

Prabuddha Bharata

OR

AWAKENED INDIA



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Anse ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA

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No. 1.

TALKS WITH SWAMI TURIYANANDA AT BENARES.

10th January, 1921.

A—— recounted the following story as told him by Swami Turiyananda :

“Lala Babu once presented a hundred rupee note to his Guru. The Guru owned little wealth. Being suddenly master of one hundred rupees, he scarcely slept at night thinking of what he should do with the money. The next morning found him going to Lala Babu in great vexation of spirit to return him the note. He bowed before his disciple and said : ‘My son, a single hundred rupee note kept me awake all last night, whereas you, owning millions, sleep soundly night after night.—You indeed are my Guru!’ ”

11th January.

The Swami said :

“Last evening I had a rise of fever. My attendants had at first concealed this from me, and quoted my

temperature as 99.2° . When the truth was out, they excused themselves by saying that they had mistaken 100.2° for 99.2° . 'Where ignorance is bliss, it is folly to be wise.' But ignorance is never beneficial. Knowledge is the only real thing. And as Gaudapada says, when Knowledge comes, all duality vanishes. It is this dual consciousness which is at the root of all evils. With the destruction of duality, all fear departs. 'The sense of duality is the father of all fear'. 'Verily, O Janaka, hast thou attained to fearlessness!'

"It is no use reading the scriptures unless you practise them. — The Books have been there from times immemorial! During our itineracy in the Kangra valley, myself and Maharaj (Swami Brahmananda)—I was then about twenty-six years old—were met by a Sadhu aged about forty-two years, very sincere and unsophisticated. He said: 'I have been studying Vedanta for the last sixteen years. But even now the sight of a woman relaxes my self-control, just as the thought of tamarind makes the mouth water!' He was quite right. What is there in a book?

"Chandasoka, highly enraged with a man, pursued him with sword in hand. The man sought refuge in a monastery, and the Abbot, though fully conscious of the risk, granted him asylum. When Asoka came and enquired about the man, the Abbot admitted that he was there,—he could not tell a lie. 'Surrender him to me,' said the Emperor. 'No, Sire,' came the bold reply. This made him so furious that Asoka at once lifted his sword to strike him. To the great wonder of the Emperor, the monk stood his ground unflinching without the faintest cry of fear or movement of muscle. The Emperor asked him: 'How is it that you do not quake before death?' 'Why should I? Whose death do you mean?' And thus they discussed, and at last Chandasoka became Dharmasoka. For verily the Emperor had keen intelligence, and he understood.

"The Vedanta as prevalent in some parts of the Punjab is of a loose sort. 'Thou art Brahman', they say,

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and go on doing all sorts of things as if these did not affect them. Discrimination, according to them, is not a sign of Knowledge. Even the womankind hold this view. And sometimes vile things are done in the name of the Vedanta."

The Swami then narrated how Lakshmi Narayan, an inhabitant of Marwar, offered a large sum to Sri Ramakrishna for his maintenance, and how when he refused to accept it, he wanted to vest it in some of his relations. The Swami said: "But Sri Ramakrishna would not agree. He admitted that he still discriminated between things good and evil. You know the story of a Sadhu who came to live in the Panchavati at Dakshineswar. Stories went about against his character, and reached at last the ears of Sri Ramakrishna. And when he remonstrated with him, the Sadhu said: 'If the world is unreal, are my slips of character alone real?' Sri Ramakrishna replied: 'I spit upon such knowledge as thine!' Falsehood should never be allowed to flourish.

"The common man takes to those activities which tend to perpetuate the bond of attachment. And this is true of the whole world. The only exceptions are the Sadhus, who have found the evanescence of the world and renounced it. With the full growth of this discrimination dawns Knowledge.

"Yesterday a preacher came to see me. He declared that his Guru had promulgated a new creed unknown to any one else. I said: 'If that be so, how is it that your Guru alone knows it?' But in fact it was only an aggregate of old ideas. I was assured that it has a lac of adherents.

"No creed is futile in this world. Its very existence proves its necessity. Perchance, where others have failed, this may turn out useful."

*12th January.*

The Swami began by remarking on the extreme difficulty of self-control:

"How very very difficult to hold the mind for ever



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 above the world! It *will* come down! Very hard indeed it is to escape the grip of desires. As Sri Ramakrishna said: 'Even he who has none of his own will rear up a cat and create homely attachments!'

"Realisation!—Ah, how wonderful it is! The mere thought of the Lord fills one with joy,—who will measure the bliss of seeing Him face to face?"

He quoted from *Viveka Chudamani* :

'In the ocean of Brahman filled with the nectar of Absolute Bliss, what is to be shunned and what accepted, what is other (than oneself) and what different? I do not see or hear or know anything in this. I exist as the Self, the Eternal Bliss—distinct from everything else.'

Referring to K—— he remarked: "His face has now assumed an aspect of courage, which was lacking before. His fare has become scant,—this is a sign of meditation."

13th January.

Next day he again referred to K—— and said: "K—— was aggrieved at his having no spiritual realisation or strong yearning for seeing Him. I said to him, 'Having once for all surrendered everything to Him, why do you complain that He did not give you certain things? When He would so will, He would fill your heart with such a deep yearning that you will know no rest. In the meantime go on doing your own work.' He confided to me that sometimes he feels the Divine Presence intimately. That is the effect of meditation. I have offered to bear all his expenses."

ON THE THRESHOLD OF THE NEW YEAR.

By the grace of Providence, the Prabuddha Bharata has completed thirty years of its checkered life and is just stepping on the threshold of the new year with fresh hopes and aspirations. This is indeed a moment of great significance in the life of the journal, and it should be consecrated by the observance of a ceremony that


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we have the privilege of performing every year at this time. This consists in offering our salutation to God and sending forth our good-will to all His creatures. May all created beings who move on this earth and other spheres abide in peace! May humanity proceed towards Truth and enjoy Bliss Supreme by promoting love and amity towards one another! Further, we take this opportunity of greeting our readers and constituents with love and good wishes and thanking them for the hearty co-operation that we have received from them. May they continue their sympathy and help with the same spirit of patience and indulgence is our earnest prayer!

In the beginning of the new year, as we take a retrospective view of our work, a peculiar sense of joy steals over our soul and stirs us to our depths. This joy is a pure feeling of satisfaction due to the fact that in spite of trials and difficulties the Prabuddha Bharata has been able to give a good account of itself by continuing its career of service. It is to the credit of the paper that in these days when people care more for sensations than serious things, it could enlist the sympathy of at least a section of the English-educated public. But again it cannot be denied that our joy is not an unmixed one. For, if we scrutinise, we find that it is associated with a consciousness of heavy responsibility. The task that lies on our shoulders is, really speaking, not a light one. It implies that we must have all the equipments needed for it. But in spite of our failings and shortcomings when we take into account the sympathetic attitude of our readers and constituents, we feel confident about our future. Besides, there is the advantage that we live in a place, far away from the din and bustle of city life and surrounded by the sublime beauties of nature—a place most suited to our work, and this is really a great thing. The Himalayas, with range after range of cloud-belted snowy peaks, in which we are, are a constant source of our inspiration. Their mystic grandeur and immensity and the ineffable charm of their colour varying from moment to moment in the sunshine, combined with the

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sacred traditions of centuries associated with them, fill our soul with a rare wealth of imagination. Above all, the blessings and good wishes of our leader Swami Vivekananda, which are our invaluable heritage, are a living power to us. When we think within ourselves the aims and objects of the Prabuddha Bharata that was founded by him, we seem to hear his magnificent voice ringing in our ears, kindling our faith and hope.

Every country has a mission of its own, and it directs its energies to the working out of this mission. It lives and dies for this mission. India also has a God-appointed mission—a unique mission, of her own. Of all countries, she has been destined since the days of antiquity to move in a different channel and apply herself to the discovery of truths of the realm of the Spirit. So we find that spirituality is the central theme of Indian life, the cornerstone of the Indian national superstructure, the motive-power of Indian aspiration. When spirituality is in its height, India is in the full glory of her power and progress ; when spirituality is on the wane, there is a marked decadence in all the walks of her life. Hence it is not without a meaning that Indian science, art, literature, polity and philosophy have acquired a spiritual tinge and are transcendental in their tone. It has been given to India to preserve and accumulate in a dynamo, as it were, the spiritual energy of the human race ; and whenever the times have been favourable and circumstances have necessitated it, she has liberated this energy and utilised it for the redemption of the world.

The time has again come when the spirituality of India must influence the nations and races of the world and bring about a universal federation that has been the dream of poets and idealists. The inward, synthetic vision of the Indian seers, their discovery of the solidarity and divinity of the human personality and their conception of the unity and harmony of all faiths and creeds are the greatest desiderata of this age. By the spirituality of India we do not mean Hinduism, or Buddhism, Christianity, Islam or any other denomination but the


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fundamental spiritual principles that apply universally and can unify and harmonise all religions of all times and climes. The future religion of the world will be a universal, synthetic religion—the impersonal religion of the Upanishads and the Gita, and it will spiritualise civilisation and change the individual and collective outlook upon life. It will bring rest and peace among the existing warring sects and creeds. The Prabuddha Bharata was started from the Himalayas to represent this universal spiritual message of India. In its simple and unostentatious way, it has been voicing forth this message and trying to reach it to all irrespective of caste, creed, colour and nationality these thirty years. How far it has been successful in its work is known only to God who is at the back of all things. To work we have the right but not to the fruits thereof. But it must be admitted that no sublimer role a journal was ever called upon to perform !

When we speak of the spiritual greatness of India, it must not be understood that we are blind to the excellences of other countries, specially of the West. The West has, no doubt, contributed substantially to the totality of human progress in its own way. The Western civilisation, however defective it may be, has in it features that have also promoted human welfare. The science of the West—its wonderful inventions of steam engine, telegraph, radio, aeroplane and so forth, as also the most advanced methods of organisation, sanitation and education that are found in the West have done not a little towards the comfort and well-being of society. “To understand all is to pardon all,” remarked a French lady of repute. But we who profess to love humanity proceed a step further and surveying life in a wider perspective say : “To understand all is to appreciate all.” The world-federation that we aim at is possible only on such a principle of mutual appreciation. The East and the West, the two great halves of the world, are complementary to each other. Even as it is impossible to separate the two sides of the same shield, the

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 East and the West cannot be divided. Both should recognise the merits of each other and never try to live a self-sufficient isolated life, which is not only unnatural but positively harmful. Of course, people are not wanting who in their ignorance consider their unity as something impracticable, and they quote Kipling and say: "O, east is east, and west is west, and never the twain shall meet." But whoever has gone through the whole of Kipling's famous poem know that this is simply misrepresenting him. For, does he not say further on?—

'But there is neither east nor west,
 Border, breed nor birth.

When two strong men stand face to face,
 though they come from the ends of the earth."

Yes, strength is the bond of unity. The East shall become one with the West on the basis of strength which implies the recognition of each other's strong points. It has been the aim of the Prabuddha Bharata to present to its readers what is best of the East and the West and try to bring them together on a common platform where they may safely meet.

The *Cahiers du Mois*, a monthly publication from Paris, instead of the usual bunch of poems, novels and essays generally supplied by periodicals, has brought out in one of its numbers a series of interesting answers to questions put by its editors. The questions styled as 'Calls from the East' have been addressed to some hundred members of the French intelligentsia as well as a few foreigners, mostly Orientalists, philosophers, authors, artists, critics, travellers and explorers. Of course, the calls are not actual calls from the East offering sympathy and inspiration. The questionnaire, and their answers—all from the West—are a clear indication of the fact that an increasing circle of Western idealists have begun to think of the East in an attitude of respect. They have come to look upon the East, specially India, as a sacred land devoted to the deeper problems of life and welcome earnestly the idea of an immediate collaboration of the two hemispheres. For, they are


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learning by experience that the East, so long considered as a benighted land full of magic, charlatanism, superstition, squalor, ignorance, idleness and dirt, can alone rescue the West from the imminent ruin that is threatening it.

The sum and substance of the questions is as follows: (1) Are the East and the West completely imperious, and is it a fact that there are, as Maeterlinck says, in the human brain an Occidental and an Oriental lobe? (2) If the West is penetrable by Oriental influence, who are the interpreters? (3) Is the influence of the East a menace to French thinking and arts, or is it to be followed by a positive enrichment of the Western culture? (4) What is the special field—art, literature or philosophy, in which this influence will bear fruit? (5) What are the merits and demerits of the Western civilisation? The questions are very significant no doubt, and the answers given are also equally significant. We wish we could quote the answers, one or two at least, in extenso. But as space does not permit, we should content ourselves by quoting some passages which struck us as remarkable. Writes one: "The trust we have put in the machine is turning against us . . . . The inner man yields to the outer man; the outer man himself delegates all his powers to an inert system of wheels and motors. A peculiar madness, born of the abuse of money and the abuse of needs, increases this moral disorder which will fatally drag Europe into the abyss. We might have thought that the war of 1914, whose real cause lay in this increasing greed, would teach us a lesson . . . . We see now, after the great experiment of the nineteenth century, that man can hardly live without the Divine." Here we find the weak points of the Western civilisation in a nutshell; and the remedy of the disease, as we have suggested so often in our paper, is its spiritualisation. The West must change its materialistic outlook upon life and reconstruct its social structure on a spiritual plan.

Before we conclude we consider it our duty to warn our countrymen to guard themselves against pitfalls that

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lie in their path. The civilisation of the West has a peculiar charm of its own. Its outward appearance is so attractive that there is a danger that many of us, specially those who are unwary, may easily fall into its trap. Not that the Western civilisation is altogether bad in itself, but as it is foreign to our soil, it is bound to be harmful if imported here. After the military conquest of India what was more menacing was the danger of an imminent cultural conquest. The children of the Vedic sages in a moment of weakness showed a tendency to barter their own culture for the tinsel glories of the Western civilisation. It is a matter of not a little regret. But fortunately the tides have changed, and our countrymen have come to know their initial mistake and are rallying round the old standard of life. Now those who have eyes will notice that a positive reaction has set in against the blind worship, the avid imitation and the gulping of everything Western because it is Western. And this reaction has specially been articulated by the great European war to end all war, that has revealed the West naked of pretences. Let India be true to herself and accept what is best of the West after due discrimination. Let her not forget her mission, the special part she is to play in the coming federation of the nations.

“Resume thy march,

With gentle feet that would not break the
Peaceful rest, even of the roadside dust
That lies so low. Yet strong and steady,
Blissful, bold and free. Awakener, ever
Forward! Speak thy stirring words.”

MYSTICISM—TRUE AND FALSE.

By PRINCIPAL KAMAKHYA NATH MITRA, M.A.

Mysticism is a *fact* of the highest significance to man. It is a very happy sign of the times that the mystic experience is receiving considerable attention from some of the best minds of the West. There are several reasons for

this. Science and higher criticism combined have undermined the faith of many not only in the historicity of a great part of the Gospel narrative but in the historicity of Christ himself. There is a clear need of super-history or a reality that is timeless, for man cannot live by bread alone. The reign of intellect, triumphs of science and material prosperity resulted in positivism, naturalism and agnosticism against which idealistic reaction has been gathering strength for some time. And as mysticism rises above history and is the fulfilment of this idealistic reaction, it is but natural that a vast literature should be growing on the subject, and the eager attention of all interested in the true welfare of humanity should be directed to enquiries concerning the depths and heights of the mystic experience.

The term mysticism is perhaps unhappy. To many people it suggests something vague, misty, mysterious and uncanny. It makes many people's flesh creep. The so-called occultism and spiritualism, hidden rites, magic, the witches' Sabbath and such like devilries are associated with the name. It conjures up a whole host of nebulous Mahatmas dwelling in the desert of Gobi or on the inaccessible heights of Tibet. All this is false mysticism or *mysticismus*. True mysticism is not spookism. Spooks may or may not exist, they may or may not communicate with men, but a true mystic has nothing to do with them. He understands the spirit-world in another sense. The immortality he seeks is of another kind. Death to him is the life of the sense. Immortality to him is the life of the soul. It is this immortality that Maitreyi seeks in the Brihadaranyaka Upanishad.

There is nothing vague in the mystic's experience. On the contrary he is very definite. Mysticism is *the* religion. The mystic takes his stand on facts. He sees, he hears, and above all he speaks of the 'flight of the alone to the alone'. He is absolutely pure—free from the least taint of lust and greed (Kâm and Kânchan), and he loves all, for he is all.

The mystic then is a positivist but in a different

sense. His facts to him are the only realities, and above all there is the Reality of realities. The scientist's facts and the worldly man's facts are to him nothing. To him they are an illusion. Here is a great challenge he throws out to the man of science and the man of the world. He has another world of values. It will not do to say that the mystic's experience is a hallucination. For he is very sane, and wisdom flows from his lips if he cares to speak at all, and his influence changes the lives of men for good.

All the prophets and Avataras were mystics, but all mystics are not prophets and Avataras. It is the founders of great religions who are called prophets and Avataras. They were charged with a mission, and their force was tremendous. Each of them was a dynamo of power and shook the world to its foundation. Those who are mystics and nothing more do not possess this power. Many of them work for the good of others, but some are recluses and quietists. Quietism is not a vice as some people say. The real vice is restless activity. The great superstition of the age is faith in work irrespective of its aim.

The experiences of the mystics may be various, but there is a unity underlying the diversity. Vision (Darshan), audition (Sravan or Adesha) and deep communion characterise the *higher* mystics. The *highest* mystic while passing through dualism and pluralism rises above them and realises the Absolute or in other words has Adwaitanubhuti.

In the highest mysticism there must be a deliberate renunciation of the world. 'Purgation' is the first step. The true mystic must have a severe conception of life, or in other words he must be purified, disciplined and self-controlled. He must die to the things of the world to which we cling before he can be born anew. The most important thing is that the *will* must be trained and desire quelled. This is the first requisite. All else follows.

Mysticism has been rightly called '*heart-religion*'

because of the mystic's *immediacy* of perception of spiritual truths, because he has *apprehension of truths beyond the understanding* and because *intense feeling blends with the strength of his will*. Where will is weak and emotion therefore undisciplined, there mysticism is false. A mystic without character is no mystic at all however much he may sing and dance and write poetry.

There is a close relation between sex-life and religion. If there is one truth in the literature of psycho-analysis, it is this that *religion arises from a sublimation of the sex-instinct* or in other words *it is sexual energy that is converted into spiritual energy*. This is the great law of the conservation of energy in spiritual life and this is the secret of *Brahmacharya* on which the Hindu lays so much stress. Where this cardinal truth is forgotten erotic symbolism in a certain class of mystics fast degenerates into sensuality, though the language of eroticism in Christian mysticism and in the mysticism of the Vaishnavas is not bad in itself. That the word mysticism is sometimes used in contempt is due to the aberrations of eroticism against which we must stand on our guard. The best mystic path is *Yogic* of which the first step is *Samyama* (self-restraint). The *Sadhaka* or follower of this path is calm and serene. Emotional mysticism is sometimes hysteric. Such mysticism is generally false. We must judge a tree by its fruit. Neurotics may be a pathological study, but they cannot be taken seriously by the student of religion. Decadents are decadents by whatever name they may be called. True mysticism is super-conscious, but super-consciousness is not hysteria. True mysticism is sublime. Its highest state is *Samadhi* of the *Nirvikalpa* kind which is untranslatable into English. It must be clearly distinguished from cataleptic fits and morbid trances which neither improve a man's character nor make him a whit wiser. Sree Chaitanya's case is different altogether, for his sex-life he had totally subdued. Where a man's sex-life is active and yet he falls into swoons in the midst


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 of Sankirtans (group hymn-chanting parties) it is a clear case of neurasthenia.

In Samadhi a man's eyes and lips are closed, and it is to this fact that the term mysticism owes its origin. For the word is derived from the Greek root *mucin* which means 'to close eyes and lips'—and as the word 'mystery' also comes from the same root, the idea of secrecy or something mysterious has come to be associated with mysticism.

There is a sense in which mysticism is mysterious, for the mystic experience is not the experience of the man of the world who has little introspection, whose gaze is fixed outward and who never closes his eyes except in sleep. The Hindus have got the corresponding word *Sadhana-rahasya*, and the Upanishads teach the mysterious 'secret' meant for the high Adhikaris or those who have specially fitted themselves by strenuous self-discipline. The 'secret' is received in a line of apostolic succession (*Guruparampara*). *Atma-jnana* or self-knowledge (*sophia*, *gnosis*) is the acme of the mystic experience. There is the *Jnana* form of mysticism in which a noetic element is present. But it is not intellectualism, for it does not believe in the sufficiency of man's intellectual powers to realise *Atman*. In the language of the Upanishads, "Who can know the Knower?" There is also the *Bhakti* or devotional form of mysticism which is very easy to understand, and then there is the *Yogic* form of mysticism. The *Jnana* forms and *Yogic* forms generally go together. All these forms ultimately lead to the same result. Ramakrishna's life proves it.

'Intuition' is a word that is very loosely used, for we come across the terms 'sense-intuition', 'intuition of the intellect', 'moral intuition' and 'spiritual intuition'. 'Moral intuition' and 'spiritual intuition' again are very vague terms. What Sankaracharya calls *Aparokshanubhuti* gives us the best and clearest idea of the highest mystic experience. It is the perfect product of *Raja Yoga*. It is the experience of *Prajna*, a term untranslat-



able into English. The nature of the experience is ineffable. It is '*Abang-manaso-gocharam*' or beyond words and mind. It can be indicated only by '*neti neti*' (not this, not this), the '*nescio nescio*' of St. Bernard. Swami Vivekananda in his solemn Bengali song beginning with '*Nahi surya nahi jyoti*' gives us a glimpse of this experience which was his own. The Ultimate Reality of the highest mystic is Absolute Truth and Absolute Beauty, above all It is Absolute Good (Satyam, Shivam, Sundaram).

Everyone acquainted with such standard works as William James' *Varieties of Religious Experience*, Evelyn Underhill's *Mysticism*, Dean Inge's *Christian Mysticism* and James B. Pratt's *Psychology of Religious Belief* must have formed some idea of what mysticism means. A very intimate acquaintance with the lives of the saints all over the world is necessary for anyone interested in the subject of mystic experience.

It is admitted by all unbiassed scholars of the West that the home of mysticism is India. The Chinese mysticism of Lao-tse and his followers is independent in its origin, but it had no influence outside China. Royce truly says in his *World and the Individual* that "the Upanishads contain already essentially the whole story of the mystic faith." How far Pythagoras, Plato and the Stoics had been influenced by Indian thought cannot be ascertained with accuracy in the present state of our knowledge. But there is a strong element of mysticism in their systems of philosophy, and there are scholars who would trace the theory of numbers of Pythagoras to Sankhya and the immaterialism (doctrine of ideas) of Plato and the Logos of the Stoics to the Vedantic thought. One thing, however, is certain. It is this that the Pythagoreans and the Stoics were a class of rigid ascetics the like of whom we do not find anywhere in the Hellenic traditions. We all know that Aristotle had heard of the Indian Gymnosophists, and he had asked Alexander to bring an Indian philosopher with him after his Indian campaign. If I remember



aright, in McCrindle's Ancient India there is mention of the tomb of a Brahmin wise man at Athens. Who the Essenes of Syria and the Therapeutæ of Egypt were is a vast field of speculation. They were very closely allied. I am inclined to think that they were Buddhist monks. The word Therapeutæ is almost identical with Thera-vadi, and Essene may be the same as Asina (seated in meditation). The relation between Asoka the Great and Antiochus and Ptolemy is very well known. That the Essenes were foreigners in Syria is a very reasonable proposition, for we do not read of monasticism anywhere in Jewish history. John the Baptist and Jesus Christ were both Sannyasins, and it is an historical fact that both of them came under the influence of the Essene Order of monks. As far as I know, Jewish history did not produce any Sannyasin at all. To the best of my knowledge the Jewish prophets were married men, and some of them were polygamous. The appearance of Jesus Christ the Sannyasin in Jewish history is a new and startling phenomenon. Be that as it may, when we come to the Neo-Pythagoreans and Neo-Platonists of Alexandria we are on indisputable grounds. Alexandria was the meeting-ground of the East and the West. The wisdom of Asia was in high repute here. "Philostratus expresses the highest veneration for the learning of the Indians ; Appolonius of Tyana went to India to consult the Brahmins ; Plotinus himself accompanied the Roman army to Persia in the hope of gathering wisdom while his comrades searched for booty ; and the Christian Clement has heard of Buddha." I may add to this that not only has the Christian Clement heard of Buddha, but Buddha is actually worshipped both in the Eastern and Western Churches as the Christian saint Josaphat ! That the mysticism of the saints of the Roman Catholic Church is traceable to Plotinus through the mystical theology of Dionysius the Areopagite is known to all. Roman Catholicism is infinitely richer in spiritual life than Protestantism. The chief Protestant mystic was perhaps Boehme of Germany. Bunyan, George Fox and Wesley



are good Protestant mystics. The types, of course, are different. That Protestant mystics drew much of their inspiration from the Catholic saints is an historical fact. Swedenborg has been styled a mystic by Emerson, but perhaps it would be more appropriate to call him a spiritualist. There is much mystic thought in Emerson. The American Thoreau, to my mind, is a truer mystic than Emerson. Both Emerson and Thoreau were profoundly influenced by the Upanishads and the Geeta. Thoreau never married, owned no property, was a strict vegetarian, teetotaler and non-smoker. Carlyle's writings are full of mystic thought, and to many Carlyle appeals much more strongly than Emerson. That is not merely a question of temperament, for in Emerson the false philosophy of optimism is too much in evidence. Carlyle is much stronger, more vital and dynamic than Emerson. As for Tolstoy, he did not like the term 'mystic'. But a truer mystic it is hard to come across in modern Europe, for he was a Sadhaka (religious mystic) in the strict sense of the term. In Ruskin's writings also there is much mystic thought. In fact, all that is best in man has its source in mysticism. It "makes rich the blood of the world."

*(To be continued.)*

## MAHATMA GANDHI ON THE GITA.

BY PANDIT SURESHWAR SASTRI.

"So I preach only the Upanishads. If you look, you will find that I have never quoted anything but the Upanishads. And of the Upanishads, it is only that one idea *strength*. The quintessence of Vedas and Vedanta and all lies in that one word. Buddha's teaching was Non-resistance or Non-injury. But I think this is a better way of teaching the same thing. For, behind that Non-injury lay a dreadful weakness. It is weakness that con-

ceives the idea of resistance. I do not think of punishing or escaping from a drop of sea-spray. It is nothing to me. Yet to the mosquito it would be serious. Now I would make all injury like that. Strength and fearlessness. My own ideal is that giant of a saint whom they killed in the Mutiny, and who broke his silence, when stabbed to the heart, to say—‘And thou also art He!’ ”

—Swami Vivekananda.

In reply to the question whether the Gita teaches *Himsa* (Violence) or *Ahimsa* (Non-violence), Mahatma Gandhi, writing in ‘Young India’ under date Nov. 12, 1925, observes that “to one who reads the spirit of the Gita, it teaches the secret of Non-violence,” though “actual physical battle is not out of the question. To those who are innocent of Non-violence, the Gita does not teach a lesson of despair. He who fears, who saves his skin, who yields to his passions, must fight the physical battle whether he will or no ; but that is not his *Dharma*.” “Better far than cowardice is killing and being killed in battle.” To Mahatma Gandhi, the only *Dharma* that the Gita teaches is Non-violence. If man conducts himself otherwise, he has no justification for himself in the Gita, it is simply the working of his own violent and impure nature. That is why (so says Mahatmaji) the Lord, knowing the violent nature of Arjuna, asked him to fight, because “thou canst not all at once argue thyself into Non-violence,—finish what thou hast already begun.” Sri Krishna, according to Mahatma Gandhi, does not furnish any better defence of Arjuna’s fighting than his own lower nature.

The Gita is the very essence of the Hindu scriptures “All the Upanishads are the cows, the son of the cowherd is the milker, Partha is the calf, men of purified intellect are the drinkers, and supreme nectar Gita is the milk. An interpretation of the Gita therefore requires a careful scrutiny. It is best to declare at the outset that though we agree with the general tenor of Mahatmaji’s reply, we fear, in certain respects, he has read unwarranted



meaning into the book, and in others, unnecessarily confused his explanation by using ambiguous terms.

It is well-known that Mahatmaji uses the word Non-violence in a very comprehensive sense. Thus, in course of his reply, he observes that "*Ahimsa* means *Moksha*, and *Moksha* is the realisation of Truth." But if that is so, why not directly say that the Gita teaches *Moksha*, instead of substituting it by a term which has all along signified quite a different set of ideas? Of course, every one has the liberty to find his own name for everything. But we are afraid, in the present instance, it is not a mere question of words. *Moksha* denotes a state of the soul, which is beyond both good and evil, beyond all 'pairs of opposites', and is certainly not identical with *Ahimsa*; it transcends *Himsa* and *Ahimsa* as well. A knower of Truth perceives that "he who takes the Self to be the slayer, he who takes It to be the slain, neither of them knows. It does not slay nor is It slain." The highest state of consciousness is not therefore what is ordinarily meant as *Ahimsa*. "Self-realisation and its means is the theme of the Gita." How then can we say, knowing as we do, that the Self is beyond both *Himsa* and *Ahimsa*, that "that the central teaching of the Gita is not *Himsa* but *Ahimsa* is amply demonstrated by the subject begun in the second chapter and summarised in the concluding 18th chapter"? As a matter of fact, however, the tone of the whole of the second chapter is quite different from and sometimes even opposite to what is known as *Ahimsa*. The thirty-eighth verse says, "Having made pain and pleasure, gain and loss, conquest and defeat, the same, gird thee for the battle ; *thus thou shalt not incur sin.*" And what have we in the eighteenth chapter? Here is the seventeenth verse: "He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), *though he kill these people, he kills not, nor is bound (by action).*"

The psychology behind the use of *Non-violence* for *Moksha* is probably that though Mahatmaji may agree with us regarding the Ideal of the Gita, he insists on the



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way to that Ideal to be absolutely *non-violent*. But, if our inference is true, such insistence will cut at the very root of the teachings of the Gita. The beauty of the Gita lies in its taking every man by the hand in whatever station of life he may be, and showing him the way to the Highest. Whatever might be his occupation or position, if he only discharges his duties in a detached and dispassionate manner, and dedicates the fruits of his actions to the Lord, he will assuredly attain to the Supreme Goal of life. The change that the Gita insists on is a change of the heart, not an external change. In fact, it would rather have every man hold on to his hereditary profession and duties than relinquish them in favour of better avocations. And the Gita certainly does not expect the whole world to ply non-violent trades. So that when Mahatmaji asserts that the only *Dharma* the Gita teaches is Non-violence, he manifestly draws a wrong conclusion. He would have it that wherever violence has been advised, the Gita has only submitted to the inevitable, asking every man to follow the dictates of his own nature. And it is in this light that he understands the Lord's advice to Arjuna. Is the Gita then a guide for only the non-violent few? Has it no message for the majority of mankind? Does it not prescribe any *Dharma* for them? No, the Gita certainly is not meant for the privileged few. It is for all and has a message for each and every man. True, most men are impelled to work by their own nature. But there is a way by which even such natural actions may be made to assume the fragrant sanctity of a sacrament. That is called *Yoga* which is *karmasu kausalam*, 'skill in action'. And the Gita discloses that secret to mankind. Mahatmaji takes no notice of this central and unique doctrine of the Gita. No doubt he says in one place that "the Gita strives to carry us to the state beyond *Sattva*, *Rajas* and *Tamas*, a state that excludes anger, hatred etc.," but he has not thought fit to ascertain the *means* by which the Gita expects us to reach that blessed consummation. Had he done so, he would have found a deeper meaning in the 'Lord's Song' and would not


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have written of Arjuna as he has done : "But I can even now picture to my mind Arjuna's eyes red with anger every time he drew the bow to the end of his ear." He cannot conceive that the drawing of the bow can be done with calm and dispassionate eyes.

But perhaps when Mahatmaji says that the only *Dharma* according to the Gita is Non-violence, he only means that every action to be conducive to our spiritual well-being, must be done in a non-violent *spirit*, the *form* being either violent or non-violent as the circumstances may determine. Had we been correct in our surmise, we would have perfectly agreed with him in his explanation of the Gita, understanding Non-violence, of course, in the sense of *Anasakti*, non-attachment. Unfortunately, however, Mahatmaji does not leave us in doubt about his intention : he wants the *form* also to be non-violent. But such a position, as we have seen before, is unwarranted by the words of the Gita. So many and so positive are the contrary utterances that they cannot be disposed of in the manner of a certain verse of Tulsidasa's *Ramayana*, in which the poet "brackets drums, Shudras, fools and women together as fit to be beaten." Such a canon of interpretation, though recommended by Mahatmaji, is directly opposed to the honoured traditions of the entire Hindu community and the experiences of thousands of devotees and saints. You must take the words of the Gita seriously, as they are, without explaining them away as interpolations, or representations of some ancient barbarism or even as a mere set-off to some other important theme, and draw your conclusions therefrom.

Here, then, is the fundamental difference between the Gita and Mahatmaji. Whereas Mahatmaji holds that with the change of the mind, a man's vocation also should change towards greater and greater non-violence in form, the Gita says that in spite of change within, his actions need not change. For actions in themselves have no significance. It is the spirit behind that endows them with value and meaning, and even an apparently vile action, done in the right spirit, can become a channel for



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the highest Spiritual Communion. The Gita enjoins further that under all circumstances, it is better for one to hold to one's original position in life, for that tends to conserve energy and prevent its waste, too many changes being sure to result in social chaos. We have mentioned how Mahatmaji characterises Arjuna's fighting as *Adharma*, but what have we in the Gita? The Lord calls the battle as *Dharmyam Sangramam*, a righteous warfare, a war supported by *Dharma* (II. 33). And again and again he asks Arjuna to fight with his mind lifted beyond the 'pairs of opposites', pleasure and pain, gain and loss. The Lord says: "Renouncing all actions to Me, with mind centred on the Self, getting rid of hope and selfishness, fight—free from (mental) fever" (III. 30). In the face of such clear utterances, how can we say that Sri Krishna's advice to Arjuna was unauthorised by *Dharma*? If what Mahatmaji says of the "red eyes" of Arjuna be true, he must have been a very bad disciple indeed. And the Lord had not asked him to achieve the impossible, nor did he promulgate a false philosophy of work to hoodwink and lure him into bloody warfare.

What example does Sri Krishna himself set by his life and work? He is called 'Non-violent' by Mahatmaji. But if we are to believe all that is recorded of him in the books, he must have been non-violent in a peculiar sense indeed. Did he not himself wage warfare? Was he not party to many transactions which were anything but non-violent? But how significant is the last phase of the Great One's life,—his children destroying themselves in the fury of drunken quarrels, himself unmoved and indifferent,—a bare witness of the internecine feud!

Again, what of the great Bhishma? Who can ever doubt the great spirituality of the sage 'grandfather'? He was the very embodiment of the ideal of the *Sthita-prajna*, 'the man of steady wisdom'. And yet who could withstand the prowess of that mighty warrior in a battle-field? And nowhere in the Mahabharata is he described to have lost himself in the lust of warfare. What of Yudhishthira again, the son of Dharma himself, of whose devotion and


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purity every page of the great epic bears testimony? Are these all imaginary tales? If not, then do they not illustrate the truth that even outward *Himsa* is possible without anger, without attachment, without hatred? What shall we say of Sri Rama, the Ideal of Man? Is it impossible to think of him as having fought his battles with a calm, dispassionate mind, without his inner Divine consciousness being the least undimmed by his external actions? How beautiful is the anecdote of Kausika and the hunter, as narrated in the Mahabharata! He, a mere butcher, plying a bloody trade, was the repository of the highest wisdom and the greatest philosophy! His violent profession did not clash with his saintliness. We read of the Guru Govinda Singh's hard years of Tapasya and vision of the Divine Mother before he came out of the mountain fastnesses to fight the enemies of his faith, and the Guru certainly was a great saint.

Therefore the Gita does not teach *Ahimsa*, even as it certainly does not teach *Himsa*. These are only matters of details. It is the motive of actions with which the Gita primarily concerns itself. It teaches us to go beyond both *Himsa* and *Ahimsa*, beyond all such pairs of opposites and realise our unity and identity with *Brahman*. And to that end, it imparts to us a secret that we may, by its help, so fulfil our duties that instead of binding us, they will hasten our progress towards Freedom. That is called *Karma Yoga*. It enjoins us to change the spirit of our work, not the work itself.

Mahatmaji truly says that "a prayerful study and experience are essential for a correct interpretation of the scriptures." "A man who would interpret the scriptures must have the spiritual discipline." To all these must be added an unbiassed mind. It is one thing to read one's own meaning into the sacred books, quite another thing to correctly interpret them. Therefore an unbiassed and fresh mind is essential. It is not true to say that "ultimately one is guided not by the intellect but by the heart, that the heart accepts a conclusion for which the intellect subsequently finds the reasoning." There is

such a thing as dispassionate study, or all philosophy is a fool's errand.

The view of the spiritual life which Mahatmaji represents in his teachings, is only one aspect of Hinduism. Hinduism stands for the Universal Religion, for the totality of spiritual experience. And the Gita is its true and perfect representation. This is the age when Religion should be conceived and lived in its essentials. For only on the basis of the essentials can all sects and creeds unite. Therefore the Ideal to be pursued above all is that of the Truth which is beyond both good and evil, and of which these are different aspects. This is the Ideal, so truly represented in Mother Kali,—Her right hand raised in blessing, the left holding the sword—which should be held before the country. Only in the name of such an Ideal will the sons of India find it possible to sound many experiences to their depths, experiences which they must face before they can realise their destiny. Only in the name of such an Ideal, the Worship of the Terrible, will they find the requisite vigour and courage in their limbs and heart to fight the battle of their Fate.

“Scattering plagues and sorrows,  
Dancing mad with joy,  
Come, Mother, come!  
For Terror is Thy name,  
Death is in Thy breath,  
And every shaking step,  
Destroys a world for e'er.  
Thou 'Time' the All-Destroyer!  
Come, O Mother, come!  
Who dares misery love,  
Dance in destruction's dance,  
And hug the form of death,—  
To him the Mother comes.”\*

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\* From 'Kali the Mother' by Swami Vivekananda.



# JESUS THE CHRIST.\*

BY SWAMI ATULANANDA.

Even as the stars in the vast firmament follow their fixed course without haste or delay, even so God's laws and purposes move according to appointed times.

Looking back over the world history we observe that the human race as a whole as well as in parts on its march towards progress meets with a checkered career. After reaching a certain state of excellence there comes a period of decline, of exhaustion, as it were. Then, higher ideals are forgotten, and man begins to walk in the path of error. Sin and unrighteousness begin to prevail till roused by the threat of utter ruin and dissolution man awakens, and stemming the downward course swings back society into the opposite direction.

This awakening of the desire for higher and nobler conditions invariably is heralded by the appearance of a mighty personality, a superman of extraordinary spiritual insight, the personification of these nobler intentions. Such men tower so high above the best of ordinary humanity that they are regarded as special messengers from Above. These are the Avataras, the Sons of God, Divine Incarnations, the Living Images of God. They reveal to us God's love and wisdom, and through the spoken word make His thoughts audible to the human race.

But the majesty of these Incarnations is veiled from the eye of the vulgar, world-loving man. It is revealed only to those who see through the eye of the spirit. And so whenever God incarnates on earth a few selected souls come with Him to proclaim to their fellow-men the advent of His birth. These are His direct disciples and co-workers. It is through them that we can understand somewhat of the greatness of their Master. And through

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\* Freely quoted from "The Disire of Ages," by Mrs. E. G. White.

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them the records and interpretation of their Master's life are handed down to posterity.

It is through the study of these records that love and devotion is aroused in us, and the desire to live our lives as the Master wishes us to live them. We have not seen these God-men with our eyes, but it is the testimony of all saints that we can know them through the spirit.

The study of these records then is of the greatest benefit to humanity. During Christmas time let us study the records relating to the life of Jesus the Christ. These records are called the Gospels. They are narratives of the life and teachings of Jesus written by his disciples. To these Gospels we have to turn for whatever information we can gather about the life of Him who is called the Son of God.

From these Gospels we learn that some nineteen hundred years ago, in human reckoning, in the counsel of Heaven once again the hour had been determined for God's incarnation on earth. And the angels of light rejoiced, for God in the form of man would walk among men, a Savior of the world.

From the bosom of Infinite Love a ray of light flashed forth. And reaching this earth it embedded itself in the womb of a virgin. And when her time was full the virgin brought forth a son. And his name was Jesus.

For more than ten centuries the Hebrew race had awaited the coming of this child. In story and in song, in temple rite and prayer, they had enshrined his name. Upon his coming was founded their brightest hope. Yet when he came they knew him not. When at last among all the nations of the earth the Jewish people were chosen to receive the Son of God, even as it had been prophesied, they accepted him not, for their hopes were built on worldly greatness.

A conquered and oppressed race the Jews looked forward to the prophesied Messiah as their deliverer from the Roman yoke. They hoped by his coming to regain their national independence and world dominion. But

Jesus came not to conquer hostile armies. His mission was the redemption of souls.

The religion of the Jews when Jesus came had degenerated into formal ceremonials consisting of an endless round of minute and burdensome injunctions. Though the spiritual meaning was lost and only the outer form remained, the Jews measured their holiness by the multitude of these rites, while their hearts were filled with pride and hypocrisy.

The priesthood had become corrupt. The Rabbis tried to uphold their reputation by the observance of ever-increasing rites and ceremonies. They had great power which they used for selfish ends. The people had to meet their merciless demands. So there was great discontent among the people. Greed, violence, distrust and spiritual apathy were sapping the strength of the nation.

Though they had fallen so low, still the Jews were filled with national and spiritual pride. Through their religion they had built up a wall of separation between themselves and other nations. People not belonging to their race or of a different persuasion were despised and shunned as untouchables. These were called Gentiles or Heathens.

The Jews then were a proud but most unhappy race. They fervently hoped for the coming of one who would remove their suffering, who would be their king and a conqueror of their foes. Their hope was based on passages in their scriptures promising the birth of such a deliverer, one who was to be ruler of Israel upon whose shoulder would rest the government, the Prince of Peace.

It is not altogether strange that when Jesus, the carpenter's son, poor and unlettered, declared himself to be that deliverer, their king, the Jews regarded him as an impostor. And when Jesus attacked their leaders calling them vipers and hypocrites and denounced their forms of worship, they considered him a dangerous character to be driven from their midst.

It is the orthodox belief that Jesus was meek, humble,

lowly in spirit and mild. But despite phrases to that effect in the New Testament, there was another side to his nature. There does not seem to have been anything meek about his scourging of the money-changers out of the Temple, which he called 'a den of thieves,' nor about his terrific abuse against the Scribes and Pharisees.

Jesus' method of reform was not always mild and persuasive. He was often violent in his denunciations of what the Jews held sacred. He called them a wicked generation. He came to fulfil a higher law, but he broke the law of the Jews. He violated their traditions. He disregarded the authority of the Rabbis. He was not a king. He did not lift a finger to free the race from their subjection to the Romans.

That such a reformer should arouse antagonism and hatred among a violent, passionate people was inevitable. And when Jesus claimed to be equal with God, persecution was but a natural result.

But all this does not detract from Jesus' greatness. There was good reason for his righteous indignation. Jesus was true to himself, he lived his own teaching. He had a message to deliver, and he delivered it fearlessly not counting the consequences. He spread the Light that was in him. He was straightforward, entirely given to God. He was a Prince among men, a Light shining in the darkness of his age. But he was not what the Jews expected of their prophesied Messiah.

Jesus' childhood and youth were spent in the little mountain village of Nazareth. There, it is written, "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." In the sun-light of the countenance of his Heavenly Father, Jesus "increased in wisdom and stature, and in favour with God and man."

His mind was active and penetrating, with a thoughtfulness and wisdom beyond his years. And his character was beautiful in its symmetry. As a child Jesus manifested a peculiar loveliness of disposition. He was always

ready to serve others with unselfish courtesy. He was an obedient, truthful boy.

With deep earnestness the mother of Jesus watched the unfolding of his powers. With delight she sought to encourage that bright, receptive mind. She taught him songs and prayers and lessons from the scriptures.

The child Jesus did not receive instruction in the synagogue schools. His father and mother were his teachers. He learned to read and write, and he diligently studied the Jewish scriptures, and like other boys of his village, he learned and worked at his father's trade. The parents were poor, and home-life was very simple.

When Jesus was twelve years old his parents took him to Jerusalem to attend the annual feast of the Passover. It was a great event in Jesus' young life. The village boy would go on his first long journey to the greatest city in Palestine. There, in the magnificent Temple with hundreds of other boys of his own age, he would witness the impressive rites of the paschal service. After this visit he would be called a son of the law. From childhood he would enter into youth. Special opportunities would be given him for religious instruction, and henceforth he would be expected to participate in the sacred feasts and observances.

While at Jerusalem Jesus had the remarkable inspiration that he was not an ordinary boy, that he had taken birth to manifest the will of his Heavenly Father. In a flash of illumination he understood his relation to God to be that of a son to his father. In an outburst of joy he revealed this discovery to his startled parents.

Then, when the feast was over the pilgrims returned to their homes. Jesus was a changed boy. He became more serious and thoughtful. He shrank from contact with the multitude. He returned from Jerusalem in quietness with those who had learned from him the secret of his life.

When he returned to Nazareth Jesus had to resume the daily tasks of a carpenter's son. He assisted his father in his trade and performed such duties as his

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age and circumstances required of him. And during his leisure hours the scriptures of the Old Testament were his constant study. In a gentle, submissive way he tried to please those with whom he came in contact.

*(To be continued.)*

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## MY IMPRESSIONS OF AMERICA.\*

BY DR. BHUPENDRA NATH DUTT, M.A., PH.D.

### FIRST IMPRESSIONS OF A FOREIGNER.

I went to America sixteen years ago, as a political refugee, and when passing from Europe to America I took an English boat and came to New York. In front of the harbour of New York there is a statue of Liberty pointing towards America as the land of freedom and liberty. I had high hopes then that I was entering a land of freedom. But six years later I had a different idea when I left that country. The first thing which impressed me in America was that the country was grand, the land of gigantic bridges, extensive railways, big sky-scrapers, sub-ways etc. I found out what condition we are in and felt that we must try to raise ourselves and be their equal. Everything in America is big and grand. As soon as a foreigner lands in America the first thing Americans ask is: "What do you think of our country, and what do you think of our women?" If your answer is disparaging, then you are nowhere. Surely the land is the richest country in the world. This is the impression that one gets. Of course, an European gets a better impression. It is to him a land of liberty with plenty of chances, but to the Oriental it is not a heaven. Anyway when a man lives longer in the country he finds out the social conditions and environments. He finds the key-note of America is dignity of labour.

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\* Notes of a lecture delivered in Calcutta.



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Further, there is in America all the chances which one can get in this life. A European immigrant's son can become the President of the United States. Naturally the European says America is a land of liberty and freedom.

In Europe there is no such thing as dignity of labour. For, there is an aristocracy of class and caste in Europe. In Asia we have nothing. We do not respect labour. America is a projection of Europe, and Europe is a continuation of Asia. Europe is half Asia, and America is the antipodes of Asia. Hence the conditions of life are absolutely dissimilar. Therefore to an Indian it makes a great difference to be in America, but a European is not so much out of elements there. An Indian or an Oriental, if he is not strong-minded enough, falls under this shock of Americanism. The American destroys everything that is non-American. He is an iconoclast. He judges everything with the American standard. Under this onslaught the Indian goes down. Certainly I also had the same experience. There is an attack on the Oriental manners, customs, religion etc. Everything Oriental is bad, and everything American is good. Very few people will stand that strain.

Then comes the time when the Oriental comes back to his own and develops his race consciousness and becomes proud of himself and his heritage. The race prejudice in America is very terrible. One cannot think of it. If you want to compare, take the case of Travancore and find out the difference between the Brahmin and the Pariah, there. The same is the case in America.

But apart from that, when one mixes in society one finds, in spite of race and colour differences, there is such a thing as democracy. When Americans find an educated and cultured man, they take him in. Though there is a limitation to his movements, still he becomes part and parcel of his friends' society. To a certain extent, America is democratic. To the European emigrants it is the land of democracy. The wandering Jew from Galilee or a persecuted Irishman finds it is a

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heaven for him, and some of my countrymen there in America had been writing about American democracy in newspapers. But Americanism is too hot for the Oriental. America is, truly speaking, democratic for the white people and not so for the others.

But what is the definition of democracy? It is a relative term. Political scientist say, "One man one vote" is democracy. But many Americans say there is no liberty in America. A few rich families rule the country. The people who founded the country were the persecuted Puritans and Presbyterians, all refugees from Europe. The constitution says there is freedom for everybody, but there is no freedom to-day. Ten millions of Negroes are economic slaves. The Orientals who have settled in the country find no social freedom. They are persecuted.

Therefore I say that freedom is a relative term. If you go towards the east side—New Port, there is aristocracy. The people there have formed a class of their own. Towards the middle-west where there are Irish emigrants, Germans and Austrians, the people are comparatively more democratic. Go further west to California, the people are still more democratic. There is no convention in the life of the people of the western side.

In the east in educational matters the English conventions are kept in tact. The people there will not allow the girls in the classes of boys, and the curriculum is more antiquated. They insist on learning the classics. But in the middle-west and in the west there is no such difference. The women of those parts are not so prudish. In the eastern side a professor of biology is not allowed to talk many things before girls which in Europe the professor will talk freely. I know a case which led to police intervention. If you go towards the west, you will find a good deal of difference. There the people are of a different temperament. Again the south is different from the north. If you live long in America, you can spot a man with his accent. As there is no intervening



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mountain and as there are chains of railways binding the east and the west, there is one homogeneous nationality. Every settler becomes an "Anglo-saxon". They take English traditions, manners and customs, and this is fostered by the propaganda started by Carnegie. As a result, English influence is very great in America to-day. Fifty years ago the Americans were not in sympathy with the English people. I have been in New England where the people are of pure English descent, where I have heard people saying, "Thank God, we have no English blood in our veins." To-day the Americans feel themselves as belonging to the English race. On this account the Indians have a lot of troubles nowadays in America. Recent news is that Indians are not very much liked. This is the general situation regarding the Orientals.

EDUCATION.

America being a new country is hankering after education. Compulsory education for men, women and children is universal. Still the educationists say 5% slip out of their fingers, and remain illiterate. As soon as a foreigner lands in America, he is taken charge of by immigration authorities, and there are various organisations which teach them English and the American constitution. But here and there you will find old people who still speak their mother tongues. To-day the tendency amongst the immigrants is to keep up their old traditions. As for example, the Scandinavian immigrants speak Scandinavian at home and English outside. The education mania is so great that even the farmers visit the schools to learn about agriculture, horticulture etc. Illiterate ladies go to lecture halls and learn something. In that way Americans are building up a new nation. Without education none can progress. They apply the latest psychological method of education and spare no pains to educate their children.

Regarding the educational system there is a difference between the east and the west, to a certain extent. The east is more conservative. One has to learn Greek or

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Latin as high school curriculum. In the west they are more free. They confer diploma in Latin in the east but in English in the west.

The American educational system is very interesting. It is a compound of English and German methods. The English system of education is college system, and the German method is the university system, and Americans have applied both the systems. In the under-graduate years the English system is pursued, but after getting his baccalaureate diploma and entering the post-graduate department, the student gets into a different system. He has to specialise in a particular subject, and has to show his proficiency in two foreign languages before appearing for M.A., or Ph.D. In many of the eastern universities there is a group system, in which some courses are compulsory, and some are optional. When I was in America I rebelled against this system. But after making a comparison with other countries, I think the American system is the best, because one gets a fair knowledge about the world at first and can specialise in any subject afterwards. To my mind, the American system is more applicable to us than the German system. In university life in America one has to live in the university. It is more of a residential character like that of Oxford and Cambridge. The university is a town in itself ; it has its commons, gymnasiums, dancing halls, sporting clubs and literary unions. It is a colony by itself. I remember Mr. Sherwood Eddy who was born in India saying that after making a tour round the world he found out that the American student life is the most enjoyable life.

But the criticism on the American system is that it is stereotyped, and it is on this account that Upton Sinclair condemns it. One has to go through the mill of education which is ordained by the authorities. There is no option, no scope, for independent or free thinking. One has to learn and imbibe all those things. The university is more or less in the hands of the capitalist class. A radical professor gets no chance in America ; he will be kicked out. One of my professors



was kicked out, because he was too much of a radical. Professor Iblen was kicked out of the university, because he wrote a book describing how the capitalist class got hold of the wealth. There is no choice for a student but to swallow up all the things which a certain professor says in the class. In that respect all the universities of the world are more or less at fault. Everywhere they are under the influence of the leisured class. This is the disadvantage under which American universities are labouring, and at present there is no hope of remedy. We should take a note of these things. The same complaint is made in Germany where all universities are officialised.

### SRI KRISHNA AND UDDHAVA.

(Continued from p. 564 Vol. XXX.)

यथार्चिषां स्रोतसां च फलानां वा वनस्पतेः ॥

तथैव सर्वभूतानां वयोऽवस्थादयः कृताः ॥ ४३ ॥

43. As in the case of flames, or streams, or the fruits of a tree, even so are the conditions of age,<sup>1</sup> etc., brought about (by Time).

[1 Age &c.—This change in the body can be easily inferred from its effects, as in the examples given.]

सोऽयं दीपोऽर्चिषां यद्वत्स्रोतसां तदिदं जलम् ॥

सोऽयं पुमानिति नृणां मृषा गीर्धीर्मृषायुषाम् ॥ ४४ ॥

44. As in the case of flames the idea and the statement that this is that very lamp, or in the case of streams, that this is that very water, are false,<sup>1</sup> so also are the idea and statement that this is that very man, with reference to men whose lives are vain.<sup>2</sup>

[1 False—the recognition being merely based on a semblance.

2 Vain—because enveloped in ignorance.]

मा स्वस्य कर्मबीजेन जायते सोप्ययं पुमान् ॥

प्रियते वामरोऽभ्रान्त्या यथाग्निर्दारुसंयुतः ॥ ४५ ॥

45. Neither<sup>1</sup> is this man born nor does he die through the instrumentality of his own works. It is all a mistake. He is immortal. The case is analogous to that of fire which is manifested<sup>2</sup> through the wood.

[1 *Neither &c.*—Even in the case of an ignorant man it is the body that dies and not the Self.

2 *Manifested &c.*—Even though surviving indefinitely as *subtle* fire.]

निषेकगर्भजन्मानि बाल्यकौमार्यौवनम् ॥

वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव ॥ ४६ ॥

46. Conception, embryo state, birth, childhood, boyhood, youth, middle age, decay and death—these are the nine states of the body.

एता मनोरथमयीर्ह्यन्यस्योच्चावचास्तनूः ॥

गुणसङ्गादुपादत्ते क्वचित्कश्चिज्जहाति च ॥ ४७ ॥

47. Owing to his attachment to the Gunas, the Jiva assumes these imaginary states, high and low, belonging clearly to something else,<sup>1</sup> and some,<sup>2</sup> under<sup>3</sup> exceptional circumstances, give them up.

[1 *Something else*—viz. the body.

2 *Some*—who are fortunate enough to obtain the grace of God.

3 *Under &c.*—by the practice of discrimination.]

आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययौ ॥

न भवाप्ययवस्तूनामभिज्ञो द्वयलक्षणः ॥ ४८ ॥

48. One's own birth and death may be inferred from those of one's son and father. The Witness<sup>1</sup> of things possessed of birth and death is not affected by either of them.

[1 *Witness*—the Atman. So in the next verse.]

तरोर्बीजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ ॥

तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक् ॥ ४९ ॥



49. He who sees the origin and death of a plant from its seed and final transformation—the observer is distinct from the plant. Similarly is the Witness of the body distinct from it.

प्रकृतेरेवमात्मानमविविच्याबुधः पुमान् ॥

तत्त्वेन स्पर्शसंमूढः संसारं प्रतिपद्यते ॥ ५० ॥

50. The ignorant man, failing rightly to discriminate thus the Atman from the Prakriti, is deluded by the sense-objects and goes from birth to death.

[The transmigratory existence of the ignorant man is set forth in verses 50—54.]

सत्त्वसङ्गाद्वृषीन्देवान् राजसासुरमानुषान् ॥

तमसा भूततिर्यक्त्वं भ्रामितो याति कर्मभिः ॥ ५१ ॥

51. Swayed by his past works, a man<sup>1</sup> through his attachment to Sattva becomes a sage or a god, under the influence of Rajas an Asura or a man, and under the influence of Tamas a ghost or a beast.

[1 *Man &c.*—Because Sattva is characterised by purity or balance, Rajas by activity, and Tamas by dullness or inertia.]

नृत्यतो गायतः पश्यन् यथैवानुकरोति तान् ॥

एवं बुद्धिगुणान् पश्यन्न नीहोऽप्यनुकार्यते ॥ ५२ ॥

52. Just as a man watching a band of dancers or singers imitates<sup>1</sup> them, so the Atman, even though without activity, is moved to imitate the attributes of the Buddhi (intellect).

[1 *Imitates*—spontaneously in his mind.]

यथाम्भसा प्रचलता तरवोऽपि चला इव ॥

चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥ ५३ ॥

53. As<sup>1</sup> trees reflected in moving water seem to be moving also, and as, when the eyes whirl, the land also seems to be whirling.

[1 *As &c.*—So the movements of the Prakriti are superimposed on the Atman.]

यथा मनोरथधियो विषयानुभवो मृषा ॥

स्वप्नद्रष्टाश्च दाशार्हं तथा संसार आत्मनः ॥ ५४ ॥

54. As imaginations and dream-perceptions are unreal, so also, O Uddhava, is the relative existence of sense-experience of the Atman.

अथे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ॥

ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ५५ ॥

55. Even though the sense-world is unreal, the relative existence of a man who dwells on sense-objects is never at an end,—as troubles come in dreams.<sup>1</sup>

[1 *Dreams*—which, as everybody knows, are the effect of the impressions of the waking state.]

तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः ॥

आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥ ५६ ॥

56. Therefore, O Uddhava, cease to experience the sense-objects through the outgoing organs. Look upon the delusion of plurality as caused by the non-perception of the Atman.

क्षिप्तोऽवमानितोसद्भिः प्रलब्धोऽसूयितोऽथवा ॥

ताडितः संनिबद्धो वा वृत्त्या वा परिहायितः ॥ ५७ ॥

निष्ठुग्नो मूत्रितो वाज्ञैर्बहुधैवं प्रकम्पितः ॥

श्रेयस्कामः कृच्छ्रगत आत्मनात्मानमुद्धरेत् ॥ ५८ ॥

57-58. Even though scolded by the wicked, or insulted, ridiculed, calumniated, beaten, bound, robbed of his living, or spat upon, or otherwise abominably treated by the ignorant—being thus variously shaken<sup>1</sup> and placed in dire extremities, the man who desires his well-being should deliver himself by his own effort.<sup>2</sup>

[1 *Shaken*—from his faith in God.

2 *Own effort*—through patience and discrimination.]



उद्धव उवाच ॥

यथैवमनुबुद्धयेयं वद नो वदतां वर ॥

सुदुःसहमिमं मन्य आत्मन्यसदतिक्रमम् ॥ ५६ ॥

विदुषामपि विश्वात्मन्प्रकृतिर्हि वलीयसी ॥

ऋते त्वद्धर्मनिरतान् शान्तांस्ते चरणालयान् ॥ ६० ॥

Uddhava said :

59-60. O Best of Teachers, kindly instruct me about this so that I may understand it. O Self of the Universe, this insult to oneself by the wicked I consider as most difficult to put up with even by the learned, excepting those who practise the religion taught by Thee, are equanimous, and who have taken refuge at Thy feet, for nature<sup>1</sup> is too strong for men.

[<sup>1</sup> *Nature*—the instinct to retaliate.]

(*To be continued.*)

## REVIEWS AND NOTICES.

ORION.—By Bal Gangadhar Tilak, B.A., LL.B. Published by Messrs. Tilak Bros., Gaikwar Wada, Poona City. Pp. 227. Price Rs. 2.

This is a reprint of a book written by Lokamanya that has already attained celebrity for the original researches it contains. It establishes by various proofs the antiquity of the Vedas and shows that 'the traditions recorded in Rigveda unmistakably point to a period *not later* than 4000 B.C. when the vernal equinox was in Orion.' No pains have been spared to cite Vedic texts and legends in support of this conclusion, and the whole thing has been dealt with in a rational and intelligible fashion.

It may also be added that though the astronomical method has been adopted to arrive at the conclusion, the work has a literary value and is as free from technicalities

as possible. It has been accepted by many that the researches, full of patient study, deep scholarship and vast erudition as they are, throw a flood of light on the age of the Vedas and prove that the oldest period in the Aryan civilisation is identical with the pre-Orion period that may roughly be assigned to 6000—4000 B.C.

THE ARCTIC HOME IN THE VEDAS.—By Bal Gangadhar Tilak, B.A., LL.B. Published by Messrs. Tilak Bros., Gaikwar Wada, Poona City. Pp. 502. Price Rs. 5.

This big volume, also a reprint, proving that the ancestors of the Vedic seers lived somewhere in the Arctic region in inter-glacial times, is a sequel to Orion, the researches into the antiquity of the Vedas. The author has brought in a mass of Vedic and Avestic evidence to prove his theory ; and one feels, as one goes through the book, the force of his arguments.

It has been shown that there are passages in the Rig-veda, the most ancient of the Vedic literature, which, read in the light of modern research, clearly establish the fact that the Vedic deities had Polar attributes and that the Vedas have in them traces of an ancient Arctic calendar. The Avesta has also been brought in in support of this conclusion. "The Avesta expressly tells us," remarks the author, "that the happy land of Airyana Vaejo or the Aryan Paradise was located in a region where the sun shone but once a year, and that it was destroyed by the invasion of snow and ice, which rendered its climate inclement and necessitated a migration southward."

The objection generally put forward that the ancient home of the Aryans cannot be placed in an ice-bound region like the North Pole has been dispensed with by alluding to the recent researches of the geological science which prove among others the fact that the climate of the Poles during the inter-glacial times was mild and suitable to human habitation. How far this theory is true can only be decided by experts who have carefully studied the subject from various points of view.



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THE BUDDHIST ANNUAL OF CEYLON (1925).—Edited by S. W. Wijayatilake and S. A. Wijayatilake. Printed and published by W. E. Bastian & Co., Colombo, Ceylon. Pp. 64. Price Rs. 1-50.

This is a journal devoted to the special study of Buddha and his philosophy, appearing annually from Ceylon. It contains various readable and instructive articles, biographical, ethical and philosophical, contributed by many learned people. What have specially interested us are the articles—‘Thoughts on the Life of Buddha’ and ‘Buddhism as the World-religion.’ The former brings out the salient features of the life of Buddha and their bearings upon humanity. “As I meditate on the life of the Buddha the qualities which stand out most strikingly to me, aside from his wisdom, are his honesty, strength and compassion,” says the writer of the former. This is only too true. The latter shows how Buddhism can claim to be the religion of humanity at large. One feature of the journal is that it has been amply illustrated, and this feature has no doubt added to its attractiveness and beauty.

KRISHNA : THE SAVIOUR (Enlarged Edition).—By T. L. Vaswani. Published by Ganesh & Co., Madras. Pp. 188. Price Re. 1-8.

As the author says in the Introductory Essay: “In this volume have been brought together essays and addresses meant for young men for a spiritual synthesis of thought and life.” Sri Krishna, the Saviour, delivering a message of harmony in the battle-field of Kurukshetra, the Flute-player, captivating the souls of earnest and sincere people at Brindaban, stands for a concept in which has been blended some of the most beautiful and lofty visions of human idealism. The author exhorts humanity, specially his countrymen, to take up that concept and try to live it. For, he thinks, such a concept, implying as it does a universal, synthetic and all-comprehensive ideal, is the panacea for this sceptic and materialistic age. The

book has been written in fascinating style, at once simple and forceful.

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## NEWS AND NOTES.

### WHAT JAPAN OWES TO INDIA.

There was a period in the history of India, when almost all the countries of the Asiatic continent directly or indirectly were influenced by Indian civilisation. Travellers from far and near came to India to study her art, literature, philosophy and religion and went back laden with the wealth of her invaluable wisdom. Besides, India would send missionaries all over Asia to spread the message of love and good-will. In this way the ethico-religious teachings of Lord Buddha got abroad, and wherever they went there are traceable the marks of Indian thought and culture.

It was in the 6th century A. D. that Buddhism reached Japan, at first through Korea and then through China, and influenced that country. Some time afterwards a batch of Indian Buddhists went to Japan and by their personal life and precepts greatly helped the spread of Buddhism there. Some of them, we come to know, would live a silent, rigorous life behind all public notice, and some would come in direct contact with the people, mixing in public affairs.

In an article in the *Young East*, a monthly appearing from Tokyo, Prof. Takakusu shows how Japan was indebted to these Indians. "In fact, while in civilisation in general," writes the Prof., "Japan was most influenced by China, for her spiritual civilisation she owed to Korea, China and India." And he gives a list of Indian teachers who went to Japan some of whose activities are not as yet widely known. There was one Hodo, which means in Sanskrit Dharma-Bodhi, who went to Japan by way of China and Korea and preached the Buddhist Law. Many



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miraculous powers were attributed to him, and he was in possession of a small bronze image of Avalokiteswara which was afterwards installed in a big temple built under imperial command. Due to the preaching of Hodo many Japanese embraced Buddhism, and the whole country is said to have been soon converted.

There was another South Indian Brahmin, Bodhi-Sena by name, who went all the way to China to have an interview with a sage called Manju-Sri and thence to Japan where he is said to have taught Sanskrit to Japanese priests. He also preached the faith of Buddha Amitabha and was a very popular figure in the then religious life of Japan. He was associated with the building of some important temples in Japan, in one of which he passed the last days of his life teaching his disciples. It is said that the Japanese syllabary has been greatly influenced by the Sanskrit teachings of Bodhi-Sena.

The famous Chinese traveller Hiuen Tsang, who came to India and stayed here for some time, was not a little responsible for the spread of Buddhism in Japan. For, after his return home many students from far and near would come to be taught by him, and one of them, Dosho by name, a Japanese, preached the different schools of Buddhistic philosophy for a long period of time in Japan. Dosho 'was also the first Japanese to advocate cremation and conduct burial services after the Indian fashion' in Japan.

Prof. Takakusu also shows how many things imported to Japan from India 'have exercised a powerful influence on the religious life of the Japanese people,' and how 'practically the whole of the Hindu Pantheon is represented' some how or other in that country. Thus, Siva, the god of destruction in India, is worshipped as Dinkokuten, i.e., Mahakala, a powerful dispenser of fortune ; Saraswati, the goddess of learning in India, has become Benzaiten, the diety of fortune in Japan ; similarly, Lakshmi, the goddess of wealth in India, has been represented as Kichijoten, a goddess of courage.

It is indeed a curious thing that Buddhism as a

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harbinger of Indian civilisation and culture was gaining ground abroad but gradually losing all influence in India, the place of its birth. Various reasons have been put forward as an explanation of the phenomenon, the chief among which are, no doubt, internal corruptions and strifes between the different schools into which Buddhism was split up. So much bitter were the feelings at times, specially between the Maha-Yana and the Hina-Yana schools, 'that their followers', as the Prof. writes, 'refused to drink water from the same river.'

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### INDIAN MEDICINE AND SURGERY.

That Indian medicine and surgery, called by the significant name of Ayurveda, which means the science and art of life, were once highly developed must be admitted by all unbiassed students of history. Though a major portion of the vast literature written on the subject has succumbed to the ravages of time, what is extant is enough to show that India can rightly be proud of her Ayurvedic system. It was quite thorough both in theory and practice and did immense service to suffering humanity in the past. Based as it was on the analytic and synthetic method, it was sure and lasting in its efficacy and comprehensive in its scope. And it will not be saying too much if we remark that even in its present decadent condition it can safely hold its own against its foreign rivals in some departments. Only those irresponsible critics who have no definite knowledge on the subject and are prejudiced against everything that is Indian, say that Ayurveda is a system for quacks and is most crude and unscientific.

In the Forward, a Calcutta daily, Mahamahopadhyaya Kaviraj Gananath Sen, M.A., L.M.S., has written an article on Ayurveda containing much information. He has given a beautiful historical survey of the system, tracing its origin, development and decay, as well as bringing out the fundamental principles on which it is grounded. The history of Ayurveda has been divided by



him into four distinct periods: (1) The Vedic or pre-historic period, (2) the period of the sage authors and original researches, (3) the period of Siddhas or chemist-physicians, and (4) the period of decay and compilations. Finally, he has considered briefly the present position of Ayurveda and suggested ways and means for its rehabilitation.

The origin of the Hindu medicine and surgery dates as far back as the Vedas, which contain numerous references to Ayurvedic theories, drugs and methods of treatment. We need not enter here into the legends connected with the genesis and progress of the system, for which we refer our readers to works like Charaka and Sushruta Samhita. As the writer says, Bharadwaja was the founder of the school of physicians, where as Dhanwantari inaugurated the school of surgeons.

Perhaps from the very beginning or during the second period, the Ayurvedic science became divided into eight special departments: (1) Salya or surgery and midwifery, (2) Salkya or surgery of the eye, ear, nose, throat etc., (3) Kaya-Chikitsa or practice of medicine—both preventive and curative, (4) Bhuta-Vidya or treatment of mental diseases, including so-called obsessions, (5) Kumara-Bhritya or hygiene and treatment of children, (6) Agada-Tantra or the symptomatology and treatment of poisons including snake-bites, rabies etc., (7) Rasayana or the science and art of rejuvenation and attainment of longevity, and (8) Vajikarana or sex-hygiene and treatment of sexual diseases. From the records existing at this period, we come to know that numerous works have been written on each of these specialised subjects, and a classified list of over fifty of such treatises has been given by Kaviraj Gananath Sen in his Bengali work, Ayurveda Samhita, Part I.

The period of specialisation, as we have said, was followed by a period of chemist-physicians, and the date of this period may be placed as far back as the early Buddhistic period of Indian history. The special feature of the chemist-physicians was that they discovered and used



numerous mineral preparations such as the various compounds of iron, mercury, zinc, tin etc. 'The names of the exponents of this school are legion and are to be found in the vast number of works written by them.' in Sanskrit and Tamil. Tamilians developed a separate school of their own that had the source of its inspiration in the ancient Tamil culture.

Next came the period of decline. For, during this period India witnessed a series of invasions from the Scythians, Greeks and Mahomedans successively, and the circumstances were such as few original works could be written. "Dissection of the human body which had been in vogue from very early times and is still advocated by Sushruta was stopped by an edict of Asoka. Talented authors of Ayurveda like Vagbhata, Sarngadhara etc., came in during this period which covered about 600 to 1,600 A.D.". But most of these authors busied themselves in works of compilation, and there was very little original research.

It was during the last two thousand years that Ayurveda rose to the climax of its progress, and the works such as Charaka, Sushruta etc., were translated into other languages and made their way into Egypt and Arabia. Al Beruni, Dr. Wise and other scholars bear testimony to this fact. All the different departments of Ayurveda, including anatomy, physiology, chemistry, botany, materia medica, pharmacy, curative medicine, hygiene and preventive medicine received a great impetus. As it is not within our scope to enter into details, we shall notice here a few striking facts as referred to by Kaviraj Gananath Sen.

The theory of 'Tridosha' on which the whole system of Ayurveda is based was greatly developed. The soundness of this theory is proved by the fact that practitioners obtain a great measure of success when they treat patients in the light of 'Tridosha,' which means the vitiation or derangement of the three elemental functions of the body. Unfortunately many wrongly identify this theory with the humoral theory of the Greeks. Kaviraj



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Gananath Sen has given a brief exposition of this theory in his work Siddhanta Nidana and shown that it is not inconsistent with modern physiology. Besides, 'in the practice of medicine, proper diagnosis was always insisted upon before treatment. The diagnostic methods were the same as the methods employed in the West half a century ago. All the five senses (except the tongue according to Charaka) were employed for diagnostic purposes.'

It is, perhaps, not known to many that surgery that has achieved such a tremendous success in the West nowadays had its origin here in India. Surgery in almost all its aspects was cultivated and perfected to a degree, and operations, major and minor, were extensively performed. We get elaborate description in ancient works about instruments generally used. "A long list of cutting instruments (Sastras) and non-cutting instruments (Yantras), which were classified according to their shape and purpose occurs in Sushruta, Ashtanga-Hridaya and other works. A comparative study of this subject with modern surgery forces upon us this conclusion that a large number of the modern surgical instruments were known and used widely by the ancient surgeon of India."

From what has been said it is clear that Ayurveda in medicine and surgery, was far advanced in ancient times. But what is its condition now? There is no denying the fact that it is far behind modern medical science in many respects. For, on account of various causes, specially lack of encouragement, it is standing where it was, whereas the Western medical science is progressing from day to day by leaps and bounds. So what we should do is to cultivate Ayurveda diligently in the light of present scientific researches and add to its treasure all that we can gather from different sources and not simply waste time and energy in vainly idealising the past.

 SWAMI PRABHAVANANDA AT PORTLAND, OREGON.

Invited by those who are interested in Vedanta, Swami Prabhavananda of the Hindu Temple at San Francisco paid a visit to Portland, Oregon, on the 22nd of September, 1925.

The day following he gave his first lecture in the Library Hall, Public Library, to an appreciative audience. The subject of the lecture was 'First Principles of Spirituality', and it was so impressive that the people immediately sought to know when more lectures would be given. The second lecture was delivered on the 27th of September in the Assembly Hall of the Portland Hotel, the subject being 'Universality of Vedanta, and Realisation and its Methods'. In the evening of the same day the Swami addressed another audience, and the subject was 'The Subconscious Mind and its Control'. On the 28th of September another large audience greeted the Swami in his address upon 'Religion of Love'. Besides, two more lectures were delivered by the Swami on the 29th and the 30th of September, the subjects being 'The Superconscious Vision' and 'Raja Yoga or the Mystic Path' respectively.

So intense had the interest become that after the last of the series of lectures a class was readily formed, something like 120 students attending. The classes, four in number, dealing mainly with Raja Yoga, were held in the Assembly Hall of the Portland Hotel. During these classes requests came in for a resident Swami. So the names of those interested were taken at the end of the class work, and a committee was formed who elected a President, Vice-President, Secretary and Treasurer. Further information says that the Swami after his work at Portland went to Tacoma, Washington, where he captured the hearts of the people by delivering a series of nine lectures. Afterwards on the 6th of November, 1925, the Vedanta Society of Portland was formally opened in the Kraemer Building. Cor. Second and Washington streets, Swami Prakashananda of the Hindu Temple conducting the dedication service.