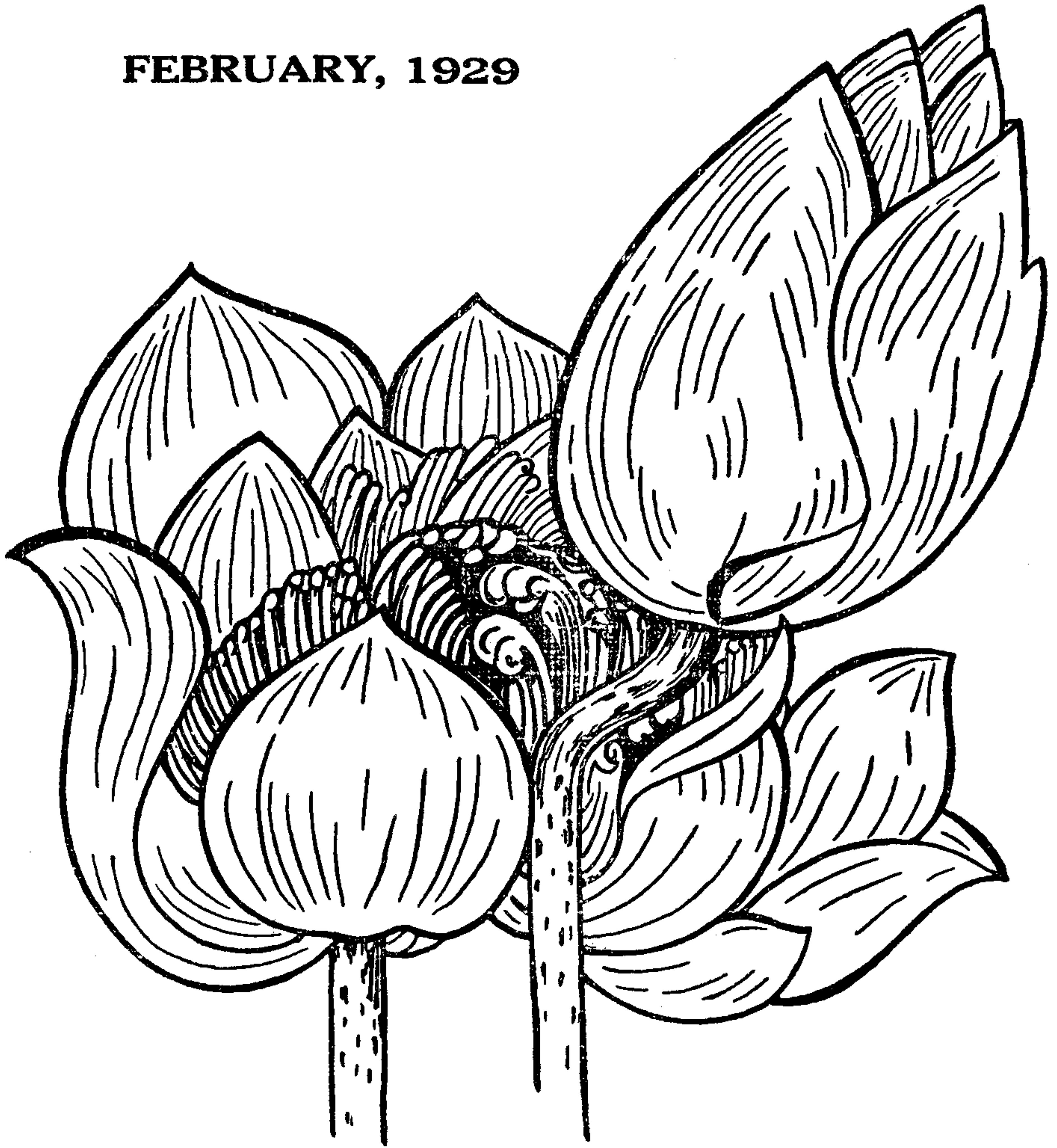


FEBRUARY, 1929



Prabuddha Bharata

OR AWAKENED INDIA

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FEBRUARY, 1929

Volume XXXIV



Number 2

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

UNPUBLISHED LETTERS OF SWAMI VIVEKANANDA

VII

(To an Englishman)

New York,

9th August 1895.

. . . . It is only just that I should try to give you a little of my views. I fully believe that there are periodic ferments of religion in human society, and that such a period is now sweeping over the educated world. While each ferment, moreover, appears broken into various little bubbles, these are all eventually similar, showing the cause or causes behind them to be the same. That religious ferment which at present is everyday gaining a greater hold over thinking men, has this characteristic, that all the little thought-whirlpools into which it has broken itself, declare one single aim—a vision and a search after the Unity of Being. On plains physical, ethical and spiritual, an ever-broadening generalisation—leading up to a concept of Unity Eternal—is in the air; and this being so, all the movements of the time may be taken to represent, knowingly or unknowingly, the noblest philosophy of the unity man ever had—the Adwaita-Vedanta:

Again, it has always been observed that as a result of the struggles of the various fragments of thought in a given epoch, one bubble survives. The rest only arise to melt into it, and form a single great wave, which sweeps over society with irresistible force.

In India, America, and England (the countries I happen to know about) hundreds of these are struggling at the present moment. In India, dualistic formulae are already on the wane, the Adwaitas alone hold the field in force. In America, many movements are struggling for the mastery. All these represent Adwaita thought more or less, and that series which is spreading most rapidly, approaches nearer to it than any of the others. Now if anything was ever clear to me, it is that one of these must survive, swallowing up all the rest, to be the power of the future. Which is it to be?

Referring to history, we see that only that fragment which is fit will

survive, and what makes fit to survive but *character*? Adwaita will be the future religion of thinking humanity. No doubt of that. And of all the sects, they alone shall gain the day, who are able to show most character in their lives—no matter how far they may be.

Let me tell you a little personal experience. When my Master left the body, we were a dozen penniless and unknown young men. Against us were a hundred powerful organisations, struggling hard to nip us in the bud. But Ramakrishna had given us one great gift, the desire, and the life-long struggle, not to talk alone, but *to live the life*. And to-day all India knows and reverences the Master, and the truths he taught are spreading like wild fire. Ten years ago, I could not get a hundred persons together to celebrate his birthday anniversary. Last year there were fifty thousand.

Neither numbers, nor powers, nor wealth, nor learning, nor eloquence, nor anything else will prevail, but *purity, living the life*, in one word, *anubhuti*, realisation. Let there be but a dozen such lion-souls in each country, lions who have broken their own bonds, who have touched the Infinite, whose whole soul is gone to *Brahman*, who care neither for wealth nor power nor fame, and these will be *enough* to shake the world.

Here lies the secret. Says Patanjali, the father of Yoga: "When a man rejects all the superhuman powers, then he attains to the cloud of virtue." He sees God. He becomes God, and helps others to become the same. This is all I have to preach. Doctrines have been expounded enough. There are books by the million. Oh, for an ounce of practice!

As to societies and organisations, these will come of themselves. Can there be jealousy where there is nothing to be jealous of? The names of those who will wish to injure us will be legion. But is not that the surest

sign of our having the truth? The more I have been opposed, the more my energy has always found expression. I have been driven away without a morsel of bread: I have been feasted and worshipped by princes. I have been slandered by priests and laymen alike. But what of it? Bless them all! They are my very self. And have they not helped me by acting as a spring-board, from which my energy could take higher and higher flights?

. . . . I have discovered one great secret—I have nothing to fear from *talkers* of religion. And the great ones who realise—they become enemies to none! Let talkers talk! They know no better! Let them have their fill of name and fame and money and woman. Hold we on to realisation, to being Brahman, to becoming Brahman. Let us hold on to truth unto death, and from life to life! Let us pay not the least attention to what others say, and if, after a life-time's effort, one, only one, soul can break the fetters of the world and be free, WE HAVE DONE OUR WORK. Hari Om!

. . . . One word more. Doubtless I do love India. But everyday my sight grows clearer. What is India, or England, or America to us? We are the servants of that God who by the ignorant is called MAN. He who pours water at the root, does he not water the whole tree?

There is but one basis of well-being, social, political, or spiritual, to know that I and my brother are *one*. This is true for all countries and all people. And Westerners, let me say, will realise it more quickly than Orientals, who have almost exhausted themselves in formulating the idea and producing a few cases of individual realisation.

Let us work without desire for name or fame or rule over others. Let us be free from the tripple bonds of lust, greed of gain, and anger. And the truth is with us!

SPIRITUALISING NATIONALISM

BY THE EDITOR

I

How indeed can we spiritualise politics and industrialism?—This is a question which occurs again and again to the national workers; and a right and convincing answer is urgently needed before they can face their duty with a courageous heart and undimmed enthusiasm. India has this 'weakness',—she cannot follow a programme with whole-souled devotion unless it is based on and inspired by a high spiritual ideal. The history of the past national movements also points to this peculiarity. Mahatma Gandhi's Non-violent Non-co-operation movement was a noble attempt at founding political and industrial activities on purely moral and spiritual grounds. Had this movement succeeded, Mahatmaji would have solved a great problem that stands as a lion in the path of the national workers. Unfortunately his theories have failed to prove their efficacy, and we are still more beset with doubts and hesitations.

This problem must not be understood to be merely academical. It is real, intensely real and practical. There is not the least doubt that the majority of thinking Indians feel that India's ideal can only be spiritual, however defective and vague their comprehension of that spiritual ideal may be. This allegiance to spirituality and recognition of it as the highest and only true value of life is instinctive with every Indian; it flows in his blood and pulsates in his every breath. He feels that the only thing worth striving for is the Eternal; the one thing worth realising is his immortal spiritual nature. And he knows that all other achievements are as nothing compared with these. If the devotion of the

modern Indian to spirituality is so passionate, no less passionate is his devotion to his motherland, no less anguished is his feeling for her economical, political and social degradation. India must be raised, he feels, and that early, before she is done to death by foreign exploitation. Her dishonour fills his heart with extreme agony and above all he feels that it is because of her political and economic subjection, that the world dares to-day to laugh at her cherished ideals and drag her highest achievements in the mire.

But along with this feeling for India's external degradation, there is also the conviction that in this imperfect world where evil and wickedness flourish better than good and honesty, political and industrial improvements are scarcely possible along the path of moral purity and spiritual excellence alone. If we strictly adhere to moral principles in our political and economic activities, we may grow morally and spiritually, but there is little chance of freeing the country of foreign dominance. "The wicked have to be fought with wicked means", this adage seems extremely apposite to the national situation. In fact, history has not yet shown any remarkable example of morality ever triumphing in the political and industrial world. Efficiency which is scarcely moral in character, has alone held sway there. Has India also to follow suit? It seems there is no other way. If that be so, how then can we at the same time be faithful to our spiritual ideals? Shall we sacrifice our national ideas for the sake of India's external prosperity? *No, that cannot be.* Are we then to spiritualise politics? How can that be accomplished?—This then is the crucial question.

II

It has been said that religion has been the key-note of India's national life from times immemorial. India then must have somehow spiritualised politics, etc. in her past. Let us see how she did it and if we can derive any light therefrom for our present guidance.

We must remember at the outset that in the past also, India felt the conflict between the claims of ideals and realities as we are doing now,—may be in a lesser measure than at present. But the conflict was there. Then also the quest after material prosperity and secular achievement was found to be invested with a sufficient amount of evil which refused to be easily spiritualised. But India found a way out of the difficulty in the following manner. Her secret was the *Varnâshrama Dharma*. According to *Varnashrama Dharma*, every man had his duties fixed for him by the regulations of the caste in which he was born. That meant two things: Firstly, *he* had not to find out his duties. Certain things were presented to him as his duties. He therefore had not the responsibility of judging their worthiness. This on the surface appears to be too much arbitrary and calculated to deaden the conscience. But the Hindu sociologists were careful enough to see that the caste prescriptions did not go against the predominant tendencies of the majority of the members belonging to that caste. In fact the duties were not deliberately prescribed at all. Groups of persons took up certain professions according to their temperaments and necessity. What was later on done was that they were asked to stick to those without encroaching upon the provinces of others and hand them down to posterity. Not that the professions and pursuits chosen by and allotted to the castes were always 'moral' in an absolute sense. Of the Brahmins and the Sudras, it may be said, that their functions were pre-eminently 'moral'.

The Sudras mostly were content to serve: that might not have been elevating, but was not certainly immoral. The Brahmins' duty was of course intellectual and spiritual pursuits mainly and was thus free from moral conflict. The Vaishyas and the Kshatriyas, however, did not find their functions so free of moral blame. The Vaishyas,—the greater ones amongst them, had to exploit other people; and exploitation, they were sophisticated enough to know, was morally bad. The Kshatriyas found themselves still more beset with moral conflicts. Their function was to do *himsâ*, violence, to invade and to kill. Yet this moral conflict did not seem to trouble the caste men and women much. Was it because their moral sense was dead? Not so. The secret lay in a true understanding of the import of moral living. There are no doubt certain absolute standards of morality. But when we come to the *practice* of morality, we find that those absolute standards do not always help us. If the end of human life is the realisation of one's spiritual self, then it is necessary that the *samskâras* or tendencies that are obstructing the beatific vision should be eliminated. The means of eliminating these is for the most men their working out. The *samskaras* have to be exercised, moulded and refined, and thus eliminated. So it comes to this that if a man has strong hankering for wealth, the best thing for him would be to properly work it out, so that he may later on realise the vision of his higher self. Here exploitation is his duty. To do all that is needed for the realisation of one's higher self,—be it apparently good or evil,—is one's paramount duty. Similarly of the Kshatriya. He has an aggressive spirit. If he is to realise his spiritual self, he must get rid of it by properly working it out. Through *pravritti* to *nivritti*. To kill and triumph is the duty of a Kshatriya. So this exploitation of the Vaishya and the violence of the Kshatriya are not really speaking immoral; at least they will not

injure them. If a man lives externally a most moral life and is yet full of base tendencies, he is a *mithyâchâri*; he clogs the progress of his soul by such external abstention; he is doing harm to himself, and his real and highest duty is to express himself in action, and through such properly regulated expression, get rid of his evil tendencies and rise to a higher level of feeling and consciousness. That which helps the elevation of consciousness, is moral; that which retards it, is immoral. Moralists commit a great blunder when they think that morality is the same for all, in both import and expression.

Behind caste prescriptions there were these considerations. Therefore the law-givers assured the castes that the faithful fulfilment of their respective functions was their highest and most moral duty, and that they must never take to the functions of others, however exalted those might appear to them. This philosophy of caste had a wonderful psychological effect and it is this with which we are mainly concerned here. We have mentioned before that one effect of the Varnashrama Dharma was that individuals had not to think out their duties for themselves. That meant, as we can now infer, that the apparent evil aspects of their duties did not affect them in an adverse way. They felt no psychological conflict. They took to their duties whole-heartedly and with undimmed courage and enthusiasm. Their homage to them was not divided by the consciousness of higher moral standards. And it was well that it was so. For such a consciousness of higher standards, when one is decidedly unfit to actually live by them, weakens terribly, paralyses action, and hampers growth. The one thing needful there-

fore in thus neutralising moral conflict is the psychological sanction, a spontaneous feeling that one's duty is as sacred as worship and is the means of the highest realisation, however profane and evil it might appear to some external observers.*

Secondly, the promulgators of the Varnashrama Dharma found that the spiritualisation of the everyday practical life of the majority of individuals would become much easier if they could be spared the evil aspects of worldly life to a great degree. How much wickedness lies behind political and industrial prosperity, is apparent to-day to every one. In the past also, the same kind of wickedness, if not in the same measure, existed. If every citizen of the state were to think about and maintain those wicked activities, it would certainly have been hard for individuals to easily spiritualise their life and activities. India therefore spared the people the worries of statecraft, leaving these primarily to the king and his ministers. The people were free to live and regulate their life according to the high spiritual ideals. The king bore the burden of statecraft and diplomacy. Kings had always to dabble in many evil things. Politics in no age has been a moral pursuit. But the books and traditions were emphatic that if a king in discharging his duties had to perform heinous things, he was not to suffer for that. It was his duty, and as such could not affect him adversely. Here also the psychological sanction came of immense help.

Of course in this age of democracy, such concentration of political functions in the king alone is not possible. Now the king's functions have to be shared by all citizens. This has made the

* To obviate misunderstanding, we must mention here that the Hindu law-givers were not unconscious of the danger of thus making light of what were undoubtedly evil in many of the caste duties and neutralising moral conflict of the individuals. We have mentioned why such neutralisation was rather beneficial to the many. If there still lurked any moral danger in such prescriptions, it was provided for by the doctrine of non-attachment with which every man and woman was asked to perform his or her duties. This non-attachment invested every one with a supreme spiritual strength and illumination.

spiritualisation of national service still more difficult. Add to this the evils that attend the acquisition of industrial prosperity. Without extension of commerce no nation can now be great. And commerce cannot flourish in this age, without exploiting other nations. Yet, yet, we *know* we must have to face these and besmirch our hands with their blackness.

III

Our study of our past experience in spiritualisation has given us two solid facts : (1) if we have an intense longing for certain things, which we cannot reason away, but must possess and enjoy before we can transcend them, to acquire it is our highest duty and is therefore quite moral; and (2) we must create a wide-spread and deep-rooted psychological sanction for it in order to avoid weakening moral conflict. If the service of the nation can evoke the necessary enthusiasm and psychological sanction, then the evils attending it will not affect us immorally and will not therefore clash against the spiritual ideals. Can we say this much of national service?

Unfortunately the very ideal of nationalism is still an object of criticism and discussion in several influential quarters of India. We shall here refer to Rabindranath Tagore and Mahatma Gandhi. Rabindranath does not uphold nationalism. He is for internationalism. He however does not appear to have made his position very clear in all its bearings. Certainly he wants the political freedom of his country. But the way to it he seems to think to lie through social, economical and cultural regeneration. The direct fight with the powers that be does not appear to have his enthusiastic support. What again are his ideas about the industrial development of India? He is in favour of co-operative movement. Does he disapprove of big-scale industrialism without which, it scarcely appears, India will ever be rich

enough to stand the onslaughts of foreign nations? It is clear, however, that his is a partly questioning voice against nationalism.

A much greater influence is that of Mahatma Gandhi. He passionately seeks the political freedom of India. He also wants her economic and social regeneration. But he is thoroughly antiquated in his views about the economic uplift of India. His doctrine of non-violence as applied to the political struggle is well-known. In this it cannot be said he has the country behind him. Indians accept it as rather an expedient than a principle. Mahatmaji believes in it as a principle. As regards the industrial revival of India, he certainly holds quite unique views, directly opposed to the present tendencies of mankind. The philosophy of *charka* lies in the varnashrama dharma. Mahatmaji wants to revive the old idea of decentralisation and simplicity. India's economic revival should not be at the cost of other nations. India must not exploit others; for that would be immoral and against the spiritual ideals of India. So India's industrialism should not be after the big-scale pattern of the West. None should encroach economically upon his neighbour; so that there should be no competition. This was the underlying principle of the economic aspect of the caste system. Mahatmaji wants to eliminate competition in the acquisition of wealth; but he does not advocate the traditional view of the caste system, namely, that none should *practise* others' professions. Here Mahatmaji puts forward a novel view. He says that though one may not *earn* money by practising other caste professions, one may, if one likes, take to them as honorary professions. But Mahatmaji forgets that this will create a state of great disorder and introduce competition. There is in every locality a certain amount of demand for certain professions. If any outsider comes to fulfil them gratis, he will thereby deprive the legitimate professionals of their custom, compel-

ling them to take to other means of earning, though he may not himself profit anything. Altogether Mahatmaji stands less for nationalism as it is commonly understood than for a certain view of Truth which he is trying to realise himself and persuading the nation to accept. The majority of Indians, though absolutely faithful to the high spiritual ideals of India, yet want their country to become politically independent, industrially as prosperous as the most prosperous nation on earth and culturally supreme. They are content to follow the ordinary means of achieving these, with all the necessary evils attendant on them; and they are trying through all these evils to rise up to the pristine purity of the national ideals. Neither Tagore nor Mahatmaji gives them adequate help in these respects.

Apart from these objections, the ideal of nationalism has its antagonists in the growing internationalism of the West and in the labour union movement of the world. Though these have not yet become sufficiently effective, yet they are bound to grow in strength with the passing of days and react on nationalism; and we cannot ignore them in determining the future of nationalism.

IV.

Amidst these confusions, the nationalism of Swami Vivekananda and the spirit and attitude that lay behind it appear as a powerful and steady beacon, reconciling the present tendencies of nationalism with its future, and also with the spiritual ideals of India. Swamiji believed that the industrialism of the West will have its full sway in India, however vicious it might be; and he believed that India would become a great industrial nation. He wanted so much that Indians should visit the West and learn the secrets of modern civilisation with its wonderful powers of organisation and efficiency. On his way to America he wrote a letter to his

Madrassese disciples from Japan, in which he asked them to come and study the rapid modernisation of Japan and take lessons therefrom for the elevation of India. In this, modern India is walking faithfully behind the Swami. He felt all the iniquities of present-day industrialism, with its degradation of the mind and exploitation of the weak. But he also felt that, good or evil, India cannot escape it, and the best thing for her would be to face it and make the best of it. So he called to his countrymen to learn these things from the West and march ahead to the van of industrial nations. Modern India thus finds a strong support in Swamiji in her bid for industrial greatness. Perhaps it is not known to many that in his scheme of an ideal Math of the Ramakrishna Order, one of the first items was the establishment of a well-equipped technological college.

Similarly it cannot be said that he cared much either to stick to the old caste system (as Mahatmaji is doing) or either to destroy it as ultra-reformers want to. He knew and declared that the new spirit will bring about revolutionary changes in the social system of India, but what form of it will finally emerge, he did not care to enunciate. Nor was it necessary. Enough that he endorsed the rising spirit and blessed it. Only he cautioned us that we must not deliberately destroy any institution. The social changes should be the indirect effect of the realisation and manifestation of the new spirit. In this also present-day nationalism finds support in Swamiji.

Did he also want the political emancipation of his country? Certainly he did. His ideal of freedom was absolute, as he often declared: it must be the freedom of the spirit, of the mind and also of the body. All these he wanted for his country. He devoutly wished that India should be great materially, intellectually, politically and above all spiritually. Surely Indian nationalism also, seeks as much.

He never cried halt in any line of progress, provided the motive was pure and the goal noble.

Another point in which Swamiji's view of Indian nationalism envisages the developments of the future, is the rise of the workers of the world, of the Sudra power. That the future of every nation, and of India of course, is in the hands of the Sudra, he unhesitatingly declared on many occasions; and there is at least one passage in his written books, which will become the very charter of the freedom of the Sudra and the sacred *mantram* of its consecration. (See *The Complete Works of Swami Vivekananda*, Vol. VII, pp. 308-310.) Indian nationalism of the present day, it must be admitted, has not yet developed this aspect sufficiently. There is no doubt some talk now and then about the emancipation of the labour classes in India; but it is mostly in imitation of the English labour leaders or Russian communists. The genuine India-type has not yet emerged. Swamiji's nationalism, however, as we have said before, was fully conscious of this and gave an honourable place to it in its programme.

In advocating this all-round development of India, it is not that Swamiji was not conscious of the evils that would necessarily accompany it. His support of nationalism does not mean that he also advocated the means that are employed by our politicians in imitation of the West. The aspirations of modern India find place in Swamiji's vision, but their means do not. Here our national workers have to learn from him. He was fully conscious of the evils of Western nationalism and industrialism; and even though he felt that India cannot altogether escape them, he prescribed means by which India can pass through them unscathed and attain to her accustomed spiritual heights. He was not ignorant of the ways in which India in the past has sought to eliminate those evils through Varnashrama Dharma. He felt that a

new psychological sanction must be created for national service. That is why he glorified India and left an indelible impression on the mind of Indians of her greatness and evoked an undying passion for her service. But he also felt that if that sanction serves in taking individuals only up to the level of material achievements, it will ill serve India. He therefore prescribed a new motive of service and struggle,—the struggle for self-realisation. Every man and woman of India must be filled with a burning enthusiasm for spiritual self-realisation. And when they will, with such a motive, devote themselves to the service of India, they will not only achieve materially and intellectually, but also spiritually. Swami Vivekananda therefore solves the problem of the national workers, to which we have referred to at the outset of this essay, in two ways: (a) by glorifying India and making India's service a passion with everyone from the lowest to the highest, and (b) by prescribing self-realisation as the chief and all-comprehensive motive of all activity (of course to such a motive, when fully active, India cannot be what she is ordinarily conceived to be).

To truly understand these views of Swamiji, it is necessary that we truly grasp his idea of India. His conception of India contained different grades of views from the most concrete to the most abstract. He looked upon India as a geographical entity without clouding her with a halo of idealism; he looked upon her as a cultural entity; he looked upon her as a spiritual power and the giver of the highest illumination; and she was to him the object of deepest love and most intense adoration; she also appeared to him as the essence of humanity. In fact his view of India was undefinable; it contained all these various strata of perception; but it had no fixed form, either as a symbol of political or spiritual consciousness. This undefinability was the unique characteristic of Swami

Vivekananda's nationalism. It thereby became all-comprehensive and escaped the dangers of partiality, which all definiteness engenders. All these different phases found voice in him, and he also represented an attitude which transcended nationalism.

One peculiarity of the Swami requires to be noted in this connection. His spiritual consciousness and national consciousness were not apart but phases of the same fundamental consciousness. The fact is, to this prince of monks, the only reality was Brahman, and the highest impulse, its realisation. All other realities are experiences on the way,—different modes of consciousness all reflecting the primal glory of the Divine in more or less measures. His humanism, so remarkable in him, his love of art, science, history and human achievements were all characterised by the above consideration. All these manifested the central glory of the Eternal, therefore they had their legitimate places in his heart and appreciation. So also India. India was loved by him to the measure that she represented the radiance of God. Her politics, society, industry, culture, religion, her poverty and suffering, her struggles to rise and attain, all these were dear and sacred to him because of the highest illumination to which all these led. Without this basic spiritual consideration, his nationalism would be quite incomprehensible. Yet it should not be understood that in his homage to India, there was any *conscious* calculation of all these. His consciousness, always so approximate to the Divine consciousness, was like unto a flower of which the love of country, humanity and nature were so many petals.

It will be understood from this that to Swami Vivekananda nationalism was not the final word of human aspiration. Man must transcend it, not by thinking it to be foreign to himself, but by considering it to be an aspect of a higher consciousness. So the impulse to

realise this higher consciousness must be the very basis of Indian nationalism. Without this central motif, Indian nationalism is in the danger of being degraded to a sort of jingoism, crude and narrow. Swamiji never advocated this narrow nationalism. How is that higher consciousness to be attained? Here comes the call of the spiritual ideals of India. And here we understand the significance of Swamiji's injunction that the glory of the Atman should be preached all over the land from the highest to the lowest. Let self-realisation be the battle-cry of New India. The self is endowed with infinite power, illumination and joy,—let this be brought home to every man and woman, every boy and girl of India. Let them feel that life's only quest is this Self-realisation and let everyone start from wherever one is at present, towards the goal. Let the consciousness of this inherent power and greatness spur everyone on his way.

Naturally this consciousness will not in all or even most cases, appear as a struggle for *spiritual* self-realisation. That will be only in the cases of a minority, at least in the beginning. To most men, it will be a consciousness of the power of endurance, concrete, material achievement and fearlessness. To many others it will be the incentive to high intellectual and cultural achievements. But if the consciousness of the real nature of the self be there—and we should never cease to proclaim it to all and keep it ever before the nation,—this crude self-realisation will not be the last item of achievement; the original motive will by its very impetuosity impel and drive us on to higher and yet higher self-realisation, till we reach the very heart of the Eternal. *It all depends on the original impetus.* This alone will determine the direction of our progress and its destination. On this again depends how much we can be affected by the evils that infest the material aspects of nationalism. If the original

impetus be not powerful enough to take us beyond the plagues of politics or industrialism, there is every danger of our being stuck in the morass of moral complications which are so luridly evident in Western nationalism. *So the proclaiming of the glory of the Atman is one of the ways of reconciling politics, etc., with the spiritual ideals of India.*

This also will save India from going to the extremes of materialism and there will thus be only a minimum of evil in the politics and industrialism of India. It will ensure an all-round development of the nation; for the self-conscious power of man will naturally seek variegated expression in all fields of life. Who can ever prescribe to the Self?

Self-realisation as the motive of nationalism has also another bright consequence. To it, the consciousness of India is naturally that of a land where the quest for Self-realisation and its success have had the most brilliant manifestation. India stands to this view as the mother of religions, the giver of spiritual gifts and the proclaimer of supernal peace. Here Indian nationalism becomes the highest internationalism. To a quest for Self-realisation, material and intellectual achievements are insignificant in comparison with the real and eternal achievement of Divine Illumination. So spirituality stands pre-eminent in our view and consciousness. And surely there cannot be any internationalism worth the name, which is not based on a consciousness of spiritual unity. Indian nationalism is thus another form of internationalism.

There is yet another phase of Self-realisation, which has an important bearing on Indian nationalism. Self-realisation after certain stages, becomes worshipful service of others. The strong alone can give. In fact one of the signs of true strength is that it gives itself away in the service of others. Self-sacrifice becomes then a

passion. Therefore those of us who are strong and illumined enough to aspire after the spiritual aspects of self-realisation, will be spontaneously filled with the spirit of service. And if we are to spare ourselves the suicidal war between the classes and the masses, if the Sudra power in India is to rise to its legitimate height without civil war, what can be a better and a more potent means than the sacrifice of the best and the purest of the nation to the service of the depressed masses of India? Therefore Swamiji sent out the call for the worship of the *Daivida Nârâyana* as an integral part of his message for India's Self-realisation. This is how we are to spiritualise communism in India. This is how the highest of the nation are to become the servants of the masses in their passion for Self-realisation and self-sacrifice.

This is Swami Vivekananda's nationalism and this is how the service of the nation was to him the very realisation of the spiritual ideals of India. His nationalism, we have seen, does not antagonise with internationalism and leads automatically to spiritual self-realisation; and the power of the primal motive easily leads us untouched through all the evils of politics and industrialism on to the pure region of spirituality. It also eventually eliminates the dangers of the possible clash between the classes and the masses. It supports the present striving, leads to a brighter future and has ample scope within it for all future international developments. Viewed from his standpoint nationalism (with its political and industrial struggles) does not antagonise spiritual ideals. In the growing Self-realisation, not only do new layers of inner vision open one by one, and thus endow the individual with deeper understanding of things and enables him to take a higher view of them, but India also appears in subtler and subtler form and his nationalism is transfigured from its narrow conceptions to higher inter-

nationalism and eventually spiritual unity. The motive is the same, but the realisation is increasingly superfine. Will India take up this view? We are confident India has accepted Swami Vivekananda's message and is slowly assimilating it and will in no distant future work it out in its different functions. It may be fairly said the highest priest of Indian nationalism was Swami Vivekananda. No other Indian, to our knowledge, has shown a love for India greater than he did. A Western disciple states that his very accents, when he pronounced the word 'India,' seemed to melt with love and sent a thrill through the hearers. One who heard him for the first time speaking of India was so filled with the wonder and love for her, at the way he pronounced the blessed name of his motherland, that she secured the same evening a whole set of books on India to know more of that blessed country. This India ever occupied a most precious part of his thought. And this love and anguish for India he has bequeathed to his nation. And surely we can say that this love and reverence for her which is so evident among the young people of the present time has been derived in a large measure from the great Swami. This love of India will save us greatly from the evil consequences of our material struggle. We spoke of the psychological sanction that lies behind the sense of duty according to Varnashrama Dharma. The service of the motherland, however fraught with evil it may be, is the new duty of every Indian. Where shall we get the necessary psychological sanction for it? It lies surely in the love of the motherland bequeathed to us by Swami Vivekananda. This great love will consecrate. It will burn within us as a deathless passion. This passion is the sanction. To such a sanction, even evils are no longer evils, because it leads beyond evils. Let this passion grow more and more in our heart, and let its flame blend with the radiance of

the Divine. This is a great lesson which the Varnashrama Dharma has to teach us of the modern age, and let us, through it, face and tackle the rising problems.

We have already said how to Swami Vivekananda, nationalism was a flame of his luminous self-consciousness; and how, if we are to avoid the dangers of nationalism and reconcile its lower phases with spirituality, we must make self-realisation the fundamental motive of the individuals. We have also mentioned that to many this will be an incentive for acquiring material and intellectual greatness. This is necessary and quite good. But the helm of the national bark must not be in their hands. They alone are fit to lead to whom self-realisation is spiritual. They must *practise* spirituality wholeheartedly. A mere sentimental acquiescence in the ideal is of little value. Spirituality must be a solid reality to them. What is spirituality? It is the lasting consciousness of oneself as being spirit, beyond body and mind. We must feel every moment that we are spirit and not matter and mind and must of course assert that consciousness in our thought, word and deed. But such a consciousness to be attained requires earnest effort. Therefore Swami Vivekananda sent out a call for the best and the purest of the nation to take up the spiritual life in wholehearted earnestness. For he felt that only they could lead the nation to its pristine glory. India also therefore made it compulsory on all to make some practice or other daily to realise their spiritual self-hood. For unless we make a determined and earnest effort, we cannot hope to rise above the onslaughts of matter and mind and feel the worth of spirituality. What is the use of bragging about India's spiritual ideals, if we do not know what spirituality is? So practical spirituality there must be behind every Indian. And thus shall the nation advance realising all the phases of the self, material,

mental and spiritual, avoiding evils and consuming them where necessary, to-

wards that Summit where the light of Heaven kisses the crown of India.

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

21ST JUNE.

Swami T : "Man is trying hard to make himself happy. But nothing succeeds unless He wills it. Freedom can be realised in two ways, by identifying oneself with Him and by living in eternal self-surrender to Him. There can be no freedom of will in separation from Him.

"Reliance on one's apparent self leads to ruin. To presume to be all-knowing is extremely harmful. Self-reliance or self-confidence means faith in the Self. To persist in remaining what one already is or in holding on to one's preconceived opinions at any cost,—such self-importance is bad."

22ND JUNE.

Swami T : "One must have the capacity to love. Oh, how madlike we used to love in our boyhood! I would love my brothers so much that the thought of renouncing them to become a *Sannyâsin*, used to make me cry. But afterwards the Master snapped these ties one by one. He asked S. : 'Whom do you love?' S. said : 'I do not love any one.' 'Oh you dry fellow!' the Master remarked.

"I have never felt sceptic about God."

24TH JUNE.

Swami T : "You can never be emancipated by adoring a man as man,—you must look upon him as God. However great he may be in spiritual wisdom and dispassion, however highly endowed he may be with spiritual powers, the worship of him will not effect your liberation, if you do not perceive him as God Himself. Without such a perception, his worship may serve to communicate to you his spiritual qualities and powers, but nothing

more. But if you worship a Divine Incarnation, knowing him as such or not, he will surely grant you God-realisation. Sisupâla attained God-realisation even by hating Sri Krishna. The Gopis realised God even though they considered Sri Krishna as only their lover. A Gopi was shut up in her room by her husband. Her intense anguish at being separated from Sri Krishna destroyed her sins; and the joy she felt by meditating on him destroyed her *punya*, religious merits; and she was liberated."

Disciple : "But we are told that when devotion grows intense, one forgets the Divine majesties of God."

Swami T : "That is after the devotee has realised God. He then carefully obliterates all consciousness of Divine powers in order to approach Him closer and closer. The Gopis were not ordinary human beings. Theirs were spiritual bodies continence is an essential means of Divine realisation. If one can maintain *Brahmacharya* for twenty-eight years, one will realise *Bhakti*, *Jnâna*, everything. Lust is called *manasija*, 'born in mind'. Only a hero can conquer the senses and go beyond them to the superconscious planes.

"I do not agree with you if you consider stubbornness as strength. Stubbornness is a cloak of weakness. The weak put it on in order to hide their weakness. Real strength knows how to bend and yet regain its true position."

26TH JUNE.

Swami T : "Swami P. has written : 'We are not living on the plane of surmise, but of actual perception.' . . . We must remember from time to time why we renounced the world and test

ourselves if we are really progressing towards the goal.”

27TH JUNE.

Swami T : “His (Sri Ramakrishna’s) initiation was no ordinary thing,—he would wake up spiritual consciousness at once. He would write some characters on the tongue and the disciple would feel something heaving up, wave after wave, within his chest. He asked me if I would like to have *Abhiseka* (Tantrik initiation). I said I did not know. ‘Then you need not have it,’ he replied. Once when I was returning from the Kali temple, after saluting the Mother, he said about me: ‘His ‘home’* is that high Power from which proceed name and form.’

“I felt an intense longing for liberation. I wanted very much to completely realise God even in this life.”

28TH JUNE.

Swami T : “We have seen with our own eyes and heard with our own ears. The tremendous enthusiasm of Swami Vivekananda for God-realisation used to dumbfound us and make us despair of ourselves, in spite of all encouragement and assurance from the Master. And we would think that this life would go in vain, without realising God. But at last favourable days came through the grace of the Master.

“You will be struck dumb with wonder if I tell you the story of Swami Vivekananda’s begging and wandering days,—the life of extreme renunciation he then lived. Once in those days he wrote to me that he was passing his days ‘like the crows, feeding himself—devoid of self-respect—at the house of others in the expectation of gain.’ ” †

29TH JUNE.

Swami T : “ ‘None else, He alone is my all in all’—when you will feel like

this and will not rely on anything, then will you be right. Now you are depending on earthly things, on wealth, man and learning. Even great scholars get mad by a single screw getting loose in the brain. We do not rely on God. We rely on our money, our relations, our friends. But ‘O king, know that He is the treasure of those who have nothing.’ When nothing will remain between you and Him, then you will realise Him. Sri Krishna had broken all the ties of the Gopis. But their sense of shame still remained. That tie also he broke at last. When the Lord sees that man is finding it hard to give up anything for Him, then He Himself takes it away. ‘O Lord, take all things away from me, even those that I have kept hidden in my inmost heart.’ ‘If, O man, thou wilt cross the ocean of the world, thou must give up desires for earthly things.’

“The Master used to say: ‘Do whatever you like after having tied the knowledge of Advaita in the corner of your cloth.’ That is to say, know Him as the soul of your soul, the life of your life, the eye of your eye, and love Him. Nothing else than this, such as asking things of God, is true devotion. Supreme devotion cannot be had so long as there is the slightest desire in the mind.”

My Master was read. Apropos of the passage, “Do you think that a man firmly persuaded that there is a Reality behind all these appearances, One who is infinite bliss, a bliss compared with which these pleasures of the senses are simply playthings, can rest contented without struggling to attain It?” *Swami T.* said :

“Just see! *Our* God is only a verbal affair. A little meditation, a little *japa*,—this is a poor sort of life. The heart

* By ‘home’ Sri R. evidently meant that aspect of Divinity, which a disciple’s inherent tendencies and potentialities indicated to be the ideal which he was consciously or unconsciously seeking to realise

† A quotation from the *Vairāgya-Satakam* of Bhartrihari. Extreme self-abnegation and self-abasement is a *sine qua non* of true *Vairāgya*, dispassion and renunciation. He who possesses nothing, to him alone the Lord comes.

must burst hungering for Him. An intense anguish must fill it and life should seem to go out without Him ;— only then it will be right.

“Nothing short of complete self-surrender to Him will do. You call Him the inner controller, omniscient and omnipresent, and yet you are afraid to surrender yourself to Him! ‘Thinkest thou that thou wilt realise Mother by thy hypocritical devotion? No, No, this is not a sweet in a child’s hand that thou wilt cajole it out of him.’ You cannot deceive Him. He

sees all. . . . ‘Thou art the doer, not I ; Thou art the mechanic, I am the machine.’ . . . ‘I am a jealous God.’ If you love anything else than God and do not renounce all for Him, you cannot realise Him.”

30TH JUNE.

Swami T : “Nobody wants Him. Men want to get rid of their misery, to enjoy life. To conceive a ‘causeless’ love for Him is very difficult. . . . I knew a man who used to cry for solitude. But one day he said : ‘Shall I marry again?’ ”

SANSKRIT CULTURE IN MODERN INDIA—I

BY MAHAMAHOPADHYAYA HARAPRASAD SHASTRI, M.A., C.I.E., HON. D. LITT.

I am a Sanskritist by heredity, training and profession, and I feel an instinctive love for everything connected with Sanskrit, including Indology. I am now at the fag end of my life, and it has been my privilege to see Oriental studies decay in our country during the period of over seventy years that I have been studying Sanskrit. I have seen the old style of deep and intensive learning flourish and decay, and I have seen the new school of study come into being and take the field ; I have seen the old order giving place to the new. The old tradition is just passing away, and a new one is coming in. Great changes have altered the face of India—and also its heart—during one life-time. I think it is now time for us to take stock of the change, to cast a retrospective glance ; and we might even question ourselves, which way is our ancient classical learning to go, and how far the path that Oriental studies are taking now, has been suitable for the preservation of the old learning of the land ; and in what way a combination of the two can be effected. . . .

The eighteenth century of the Christian era was the palmy day of Sanskrit literature in India. Mahārāṣṭra Brahmins whose ancestral pro-

fession was the teaching of Sanskrit, were the dominant power in India throughout the century. They not only encouraged Sanskrit learning themselves, but their example was an inspiring light to others to encourage the study of Sanskrit. This was the age when great Indian jurists flourished. The earliest of them was Anantadeva, a Mahārāṣṭra Brahmin, who wrote in his own native district by the Godavari his learned works called the various Kaustubhas, under the patronage of Baz Bahadur Chandra, a Raja of distant Kumayun in the Himalayas. The next was Vaidyanātha Pāyagunḍe, and another Mahārāṣṭra Brahmin settled at Benares, whose erudite commentary is still the admiration of lawyers in India. The third was Jagannātha Tarkapañcānana of Bengal who was brought at the Government House in Calcutta by the first Governor-General, Warren Hastings, with military band playing, for the purpose of writing an exhaustive code of Hindu Law to be administered by the courts in British India. There were lesser lights all over India, eleven of whom in Bengal compiled the original Sanskrit work on Hindu Law of which Halhead’s “Gentoo Law” was the

English translation. [The name of the work is Vivādārnava-Setu. It was published from Bombay years ago as the Code prepared under orders of Maharaja Ranjit Simha, the Lion of the Punjab.]

Not only was Law the only subject which flourished in Sanskrit, but other branches of knowledge also flourished in exuberance. Nāgojī Bhatta, the great Mahārāṣṭra Pandit, wrote his exhaustive commentary on the Mahābhāṣya in Grammar and other commentaries too, on almost all branches of Sanskrit literature. His learning was phenomenal, his character was exemplary and his presence inspiring. His was perhaps one of the last examples of the height to which human mind can be raised by a liberal education through Sanskrit only. Princes and potentates vied with one another in doing him honour.

Southern India produced great Pandits like Ahobala, who, fleeing from the converting zeal of Tipu Sultan, came as a fugitive to Benares almost in tattered rags, and was received with open arms by the Pandits of the holy city. His learning, too, was equally phenomenal and he allowed Benares to utilise it fully.

On the top of these came Rāma Śāstrī, the Nyāyādhiśa or Chief Justice of the Poona Durbar, famous for his learning, famous for his boldness and intrepidity and famous as an administrator of justice and a patron of education. For half a century, he was the earthly Providence of the Pandits of India, and no one with real learning came back disappointed from him.

But a change of spirit came with the advent of the nineteenth century. The English were the dominant race throughout the century, and they were anxious to bring their own language and literature, their own sciences and their culture for the benefit of India. But they were very cautious in the beginning. They wanted to impart education through the classics of India whether Sanskrit or Arabic and Persian.

But audacious ignorance at this period created an impression both in England and among the Court-going people of India that Sanskrit and Arabic could afford no culture. It was thought that Sanskrit specially had no literature worth naming except disputations in Grammar and Logic. It had no science, no poetry, no art and no culture. This, in fact, was the opinion of Thomas Babington Macaulay.

Relying on this opinion, Macaulay wrote his terrible minute against education through the medium of Indian Classics, and threw the entire weight of his name, of his learning and of his position for imparting education through the medium of English; and the English Government acted up to his advice. There came a revolutionary change in the educational system of India. Old style Sanskrit Colleges—Ṭols as we call them in Bengal—and Pāṭhaśālās came to be deserted, and English schools on the other hand began to be filled. A little knowledge of English gave comfortable livelihood to clerks and lower grade officers not only in the administration of British India, but also in the offices of merchants and industrials, who for the first time began to start firms in India. I have seen with my own eyes in the sixties and seventies of the last century, how the Sanskrit Ṭols became empty and English schools flourished. There is a bit of personal history here. . . . My father died in 1861 and the charge of distributing honoraria to learned Pandits assembled on religious, festive and social occasions in our neighbourhood devolved upon me, though I was then very young. I remember, in 1864, there was a tolerably big assembly in my neighbourhood; and I distributed honoraria, on behalf of the master of the house, to one hundred Pandits, all engaged in teaching Sanskrit in their own residences from Navadvipa to Calcutta, on both sides of the Ganges. Fourteen years later, in 1878, on the occasion of the Śrādh ceremony of the

father of our great novelist, the famous Bankim Chandra Chatterji, I was requested to ascertain how many Pandits were engaged in teaching in their residences within this area, and I found only twenty-six! A fall of 74% in fourteen years!

After the quelling of the Mutiny, the feeling of despair took possession of the Indian mind that the old Indian literature, old Indian culture, old Indian sciences and arts, whether Hindu or Mohammedan would perish; and that, at no distant future. The situation was really desperate. Manuscripts were perishing in heaps in the houses of Pandits who were the leading educationists of past generations, or were being carried to all parts of Europe as the last remnants of *Indian culture*.

I will give some account of how Manuscripts migrated and were destroyed. In the wars of the English in the nineteenth century, Mss. were an object of loot. In the year 1886, within a month after the proclamation was issued for the annexation of Upper Burmah, Prof. Minayeff who was residing at Milan in Italy, received a telegram from St. Petersburg to proceed to Mandalay at once. The Professor went there and found that the common soldiers were using the pages of the Mss. in the splendid Royal Library of Burmah as cigarette-papers. He complained to General Pendergast who at once put a stop to that abuse, and allowed Prof. Minayeff to take as many of the Mss. as he liked. The Professor came to Calcutta and brought to me an introduction from my revered Professor, Mr. C. H. Tawney. I believe he took this precaution simply to save me from the attentions of the Police for having anything to do with Russians. He was in Calcutta for several days, but he spent several hours with me. One day I went to his place and he showed me seven big packing cases containing the Mss.-spoils from Mandalay. I could not see the Mss. because the boxes were then all nailed,

but the Professor gave me a glowing description of their contents. Some of the Mss. looted in the First Burmese War in 1826 are to be found in the Bishop's College library.

The Bhagavad-Gītā which Peshwā Bāji Rāo II used to read is to be found in the India Office Library.

The Arabic Mss. looted from Tipu Sultan's library at Serangapatam are to be found in the Asiatic Society's rooms.

But there is one satisfaction, and that a great one, in the fact that the Mss.-loot have been carefully preserved, much better preserved than probably it would have been their lot in India, at least for some time.

The way Mss. have been dissipated and destroyed in the house of Pandits is simply a dismal story. A Pandit who in the early years of nineteenth century was a great educationist and considered his Mss. to be his best treasures and housed them in the best room of his house, carefully dried them in the sun after every rainy season and kept them tightly packed in thick cloth, died. His son who had learned A, B, C, read Murray's Spelling-book and the Azimgarh English Reader, had secured a small berth in the local Collectorate where his pay and perquisites, fair and unfair, amounted to at least ten times what his father could have ever earned. He saw no good in the Mss. and removed them from the best room in the house, first, to the store-room and then, to the kitchen where a thick coat of soot enveloped the whole collection. The house-wife who was greatly troubled for dry fuel for preparing her husband's early meal, discovered that the Mss. were kept between two wooden boards. These she exploited for the purpose of fuel but could not use the paper or palm-leaves for the same purpose, because there is a superstition that the paper or palm-leaf on which there is any writing is the very self of Sarasvatī and should not be consigned to fire. These papers got mixed up when the boards and the strings

fastening them were removed, and became a heap which in the course of a year or so were thrown in the kitchen-garden, there to rot.

Some old Pandit, apprehensive of the fate of his old valuable Mss. in the hands of children who he could see would not care for Sanskrit, threw them in the Ganges, thus giving the river goddess the most valuable offering he could make. At Navadvipa I have seen heaps of old Mss. rotting on the road-side. They are often used as waste-paper to cover holes in thatched roofs or in the mud-wall, and often are sold to buyers of waste-papers, at so much to the maund.

I will give one instance which happened at Udaipur. An old woman used to bring Mss. to a Bania and take whatever price he offered. But one day she brought a goodly Ms. and demanded four annas because she was in sore need; but the Bania would not give her more than two annas, so they were higgling over the price when a Charan or Rajput bard came and asked the old woman what the matter was. On examining the Ms. he thought it must be something very important, and he asked her to accompany him as he would be able to give her a better price. He took the woman to the Maharaj-Kumar, and the enlightened Prince got the Ms. examined then and there by his Court Pandits. They all declared it to be *Śāli-Hotra*, a treatise on the horse and its diseases. Now the *Śāli-Hotra* was so long lost in Sanskrit—it was known only from a Persian translation, and some people are said to have retranslated it from the Persian. The Maharaj-Kumar was delighted at this discovery and gave the old woman Rs. 50. Mahāmahopādhyāya Morardan, while at Udaipur, heard the story and got a copy made for himself. I got a copy from Morardan's son, and it is now deposited in the Asiatic Society's rooms.

The history of the Ms. collection in the Durbar Library, Nepal, is very very

interesting. In the eighteenth century there were three big and many small principalities in the Nepal Valley, the utmost extent of which is fifteen by fifteen miles. All the princes for generations were collectors of Mss., charts, maps and pictures on religious subjects. But at the Gorkhali conquest of 1768 their collections were all looted, so much so that the existence of a State Library was unknown. In 1868 the Resident, Mr. Lawrence, published the list of Mss. which were considered at his time to be rare by the Pandits of Nepal. Maharaja Sir Bir Shamsheer Jang Bahadur Rana made a resolution to have a State Library. He collected together all Mss. in the Palaces of Nepal and housed them in the College building where I saw them in 1897. It was a most interesting collection containing palm-leaf Mss. more than one thousand years old. Sir Bir Sham Sher assured me that he would collect all the important Mss. in the Nepal Valley and put them in a Durbar library and that he was constructing a library building with a clock tower in a most prominent place in the city. In 1907 I found the building complete and the library housed there. There were 16,000 Sanskrit Mss. on palm-leaf and paper, the whole of Buddhist literature in Tibetan and the whole of Buddhist literature in Chinese. It was a splendid place for research students. The idea was mooted by Sir Bir and executed by his brother Maharaja Sir Chandra Shamsheer Jang Bahadur Rana. Sir Bir made immense efforts to collect Mss. A Bengali Pandit family, resident at Nepal, had two villages in the Nepal dominions. These villages were sequestered at the time of financial stringency owing to the English war of 1814. For three generations the Brahmmins struggled hard to get back their possessions. But Sir Bir restored the villages to them and they surrendered their Mss. to him. A Brahmin involved in a rather serious criminal case obtained his pardon by

presenting to the library some of the finest Mss. to be found there.

Of the 16,000 Sanskrit Mss. the palm-leaf Mss. are generally copied in pre-Muhammadan times. The oldest of the dated Mss. in the library was copied in 908. But there are dozens which palæographically belong to an earlier age. I believe, I have given descriptions of all palm-leaf Mss. I found there.

The desperate situation, however, was saved to a certain extent by the exertions of a distinguished Pandit of Lahore ; and Sanskrit literature owes a debt to this city which it will never be able to discharge. Rādhākiṣan, the son of Pandit Madhusūdan, the high priest of the Lion of the Punjab, wrote a letter to Lord Lawrence, the Governor-General of India, in 1868, for the collection and conservation of Sanskrit manuscripts which under the circumstances existing at the time were sure to perish within a short time. As the Governor-General Sir John Lawrence was agent of the British Government at the court of Lahore, and he and Rādhākiṣan who had great influence there, were both friends. Lord Lawrence, at the suggestion of Pandit Rādhākiṣan, took up the work of the search of Sanskrit manuscripts and made permanent provision for the distribution of Rs. 24,000 annually to the different Provincial Governments to start operations in this search. The search languished in many provinces and dropped off in others. Bombay and Bengal were the only two provinces where the money was entrusted to the local Asiatic Societies which are still continuing the search with good results. In 1898, in Madras, a proposal was actually made to utilise part of the grant for Archæological purposes. But they have since done good work in Madras and the peripatetic party has brought to light an immense quantity of Sanskrit works, peculiar to South India.

Sixty years have passed, and it is

time to take stock of what has been done and what remains to be done in this direction. Already in the early years of the nineteenth century, in spite of what audacious ignorance might have said to the contrary, Horace Hayman Wilson declared, and the historian Elphinstone echoed the same idea, that Sanskrit had more works than Latin and Greek put together. After the institution of the search, the German scholar Hofrath Bühler made his celebrated tour through Rajputana and Kashmir and brought to light new branches of literature, new schools of philosophy, new schools of rhetoric and produced a report which will be read with admiration by all who are interested in Sanskrit. Following in his wake, Sir R. G. Bhandarkar and Prof. Peterson of Bombay brought to light many important works in all the branches of Sanskrit. The vast field of Jaina literature, both in Sanskrit and Prakrit, was brought to public notice by the exertion and scholarship of these two eminent Orientalists. The peripatetic party in Madras has recently brought to light the works of the Prābhākara School of Mīmāṃsā, of which only a small work of 150 pages was all that was known up to that time. We in Bengal have also done our mite. By including Nepal within the field of our operations, and working on the wake of Brian Hodgson, we have given publicity to the Buddhist literature in Sanskrit and the Śaiva and Tāntric literature of the last five hundred years of the first millennium of the Christian era.

All the Mss. that were carried away from India to Europe, have been catalogued ; and this stimulated the spirit of cataloguing in India and the European catalogues of Sanskrit Mss. are an object lesson to all of us in India, who are interested in Sanskrit. It would be interesting to know that the French, with whom intellectual culture is instinctive, instituted a search for Sanskrit Mss. in the early part of the

eighteenth century when Dupleix was the Governor of Chandernagore, and he sent about 400 Mss. to Paris, where they will be found in the Bibliothèque Nationale. Some of the Smṛiti works of this collection were written by one of the eleven Pandits who helped Halhead in the production of his "Gentoo Law" in 1772.

All that has been done during the last sixty years is only a preliminary survey. Mss. were very shy of coming out. The Pandits were to a very great extent professional men who earn their livelihood by the study of these manuscripts; and as no one can be blamed for not revealing the sources of his income, the Pandits cannot be blamed for concealing their manuscripts and for not even giving information about them to strangers. During the preliminary period, however, we have trained the Pandits to show their Mss. and even to part with them. The spirit is also changing with the time. Pandits and their scions now want to make their ancestral inheritance the common property of man as it is no longer a bread-earning business. I will give some examples. I went to Dacca in search of Mss. in the year 1891 with one of my veteran assistants trained by Raja Rajendralal Mitra, and was further assisted by a number of patriotic Pandits of the Eastern Capital of Bengal. The result in the direction of cataloguing or acquiring was not at all encouraging at the time. But after more than thirty years, the same area which we had surveyed, has given the Dacca University nearly 5000 manuscripts. The search in Mithila by Raja Rajendralal and myself was not very encouraging either, but it has enabled the Bihar and Orissa Research Society, within the last ten years, to produce a big volume of catalogue for the Smṛiti literature alone. The recent search in the District of Puri is likely to be still more successful; for I am sure there are more than two lacs of

Mss. in the 32 Śāsana villages inhabited by Brahmmins alone.

The work of the last sixty years was carried on by scholars who had other avocations of life, at their leisure hours, assisted by ill-paid Pandits and often interfered with by unscholarly administrators of funds.

On the death or retirement of one scholar devoted to the search, it was very difficult to find a successor, for the work was honorary. There were other draw-backs, too. Still, in sixty years it has produced marvellous results. The Mss. are not so shy of coming to public notice as they had been before. Besides, Indian Princes have helped and are helping the work of search in British India. Many of them have instituted search, within their own dominions, with excellent results. The ultimate end of the search is to find good works and to publish them. The Sanskrit series instituted for publication by the enlightened Governments of Mysore, Travancore, Baroda and Kashmir are doing excellent service. They are everyday bringing out marvellously 'New' works of ancient fame. The Mysore Government should be proud of the achievements of Shama Sastri in finding, editing and translating Kauṭilya's Artha-Śāstra in the Mysore series. The Travancore Government should be equally proud of the late T. Gaṇapati Śāstri's achievements in finding, in editing and in commenting upon the works of Bhāsa, besides a whole host of other works. The Kashmir Darbar should be proud of Pandit Madhusūdana Koul's achievements in finding, editing and commenting upon numerous works on Kashmir Śaivism. The Gaekwad's Government should be proud of the achievements of Dr. Benoytosh Bhattacharyya for publishing and commenting upon the Tattva-Saṁgraha of Śāntarakṣita and its commentary by Kamala-śīla, the Sādhanamālā and other works of Later Buddhism.

The works, which these series pub-

lished are worthy of the Governments patronising them and of the scholars engaged in editing them. They are all of such a nature that private publishers could not venture to undertake them. So it is the patriotism of the Princes that much come forward to bring our ancient literature to public notice. They are the richest inheritance we have received from our ancestors, and they should not be allowed to lie idle in boxes of monastic Bhāṅḍārs, on bamboo scaffoldings in private houses, and on the shelves in the public libraries, with the imminent risk of being destroyed and lost to the world for ever any day.

The preliminary period being over, the Princes and people of India should take intense interest in finding Mss. and, when worthy, publishing them. Every collection of manuscripts wherever found, can be expected to contain something strikingly new. Sanskrit ceased to be the medium of liberal education since the political destiny of the country passed into the hands of others. It remained as professional study of Brahmins for the purpose of earning a livelihood, as priests and religious advisers as well as for preserving the Hindu society intact, a duty which they took upon themselves in the absence of Hindu political powers. So, in every collection you would find, as a rule, current works and standard works—works mostly of recent date. But every Pandit family had some hidden source of professional income and influence, unknown to others, in the shape of some unique manuscript. This they would not part with or show to others. But, now, after a hundred and fifty years of British Government, when their profession is well-nigh gone, there would be no objection to these unique manuscripts being used by others for historical and archæological purposes.

The calculation of Horace Hayman Wilson and others that Sanskrit contains more works than Greek and Latin put together, has been left far behind

by the preliminary work of these sixty years. The number of works in Sanskrit now is nearly double of what was known a hundred years ago. Add to these the immense number of Buddhist works known through translations in the languages of Buddhist countries. In Tibetan there are Bstan-Hgyur and Bkah Hgyur collections which are said to contain the translation of about 8000 Buddhist Sanskrit works of which only 200 are known in the original Sanskrit. How many Sanskrit works were translated into Chinese, we do not know. Nanjio's catalogue of the Chinese Tripiṭaka alone contains about 1300 names of Sanskrit works ; a few only of which are extant so far in the original. A full stock-taking of Chinese literature translated from the Sanskrit, we shall be enabled to make when Dr. Probodh Chandra Bagchi of the University of Calcutta completes the publication of his monumental work on Buddhist literature in China, of which the first volume, bringing the history up to the Tang period (beginning of the seventh century), has so far appeared. The original Sanskrit works of these translations are to be sought and discovered before they are irrecoverably lost. They will certainly add much to the huge mass imperfectly guessed by Wilson.

In every Sanskrit work of any authority, either in Smṛiti, or in Alankāra, or in Grammar, or in Philosophy, or in Artha-Śāstra, or even, in Kāma-Śāstra, we get quotations by hundreds from preceding works ; those ancient authorities are not always forthcoming. A search is to be instituted for them without any loss of time. Sometimes the book quoted is available, but the quotation is not there. That may mean that the work quoted had many recensions. These would be a deserving object of search.

The work of search is nowhere needed so badly as in the case of the Purāṇas, the Tantras, the Rāmāyana and the Mahābhārata. I have shown

elsewhere, how these works have been revised often and often during the long centuries after the time of their original composition. Some of the Purāṇas have apparently undergone three, four or five revisions. Some have been so revised as to go almost out of recognition. Others have been so revised as to go out of existence. In many of the Purāṇas we find two or three recensions, differing from one another in toto; e.g., the Skanda-Purāṇa: one recension of it is divided into seven Khaṇḍas, all dealing with religion, rituals and the holy places of Northern and Western India, and another is divided into six Saṁhitās and fifty-one Khaṇḍas dealing with all sorts of Paurāṇic subjects; a third, more ancient than the other two, is a work by itself without any division,—now lying in Ms. in the Darbar Library, Nepal, written in the Gupta character of the sixth or seventh century A.D.

Some of the Purāṇas like the Brahma-Vaivarta, have an 'ādi' recension which has nothing to do with the current ones.

The Mahābhārata which was an epic poem in the original was so revised as to form a history of the Kaurava race, and as the idea of history expanded from that of mere chronicle and annals to that of a history of society in all its aspects, it was revised again and again and many episodes were thrown into it, till it assumed the magnitude of a lakh of verses or more.

The Rāmāyaṇa, too, though in the form of an epic poem was converted into the history of the Solar race with one hundred episodes thrown into it.

It is a curious fact that in the matter of the Rāmāyaṇa, the Mahābhārata and the Purāṇas, no two manuscripts agree; and I believe, every district has its peculiar recension. As regards the Rāmāyaṇa, the Bombay recension differs materially from the Bengal recension, and the different recensions of Bengal differ from one another. If this be so with a comparatively short work,

from the Sanskrit point of view, as the Rāmāyaṇa with 24000 verses is, one can imagine how the number of recensions of the Mahābhārata which is four times as large, must have increased and multiplied.

To account for these differences one should remember that the Rāmāyaṇa and the Mahābhārata were composed at a time when writing was unknown; and they were memorised by bards who sang them before an appreciative audience. The Rhapsodists often used their own talents in adding and subtracting interesting episodes according to the tastes and propensities of the hearers. Their successors took the cue from them and improved upon it. So, there would be many schools, and schools within schools. It might be expected that when writing was introduced, these differences would cease, but they did not. So there are an infinite number of recensions.

The number of the Purāṇas is nearly a hundred. Their average extent is 20,000 ślokas. Of these 18 are called Mahā-purāṇas, 18 are called Upa-purāṇas, 18 more are unsuccessful candidates for a place in the Mahā and Upa-purāṇa lists; the rest are miscellaneous works. But, as I have already told you, the same Purāṇa has two or three distinct forms. Sometimes, a Purāṇa of the same name is in both the lists; but they are distinct works.

The characteristics of a Purāṇa are differently estimated; some say, they have five characteristics: they must describe, e.g. (1) Creation, (2) Details of creation, (3) Genealogies, (4) Manu-ages and (5) Biographies of distinguished kings. Others, e.g., the Bhāgavata-purāṇa, say that they have ten characteristics. But the definition given by the Matsya-purāṇa is the most comprehensive. It practically says, "Anything old is Purāṇa."

In the matter of the Purāṇas every manuscript has a peculiar feature, and so, all manuscripts are important from

the point of view of a collector and a scholar.

The Tantra is a vast literature but very little is known of it and very little indeed has been studied. I obtained two very old manuscripts: one Kubjikāmatam or Kulālikāmnāya written in the eighth or ninth century, and the other Niḥśvāsa-Tattva-Saṁhitā, in the ninth or tenth century characters. The first work, now in the library of the Asiatic Society of Bengal, gives us the information that the Tantras came from beyond India, and spread all over India at a time when the Vedic and the Paurāṇic cults were rather weak. The other manuscripts now in the Darbar Library, Nepal, treats of two different principles;—the Mūla and the Guhya, i.e., the original and the mystic, or in other words, the Vedic and the Tāntric ideas and practices.

There are two characteristics of the Tantras: (1) That they evolve the images of gods and goddesses from the letters of the alphabet (Bijākṣaras) and (2) that they prescribe the worship of deities in union with their consorts (Saśakti, or Yuganaddha). The latter when put forth in codices produces the Yāmalas or couples and there are so many of them, like the Viṣṇu-Yāmala, Rudra-Yāmala, Śakti-Yāmala, etc. The Tantra literature was very fruitful in the seventh, eighth and ninth centuries. In these centuries the literature produced a vast number of works. The Vaiṣṇava-tantra works were named Pāñca-rātras, and their number is nearly 200. Only a few have been discovered and one has been published by the German scholar Schroeder from Adyar, the Ahirbudhnya-Saṁhitā. The rest are to be sought for and studied. The Kashmir Śaiva School of Philosophy, founded in the last half of the ninth century, was based on a large number of Śaiva Tantras written in previous centuries. Only a few of these original Tantras have as yet been recovered, and I believe, only two or three have been published in the Kashmir Sanskrit

series. Here also is a wide scope for research which may lead to very very important results. The Matta-mayūra sect which flourished in the ninth century near Gwalior, was a great builder of Śaiva temples, and their works, regarded as original Tantras, are vast in extent. Some of these works were found in the Darbar Library of Nepal, and one at Trivandrum in the extreme South of India. This has been edited by that indefatigable scholar the late T. Ganapati Śāstrī. The work is by Isāna Siva. The rest are to be searched, studied and published.

There are so many schools of original Tantras that it would be tedious to enumerate them. The period of original Tantras was over, I believe, in the tenth century A.D. Then came the period of compilations and commentaries. Some of them are admirable works. Of the commentaries the most comprehensive is that of Rāghava Bhatta of Central India, fifteenth century, (entitled Padārthādarśa) on the Sāradā-Tilaka by Lakṣmaṇa Gupta, one of the very famous Śaiva philosophers of Kashmir (tenth century). Of the compilations the best is by the revered Tāntric scholar of Bengal, Kṛṣṇānanda Āgama Vāgīśā (sixteenth and seventeenth centuries), entitled Tantra-sāra. How the Buddhist Tāntric ideas were absorbed into Brahmanism is exemplified in the works—numerous and voluminous as they are—of Tripurānanda, Brahmānanda, and Pūrṇānanda, three successive gurus who flourished in Eastern Bengal during the whole of the sixteenth century A.D. These compilations are as common as black berries, to quote the rather irreverent proverb, and they afford ample scope for research, study and publication.

European scholars have done a great deal for the study of the Vedas. The Vedas being the oldest literature in India, the attention of the Orientalists was very much attracted to them. The Saṁhitās of one or two Śākhās of each Veda have been published. But the

Śākhās themselves are very extensive. Patañjali, the writer of the Mahābhāṣya on Pāṇini speaks of 21 Śākhās of the Ṛg-veda, 101 of the Yajur-veda, 1000 of the Sāma-veda and 6 of the Atharva-veda. Our Pandits are under the impression that the Yajur-veda is of two divisions ;—the Black and the White. The White contained 16 Śākhās and the Black, 85. But recent research has shown that the Black Yajus has only 5 Śākhās current in Southern India ; the other 80 are neither White nor Black. Of these 80 only two have been found out and published ;—viz., the Maitrāyaṇīya and the Kāthaka. Where are the rest ? The Śākhās appear at present to be geographical. If these Śākhās are discovered, it is likely to add to our information, both historical and geographical, about ancient India. The Black and the White divisions of the Yajur-veda have been so deeply rooted in the Indian mind that in the early eleventh century, while founding a University for Sanskrit culture in his dominions, Rājendra Cola, as we know from his inscriptions, made provisions for two Professors only,—one for the White and the other for the Black Yajur-veda, and attached 25 students to each chair. Regardless of the 1000 recensions of the Sāma-veda, he made provisions for two chairs only in the Sāmaveda, viz., Jaiminīya Śākhā and the Kauthuma Śākhā ; and the popular belief is that the Sāma-veda has two divisions, (1) Kauthuma and (2) Rāṇāyaṇīya. An old Vedic scholar of the old school, who kept the sacrificial fire burning all through his life, told me that in Northern India, the Vedas have been made easy by Yājñavalkya and his followers. The White recensions attributed to Yājñavalkya and his followers are much easier than the Black ones current in Southern India, the Kauthuma of Northern India is much easier than the Rāṇāyaṇīya of Southern India, and the Śākala of the Ṛg-Veda is much easier than the Vāṣkala and others current in Southern India.

From a study of the Purānas it appears to me that Kṛṣṇa-dvaipāyana analysed the heaps of mantras into three parts, (1) Ṛk, (2) Sāman and (3) Yajus, and he assigned each to one of his pupils. The differentiation into Śākhās began with their pupils and pupil's pupils for some generations. Each Śākhā has its Brāhmaṇa and its six Aṅgas. Āraṇyakas and Upaniṣads were regarded as parts of the Brāhmaṇas. The Brāhmaṇas, Āraṇyakas and Upaniṣads are not books in the modern sense of the word by one author, but a compilation of dicta of the ṛṣis in sacrificial assemblages. The compilation of these dicta under certain principles, either by a great ṛṣi or by a committee of ṛṣis, is a Brāhmaṇa. The Brāhmaṇas of so many Śākhās of the Vedas may not be extant up to the present day after so many revolutions. But it is believed that many more Śākhās may be discovered over and above those already known. These afford much scope for research, study and publication.

A search for the Aṅgas of the different Śākhās may also be very fruitful. We have already a very large number of Śikṣās published, and many yet may be found. Pāṇini's influence has killed almost all the Śākhā Grammars ; but still some may yet be found, for he mentions at least ten of his predecessors in his Sūtras. We ought to be certain which of these is a Śākhā grammar and which is a comprehensive one. The only Nirukta is that of Yāska, but he mentions several of his predecessors. Are the works all lost ? Only one small work on Vedic astronomy is extant. The Śākhā astronomies have been all killed by the later Samhitās and Siddhāntas. Even a scrap of a Śākhā astronomy would be of immense value to us. Every Śākhā had its own Chandas, but Piṅgala has killed them all, and Piṅgala has a large following. Any scrap of information about a Śākhā Chandas in any Purāṇa, Tantra or commentary would be a valuable discovery.

Many of the Śākhā Kalpas are still

extant. Many have been irretrievably lost but many may yet be recovered. These Kalpas are divided into three parts, viz., (1) Śrauta (2) Gṛhya and (3) Dharma.

Each Śrauta work produced many schools, represented by different commentaries. From commentaries came treatises on sacrifices; from these treatises on sacrifices came Prayogas or rules, and Paddhatis or rituals of the sacrifices. This branch of literature is still living, though not vigorously. From great sacrifices they have come down to merely lighting the sacred fire, and pouring a little clarified butter into it. There are but few Vedic rites prevalent at the present day, but even these few have many Prayogas and many Paddhatis.

The other two branches of the Śākhā Kalpa, viz., Gṛhya and Dharma, bloomed forth, during the Brāhmaṇa domination in India from 200 B. C. to 200 A.D., into metrical Smṛtis. They are not like the Śrauta-Sūtras, only concerned with sacrifices and high religious life; but they concern life in general. They regulate domestic and social life in all its aspects and, therefore, they have even now a vigorous existence. The metrical Smṛti treatises began to develop their commentaries; and with the new development of life and ideas in India, the commentaries expanded their bulk and became more and more comprehensive. The Śāstra broke into sections like Ācāra, Vyāvahāra, Prāyaścitta and so forth. But since the eleventh century, when the Mahomedans set their foot in India, kings and Brahmins became alarmed for the

very existence of the Varṇāsrama community and began to write many local compilations, called Nibandhas. Fifty of such compilations are extant in full and are still guiding the lives of millions of Hindus; and, 200 more are known in scraps only. The recovery of these Nibandhas in full would be a great service to Hindu society, as well as to Sanskrit scholarship.

The Brahmins are much maligned for their selfishness, bigotry, shortsightedness and what not. But there is no doubt that they saved the Hindu ideals in India on two great occasions: Once in the third century B. C.; when Aśoka wanted to level down distinctions of caste and creed and take away all privileges which the Brahmins enjoyed in matter of punishments and law-suits they had no other alternative but to put their house in order and really deserve the respect of the people by writing the metrical Smṛtis, by making the Rāmāyaṇa, the Mahābhārata and the Purāṇas available to the people who were being lured away by Buddhism with its gorgeous ritualism and its democracy. Once again in the eleventh century they saved Hindu society, by writing these Nibandhas, from the onslaughts of Mahomedan preachers. They were equally clever in absorbing all conquering races into the bosom of the Hindu society in some of the most crucial turns of its history. Where are the Huns? Where are the Jaṭṭas? Where are the Śakas? Where are the Yuch-chis? They form an integral part of the Hindu society. May they yet do the same and absorb Western and Mid-eastern culture into their own!

NEW LIGHT ON DREAM-PSYCHOLOGY

[From Upanishadic Sources]

By R. NAGA RAJA SARMA, M.A., L.T.

In the course of my paper submitted to the Psychology section of the Fourteenth Session of the Indian Science Congress, held at Lahore, I had endeavoured to criticise the Freudian hypothesis relating to the interpretation of dreams from the standpoint of Upanishadic psychology. I followed up the investigation, and in my second paper on the subject, contributed to the Psychology section of the Science Congress held at Calcutta early last year, I examined the theory of dreams advanced by the late lamented Dr. Rivers, F.R.S., and discussed the significance of several Upanishadic passages dealing with the problem of dreams and their interpretation. In the present paper I shall submit to a critical examination some of the recent theories of dreams, and indicate that the Upanishadic hypothesis is by far saner, safer, and systematic than most of the theories that have been put forward from time to time ever since the problem of dreams and their interpretation was handled in the West with a thorough grasp and a firm grip by Freud and others.

I

It is impossible to overlook a preliminary difficulty that is bound to confront an investigator of the problem of dreams in the light of Upanishadic psychology. In the West, investigation of dream-phenomena has been undertaken by medical men who are also fully and perfectly conversant with the theory of psychology, its method, problems and general outlook. Psycho-analysis has come to stay in the West. How far the psycho-analyst has practically succeeded in effecting cures of mental abnormalities it is not possible

to dogmatise on, but the difficulty is that an investigation of a pre-eminently psychological problem by medical men and women often fails to render adequate justice to the psychological facts and implications. The value of psycho-therapy is great and undoubted. Psychiatry has definitely and indissolubly allied itself with psychology. Notwithstanding the gradual and even inevitable shading off into one another of the problems of the medical persons and psychologists at a certain stage, I mean a borderland-stage, of investigation, I think it is absolutely indispensable in the interests of psychology proper and those of a methodological quest after pronouncedly psychological data and their interpretation, to investigate how much of a given mental abnormality can properly be attributed to purely psychical phenomena and how much to others,—non-psychical ones, understanding the term in its widest meaning. A medical man studying dream-phenomena maintains that a particular dream is sure to produce a tonic effect or a depressing reaction on an individual. But the fundamental problem for the psychologist is to ascertain all about the psychological structure and function of a given dream without allowing himself to be side-tracked into any medical discussions, diagnoses, etc. Western theories of dreams suffer from this disability in a pointed manner. In formulating a theory of dreams, Western psychologists ogle at medicoes while the latter reciprocate. The disinterested interest in psychological inquiry, untrammelled by extra-psychological considerations, suffers thereby. I am aware some psychologists of late have questioned if at all such a disinterested outlook would

advance psychological research. In any theory of dream-psychology, I think it obligatory on the part of the investigator to keep apart psychological and other-psychological like the medical considerations. Freud, Adler, Jung and others in the West were expert medical men, and in the study of dreams and interpretation of abnormal conduct, Adler in particular advocated and defended the theory of organ-inferiority. I cite all this in support of the preliminary difficulty pointed out by me in keeping data, medical and psychological separate and in not confusing the medical with the psychological interpretation.

Even though distinguished Orientalists have in the past directed their attention to a study of Sanskrit Literature, dealing with prose, poetry, drama and philosophy in general, and devoted their energies to chronological research in particular, no one has so far made a special study of the dream-problem and its solution attempted by the Upanishadic seers either in India or in the West. I sent an account of my investigations of the Upanishadic texts to Mr. John T. MacCurdy, M. B. (Hopkins), M.A. (Cantab), Lecturer in Psycho-pathology in the Cambridge University. The following is the full text of the letter he was kind enough to write to me. "Many thanks for your letter of the 10th January and the enclosed report of your dream paper. The latter interests me greatly. I quite agree with you that the simple wish-fulfilment hypothesis or that of mere conflict is inadequate and that a more inclusive theory is needed. The Upanishadic view is satisfactory in its breadth but it seems to me to be of doubtful psychological utility because it is so negative. It claims merely lack of waking control in the production of dreams. It is true that you say the unbridled creative unconscious is at work, but the combinations of the *Vasanas* seem to be purely haphazard according to your view. So far as your

formulations go there is nothing to account for the sense that many dreams do show or for the sense that others may reveal on analysis. It seems to me that although we may admit a relaxation of waking control—and are forced to do so—we cannot begin to understand dreams until we know something about the laws which govern the combination of images in the unconscious. That is the crux of the problem. Yours truly, (Sd.) J. T. MacCurdy."

With the point of view of investigation suggested in the foregoing letter, I examined some typical and representative Upanishadic texts and the results are embodied in the succeeding paragraphs. Before I discuss the texts let me offer a few critical remarks on Mr. MacCurdy's own theory of dreams, a theory which affords a striking illustration of the difficulty, to which I made a reference, of keeping separate clinical and psychological data—a difficulty, failure to overcome which has adversely affected MacCurdy's own theory of dreams.

Suppose the crux of the problem of dreams lies in the combination of the images of the unconscious. What are the laws according to which they combine? Prof. MacCurdy has not himself formulated any laws that would appear to him to determine, regulate and govern the combination of dream-imagery. Not merely that. His general theory of dreams, described and defended in his work, entitled "The Psychology of Emotion: Morbid and Normal," Kegan Paul, 1925, can hardly be accepted as adequate to do justice to all facts and rationalised fancies of dream-existence. I shall quote his typical explanation of the origin of dreams. "I am going to regard dreams as recurrent psychoses that expose from time to time processes of thought otherwise unconscious, that have been operating unseen before and that will continue to do so again." "I shall be treating dreams in the same way as we have the

symptoms of manic-depressive insanity." "Emotions, neurotic symptoms, delusions, and dreams, are all products of thinking hidden from normal awareness." (P. 480) Dreams, even as neurotic symptoms, are due to irruption into conscious life of something that is not consciously willed.

My contention is that a view like this is not psychologically more advanced than the Upanishadic one. Lines of thinking are hidden from normal awareness. True. But when and under what circumstances do these esoteric and buried lines of submerged thinking "irrupt" into the focus of consciousness? Are there any laws or observed uniformities that govern the "irruption"? If so, what are they? Prof. MacCurdy who rightly complains that the crux of the dream-problem has not yet been properly grasped, has not himself formulated the laws of combinations of dream-imagery. I have no desire to indulge in any cheap tit for tat. I miss in his work any formulation of the laws of the combination of the unconscious images projected into the dream-structure. Let that alone.

To put the question direct. Why is Prof. MacCurdy so anxious to study dreams on the analogy drawn from manic-depressive insanity? Janet and others might have endeavoured to bring all emotions within the clutches of psycho-pathological processes. That is hardly sufficient justification why the analogy drawn from manic-depressive insanity should be the guiding factor in a psychological study or investigation of the dream-problem. I venture to suggest that a pre-eminently medical mentality is responsible for that attitude of Prof. MacCurdy and the methodological approach to the problem of dreams dictated and determined by that attitude. Why should it be assumed that while in the dream-state we are abnormal, only not so abnormal as that of a manic-depressive patient? Dreams, dreamless sleep, and waking states may

all be regarded as sharing the same normality. MacCurdy appears to indicate a reciprocal relationship more or less. A study of dreams helps a better understanding of neurotic mentality, while a study of the latter helps a better understanding of the former. But the Upanishads never take the point that dreams are to be studied and interpreted in the light of or in the same way as symptoms in manic-depressive insanity. What is perhaps the most acute difficulty which I feel—and others are bound to feel it too—relates to the "why" of the irruption of the unconscious images into conscious thought. It may be contended in reply that the "why" of things can never be answered. Seeing however that such an irruption from the weird and outlandish realm of the unconscious, of images, thoughts, emotions, volitions, into the focus of consciousness, is the life-breath of MacCurdy's hypothesis, one is entitled to expect some light on the "why" and the "wherefore" of such an irruption.

II

In a chapter on "Recent Theories of Dreams," H. L. Hollingworth, Ph.D., of the Columbia University, has examined some theories of dreams ("Psychology of Thought, Approached through Studies of Sleeping and Dreaming." D. Appleton, 1926). He refers to the classical interpretation of Freud. I criticised the wish-fulfilment theory in my paper to the Science Congress of 1927. He refers also to the theory of Dr. Rivers, which I examined last year in the light of the Upanishadic psychology. To Horton a dream-process is a "trial perception," *i.e.*, an attempted response to one or more cues either sensory or psychic. (Horton quoted by Hollingworth.) Hollingworth himself endeavours to explain dreams in reference to an all-inclusive doctrine of "red-integration," which, according to him, accounts for all life-behaviour. What is redintegration? A complex antece-

dent ABCD evokes a response XYZ. On a next occasion, the response XYZ, total or partial, can be evoked even by a fraction of ABCD, say A or B or C or D, in virtue of the fraction having participated earlier in a totality. So is a dream. A fraction of a stimulus sets up responses resulting in combinations of dream-imagery, even though the earlier totality-antecedent might never be forthcoming.

I am sure MacCurdy will complain that this redintegration never gives the laws according to which dream-imagery would combine. There is no knowing which fraction of a given antecedent would evoke which response-fraction, as the response might be associated with a series of preparatory reactions as well. There is the rub. Even so, the hypothesis of "trial perceptions" is one-sided and narrow. Is the "trial perception" series one which is consciously undertaken by the subject in the interests of his successful waking life? That cannot be. The subject has no control over the organisation or succession of "trial perception" If, on the other hand, we are bound to admit that the subject is willy-nilly obliged to submit to "trial perceptions," there is no meaning in their being christened "trial perceptions." How again is this "trial" compatible with the sense some dreams actually reveal and the sense which yet others are made to reveal on subsequent analysis or the sense which is practically squeezed out of dream?

III

Let me now turn to an examination of some Upanishadic texts which reveal an undoubtedly psychological outlook and speculative insight into the significance of the problem of dream and its solution. In the course of my paper, submitted to the previous year's Science Congress, I had mentioned and extracted some of the relevant Upanishadic texts. I shall devote this section to a special and exclusive discussion of a

very short yet profoundly significant Upanishad—the *Mandukya*. Everything in this universe is Brahman. The finite self is Brahman. The finite self passes through or experiences four states. The waking state is first described. Secondly, the dream state. Thirdly, the state of dreamless sleep. Fourthly, the state of oneness of the finite and the Infinite. The term used is *Pada*. It does not mean a foot as in the case of the quadruped it does. It stands for a quarter, a fraction, a necessary state through which the subject passes. The waking state is described. The familiar sacrificial fire is personified. By means of seven limbs and nineteen mouths the Atman-fire consumes objects of external reality. He is described as *Sthulabhuk*, i.e. consuming or eating up the gross, concrete, manifest external reality. He is also *Bahihpragna*, i.e. his awareness or consciousness is directed towards external reality. It represents the analogue of extrovert existence in all waking consciousness.

The dream state is next described. The fire of the previous paragraph is transformed into smokeless brilliance, radiance or effulgence. Seven limbs and nineteen mouths are repeated. In contrast to *Bahihpragna*, the term *Antahpragna* is used. Instead of the previous *Sthulabhuk* of the waking state, we come across *Praviviktabhuk*. New light will be shed on the psychology of dreams, if the terms used are carefully analysed in their connotations.

The third is the state of dreamless sleep. A reference to the nineteen mouths is significantly missing. Nor is there any reference to the seven limbs. The variety, the multiplicity and complexity of waking life is all enveloped in total darkness as it were. The subject withdraws deep into himself. There is only one face. That is the subject having the face of *Chetah*, inherent spiritual light which is spoken of.

The fourth is the state of final libera-

tion, which according to the Advaita Vedanta, does not and cannot admit of any description by means of linguistic and conceptual medium, and which can therefore be attempted to be described in negative terms as "not this," "not that," and so forth.

IV

Metaphysical postulates and pre-suppositions have to be laid aside for purposes of a strictly psychological investigation. The Brahman may be identical with Atman, as in Advaita, or may not, as in Dvaita. The starting point for all strictly psychological inquiry is the nervous system, the psychophysical organism, some spiritual or psychical entity encased or encaged within a nervous system. The first point emphasised by the Upanishads is that the subject is obliged to experience four states which are his birth-right. The waking state supplies the material for dreams, at any rate some material of outstanding importance and pre-eminent significance. That is described at the outset. I do not believe it is a chance coincidence that in the personification of the subject as god of fire the terms *Saptanga* (seven-limbed) and *Ekonavimsati-mukha* (nineteen-mouthed) are repeated both in the description of the waking state and that of the dream-state. The analogue of the extrovert attitude in normal life readily forms part of the stock of everybody's waking life. An experiencing subject and an environment are indispensable. Life is a reaction between the subject and his environment. By means of nineteen mouths external reality is eaten up by the subject. What are the nineteen? Five intellectual sense organs, five activity organs, five breaths, Manas, Buddhi, Ahamkara, and Chitta, together form the nineteen mouths. The sense-stimuli impinging on the organism from external reality are to be interpreted, reintegrated, and their synthesis effected. Sense-manifold has

to be synthesised and brought under the categories of the understanding. The four last-named stand for the different aspects of the subject's synthesising activity. Life can be a successful adjustment only when the meaning and significance of stimuli from external reality are adequately and fully realised.

V

It is significant that in the description of the dream state, the terms *Saptanga* and *Ekonavimsatimukha* are repeated. The contrast between the waking and dream states is embodied in the terms *Antahpragna*, *Praviviktabhuk*, and *Taijasa*. Extrovert and introvert will not be quite accurate or adequate. In waking state the pre-eminent and prominent interest attaches itself to adjustment to external reality—an environment, physical, social *et hoc*. In the dream state, on the other hand, the interest is withdrawn from external reality and concentrated on the world of images, on the internal. That is not a deliberate or voluntary transfer of interest. That is inevitable in the nature of things.

Our waking life is the source of experience. Our stock has to be replenished from the waking state. A world, an environment, is indispensable. Apparatus for the reception and co-ordination of stimuli is essential. Categories of the understanding are inevitable to synthesise the sense-manifold and assign it meaning, and appreciate values. The nineteen mouths figuratively indicate the sense-channels for reception and co-ordination of stimuli and the categories or the mental factors of synthesis. What do the seven limbs signify? *Chhandogya* in a passage in the 5th Adhyaya, 18th Khanda, makes mention of nearly a dozen limbs of the fire-god. Why should the limbs be restricted to seven in the present context?

It seems to me that the seven limbs are intended indirectly to suggest the

five cosmic elements,—Earth, Water, Fire, Air, Akasa (perhaps in the sense of empty space, or Ether, if that speculation be permitted), Time and Space *qua* entering into the constitution of the human experience. The cosmic elements do find their replica in the nervous system. The elements constitute the environment in which the subject lives, moves, and has his being, in short, external reality.

VI

The subject is *Bahihpragna*. His awareness or consciousness is directed to external reality. That is in waking state. In dreams, he is *Antahpragna*. His awareness or consciousness is directed inwards. In the waking state he is *Sthulabhuk*, i.e., taking in or assimilating the gross, manifest, external reality. In the dream state he takes in or enjoys or assimilates the *Pravivikta*, the subtle, the unmanifest, internal reality of imagery and image-world. Contact with external reality is amplifying and augmenting experience every moment of our existence. The contact is to be cut or switched off at the onset of sleep.

Fatigue is the law of musculature or muscular energisation. This was realised by the Upanishads. A passage in *Brihadaranyaka*, 1-5-21, definitely states that sense organs become fatigued. *Sramyatyeva vak, Sramyati chakshuh*, etc.—Voice is fatigued. Eye is fatigued. Ear gets fatigued. Profound deep sleep is inevitable. Repair, rehabilitation, and rejuvenation or reconstruction of the fatigued nervous tissues is going on in sleep. Only the sense organs are fatigued. Mind is not. Vital functions continue intact. The respiratory, circulatory and the gastric functions are yet on even in sleep. They constitute sufficient and adequate stimuli for dreams.

Central initiation or excitation of dream-imagery can be due to the physiological functions themselves. Or a

psychical stimuli-set is indicated. Escape is sought from the hard, stubborn realities of life. Dissatisfaction with the values of waking existence is the psychical stimulus-set for the creation and projection of dream-imagery. *Svapno bhutva.....atikramati mrityorupani*, 4-3-7, is a significant text. Sankara and Madhva might interpret the passage to suit their own respective metaphysical exigencies. To a psychological quest the metaphysical implications and commitments are hardly relevant. Escape from the hard and fatiguing realities of waking life is sought in sleep and dreams. In the latter the escape is not so profound or satisfactory. In the former it is.

The fatigue is physical as well as mental. Mental fatigue results from maladjustment, or inability to secure adjustment, over-estimation or under-estimation of our abilities and capacities to tide over a difficulty or effect an adjustment. The physical fatigue occurs quicker. Mental fatigue not so quick. When the affairs small and big of the waking state have not yet been settled, when accounts have not been properly settled, physical fatigue becomes overwhelming and there is the onset of sleep resulting in the switching off of contact with external reality on account of the *Srama*, fatigue of the sensory channels of communication.

VII

But other physiological systems are active. They in concert with the residuum of maladjustment, carried over and brought forward as it were from the waking into the sleep state, a maladjustment that is pre-eminently mental, or a state of suspense or indecision brought about by lack of adjustment, would be sufficient to account for the creation of dreams. The *Brihadaranyaka* sketches with remarkable psychological insight and analytical acumen the following transition. 1. *Samprasada* and *Svapnanta* are terms used to

denote the dreamless sleep state. From *Samprasada* a transition occurs to *Svapna*, i.e. dream state. 2. From *Svapna* there occurs a transition to *Buddhanta* or the waking state. 3. From *Buddhanta* once more there occurs a transition to *Svapnanta*, dreamless sleep.

There is a very important point to note that the transition is inevitable. No voluntary inhibition can be exercised to stop the transition. A reciprocal transition from sleep into dreams and from dreams into sleep is also indicated before the break of sleep and dreams by the transition into the *Buddhanta*. Escape is sought from the fatiguing realities of life. There is some escape, some freedom from the troubles, worries, tribulations and turmoils of waking life. There is a more profound and safer escape in the state of sleep. It is pertinent to inquire why the transition is not confined to profound sleep stage alone. The term *Antahpragna* would explain it. The subject's activities are turned inwards. Fatigue of the sense organs does not mean fatigue of the mind. The subject's mental activity in-turned, acting in concert with the fatigue, creates and projects the dream-imagery.

VIII

1. The *Prasnopanishad*, as I have explained in a previous paper, maintains that in dreams the subject experiences his *Mahima* (on which term I am prepared to stake my all), the creative activity or majesty or greatness.

2. *Brihadaranyaka* propounds the theory that escape from fatigue is sought, and sketches the transition from sleep to dream, from dream to sleep, and from both to the waking life or state.

3. The *Chhandogya* (8—10) contains the *Mahima*-theory of the *Prasna Upanishad*. *Mahiyamanascharati*, says the *Chhandogya* text.

4. Half a dozen other Upanishadic texts referred to by me in a previous paper account for the dreams as being

due to the creative activity of the mind on the raw material supplied by the *Vasanas*, images of the unconscious and subconscious realm.

What then is our conclusion? Dreams and dream-experiences are to be regarded as governed by a law of compensation. Compensation for what? For the lack of proper adjustment of the subject to the circumstances and conditions of waking existence. Dreams bring on their own revenges even as the whirling of time. Somehow, not in the Bradleyan sense, the subject lacks in the matter of endowment, equipment, energy, environment and exercise of his volitions. Why should there be such a lack in any given individual and why should individuals themselves differ in congenital endowment and equipment and subsequent environments and opportunities, would be a problem for metaphysicians to wrangle over. For purposes of a strictly psychological investigation, it is sufficient to note that there is such a lack, a maladjustment and difference among individuals. "Am I my brother's keeper?" one might ask. Others are bound to have similar quests and queries, similar doubts and difficulties. These are not conflicts in the sense of the term adopted by Dr. Rivers.

Each individual has his own small Utopia where he hopes to be monarch of all he surveys. It may be a social Utopia. May be a political one. May be in fact anything. The concretisation of the Utopia may not be possible in the nature of things, or may not commend itself to a particular state of society in which the lot of the individual might be chanced to have been thrown. Round men are put in square holes. They have to get on. Others rebel against their destiny in vain. Is there no compensation for all this? Do we not witness phenomena in concrete experience that appear to be the very negation of accepted principles, standards and values of morality? A perfectly contented resignation to the course of waking existence is not pos-

sible if desirable and not desirable if possible. Some compensation is necessary. The spiritual value and importance of an individual, however obscure and humble he might be, cannot be inferior to that of one however exalted he might be. Waking existence does little or no justice to the fundamental equality of the individuals which is being loudly claimed and proclaimed, but neither recognised nor achieved. The poor man has his compensation in dreams when he imagines to be rich if you please. I am not prepared to admit that the poor man has a suppressed wish to get rich or enjoy riches and that this suppressed wish is gratified in dreams. There may be no such wish at all, esoteric or exoteric, suppressed or expressed. His *Mahima*, in the language of the *Prasna Upanishad*, he has a right to experience or enjoy and he does it.

Apart from compensation, dreams bring on their own revenges. The self-complaisance, the insolence, and the arrogance, with which individuals look upon their fellowmen reappear in dreams where the tables are turned. The biter of the waking existence is bit in the dream state. Faint hearts might draw a lesson if they like that dreams are premonitory.

IX

I shall sum up the leading conclusions so far indicated. 1. Dreams are Nature's own arrangement for affording the subject some escape from the hard and stubborn and fatiguing realities of waking life. This escape can hardly be summed up under Freud's wish-fulfilment hypothesis or the conflict-solution theory of Dr. Rivers or the "Trial Perception" or even the "Redintegration" hypotheses noted above. 2. The onset of fatigue and sleep, when the problems big and small of waking life have not been settled or could not be settled, is responsible for their reappearance in dreams. Our errors in our dealing with the environment cause dreams. 3. Mind's creative activity acting on the

raw material of the *Vasanas*, the storehouse of the unconscious, would account for the bizarre and outlandish elaboration of forms of dream-imagery.

Sense there is in some dreams. Out of some others sense is squeezed or extracted after analysis. The latter is of doubtful value. I do not believe the sense *prima facie* discernible or squeezed out is of any help in the settlement of the affairs of waking life. I am aware of the contention that the sense is made use of to rid mental abnormalities and maladies. But as I said at the outset clinical data should be kept separate from the psychological.

The Upanishadic texts quoted above consider that the transition from one state to another is a matter of course and inevitable. That at any rate is the view of the *Mandukya* text. What is a matter of course and inevitable need not be studied on the analogy of the manic-depressive insanity. I cannot help regarding that the otherwise brilliant treatment of the dream-problem by Prof. MacCurdy is vitiated by an unmethodological mixture of the clinical with psychological material. To the question: What are the laws according to which the images of the unconscious—the *Vasanas*—combine? I venture to render a provisional answer that in the light of the *Mandukya* text which regards transition from waking to sleep, to dream and back to waking as a matter of course, the laws of association of ideas and images that account for the part played by them in the constitution and direction of waking life, would themselves explain the dream-phenomena as well *mutatis mutandis*. You may christen the laws of combination "Association Laws," "Redintegration Laws" or by any other equally catching name. One thing is certain. If the succession of dream-imagery reveals any sense we need not mind it. If it does not reveal any, we need evince no undue anxiety to squeeze sense out of it.

The Upanishadic conclusion indicates a step in advance. Waking, sleep, and

dream states are all to be transcended and there is a fourth wherein only the subject can experience unalloyed bliss undisturbed and uninterrupted. Escape from the hard realities afforded by dreams and sleep is temporary and transient. The inevitable lapse into waking life more poignantly brings home to the subject the tyranny of life and its problems.

The waking life is the crux. Its little problems have to be solved immediately and the situation rounded off. Efficient adjustment is not wholly within the voluntary control of the individual. Maladjustment is inevitable. Think no more of it. Embark on a fresh career, a new quest and original adventure. Always take care not to carry into your heads any residuum of the concerns of waking life and project them into dreams. It is a large order. That is the only effective way of escaping from dreams pleasant and unpleasant. Sufficient unto the day is the evil thereof. Utter a prayer if you please and close the wearied eyelids with the conviction that a day is over, a day which should be one of service, sacrifice and a sane adjustment. There is a high probability, one who begins sleep with that mentality would not be troubled with any dreams at all. Dreams pleasant and unpleasant are unnecessary. At the time of the *indriyoparama*, cutting off of the contact of sense organs with external reality, the vital bodily functions and disgruntled and brooding mentality would appear to be the only stimuli to dreams. If the latter are eradicated the former would be rendered impotent to project dream-imagery.

In the eternal clash of cultures, vagaries of values, shifting of standards, incompatibility between anticipation and achievement due to a wrong calculation, the individual should realise his own capabilities and limitations first. Non-realisation leads to maladjustment. The individual is left to brood over retrospectively the irretrievable past. Prospective anxiety for the future is there

too. They are the mental stimuli for dreams. They cannot be brought under Freudian suppressed wish or any other equally narrow category. It is gratuitous to assume that all individuals have suppressed wishes. Similarly it is gratuitous to assume that conflicts of the waking life would be solved in dreams, as indeed does Dr. Rivers.

But it is a bare statement of fact when the Upanishadic text suggests that the subject wants *Samprasada*, the calm, composed happiness of escape from the realities, tyrannies, turmoils and contradictions of waking existence. There is a difference of degrees in the *Samprasada*. Sleep gives the best escape from waking life. To a less extent do dreams. Here are the Upanishadic catch-words. 1. *Svapno bhutva atikramati mrityo rupani*. The subject in sleep and dreams escapes from the unpleasant realities of waking existence. 2. *Mahimanamanubhavati, Mahiyamanascharati*, etc. The subject is the recipient of Nature's compensation in the shape of dreams for certain handicaps and disabilities from which he suffers and from which no escape in waking life is possible and on account of which he has to gibbet himself as the laughing-stock to the mischievously-minded of his fellowmen. Along with compensation dreams bring to others their own revenges. 3. The most important contribution made by the Upanishadic seers is that waking life, dreams, sleep, the three are to be transcended and there is a fourth state, in which alone the subject enjoys perfect bliss. A well-regulated and disciplined waking life with a complete realisation of its potentialities and limitations would hardly engender any dreams. The subject can boldly face Nature and say: Look here, I want none of your compensations, none of the dream-revenges. I have realised my capabilities and limitations. My record is clean. Why should there be limitations, difference between individuals in equipment, endowment, and environmental facilities

and why should grumbling due to them engender dreams, is as good a question as why should there be evil and imperfection in this the best of all possible worlds. The student of dream-psycho-

logy need not worry over it. Life in conformity with the ideals of *Vairagya*, of unattachment, would reduce to a negligible minimum the dream-originating factors.

THE MAGICIAN

BY SWAMI ATULANANDA

Long, long ago, in the days when India was the land of finest culture and highest achievements; when monarchs and sages mixed freely to discuss the great problems of life, and savants repaired to royal courts to expound their doctrines; when artisans of special merit, sustained by State treasuries peacefully plied their trades; when research work in the fields of science and psychology flourished, and philosophy reached its highest pinnacle, Lavana, king of Uttara Pandava, met with a strange experience.

The king, be it known, was a man of extraordinary wisdom, wealth and prowess. Saraswati, the goddess of learning, presided over his intellect, and Lakshmi, the goddess of prosperity, smiled favourably upon all his undertakings, while Vijaya Lakshmi, the goddess of victory, inspired his sword, bringing sure success in every battle he fought with neighbouring kings.

At the time of which we write there was peace in the kingdom, and great prosperity. Assisted by able ministers to look after State affairs, Lavana had many moments of leisure when he could indulge in his favored occupation of contemplating serious problems pertaining to the mysteries of Existence.

One question constantly puzzled his brain: Whence came this Universe? How is it sustained? Whereunto does it resolve?

Though he studied many books, and consulted the wisest scholars of the land, on this one subject he remained unconvinced. The world, he knew, was ephemeral, unstable, like a pass-

ing dream, like a mirage in the desert. Today it is, tomorrow when our eyes are closed in death, it is no more. This was clear enough, self-evident. But there remained these other questions: Whence and whither? Is there anything beyond the phenomenal? To these questions he had found no satisfactory solution. For not only did he want to satisfy his reason, he also demanded demonstration.

Then, something unexpected occurred. And to his great surprise in the flash of a moment his doubts were cleared. It happened thus:

One day there came to the capital of Uttara Pandava a famous magician of marvelous powers. His fame as the greatest of all living conjurers and enchanters had preceded him, and on his arrival in the capital many invitations awaited him to perform before the wealthiest and most prominent notables of the town. For the rumor had spread that this man was accomplished not only in the art of legerdemain but also in the performance of strange psychological tricks.

But now to the disappointment and annoyance of those who had invited him in the expectation of witnessing his feats, the stranger refused to satisfy their curiosity. To the most generous offers of remuneration he turned deaf ears. No explanation was forthcoming. Every effort to make him consent was met with the simple remark, "I will perform before the king." To this he adhered obstinately, and the statement had to be accepted as final.

Before long the king was informed

about the strange behaviour of the foreign magician who refused large sums of money to exhibit his powers. "Perhaps," the king concluded, "he is willing to perform before me only expecting an unreasonably large reward that other wealthy persons cannot offer."

Curious to see what the man could do, but at the same time wary of some kind of deception, the king decided to send one of his ministers to interview the stranger, and to find out in covered ways what his expectations might be.

Accordingly the minister went out on his mission. To his astonishment he found the magician a man of simple habits and an open mind. There seemed to be no deception. The magician explained that he had come to Uttara Pandava with the sole intention of showing his art before the king, and not to earn money. "The king," he said, "will be greatly benefited witnessing my performance, for he is a wise man. I do not play simply to satisfy the curiosity of ignorant people. And I will accept no reward for my performance. Only under this condition will I consent to appear at the court."

The minister returned, satisfied that the man was honest and not a common charlatan, as many of his profession were. He reported his interview to the king, who immediately sent a messenger to the magician inviting him to the palace to show his tricks.

The invitation was accepted, and on the appointed day, one bright morning, the conjurer announced his presence at the palace.

The king, seated in the Hall of Audience, on his golden throne encrusted with gems, and surrounded by his statesmen, sent word to the stranger to enter the Hall.

The conjurer, a tall man with piercing black eyes, of dignified bearing, clad in a yellow loin cloth with under body bare, after paying due respect to the royal presence, asked permission to

begin his performance. This granted he began his tricks. He had brought no paraphernalia except a large bunch of beautiful peacock feathers. These he placed on his right side.

His sleight of hand work was remarkable. Stretching his arm above his head he would pluck from the air, fresh fruits and flowers which he offered to his audience to taste and smell. Different objects materialized and dissolved at his wish. Strange music was heard in the sky, and even the daylight in the Hall became dim and bright at his command. Pigeons, coming from nowhere, began to flutter about the throne, and when the king stretched out his hands to catch one, it suddenly melted into air. It was as if the *devas* themselves had to obey the bidding of this strange man, for beautiful forms came and disappeared before the very eyes of the spectators.

Clouds began to form against the ceiling of the Hall, and rain came down in showers, but the water did not wet the audience. It was a marvelous performance. "Supernatural!" the courtiers exclaimed.

King Lavana was amazed witnessing these wonderful feats. And when the magician announced that now he would perform a trick for which he requested the king's special permission, the king consented gladly. He had now full confidence in the honesty and cleverness of the performer.

The magician after bowing low before the throne, now for the first time took up his bunch of peacock feathers, and uttering sacred *mantrams*, began to wave them in wide circles before the king. The graceful waving of the beautiful feathers seemed to fascinate the king's mind. He could not take away his eyes, following every motion of the bunch of feathers. And when the feathers began to emit light, and began to scintillate and sparkle like a firebrand, the king was perfectly enchanted.

Then, suddenly, the feathers dis-

appeared, and before the throne stood a magnificent stallion white as snow. A courtier of the king of Sindhu holding the stallion by the head, announced that this noblest of all steeds, fleetier than the wind and stronger than Indra's charger, was a present to King Lavana from his royal master. The magician now pointing towards the stallion asked the king to mount it, for in all the world no better animal could be found.

But now, as the king was about to get up from his throne to examine the noble steed, suddenly he lost consciousness, and with eyes fixed, sat in a trance, his body rigid, like a Yogi in Samadhi.

Seeing this sudden change come over the king the ministers became alarmed. But in a few moments the king's body relaxed, and having recovered his consciousness, he was in his normal state again. But the horse was gone. The king saw only the magician still waving the peacock feathers.

The ministers anxiously enquired of the king what had come over him so suddenly. Then the king related a strange story. The king said:

"When the magician waved the peacock feathers, and uttered some strange words, I began to feel giddy. But I heard the magician ask me to mount a horse that stood before the throne. It was a beautiful animal, a present from the king of Sindhu, a messenger told me. In full consciousness I got up from my throne and mounted the horse. I galloped away forgetful of time and circumstances. Fleetier and fleetier the horse went, and I became intoxicated with joy going at such a great speed. On and on we went till I came to a strange country. Before I realized it, it was evening and I found myself still galloping at a terrific speed, now in a forest. Then, just as I was thinking of turning back, I was caught in a creeper hanging across the road from a high tree. The horse ran on, leaving me hung in the air entwined by the creeper. I was

caught in such a way that I could not free myself. Night came, and a cold wind began to blow rocking me to and fro. I was hungry and thirsty. I called for help, but no living person came near. Thus I spent the night.

"At last dawn came, and the sun arose. My predicament was the same. Only my hunger and thirst had increased. I was ready to give half my kingdom for some food and a drink of water. I struggled but could not get free. With each effort I seemed to get more enmeshed. I was exhausted. I could struggle no more. I was ready to resign myself to my miserable lot—death from starvation in a foreign land.

"Just then I heard a voice, singing. And I saw a girl come in my direction. When she came near, she was startled seeing me, and ran away. I called her and she turned back. She carried a basket and a knife. With the knife she cut down the creeper, and I was free.

"Once on my feet again I noticed that the girl was of low caste, black and ugly. She had come to cut grass in the forest. Then I saw that she had food with her and a jar of water. I asked her to give me food and drink. 'By no means,' she replied. 'I see you are a person of high birth, and I am an outcast. If you eat my food, the sin of breaking caste will fall upon me.'

"After much entreaty she said, 'I will give you food if you marry me.' I argued, tried to persuade her, I expostulated. But I could not move her mind. In desperation, at last, I consented. It was a question of life and death. I ate the food and drank the water. But my heart was sad.

"When my hunger and thirst were appeased, the girl took me by the hand and led me to her village. It was a vile place. Everywhere was the stench of carcasses drying in the sun. Her home was a wretched, stinking hut. But there was no escape. I had given my word, and we were married. For an entire week the villagers celebrated.

They drank large quantities of toddy, and they feasted on the flesh of monkeys, fowls, crows and pigs. It was a dreadful affair.

"However, we were married, and in course of time we had three children. In some way I had become reconciled to my lot. I even felt some affection for my wife and children. I supported them by hunting.

"Then there came a long drought and sand storms. The air was saturated with dust. The earth dried up. The village became deserted. The weak died; the strong fled away. I also fled with my wife and children. For days we travelled with scarcely any food. The children cried constantly, for they were hungry. We were all exhausted. Then my wife fell ill and died on the way. My heart sank. The children were too weak to go on. There was no food. Before the day was over the youngest child also died.

"Then I lost courage. I sank down in despair. At last I resolved to put an end to my own life and that of my emaciated children. I built a huge fire, and holding a child under each arm approached it to end our lives together in the roaring flames. But I stumbled and fell down knocking my head against a stone.

"Then I awoke from my trance, and, O wonder! I found myself here, seated on the throne—not as a low caste man, but as King Lavana."

The story over, all eyes involuntarily turned towards the stranger who had worked this miracle. He stood a little apart, gently smiling, the peacock feathers still in his hand. But he remained silent at their enquiring glances.

Then the king broke the silence, and addressing the magician spoke:

"Who are you, stranger? You are not an ordinary man. In a moment you have solved my doubts by giving me one great experience. O wonderful is the power of the mind! Now I have realized that it is the mind that creates, sustains and dissolves all phenomenal existence. All worlds, all experiences, have their origin in the mind. Time, space and causation are but the fabrications of the mind. Now I realize that what the scriptures teach is true; that the word of the sages is final. You are a Rishi, you are my Guru. Stay with me in the palace forever."

Here, the magician gently interrupted the king. "Your Majesty," he said, "it was to clear your mind of doubt that I came to your country and refused to perform before others. You have learned a great truth. Remember it always. But do not stop there. Push on with your enquiry. For there is a greater truth still to be realized by you. For beyond the mind is the Atman, your real self. Know that Self. Knowing it you will be free from the trammels of birth and death; you will be free forever. This is the Atman of which the scriptures speak. Know, Your Majesty, that *thou art That*."

At this juncture there suddenly arose from the feet of the magician a luminous vapor, enclothing his entire body. And the vapor increased in luminosity, so that the spectators had to shield their eyes from its brilliance.

Then the vapor dissolved again and when the spectators looked up, the magician had vanished, and with him the bunch of peacock feathers.

PRACTICE OF RELIGION

BY ANANDA.

In the Outer Court Still.

Our remarks towards the end of last month's article have raised several questions. We said therein: "As religion is not taken seriously by the majority of people, more tangible means, more appealing intermediaries must be found for men and associated with religion." And we mentioned morality, knowledge, service, etc. as those intermediaries. We also said: "Spiritualisation of the concerns of life is all right. But most men can only slowly progress that way without substantial aid from morality, art, knowledge, action and service." These statements do not seem to fully accord with prevailing beliefs. Of course, none denies the need of morality on the path to religion and in the religious life itself. But most men will argue that there are other convenient means of attaining to the fineness of perception, which is, according to us, an essential condition of religious practice. At least three such distinct means may be mentioned: (1) *Sandhyā-bandanam* and such other daily and occasional practices; (2) repetition and singing of the names and praise of God or of some sacred formula; and (3) practice of *Prānāyāma*.

We admit that these are efficacious means. We also said: "The sincere observance of the forms, and adherence to the beliefs are essentially necessary for him and play an important part in the evolution of his spiritual consciousness." But we must not be easily led away by prevailing customs. The *Sandhya* ceremonies are not equally effective in all persons, though all equally observe the forms. Much depends on the mental conditions of the persons practising them. Nothing is in vain. Even in the worst cases, such

daily practices will leave some effect behind. The fact that a man detaches himself twice or thrice daily from his multifarious pursuits and sits quiet and silent for some minutes at a time, trying to concentrate his mind on supermundane realities, is itself significant. But with other substantial helps, these little doses will not cure the disease. What good will the *Sandhyā-bandanam* of a man do to him, if he passes his whole day in vicious and worldly pursuits? The daily activities themselves require to be pure and exalted, if any appreciable progress is to be made towards religion. Herein lies the need of morality, art, etc. One is not asked to give up one's ceremonial practices. With the improvement of one's mind, these will become more and more potent and significant. But along with these, the culture of morality, knowledge, art, etc. is essential. These, of course, must be associated with religion to be sufficiently effective.

We are discussing this question here, because there are many in India to-day,—and for the matter of that, everywhere in the world, wherever religion is believed in and practised,—who believe that if they only continue with the prescribed practices, they will eventually reach the gate of Heaven. The gate of Heaven is not so easily accessible. It cannot be denied that a determined practice of rites and ceremonies produces a kind of power in man. For the matter of that, all kinds of concentration on subtle objects will produce a similar effect. But does man ever lack power? We always have more than enough of it. ~~What~~ we really need is not power but sound judgment and earnest desire to make a correct use of the power we already possess. And

when we have learnt to correctly utilise the powers that are already at our disposal, fresh powers will come to us of themselves. Cases are often seen, in which a man, having somehow acquired a little of supernormal power, becomes arrogant and does incalculable mischief to others and himself. *Character* is our sure guard at every point of the upward journey. But of that we shall speak more later on.

Similarly of the repetition and singing of the Holy names. The repetition or singing by itself is of little value. All depends on the state of the mind. If we repeat mechanically, it will be scarcely effective. If we repeat with determination, but without a sufficiently purified mind, we may acquire some unusual power, but not any real spirituality. Every mind has a certain natural level of action and aspiration, according to which it feels and utilises whatever comes across it. Unless the natural level of our mind is spiritual, we shall fail to be benefited spiritually by the supernormal powers that we may acquire by determined efforts at concentration.

Sri Chaitanya prescribed that the names of the Lord should be sung by one who is humbler than even grass and patient like a tree, and who, being himself devoid of all sense of self-esteem, respects others sincerely. Here the essential conditions of the singing of the Lord's names being effective, have been clearly laid down. We must read between the lines to understand their true significance. Mere outward humility and patience are not meant. The inner purification is essential. True humility comes only when we have risen high above worldly considerations ; so that the standard of worldly judgment no longer affect us, and we feel in our inmost heart, every moment of our life, the presence of the Infinite, Omnipotent and Omniscient. Without at least a partial perception of the spiritual immensity, true humility is impossible ; it will be only mock humility.

We must also distinguish between humility and timidity. In most cases our humility is only another form of timidity and ineffectuality, we are cowed down by the immensity of powers playing around us, and feel that we cannot play up to it. But the aspirant of God must not be cowed down by any worldly powers. He must be above them. But is it easy to defy the world? We may well guess what a tremendous training the mind must pass through before the conditions as laid down by Sri Chaitanya can be properly fulfilled.

In India, especially in Bengal, we find people, whenever they think of becoming religious, taking to protracted singing of the Lord's names. This is no doubt good. But in most cases, the necessity of fulfilling the preliminary conditions is clean forgotten. The result is scarcely hopeful. People become peculiar and unnaturally emotional. The consequences of such emotionalism were thus described by Swami Vivekananda, in course of conversation with a disciple :

“During meditation, suppress the emotional side altogether. That (emotionalism) is a great source of danger. Those that are very emotional, have no doubt their *kundalini* rushing quickly upwards, but it is as quick to come down as to go up. And when it does come down, it leaves the devotee in a state of utter ruin. It is for this reason that *kirtans* and other auxiliaries to emotional development have a great drawback. It is true that by dancing and jumping, etc., through a momentary impulse, that power is made to course upwards, but it is never enduring. On the contrary, when it traces back its course, it rouses violent lust in the individual. Listening to my lectures in America, through temporary excitement many among the audience used to get into an ecstatic state, and some would even become motionless like statues. But on enquiry I afterwards found that many of them had an excess

of the carnal instinct immediately after that state.”

Kirtan, singing of Divine names and praise, without mental preparations, has this danger. It evokes too much emotion which drags the mind down to dangerously low levels. And the ultimate result is more loss than gain. Yet it is this practice which is considered by many as a most efficacious means of becoming religious!

From what we have said about *Sandhyā-bandanam* or *Kirtan*, it must not be understood that we condemn them. In all states of our mind they

are more or less efficacious ; and when the mind has been purified and prepared, they are undoubtedly powerful means of spiritual advance. But, in our present earth-bound state, they are not enough in leading us to real religion. They must be powerfully aided by those auxiliaries that we have mentioned before,—morality, art, knowledge, etc. If we think that we may neglect them and reach the portal of religion by means of ritualistic practices alone, we are sadly mistaken.

We have not dealt here with the third suggested means, *Pranayama*. We reserve it for our next article.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

CHAPTER I

INSTRUCTIONS ON SELF-REALISATIONS.

जनक उवाच ।

कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।

वैराग्यं च कथं प्राप्तमेतद्ब्रूहि मम प्रभो ॥ १ ॥

जनकः Janaka उवाच said :

कथं How (लोकः man) ज्ञानं knowledge अवाप्नोति acquires कथं how मुक्तिः liberation भविष्यति will be कथं how वैराग्यं renunciation प्राप्तं is secured च and प्रभो O Lord एतत् this मम me ब्रूहि tell.

Janaka asked :

1. How can knowledge¹ be acquired? How can liberation² be attained? How is renunciation³ possible?—Tell me this, O Lord.

[1 *Knowledge*—Realisation of the identity of the individual self and Paramâtman or Brahman which is Existence, Knowledge and Bliss absolute.

2 *Liberation*—Freedom from all bondages and limitations,—the effect of Knowledge mentioned above, i.e. the complete destruction of all misery and attainment of supreme bliss.

3 *Renunciation*—Non-attachment to the enjoyment of the objects of this world as well as the world beyond. This forms the most important of the four qualifications required of an aspirant of the knowledge of Brahman,—the other three qualifications being (i) discrimination between the real and the unreal, (ii) acquisition of the six cardinal moral virtues—regulation of mind, regulation of the sense-organs, etc., and (iii) intense longing for liberation.]

अष्टावक्र उवाच ।

मुक्तिमिच्छसि चेत्तात विषयान् विषवत्यज ।

क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥ २ ॥

अष्टावक्रः Ashtravakra उवाच said :

तात O child चेत् if (त्वं you) मुक्तिं emancipation इच्छसि wish (तर्हि then) विषयान् the objects of the senses विषवत् like poison त्यज shun क्षमार्जवदयातोषसत्यं forgiveness, sincerity, kindness, contentment and truth पीयूषवत् like nectar भज seek.

Ashtavakra replied :

2. If you aspire after liberation, my child, shun the objects¹ of the senses as poison and seek forgiveness, sincerity², kindness, contentment and truth³ as nectar.

[1 *Objects, etc.*—Attachment to the worldly objects is a great bar to spiritual progress and hence they should be shunned as bitter poison. The implication is that we should drive away all such ideas as 'this is mine', 'that is mine', which spring from the identification of Self with body, mind, etc.

The giving up of external objects implies also the necessity of controlling the sense-organs.

² *Sincerity*—"To be one in mind and speech", as Sri Ramakrishna used to put it. He spoke very highly of this virtue as an essential of spiritual discipline.

³ *Truth*—This virtue also was greatly emphasised by Sri Ramakrishna and was looked upon by him as a precious possession of a spiritual aspirant.

It should be noted here that the cultivation of these virtues implies the control and purification of the internal sense, mind, so that it may reflect more and more of Divine light.

This verse mentions the negative and positive practices of a spiritual aspirant. Giving up attractions for worldly things is the negative practice and cultivation of the moral virtues is the positive.]

न पृथ्वि न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।

एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥ ३ ॥

भवान् You पृथ्वि earth न not जलं water न not अग्निः fire न not वायुः air न not द्यौः ether न not वा or (त्वं you) मुक्तये for liberation आत्मानं self एषां of these साक्षिणं witness चिद्रूपं consciousness itself विद्धि realise.

3. You are neither earth¹, nor water, nor fire, nor air, nor ether. In order to attain liberation, realise your self as the knower of all these and consciousness itself.

[*Earth, etc.*—These are the five elements constituting our body and mind with which we identify our self and become miserable. But our self which is the knower and eternally distinct from the body and the mind which are its objects, is Intelligence itself. Our liberation lies in knowing the self as such.]

यदि देहं पृथक्कृत्य चित्ति विश्राम्य तिष्ठसि ।

अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि ॥ ४ ॥

यदि If (त्वं you) देहं body पृथक्कृत्य separating चित्ति in Intelligence विश्राम्य resting तिष्ठसि remain (तर्हि then त्वं you) अधुना now एव even सुखी happy शान्तः peaceful बन्धमुक्तः free from bondage भविष्यसि will be.

4. If you detach¹ the body and rest in Intelligence, you will at once² be happy, peaceful and free from bondage.

[1 *Detach, etc.*—Herein lies the essence of Advaita Sadhana. By identifying the Self with the body which is not-self and thus ascribing to Self the limitations of the body, such as birth, death, old age, disease, etc., we undergo all kinds of misery. The Self really has no connection with the body. So if we can but get rid of this identification, we shall at once be conscious of our self as *Chit* and thus become happy and free from bondage.

2 *At once*—i.e. the very moment the Self is known as distinct from body, because the self is never really affected by body and mind,—they merely hide its glory even as clouds hide the Sun.]

न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः ।

असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥ ५ ॥

त्वं You विप्रादिकः with Brâhmana at the beginning वर्णः caste न not आश्रमी belonging to an *Ashrama* न not अक्षगोचरः visible to the eyes न not (त्वं you) असङ्गः unattached निराकारः formless विश्वसाक्षी witness of all असि are सुखी happy भव be.

5. You do not belong to the Brâhmana or any other caste or to any *Ashrama*¹. You are not visible² to the eyes. Unattached, formless and witness of all are you. Be happy³.

[1 *Ashrama*—the four well-known stages of a Hindu's life,—*Brahmacharya* (Student Life), *Gârhasthya* (Householder's Life), *Vânaprastha* (Forest Life) and *Sannyâsa* (Life of Renunciation).

2 *Visible etc.*—i.e. not perceived by any senses, that is to say, never an object of sense-knowledge.

Neither caste, ashrama or any such thing can be predicated of the Self. The Self therefore has no obligation to perform duties pertaining to them. One must realise oneself as above such obligations,—as unattached, formless, etc.

3 *Happy*—i.e. by realising yourself as formless, etc.]

धर्माधर्मौ सुखं दुःखं मानसानि न ते विभो ।

न कर्तासि न भोक्तासि मुक्तप्रायसि सर्वदा ॥ ६ ॥

विभो O all-pervading one धर्माधर्मौ virtue and vice सुखं pleasure दुःखं pain मानसानि mental ते yours न not (त्वं you) कर्ता doer न not असि are भोक्ता enjoyer न not असि are सर्वदा ever मुक्तः free एव surely.

6. Virtue and vice,¹ pleasure and pain,² are of the mind, not of you, O all-pervading one. You are neither doer nor enjoyer. Verily you are ever free.

[1 *Virtue and vice*—These spring respectively from our right and wrong actions (both moral and ceremonial), which are possible only when we think ourselves as doer.

2 *Pleasure and pain*—effects of virtue and vice on the mind.

Virtue and vice, pleasure and pain are all mental. We identify ourselves with the mind and hence these are also ascribed to the Self.]

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा ।

अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥ ७ ॥

सर्वस्य Of all एकः one द्रष्टा seer (त्वं you) असि are सर्वदा ever मुक्तप्रायः really free (त्वं you) असि are हि surely अयं this एव alone ते your बन्धः bondage (यत् that त्वं you) द्रष्टारं the seer इतरं other पश्यसि see.

7. You are the one seer¹ of all and really ever free. Verily this alone is your bondage² that you see the seer as other than such.

[1 *One seer*—i.e. you are the one only subject, the entire universe being the object.

2 *Bondage*—It comes from not realising ourselves as the subject, the witness of the universe, and identifying ourselves with the object.]

अहं कर्त्तस्यहंमानमहाकृष्णाहिदंशितः ।

नाहं कर्त्तति विश्वासामृतं पीत्वा सुखी भव ॥ ८ ॥

अहं I कर्त्ता doer इति this अहंमानमहाकृष्णाहिदंशितः bitten by the great black serpent of egoism (त्वं you) अहं I कर्त्ता doer न not इति such विश्वासामृतं nectar of faith पीत्वा drinking सुखी happy भव be.

8. Do you who have been bitten by the great black serpent¹ of the egoism "I am the doer", drink the nectar² of the faith "I am not the doer", and be happy.

[1 *Black serpent*—because egoism kills spiritual consciousness and causes pain.

2 *Nectar*—It revives and removes all pain. Even so, destruction of egoism revives spiritual consciousness and frees from worldly misery.]

एको विशुद्धबोधोऽहमिति निश्चयवह्निना ।

प्रज्वालयाज्ञानगहनं वीतशोकः सुखी भव ॥ ९ ॥

अहं I एकः one विशुद्धबोधः Pure Intelligence इति this निश्चयवह्निना by the fire of knowledge अज्ञानगहनं the wilderness of ignorance प्रज्वालय burning वीतशोकः free from grief सुखी happy भव be.

9. Burn down the wilderness¹ of ignorance with the fire of the knowledge, "I am the One² and pure³ Intelligence", and be free from grief and be happy.

[1 *Wilderness*—As one cannot see one's way in the wilderness, even so ignorance obstructs the vision of Truth.

2 *One*—because nothing exists except the Self.

3 *Pure*—Self-effulgent. Our present intelligence is not pure, as it always has a not-self as its object.]

यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत् ।

आनन्दपरमानन्दः स बोधस्त्वं सुखं चर ॥ १० ॥

यत्र (बोधे) In which (Consciousness) इदं this विश्वं universe रज्जुसर्पवत् like a snake in a rope कल्पितं imagined भाति appears (सः that बोधः Consciousness) आनन्दपरमानन्दः Bliss-Supreme Bliss (भवति is) सः that बोधः Consciousness त्वं you (असि are) सुखं happily चर live.

10. That (Consciousness) in which this universe appears, being conceived like¹ a snake in a rope, is Bliss—Supreme Bliss. You are that Consciousness. Be happy.

[1 *Like etc.*—This is a famous analogy of Advaita Vedanta. In the dark of night a rope is mistaken for a snake which has no other reality than the rope itself. The rope does not really become a snake. Even so this universe has no real existence. It is the Self—pure Consciousness and Supreme Bliss—on which this universe is imagined to exist through ignorance. Consciousness which is the substratum of the universe remains eternally pure and unaffected. We are that Consciousness. Therefore we must cease identifying ourselves with any of these superimposed phenomena and thus be happy.]

मुक्ताभिमानी मुक्तो हि वद्धो वद्धाभिमान्यपि ।

किंवदन्तीह सत्येयं या मति सा गतिर्भवेत् ॥ ११ ॥

हि surely मुक्ताभिमानी who considers oneself free मुक्तः free वद्धाभिमानी one who considers oneself bound अपि and वद्धः bound या as मति the thought सा so गति attainment भवेत् is इह in this world इयं this किंवदन्ती popular saying सत्या true.

11. One who considers oneself free is free indeed and one who considers oneself bound remains bound. "As one-thinks, so one becomes," is a popular saying in this world, which is true.

[This is a very significant utterance pregnant with an invaluable instruction for Self-realisation. In reality the Self is ever free, it never enters into a state of bondage. It is our ignorance that we think ourselves bound; and this thought makes our bondage persist and continue. If however we constantly think ourselves as the eternally free Self, the binding thought will vanish and we shall attain liberation.]

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।

असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥ १२ ॥

आत्मा Self साक्षी witness विभुः all-pervading पूर्णः perfect एकः one मुक्तः free चित् Intelligence अक्रियः actionless असङ्गः unattached निस्पृहः desireless शान्तः quiet भ्रमात् through illusion संसारवान् of the world इव as if (भवति is).

12. The Self is the witness and all-pervading perfect, one, free, Intelligence, actionless, unattached, desireless and quiet. Through illusion it appears of the world¹.

[1 Of the world—bound by the desires of the world and involved in the cycle of birth and re-birth,—unlike what has been described of the Self in this verse.]

NOTES AND COMMENTS

In this Number.

The present issue opens with a fine and beautiful letter of SWAMI VIVEKANANDA, in which he dwells on some of the essentials of his faith. . . . Our article, *Spiritualising Nationalism*, is an attempted exposition of Swami Vivekananda's nationalism and its ideals and motives. We shall be satisfied if it at least provokes thought where it does not convince. We wanted to quote striking passages from the Swami's writings and utterances in support of our thesis. But limited space has forbidden it. . . . *Notes of Conversations with Swami Turiyananda* are profound and soul-enthraling.—"Not I, but Thou, O Lord!" *Sanskrit Culture in Modern India—I*, by M. M. HARAPRASAD SHASTRI, M.A., C.I.E., HON. D. LITT. is the first half of the address delivered by him as the President of the Oriental Conference held at Lahore last November. We hope to publish the remaining portion next month. M. M. Haraprasad Shastri is a

great Sanskrit, Pali and Prakrit scholar, and has earned international reputation as an Indologist. His address is absorbingly interesting and is packed with information; and it is a vivid picture of the sudden decay of Sanskrit culture under the fatal influence of foreign culture and administration, and its subsequent slow revival. . . . *New Light on Dream-Psychology (From the Upanishadic Sources)* by R. NAGA RAJA SARMA, M.A., L.T. was read by him at the Indian Science Congress held last month at Madras. The writer is a professor of the Presidency College of the same city, and his philosophical contributions to Indian and foreign journals have been highly appreciated. The Professor is well-versed in both Indian and Western philosophy and is thus in a position to undertake comparative studies with ability and profit. Dream is an intriguing phenomenon. And India has undoubtedly made the profoundest researches of all nations into mental phenomena. She can therefore justifiably pronounce on the findings of

Psycho-analysis. . . . SWAMI ATULANANDA contributes an excellent story, *The Magician*, to this number. The Swami is a monk of the Ramakrishna Order. He is well-known to the regular readers of *Prabuddha Bharata* as the master of a fascinating style and author of many beautiful stories. . . . The second article of ANANDA on *Practice of Religion is In the Outer Court still*. He is already beset with questions. We wish we could spare him more space. We have still no hesitation in inviting our readers to earnestly join in the discussion. . . . SWAMI NITYASWARUPANANDA has begun the text of *Ashtavakra Samhita* in this number. At our request he has also given word for word translation of the text, which is considered to be helpful to the majority of our readers. Readers will agree that *Ashtavakra Samhita* is indeed a powerful and yet simple treatise on Advaita Vedanta.

To Our National Workers

There are at least three distinct stages in the realisation of an ideal. In the first stage, that is to say, in the beginning, the attachment to the ideal is more or less a sentimental one. The ideal fascinates us ; it seems the very pink of perfection. Its charms and attractions seem to paralyse our action. We do not consider much how we can fit it with our realities, or if it will be able to stand the contact of practical considerations. In the second stage, an understanding has to be made between the ideal and the real, and a tug of war takes place between them. The perfections of the ideal seem to vanish away one by one ; and it appears sometimes as if the ideal is no ideal at all. We get disgusted with ourselves at our former infatuation for it. We have been fools, so we think, to have ever adored it. The realities engross more and more of our attention now. We cannot overlook them in the way we did in the first stage. They seem often too much for us. The earth spreads all her treasures

before our eyes and tries to lure us away from the ideal. This is a stage in which the struggling soul passes through a great crisis. There is the fear of its losing its balance and being for ever lost in the morass of so-called facts.

Yet this crisis and confusion should not be considered a set-back. All progress towards an ideal has this as its middle stage. It cannot be avoided. A mere sentimental regard for the ideal is little good. The reckoning with the actualities of life and circumstances is an essential factor. Such a reckoning is a test of both the soul and the ideal. And this stage of reckoning cannot be reached unless we have made some progress towards the desired goal, and unless we have acquired vigour enough and have learnt to look facts squarely in the face.

In the third stage, the victory over the real and the actual has been won. The so-called realities have handed over their domains to the ideal which is now no longer the ideal but the Real in the true sense. The realities have become transfigured and reveal in their inmost being those charms and perfections which had bewitched us from a far in the first stage.

The various Congresses and Conferences which were held at Calcutta during the last part of December and the beginning of January remind us forcibly of the foregoing considerations. We do not intend to take stock of the actual results achieved. People will not be unjustified if they consider that the I. N. Congress has failed to give a clear lead to the country in the most momentous question that faces it,— Dominion Status *vs.* Independence. Already there are confusing versions of the main resolutions. Nor has the All Parties Convention succeeded in finding a final and true solution of the great problem of communalism. But we are not concerned here with these articulate results. We want to consider the condition of mind, that has found expression

through these deliberations. It is, we think, exactly identical with the second stage we have described above. The earlier charm of the ideal is lost on the national mind ; it has reached the second state, that of reckoning with the actual ; and for the moment the ideal is in danger of being swamped by the glammers of the real. Even up to the N. C. O. Movement of Mahatma Gandhi, the early stage of sentimental idealism persisted. But now the nation, especially the younger section of it, is in grip with the actualities. It is comparing India and her age old ideals with other nations and their ways and aspirations, and is casting wistful looks around. The national mind seems bewildered. It is trying to do it knows not what. It is restless and without any pole star to guide it. Calls are coming to it from all sides and it knows not to which to respond. That is why we have heard so much of destructive talk in these assemblies, and so little of constructive.

Of course, we are not much disturbed by these manifestations. This fight and understanding with the actual is a necessary stage on the way. The national mind must pass through it. The present realism is undoubtedly an advance on the inactive idealism of the past. Much has to be done in all fields of life,—physical, political, economical, industrial, social, educational, cultural. A sturdy sense of realities is absolutely necessary to accomplish these arduous tasks well and quickly. It will not do for India to lag behind other nations in all respects, and merely gaze at the stars. An idealism that has not triumphed over realities and has merely evaded them, is certainly weakening. But, as we have pointed out before, this stage is also fraught with danger : the national mind may lose its balance and then there will be complete bankruptcy and ruin.

The safe and most fruitful course is therefore to keep our eye ever on the spiritual ideal of India, even while we

are waging the fiercest warfare with realities. It will not do if in our enthusiasm for India's material prosperity, we lose sight of the ideal. The only security, under the circumstances, lies in the rapid growth of a section which has reached the third stage of progress, the state of certitude and victory. We want now in the country a larger and larger number of persons to whom the ideal of India is no mere ideal but a living reality. Fortunately, even in the darkest days, India has not lacked such souls ; and in the present times, we may confidently say that they are growing rapidly in number. There must necessarily be a large section of Indians who will be in the thick of the fight in the middle stage and turn faithless to the ideal. They will seek to monopolise the entire energy of the nation. This must be prevented. We therefore earnestly appeal to the best minds of the nation, to the pure, calm and strong ones, to listen to the divine call of Mother India, to her eternal message of spiritual regeneration. This call will make them not only meditative but also tremendously active in the true spirit of Karma Yoga.

A synthesis of the past and the present, and contemplation and action, is undoubtedly necessary. But are those who are now too much engrossed with the realities, fitted to conceive and realise the synthesis which even they feel is the destiny of the Indian nationhood? Mere activism is not enough. The interior must be calm 'like the flame in a windless place', only then would activism be fruitful. Without inner calmness, outer activism is a fitful fever, barren and destructive. Is this not the lesson that the Lord taught in the battle-field of Kurukshetra, and will young India in its present battle of life forget this supreme lesson? Do the youths of India spurn to listen to the wisdom of their forefathers?

One has said that the Yogis and ascetics should be shoved aside to make room for the ardent nationalists in the

building up of new India. They would be honoured, "but it is not their lead that we shall have to follow if we are to create a new India at once free, happy and great." But in the same breath it is said: "We must take our stand on our past. India has a culture of her own, which she must continue to develop along her own distinctive channels. . . . We must arrive at a synthesis between the past and the present, between our ancient culture and modern science. We are, of all people, most eminently fit for working out this synthesis. Some of our best thinkers and workers are already engaged in this important task." These statements seem self-contradictory to us. *Can anybody else than a real Yogi, can a mere intellectual or worker, ever conceive this synthesis?* How can spirituality be synthesised except by a spiritual person? We must study the history of India a little more carefully. Did not every epoch of India have as its fountainhead of inspiration the life and teachings of a Yogi? When did India ever do without the guidance of Yogis? Evidently the speaker wanted to say that *all kinds* of Yogis cannot lead. That is true. The Yogis who would lead must be the embodiments of the spirit of the age, and must themselves come into the active field. The leading of such Yogis India must secure, or there is ship-wreck ahead.

The speaker referred to above has also remarked that "if the pioneers and the leaders of the movement are on the whole on the right track, things will take their proper shape in due time." But does he not think that to be on the right track, the pioneers and leaders should be themselves intensely spiritual? We cannot leave the task of spiritual realisation to others, ourselves being merely active, and be yet on the right track. *The fact is, there is no other way for the national workers than to be intensely spiritual and intensely active at the same time.* Let us not, in the name of activism, commit suicide.

Intense activity and intense spirituality *can* be combined. But for that everyone of us must also devote a good part of our energy to spiritual contemplation every day. The time and energy thus spent will make our activity a thousand times more perfect and fruitful.

We invite our national workers, and especially, their leaders, to forge ahead to the third stage.

Brahmacharya, its Scientific Defence

Is Brahmacharya detrimental to health and longevity?—If it means celibacy or total sexual abstinence, voluntary and not forced, and for the sake of a moral or spiritual ideal, it is not. On the contrary, we have valid reasons to believe that it is the *sine qua non* of perfect health and longevity. We can quote chapter and verse from our own scriptures as also from those of the Christians and Buddhists, which will lend support to our thesis. Why is Brahmacharya enjoined as a cardinal virtue in spiritual life, and what has it got to do with spiritual perfection? Spiritual perfection, as we understand it, is the unfoldment of the Divine in man. Before one gets it one must have some higher intuitional experiences. And to stand the shock of these experiences it is essential that the body, especially the brain and the nervous system, should be sufficiently strong and powerful. It is Brahmacharya alone that gives this physical fitness and strength. Look at some of the monks of Hrishikesh vowed to chastity and poverty from early boyhood. Look again at some of our religiously-inclined child widows. Why do they keep up a youthful appearance even in ripe old age and live an unusually long life? The reason is obvious.

But this is a sceptical age, and nobody is ready to accept anything unless it is scientifically proved. Every hypothesis to be true must be tested in the crucible of experiment. In a recent

issue of the *Yoga Mimansa*, a quarterly journal recording scientific researches in psycho-physiology in its application to therapeutics, Srimat Kuvalayananda, the editor, writes an interesting article on Brahmacharya. He has dealt with the subject in all its physiological bearings and tried to refute scientifically the counter arguments of those Western scientists who consider celibacy as detrimental to health and longevity. We propose to give here an outline of the article in so far as it substantiates our thesis :

The physiological aspect of chastity and celibacy in relation to health and longevity bears on the sexual glands. Modern scientists are unanimous in declaring that healthy sexual glands ensure physical vigour and long life. Their arguments are as follows: (1) Historical records show that persons, whether male or female, enjoying good health till very late in life and living extraordinarily long, possess healthy and active sexual glands. So also people who have fire and courage in their eyes, people who defy dangers and rule circumstances, people who can mould their own destiny and that of others. (2) On the other hand, it has been found that castrated persons or persons with degenerated sexual glands show signs of premature old age. How to explain this relation between bodily vigour and healthy sexual glands? The medical science tells us that these glands functioning properly give out an internal secretion which stimulates and strengthens the organic tissues, specially the brain cells and the spinal cord. Now if it can be shown that Brahmacharya can keep these glands healthy and active the case for celibacy is naturally proved.

The agencies most deleterious to the sexual glands are, of course, the venereal diseases and excesses. But medical men disfavour total abstinence as equally dangerous, and they base their conclusion upon experiments and

clinical as well as anatomo-pathological observations. They thus argue out their case: (1) The sexual glands have an internal secretion which if generated in too large quantities may produce toxic effects on the system. This proposition is based on the experiments of Loisel who found that the extracts from such sexual glands if injected into other animals also have toxic effects. (2) The accumulation of this secretion may prove injurious to the glands themselves, sometimes even leading to their atrophy. Regaud and Mingazzini are responsible for this proposition. The former tried experiments on guinea-pigs and the latter on female animals. Both of them found serious modifications in the sexual glands of these animals after enforced abstinence. Besides, Kisch and Lorand observed several cases where enforced abstinence resulted in impotence and early disappearance of menstruation. (3) Lastly, celibacy may have injurious effects on the nervous system giving rise to hysteria and neurasthenia. The high percentage of nervous diseases in the case of old bachelors and spinsters proves this proposition.

So the verdict of science is that celibacy poisons the system, deteriorates the sexual glands so much as to lead to impotency, develops nervous symptoms and thus brings on premature senility and death. But married life led with moderation and restraint is the best way of keeping these glands healthy and thus ensuring physical vigour and long life, for there is in this life scope for avoiding unnecessary accumulation and the evil consequences thereof.

The writer examines this position and thus brings out its flaws step by step :

(1) The first two objections point to the dangers of the accumulation of the internal secretion. But if it could be shown that in Yoga there are healthier methods of avoiding this accumulation,

the point against celibacy is lost. And if it could be further proved that these methods avoid accumulation in a way calculated to help longevity, it would logically follow that celibacy prolongs life. Some of these healthier methods consist of Yogic exercises, some specific *Asanas*. It is to be noted that even in the case of ordinary persons a part of the secretion is taken up by the circulation through the lymphatic vessels and is used in building up the tissues at large. But the absorbing power of the lymphatic vessels and the secreting activity of the sexual glands are disproportionate. The latter secrete much more than the former can absorb, and this leads to the accumulation of the secretion. But there are clinical evidences that through the aforesaid exercises the lymphatic vessels can be made to work better and keep pace with the sexual glands. These exercises systematically gone through have cured many a suffering youngster. (2) And then even without these Yogic practices celibacy would not produce toxic effects, nor would it deteriorate the sexual glands if the celibate does not allow his nervous system to be wrecked by his brutish impulses. The toxic effects referred to in the objections are due to the impaired activity of the poison-eliminating organs which are

badly affected by strong venereal desires left unsatisfied. But now the question is whether these sexual impulses can be avoided in celibacy. The answer is in the negative if celibacy is enforced upon a person who is extremely sensual, for in that case he must suffer as the animals suffered when Loisel, Regaud and Mingazzini subjected them to experimentation. But the answer is in the affirmative if celibacy is voluntarily undertaken for a high ethical or religious ideal. The example of old bachelors and spinsters has this one lesson to teach.

Now we conclude with the writer by saying that celibacy is not at fault. It is only the mockery of it that is at fault. And modern scientific evidence is perfectly reliable in so far as enforced celibacy of brutish people or pseudo-Yogins, who do not want to restrain their sexual impulses nor have the strength to do so, is concerned. Such people must suffer. Real Yogins or spiritual persons who have seriously taken up celibacy as a means to their life's ideal and are ever loyal to it, cannot. They shall utilise their sexual energy to the best advantage in the formation of the finest brain, nerves, muscles and tissues and keep up their youthful vigour, freshness and joy all through the many years they will live.

REVIEW

WOMEN IN HINDU LAW.—By K. T. Bhashyam Aiyangar, B.A., B.L. S. Ganesan, Triplicane, Madras. 48 pp. Price As. 8.

The booklet contains a rapid historical survey of the rise and fall of the position accorded to women in Hindu Law. The writer's conclusions may be briefly stated in the following words of the writer himself: "We find that during the earliest or the Vedic ages women were treated almost on a par with men, while in the succeeding period of the Sutras the legal position of women is almost at its lowest ebb. The period of the early Smrithis marks a revival

in favour of women's cause which improving in a large measure during the age of the later Smrithikaras brought up women's position in Hindu Law almost to its original Vedic heights during the period of the Nibandhakaras or commentators. We find lastly that during the modern or British period of the administration of Hindu Law women's rights have been very largely cut down and that the legal position of women in Hindu Law to-day is as bad as it was about two thousand years ago, all the improvements effected during the intervening periods being whittled down by successive strokes of judicial decisions."

We congratulate the writer on the wealth of information he has collected within the short compass of 48 pages. He has given abundant scriptural references to substantiate his statements, though it is rather inconvenient to the ordinary reader that his foot-notes are given always in abbreviated forms and the translation of Sanskrit texts are not always full and literal.

The booklet is foreworded by Sir C. P. Ramaswami Aiyer, Kt., C.I.E., and is excellently got-up.

SEVEN MONTHS WITH MAHATMA GANDHI, VOL. I.—By Krishnadas. S. Ganesan, Triplicane, Madras, S. E. 449 pp. Price Rs. 3/8.

The writer has called his book "an inside view of the Non-co-operation Movement (1921-22)." To us the book appeals more as an inner view of the Mahatma's life and personality. We may at once admit that we have thoroughly enjoyed the perusal of the work.

The writer accidentally joined the Mahatma's entourage and very soon came to occupy an intimate position in relation to him. He toured with him through the South, in Assam and Bengal, and travelled with him wherever he went, always acting as a private secretary and personal attendant to him. This gave the writer a unique opportunity of observing the Mahatma in various moods and positions. The writer is very frank and sincere and is carefully observant. The account itself is quite reliable, because it is made out of letters and diary notes written during the time of his association with Mahatma Gandhi. We find in it how Mahatma Gandhi remained unmoved even amidst soul-shaking disasters, how sincerely he felt for the country, how true to his vows and resolutions he was amidst all trying circumstances, how unattached he was to the sentimental acclamations of the crowd, how tireless his mind was, though the body was tired to death, how he is indeed a Mahatma in every sense of the word. The book pictures him not only on platforms and in conferences, and as a public man, but also as a man of religion living his spiritual life in the peaceful solitude of his Ashrama. It also gives us entrancing glimpses of Mrs. Gandhi's life and character.

The book is worthy of careful perusal. We shall eagerly wait for the second volume.

SWAPNALABDHA ADWAITABODHA OR SONGS OF ETERNITY ON ADWAITA.—By Nimishakavi Venkayya Garu. To be had of author, Modekurru, Rajole Taluq, East Godavari District, S. India. 177 pp.

The author has given in his book a description of many dreams which he had, in which he received many spiritual instructions and also initiation. The writer has also prefaced the account with a short autobiographical sketch. The writer states that he was much benefited spiritually by those dreams which he always found profoundly significant. In the appendix of his book he gives detailed scriptural confirmation of the dreams. It is not for us to say how far the writer's claim is genuine, but there is no doubt that dream experiences sometimes prove valuable.

THE NEW CIVILISATION. By Annie Besant, D.L., Theosophical Publishing House, Adyar, Madras, 110 pp.

The book reproduces the four lectures which Dr. Besant delivered at the Queen's Hall, London, in June, 1927. The subjects that she dealt with in those lectures were "The Crumbling of Civilisation," "The Religion of the New Civilisation," "Education in the New Civilisation," and "Economics of the New Civilisation." Dr. Besant's addresses are always thought-provoking and contain much with which most will agree. But of course there are views in them which will recommend themselves only to Theosophists. Thus, though it will be readily accepted that "service" is going to play a prominent part in the religion of the future, the theories of Ray and the co-operation between angels and men will leave many cold.

THE BUDDHIST ANNUAL OF CEYLON, Vol. I, No. 2, B.E. 2472, C.E. 1928. Edited by S. W. Wijayatilake, J. F. McKeonnie and S. A. Wijayatilake. Printed and Published by W. E. Bastian and Co., Colombo, Ceylon. 12" x 9½", 85 pp. Price: Rs. 1/5.

The above Annual has been lying on our table for some time past. We regret we could not notice it earlier. The Annual has already acquired a high reputation in respect of its get-up, printing and reading matter. The present volume does not fall short of its usual high standard of excellence. It is profusely illustrated and contains as many

as fifty-nine beautiful pictures, some of which are full plates, and which will impress the readers with the glories of Buddhism. The contents of the Annual present various aspects of Buddhism and have been nicely treated by such articles as J. F. McKechnie on "The Buddha's Two Voices", A. D. Jayasundere on "The Psychology of Giving Dana", F. L. Woodward on "A Buddhist Legend in Europe", E. H. Brewster on "Immortality," G. K. W. Perera on "Winning Ceylon for Christ", the Hon. Dr. W. A. De Silva on "The Active Life of a Buddhist", Ernest L. Hoffmann on "The Fundamental Value of the Abhidhamma", Prof. A. Brodrick-Bullock on "Illusions and Disillusions", Mrs. L. Adams-Beck on "The Hatred of the Queen" and Prof. E. J. Mills, F.R.S., D. Sc., on "Reality". The perusal of the illuminating articles will greatly benefit the readers and give them a larger point of view in their study and appreciation of Buddhism. The Annual concludes with an appeal to all Buddhists and sympathisers for contributing towards the establishment of a Buddhist Pilgrims' Rest at Anuradhapura to be supplemented later by a free hospital, and records that considerable progress has already been made in the erection of the Rest.

MAHARASTRA DIARY FOR 1929. Published by Poona Anath Vidyarthi Griha, Pona City. Pocket and book size, cloth

binding. Price: As. -/6 and as. -/12 respectively.

It is made of Swadeshi paper containing useful information on various subjects, each page devoted to a day with English and Marathi calendars. The profits will go to the above-mentioned Poor Students' Home.

FORWARD ANNUAL, 1928. Published at the "Forward" Press, 19, British Indian Street, Calcutta 17½" x 11½". 80 pp.

It is not possible to give an adequate idea of the contents of the Annual within the compass of a brief notice. There are in it as many as 55 items of reading matter, dealing with various aspects—political, economical, cultural—of India, Asia, Europe and the World, many of them being contributed by writers of recognised merit. A special feature is the reports of interviews with such international celebrities as Ex-Kaiser Wilhelm II, Benito Mussolini, M. Venizelos and Marshall Foch, who have dwelt on the respective problems of their countries and the European and World's political situation.

The editor of "Forward" is to be congratulated on the excellence of the publication inasmuch as a perusal of its contents is bound to enlighten the reader on many outstanding problems of India and the world at the present day. The Annual is nicely got up and contains a large number of portraits of many Indian leaders of thought and action.

NEWS AND REPORTS

Birthday of Swami Vivakananda.

The Anniversary of the Birthday of Swami Vivekananda falls this year on Friday, the first February.

Birthday of Sri Ramakrishna.

The Anniversary of the Birthday of Sri Ramakrishna falls this year on Wednesday, the thirteen March.

Swami Nirmalananda at Calicut

On the invitation of the Sri Ramakrishna Vedanta Society of Calicut, Swami Nirmalananda, President of the Sri Ramakrishna Ashrama, Bangalore, came to Calicut on the 21st Nov., and after a stay of four days, left for Ottappalam *en route* to Bangalore. The members of the Vedanta Society and many other gentlemen, availed themselves of the Swami's visit for getting spiritual en-

lightenment and kept him busy throughout his stay by interesting questions. The Swami's answers were clear, convincing and authoritative, and his interlocutors were quite satisfied. On the morning of the 23rd, the Swami visited Quilandy and laid the foundation of the new Ashrama building that is under construction there, and returned to Calicut the same evening.

On the morning of the 25th, the members of the Vedanta Society presented the Swami with an address before a large assembly, in the Palace Hall of the Zamorin's College, whose Principal, Mr. A. V. K. Krishna Menon, M.A., B.L., L.T., is the President of the Society. The address which was read by the President, spoke of the formation of the Society, of its aim and endeavour to study the Vedanta as expounded by the lives and teachings of Bhagavan Sri Rama-

krishna and the Swami Vivekananda, and invoked the blessings of the Swami for the fulfilment of its aims. The Swami made an eloquent and touching reply. He spoke of the necessity of the advent of Bhagavan Sri Ramakrishna to save not only India, but through her the whole world as well, from the baneful effects of its pursuit of soulless materialism, of the few helpless and despised young monastic disciples left by him to carry on his work, of how their leader, the great Swami Vivekananda, went to the west and conquered the world of thought and intellect there, of how the Hindus as a nation were raised in the esteem of the West and the Christian missionary influence in India paralysed as a result thereof, and of how the organisation of the Ramakrishna Order had been expanding year and after year from its small and unnoticed and perilous beginnings into a more and more powerful body, thereby indicating the will of God that was in and behind it.

The Swami then answered questions put by some of the audience and the assembly dispersed with a conviction that the Ramakrishna Order had a definite and unique place among the religious organisations of the world.

The Swami left the same afternoon leaving his rare blessings behind.

Vedanta Centre, Providence, U. S. A.

The following short article by F. A. Wilmot was published in *Providence Journal* and *Providence Bulletin*, two well-known dailies of Providence, U. S. A., where a Vedanta Centre was lately started by Swami Akhilananda :

Seven Swamis in the United States today represent the Vedanta Movement which was introduced into this country by the late Swami Vivekananda at the time of the World Parliament of Religions, in Chicago, in 1893.

The Vedanta Movement is not a counter missionary movement on the part of Hindus to Christian nations, but rather an emphasis on the universality of religion. The present

Swamis in the United States include : Bodhananda and Gnaneswarananda of New York ; Paramananda of Boston and Los Angeles ; Madhavananda and Dayananda of San Francisco ; Prabhavananda of Portland, Ore., and Akhilananda, of this city, who is holding meetings in the Biltmore Hotel.

Swami Vivekananda propounded his famous doctrine that religion means realization, that is, that action is a path to worship, as well as rational argument, devotion and introspection. This theory is a spiritual counterpart to Prof. William James's "Pragmatism"—That a thing to be good must be good for something.

In a way Swami Vivekananda unearthed long hidden truths of the Vedas, which had been neglected thereby giving rise to the charge of passivity in Hinduism. It was a new application of an ancient religion to aggressive materialism, and possibly Vivekananda rediscovered the truth by a comparison with progressive Christianity.

Swami Akhilananda interprets his master, Swami Vivekananda's "Path of Action" in this wise :

"Religion or knowledge of God is not only for the devotional type of person, but for the active person as well. Action is transferred into worship. Different human beings come to a knowledge of God along diverse paths of action : such as medicine, education, relief work, etc. These are just as much a form of worship as the liturgical forms.

"Christianity manifests various paths of approach to God, as in the rational arguments of the Unitarian ; the right of the Y. M. C. A. in sport, recreation and housing devotion as in the Roman Catholic mass, and introspection, a less frequent form.

"The Hindu by the practice of Raja Yoga or meditation with rhythmic breathing has emphasized the possibilities of unlocking spiritual powers in this manner.

"All of these paths to worship are equally good, but different temperaments have to choose by which path they will approach God. All parts of religion, as well as all religions, are equally powerful to true devotees."