

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य लक्ष्मिबोधत ।
—The Upan. I. III. 14.

Arise! Awake! ~~And stop not till the~~ Goal is reached

—SWAMI VIDYANANDA.

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REMINISCENCES OF THE HOLY MOTHER

RECORDED BY A LADY DISCIPLE

A few days after my first acquaintance with Sri Ramakrishna I went to visit him at the Dakshineswar temple. I went in a hurry, without dinner. When the Master learnt this, he said: "You have come without dinner? Go to the *nahavat*, you will find it ready there." So I went to the *nahavat* and met the Holy Mother there for the first time. She was told by some of the ladies present that I had not eaten yet. The Holy Mother quickly arranged for my meal. Even at that first meeting, I felt a strong attraction for her.

My next visit to the temple was on the day the Mother was leaving for her village home to attend the marriage of a nephew. She was not expected to return soon. The thought of her long absence filled me with a great sorrow. Before starting, the Mother went to salute the Master. He came out of his room to the northern porch. The Mother made her devoted obeisance to him and took the dust from his feet. The Master said: "Be careful during the journey. Do not leave anything behind in the railway train or the boat."

The Mother got into her boat, but I stood on the bank looking at it gradually vanishing in the distance. When I could see it no more, I returned to the *nahavat*, sat down where Mother used to meditate and burst into a bitter cry in the anguish of my heart. The Master, passing at that time by the *nahavat*, heard my sobs. He sent for me to his room, and said when I went, "You are much cast down at her departure, are you not?" and as if to solace my aggrieved heart, he told me the story of his long *sadhana* at Dakshineswar, but cautioned me at the end that I must not communicate it to anyone. I had not such a free talk with the Master before,—I was young and had been shy.

Eighteen months after, on learning that her absence was causing irregularities in the service of the Master, she came back to the temple. The Master said to her: "That large-eyed girl who comes here, loves you dearly. She cried bitterly when you went away." The Mother replied: "Yes, her name is Yogen." The Mother loved and trusted me and whenever I went to her, she would tell me everything. And she was also very fond of the way in which I dressed her hair.

Every time I visited Dakshineswar, I bought back home some *vilwa** leaves and used them in my worship of Shiva, even though they would wither away. Once when I went to Mother, she asked me: "Yogen, do you use dry *vilwa* leaves in your worship?" I was astonished. I replied: "Yes, Mother, I do. But how could you know?" Mother said: "I had a vision during my meditation this morning, in which I saw you worshipping with dry *vilwa* leaves."

On one occasion I found Mother busy preparing a large quantity of betel. Some she prepared well-spiced, but others simply, without any delectable spice. I asked her the reason of this difference. She replied: "Yogen, these well-spiced betels are meant for the devotees who visited the Master. The devotees must be lovingly looked after that they may learn to look upon us as their own. The other betels, the simple ones, are for the Master. He does not need special attention."

Mother could sing sweetly. She and Sister Lakshmi were singing one night in low voice, but the Master heard them.

* A leaf sacred to Shiva

Next morning he remarked: "Last night you were singing very nicely. That was all right."

The Holy Mother had no rest during the day while she lived at Dakshineswar. She had to prepare a large quantity of bread every day for the devotees, and a large quantity of betel. She had also to prepare special meals for the Master. So long as his mother was living, the Master came every time to take his meal with his mother at the *nahavat*. But after her passing, he began to take his meals in his own room. So Mother carried his dishes there every day. She would also rub oil on his body before his bath, if there were no boy disciples to attend on him.

After Sister Golap came to the Master, he one day told her to bring his dishes from the *nahavat*. Since then Sister Golap carried his meal every day to his room. Mother's single visit to the Master during the day was when she brought him his food. But now that Sister Golap superseded her in that task, she lost even that one opportunity of seeing the Master. Every evening Sister G. spent a long time with the Master and returned to the *nahavat* sometimes as late as ten p.m. Every night Mother had to watch over Sister G.'s food.* This naturally caused her great inconvenience. One day the Master heard her say: "I cannot watch her food any more. Let it be eaten by cats or dogs." So he said to Sister G. next morning: "You remain here long, this causes her great trouble, she has to watch your food." She replied: "But Mother loves me dearly and looks upon me as a daughter." Though Sister G. did not understand that she had taken away the Mother's opportunity of visiting the Master, *he* understood and knew the great sorrow it had caused to the Mother.

In those days the Mother used to put on some gold ornaments. Sister G. one day said to her: "Mother, Manomohan's mother was remarking that being the wife of so great an ascetic as the Master, it does not look well of you to put on such fine ornaments." When next morning I went to Dakshineswar, I found that she had taken off all ornaments except two gold bangles. I asked her the reason of it. She told me what Sister

* The *nahavat* being a very small place, the food was kept and served in its narrow verandah which was not quite well protected.

G. had said. Afterwards with great difficulty I persuaded her to put on a few more ornaments. She never put on more, for the Master soon after fell ill.

(To be continued)

THE HINDU VIEW OF LIFE

BY THE EDITOR

The emergence of Prof. S. Radhakrishnan as an exponent of Hinduism is a significant event of modern Hinduism. Our university scholars have till recently shown a stupid neglect for the philosophy of Hinduism and wagged their wise heads over the often unreal speculations and half truths of Western philosophy. Against this dull background Prof. Radhakrishnan's figure shines hopeful. His bright little book, *The Hindu View of Life*,* has been lying on our table for some time. We have read, re-read and delighted in it, and we recommend it whole-heartedly to all students of Hinduism. It will benefit not merely the non-Hindu readers, but also the Hindus by making them conscious of the true worth and meaning of their cultural and religious heritage and their path clear amidst the confusing circumstances of the present.

The Hindu View of Life contains the four Upton Lectures that Prof. Radhakrishnan had the honour to deliver last year at Manchester College, Oxford. How gladly and respectfully they were listened to and how enthusiastically appreciated, we all knew through the press at the time of their delivery. The lectures came to many as a revelation.

But that was not the first occasion that the Professor stood forth as an exponent of Hinduism. His *The Reign of Religion in Contemporary Philosophy* gave an idea in its last chapter of how Hinduism is the fulfilment and synthesis of the imperfect philosophies of the West. His *Indian Philosophy*, Vol. I revealed him as a brilliant interpreter of our various

* *The Hindu View of Life* by S. Radhakrishnan, King George V Professor of Philosophy, Calcutta University. Published by Messrs. George Allen & Unwin Ltd., Ruskin House, 40 Museum Street, London, W. C. 1 Price 5/-. Pp. 133.

philosophical systems. But even before the publication of the latter work, we were much charmed and attracted by his article on Hinduism in the *International Journal of Ethics*, Chicago. The article was extremely lucid and illuminating and seemed a bright promise of an abundant future. His Upton Lectures have fully borne out our hopes. What strikes us specially in Prof. Radhakrishnan is that philosophy with him is no mere intellectual pastime or dry speculation. He has the rare genius of viewing philosophical problems as problems of life, and he endows his discussion of them with a charming lucidity and rare freshness which come out of an intimate contact with them as they throb in the heart of reality ; there is nothing of the academic mustiness about it. His profound knowledge of both the Eastern and Western systems of thought enables him to correctly posit the one beside the other in order to make a proper estimation of both.

The Hindu view of religion is that it is an intimate experience of the Real. This view naturally does not attach too much importance to mere formal or verbal faith and accepts whatever is a true expression of Truth. There is therefore little or no religious conflict in Hinduism. And that is also why Hinduism has the infinite capacity for assimilating new forms of religion or culture. Since religion is the crown and fulfilment of life, all life-activity has to culminate in religious experience. Life therefore needs regulation. From this arises the Varnashrama Dharma and the view of life as a march towards the highest religion through the varied experiences of a long chain of births. The idea of this evolution is rationalised by the doctrines of *karma* and reincarnation.

This in short may be considered the outline of Hinduism. And thus indeed has Prof. Radhakrishnan viewed his subject. He has covered the identical ground in his four lectures. His first lecture is devoted to the consideration of religious experience, its nature and content ; his second lecture is on conflict of religions and the Hindu attitude ; and his third and fourth lectures are on Hindu Dharma.

What is religion according to a Hindu ?

Religion is not the acceptance of academic abstractions or the celebration of ceremonies, but a kind of life or experience. It is insight

into the nature of reality (darsana), or experience of reality (anubhava). . . . Religious experience is of a self-certifying character. It is *svatassiddha*. It carries its own credentials.

Prof. Radhakrishnan remarks later on: “. . . spiritual perception, like other kinds of perception, is liable to error and requires the testing processes of logical thought.” How then is religious experience of a self-certifying character? The Professor says: “But the religious seer is compelled to justify his inmost convictions in a way that satisfies the thought of the age. . . . In order to be able to say that religious experience reveals reality, in order to be able to transform religious certitude into logical certainty, we are obliged to give an intellectual account of the experience.” Here, we think, we must make a distinction between the subjective and the objective necessity. Subjectively, religious experience is of self-certifying character. It is not true to think that all kinds of perceptions are equally liable to error. On the other hand, Hindu thought makes distinctions between kinds of perception by the fact of their greater or less liability to error. Reason is not the final arbiter. It is the instruments of perception that determine the correctness of a perception. When the pure mind perceives, the perception *must* be correct, and religious intuition is possible only to the pure mind. The seer is never compelled to interpret himself logically except when he wants to convince *others*. Hindu thought has no mistrust of reason, not because the seer is bound to submit himself to the final sanction of logic, but because it is found that intuitional experiences, though super-rational, are not irrational and the rational must fulfil themselves by culminating in the super-rational.

The chief sacred scriptures of the Hindus, the Vedas, register the intuitions of the perfected souls. . . . We can discriminate between the genuine and the spurious in religious experience, not only by means of logic but also through life. . . . The Vedas bring together the different ways in which the religious-minded of that age experienced reality and describe the general principles of religious knowledge and growth. . . .

It is essential to every religion that its heritage should be treated as sacred. A society which puts a halo of sanctity round its tradition gains an inestimable advantage of power and permanence. The Vedic tradition became surrounded with sanctity, and so helped to transmit culture and ensure the continuity of civilisation. The sacred scriptures make the life of the spirit real even to those who are incapable of

insight. . . . A living tradition influences our inner faculties, humanises our nature and lifts us to a higher level. . . .

The Hindu philosophy of religion starts from and returns to an experimental basis. Only this basis is as wide as human nature itself. Other religious systems start with this or that particular experimental datum.

If religion is experience, what is it that is experienced? The seers speak variously of it. Are these various experiences merely subjective creations falsely ascribed as objective reality? Prof. Radhakrishnan's answer is that "Religious experience is not the pure unvarnished presentment of the real in itself, but is the presentment of the real already influenced by the ideas and prepossessions of the perceiving mind." Prof. Radhakrishnan quotes in confirmation of his answer the 17th verse of the fourth chapter of *Svetasvatara Upanishad*, and translates the word *abhiklipta* as *is fashioned*. This is not the orthodox version. Nor do we think that the Professor's translation makes good sense. "God the maker of all . . . is fashioned by the heart, etc.?" The creator created? It is also not clear how the knowledge of this fact confers immortality. The 18th verse shows that the Upanishad does not refer to the fashioned God, but to the Absolute.

We would like to suggest a different answer. God is not fashioned by the perceiving mind. It is not that he reveals himself to one within the framework of one's intimate prejudices. Why are there these prejudices? Have they no fundamental relation to God? Why are there all these love-emotions in the human heart? It is because in God there is already the fulness of them. Because God is actually our Father, therefore do we feel father-love. Because God is the supreme Lover, therefore are we athrill with love. Only, in our ignorance, we seek its fulfilment in the mortal man. God and man are correlatives. Our prejudices are not insignificant, they are the broken lines of a perfect form reflected on a twisted mirror.

Every view of God from the primitive worship of nature up to the Father-love of a St. Francis and the Mother-love of a Ramakrishna represents some aspect or other of the relation of the human to the divine spirit. . . . "Him who is One Real sages name variously." . . . Hindu thought believes in the evolution of our knowledge of God. . . . "The worshippers of the Absolute are the highest in rank ; second to them are the worshippers of the personal God ; then come the worshippers of the incarnations like Rama, Krishna, Buddha ;

below them are those who worship ancestors, deities and sages, and lowest of all are the worshippers of the petty forces and spirits.”

Knowing that the Absolute reveals itself in various ways to men, Hinduism does not conceive of any antagonism between one creed and another. It welcomes and absorbs all, but allows free scope for their individual growth. It chastens, modifies, and uplifts them, but does not coerce or destroy them. This is the theme of the Professor’s second lecture and is very important, for as the Professor rightly observes, “the Hindu way of approach to the problem of religious conflicts may not be without its lessons.”

Hinduism is wholly free from the strange obsession of the Semitic faiths that the acceptance of a particular religious metaphysic is necessary for salvation, and non-acceptance thereof is a heinous sin meriting eternal punishment in hell. . . . In a sense Hinduism may be regarded as the first example in the world of a missionary religion. Only its missionary spirit is different from that associated with the proselytising creeds. It did not regard it as its mission to convert humanity to any one opinion. For what counts is conduct and not belief. . . . The heroised ancestors, the local saints, the planetary influences and the tribal gods were admitted into the Hindu pantheon, though they were all subordinated to the one supreme reality of which they were regarded as aspects. . . .

When conceived in a large historical spirit, Hinduism becomes a slow growth across the centuries incorporating all the good and true things as well as much that is evil and erroneous, though a constant endeavour, which is not always successful, is kept up to throw out the unsatisfactory elements. Hinduism has the large comprehensive unity of a living organism with a fixed orientation. . . .

When once the cults are taken into Hinduism, alteration sets in as the result of the influence of the higher thought. The Hindu method of religious reform is essentially democratic. It allows each group to get to the truth through its own tradition by means of discipline of mind and morals. . . .

The right way to refine the crude beliefs of any group is to alter the bias of mind. . . . The Hindu method of religious reform helps to bring about a change not in the name but in the content. While we are allowed to retain the same name, we are encouraged to deepen its significance. . . .

When the pupil approaches his religious teacher for guidance, the teacher asks the pupil about his favourite God, ishtadevata, for every man has a right to choose the form of belief and worship which most appeals to him. . . .

Every God accepted by Hinduism is elevated and ultimately identified with the central Reality which is one with the deeper self of man.

. . . . Hinduism absorbs everything that enters into it, magic or animism, and raises it to a higher level. . . .

Hinduism does not believe in forcing up the pace of development. . . . Besides, experience proves that attempts at a very rapid progress from one set of rules to a higher one do not lead to advance but abrogation. . . . Human nature cannot be hurried. . . .

The Hindu theory that every human being, every group and every nation has an individuality worthy of reverence is slowly gaining ground. Such a view requires that we should allow absolute freedom to every group to cultivate what is most distinctive and characteristic of it. . . . That the Hindu solution of the problem of the conflict of religions is likely to be accepted in the future seems to me to be fairly certain. The spirit of democracy with its immense faith in the freedom to choose one's ends and direct one's course in the effort to realise them makes for it.

The third and fourth lectures are devoted to the practical aspect of Hinduism. The Professor prefaces his third lecture with some observations on the doctrines of *mâyâ*, Hindu pantheism, karma and reincarnation. These are often misunderstood. We confess we find the Professor's defence of the doctrine of *mâyâ* rather timid. He does not seem to believe in it in its commonly accepted sense. He does not fully escape the modern craze for realism. He observes: "The Upanishads do not support the view that the Supreme calls up appearances which have no existence except in deluded minds." But what about the following statements? "My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay" (Chhandogya Upa. VI. 1, 4) etc. "Thus has vanished the specific nature of burning fire, the modification being a mere name which has its origin in speech, while only the three colours are what is true" (Chh. Upa. VI. 4, 1) etc. "There is in it no diversity" (Brihadaranyaka Upa. IV. 4, 19). Nor do we think it is correct to say: "When one individual completes his purpose, he develops the universality of outlook characteristic of perfection, but retains his individuality as a centre of action." Moksha, as is understood in Vedanta, is certainly not "the realisation of the purpose of each individual" in this sense. The Professor is himself in dread of "the stillness of the Absolute" which is really meant by Moksha. He therefore seeks to detain individuals from going into it at once. He however cannot totally deny that

final fate and therefore takes recourse to the theory of what is known as *sarvamukti*, simultaneous liberation of all, and says that "when the whole universe reaches its consummation, the liberated individuals lapse into the stillness of the Absolute." We do not see, however, how that improves matters.

Prof. Radhakrishnan's defence of what is generally understood as Hindu pantheism is very fine. He is quite right in saying that the "Hindu thought takes care to emphasise the transcendent character of the Supreme. 'He bears the world but is by no means lost in it.'" "Hindu thought admits that the immanence of God is a fact admitting of various degrees. While there is nothing which is not lit by God, God is more fully revealed in the organic than in the inorganic, etc." We think there is another aspect of the question. Even if we do not admit differences in Divine revelation in various things, ethical endeavour does not become impossible. The Hindu outlook that everything is divine is the greatest incentive to moral perfection. For the Hindu does not forget that a thing as it appears is not Divine, but that behind its name and form there abides the perfect Brahman, and that by transcending the limitations of *his own self*, he gains the light of wisdom to perceive Brahman. This view makes man constantly struggle to break the bonds of ignorance and desire that bind him to the lower vision and to rise every moment to the height of superior spiritual perception. It is not necessary to recognise *degrees* in the Divine manifestation in things.

Prof. Radhakrishnan's views on marriage are very bold and his criticism of the Western sex problem, though pungent, is quite true.

Sensual love is sublimated into self-forgetful devotion. . . . Except in the pages of fiction we do not have a pair agreeing with each other in everything. . . . Instincts and passions are the raw materials which are to be worked up into an ideal whole. . . . That marriage is successful which transforms a chance mate into a life companion. Marriage is not the end of the struggle, it is but the beginning of a strenuous life where we attempt to realise a larger ideal by subordinating our private interests and inclinations. Service of a common ideal can bind together the most unlike individuals. Love demands its sacrifices. By restraint and endurance, we raise love to the likeness of the divine. . . .

The unrest is the effect of a false ideal. The perfect relation is to

be created and not found. The existence of incompatibility is a challenge to a more vigorous effort. To resort to divorce is to confess defeat. The misfits and the maladjustments are but failures. . . . To justify our conduct, we are setting up exaggerated claims on behalf of the individual will and are strongly protesting against discipline. We are confusing self-expression and self-development with a life of instincts and passions. We tend to look upon ourselves as healthy animals and not spiritual beings. We have had sin with us from the beginning of our history, but we have recently begun to worship it. Disguised feeling is masquerading as advanced thought. The woman who gives up her husband for another is idealised as a heroine who has had the courage to give up the hypocritical moral codes and false sentiments, while she who clings to her husband through good report and bad is a cowardly victim of conventions. Sex irregularities are becoming less shocking and more popular.

Perhaps the most luminous exposition we have ever had of the caste system is contained in the Professor's last lecture. We cannot go here into a detailed examination of it. We shall content ourselves by quoting a few significant passages.

Regarding the solution of the problem of racial conflicts the different alternatives which present themselves are those of extermination, subordination, identification or harmonisation. The first course has been adopted often in the course of the history of the world. . . . Where extermination is impossible, the powerful races of the world adopt the second alternative of subordination. They act on the maxim, spare the slave and smash the rebel. . . . In dealing with the problem of the conflict of the different racial groups, Hinduism adopted the only safe course of democracy, viz., that each racial group should be allowed to develop the best in it without impeding the progress of others. . . . Caste was the answer of Hinduism to the forces pressing on it from outside. It was the instrument by which Hinduism civilised the different tribes it took in.

“After a long winter of some centuries, we are to-day in one of the creative periods of Hinduism. We are beginning to look upon our ancient faith with fresh eyes. We feel that our society is in a condition of unstable equilibrium. There is much wood that is dead and diseased that has to be cleared away. Leaders of Hindu thought and practice are convinced that the times require, not a surrender of the basic principles of Hinduism, but a restatement of them with special reference to the needs of a more complex and mobile social order. Such an attempt will only be the repetition of a process which has occurred a number of times in the history of Hinduism. The work of readjustment is in process. Growth is slow when

roots are deep. But those who light a little candle in the darkness will help to make the whole sky aflame.”

With these hopeful words, the learned Professor concludes his brilliant Upton Lectures. In order that Hindu renaissance could be possible it was necessary that Hinduism should become self-conscious. Self-consciousness comes, as has been truly remarked, by a restatement of the fundamentals. The life and teachings of Sri Ramakrishna and Swami Vivekananda point to the central facts of Hinduism and its fundamental unity. The first declaration and enunciation of this fundamental unity was made by Swami Vivekananda at the Chicago Parliament of Religions. For India herself, this short address forms as it were a brief Charter of Enfranchisement. Through him Hinduism became conscious of its unity.

Prof. Radhakrishnan's exposition of Hinduism as embodied in his Upton Lectures is the second attempt, so far as we know, at formulating Hinduism as a unitary synthesis. It is this fact that attaches special value to his brilliant lectures. We Hindus urgently require to feel truly and correctly and understand properly. Prof. Radhakrishnan's *The Hindu View of Life* will help us greatly in that understanding. We specially recommend this book to all, because we find that almost all the ideas contained in it are identical with those of Swami Vivekananda.

A DAY WITH RAMKRISHNA PARAMHANSA

BY NAGENDRANATH GUPTA

In 1881 Keshub Chandra Sen, accompanied by a fairly large party, went on board a steam yacht belonging to his son-in-law, Maharaja Nripendra Narayan Bhup of Kuch Behar, to Dakshineswar to meet Ramkrishna Paramhansa. I had the good fortune to be included in that party. We did not land, but the Paramhansa, accompanied by his nephew Hriday, who brought a basket of parched rice (*মুড়ি*) and some *sandesh* for us, boarded the steamer which steamed up the river towards Somra. The Paramhansa was wearing a red-bordered *dhoti*

and a shirt which was not buttoned. We all stood up as he came on board and Keshub took the Paramhansa by the hand and made him sit close to him. Keshub then beckoned to me to come and sit near them and I sat down almost touching their feet. The Paramhansa was dark-complexioned, kept a beard, and his eyes never opened very wide and were introspective. He was of medium height, slender almost to leanness and very frail-looking. As a matter of fact, he had an exceptionally nervous temperament, and was extremely sensitive to the slightest physical pain. He spoke with a very slight but charming stammer in very plain Bengali, mixing the two "yous" (আপনি and তুমি) frequently. All the talking was practically done by the Paramhansa, and the rest, including Keshub himself, were respectful and eager listeners. It is now more than forty-five years ago that this happened and yet almost everything that the Paramhansa said is indelibly impressed on my memory. I have never heard any other man speak as he did. It was an unbroken flow of profound spiritual truths and experiences welling up from the perennial spring of his own devotion and wisdom. The similes and metaphors, the apt illustrations, were as striking as they were original. At times as he spoke he would draw a little closer to Keshub until part of his body was unconsciously resting in Keshub's lap, but Keshub sat perfectly still and made no movement to withdraw himself.

After he had sat down the Paramhansa glanced round him and expressed his approval of the company sitting around by saying, "বেশ বেশ ! বেশ সব পটলচেরা চোখ ! (Good, good : They have all good large eyes.)" Then he peered at a young man wearing English clothes and sitting at a distance on a capstan. "উনি কে ? ঔঁকে সাহেব সাহেব দেখছি । (Who is that ? He looks like a Saheb.)" Keshub smilingly explained that it was a young Bengali who had just returned from England. The Paramhansa laughed, "তাই বল মশাই, সাহেব দেখলে ভয় করে কি না ! (That's right. One feels afraid of a Saheb.)" The young man was Kumar Gajendra Narayan of Kuch Behar, who shortly afterwards married Keshub's second daughter. The next moment he lost all interest in the people present and began to speak of the various ways in which he used to perform his *sadhana*. "Sometimes I would fancy myself the Brahminy

duck calling for its mate. (আমি ডাক্তুম চকা আর অম্নি আমার ভিতর থেকে রা আস্ত চকি!)” There is a poetic tradition in Sanscrit that the male and female of a brace of Brahminy ducks spend the night on the opposite shores of a river and keep calling to each other. Again, “I would be the kitten calling for the mother cat and there would be the response of the mother. (আমি বল্তুম মিউ আর যেন খাড়ি বেরাল বল্তে মাও !)”

After speaking in this strain for some time he suddenly pulled himself up and said with the smile of a child, “জান মশাই, গোপন সাধনার সব কথা বল্তে নেই! (Everything about secret *sadhana* should not be told.)” He explained that it was impossible to express in language the ecstasy of divine communion when the human soul loses itself in the contemplation of the deity. Then he looked at some of the faces around him and spoke at length on the indications of character by physiognomy. Every feature of the human face was expressive of some particular trait of character. The eyes were the most important, but all other features, the forehead, the ears, the nose, the lips and the teeth were helpful in the reading of character. And so the marvellous monologue went on until the Paramhansa began to speak of the Nirakara (formless) Brahman. “ওই যে নিরাকার রূপ তারই ধারণা চাই। (The manifestation of the Formless has to be realised.)” He repeated the word Nirakara two or three times and then quietly passed into *samadhi* as the diver slips into the fathomless deep. While the Paramhansa remained unconscious Keshub Chunder Sen explained that recently there had been some conversation between himself and the Paramhansa about the Nirakara Brahman and the Paramhansa appeared to be profoundly moved.

We intently watched Ramkrishna Paramhansa in *samadhi*. The whole body relaxed and then became slightly rigid. There was no twitching of the muscles or nerves, no movement of any limb. Both his hands lay in his lap with the fingers lightly interlocked. The sitting posture of the body (আসন) was easy but absolutely motionless. The face was slightly tilted up and in repose. The eyes were nearly but not wholly closed. The eyeballs were not turned up or otherwise deflected, but they were fixed and conveyed no message of outer objects to the brain. The lips were parted in a beatific and indescribable smile, disclosing the gleam of the white teeth. There was

something in that wonderful smile which no photograph was ever able to reproduce.

We gazed in silence for several minutes at the motionless form of the Paramhansa and then Trailokya Nath Sanyal, the singing apostle of Keshub Chunder Sen's church, sang a hymn to the accompaniment of a drum and cymbals (খোল করতাল।) As the music swelled in volume the Paramhansa opened his eyes and looked around him as if he were in a strange place. The music stopped. The Paramhansa looking at us said, "এরা সব কারা ? (Who are these people?)" And then he vigorously slapped the top of his head several times, and cried out, "নেবে যা ! নেবে যা ! (Go down, go down!)" No one made any mention of the trance. The Paramhansa became fully conscious and sang in a pleasant voice, "শ্যামা মা কি কল করেছে, কালী মা কি কল করেছে ! (What a wonderful machine Kali the Mother has made!)" After the song the Paramhansa gave a luminous exposition as to how the voice should be trained to singing and the characteristics of a good voice.

It was fairly late in the evening when we returned to Calcutta after landing the Paramhansa at Dakshineswar.*

THE GROWTH OF THE BUDDHISTIC ORDER

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INTRODUCTORY

Without going into the question of the time of development of the *Asramas*,* it can be safely stated that there were, in the pre-Buddhistic period, people who lived in the forests, either alone or in groups, and practised meditation, accompanied at times with the extreme forms of mortifications, with the object of attaining complete bliss by merging their self in the Brahman.

Those who lived in solitude,—in caves or under trees—may be called *Hermits* ;† but those, who lived in groups in

* Extracted from the writer's article on "Some Celebrities" in the May number of the *Modern Review*.

hermitages specially erected for them by kings or laymen far away from the haunts of men, may be called *Cenobites* living in community. The cenobites, though not governed by a set of codified rules, had to follow well-established usages for dwelling in such a society of their own, accepting as final the Guru's dictates or decisions in cases of difference of opinion. Instances of such hermitages (e.g. those of Visvamitra, Kanva, etc.) abound in the *Epics* and the *Jatakas*. Two such hermitages are referred to in the Buddhist works, viz., those of Arada and Rudraka, where Gotama received his first spiritual training.

Similar to these but not identical were some *asramas* or centres of learning situated not very far from the haunts of men. These *asramas* generally owed their existence to the grants of lands made by kings or rich people. Each *asrama* was under a pontiff whose function was to teach the pupils under him. These pontiffs often served as high-priests or spiritual advisers of kings when occasions arose and the disciples trained up by them were also probably meant for performing the same function among householders. Many instances of this type of *asramas* are found in the *Nikayas* e.g. those of Kutadanta, Sonadanda, etc.

Another type of religious that seems to have become popular in the pre-Buddhistic period is the *Parivrajaka*. We hear of *Carakas* mentioned in the earlier books but their principal mission was to learn the various usages, religious beliefs, etc., current in the different countries for giving a finishing touch to their education. The *Parivrajakas* seem to have been the spiritual descendants of the *Carakas* in the 6th century B. C. They however laid much emphasis on the discussions of religious and philosophical subjects with those teachers whom they came across, keeping their minds open for the reception of new light from the discussions.‡ The *Pari-*

* For which vide Deussen's *Philosophy of the Upanishads*.

† *Buddhist India*, pp. 140 ff.

‡ See *J. A. S. B.*, Vol. XXI, 1925—Dr. B. C. Law on "Gautama Buddha and the Parivrajakas." It is a useful collection of the discussions of the Parivrajakas with Buddha found in the Buddhist works. Dr. Law divides the Parivrajakas into two classes, brahmana parivrajakas and annatitthiya parivrajakas, without, however, substantiating it by evidences which he had collected at great pains. The bare mention of annatitthiya parivrajaka in the *Sam. Nik.*, II p. 119 does not warrant such an inference.

vrajakas may be divided into two classes, viz. (1) those who roamed about singly to satisfy their own curiosity or craving for knowledge, and (2) those who wandered about in groups and recognised a leader. It seems that the *Parivrajakas* had no definite religious or philosophical dogmas or doctrines followed by them as a class. They kept an open mind and were ready to accept what they looked upon as truths as the result of their discussions with religious teachers or their disciples holding different views.

Allied to these was another class of religious who had a definite set of religious views and disciplinary rules, wore a particular kind of dress, and some of them bore a distinctive symbol. They wandered about under the guidance of a teacher. Some of the groups had fixed localities where they stayed during the rains. *Religious orders* like these were found among the brahmanas as also among the non-brahmanas, e.g., Aviruddhakas, Jatilas, Tedandikas, etc. (Rhys Davids' *Buddhist India*, p. 145.)

To these types of religious orders belonged the Jainas, the Ajivikas, the Buddhists, etc. When these orders grew sufficiently large, it became necessary to draw up rules for their discipline, and thus the Jainas had their *Acaranga Sutra*, the Buddhists their *Vinaya Pitaka*.

BUDDHIST ORDER

Thus we see that the Buddhist bhikkhus were at the beginning only parivrajakas leading a wandering life. The band of disciples who gathered round Buddha formed a fraternity with a common mode of living, and wearing a uniform garb. Up to the time of Buddha's acceptance of the Veluvana garden offered by Bimbisara, the bhikkhus had been leading an eremitic life. They lived in grottoes, caves, or under trees. The increase in the number of lay-devotees who wanted to express their devotion through gifts of houses to be used as monasteries by the bhikkhus brought about the acceptance of such gifts by Buddha and his disciples. As Buddha did not share with the contemporary teachers their extreme views regarding the physical discipline of monks, he allowed his disciples to live in monasteries; but to guard against the bhikkhus drifting into luxury he gradually laid

down elaborate rules regarding the construction of the monastery and the manner of using same. It should not however be supposed that because Buddha sanctioned a monastic life, he discountenanced the mode of living as a hermit. On the other hand, we hear him extolling it and commending the *dhutanga** precepts to those who preferred them to an easier mode of life. The gathas of Theras and Theris are replete with expressions of ecstasies felt by the monks and nuns in their meditation in forests and secluded places or on river banks which they loved more than the cloisters. The bhikkhus who lived in monasteries had to take the vow of poverty and chastity. Mortifications in moderate forms and love of solitude were always in evidence among the Buddhist monks, but work whether manual or intellectual as a means of livelihood was wholly eschewed in the Buddhist monastic life. The only work that the bhikkhus had to do was to strive for his own spiritual culture and preach the religion among the people at large. But here it should be noted that by eschewing works the Buddhist monks were not leading idle lives. The spiritual exercises and self-culture demanded so much of their energy, perseverance and labour that it was hardly possible for them to give any attention to social or philanthropic work or the earning of their own livelihood which has come to be compulsory in some of the Christian monastic systems.

BUDDHIST ECCLESIASTICAL LAWS

The large number of disciplinary rules that have been embodied in the five volumes of the *Vinaya Pitaka* (Oldenberg's edition) is evidently not the accumulation of a year or a decade but of one or two centuries, and the formulation of

* The thirteen *dhutangas* are,—“*Pamsukulika* (using dress made of rags taken from a dust or refuge heap); *Tecivarika* (not possessing more than three robes at a time); *Pindapatika* (living on food obtained by begging from door to door); *Sapadana-carika* (proceeding from door to door in due order when begging); *Ekasanika* (eating at one sitting); *Pattapindika* (eating from ‘the one begging bowl’ only); *Khalupaccha-bhattika* (not partaking of food already refused and superfluous); *Arannaka* (living as a hermit in the woods); *Rukkhamulika* (residing at the foot of a tree); *Abbhokasika* (living in ‘an open space’); *Sasanika* (living in or near a cemetery); *Tathasanthatika* (not spreading a night couch where one happens to be); *Nesajjoka* (‘always remaining seated, even at the time of sleeping’).”—Kern's *Manual*, pp. 75-6. [Portions marked ‘—’ have been slightly altered from Kern's interpretation.]

these rules was not the work of Buddha alone but of a large number of experienced monks of successive generations. A glance at the *Vinaya Pitaka* will show that Buddha actually laid down a few rules for the guidance of his disciples but they were too inadequate to meet the diverse requirements of an organization which was growing steadily. When this organization became very large some time after Buddha's demise several monks evinced a tendency to twist the sense of these rules to suit their own opinion, whim or convenience. Moreover new circumstances not anticipated by the original framers of the rules made it imperative that additions should be made to the code for the guidance of the monks in such circumstances. The existence of the commentary called *Vibhanga* on the rules ensured the utmost expansion of the scope of their application ; for the commentary deals not only with the offences that fell naturally within their scope but also with those offences to which the rules might be extended by reason of their similarity to those that *prima facie* come within their jurisdiction. Let us now have a glance at the various divisions of the disciplinary code of the Buddhist monks :

1) *Paṭimokkha-Sutta* : It contains about 227 (originally 150) suttas, enumerating in a classified form the offences that a bhikkhu is likely to commit and the punishments to be inflicted for them. The suttas have been arranged in the order of the seriousness of the offences e.g.

(a) *Parajika** for adultery, theft, etc.

(b) *Samghadisesa** for touching a woman, bringing a false charge against a bhikkhu and so forth.

Aniyata dhamma.

(c) *Nissasgiyam Pacittiyam* for disobeying the rules as to the use of robes, for appropriating the gifts given to a sangha, and so forth.

(d) *Pacittiya* for speaking falsehood, slandering, digging earth, going with a bhikkhuni along the same path, etc.

(e) *Patidesamiya* for taking food not properly offered.

* The two terms. *Parajika* and *Samghadisesa* do not, in fact, denote any sort of punishment. They are two classes of offences, punishment for the former being 'exclusion from communion' and that for the latter 'Manatta' or such other as detailed in the *Cullavagga*, II (See infra.)

(f) *Sekhiya*.—This portion in fact enumerates the *sikkhas* which a monk should follow in his daily life, e.g. not to make any sound when taking any food, nor to commit nuisance in water, and so forth.

(g) *Adhikaranasamatha*. (See also Kern's *Manual*, pp. 85-8.)

These rules apply *mutatis mutandis* to the bhikkhunis. There are however a few additional rules framed specially for the nuns.

2) *Sutta-vibhanga*: It comprises the third and fourth volumes of the *Vinaya Pitaka* (Oldenberg's edition). It is a commentary on the sutras of the Patimokkha in the style of an Atthakatha. Each *vibhanga* first relates the occasion, real or imaginary, which led to the framing of a rule and then gives a tika explaining each word of the sutra. The most important feature of this commentary is that it gives like a modern annotated law-book all possible interpretations of the text of the law as well as the inferences that can be drawn from the wording of the sutras, citing at the same time instances of the transgressions that come within the rule or form exceptions.

3) *Khandhakas* (*Mahavagga* and *Cullavagga*): These constitute the first two volumes of Oldenberg's *Vinaya Pitaka*.

(i) *The Mahavagga*: The object of the Mahavagga is to relate the history of the church from the time of enlightenment of the teacher up to the end of his career with special reference to the framing of the rules of conduct mentioning the circumstances in which and the place where a particular rule was framed. The Mahavagga in its original shape seems to have had the same underlying object referred to above, though many anecdotes from which new rules have been deduced were gradually introduced in later times till the present dimension of the book was reached. The work is essentially a collection of stories (fictitious or based upon facts) connected with the life of the teacher. They described the incidents which served as the occasions for the formulation of fresh rules, e.g. the story of the conversion of Rahula by Buddha without the knowledge of Suddhodana or Rahula's mother has served as the origin of the rule that 'no one is to be ordained without the permission of his parents.' The Mahavagga gives "a

detailed and connected account of a person's admission into the Sangha ; of the ceremony of Uposatha ; of the annually recurring observances connected with the beginning and end of the rainy season—and of miscellaneous details regarding the medicaments, food, dress and dwelling places." (S. B. E. XIII, p. xix.) It devotes also a chapter to the "validity and invalidity of formal acts of the Sangha" and another chapter to the schisms in the Sangha.

(ii) *The Cullavagga*: The prefix "*Culla*" does not bear here the literal sense "small" or "minor." It is in fact a supplement to the *Mahavagga* and the *Sutta-vibhanga*, and is as important as the *Mahavagga*. It was composed at a time after the holding of the second council. It will be evident from the subject-matter of Chapter I-IV and IX outlined below that they serve the purpose of a supplement to the *Sutta-vibhanga*:—(Ch. I) Nature of the various ecclesiastical punishments ; (Ch. II) rules of conduct to be followed by a bhikkhu found guilty of a Sanghadisesa offence and (Ch. III) the conditions on which he is to be rehabilitated ; (Ch. IV) questions which are to be settled by a chapter of monks as well as the procedure to be followed by the chapter ; and (Ch. IX) the essentials regarding the sitting of a Patimokkha assembly. The remaining portion treats of topics allied to those dwelt on in the *Khandhakas* viz., (Ch. V) "Miscellaneous details regarding the daily life of bhikkhus" ; (Ch. VI) rules regarding the utilization of edifices and furniture, and the choice of places for sleeping ; (Ch. VIII) rules regarding the conduct of the incoming or outgoing monks, or monks living in the forests and so forth ; and (Ch. X) history of the institution of the order of nuns, and of some rules relating thereto. The last two chapters dwelling on the two councils are evidently later additions necessitated by the breach of some of the Vinaya rules made by the Vajjian monks of Vesali.

4) *Parivara*: It is a manual compiled to serve as an aid to the memory remembering the large number of intricate rules governing the life of a monk. Its usefulness becomes apparent if one takes into account the arduous duties that the chairman of an assembly of monks has to perform, viz., bringing up a question in a proper manner, answering the objections made by any member of the assembly, deciding whether a certain

question falls within the jurisdiction of the assembly or not, and so forth.

Lastly, though the Vinaya in four divisions as explained above comprises the whole disciplinary code of the Buddhist monks, two or three more books have been added to this class. They are *Mulasikkha* and *Khuddasikkha* (written in Ceylon) containing the epitome of the Vinaya; *Dvematika* comprising the *Bhikkhupatimokkha* and *Bhikkhunipatimokkha*; *Kankhavitarani* being a commentary on the *Patimokkha*; and the *Kammavaca*. The last-mentioned work, though really merged in the MV. (I. 76. 3 to I. 78. 5) of the Vinaya Pitaka, has come to be treated as a separate independent book containing the formularies for the performance of some of the formal acts of the Sangha, like initiation.

" THE CLOUD-MESSENGER " AT CUBA

BY DHAN GOPAL MUKERJI

When Christopher Columbus landed in the Island of Cuba after his fateful journey from Spain he was sure that he had reached India. Even to his dying day the great navigator held to that belief. He never knew that instead of India he had found America.

But what is relevant here is the fact that Cuba gives a thrill to any one from Hindusthan when he lands here. He feels in this port of Habana, which is a haven, that to the East and the West this place is of sacred memory. Here the West sought and imagined that it found the East. I feel as if I also found the East here. Ever since I left India sixteen years ago I am forever seeking, not the Occident, but the Orient. Not facts but romance. Shall I ever find it outside of India?

Cuba once was ruled from Spain for the Spaniards. Now it is free but most of its business is mortgaged to American business men. In fact the influence of America is paramount. There is very little of the East here. It is so efficient and so tragically uneastern. Compared with Cuba Spain is the very soul of the Orient. There in Spain machine civilisation has not killed mysticism yet. There even now cows, mules,

and donkeys are constant companions and helpers of men. In the streets the song of the toiler punctuates the relative movement of men and masses. There the national arts have survived. Spain has not lost all her unique handicrafts. Her past is still with her as the Spaniard is a great conservator. He is of Europe and the old World. On the contrary the Cuban is not a conservative European. He is an American. He is caught in the vortex of the New World and its vivid energy. Repose there is none though sloth is plentiful. And yet every now and then one glimpses a face full of spiritual repose and physical vigour. There goes an artist! Here passes a man in white flannels very athletic but how keen-looking: surely he is a scholar.

The truth to tell, these Cubans are like other races made up of good, bad and indifferent groups. No use generalising about them.

These yellow houses are very much like Indian houses, the emerald sea laughing at their feet baring its white teeth. All give one an impression of beauty. But beyond beauty there is something else—the nostalgia it gives one for the sumptuous East. One's soul yearns for it.

I feel like the *Yaksha* in *Megha-Dutam*. I want to go to *Alaká*. And to my utter amazement I find that there has been a splendid Cuban scholar who spent his time reading Kalidasa and translating him into his native tongue—Spanish. He loved the *Megha*, (*játa vamsé bhuvanavidité*) whom Kalidasa has immortalised.

That Spanish translator, the Cuban Francisco Mateo de Acosta, loved "The Cloud-Messenger" so that he wrote the Sanskrit out with his own hand on one side of the parchment leaf and the translation on the other: so on till all the stanzas and their strong translation were set like jewels. No doubt about De Acosta's jewelry—he wrote each letter with as much care as a cutter cuts a diamond.

"What pains and how much time it consumed!" people exclaim. But they forget that to De Acosta the task was no pain and the time spent was the supremest form of pleasure; for he was tasting *Kávyámrita*. It is a pity that we have not many men like him in this world to-day.

Why did he work at the *Megha-Dutam*? I am told that

all his life he felt a homesickness for the Orient. Like Kalidasa's *Yaksha* he felt a longing for *Alaká*. And since he could not go there he read, reread and translated the "Cloud-Messenger." That poem bore him over the impassable distance of time, place and race. It carried him into the very heart of Beauty. It set him at the table of the Gods and for a moment through the witchery of Sanskrit he became an *Amritasya Putra*. No more was he a *Mleccha* but a Brahmin among Brahmins. By working at the "Cloud-Messenger" he "trod the diamond path of the sun" and that way travelled to India's shores *tamála-táli-vanaráji-neelá*." He frustrated fate through the means of poetry.

To-day sitting in De Acosta's country and dreaming over the manuscripts he has left behind—they should be acquired by a Museum in India—I too am sinking into a nostalgia for the shores that Columbus set out to discover. I am sure there is no waking from the enchantment that *Bhárata-mátá* puts on some people. Columbus surely died in the spell. He wanted India so badly that Cuba he accepted in her name.

I am naïve enough to say that I am glad of the fact that I came to Habana. It has renewed my homesickness for the East. Than that there is no higher praise that an Indian can give to any country. And some day I hope many Indian scholars and Sannyasins will come hither bringing the Cubans a direct message from the wisdom-land of India. In this age of restless and meaningless living She holds the message that will end all our strife. When will India send out her messengers of peace and brotherhood?*

* EDITOR'S NOTES :

Yaksha, Megha-dutam, Alaká, Megha—The *Megha-dutam* or "The Cloud-Messenger" is one of the famous poems of Kalidasa, in which a *Yaksha*, a semi-divine supernatural being, being banished for one year from his celestial place of abode, *Alaká*, is supposed to send from his home of exile in the Chitrakuta mountain, messages to his forlorn wife on the approach of the rainy season through a new-formed *megha* or cloud.

Játa vamsé bhuvana-vidité—"born in a family famous in all the world."

Kávyámrita—"the nectar of poetry."

Mleccha—"an unclean foreigner."

Amritasya putra—"child of Immortality."

Tamála-táli-vanaraji-neelá—"looking blue (from afar) on account of their being covered with forests of *tamála* and *táli* trees."

Bhárata-mátá—"Mother India."

AWAKE! AWAKE!

BY SWAMI VIMUKTANANDA

What is the true character of what we call the universe? Is it real or unreal? If real, then in what sense?

All agree that the world cannot be real in the absolute sense. Its existence is only relative. But in the determination of the degree of relativity, there is a difference of opinion. Some consider it illusory, dream-like. Others allow it a greater reality. Which is the true view?

Hindu philosophers have admitted three gradations of existence. *Pâramârthika* or absolute, *Vyavahârîka* or phenomenal and *Prâtibhâshika* or illusory. The world according to some has the vyavaharika reality, according to others only pratibhashika reality.

Sri Ramakrishna sometimes said to his disciples that to the Jnani, the waking and the dream states are equal. That is to say, the world also appears to the knowing one to be as unsubstantial and illusory as the dream appears to us. And he told the following story to illustrate his point: There was once a farmer who had only one son whom he loved dearly. One day while he was tilling his field, word was brought to him that his son had fallen ill of cholera and that he must hurry home. But the farmer went on tilling unperturbed. In the evening he returned home and found that his son was dead and his wife was lamenting bitterly. This also did not move him. He went on as if nothing had happened. The bereaved mother felt this apathy of her husband very deeply and complained of his hard-heartedness. At that the farmer said: "My dear, the night before our son died, I dreamt a dream in which I saw that I had been the king of a vast dominion, and father of seven princes all of whom grew manly and accomplished. And then suddenly I awoke from my dream. Now I do not know whether I should grieve for this one son or those seven sons."

Among Vedantic philosophers, Gaudapâda has taken this extreme view in his *Mandukya-karika*. He also considers that the waking state in which we experience the world is as unsubstantial as our dream state.

Gaudapada begins by demonstrating the unreality of dreams. Of course the illusory character of a dream does not require much to be proved,—it is so obvious. This is what Gaudapada says :

“The wise declare the unsubstantiality of all that is seen in dream, it being all within the body, on account of its partaking of the subtle. Nor does the seer of the dream see distant places by going out to them, for the time taken up does in no way appear to be long (nor is there any relation with space) ; nor does the dreamer, on being awake, find himself in the place (of his dream).” (This and other quotations from Gaudapada are taken from Dvidevi’s Translation.)

That is to say, dreams have no actual time and space in them, though they *seem* to have them. Time and space as perceived in dreams are illusory, non-existent. So also causality. We well know how causal relations of the dreamland appear absurd on our waking up.

Our waking experiences are woven on the web of time, space and causality. Are they also as unreal as the time, space and causality of the dream experience? Gaudapada asserts that we have no real and valid reasons to think that our waking experiences are in any way different from dream experiences. So he says :

“As in dream, so in waking, the objects seen are unsubstantial, though the two differ by the one being internal and subtle, and the other external and gross. The wise regard the wakeful as well as the dreaming condition as one, in consequence of the similarity of the objective experience in either, on grounds already described.”

In fact, the experience of a dream by one when he is actually dreaming, and the experience of one who is perceiving the world in the wakeful state, can in no way be distinguished from each other. Both are identical. The difference that we usually feel between them is caused by our knowledge of the futility of the dreams by having awoke from them. Suppose one were to transcend the waking state. Will not one then find the waking experience also as fantastic and incongruous as one does the dreaming state?

Says Descartes in his *Meditations* : “When I consider the

matter carefully, I do not find a single characteristic by means of which I can certainly determine whether I am awake or whether I dream. The visions of a dream and the experiences of my waking state are so much alike that I am completely puzzled, and I do not really know that I am not dreaming at this moment."

And thus Pascal: "If an artisan were certain that he would dream every night for fully twelve hours that he was a king, I believe that he would be just as happy as a king who dreams every night for twelve hours that he is an artisan." (Quoted by Prof. Radhakrishnan in his *Indian Philosophy*, Vol. II, p. 454, footnote.)

Gaudapada tries not so much to show that the waking state is similar to the dreaming state as that we have no valid grounds for thinking them dissimilar. Dreams are proved to be unsubstantial, therefore waking experiences also are unsubstantial. He adduces a further argument: "That which is naught at the beginning and is so also at the end, does necessarily not exist in the middle. Objects are like the illusions we see, still they are regarded as if real."

"The argument that all objects are unreal and only the subject that is the constant witness, the self, is real, is suggested in some Upanishads and developed with negative results in Buddhistic thought. It is now employed by Gaudapâda to prove that life is a waking dream. We accept the waking world as objective, not because we experience other people's mental states, but because we accept their testimony. The relations of space, time and cause, which govern the objects of the waking world, need not be considered to be ultimate. According to Gaudapâda, 'By the nature of a thing is understood that which is complete in itself, that which is its very condition, that which is inborn, that which is not accidental, or that which does not cease to be itself.' When we apply such a test, we find that both the souls and the world are nothing by themselves and are Atman only." (Prof. Radhakrishnan, *Indian Philosophy*, Vol. II, pp. 454-455.)

So says Gaudapada: "If in both conditions experience reduces itself to illusion, who is the cognizer of experience? Who creates it? The Atman, all light, imagines himself by himself, through the power of his *Maya*; he alone cognizes the objects

so sent forth. This is the last word of the Vedanta on the subject."

It may be asked, How does this illusion become possible? Supposing the world is no more real than a dream, even this dream-like world has to be explained. Gaudapada does not care to answer this question. He simply does not believe in creation at all, whatever its nature. The illusion, because it is an illusion, is non-existent. It only seems to exist through maya. Says he: "This, the ever unborn, appears as if with distinction only on account of maya, and for no other reason; for, if distinction were real, the immortal would become mortal. . . . The immortal does not become mortal, or vice versa; for in no way is it possible that a thing can be changed into something quite the opposite."

Of course this is no explanation of the illusion. But even if the world were real, it would have been equally difficult to explain its derivation from God. As has been rightly observed, "the history of philosophy in India as well as Europe has been one long illustration of the inability of the human mind to solve the mystery of the relation of God to the world."

It has been argued that the extreme view of Gaudapada denying the reality of the world and the individual souls, is itself unreal. "No philosophy can consistently hold such a view and be at rest with itself. The greatest condemnation of such a theory is that we are obliged to occupy ourselves with objects, the existence and value of which we are continually denying in theory." This objection is only partly valid, and it is not strictly philosophical. It may be that Gaudapada's philosophy allowing no more reality to the waking experience than to the dream is not quite convenient to the average seeker of truth. To him Sankara's view-point making a distinction between dream and the waking state and allowing more reality to the latter, is more suitable. Both Gaudapada and Sankara are correct. Gaudapada speaks of a higher vision. His is not mere speculation, but actual experience. There are states of spiritual perception in which the manifold world does appear as mere forms, devoid of substance. A lower experience is the vision of the world interpenetrated by the Divine. Spiritual progress is a steady, continuous process of the separation of the Spirit from Matter (i.e. name and form). The more one

advances, the more does one find the one different from the other till they are wholly separated and Matter is eventually annihilated. Gaudapada's view-point is of the highest stages of this progress. If there were a world where lived only such advanced souls to whom the world of name and form appears as distinct and separate from Spirit substance, Gaudapada's philosophy would have been more acceptable to it, rationalise at it did their superior experience. But ours is a world of lesser wisdom. We are most of us chained to the world. To us therefore Sankara's philosophy is more congenial. But even we will one day rise to more spiritual heights and Gaudapada's wisdom will then shine before us in its true glory.

THE PRINCIPLE OF ADHIKARA AS A KEY TO THE STUDY OF HINDUISM

BY PROF. DHIRENDRA MOHAN DUTT, M.A.

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Every man has got a peculiar aptitude and capacity which qualify him for a particular quality and quantity of work. It is a fact of common experience that a man succeeds best in a task for which he has got the necessary capacity, while through false choice of work his career becomes a complete wreck. The principle of *adhikâra* is based on this fact. The Sanskrit word, *adhikâra*, conveys a cognate group of ideas, such as right, claim, capacity, domain, etc.; and this principle demands that a man has a right to that kind and amount of work alone, for which he has got the necessary capacity and aptitude. It is the aim of this paper to show how this principle came to occupy a unique position in ancient Hindu thought, with the result that the growth and decay of some of the most important institutions of Hindu life are inexplicable without it. But before we begin this task, we shall examine the grounds on which this principle is based.

Differences in the physical capacities or aptitudes of man are too patent to need much explanation. Man inherits his body from his parents and through them from the distant

ancestors, through a long and unbroken chain of inheritances. So his body comes to him with a heritage of ancestral tendencies of which the science of biology and the common facts of hereditary health and disease furnish ample proofs. This inherited stock is again shaped and moulded by his personal habits and environments, so that every man's body is a peculiar organism with peculiar tendencies and aptitudes. Common experience tells us that the same is true of a man's mind also. But psychological investigations—especially those of the psychoanalysts of the present times—have gone far to show that every mind has got its peculiar tendencies and aptitudes by reason of the impressions of personal and ancestral experiences being engraved thereon. Indeed Prof. Freud has shown through the study of dreams that the human mind inherits tendencies, not from the rational ancestors alone, but even from the anthropoid forefathers. Impressions of past experiences are not mere traces, dead and static, but they are the seats of living forces which incessantly try to influence the present workings of the mind. Some of these impressions, it is true, lie beyond the clear zone of consciousness—back in the subconscious regions,—but all the same, they never miss the slightest opportunity of stealthily influencing and shaping the functionings of the mind from these unsuspected quarters. No effort of the will can deny or destroy this mental heritage, any more than it can disown the inherited body. It is there, for good or evil. In so far as it curtails the absolute freedom of the mind, it can be looked upon as a hindrance and a burden. But in so far as it is an accumulated capital saved by the economy of a bountiful Nature from the jaws of Time, and presented to man ready for consumption, it is a boon, an act of grace. It is true that among these tendencies of the mind there may be some that exert an evil influence on it. They only reveal the actual state of the mind and call for serious efforts to improve on the past. Anyone bent on real self-improvement should never try to conceal or whitewash the evil tendencies of the mind ; it would be an act of self-deception, harmful in the extreme. The evil inclinations of the mind should be honestly searched out through bold self-introspection and should be tactfully rationalised and improved upon. That is the only method of genuine progress. For, recent discoveries in psycho-analysis

have told us startling stories of how the "suppressed complexes" of the mind avenge themselves in various subtle ways and thereby throw back progress.

It is sufficiently clear, therefore, that both the body and the mind of every man are peculiarly constituted and contain peculiar tendencies, owing to his heredity, his personal career, and the environments in which he is placed. Consequently, the psycho-physical nature of every man differs from that of every other man. He cannot transgress this nature, though he can transcend it through sincere efforts after self-improvement. He has to utilise it to his best advantage.

The ancient Hindus recognised, in their own ways of thinking, these solid facts on which they based their theory of *adhikâra*. They held that a man's mind was endowed with a stock of *sanskâras*—impressions and tendencies. Some of these were inherited, it is true ; some again were acquired in this life ; but there were many left over, which could be explained only by reference to the past life of the individual during its previous births. It was a logical implication of the doctrine of rebirth and the law of *karma*, which were universally accepted by all Hindu philosophers. According to the law of *karma* (action), actions of a man during a particular life deposited *sanskâras* in the mind. The *sanskâras* constituted his *vâsanâ* consisting in *râga* and *dvesha*—appetite and aversion, likes and dislikes, which were the springs of actions. Thus when the physical life of a man ceased, his *vâsanâ* being the seat of latent forces of actions necessitated the continuity of mental life in the suitable environment of another physical body, in order that it might act itself out. So he was born again. If in that birth he gathered new attachments and desires he required another birth. But if through knowledge of reality he could free the soul from the bondage of *vâsanâ*, he put an end to rebirth. This doctrine has an air of primitive superstition to Western minds, just as the Christian idea of Resurrection carries a look of crude absurdity to people of the East. But even some Western thinkers have now begun to appreciate the necessity of postulating, in some form or other, a law of "conservation of values" and the continuity of the individual beyond the present life, in order to explain the

problems of birth and progress.* Anyway, according to the Hindu thinkers, man was endowed with the *sanskâras* of his previous births and he had to take up the journey of life just at the point where he had previously left off. So, by reason of heredity and personal acquisitions in this and the previous lives, the *prakriti* (nature) of every man was peculiarly shaped and endowed. It was also perceived that this psycho-physical nature of man could not be transgressed. "Even the wise act according to their own *prakriti*," says the Geeta, "the elements follow their own nature (*prakriti*), what can resist this course?" (Chap. 3, verse 33) It was further perceived that a mere suppression of this nature by denying it external expression was not really removing it; it was self-deception—*mithyâchâra*, as the Geeta terms it.

On these facts was founded the theory of *adhikâra*, which demanded that a man should attempt a task for which his own nature qualified him; he had a natural right to that and that duty alone. That was his *swadharma*—his own duty; that was his *adhikâra*—his own domain. If he attempted to go beyond that domain, he would be guilty of trespass; nay, it would create chaos and confusion in society. The Geeta warned man against this possible evil again and again. Indeed, it went to the extent of declaring emphatically,—“It is far better that a person errs in performing his own natural duty (*swadharma*), than that he performs well a duty that is not his own. Death from persistence in one’s own duty is preferable; for, attempting a duty which is not one’s own is frightful in consequence.” We can only call into evidence the fearful visitations of a violated Nature, as revealed by recent researches in psycho-analysis, to add a stronger accent to this declaration of the Geeta.

This was, in brief, the theory of *adhikâra*. For the practical application of this theory, it was necessary for the attainment of the same goal, to devise as many different methods or as many different steps in a graduated and progressive course of actions, as there were types of persons. So we find in almost every sphere of Hindu life, classifications of persons according to varying aptitudes, corresponding to classifications of duties according to varying qualities. It was the essential

* Cf. *The Realm of Ends* by Prof. Ward, Lecture 10.

merit of this scheme of classification that it was possible for every man, however low might he stand on the scale, to attain the highest goal through concentration on the duty allotted to him and earning by its fulfilment higher and higher rights.

We are now in a position to consider in light of the foregoing discussions, some of the more important institutions, based on this principle of *adhikâra*. We take up first the method adopted by the Hindus for social organisation. They recognised four broad kinds of functions required for the growth and upkeep of society, namely,—intellectual and spiritual culture, protection and administration of society, conservation and development of social wealth, and lastly, the service of physical labour. Corresponding to these four kinds of duties, four types of men were to be secured. So the first duty came to be confided to persons who were the most developed in intellect and spirit. They were called the *Brâhmanas*, which meant that they were well-versed in the Vedas, the embodiment of Hindu culture. “Plain living and high-thinking” was the motto of their lives, self-control and self-denial their distinctive marks. They studied and prayed; they taught and inspired society with religious fervour. *Brâhmana* was Love, and Love was *Brâhmana*; so said Manu, the great Hindu law-giver, again and again. Thus they earned the *adhikâra* (or right) to be the head of the society. They guided the society, and controlled the ruling policy of the state.

The second function, namely, the protection of society and its political administration, was entrusted to persons who had more of physical strength and courage than spiritual and intellectual development, and had essentially active habits as distinguished from the retiring disposition of a *Brâhmana*. They had to qualify themselves with military training, cultural education, and performance of regular religious rites. They protected society from danger and oppression and thereby gained the titles of *Kshatriyas* or protectors. In consultation with the wise and dispassionate *Brâhmanas*, they administered justice and ruled the state.

The third duty of conservation and increase of national wealth was placed in the hands of persons who were possessed of an essentially calculating temper and worldly turn of mind. They also had to receive a certain amount of spiritual and

intellectual education and had to perform daily some religious rites. Through trade, agriculture, and banking, they solved the economic problems of society. They were called the Vaishyas.

The last, but by no means the least, was the problem of labour. It was solved by the Shudras—persons who were fit, by nature, only for physical labour. In their humble capacity, they had to help the other three castes and try, through an honest and sincere fulfilment of their allotted duty, to qualify themselves for higher and higher grades.

That was the original idea and purpose of the caste system. The present form of the system is but the horrible spectre of a noble soul that has long passed away ; it is now a steel frame with air-tight walls to divide men from men in an arbitrary manner and to squeeze and distort them into awkward and unnatural shapes. As such, the present form of the system is a shameful denial of the original spirit.* For, did not the ancient Hindus conceive the organic idea of society in the very earliest days of the Rig-Veda? And did they not develop the system into a veritable *organism* which could change and grow with the needs of life, and offer free scope for the natural growth of man?

It may be contended that the very original system was also based on distinctions. But it should be remembered that so long as there were distinctions existing in Nature, a social organiser had no choice but to accept them. So, Manu, speaking about the duty of a Shudra, exclaims plaintively,—“It (*i.e.*, serving others) is in his very nature ; who can take it away from him?”† The Geeta also clearly testifies to the fact that the caste system was originally based not on *arbitrary* but on

* The present caste system should not be judged by the old ideal. Its method and ideal, in our opinion, are no longer the same as the ancient ones. In the old system, caste was determined individually according to one's aptitudes and capacities ; but now caste is hereditary. But whereas formerly the four castes had fixed and a *graduated scale* of rights and duties, the present tendency is to make all castes and sub-castes *equal* in status, enjoying *equal* rights and privileges. If the ancient system ensured to some specially qualified persons promotion to higher castes than they were born in, it condemned the lower castes to a perpetual state of degradation by systematically depriving them of their finest products. The present system, by making caste hereditary, tends to make the castes richer and richer in culture till they rise to the very highest level of social prestige.—*Ed.*

† Manu-Samhita 8. 414.

natural distinctions of “*guna*” and “*karma*,”—quality and action.* It was essentially necessary, however, for this system to give Nature full scope for development, and it can be said to its credit, that it was not found wanting in this respect in its palmy days. So, we are told how Vishwâmitra, originally a Kshatriya, attained Brâhmanahood through personal efforts. So also, Manu says,—“Through the influence of personal austerity and the parental seed, man attains evolution or devolution in all times.”† Again, “Even a Shudra can become a Brâhmana and even a Brâhmana can become a Sudra.”‡

But the point of supreme importance in this scheme of social organisation was that, lording it over the *distinctions* of right and duties, there was the *unity* of a rising scale of spiritual tenor. The physical labour of a Shudra, the pecuniary pursuit of a Vaishya, the military power of a Kshatriya and the knowledge and intellect of a Brâhmana were, one and all, consecrated to the one goal of spiritual perfection of the individual and of the society. This supplied the basis of the organic unity of the four castes which were conceived by the early Hindus as four limbs,—the legs, the thighs, the arms and the head ; this also paved the way for the increasing *adhikâra* of every individual.

This was then the original idea of the system of castes, which puzzles the understanding and shocks the heart of every unsophisticated person at the present day. Like the division of society into the four castes (*varnas*), there was the division of the life of an individual into four stages, called the four *âshramas*. The first quarter of a man’s life was devoted to study and celibacy. In the house of the teacher, the student cultured and disciplined both the body and the mind and also gained some experience of the world, being closely connected with the household functions of the teacher. He equipped himself thereby for the storm and stress of the world and earned the right to enter the second *âshrama*, called *gârhashthya*, the responsibilities whereof were, in the words of Manu, “too much for the weak to bear.” Here he was to discharge all the duties of a householder ; but the activity of every moment

* Geeta 4. 13.

† Manu, 10. 42.

‡ Manu 10. 64.

of his life was to be affiliated and consecrated to the highest Goal (of Perfection). Passing thus the second quarter of his life in the closest touch with society, but always under the glamour of a spiritual vision, he felt weary of the din and bustle of the world and retired to a life of meditation in the forest. This third stage was called *vânâprastha*. Here he tried to concentrate the mind more and more on the spirit, till at last he was fully fit to renounce the world or to die completely to the life of matter, to be born to the life of the Spirit. This was the fourth and final âshrama, called *sannyâsa*, which was calculated to lead a person to Salvation.

Thus we find how like the system of castes, the system of the four âshramas also was devised to lead man gradually up and up, till he attained the Goal, and also how before every step was taken forward, the strength of the traveller was carefully gauged, lest one hasty step should falsify all the progress attained in the past. Stringent conditions were to be scrupulously fulfilled before gaining a passport from each âshrama to the next higher one. In earning an *adhikâra*, there was no short-cut, no skipping over duties. That only ensured a pitiable fall.*

The Hindus often call their religion *Varnâsrama Dharma*. This smacks of superstition and bigotry at the present day. But from what has been said in the foregoing pages, it would be easy to see that neither the *varnas* nor the *âshramas* were originally meaningless conventions; they were based, on the contrary, upon the sound and solid principle of *adhikâra*, which was justified both by reason and experience.

(To be continued)

IN MEMORY OF A SAINT

[*In loving commemoration of SWAMI PRAKASHANANDA who passed from this life Sunday afternoon, February 13, 1927, at half past five o'clock.*]

He has left us. The great tender heart overflowing with love for all is stilled—a shadow of the smile that was wont to

* *Manu* 6. 37.

brighten all our days, still lingers on the sensitive lips—but ah, it is only a shadow! The gentle kindly hands. . . . so quiet they lie! No more will we feel their warm heartsome clasp. His voice—so quick to bless, so slow to censure; so rich in song, so eloquent in speech—will greet our ears no more.

So quietly did the soul go about its preparation for leaving us that we could not sense the imminence of the parting. A little more frail in body from day to day—that was all. Never complaining—his merry smile and happy song unfailing always . . . how could we know that his great spirit was but pluming its wings for flight—a flight which has taken him straight to the bosom of Divine Mother?—leaving us, it is true, with tear be-dimmed eyes and aching hearts but still, with a neverfailing wellspring of joy within the very depths of our being. . . . Sorrow and tears for the physical separation; joy in the knowledge which he has given us that separation is in seeming only. The spirit, which is our beloved Swami, is even now infinitely closer to us than ever before.

His life in the physical body was a continual meditation on Divine Mother and his passing was but a deeper, sweeter meditation from which the beautiful soul wished not to return.

Since the evening of his going the rain and wind had not ceased until Wednesday February the sixteenth, the date set for our beloved Swami's funeral; then Nature drew her wet gray curtain aside. The sun shone forth in a sky of azure, a fitting symbol of the glorious light shed on all by the life that had just closed its earthly chapter.

Ribbons of golden light streamed through the southern windows of the Temple as hundreds of students and friends of our dear Saint gathered reverently and sadly to pay homage to his memory.

Every nook and corner of the altar was banked high with flowers. The casket was draped in a lacy pall of maidenhair fern and carnations, the gift of Joya, one of Swami's much loved students.

One of the most beautiful offerings from the Society was a chair made of jonquils, lilies-of-the-valley, freesias and violets which occupied the place on the platform where Swami was wont to sit in meditation. It held his framed picture and

I am sure—had our eyes not been holden—we could have beheld the spirit of our dear Swami hovering there.

From far and wide came the floral tributes. One exquisite wreath of tulips, red leaves and pussy-willow, came with words of love and gratitude from the Portland Vedanta Center where Swami Prabhavananda presides.

Swami Paramananda of the Ananda Ashrama also sent a pleasing expression of his regard for his brother Swami.

Another came from the far State of Washington expressing the love and devotion of Mrs. Nina MacDonald, a student of Tacoma.

From the sunny Southland, too, came these silent, fragrant messengers, laden with the love of students and friends.

Swami Bodhananda, who has charge of the New York Center, had been spending the winter in Southern California, and came from Riverside when he received the sad news of the passing of his beloved brother monk and life-long friend.

Swami Prabhavananda, who came from India with Swami Prakashananda on the occasion of his last visit there some four years ago, and who was with him at the Temple until November, 1925, when he opened the Center at Portland, Oregon, started for San Francisco immediately, on receiving the news, arriving on Tuesday morning.

It has been an inexpressible privilege and comfort to have Swami Bodhananda and Swami Prabhavananda with us during these first sad days of our bereavement.

On the stroke of eleven, soft strains from the organ played by Tejas, swelled forth through the hushed silence of the Temple. Then it was, that an invisible Presence lifted all thoughts to Divine Mother, who out of Her bounty gives all that man can ever have and calls back to Her heart the child whose work has been well done. For ten minutes soft melody filled the Temple. As the last lingering note died away one could almost feel the caress of angel's wings. At this sacred moment the three Swamis entered and took their seats on the platform.

The services were begun by Swami Bodhananda chanting in a low voice this beautiful prayer in Sanskrit, followed by the English translation :

“Thou art our Father. Thou art our Mother. Thou art

our Friend. Thou art our companion. Thou art our wealth. Thou art our wisdom. Thou art our all in all. Thou art in the man. Thou art in the woman. Thou art in the high. Thou art in the humble. Thou art everywhere and in everything. In thee we live and move and have our being. May Thy light illumine our souls. May Thy love hold us all together in harmony, friendship and fellowship, and may Thy peace keep us evermore. Om Shantih. Shantih. Shantih. Peace. Peace. Peace.”

In her inimitable manner, with deep pathos and devotion, Mrs. Sigrid Millhauser then sang a song of her own composition: “His soul is free from this, his earthly shell.”

Following this, Viraja chanted in Sanscrit several chants, taught her by Swami Prakashananda. As we listened memory supplied the missing voice and he seemed to be standing beside her as of yore, filling our hearts with melody and Divine praise.

Swami Bodhananda then spoke as follows:

Dear Friends: We have met this morning to perform a most depressing and distressing ceremony. We have lost a friend who to you was a most loving and inspiring leader and teacher, and a most faithful and devoted worker in the Ramakrishna Order. We want to express, by our words, our appreciation of his noble and saintly life, character and example; and by our prayer and supplication, to commend his soul to the Lord. But, in a larger and truer sense we cannot put into words, whether written or spoken, what lies deep in our hearts and souls, nor can we commend him to the Lord, because he has already commended himself far above our power to add to or detract from. As I am speaking to you I feel as though I were seeing him, speaking to him, as tangibly and palpably as I used to see and speak to him when he was with us in flesh and blood.

Life, friends, is not the few years of terrestrial existence, limited by birth at one end and death at the other. Life is an eternal and immortal entity. It does not begin with the birth of the body, nor does it end with what we ignorantly call death. In the Gita, Krishna says: “Just as in this one body we have so many changes—we have its birth, and growth, and maturity, age and decay—even so death is another change. A wise man

never mourns when it happens." So death is not an end, but only an incident in the eternal journey of life.

The common theme of the Bhagavad Gita is how to overcome all fear of death ; how to remove from us the cause of ignorance and grief. We grieve through ignorance of the real nature of the soul. The soul is the real man. The body is like a shell. You have read in the Gita where the blessed Lord says : "The soul gives up one body and takes another just as we give up old suits of clothes and take up new ones." The body is no better representative of the soul than a suit of clothes is of the body. So when the body disappears or dies, the real man—the soul—does not die.

I am inclined to believe that when a blessed one passes out of the body he enjoys larger life and greater freedom, and I, for one, can see no cause for any grief or mourning. On the contrary, we should express in terms of sympathy, our appreciation of the infinite freedom and bliss that this soul enjoys.

Death is like a door between two rooms. The room this side—the embodied condition—is a small room, and the other is a much larger room, a room filled with more light, more love, more bliss !

I have known Swami Prakashananda for nearly thirty-seven years. We became friends when we were small boys, students in the school, and during this period of thirty-seven years I have never heard from him a harsh word, nor have I seen him do anything unpleasant. He and I lived together in our monastery. We went on pilgrimage to the Himalayas together. I do not think that any of you present has been so long and so closely associated with him as I have been. And then he was my Guru Bhai. We were disciples of the same teachers. We received our first initiation from the Holy Mother, and our last initiation—Sannyasa—from Swami Vivekananda. So you see we are brothers and friends in more than one sense. I believe that the Swami is now enjoying infinite bliss in the arms of the Divine Mother to whom he was so deeply and sincerely devoted, and I know that his spirit is enjoying infinite peace and rest away from this world of tears and sorrow. May the Lord and Divine Mother bless him.

When Swami Bodhananda had finished speaking, Swami Prabhavananda spoke briefly :

Friends: To many others immortality may be a theory, but to us it is a fact, and today he is nearer us than ever.

The best way we can express our love and reverence for our dearly loved Swami Prakashananda is to love and follow the ideal that he represented in his life. And what was the greatest ideal that he represented?

To me two outstanding characteristics come most vividly. The first was equanimity—poise—in the midst of the pairs of opposites. That he taught to us, that he taught to you, not by mere words but by his living example. Under all circumstances, favourable or unfavourable, he kept that poise, that smiling face of his, always. The other great characteristic that he expressed was selfless love.

What is religion? If we study the different religions of the world, what do we find they teach? That poise and that love. Many a time you remember, when he would speak to you, he would love to relate an incident from the life of his beloved Master Swami Vivekananda. He used to express it in this way:

Swami Turiyananda, when he met Swami Vivekananda after many years, inquired of him, "What have you realized?" and Vivekananda replied, "Brother, I do not know anything about your realization, but this I know, that the heart has grown big."

Swami Prakashananda used to love to tell this to you many times, and he expressed that truth not only in words but by his life, by his living example. Today we can only pray: May he, our dearly beloved Swami Prakashananda, from his abode of peace and joy, send his blessings to us. May he give us strength to be worthy of his love.

Swami Dayananda then gave his message of faith and love:

Dear Friends: I know not how to express my feelings on this solemn occasion. The sweet silver voice that spoke words of love and strength from this pulpit for the last twenty years is still. Our beloved Swami Prakashananda, that embodiment of love, of unselfishness, of self-sacrifice, who came here to perform the mission of his revered Masters, Sri Ramakrishna and Swami Vivekananda, has gone back to their feet after finishing his duty. I feel the pain that is yours at this separation. I do not know how to comfort you. It is really a bless-

ing to die such a death. It reminds me of a verse of the devout Saint Tulsidas: (He is addressing himself) "Oh Tulsi, when you came to this world as a child you cried and your relatives rejoiced at your birth. But live such a life that when you pass on, the world will mourn for you and you will be smiling."

Swami Prakashananda lived such a life, for I see hundreds mourning for him while *he* passed on smiling. And why are you mourning? Because he was your life and light. He was your friend, philosopher and guide. You all depended upon him and now you are feeling as though the ground were moving away from under your feet.

It is quite human to mourn for such an one. But we have the consolation that he has fulfilled the mission of his life and the Master has called him back to His blessed feet to receive eternal rest for the labors accomplished.

When he was in India, his Master Swami Vivekananda placed his arms about his neck and told him: "My son, I have sacrificed my life for the cause of my Master. You will have to sacrifice *your* life for the same cause. Many others will sacrifice their lives, and out of these sacrifices will come a mighty work."

So he came here twenty years ago, and what he did you all know. He did not preach religion by lectures only. He *lived* religion. His everyday life reflected true religion. That love, that wonderful all-embracing love which follows true spirituality, he had, and he gave it freely. He was large-hearted and broadminded. He had no meanness, nor egoism, nor selfishness, in him. The motto of his life was to *give* and to expect no return. He gave all he had—even his life—for the good of others.

We are apt to think that death severs all connection with this world, and that is why we mourn. But instead of that, if we think that death is for the body only and that from the other side of life he is still guiding us, still an inspiration to all who love and cherish him in their heart of hearts, our sorrows will be appeased. Death has not separated us but has really made him nearer than before. Formerly his whole being was limited to a certain form, but now—freed from that mortal coil—his spirit is working through us all.

The best way in which we can show our respect to him is

to live the lessons he gave us and thereby ennoble and uplift our lives. He will be more pleased if he sees that the principles for which he stood are being carried into practice by his devotees. May he bless us all from that region, and guide and inspire us in our spiritual unfoldment.

Following these inspiring messages Viraja sang "Close to Thee." And then Swami Bodhananda prayed: "O Mother Divine, Thou art the sole source of all life and light, peace and bliss. We invoke Thy blessed presence in our midst. May Thou constantly be with us. May Thou lead and guide us and protect us all through our lives. Thee we salute, Thee we salute, O Mother Divine. Lead us from the unreal to the real, from darkness to light, from death to immortality. Reach us through and through our self, and protect us evermore with Thy kind and compassionate Face."

At the close of the prayer, to the accompaniment of soft music all filed slowly past the bier to take a last look at the temple in which our Saint had dwelt. Then the six pall bearers, Surhit, Amrita, Atmaram, Ajoya, Karma Vira and Sajjana gently lifted the flower covered casket and carried it out to the waiting hearse.

From the Temple the cortege drove to the crematory. We entered by a pathway strewn with flowers leading to the chapel. Within, Viraja played softly as the casket was carried in and placed on the draped stand in the sunlight just beyond the portals.

Swami Bodhananda finished the final chant as the curtains were drawn before the draped casket, slowly shutting from our view the bright sunlight. This was the last glimpse for all and in the silence that followed it was very hard to keep the brave resolve not to weep for the dear one whose earthly form had gone from us forever.

As we went our several ways, our hearts were filled with deeper love and a fresh determination to live the rest of our lives so as not to be entirely unworthy of our great teacher and friend; . . . to emulate his life as nearly as possible so that the world might know by our living how deep and true is our love for the Saint Swami Prakashananda.

SATYAVATI.

THE ESSENCE OF VEDANTA

[VEDANTASARA]

सम्बन्धस्तु तदैक्यप्रमेयस्य तत्प्रतिपादकोपनिषत्प्रमाणस्य च
बोध्यबोधकभावः । २८

28. The relation¹ between that unity which is to be proved and the evidence of the Upanishads that proves it, is the relation of what² is to be explained and the explainer.

[1 Relation—*Sambandha* is the third Anubandha.

2 *What etc.*—i.e. the unity of Jiva and Brahman. Though the existence of Pure Intelligence can never be directly proved or explained, it can be done by an indirect method as the subsequent text shows.]

प्रयोजनं तु तदैक्यप्रमेयगताज्ञाननिवृत्तिः स्वस्वरूपानन्दावाप्तिश्च ।
“तरति शोकमात्मवित् ” (छा: उ: ७ । १ । ३) इत्यादिश्रुतेः “ब्रह्मविद्-
ब्रह्मैव भवति ” । (मुण्ड: उ: ३ । २ । ६) इत्यादि श्रुतेश्च । २९

29. The necessity¹ is the dispelling of ignorance relating to that unity which is to be proved, as well as the attainment² of felicity resulting from the realisation of one's own Self. As in such Sruti passages, “The knower of Self overcomes grief”³ (Chhand. Upa. 7. 1. 3). “He who knows Brahman becomes Brahman” (Mund. Upa. 3. 2. 9).

[1 *Necessity*—This is the fourth Anubandha.

2 *Attainment etc.*—The necessity of the realisation of unity is not merely a negative one, viz., the cessation of all sorrows, as the Vaishesika Philosophy says. Nor is it, as another commentator says, the enjoyment of immeasurable bliss and the cessation of all woes. But the real aim of Knowledge is the realisation of one's own Self which is the *Summum bonum* of existence. In the case of such a liberated soul there is no grief.

3 *Grief*—Which is produced by contact with worldly objects.

It may be objected that the unity of Jiva and Brahman is an established fact; therefore it cannot be acquired afresh as a result of human endeavour. But though such unity is always present, it remains unrealised, as it were, in the state of ignorance. It is often found that a man forgets all about his jewel though it remains hanging, all the while, in his neck and therefore suffers from sorrow and grief. But afterwards he discovers it in his neck when it is pointed out there by some one. Similarly though the knowledge of Brahman is eternally existent in us, we forget all about it being deluded by ignorance. But we acquire this knowledge by our own endeavour, as it were, when ignorance is removed as a result of the injunction of Sruti and Guru.]

अयमधिकारी—जननमरणादिसंसारानलसन्तप्तो दीप्तशिरा
जलराशिमिवोपहारपाणिः श्रोत्रियं ब्रह्मनिष्ठं गुरुमुपसृत्य तमनुसरति,
“तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्” ।
(मुण्डः उः १ । २ । १२) इत्यादि श्रुतेः । ३०

30. Such¹ a qualified pupil afflicted with the fire of the world consisting of birth, death etc.² should repair,³ with presents⁴ in hand, to a spiritual guide, learned⁵ in the Vedas and ever dwelling in Brahman,—just as one with a burning⁶ head rushes to a reservoir⁷ of water—and serve him ;—as the following and other⁸ Srutis say : “Let him in order to understand this repair with⁹ fuel in his hand to a spiritual guide who is learned¹⁰ in the Vedas and dwells¹¹ entirely in Brahman” (Mund. Up. 1. 2. 12).

[1 *Such etc.*—Endowed with the fourfold prerequisites of Knowledge.

2 *Etc.*—Diseases and other worldly torments are included.

3 *Repair*—Instruction from a proper teacher is absolutely necessary for the knowledge of Brahman. Sankara in his commentary on the Mund. Up. (1. 2. 12) says, “शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात्” “One though versed in the scriptures should not independently search after the Knowledge of Brahman.”

4 *Presents in hand*—The disciple should always go to his teacher with suitable presents in hand. Comp. “रिक्तपाणिर्न सेवेत राजानं देवतां गुरुम्” (Mahabharata 7. 7886)—“One should not go to the king, god or the Guru with empty hands.”

5 *Learned etc.*—This includes other two qualifications of the teacher, viz., अकामहतत्वं (desirelessness) and अवृजिनत्वं (sinlessness). Comp. “यश्च श्रोत्रियोऽवृजिनोऽकामहतः” (बृहः उः ४ । ३ । ३३) “One who is learned in the Vedas, without sin and not overcome by desire.”

6 *Burning head*—The word is explained by the following beautiful phrase, “निदाघमध्याह्णामरीचिसंव्याप्तखल्लाटः”—“Like a bald-headed man suffering from the extreme heat of the mid-day sun of the summer season.”

7 *Reservoir of water*—It is explained thus,— “शिशिरतरमधुरजलपरिपूर्णाः महाहृदः”—“A big lake filled with refreshing water cold as the morning dew.”

8 *Other etc.*—Comp. “आचार्यवान्पुरुषो वेद” (Chh. Up. 6. 14. 2)—“A man who has accepted a teacher obtains the true knowledge.”

9 *With fuel etc.*—This denotes the spirit of humility with which the disciple should approach his teacher.

10 *Learned in the Vedas*—Sankara explains the word श्रोत्रियं in his commentary on Mund. Up.—“Versed in the recital of the Vedas and the knowledge of its import.” The first condition is not absolutely binding.

11 *Dwells entirely etc.*—Sankara explains the word **ब्रह्मनिष्ठ** thus—
“Like *Japanistha* and *Taponistha* this word means one who is centred in the Brahman, devoid of attributes and without a second after renouncing all Karma. For one performing Karma cannot be centred in Brahman on account of the antagonism between Karma and the knowledge of Atman.” But work is possible even after the highest Knowledge when the liberated soul looks upon the world and the work from another perspective.]

स परमकृपयाध्यारोपापवादन्यायेनैतमुपदिशति

“ तस्मै स विद्वानुपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

(मुण्डः उः १ । २ । ३) इत्यादि श्रुतेः । ३१

31. Such a teacher through his infinite grace¹ instructs the pupil by the method of the refutation² (*Apavâda*) of the erroneous imputation (*Adhyârôpa*),—as in such³ Sruti passages: “To that pupil who has approached him with due courtesy, whose mind has become perfectly calm, and who has control over his senses, the wise teacher truly told that Knowledge of Brahman through which he knows the Person, imperishable and true.”

NOTICES OF BOOKS

Bengali

VEDANTA-DARSANER ITIHAS (*History of Vedanta Philosophy*) Part II by *Swami Prajnanananda Saraswati*. Published by the Sankar Math, Barisal, Bengal. Price Rs. 3. Pp. 314.

We had the pleasure of commenting on the excellent performance of the author in course of our review of the Part I in our July issue last year. The same excellence,—clarity of thought, abundance of information and intelligent judgment,—is manifest also in the present volume. The present part has brought the history of Vedanta philosophy up to the 16th century, and the third and last part will complete the account. The subject is abstruse and necessarily vast; and the number of philosophers—of all the different schools of monism, qualified monism and dualism—to be dealt with is not small. It is not strange therefore that the account given is not often complete. But we must remember that the author is a pioneer in the field and the

book had to be written under exceptional circumstances. It has opened a new field of literary and philosophic venture and we hope others will improve upon the work by amplified details and a more thorough treatment.

The following philosophers come under treatment in the present volume: Ramanujacharya, Sri Krishna Misra Yati, Prakashatma Yati, Aghorasivacharya, Purushottamacharya, Advaitananda Bodhendra, Sri Hansa Misra, Anandabodha Bhattarakacharya, Devacharya, Devarajacharya, Madwacharya, Padmanabhacharya, Amalananda, Chitsukhacharya, Varadacharya, Sudarshanavyasa Bhattacharya, Varadacharya, Vira Raghavadasacharya, Venkatanatha Vedantacharya, Lokacharya, Bharatitirtha, Sankarananda, Vidyaranya Muni, Anandagiri, Jayatirthocharya, Varadanayaka Suri, Anantacharya, Vallabhacharya, Viththalanatha Dikshita, Rupa Goswami, Sanatana Goswami, Sri Jiva Goswami, Mallanaradhya, Nrisimhashrama, Narayanashrama and Rangarajadwari.

The book is a mine of information and we recommend it to the earnest attention of the Bengali students of Vedanta.

JIVANMUKTI-VIVEKA (Discernment of the Nature of Jivanmukti). Translated by and to be had of Durga Charan Chatterjee, 18, Kamachcha Lane, Benares City, U. P. Price cloth, Rs. 3. Pp. 54+412.

Jivanmukti-Viveka is a celebrated prose work by Vidyaranya Muni, the well-renowned author of *Panchadasi*. The treatise, as its name implies, is devoted to the discussion of the nature of the highest Self-realisation. But the discussion is more of a practical nature, and has been elaborated and supported by profuse quotations from Sruti, Smriti, Purana, etc. The book is divided into five chapters; the first chapter considers the true nature of the highest Self-realisation and prescribes in accordance with the scriptures, Sannyasa as a necessary condition to its attainment; the second chapter discusses the three means of Self-realisation,—knowledge of Truth, destruction of desires and annihilation of the mind, and points out how desires can be destroyed; the third chapter dwells on the method of annihilating mind; the fourth chapter discusses the nature of the knowledge of Truth; and the fifth chapter the nature of *Vidwat-Sannyasa*.

The book is extremely helpful to those who are interested in the practical aspect of the Vedanta philosophy and are seeking to realise its conclusions in life and practice. The translator has spared no pains to make his product perfect. The book is excellently got up; the Bengali translation is very lucid and is prefaced by a short life-sketch of Vidyaranya Muni, an introduction and an elaborate table of contents. The author has assuredly done a noble service to the Bengali reading public and we earnestly recommend this book to our Bengali readers.

NEWS AND REPORTS

Swami Paramananda over the Radio

Swami Paramananda has experienced an unexpected widening of his contact with the world and the public. A Radio broadcasting station has been erected on a property adjacent to Ananda Ashrama. It is the first in La Crescenta Valley and its opening was made an event of great importance. The gentleman who has established the station called personally on the Swami and invited him to take a prominent part in the inauguration exercises. They lasted from seven in the evening until one in the morning. A banquet was given to several hundred eminent residents of the Valley and surrounding towns. At this the Swami was made one of the guests of honor as also one of the speakers. Several Judges, the Mayor of Glendale and the President of the Glendale Chamber of Commerce were also among the speakers. The cordial appreciation expressed by all present, and especially by the one who introduced the Swami, was a testimony to the sympathy and interest which the Ashrama has awakened.

An added tribute was paid the Swami when he was announced thus over the Radio: "The next speaker, after a musical number, will be a gentleman who is in 'Who's Who in America,' who is a noted teacher, preacher, author and poet. I will leave you guessing who it is until the musical rendering is over." When it was ended the same voice sounded on the air again, saying: "I have great pleasure in presenting to you Swami Paramananda."

Although each speaker was allowed only a brief interval, the Swami's words were so forceful and well chosen that the Announcer, Mr. Hastings, a leader in his profession, declared afterwards at a club supper: "The Reverend Swami's speech was the best of the evening. Even trained speakers grow nervous when they stand before the microphone, but it was not so with the Reverend Swami. He was perfectly at ease." The owner of the Radio has suggested that he stretch a wire across to the Ashrama that the Swami's teaching may be broadcasted regularly.

* * * * *

The Ananda Ashrama observed the birthday anniversaries of Swami Vivekananda and Sri Ramakrishna with meditation, prayer and festivity.

The foundation stone of a temple which will represent all the established religions of the world, was laid by Swami Paramananda last April in the Ananda Ashrama.