound common sense, which is their only heritage in this world, have kept up the old traditions. In their own way they display marvellous skill in damascening, making ornamental designs on metals, carving on ivory, enamelling, weaving, dyeing, lac making, goldsmith's and jeweller's works, etc.”

We are fortunate that we do not live in the days of Galileo or Bruno or Manu. We live in more enlightened times, when faith is being mellowed with reason, mysteries are giving place to facts, religion is abandoning its imperious and domineering position against experimental science. The church is realizing that it is desirable to restrict its activities in its proper domain and not to tyrannize over the seekers after truth and knowledge. What was recorded in Babylon by Esdras twenty-three centuries ago holds good in modern times :

“As for truth it endureth and is always strong, it liveth and conquereth for evermore.”

It will be evident from the following considerations that scientific pursuits are not antagonistic to ethical or religious matters, but science and ethics are indissoluble, connected as has been aptly put by Bacon in the following noble words :

“Knowledge is not a couch for the curious spirit, nor a terrace for the wondering, nor a tower of estate for the proud mind, nor a shop for profit and sale, but a store-house for the glory of God and endowment of mankind.”

Sir E. Ray Lankester, Michael

Faraday and John Tyndall stated as follows about the ethical value of a scientific training :

"We believe in the great importance of science and scientific method not merely for the advancement of the material well-being of the community, but as essential to the true development of the human mind and spirit. It is only by early training in the natural sciences that a true outlook on the facts of existence can be secured. It is only by them that the supreme value of accuracy of thought and word and the supreme duty of intellectual veracity can be learned. In no other way can that complete independence of judgment in moral, as well as in intellectual, subjects be established and justified in those who faithfully adhere to them." E. Ray Lancaster.

Faraday wrote : "I do think that the study of natural science is so glorious a school for the mind that there cannot be a better school for education."

These passages admirably express the views of those who urge the ethical and educational value of natural science.

Faraday stated again :—

"To me it appears an extraordinary thing that our present educational system is based on a study of the works of man rather than on those of the Creator.

"It is strange that so much attention should be concentrated on the failings and foibles of the human side and nature, so little about the majestic and inexorable laws-of the physical side.

"The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biassed by appearances; have no favourite hypothesis; be of no school; and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his

primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of nature."

Many leaders of science were also full of humility and highly religious men e.g. Pasteur, Newton, Oersted, and others.

"Blessed is he," said Pasteur, "who carries with him a God, an ideal, and obeys it : ideal of art, ideal of science, ideal of the gospel virtues; therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite."

"What is beyond? the human mind, actuated by an invincible force, will never cease to ask itself : What is beyond? It is of no use to answer : Beyond is limitless space, limitless time or limitless grandeur; no one understands those words. He who proclaims the existence of the Infinite—and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on human thought, temples will be erected for the worship of the Infinite, whether God is called Brahma, Allah, Jehovah, or Jesus; and on the pavement of those temples, men will be seen kneeling, prostrated, annihilated in the thought of the Infinite.

"You bring me the deepest joy that can be felt by a man whose invincible belief is that Science and Peace will

triumph over Ignorance and War, that Nations will unite, not to destroy, but to build, and that the future will belong to those who will have done most for suffering humanity.

"Young men, have confidence in those powerful and safe methods, of which we do not yet know all the secrets. And, whatever your career may be, do not let yourselves become tainted by a depreciating and barren scepticism, do not let yourselves be discouraged by the sadness of certain hours which pass over nations. Live in the serene peace of laboratories and liberties. Say to yourselves first; 'what have I done for my instruction?' and, as you gradually advance, 'what have I done for my country?' until the time comes when you have the immense happiness of thinking that you have contributed in some way to the progress and to the good of humanity. But, whether our efforts are or not favoured by life, let us be able to say, when we come near the great goal, 'I have done what I could'. 'Nothing but the conviction that our love of knowledge is an endeavour after a true reality, and that it is true life and true harmony, can give you a genuine enthusiastic love of wisdom. The conviction that when you diffuse knowledge you are instrumental in the consolidation of God's kingdom on earth can alone give you a true and unalloyed desire to lead those around you towards a higher light and higher knowledge. This is the important vocation for which you have begun to educate yourselves. Continue your endeavours with holy seriousness, and you will become capable of participating in a joy which the world cannot bestow, and your works will be a blessing to your fatherland; yes, and will confer a benefit on the whole human race'."—H. C. Oersted.

So little done, so much to do, is the first and last thought of the man of

Science. A short time before his death, Sir Isaac Newton expressed the memorable sentiment: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me".

Huxley was a warrior of Science throughout his life. When he was thirty-one years of age, while awaiting the birth of his first child, on December 31, 1856, he entered in his journal his ambitions for the future.

"To smite all humbugs, however big; to give a nobler tone to science; to set an example to abstinence from petty personal controversies, and of toleration for everything but lying; to be indifferent as to whether the work is recognized as mine or not, so long as it is done:—are these my aims? 1860 will show—

Wilt shape a noble life? Then cast
No backward glances to the past.
And what if something still be lost?
Act as new born in all thou dost.
What each day wills, that shalt thou
ask;

Each day will tell its proper task;
What others do, that shalt thou prize,
In thine own work they guard on lies.
This above all: hate none. The rest
Leave it to God. He knoweth best."
Professor E. F. Smith wrote as follows:—

The wisest man could ask no more
of fate
Than to be simple, modest, manly,
true,
Safe from the many, honoured by
the few;
Nothing to count in world, or church,
or state,
But inwardly in secret to be great;
To feel mysterious Nature ever new.

are neutralised by subsequent generations, absorbed by the incessant movement of future ages. But the discoveries of great men never leave us; they are immortal, they contain those eternal truths which survive the shock of empires, outline the struggles of rival creeds, and witness the decay of successive religions. All these have their different measures and their different standards, one set of opinions for one age, another set for another. The discoveries of genius alone remain ; it is to them that we owe all that we now have ; they are for all ages and all times ; they are essentially cumulative and giving birth to the additions which they subsequently receive, they thus influence the most distant posterity, and after a lapse of centuries produce more effect than at the moment of their promulgation”.

The year 1931 saw the centenaries of the discoveries of two great English Scientists Michael Faraday and James Clerk Maxwell. In the centenary celebrations there was a service in the Westminster Abbey on 30th Sept. 1931, and the Dean began his sermon with the following words :—

“Men and brethren, we are met together in the house of God, surrounded by the memorials of many great men who through the centuries have served their generation with all their powers. Here are the monuments of kings, of statesmen, or warriors, of judges, of

explorers, of philanthropists, and of men whose names are honoured for all time in literature, art and science. It is fitting that in such a place and in such surroundings the names of Michael Faraday and James Clerk Maxwell should find a permanent place. Before the memorial inscriptions are unveiled and particular mention is made of the services rendered to humanity by these two distinguished men, let us thank God for His manifold gifts and for His use of man’s intellect for the good of humanity, the development of knowledge, and the enrichment of the life of men.”

It appears, therefore, that there is no intrinsic reason for antagonism between science and religion. As a matter of fact, many scientists deeply appreciate the spirit of humility and wonderful religious toleration of the great sage, Sri Ramakrishna Paramahansa and try to follow the precepts of this saintly person. For the welfare of a nation it is not necessary to give up religion altogether as is advocated by many in Russia, because human beings in general cannot go on depending only on material prosperity for long without religion and ethics. It is high time that religious and scientific organization should co-operate to evolve a simple and practical code of religion based on ethics, toleration and universal brotherhood and which can make a fervent appeal to normal human beings.

THE INTUITIONAL APPROACH TO REALITY

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

I

While the classical speculative systems of the West have insisted upon the rational as the sole method of approach to Reality, and only a few in modern times will be found to admit the validity of mystic experience; the Indian thinkers since the days of the *Upanishads* have always appealed to intuition or a direct, immediate, mystic contact with Reality as the only way of coming to ultimate Truth. It is a cardinal tenet of every orthodox system of Indian Philosophy that the Ultimate Truth cannot be grasped by unaided reasoning, but is realized in a supra-rational mystic intuition, or *अपरोक्षानुभूति* as it is called.

The eminent Western philosophers have defied with Promethean constancy the claim of intuition to be an organon of the highest Truth and have marched in their speculative excursions with the slogan—"The real is rational". Hegel, the intellectualist *in excelcis*, indentified Logic "the science of thought pure and simple" with Metaphysics "the science of things set and held in thoughts", thoughts which he deemed "accredited able to express the essential reality of things". That the universe in its ultimate nature is what it is revealed to thought or reason, seems to be the very Alpha of the intellectualist philosophies of the West, as it is characteristically put by Dr. Bosanquet: "Reality is the correlative of thought and may be defined as the object affirmed by thought." (*The Meeting of Extremes in Contemporary Philosophy*: Page 51).

The Neo-idealists of Italy, Croce and Gentile, go to the extreme length of identifying Reality completely with thought. Reality, with them is one and identical with the dialectic progression of thinking created by the finite spirit. There is nothing transcendent of thought, nothing pre-existent to it. Reality is one with the pulse of thought.

With the single exception of M. Bergson of France, we may say, intellectualism is dominant in all the accredited circles of philosophical thinking in the West.

Before we come to the subject of *आत्मानुभूति* or intuitive knowledge of the *Ātman*, the Credo adhered to in the main, by the Upanishadic thinkers of India, we shall attempt in brief a philosophical demonstration of the incompetency of thought to grasp Reality.

The inadequacy of thought to come to ultimate truth of things is vindicated in its two-fold incapacity. On the one hand, it cannot grasp the subject of all experience, the subject for which the movement of thought itself is an objective content; and on the other, owing to its inherent ideality, it cannot grasp the external object to which it refers, the existent *per se*.

That the ultimate subject, the condition and presupposition of all knowledge and experience, cannot itself be objectively presented, is a difficulty realized as old as the Upanishadic period; for the sage Yājñavalkya said "येनेदं सर्वं विजानाति कंकेन विजानीयाद्विशतारमरे केन विजानीयात्" "By whom all this is known, who shall know him; who shall know the knower?" "What I

must presuppose in order to know an object", says Kant "I can never know as an object." In Schopenhauer's words, "That which knows all things and is known by none is the subject." The subject eludes the grasp of thought. "This I or he or it", to quote Kant again, "this something that thinks, is nothing but the idea of a transcendental subject of thought—X, which is known only through the thoughts that are its predicates, and which, apart from them, cannot be conceived at all. We turn round and round it in a perpetual circle, for we can make no judgment about it, without making use of it in our judgment." (*Philosophy of Kant, Watson's Selections* : Page 148).

As the subject eludes the grasp of thought so does also the external object to which it refers. Thought is an ideal qualification of a real existent which goes beyond it. This point is well brought out in the chapter on 'Thought and Reality' in Bradley's great book, *Appearance and Reality*. Of anything that is real, says Bradley, we could at once say two things. One, that it is an existent or a 'that' and secondly, that it has a quality or a character or a 'what'. In anything that is in any sense real, these two aspects must exist inseparably. "If we try to get the 'that' by itself, we do not get it, for either we have it qualified or else we fail utterly. If we try to get the what by itself, we find at once that it is not all. It points to something beyond, and cannot exist by itself and as a bare adjective." It is in this "disjoining of quality from being" that the ideality of thought is found to consist. "Truth and thought," Bradley well says, "are not the thing itself, but are of it and about it."

Thought cannot look back to the subject nor look forward to the object;

blind-folded as it were, it sees but dimly both ways. To the mystic soul of India it was clear as day-light that Reality out-reaches thought, that we shall have to overstep the boundaries of thought if we mean to come in direct contact with Reality.

II

The ideal of understanding is to grasp in immediacy the whole comprehending both the subject and the object. To the Upanishadic thinkers it was fully evident that this ideal cannot be realized by thought, which is discursive and relational. They knew full well that thought is not fundamental and foundational in reality, for they asked for something deeper "केनेषितं पतसि प्रेषितं मनः" "By whom desired and set forth does the mind start its activity?"

The basis and presupposition of thought is the principle of consciousness which lights up the thought-forms or states of thought. It is the subject which comprehends thought itself. The entire life of thought forms the content of an ultimate consciousness which sustains and illumines it. This ultimate principle of consciousness, the bed-rock of all experience is आत्मन्, the inmost self of man. It is when the rays of this ultimate consciousness fall on the states or modifications of thought, that they are quickened to life. It is the root reality on which rests the entire structure of the intelligible universe. It is the ultimate condition of the possibility of all thinking. By this consciousness is not meant the fragmentary and individual states of consciousness, which are in incessant flux and which appear and disappear, but the principle back of them all, the inextinguishable light of consciousness which illumines them all. It is what the Vedantins call चित्. The entire objective universe, comprising

both the physical and the psychical, must, epistemologically speaking, rest on, or be the content of, an ultimate consciousness beyond which there is nothing.

A reality outside consciousness is simply inconceivable. As the entire objective universe rests on consciousness, in virtue of which the objective universe is *Objective*, the *Upanishads* speak of it as the light of all lights :

ज्योतिषां ज्योतिः

Consciousness is the basis and support of all that is “सर्वं तत्प्रज्ञानेन प्रज्ञाने प्रतिष्ठितं प्रज्ञानेनोलोकः प्रज्ञा प्रतिष्ठा प्रज्ञान ब्रह्म” “All this is guided by consciousness and is based on consciousness; this universe has consciousness for its guide, consciousness is its base; consciousness is Brahman.” (Ait. Up. 5. 3).

The most general statement we can make about Reality is, as Bradley says, that Reality is Experience, or as he prefers to call it, “sentient experience.” “Sentient experience, in short, is reality, and what is not this, is not real. Find any piece of existence, take up anything that anyone could call a fact, or could in any sense assert to have being, and then judge if it does not consist in sentient experience.” The sun, the moon, the stars, “the whole choir of heaven and furniture of earth,” exist—only as contents of an all-encompassing sentient experience. A self-luminous sustaining light is the inexpugnable presupposition of universal sentience. It shining, everything shines, as the *Upanishads* say :

“न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥”

“There the sun shines not, nor the moon, nor stars nor lightning; much less this fire! That shining, every-

thing else shines; by its light is all this illumined.” Consciousness, as Green says, is the “principle of objectivity,” or the source of the objective universe.

This sustaining light of ultimate consciousness, this light of *Ātman*, is ever lit, ever awake as the *Upanishads* say :

“य एष सुषुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणाः । तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते । तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥

“The Being that is awake when all is asleep, creating the objects of its desires—that is the effulgent Brahman, the Immortal. All the worlds are sustained by it; nothing transgresses it.”

This ultimate consciousness is the fontal reality; but for it knowledge and experience would be impossible. In an interesting dialogue between Janaka and Yâjñavalkya in the *Bṛihadâ-ranyaka Upanishad*, Janaka asks “O Yâjñavalkya, in what light does the *Ātman* itself live and move and have its being?” Janaka was enquiring of the very ultimate condition of conscious living. Reality, as we have already said, is experience or sentient experience. Experience is sentient or conscious, that is, suffused all through with the light of consciousness in which we live and move and have our being. This ultimate principle of consciousness is the *Ātman* itself. So Yâjñavalkya replies that the *Ātman* lives and moves in its own light—the light that remains when all earthly lights are gone. When the sun has set, when the moon has set, when fire is out and when speech is hushed into silence, says Yâjñavalkya, the *Ātman* lives and moves in its own light.

“अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किज्योतिरेवाऽयं पुरुष इत्यात्मैवास्य ज्योतिर्भवत्यात्मनैवाऽयं ज्योतिषाऽस्ते पत्ययते कर्म कुस्ते विपस्तयीति ॥

The light of consciousness is prior to all lights, for it apprehends them all. It is the light of consciousness that apprehends the light of the sun, the light of the moon, the light of the stars and all other lights. It is the presupposition of reason, of knowledge and of experience; it is the sustaining source of all these. It being the ultimate source of all knowledge, access to it is highest Illumination. It is deeper than reason, for it is the presupposition of it and is subsumptive of it. As Plotinus says, "In the vision of God that which sees is not reason, but something greater than and prior to reason, something presupposed by reason." (*Inge : Plotinus, Vol. ii, Page 140*). It is the matrix of all rationality.

This ultimate principle of consciousness, this Âtman, is the source and condition of all knowledge. It being there, knowledge is possible. The Âtman is All-knowledge, for there can be no knowledge exceeding its own ultimate source. To know the Âtman is therefore to know all that could be known, to know the entire truth of the universe.

An access to this fountain-head of knowledge was therefore considered by the Upanishadic thinkers to be the one sovereign way of attaining Truth :

“आत्मानं विजानीथ अन्या वाचो विमुञ्चथ”

“Know the Âtman and give up all other talks”. What else is there to be known when the very source and condition of all knowledge is itself known?

But how to know that which is the presupposition of all knowledge? The Âtman cannot be an object of discursive knowledge; but an intuitive knowledge of it is not impossible. It is open to the subtle concentrated vision of the mystic seers.

“दृश्यते त्वग्रथा बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः”

The attainment of this vision is, however, possible by a method of practical

discipline. The consciousness that goes out as it were, in the apprehension of the external world must be in-drawn to itself in order that it may apprehend its own inmost core. An inward regress to the inner shrine of Âtman is the characteristic method of approach, taught by the Upanishadic sages. Consciousness which gives life to the mind and the senses must return to its own unfathomed depths to see its inner light. To see the inner light of the soul, the operations of the mind and the senses must be stopped.

**“यच्छेद्वाङ्मनसि प्राज्ञस्तद्यच्छेज्ज्ञानमात्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त
आत्मनि ॥”**

“The wise must sink speech into the mind, the mind into intelligence, and intelligence into the silence of the Âtman.”

As we can think deeper, when the senses are withdrawn from their outgoing operations, so the deeper vision of the soul is possible only when the mind which supervenes ceases to function.

This method of attaining spiritual vision, is not unknown to the mystics of the West. Eckhart, for example, says : “When jointly are the faculties withdrawn from their business, their objects all, then will the word be spoken. Hence it is said, ‘In the midst of silence was the secret word spoken unto me’.” This withdrawal into the inner domain of the soul is not a state of being inferior to the reasoning state, but immensely superior to it; for as Plato says, “The soul reasons best, when as much as possible, it comes to be alone with itself, bidding good bye to the body, and to the utmost of its power, rejecting communion with it.”

It was therefore a settled doctrine with the ancient Indian thinkers that the intuitive knowledge of Âtman was

a means to the intuitive apprehension of Reality. Reality could be perceived by the light of Ātman, as it were, by the light of a lamp.

THE MESSAGE OF SRI CHAITANYA

BY KUMUD BANDHU SEN

In India religious truth was enshrouded in mystery towards the beginning of the medieval ages. Intellectual dissertations, text-torturing annotations on words and sentences of sacred books, and mythological stories and traditions were the order of the day. Religion then meant beliefs in, and observances of certain age-long dogmas and principles. Gods and goddesses were worshipped with pompous rites and ceremonies and were regarded as the sole arbiters of the destiny of man. People believed that by propitiating these deities with sacrificial sheep, goats, and other animals and uttering certain mystic words called Mantras man could gain his object in heaven and on earth. The highest form of virtue consisted in excavating large tanks, building high temples and distributing riches to priests and Brahmanas. God was the subject of intellectual theories and speculations. Different schools of thought grew up expounding His relation with man and the universe. Monism, qualified monism, dualism, and even pantheism vied with each other in increasing the number of their followers and converts through clever intellectual jugglery and discourses, writing books against and preaching hatred towards the followers of all schools of thought, not one's own. Senseless bigotry, blind orthodoxy, and mysterious miracles paid the most at the time. In this dark firmament of religious India there appeared here and there certain stars of wonderful brilliance but not resplen-

dent enough to remove the impenetrable darkness with all its horrid forms of ghastly ignorance, gross immorality, weak imbecility, abject poverty, sensual indulgence, and sordid appetites and desires then reigning rampant. At such an hour of intense gloom and darkness there arose in the person of Sri Krishna Chaitanya, a very powerful luminary to dispel the age-long darkness of ignorance that then swept the country and to bring in its train peace and *calm* over the furious surgings of turbulent thoughts and also to open out by its sacred halo a new vista before the seekers of Truth and Wisdom. Sri Chaitanya appeared when the age wanted him. He came when the age felt the necessity for a person who could redeem people from the bondage of slavery and superstition and could raise them to the highest standard of manhood. The age then wanted a man, aye, a superman who could inspire the people with the loftiest ideal of Divinity and at the same time could infuse life into the dying nation with full pulsations and renewed vigour. His unimpeachable and spotless character, his wonderful renunciation of the world, his indomitable energy, his unending search after Truth, his all-embracing heart and unprecedented catholicity, his unparalleled ecstasy in the love of God—the real mission of his life transformed the helpless struggling people destined for utter ruin and destruction into veritable angels drinking deep the sweet nectar of immortality.

His magnetic personality, his wonderful faith in the name of God, his extraordinary emotional outpourings of Divine love, and his superhuman efforts for the well-being of the people, his unceasing simplicity, his unexampled humility, his heart-felt prayers and absolute forgetfulness of the phenomenal world, his piteous cry for Divine love, his hankering after being in tune with the Infinite and his unsophisticated romantic expressions of piety will stand for ever in majestic splendour as the proudest monument of his love for God.

Sri Chaitanya preached that religion lies not in any dogma, not in any theological doctrine, not in any abstract philosophy, not in any theory, not in any logical speculation, not even in any creed, nor is it a mere idea but a real living faith with a burning desire for eternal love unfolding mystic relation of the soul with God.

Sri Chaitanya demonstrated in his life that religion is not in books, not in learned discussions, not in temples,—no, not even in images nor in any pompous ceremony nor in any grand spectacular procession, but that it dwells in the human heart like an indescribably lustrous diamond in full effulgence of Divine glory and love. He preached that religion is the practical communion of the finite soul with the infinite. To him love is nothing more and nothing less than Divine ecstasy. It leads man to surrender his entire being to God. Man must realize that God is love and love is God. Kindness to all beings, reverence to God in the highest, and companionship with the wise and holy are the signs of a true devotee. Religion gives man a new angle of vision and a new outlook of life, in that he can realize that he is not merely mundane but something Divine. His relation with God is as true as it is with his dear and near ones in the world.

He preached that all beings stand on an equal footing, being in essence eternal servants of God.

His religion is a most cosmopolitan one. It is for the rich and the poor, for the high and the low, for the virtuous and the vicious, for the master and the servant, for the teacher and the pupil, for the angel and the devil and for the king and his subjects. He preached a religion which can unite men in all stations of life irrespective of caste and colour. His religion brings all men on the common platform of love and piety. It includes all human beings of diverse tastes and ideals and excludes none. Exclusion is not to be found in his dictionary of spiritual realization. None should therefore be in despair of his life, as God is ever gracious and all-merciful and His love knows no bounds. His gates are ever open to all. He has a warm corner in his heart for all alike. It is surely a message of Hope and Love—a message of infinite Grace and Redemption. In his own life Sri Chaitanya truly represented the message he delivered to mankind. He never preached anything which he did not practise in life. His life is a beacon-light to the hopelessly benighted and stranded. His is a life-infusing and man-making religion.

But, did Sri Chaitanya preach any truth which was hitherto unknown? Did he discover any unexplored region in the realm of spirituality? Did he bring out from “the dark unfathomed caves” of mystery “any gem of purest ray serene” to throw light on the problem of life? No. He demonstrated in his everyday life how to live as a householder and as an ascetic, or in other words how to serve God and man.

Some of the incidents of his life and utterances reveal the deep philosophy underlying his entire being in its different stages of realization of his goal. In

fact his whole life was tuned to the teachings of the *Geetâ* and *Sreemad Bhâgavatam* as interpreted by Sreedhar Swamipad who was one of the Jagat-guru Sankarâchâryas of the Puri Gobardhan Math. It is to be noted that these were the very teachings of the great Sri Krishna looked upon by the Hindus as the veritable incarnation of Divinity in all its different phases, inculcating the *summum bonum* of life. His own life was a demonstration of the teachings of the *Geetâ* finding full play and expansion for culture on the practical side of spiritual attainment so vehemently stressed in the *Sreemad Bhâgavatam*. Just after his renouncing the world and becoming a Sannyasin or an ascetic he walked all his way led by divine impulse and emotion uttering the following sloka from the 11th Canto of the *Srimad Bhâgavatam*.

एतां समास्थाय परात्मनिष्ठा
मुपासित्तां पूर्वतनैर्महद्भिः।
अहं तरिष्यामि दुरन्त पारं
तमो मुकुन्दाङ्घ्रि निषेवयैव।

“I will go across the vast ocean of the world through the influence of serving the feet of the Divine with unswerving devotion to the Lord Supreme following in the wake of the ancient Rishis.” This was his theme when he entered the monastic Order. After a few days he lost all control over himself. He wept bitterly through intensity of love when he recalled to his mind the following sloka composed by the far-famed saint Madhavendra Puri Gossain.

अयि दीन दयार्द्र नाथ हे
मथुरानाथ कदावलोक्यसे।
हृदयं त्वद्लोक-कातरं
दयित भ्राम्यति किं करोम्यहम्॥

“Oh Kind-hearted Lord of the humblest, Oh King of Mathura, when shall I be able to see you? You are my beloved Lord far dearer than my life itself, my heart sickens heavily at not seeing

you and everything passes away from my memory leading to utter helplessness. Oh Dear! what shall I do now?”

From the vivifying example of his life and the Slokas he uttered and composed we can easily understand how love develops into ecstasy and how the heart is fixed on the object. The relation to the phenomenal world with its environment and associations lingering in the mind, a mere glimpse of the beloved reveals the true nature of the soul and the devotee then realizes.

नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो,
नाहं वर्णी न च गृहपतिर्गो वनस्थो यतिर्वा।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे
गोपीभर्तुः पदकमलर्योदासदासानुदासः॥

“I am neither a Brahmin nor a Kshatriya nor a Vaisya nor a Sudra, I am no student or Brahmachari nor a householder nor one in the third stage of life living in wilderness nor an ascetic. But I am the most humble servant of the servants of the attendants of the lotus feet of the Lord of the milkmaids that can overflow the ocean of nectar of universal bliss.”

The devotee then finds solace in the name of his beloved and is well-aware of the infinite power inherent in it. He says—

नाम्नामकारि बहुधा निजसर्वशक्ति
स्तत्रार्पिता नियमितः स्मरणे न कालः।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः॥

“Oh God, you are so merciful that though you have bestowed all your innumerable powers on your names and have given ample time and leisure to remember them, yet I am so unfortunate that I have no longing desire for them.”

At this stage the devotee does not remain idle, but tries to find out the cause of his misfortune and searches the innermost depths of his heart. He then finds little “I”. Though his associations with this world of ours have passed

away, his little ego still lingers. His action of life is at once settled and he tries to realize how glory to God can be brought about.

तृणादपि सुनीचेन तरोरिव सहिष्णुणा
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥

“One should be more lowly than a blade of grass in his relation to others. He must patiently stand suffering like a tree exposed to the fury of the elements. He must give honour to all and seek none for himself. In this way alone can he constantly sing the name of God.” Then his prayers constantly go forth from the depths of his heart.

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश न कामये ।
मम जन्मनि जन्मनीश्वरे
भवताङ्गक्तिरहेतुकी त्वयि ॥

“Oh God ! I have no desire for wealth nor for man nor for a beautiful damsel nor for poetic genius but I earnestly pray for love sincere and unselfish and devotion free from any desire to you in my several births.”

He humbly begs of his beloved Lord :—

अयि नन्द-तनुज किङ्करं
पतितं मां विषमे भवाम्बुधौ
कृपया तव पादपङ्कज-
स्थितिधुलिसदृशं विचिन्तय ॥

“Oh Lord (son of Nanda)! Your servant has fallen into the deep abyss of the world. Please rescue him through Your Grace and treat him no better than the mere dust of Your lotus feet.”

Here the devotee completely surrenders himself to God but his want of the depth of love to the requisite standard and complete resignation to God create a flutter in his heart.

He then ardently prays :—

नयनं गलदश्रुधारया
वदनं गदगदरुद्धया गिरा ।
पुलकैर्मितं वपु कदा
तव नाम ग्रहणे भविष्यति ॥

“Oh Lord, when will there be shedding of blissful tears from my eyes, words choked up in my throat and my whole body enthralled with joy in reciting Your name?”

When Divine love thus manifests itself, the devotee looks upon God as his *alter ego* and his soul is eagerly anxious to be constantly in communion with Him. He cannot then bear the idea of separation even for a moment. To him it appears :—

युगायितं निमिषेण चक्षुषा प्रावृषायितम् ।
शूणययितं जगत् सर्वं गोविन्द विरहेन मे ॥

“To me it seems to be an age if there be separation of God even for a moment, tears roll down my cheeks as if they are drops of rain and the whole world becomes void.”

The devotee then gradually enters the next stage and boldly utters :—

आश्लिष्य वा पादरतां पिनष्टु माम्
अदर्शयानमर्माहतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो
मत् प्राणनाथस्तु स एव नापरः ॥

“Let my beloved press me as hard as he can in his embrace while I *cling* to his feet, let him cut me to the quick by absenting himself from me in paying attentions to others, let him do what he can with me thus, I must still verily look upon him as the Lord of my heart and nobody else.”

It is a message of love. The existence of humanity, nay, of all living beings and of the universe is based on love. God plays through love, and creation is nothing but His play of love. Human soul merges in Supreme bliss and is enraptured with joy when love unfolds its full resplendent glory to it. This is religion, this is what is called spirituality. The burning ray of love reveals the secrets of God who is unknown and unknowable. Human soul can just enjoy Him through five different classes of emotions known as *Sānta*

or peace or bliss, *Dāsya* relation between master and servant, *Sakhya* relation between two friends, *Vātsalya* or parental love and *Madhur* or sweet relation between a man and his devoted wife—the same to be met with in this world. According to the Vaishnavas, man may attain his object by cultivating one of the five relations or of the last four in particular, although the palm is given to the last in the list. Here it is all sweet, full of life, full of strength, and full of bliss. There is no

bar against sect, colour or creed in the path of Truth and Love. It harmonizes all jarring notes of existence. Sri Krishna Chaitanya thus delivered a heavenly message—

“Peace be on earth, goodwill and love to all creatures of the world, by allowing all to drink deep of the perennial spring of ambrosia sweet of Divine Love.”

It is a stirring appeal to humanity with all the force and earnestness at his command.

PRIDE

BY JACOB FISCHER

How difficult 'tis to humble Pride !

There's not one Pride, but many.

And no sooner one gets into stride

And thinks he hasn't any,

When lifteth this devil his fiendish head

And laugheth a laugh most shocking !

For he simulated he was dead

When he was only mocking.

How hard ! O Lord ! Though we be
meek,

For Pride to take his tumble,

He holds his tongue within his cheek !

And plays at being humble !

O Pride ! Thou tearest me to shreds,

And looseth me in trouble !

If I hide beneath a thousand beds,

I always find thy double.

THE SUPERCONSCIOUS STATE

BY PROF. SRIDHAR MAJUMDAR, M.A.

The seers of the *Upanishads*, by dint of meditation, have brought to light, through their supersensuous perceptions, that Brahman, the Spirit Infinite, the sole cause of this entire creation, has two aspects,—one, the external manifestation and the other, the internal animation enlivening the external manifestation; the former is sensuous and is called the phenomenon and the latter is supersensuous and is called the Noumenon. The phenomenon is

mutable, where as the Noumenon is immutable.

“Two forms of Brahman there are indeed, the material and the immaterial; what is material is unreal; what is immaterial is real, that is Brahman and that is light”. (*Maitryu-panishad*, VI, 3).

“What is material is transient, what is immaterial is eternal”. (*Tripad Vibhuti Mahanarayanopaniṣad*, 2).

“All these phenomena are mutable,

whereas the inner Spirit is immutable, and thus unchangeable supreme Brahman is absolute and immaculate". (*Yogasikhopanishad*, III, 16).

Where there is phenomenon there is the Noumenon. The phenomenon is, in a sense, co-existent and co-extensive, like butter and milk, with the Noumenon, though not necessarily *vice versa*. In every part of milk there is butter, but it cannot be detected by the senses unless churned; so the Noumenon cannot be perceived without having recourse to Samâdhi. The phenomenon is perceived, through the senses, by the agitated mind, in the waking state, in the shape of appearance, taste, smell, touch, and sound, when the Noumenon remains in the background; whereas the Noumenon is realized by pacification of the senses, that is, by the tranquil mind, in the Samâdhi-state, in the shape of existence, consciousness, and bliss, when the senses remain inactive and the phenomenon disappears.

"When one sees only the Supreme Soul spiritually, the vision of the whole phenomenal universe ceases." (*Jâvâla-Darsanopanishad*, X, 12).

So only one aspect of Brahman is perceived at a time. The seers prefer the immutable Noumenal aspect and reject the mutable phenomenal aspect of Brahman by tranquillizing the mind, though the ordinary run of people remain satisfied only with Its phenomenal aspect.

The phenomenal world, again, is perceived through the organs of our senses; but these organs, such as the eye, the ear, the nose, the tongue, and the skin, in their turn, do not function unless the mind be after them. As for instance, we do not see a thing, though our eyes may be quite open and fixed on it, if our mind is engaged in some other thought; similar is the case with

the other organs—the ear, the nose, the tongue, and the skin. Besides following the sense-objects through the senses, the mind may remain agitated by recapitulating the past reminiscences as well as by pondering over the future expected events. By the suspension of the functions of the mind, that is, by making the mind perfectly free from all sorts of emotion, volition and cognition—which is called the tranquil state of the mind—, all the organs of senses come to inaction; consequently the vision of the phenomenal world ceases to act; with the disappearance of the mutable phenomenon appears the only other thing, the immutable Noumenon; that is, with the disappearance of the external shell appears the internal kernel.

"When the mind becomes agitated, in following the sense-objects, the phenomenal world is perceived. Tranquility of the mind is called emancipation. O, you, regulator of the universe, the mind is, therefore, to be brought to a tranquil state by the knowledge of the Supreme." (Instruction of Maheswara to Brahmâ in *Yogasikhopanishad*, VI, 58).

"The mind, free from agitation, is said to be imperishable; that is the worship; and that is also called emancipation in the verdict of the scriptures." (*Mahopanishad*, IV, 101).

The state of perfect freedom from all sorts of emotion, volition, and cognition is called Samâdhi; the mind then becomes perfectly tranquillized, and the difference between the individual self and the universal Self disappears. Samâdhi is the state of existence of the individual self in the Noumenon, the All-pervading Indwelling Spirit, the supersensuous aspect of Brahman. The Noumenon, the Universal Self, which is the same as the unconditioned Supreme Ego remains, in a state

of embodied self, under cover of the ego-consciousness giving rise to the body-consciousness; this body-consciousness in its turn leads ultimately to all sorts of desires. With the removal of the ego-consciousness appears the Nonmenon, the unconditioned Supreme Ego; so for the purpose of attainment of the state of Samâdhi the ego-consciousness is to be eliminated; in other words, the elimination of the ego-consciousness is the state of Samâdhi when the knot of the heart is untied and the mind expands into a state of fullness.

"Samâdhi is the dawn of knowledge of oneness of the individual self with the Supreme Self". (*Jâvâla-Darsanopanishad*, X, 1; also *Annapurnopanishad*, V, 75).

"The oneness of the individual self with the Supreme Self at the cessation of all desires is called Samâdhi." (*Saubhagya-Lakshmyupanishad*, 16).

"Samâdhi, experienced by the sages, is a state free from external consciousness, where the mind does not function, where the determinative faculty ceases to operate, which is a state of pure consciousness inherent in the Self, and a state of negation of every thing other than that (the Noumenon)" (*Muktikopanishad*, II, 58).

"The total forgetfulness of the functions of the mind,—by the cessation of volition—in the light of the All-pervading Spirit, is called Samâdhi". (*Tejabindupanishad*, I, 37).

"O, ye seeker after Brahman! by the word, 'Samâdhi', is meant the fullness of the mind, devoid of doubt, attachment and distinction between good and bad" (*Annapurnopanishad*, 1, 50).

The embodied self is just like a wave dancing on the bosom of the ocean. Behind the wave is the grandest support, the ocean. So behind the

embodied self is its grandest support, the Supreme Self. It is the desire, or the consequent consciousness of the ego, that keeps the wave dancing. When the desire ceases, and consequently the ego-consciousness disappears, the wave merges, and takes its repose, in the calm bosom of the ocean, that is, the embodied self is embraced in, or becomes one with, the Supreme Self. This is the state of Samâdhi.

The essential thing required for the attainment of Samâdhi, as well as for ultimate emancipation, is to tranquillize the mind, to make the mind perfectly free from desires, that is, to make it altogether free from all sorts of volition. This perfect freedom from all sorts of volition is what is called repose of the individual self in the Noumenon, the All-pervading indwelling Spirit, the supersensuous aspect of Brahman.

"Perception of everything as non-different from Brahman, is Knowledge; divine meditation is to make the mind free from the thought of the phenomenon; bathing is purging of impurities of the mind; and purification is control of the senses." (*Skandopanishad*, 11; as well as *Maitryupanishad*, II, 2).

"When by treating the agitated mind by the tranquil mind the functions of the mind cease, then only the Supreme Brahman attainable with great difficulty is realized". (*Yogasikhopanishad*, VI, 62).

"As soon as all the desires, that fill the heart, are wiped off, a mortal attains immortality and enjoys Brahman even here in this life." (*Brihadâraṇyakaopanishad*, IV, 4, 7).

"When this agitated mind is quietened by the weapon of non-volition, then (and not before) the entire, all-pervading, unconditioned Brahman is realized." (*Mahopanishad*, IV, 91).

"Established in the bliss of Self,

possessed of full pure mind, and thus confirmed in the unsurpassed repose, one desires nothing in this world.” (*Mahopanishad*, II, 47).

It may be apprehended that this state of perfect freedom from all sorts of volition is a state of absolute inertness; it is far from that; it is a state of immense bliss as the clarion-voice of the *Upanishads* proclaim and the Yoga-scriptures also testify.

“The bliss of one whose impurities have been washed away by Samâdhi and whose consciousness abides in one’s own self cannot be described in words, but can be realized by the soul within”. (*Maitryupanishad*, VI, 34n).

“Samâdhi is the state of oneness of the individual self with the Supreme Self, absolutely devoid of the (three) distinctions of the knower, the known and the knowledge; it is a state of supreme bliss and of pure consciousness”. (*Sândilyopanishad*, I, 11).

There are several processes prescribed in the *Upanishads* as well as in the *Pâtanjali Yogasutra* for the attainment of the state of Samâdhi, that is, for the tranquilization of the mind, or for making the mind perfectly free from all sorts of volition. But the best and most convenient one is, in our opinion, the practice of the feeling of complete surrender to the indwelling Spirit, which is existing in and through the universe. This practice of complete surrender is, however, a combined process of intense devotion and of supreme knowledge; it is the outcome of intense devotion to the all-pervading indwelling Spirit with the supreme knowledge that the same Spirit is the underlying principle of the variegated phenomenon with its chief manifestations of the earth, the water, the fire, the air, and the sky.

“He, who moves within all this, is this Atman. Worship Him as the Infinite, free from decrepitude, mortality,

fear, and grief”. (*Suvalopanishad*, V, 1).

The feeling of inward surrender of the individual Self to the Supreme Self is to be cultivated. It is only the sense of ego-consciousness that keeps the embodied self limited and separate from the Supreme Self. So by the surrender of individual self to the Supreme Self is meant the surrender of ego-consciousness to the all-pervading, indwelling Spirit, that is, to the unconditioned Supreme Ego. For this purpose the ego-consciousness is to be changed into the cosmic consciousness by practice and meditation. This is what is called cognitive Samâdhi. This cosmic consciousness, when mature, change itself into pure consciousness, the state of the unconditioned Supreme Ego; the activity of the mind is then completely tranquillized and the sense of ego-consciousness melts in the unconditioned, giving rise to non-cognitive Samâdhi, when the individual self becomes one with the unconditioned.

“O, You, Padmasambhaba, the supreme status is attainable by devotion, by means of inward dissolution of the ego-consciousness. Constant thought is undoubtedly the means of this end.” (Advice of Maheswara to Brahmâ, *Yogasikhopanishad*, III, 23).

“The flow of thought in the light of cosmic consciousness with freedom from ego-consciousness, is called cognitive Samâdhi attainable by the development of meditation and practice”. (*Muktikopanisad*, II, 51).

“The state of complete tranquillity of the mind, causing extreme bliss, is called non-cognitive Samâdhi which is dear to the Yogins (contemplative saints)”. (*Muktikopanisad*, II, 52).

“The state in which the attenuated mind rests being free from all objectivity is described as the state of sound sleep even in wide wakefulness. This

state when nature is called by the knowers of Truth, O, you, Nidâgha, as the fourth state—the state of Samâdhi”. (Instruction of saint Riva to his disciple, Nidâgha; *Annapurnopanishad*, 11, 12 & 13).

“I am only existence absolute; I am the Supreme Ego free from the limited ego-consciousness. My own form is a negation of every thing phenomenal; I am the conscious substratum of the universe”. (*Tejabindupanishad*, III, 3).

It will be seen that the individual self is the same as the Supreme Self conditioned by the ego-consciousness, as a wave is nothing but the ocean conditioned by the agitation of the wind. Resignation of the individual self to the Supreme Self, removes the ego-consciousness from the former and leads it to the superconscious state, Samâdhi, to shine in its own pristine glory.

“By intensification of the thought of the Being the state of the dissolution of desire (ego-consciousness) is attained. Complete dissolution of desires is emancipation; and that is also called liberation while yet living.” (*Adhyâtmopanishad*, 13. 2, 12. 2).

“The state of inward calmness of the seer, when he sees this aggregate of attributes (the phenomenal world) as different from the Self, is called Samâdhi.” (*Annapurnopanishad* 1, 29).

If we scrutinize the *Pâtanjal Yoga-sutra* we come exactly to the same conclusion. There also it is hinted that it is the activity of the mind, the ego-consciousness, that keeps the individual self distinct from the Supreme Self; but as soon as the distinction, the ego-consciousness, goes away, the individual self attains its own pristine glory and becomes one with the Supreme Self. When the mind forgets its own identity and assumes the state of the thing thought of, it is called Samâdhi. There

in The *Pâtanjal Yogasutra* also the best process for the removal of the ego-consciousness is prescribed as the cultivation of the habit of cessation of all efforts in body, mind, and words, with inward surrender to the Illimitable, the Unconditioned. The spirit of inaction and surrender arises out of a sense of helplessness of the senses to realize the Unconditioned, remaining under cover of the phenomenon. This practice automatically leads to the sitting posture suitable for the purpose; and the aspirant gradually becomes free from the pangs of opposite feelings, such as heat and cold, pleasure and pain, good and bad, and the like; the respiration comes of itself to a standstill and Prânâyâma (repose of the Life-energy) is established which removes the ego-consciousness, the screen preventing revelation of the Self; and Samâdhi, the *summum bonum* of life, is thereby attained.

“Suspension of the ego-consciousness is Yoga.” (*The Pâtanjal Yogasutra*, Samâdhipâda, 2).

“That is the seer’s resting in his own true self.” (*The Pâtanjal Yogasutra*, Samâdhipâda, 3).

“Fixing of the mind to a particular space is called Dhâraṇa (concentration).” (*The Pâtanjal Yogasutra*, Bibhutipâda, 1).

“Continuous flow of thought, by such concentration, is called Dhyâna (Meditation).” (*The Pâtanjal Yogasutra*, Bibhutipâda, 2).

“When meditation becomes steady, the mind assumes the state of the thing thought of and forgets its own identity (ego-consciousness). This state is called Samâdhi.” (*The Pâtanjal Yogasutra*, Bibhutipâda, 3).

“Samâdhi is attained by total surrender to the Supreme Spirit.” (*The Pâtanjal Yogasutra*, Sâdhanapâda, 45).

“(Easy sitting posture for meditation)

is attained, by cessation of all efforts as well as by surrender to the Illimitable." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 47).

"Then arises indifference to opposite feelings." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 48).

"Subsequently arises cessation of inhalation and exhalation; and repose of respiration is established." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 49).

"Then the screen preventing revelation (of the Self) wanes away." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 52).

"There (in the Illimitable) remains inherent the supreme germ of omniscience." (*The Pâtanjal Yogasutra*, Sâmadhipâda, 25).

"Thence (from surrender to the all-pervading indwelling Spirit) all obstacles are also removed and the Inner Spirit is realized." (*The Pâtanjal Yogasutra*, Samâdhipâda, 29).

ORIENTAL SCHOLARS AND SCHOLARSHIP

BY S. LAKSHMI NARAYANA RAO

Of the many intellectual achievements on record during the last century, so far as India at least is concerned, none is so far-reaching and in the furthering of knowledge so helpful, as the revival of the study of ancient Indian literature through the efforts of Oriental scholars. The introduction of science with all its new methods and inventions has brought about a new era, and everywhere there is a big move forward, even in this country, though not at the quick pace of the West. The close contact of nation with nation there, helps the onward march of science and each nation is constrained to keep up to the mark and fall in a line with other progressive nations. Scientific progress, like water, finds its level. Frequent intercourse of knowledge, quick adaptation and a sense of rivalry bring about such an effective pull on each nation's scientific thought.

It is not so in the slow East. The progress is slow and sluggish for a hundred reasons. Owing to greater effort and wider education in this century there is however a comparative improvement in this direction. In

another sphere we have made substantial progress. The introduction of Western education and institutions have brought about rapid changes in the study of ancient Indian lore. English education in India produced a type of learned men deeply imbued with the intellectual traditions and culture of Ancient India and at the same time greatly influenced by Western thought and its critical methods.

Europe and latterly America, have produced a noble group of scholars, equipped with all the best that Western culture and training could give, who threw themselves wholly and keenly into the pursuit of the study of Eastern languages, literature, and religions with the grandness and assiduity that are always associated with profound scholarship. That scholarly English educated Indians should have devoted themselves to a study of their own classics and religions and philosophy needs hardly a mention. It is natural.

But the tremendous urge which English, French, German, and Russian scholars have felt for such a laborious and difficult task is marvellous.

For the amazing patience and perseverance which they brought to bear upon their study of distant ancient Indian literature and religions and upon a mastery of that expansive Sanskrit language they require not merely a grateful mention, but demand from us a homage that can never be done to excess.

How discouraging at the outset! How taxing is the journey! How intricate and annoying is the route for these scholars for the work they undertook! India was an unknown far-off country, speaking strange unknown languages. Sanskrit was not one of the spoken languages then. When it used to be so none can say now at this distance of time. Surely it was by no means easy to pick up, much less to master." The means of learning it and facilities for the study were few. The labour was not, except in solitary instances, remunerative or attractive, nor even considered worthy. On the other hand it was looked upon as dreary and wasteful and not worth the trouble. So late as 1882, Prof. Max Müller, lecturing at Cambridge, before the candidates of the Indian Civil Service, had to plead hard, that it was not an unworthy task to learn all that India could teach and dive deep into Indian sciences and wisdom.

"Now, why should that be? Why should a study of Greek and Latin,—of the poetry, the philosophy, the laws and the art of Greece and Italy—seem congenial to us, why should it excite even a certain enthusiasm, and command general respect, while a study of Sanskrit and of the ancient poetry, the philosophy, the laws and the art of India is looked upon, in the best case as curious, but is considered by most people as useless, tedious, if not absurd. And strange to say, this feeling exists

in England more than in any other country. . .

"In England a student of Sanskrit is generally considered a bore, and an old Indian Civil Servant, if he begins to describe the marvels of Elephanta or the Towers of Silence, runs the risk of producing a count-out."¹ We are not told if the learned lecturer himself was not considered a bore at the end of his lecture, if not earlier, and he probably ran the risk of a count-out for his trouble.

But his laborious apologia must have fallen flat on his hearers—the future rulers of the land. In the list of scholars that have latterly contributed their energies and time in India to such pursuits, we do find some names from the members of the Indian Civil Service. They have earned lasting fame but their names are few and far between.

Yet, for the pioneers of this work of Oriental research in the West, such an avocation did not appear unworthy. Their love of scientific investigation of an ancient past rich with knowledge, and the attraction they had for an ocean-wide literature comprehending every sphere of human knowledge and activity impelled them to direct their energies that way and devote themselves wholly in the research. With an unquenching thirst for such knowledge they laboured hard. No labour or trouble was considered by them too much for it. The expedition to the Poles, attended with risk and hardship, though requiring a great spirit of venture may yield uncertain results, but this expedition into the ancient religions and philosophy and literature of the Aryans, as toilsome as that to the distant and undiscovered Poles, was sure of richer and more fruitful results.

¹ *India—what it can teach us.* Pp. 3, 4.

This undaunted spirit of adventure and the sustained energy and zeal which these scholars put into their work have brought about a new era in the progress of human knowledge. It has opened up the immeasurable hordes of long forgotten treasures to the world. To us, at any rate, their work is of inestimable value.

Like the beginnings of a big river, the origin of the study of Oriental literature is difficult to trace; but we may make an attempt and find out the approximate period when it was stimulated and the outstanding figures that took part at its earliest stages. The events that have created such a favourable atmosphere have been many and they may be considered, as a review of each scholar and his work is undertaken.

The names of Max Müller, Bühler, Kielhorn, Weber, Jacobi, Deussen, Winternitz, Oldenberg; Bopp and Jolly, among others of Germany, Sir William Jones, Sir Charles Wilkins Colebrooke, H. H. Wilson, Monier Williams, Fleet, Griffith, Arnold, Keith, Fergusson, Cowell, Eggelling of Britain, Burnouf, Senart, Darmesteter, Foucher of France—stand out as those of some of the memorable pioneers in the field. Their work was of a varied nature and scholars in different countries carried on sometimes simultaneously their investigations in the same field. If one were to prepare a ranking list among nations that did this pioneer work, according to the scholars that each nation has produced probably one would not be wrong in placing Germany at the top. France comes as a good second perhaps Russia bracketed. England, coming later, has done more in bulk and output and has kept it up ever since and seems

to have gradually handed the burden down to its Indian scholars. That British scholarship should have shown more out-turn in Oriental work is logical and easily understood. India has become part of the British Empire and the impetus given by European scholars was readily taken up with continuous and sustained action by the scholars of Britain. The study of Eastern philosophy has grown considerably in recent years. Oriental studies have now found a place in the curricula of several Universities.

Here in India the names of several scholars readily suggest themselves in the forefront. Bengal which has given the lead to the other provinces in several matters was the foremost to take up this work. This may be due to the fact that the earliest contact with Western educationists took place there. Talented sons of Bengal soon entered the field and paved the way for others. Raja Ram Mohan Roy whom we often associate with a host of other movements was one of the earliest of Oriental scholars, who devoted much of his time and attention to studies in this direction. Could he not have achieved greater results if throughout his career he was not engrossed in more tempestuous things that raged in his heart? His work had the effect of inducing others into it though what he himself did was not much compared to what his successors in Bengal did after him.

Oriental study and research gradually became a definite branch of study and drew to it talented men. The Asiatic Society of Bengal started in 1784 in the time of Warren Hastings is a landmark in the history of this branch of knowledge in recent history.

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

BY SWAMI PAVITRANANDA

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता-
मृषीणामात्विज्यं शरणद सदस्याः सुरगणाः ।
क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो
ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ॥२१॥

शरणद Thou giver of refuge (यत्रक्रतौ in which sacrifice) तनुभृतां of embodied beings अधीशः Lord क्रियादक्षः expert in sacrificial rites दक्षः Daksha by name क्रतुपतिः sacrificer (तथा यत्र and where) ऋषीणाम् of the Rishis आत्विज्यं priestly duty (तथा and) सुरगणाः gods सदस्याः supervisors (तत्र अपि even there) क्रतुफलविधान-व्यसनिनः bent on giving the fruits of sacrifices त्वत्तः from thee क्रतुभ्रंशः destruction of the sacrifice (जातः became). हि because श्रद्धाविधुरं at the absence of devotion मखाः sacrifices कर्तुः of the sacrificer अभिचाराय for injury ध्रुवं surely (भवन्ति become).

21. Thou giver of refuge, (even) the sacrifice where Daksha,¹ the Lord of Creation expert in sacrifices, was the sacrificer, Rishis² were priests, gods³ were supervisors, was destroyed by Thee, (though Thou art) bent upon giving fruits to the sacrifices. Surely⁴ the sacrifices cause injury to the sacrificers in the absence of devotion.

¹ *Daksha etc.*—Daksha performed the sacrifice with great eclat but insulted Siva. Hence the great sacrifice was destroyed by Siva, though He is always eager to give fruits to the sacrificers.

² *Rishis*—such as Vasishtha.

³ *Gods*—Brahma etc.

⁴ *Surely etc.*—as in the case of the sacrifice of Daksha.

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं
गतं रोहिद्वूतां रिरमयिषुमृष्यस्य वपुषा ।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं
त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥२२॥

नाथ O Lord अभिकं seized with passion ऋष्यस्य of the stag वपुषा taking the body रोहिद्वूतां who become a hind स्वां his own दुहितरं daughter रिरमयिषुं desiring to get, प्रसभं forcibly गतं getting सपत्राकृतं keenly pierced with the arrow त्रसन्तं fearful दिवं to the sky यातं gone अपि even प्रजानाथं Brahma धनुष्पाणेः of thee holding a bow in hand ते thy मृगव्याधरभसः the fury of the hunter अद्यापि even now न त्यजति does not leave.

22. Oh Lord, the fury of Thee who became a hunter with a bow in hand has not as yet left Brahmâ, though he has fled to the sky in fear, being keenly pierced by Thy arrow.

स्वलावण्याशंसाधृतधनुषमह्नाय तृणवत्
पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।
यदि स्त्रैणं देवी यमनिरतदेहाद्धघटना-
दवैति त्वामद्धा वत वरद मुग्धा युवतयः ॥२३॥

पुरमथन Oh destroyer of Tripura, वरद giver of boons, देवी Parvati स्वलाव-
ण्याशंसा proud of her own beauty (सति being) धृतधनुषं holding the bow पुष्पा-
युधं the god of love पुरः in front (त्वया by thee) तृणवत् like a piece of straw अह्नाय in
a trice प्लुष्टं burnt दृष्ट्वा seeing अपि even यदि if यमनिरतदेहाद्धघटनात् being placed
on half of thy body on account of her austerities त्वां thee स्त्रैणं uxorious
अवैति considers वत ah अद्धा surely युवतयः young women मुग्धाः deluded.

23. Oh Destroyer of Tripura, Oh Giver of boons, even on seeing in front the God of Love, bow in hand, burnt like a piece of straw in a trice by Thee, if Pârvati¹, proud of her beauty, thinks that Thou art under her fascination, because² she was allowed to occupy half of Thy body on account of her austerities, ah, surely all women are under delusion.

¹ Pârvati—consort of Siva.

² Because etc.—Parvati performed much austerity to get the love of Siva. Taking pity at her sufferings Siva allowed her to become a part of His body. But forgetting this act of pity on the part of Siva, Pârvati might think, like ordinary women, that she got this favour because of her fascinating beauty. In that case she is wrong, as indicated by Siva's burning the god of love. See sloka 15, note 2.

श्मशानेष्वक्रीडा स्मरहर पिशाचाः सहचरा-
श्चिताभस्मालेपः स्वगपि नृकरोटीपरिकर ।
अमङ्गल्यं शीलं तव भवतु नामैवमखिलं
तथापि स्मर्तृणाम् वरद परमं मङ्गलमसि ॥२४॥

स्मरहर Oh destroyer of the god of love वरद giver of boons तव thy श्मशानेषु
in cremation grounds अक्रीडा play पिशाचाः ghosts सहचराः companions चिताभस्मा-
लेपः besmearing the body with the ashes of the burnt bodies अपि and नृकरोटी-
परिकरः string of human skulls स्वक् garland एवं this way अखिलं all शीलं conduct
नाम indeed अमङ्गल्यं bad भवतु is, तथापि yet स्मर्तृणाम् to those who remember thee
परमं great मङ्गलं cause of good असि becomest.

24. Oh Destroyer of the God of Love, Oh Giver of boons, Thy play is in cremation grounds, Thy companions are ghosts, Thou besmearest Thy body with the ashes of burnt bodies, and

human skulls are Thy garland—all Thy conduct indeed is thus full of evil. But¹ Thou conducest to the great good of those who remember Thee.

¹ *But etc.*—This shows the difference between men and Siva. Outwardly Siva seems to be full of evil, but in fact He is the source of infinite good to His devotees.

NOTES AND COMMENTS

IN THIS NUMBER

We have of late had access to some interesting *Letters of Swami Vivekananda* which he wrote to late Mr. Haridas Viharidas Desai, Dewan of Junagad State. These letters have not been published in the *Complete Works of Swami Vivekananda* and will certainly be of interest to our readers. . . . In *Life as an Art* we have attempted to show, in the course of our reviewing Count Keyserling's latest book on the subject, how art is the utterance of life and the art of life demands the expression of one's personality. . . . Prof. H. D. Bhattacharya of Dacca University makes a fine analysis of *Some Obstacles to Toleration* and deals with the practical side of the problem, which is more necessary than an intellectual understanding of all the faiths to bring about peace on earth and goodwill among men. The paper was read at the Parliament of Religions held in March last under the auspices of Sri Ramakrishna Centenary Committee. . . . *Sri Ramakrishna's Love for his Disciples* was read by Girish Chandra Ghosh at the Belur Math on the occasion of the seventy-second birthday ceremony of Sri Ramakrishna in the year 1908. . . . Dr. Nilratan Dhar of Allahabad University shows in his paper that there is no intrinsic reason for antagonism between *Science and Religion*. The paper was read at the Parliament of Religions, held under the above-men-

tioned auspices. . . . *The Intuitional Approach to Reality* by Prof. Shrivastava shows how with the ancient Indian thinkers the intuitive knowledge of Atman was a means to the intuitive apprehension of Reality. . . . Mr. Kumud Bandhu Sen points out how *The Message of Sri Chaitanya* is full of sweetness and harmonizes all jarring notes of existence. . . . Prof. Sridhar Majumdar collects in his article various authoritative texts from the Hindu scriptures on the topic of *The Super-conscious State*. . . . Mr. S. Lakshmi Narayana Rao is a new contributor. He pays tributes to *Oriental Scholars and Scholarship*.

THE CONCEPT OF REASON

More than a year ago we commented upon an article of René Füllöp Miller entitled *The Revolt Against Reason*, where he pointed out that irrational faiths under which he promiscuously lumped together everything that did not strictly belong to the narrow category of reason, whether beyond or below it have been the fundamental motives of all human actions right through the entire course of history. We protested that although mankind had always lived by some sort of faith the origin of which lies beyond the ken of intellect, such indiscriminate harbouring together of the super-intellectual intuitions and abnormal passions would blur their very important distin-

guishing marks and would justify in advance every elemental outburst of mob fanaticism. Impelled apparently by a similar sense of danger that lurks in the doctrine of unreason which holds sway over almost every department of thinking today, Professor W. G. De Burgh pleads in the last April issue of the *Hibbert Journal* for an enlargement of the concept of reason which will include the activities of our religious, moral, and aesthetic consciousnesses within its ambit.

The reign of unreason is almost universal today. Scientists have begun to speak of the laws of nature as a 'put up' job fabricated by the human mind for methodological convenience, and not as principles intrinsic to an objective order. In philosophy the pragmatism of James and the intuitionism of Bergson continue to exert a dominating influence. Art seems to have relapsed into a crude primitivism. Most significant of all, this unrest in thought has reflected itself in the world of action—in the political doctrines of communism, fascism, and nazism. In avoiding the Scylla of intellectualism man has been thrown into the Charybdis of irrationalism. This general revolt against reason, the writer thinks, is due to the limited view taken of it as mere logical thinking which is exemplified in mathematics and the sciences of nature. If we are to avoid the pitfalls of blind irrationalism we can do so only by enlarging the concept of reason so that it will include all those deliverances of our consciousness, which we term super-rational. We have to attach to the word the wide significance which was associated with the '*nous*' of Plato and Aristotle and the '*intellectus*' of the medieaval scholastics. Reason must include intuition. As a matter of fact it always does so in knowledge. In every act of knowing there is an "awareness by acquaintance," "as well as the

knowledge about them that is developed by the aid of general concepts." "The realm of reason is co-extensive with all knowledge."

But how can we know that the activities of art, morality, religion, and love are rational activities giving us knowledge and truth, while the irrational outbursts properly so-called do not? Because, in them "we discern principle, coherence, harmony, order—the hall-marks of rationality. It is because they display the characters of reason that these activities are powerful to bring order and principle into human life, both of individuals and of societies. Banish them from the field of reason, and no fine words such as "supra-rationality" can prevent them from degenerating into instruments of social and moral disintegration." The writer further remarks that a philosophy based on this extended view of reason, if it is to help the world, must be religious. Man has a deep strain of loyalty within him, which tends to fasten itself to an external object. If man has to be won away from baser loyalties something more than a speculative vision is needed. We have to substitute religious faith which is born of reason in place of the vain doctrines which hold the imagination of men today. We may add here that what we popularly distinguish as instinct, reason, and intuition are only different expressions of a fundamental instrument of knowledge at the different levels of evolution of our being. Intuition works both fore and aft of reason. At the level of instinct the discursive movement of the intellect is almost nil. In reasoning, while there is a sympathetic acquaintance with the object, it is sharply distinguished from the subject. At the highest level of intuition reached by the mystics, discursive reasoning is paralyzed and we have complete knowledge which arises from an identity of the

knower and the known on the dissolution of all notions of duality.

TOWARDS A NEW WORLD ORDER

The vision of a new world order in which none will live in hunger and poverty and in which peace and plenty will reign has been one of the earliest dreams of man. It has appeared and reappeared in different forms and at different periods in the history of civilization. Today thanks to the power which man has acquired over nature the dream has been lifted out of the plane of idle visions to the realm of possibility. It has acquired a practical interest. Science has made the dream feasible. Yet, men continue to fight and starve and slave. Worse than that, the new inventions and methods of organization have given demoniacal proportions to man's power for evil.

How can a new relationship among men and peoples be ushered into existence? Professor Radhakamal Mukherjee tries to answer this question in the last May number of the *Aryan Path*. An insight into the real nature of man alone can help the consummation of this ideal. The statesmen talk of all manner of remedies, political changes and economic adjustments, but the right one. "Much as we may" he says, "value the social and institutional direction of man's motives, desires and ideals, neither the reform of private property and free competition, nor the daring adventures of collective production and social credit can be successfully inaugurated without a new social conscience and an aggressive social good will." Some truly suggest a psychological approach. But Western psychology of today concerns itself only with the bodily behaviour or the surface ego of man; it does not stray beyond the narrow bounds of biological consciousness. So that, instead of contributing to the solution of the present

crisis it "has degenerated into the paid retainer of the profiteer. . . . Modern psychology is thus often at work perfecting the technique of exploitation for the directive classes, for use in their interests as against those of the workers and the consumers." To be fruitful, psychology must be directed to the revelation of man's real nature. It must come to assume a standpoint similar to that of mysticism as in the East. Psychological investigation in the East is but a kind of mystic process directed to the realization of the Overself. It is only when such a knowledge of man's nature is grasped that science can be of real service in the outer world. "The uses of a science," he truly observes "depend upon the ideology of the scientist. . . ."

All strife and disharmony arise out of the idea of separation. Nearly forty years ago Swami Vivekananda made the following prophetic observation: "As soon as this idea of separation comes, it opens the door to all mischief and leads to all misery if a very small fractional part of human beings living today can put aside the idea of selfishness, narrowness, and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only; it will never be. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of the spirit, all material knowledge is only adding fuel to fire, only giving into the hands of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them." How true are the words today!

WHY SHOULD WE HAVE RELIGIOUS INSTRUCTION?

Though the West appears to have thrown all ideas of conventional pro-

priety to the winds, yet, in fact, they are living on the capital of their Christian moral tradition which is fast getting exhausted. Quite apart from it, the long-ingrained corporate life of the people there and the industrial civilization which emerged in the last century have imposed upon them a measure of what, for want of a happier expression, may be called group morality which is helping the nations through a critical time without any immediate collapse. It is of course an anodyne, for if the West does not return to her allegiance to a spiritual ideal (no humanism, hedonism or stoicism is efficacious in the long run) she must inevitably jump headlong into the abyss towards which she is moving. Here, in India, we have nothing of the kind to induce in us a healthy sense of public spirit. We still lack habits of corporate life, and we are still far from any industrial morality for the simple reason that we are not yet industrialized. Only a moral training based

upon religion can bring into play a healthy public life among us. Pure moral maxims we have had enough. They become illusive unless supported by religion, its sanction. We are aware of the many objections urged in the West and repeated here by some against the inclusion of religious instruction in educational institutions. We can easily waive the general objection that religion has a cramping influence on mind. True religion is not dogmatic. Of the second objection of its being a bar to national institutions and, therefore, to nationalism we can say that when our political life has already been compartmentalized and our educational institutions have largely suffered the same fate, at least in the lower grades, it is idle to dwell on it. If destiny has divided us as a nation into communities we can as yet forge an enduring unity by strengthening the fibres of each of the components in the whole by bringing to them the vision of a wider unity which true religion is sure to give.

REVIEWS AND NOTICES

THE HINDU PHILOSOPHY OF CONDUCT, VOL. II. BY THE LATE M. RANGACHARYA, M.A. G. A. Natesan & Co., *Sunkurma Chetty Street, George Town, Madras.* Pp. 453. Price Rs. 5.

The late Professor M. Rangacharya was a man of vast erudition and profound insight. Many years ago he delivered a course of lectures on the *Gîtâ*, which so impressed the audience that he was requested to bring them out in print for the benefit of a wider public. He intended to publish them in three volumes, each volume dealing with six chapters of the work. He brought out the first volume a number of years ago, but before he could finish the second volume death cut short his valuable career. This interposed a delay of some years before his son could, with the help of Mr. M. B. Varadaraja Iyengar, an old friend of his

father, place before the public the present work.

The title of the book gives the reader a glimpse into the spirit in which these lectures have been written. The *Gîtâ* has been approached by the author not so much as a treatise on metaphysics but as a manual teaching a philosophy of conduct. The philosophical divergencies which the *Gîtâ* has given rise to may be interesting in themselves. But our author is not disposed to regard them so important as some think. He rather wishes to show that it is interested in metaphysics only so far as it relates to conduct. "Accordingly the *Gîtâ* lays more stress on the conduct that we adopt than on the nature of the convictions that led us to adopt it."

The lectures are a running commentary on the slokas. The present work is devoted

to the exposition of chapters six to twelve of the *Gītā*. The first volume won warm praises from high quarters. The volume under review is a worthy successor to it. At almost every page we are struck with the depth of scholarship of the author. We feel no doubt that it will be very valuable to all who want to have a close and intimate acquaintance with the teachings of the *Gītā*.

SRI RAMAKRISHNA: HIS UNIQUE MESSAGE. BY SWAMI GHANANANDA, *Sri Ramakrishna Math, Mylapore, Madras, 1937. Pp. 234. Price Re. 1.*

Great personalities like Ramakrishna render two-fold services to mankind. Their holy personality not only makes us aware of the spiritual environment which wraps us round and renews the extinguishing flame of faith in spirit. Their lives further offer solutions to the peculiar problems of the age and help the contemporaries and those who come after to strike out new paths towards a better state of things. The present work which is a memorial publication on the occasion of the centenary birth celebration of the saint, which has just terminated, stresses the latter aspect of Ramakrishna's life, namely, the one which bears a special significance for the conflict-ridden world of today. The book begins with an account of the clash of colours and cultures which troubles the modern world. Different races and different civilizations violently strive for supremacy today even as the dinosaurs and the ichthiosaurs contended for the mastery of the earth in prehistoric days. Even religion has been pressed into the service of the pugnacious man. This is most unhappy, for religion was born to heal and not to accentuate differences. Why then this degradation? It is all due to a misunderstanding. As soon as the real religion is understood it will like a fresh wind drive away all the cobwebs of superstition which lie at the root of all conflicts.

The author points out how the results of comparative studies in religion have established the underlying points of similarity of the various religions of mankind. This harmony of religions which is revealed by a dispassionate intellectual scrutiny has not merely been talked of but actually lived by Ramakrishna in a way that has never been done previously in history. The book recounts the story of his journeyings along

different paths of spiritual discipline and of his realizing the Divine through them all. It points out the seven-fold harmony taught by him and how his significant example and teachings can be practically realized by the men and peoples of our age. It is a faithful and lucid work and will be profitably read by all who want to have in a nutshell an insight into the unique character of the message of Ramakrishna.

FAITH AND FELLOWSHIP (WORLD CONGRESS OF FAITHS, 1936). EDITED BY A. DOUGLAS MILLARD AND WITH A FOREWORD BY SIR FRANCIS YOUNGHUSBAND. J. M. Watkins, 21 Cecil Court, London—W.C. 2 Pp. 488. Price 15s. net.

Man so far as he uses his brain not merely to satisfy animal wants feels the need for some sort of faith to sustain his life. Today in the intoxication of new knowledge man has repudiated his faith in spiritual ideals and has sought to fill the gap with variants of either hedonism or humanism, utilitarianism or stoicism or even narrow nationalism or communalism. But the void remains, for only the imperfectly sane can take shelter in the harbour of illusion, in platitudes which are no better than pious wishes and which stifle the persistent demand of the spirit. The utter bankruptcy of the human soul is thus reflected in the chaos into which civilization has slipped. Industrialism which has knit mankind into a closer unity physically has served only to accentuate the differences and conflicts between races and peoples. It has further placed at the service of the greed and lust of man released from the bonds of tradition almost demoniacal powers for evil. Observant and competent thinkers have, therefore, realized that the only solvent of the present ills is to be sought in religion, and that human fellowship is feasible only through a reassertion of the faith in the spirit. Such an idea was in the minds of those who organized the World Congress of faiths in London in July, 1936. In the work before us we have the various addresses delivered at the Congress and a résumé of the discussion, together with a report of public meetings held in connection with it.

There are twenty addresses in the book, delivered by the different representatives of the different religions of the globe. The distinguished persons who addressed the Congress are men of wide reputation and would adorn any gathering. A few who addressed the gathering, however, do not

belong to any definite church. They have tried to formulate their own independent views about religion and the reality of the spirit. Yet, running through all one finds the same fundamental note that fellowship can be achieved only through the assertion of faith in the spirit. Many display a staunch loyalty to the particular churches to which they belong, yet none shows a disposition to advocate a kind of lifeless Esperantism in religion, sometimes facetiously described as universalism. Nor even is there a tendency to preach syncretism, a much misunderstood term, which, as Chesterton once remarked, is 'Religion going to pot.' The papers command respect both on account of their depth and width of outlook. It would be an invidious task to select a few among others as of outstanding quality, yet the reviewer finds it hard to hide his admiration, above all, for the papers by Principal S. N. Dasgupta and Sir S. Radhakrishnan, which represent the Hindu view-point and which certainly have not been excelled in point of breadth and catholicity. Even if the Congress had done nothing beyond revealing the agreement on certain fundamental matters among the competent thinkers who assembled there, it would thereby have achieved a singular success. Those who are really concerned about the acute problems of the day will be profited by a perusal of the work.

SRI RAMAKRISHNA, THE SAINT OF HUMANITY. BY K. DEVANATHACHAR. *Sri Ramakrishna Ashrama, Basavangudi, Bangalore City, 1936. Pp. 71. Price 4as.*

This brochure is one more publication during the centenary year of the saint. It aims to show that "Sri Ramakrishna's life and teaching are in full alignment with the traditional Bhakti culture of India." The many aspects of the Master's life and his various attitudes to men, movements, philosophies, and faiths have been briefly indicated.

SANSKRIT

ADVAITA SIDDHANTA SÂRASAMGRAHAH. BY SRIMAT PARAMAHAMSA PARIVRAJAKACHARYA SRI NARAYANA ASRAM. *Nirnaya Sagar Press, Bombay. Pp. 55. Price Six Annas.*

This book gives in a nutshell, as it were, the fundamental principles of Advaita in a convincing manner. The learned author's style is very lucid and attractive. Those who want to have an easy grasp of the Advaita

doctrines will find the book very useful to them. The value of the book has been enhanced by the introductory portion written by Swami Kevalananda.

MARATHI

SRIMAT SWAMI VIVEKANANDA. BY SWAMI GUNATEETANANDA. *Published by S. M. Kovarkar, S. C. Brahme. Chitnis. Radhanivas, Dadar, Bombay. Pp. 57. Price Four Annas.*

The book is valuable to the Marathi-knowing people who like to know the wonderful life of Swami Vivekananda in a small but reliable volume. The author belongs to the Ramakrishna Order and has a very intimate knowledge of the life of the great Swami and his teachings. The language and style of the book deserve all praise.

BENGALI

VIVEKANANDER KATHA O GALPA. BY SWAMI PREMGHANANANDA, *Sri Ramakrishna Mission Vidyapith, Deoghar, Sonthal Perganas. Pp. 96. Price 8 as.*

The book is an acquisition to the juvenile literature in Bengali. The author presents in a captivating style suitable for tender boys some of the anecdotes which Vivekananda made use of in his lectures. The anecdotes are prefaced by a short account of Vivekananda's life. The book also merits high praise for its very attractive get-up and a number of delightful illustrations.

DHARMA PRASANGE SWAMI BRAHMANANDA. *Published by Swami Atmabodhananda. 1, Mukherji Lane, Baghbazar, Calcutta. Pp. 209. Price Re. 1.*

Swami Brahmananda whom Sri Ramakrishna used to look upon as His spiritual son was a spiritual personality of such a magnitude as is very rarely met with in history. His counsels on spiritual matters are, therefore, sure to possess a great importance for all who seek after God. In the book under review we have a faithful record of his talks on various spiritual subjects, given at different times and at different places. The notes were taken down immediately after the talks, and for this reason they retain something of the original flavour. The counsels touch upon various kinds of spiritual problem, which the aspirant meets with in the course of his Sâdhanâ. Swami Vijnanananda, the President of the Ramakrishna Math and Mission and himself a disciple of Sri Ramakrishna writes in the preface: "I believe

that everybody will be immensely benefitted by these counsels and that all their doubts will be solved." The book further contains a short sketch of the life of Swami Brahmananda and a few of his letters.

HINDI

SRI SRI RAMAKRISHNA PARAMAHAMSA (SATÂBDI JAYANTI SMRITI). *Published by Swami Satyananda, The Ramakrishna Mission Home of Service, Laksa, Benares City. Pp. 320. Price 10 Annas.*

The book describes the Ramakrishna birth centenary celebrations, held at Benares in 1936. The first chapter opens with high tributes paid by thirty-seven eminent scholars, sannyasins, and persons of great reputation like Swami Abhedananda, Sri 108 Sankaracharya, Kaivirpith, Girish Chandra Ghosh, Leon Blair, Manchester and Prof. Hajimi Tanka, Japan and others. The second chapter gives us a thorough account of the interesting life of the Master with all the important incidents therein. The third chapter deals with the teachings of Sri Ramakrishna. It is then followed by a collection of the memorable speeches delivered by many Sannyasins like Swami Swarupananda,

Swami Sarvananda and others. The fifth chapter gives an account of the Parliament of Religions held at Benares. Towards the end the book gives us upto-date informations of the Ramakrishna Mission, its aims and objects, and its various centres in India and outside. It contains some illustrations. It has a nice get-up and has been printed in good paper. The language is simple, forceful and the style is worth-commending. The book is unique of its kind in Hindi. It will be of immense good to the Hindi-knowing public. It has come out in time.

PREM-YOGA BY SWAMI VIVEKANANDA. *TRANSLATED BY PT. DWARKA NATH TIWARI, B.A., LL.B., VAKIL, DRUG, C. P. Published by Swami Bhashkareshwarananda, President, Sri Ramakrishna Asrama, Dhantoli, Nagpur, C. P. Pp. 159. Price 8 annas.*

It is the translation of the book, "Religion of Love" by Swami Vivekananda. The translator has taken great care in expressing the views of the great Swami in Hindi. The language is simple and clear and shows the skill of the translator. It will be of great service to the Hindi-knowing public. The price of the book is nominal when compared with the quality of the matter contained in it. It is nicely got up.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR REPORT FOR 1936

It is a residential high school for boys, situated in a healthy and open place amid beauteous surroundings. Apart from the provision for academic training, the moral atmosphere of the place and the ample opportunities provided for games and recreations tend to develop the moral fibre as well as the bodily vigour of the boys. The boys are also given lessons in the courses of practical trainings like typewriting and gardening. They also get the advantage of music and art classes. At the end of the year under review there were 132 boys on the roll, of which one was a free student, thirty-one were concession-holders and the rest paying. Six boys sat for the Matriculation Examination of the Calcutta University, and all of them came out successful. The school has a good library

for the use of boys. The present needs of the Vidyapith are funds for a prayer hall, a gymnasium, a library and reading room and other equipments for the library and the laboratory and also funds for endowments of various kinds.

THE RAMAKRISHNA MISSION SEVASHRAMA, SHYAMALA TAL

REPORT FOR 1936

The Sevashrama is situated at a height of 4,944 feet above sea level and at a distance of 11 miles from the nearest railway station of Tanakpur. Nestled in the deep Himalayan forests interspersed with groups of hamlets here and there, the Sevashrama has been the one and only source of medical relief to the helpless sufferers over a range of 30 miles. Moreover, being located near the trade-route between Tibet and the plains, many Bhutias and members of other communities falling ill

in the jungles and at Tanakpur and finding themselves helpless in a strange country, come here for treatment. The Sevashrama treats also minor ailments of animals like cows and horses. During the year under review the number of patients treated came up to 4,438, of which 21 were given indoor relief. Of the indoor patients 17 were cured and 4 left treatment. The present needs of the Sevashrama are a permanent fund, funds for the upkeep of the Sevashrama and for the services of a qualified doctor. Endowments may be made for beds to perpetuate the memory of near and dear ones.

**SRI RAMAKRISHNA MISSION
VIDYALAYA, PERIANAICKENPALAYAM,
(COIMBATORE DIST.)**

REPORT FOR 1936

The residential school which is situated in a sanitary and beautiful plot of land of 27 acres in area consists of five classes. Its strength at the end of the year was 81. Besides the subjects forming part of the ordinary curriculum, boys having aptitudes for fine arts such as music and drawing are given opportunities to develop them. In the vocational training section of the school arrangements have been made to teach the boys carpentry, tailoring, agriculture, and horticulture. Special attention is paid to the health of the boys who also manage the Vidyalaya themselves. The institution also rendered service to some of the surrounding villages in the shape of night schools for peasants and labourers, day schools for youngsters, distribution of medicine and the establishment of a study circle and a rural library. The management plans to enlarge its rural service work, and for this reason it stands in need of financial help.

**THE RAMAKRISHNA MISSION
STUDENTS' HOME, CALCUTTA**

REPORT FOR 1936

The Ramakrishna Mission Students' Home, Calcutta, came into existence in the year 1919 with the object of supplementing the

academic education which our college boys receive in the universities by a thorough and systematic home-training calculated to develop the character and efficiency of its inmates. It is specially meant for poor and meritorious students who are helped through their college career with free board, lodging, as well as fees, books, and other necessities as far as possible. It is open also to a few paying inmates who desire to have the advantage of this home-training. The institution is licensed by the university as a college students' hostel. Its steady expansion from its humble beginning betokens its growing appreciation by persons interested in the education of our youths. The following are the features of the home-training.

Spiritual : Regular scriptural classes are held throughout the year. Along with it, the celebration of several religious festivals afford the inmates an opportunity not only for spiritual development but also for innocent and healthy recreation.

Intellectual : A monthly manuscript magazine is run by students. On Saturdays a regular class is held where students meet to discuss socio-religious topics and read papers on various subjects.

Practical : Almost all household duties are performed by students. The inmates also occupy themselves with the raising of vegetables and flowers. At the end of the year under report there were 38 students on the roll, of whom 15 were free, 6 concession-holders, and 7 paying. Eighteen students sat for different university examinations. Of these one passed the B.A. examination with first class honours in Sanskrit and fifteen got through the Intermediate examination.

Total receipts and disbursements during the year were Rs. 14,516-14-9 pies and Rs. 9,998-7-0 pies respectively.

The immediate needs for the Home are funds for reclaiming a marshy area of about one acre of land, putting up a few structures, namely, a library building, a dining hall, a medical ward, and a few cottages for workers, and for making arrangements for vocational training.