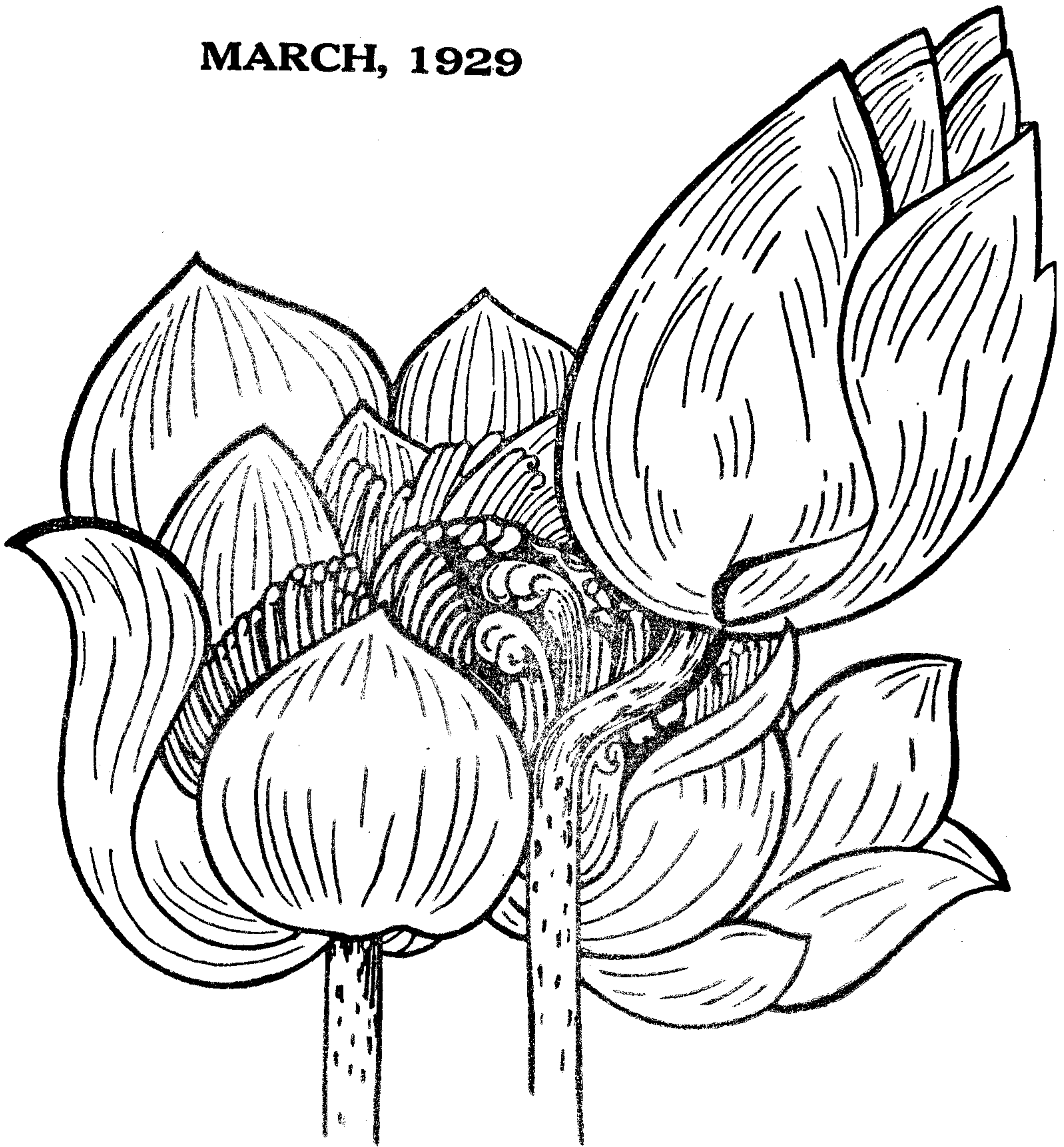


MARCH, 1929



Drabuddha Bharata

OR AWAKENED INDIA

PRABUDDHA BHARATA

MARCH 1929

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MARCH, 1929

Volume XXXIV



Number 3

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

UNPUBLISHED LETTERS OF SWAMI VIVEKANANDA

VIII

(To an Englishman)

NEW YORK,

2nd August, 1895.

. . . As soon as human beings *perceive* the glory of the Vedanta, all abracadabras fall off of themselves. This has been my uniform experience. Whenever mankind attains a higher vision, the lower vision disappears of itself. Multitude counts for nothing. A few heart-whole, sincere, and energetic men can do more in a year than a mob in a century. If there is heat in one body, then those others that come near it must catch it. This is the law. So success is ours, so long as we keep up the heat, the spirit of truth, sincerity, and love. My own life has been a very chequered one, but I have always found the eternal words verified: “Truth alone triumphs, not untruth. Through truth alone, lies the way to God.”

May the *Sat* in you be always your infallible guide! May He speedily attain to freedom, and help others to attain it!

“I will compare truth to a corrosive substance of infinite power. It burns its way in wherever it falls—in soft substance at once, hard granite slowly, but it must. . . . Youth and beauty vanish, life and wealth vanish, name and fame vanish, even the mountains crumble into dust. Friendship and love vanish. Truth alone abides.’ God of Truth, be Thou alone my guide !”—Swami Vivekananda.

SRI RAMAKRISHNA, THE SIGNIFICANCE OF HIS LIFE AND TEACHINGS

BY SWAMI VIVEKANANDA

IN a narrow society there is depth and intensity of spirituality. The narrow stream is very rapid. In a catholic society, along with the breadth of vision we find a proportionate loss in depth and intensity. But the life of Sri Ramakrishna upsets all records of history. It is a remarkable phenomenon that in Sri Ramakrishna there has been an assemblage of ideas deeper than the sea and vaster than the skies.

We must interpret the Vedas in the light of the experience of Sri Ramakrishna. Sankaracharya and all other commentators made the tremendous mistake to think that the whole of the Vedas spoke the same truth. Therefore they were guilty of torturing those of the apparently conflicting Vedic texts which go against their own doctrines, into the meaning of their particular schools. As, in the olden times, it was the Lord alone, the deliverer of the message of the Gita, who slightly harmonised these apparently conflicting statements, so, with a view to completely settle this dispute, immensely magnified in the process of time, He Himself has come as Sri Ramakrishna. Therefore no one can truly understand the Vedas and Vedanta, unless one studies them in the light of the utterances of Sri Ramakrishna, and surveys them through the medium of his life. It was Sri Ramakrishna who first exemplified in his life and taught that these scriptural statements which appear to the cursory view as contradictory, are meant for different grades of aspirants and are arranged in the order of evolution. The whole world will undoubtedly forget its fights and disputes and be united in a fraternal tie in religious and other matters as a consequence of these teachings.

Above all, we must always remember that all his teachings were for the good of the world. If any one has heard any injurious words from his lips, he should know that they were meant for that particular individual only; and though they might be harmful if followed by others, they were beneficial to that particular individual.

If there is anything which Sri Ramakrishna has urged us to give up as carefully as lust and wealth, it is the limiting of the infinitude of God by circumscribing it within narrow bounds. Whoever, therefore, will try to limit the infinite ideals of Sri Ramakrishna in that way, will go against him and be his enemy.

One of his own utterances is that those who have seen the chameleon only once, know only one colour of the animal, but those who have lived under the tree, know all the colours that it puts on. For this reason, no saying of Sri Ramakrishna can be accepted as authentic, unless it is verified by those who constantly lived with him and whom he brought up to fulfil his life's mission.

Such a unique personality, such a synthesis of the utmost of Jnana, Yoga, Bhakti and Karma, has never before appeared among mankind. The life of Sri Ramakrishna proves that the greatest breadth, the highest catholicity and the utmost intensity can exist side by side in the same individual, and that society also can be constructed like that, for society is nothing but an aggregate of individuals.

He is the true disciple and follower of Sri Ramakrishna, whose character is perfect and all-sided like his. The formation of such a perfect character is the ideal of this age, and every one should strive for that alone.

THE DREAM OF A NEW PERFECTION

BY THE EDITOR

I

THE preceding little article, that on Sri Ramakrishna by Swami Vivekananda, contains a very significant phrase. Apropos of the teaching of the Master on the harmony of apparently conflicting creeds and philosophies, the Swami says: "The whole world will undoubtedly forget its fights and disputes and be united in a fraternal tie in religious *and other matters* as a consequence of this teaching." (Italics are ours.) According to the Swami, the doctrine of the harmony of religions is calculated not merely to unify religions proper, but also other aspects of life. And the Swami concludes with this important paragraph: "He is the true disciple and follower of Sri Ramakrishna, whose character is perfect and all-sided like his. *The formation of such a perfect character is the ideal of this age, and every one should strive for that alone.*" (Italics are ours.)

Writing on the same subject in February, 1928, we expressed ourselves thus: "The doctrine of religious harmony teaches that other creeds than what one professes are also as good means of God-realisation as one's own, and that therefore one should not be fanatically disposed towards them but should on the other hand respect them. Suppose one does not follow this teaching; will that obstruct one's personal Self-realisation? No, for we know that there have been many Christians of God-realisation, even though they looked upon us as deluded heathens. Fanaticism may not be always harmful to one's spiritual progress. But it warps the intellect and has bad social reactions. It breeds social disharmony and misunderstanding. So this teaching of religious harmony is calculated *mainly*

to bring about social, national and international unity and harmony."

In fact in this juncture of the history of the human race, nothing is more needed than peace and harmony. And we say emphatically that Sri Ramakrishna's teaching on the harmony of religions is alone capable of bringing about that harmony.

II

What are the disharmonies and conflicts of the present age due to? Two reasons appear to us as fundamental. One is external. It is the sudden coming together of the different races of mankind with their divergent outlooks and cultures. The modern methods of quick transportation have made the world very small, and these having been devised wholly by the Western races, the Westerners have filled the earth with their aggressive presence and their non-assimilative culture. Conflict has thus been inevitable. The Westerners were neither willing nor able to understand Oriental cultures. And as regards the Oriental races, they were, in spite of their deep intuition and capacity for assimilation, too unfortunate politically and economically to quickly produce the desired harmony between themselves and the West. The entrance of the West into the life of the East was too sudden. The Westerners did not approach us in a noble spirit,—in the name of culture and religion. They came to rob us of our material wealth. This necessarily accentuated the difference. We now and then hear our Western friends complain that the East does not appreciate the greatness of the West. They assure us that the West also has cultural greatness,—the West is not all

material. The East cannot be blamed for this misunderstanding. The history of the West in Asia, Africa, Australia and America has left too ugly an impression on our mind to be easily removed. Even now the West is not showing a more generous spirit. The testimony of the last four hundred years has been too unfavourable for the West. Even when the West has come to the East in the name of religion, education or service, its activities have not been always above suspicion;—they have more often than not proved demoralising. And thus misunderstanding has grown greater and bitterer with the passing of days.

The second reason is internal. Why has the West proved so deadly to the life of the East? The reason is a pathetic spiritual bankruptcy of the Western mind. When we consider the spiritual poverty and suffering of the West, even we who have so much to complain against it, feel our heart melt with sympathy, even as a brother dotes in the agony of love on his spiritually less fortunate brother. Have we not often seen the bright promise of early years being suddenly blasted and throwing the confused soul into the dark valley of dissipation and self-destruction? The sight cannot but move one to tears. Who has then the heart to blame the unfortunate soul? For it there must be only silent prayers and loving ministrations. We are egoistic enough to feel often the same way towards the West. It does not know what it is doing. Spiritually, it is groping in the dark. Aimless it is rushing headlong towards self-destruction. Swami Vivekananda once remarked that life in the West was all laughter and merriment on the surface, but a deep wail of despair below. When Christianity lost its hold on the Western mind, it threw it into the very abyss of materialism. There was no other spiritual consolation left for it. Time and again the West has sought to secure a standing ground on new-fangled ideas, but they have invariably given way. Rationalism, the

doctrine of Liberty, Equality and Fraternity of the French Revolution, Atheism, Positivism, Theosophy, Agnosticism, Spiritualism, Occultism, Christian Science, Anthroposophy, New Thought, Humanism, none have availed much. The Western mind is in conflict with itself. Its materialism is fighting its innate spirituality. Its science is clashing against its faith. Its communalism is destroying its domestic life. Its feverish activity is grating on its inner silence and peace.

The East also has been subject to almost a similar conflict. It is true that the East is sure of its spirituality. But it is finding it hard to accommodate it with its material needs. It feels that in order to live, it must rise equal to the occasion;—it must stand unflinchingly the material aggressions of the West and defeat them. Yet how to harmonise the spiritual and the material is a sore problem.

These two causes have given rise to infinite complications. In all spheres of life, there are clashes and conflicts, internal and external. What is that balm that will resolve all these conflicts and bring peace unto the suffering soul of man? If we closely analyse the situation both in the East and in the West, we shall find that the fundamental need is the spiritualisation of life. The West requires its hydra-headed activity and aspiration to be conceived spiritually and realised as expressions of the one basic Divinity. Only in such a conception and realisation can the West find sure grounds to stand on and lasting solace in its parched up soul. Its passion for liberty, power, individualism, expansion and organisation have all to be spiritualised. Spiritualised, these will not only be beneficial to mankind but will also lead the Westerners to the very heart of God; but developed along the normal plane, they will spell sure disaster to themselves and the world. Such spiritualisation, however, means a complete change of the present outlook on life. The West must take an altogether new

view-point which need not, however, be antagonistic to its inmost aspirations, but should be their fulfilment and transformation. In the East the spiritualisation would consist in learning a wider conception of spirituality, in applying spirituality to also the so-called secular concerns of life, in organising all activities on the spiritual basis and in uniting divergent individuals, races, cultures and nations into one grand synthesis.

III

It must be admitted that the task of spiritualisation, as formulated here, is a stupendous one. Where is the power to bring about such world-wide revolutions in the mind of men? Yet, if we study the programme more intimately, we shall find that in the last analysis it means only a few items. All changes are ultimately individual. What are the changes that should be brought about in the individual in order to produce those world-wide consequences? As they appear to us, they are but the following: (1) Men must learn to look upon themselves as Spirit, as Atman. (2) They must look upon each life, each being as a unique manifestation and unfolding of the inherent Divine. It is our conviction that if more and more persons all over the world begin to accept and practise these two truths, all the apparently baffling problems of the present age, individual and collective, will lose their grimness and gradually vanish into nothingness.

Let us take the case of the domestic problems of the West. Why is there so much misery and failure in the Western family life to-day? There are no doubt economic and political reasons. But these, to our mind, are not enough to account for the disintegration of the family. It would be a mistake, as Sister Nivedita observes, to attribute the regrettable tendency towards disintegration of the family, which we are undeniably witnessing in the West to-day, to any ardour in the pursuit of civic

ideals. High moral aims are almost always mutually coherent. Weakening of family ties will not go hand in hand, in a modern community, with growth of civic integrity. Both the progressive idea of the *civitas*, and the conservative idea of the family, are apt to suffer at once from that assumption of the right to enjoyment which is so characteristic of the West.

To us the root cause of the domestic disintegration seems to be that the Western men and women have forgotten the true purpose of their life, which is spiritual self-realisation. They have forgotten to look upon themselves as spirit. The modern West boasts that its men and women are free individuals. It means that they look upon one another as mind. But here exactly lies the danger. To look upon a man or woman as mind is to ascribe to him or her an individuality which is inviolable, unassimilable and rigid. Mental individuality is self-centred. Its direction is towards itself rather than from itself. It is extremely sensitive about its peculiarities and seeks to employ everything to its own service. It is of a grasping nature and yields nothing. Unity, mutual love and forbearance thus become impossible. In an ideal world "individuals" can no doubt live amicably. But in the work-a-day world, conflict, bitter conflict is inevitable if we emphasise our individualities. The sacrifice of individuality is urgently necessary for a happy domestic life. Yet, it cannot be denied that to lose individuality is to be reduced to nothing. No prospect can be more disastrous. The only way out of this dilemma is to conceive our individuality in a spiritual sense, to think of and seek to realise oneself as spirit and not as mind or an intellectual being. The Western conception of individuality is pre-eminently mental, it is not spiritual. The moment, however, the husband and wife will learn to look upon themselves and each other as spirit, they will cease to emphasise their mental peculiarities. They will easily sacrifice their idio-

syncretisms and live on the principle of love and self-sacrifice. It is no longer the individual differences, but the underlying unity that they will dwell on. Family life will become happier. Pleasure-seeking and sensation-mongering are the very bane of domestic felicity. Without the spiritual outlook pleasure-seeking cannot be got rid of. Without it, the daily routine of the average family life must appear as dull and uninteresting. But spirituality endows even the most drab things with a celestial light and perennial interest. Mutual tolerance, mutual love and respect, unending self-sacrifice, intense joy, deep feeling, deep purposiveness, mental exaltation, contentment, all these foundation virtues of domestic life can come only from a conception of oneself as spirit, from nothing else.

Take again the case of the exploitation of the weaker races by the races of the West. That tremendous energy which the Western men and women feel within themselves, must have an outlet. If you cannot employ your energies on the spiritual plane, you cannot but do havoc on the material and mental planes. That is exactly what the West is doing. Its energies must be consumed by the fire of spiritual self-realisation. Only then will it cease to be aggressive. Says Bertrand Russel: "The keynote of this new civilisation, which has sprung up, in the first instance, in the West, . . . is power and the sense of power, power primarily over inanimate nature but ultimately, though that aspect is not yet fully developed, also over living things and over the minds and bodies of human beings." Here is a clear statement of both the danger and the hope of the Western civilisation. Power is dangerous, if it is not properly employed and directed, like a sharp weapon in the hands of a child. But if it is used in controlling the mind and the body *with a spiritual end in view*, it is our very salvation. The sense of freedom and power in which the West is revelling has to be metamorphosed into spiritual

freedom and power. But what concept other than the Vedantic conception of the Spirit, can ever satisfy and transform the dynamic individualism of the West? Here, in the Vedantic conception of the Atman, is the strong lure for the aggressive individualism of the West to forsake the material fields of self-aggrandisement and seek unlimited scope in the spiritual field.

In this spiritualisation of individuality, again, lies the solution of the present labour-capital warfare and demoniac militarism. For a spiritual being has quite other things to fight for than the riches of the world. In fact, our conception of our own self is the pivot of our universe. The world of values has its centre in our own self-consciousness. Any change in the latter means a corresponding change in the former. It is a pet idea of some Western thinkers that the moral and spiritual values are dependent on the economic and social conditions of people. This is only apparently true. The *form* of morality may change with the change of external conditions. Spirituality may seek different expressions in different ages. But morality in its essence is permanent, and the spirit is eternal, immutable, lord of all things and affected by none. If to-day we are losing faith in God, soul and religion, it is neither science nor industrialism that is to blame, but our inner confusion, ignorance, tendency to drift, and lack of boldness and willingness to understand the secrets of the superconscious.

But the spiritualisation of life's values is not by itself enough to bring peace to mankind. Individuals may find peace through it. But peace between man and man, race and race, and nation and nation will be far off, if we do not seek to conceive spiritual life in a sane, unbiased, rational and scientific spirit, and if we do not look upon all men, races and nations as equally Divine and unique in their revelations as ourselves. We have to feel that every man is an

unfolding of the Divine, that each soul holds within it a secret being of God, which it is trying to realise and manifest. When we have learnt to thus look upon all men and things, they will appear to us to be as sacred and adorable as the very being of God and as worthy of our earnest solicitude and devoted service. Whatever helps that unfoldment will seem spiritual and worshipful. No institutions of men, no noble aspiration and enterprise, therefore, will seem unworthy of our sincere respect. We shall not destroy anything, we shall give it a higher meaning and fulfil it. We shall develop universal sympathy. Intuitively we shall come to feel the outlooks of all we come across and instinctively we shall sympathise with them and help them. Thus will the East and the West solve their respective problems. The West will give to its activities and aspirations a spiritual impetus and spiritual meaning, and the East will harmonise the necessary secular activities with its spiritual ideals. For nothing now is secular, everything pertaining to man is enlightened by the light Divine.

It must be clear that such an attitude towards men and nations is possible only when the conception of the Self and religion is broad and scientific enough. It presupposes that we are no longer dogmatic or credal in our view of truth and reality. We have learnt to look upon truth as a jewel with innumerable facets and upon ourselves as that jewel. We have become as broad as the sky and as deep as the ocean. Our life must represent this grand synthesis in the fullest degree. Only then shall we be fit to inhabit that world in which universal peace and brotherhood is a reality and in which all the aspirations and activities of life are harmonised into a shining whole.

IV

All that we have said above about synthesis and the two principles underlying it, were preached by Sri Rama-

krishna in his great teaching on the harmony of religions. For the harmony of religions is nothing but what we have described above. The usual interpretation of this doctrine scarcely touches its heart. The reality of this teaching lies in the mentality, outlook and attitude implied by it. That attitude is not concerned with religion (in the narrow sense) only, but with all that pertains to man. If the entire life is to be harmonised on the broad basis of spiritual consciousness, we must begin with those which are primarily and expressly concerned with spirituality, that is to say, with religions. When they have been harmonised, they will at once assume a new value and authority, and consequently impel us to conceive a spiritual view of life, and the other aspects of life will automatically take their legitimate places in the scheme of the grand synthesis. That is why the work of the universal harmony had to be enunciated to begin with as the harmony of *religions*, and we notice several strata of meaning in this teaching. We may by the way note that one of the distinctive characteristics of all great teachings is that they lend themselves to various shades of interpretation, one gradually leading to another. We begin with the obvious. But as we dwell on it, it yields us a deeper significance which in its turn leads us to a still deeper meaning. Sri Ramakrishna's teaching on the harmony of religions is no exception.

This teaching is generally considered to indicate that while one should follow one's own creed, one should not antagonise the creeds of others, but must consider them to be as efficacious means of God-realisation as one's own. This is the obvious, superficial meaning. This itself, however, if accepted and practised, will do great good to humanity which is now torn into factions by warring creeds. Sri Ramakrishna generally used to expound this aspect of his teaching by the following example. As one and the same material, namely water, is called by different names by

different peoples, one calling it *water*, another *vâri*, a third *aqua*, and a fourth *pâni*, so the one *Satchidânanda* is invoked by some as God, by some as Allah, by some as Hari and by others as Brahman. Different creeds, he said, are but different paths to reach the one God. Various and different are the ways that lead to the temple of Mother Kali at Kalighat (near Calcutta). Similarly, various are the ways that lead to the house of the Lord. According to this teaching, each is to follow his own particular path and to look with respect upon the paths of others. But this is not enough.

A deeper meaning, however, is indicated by the following parable of the Master. Two persons were hotly disputing as to the colour of a chameleon. One said: "The chameleon on that palm tree is of a beautiful red colour." The other contradicting him said: "You are mistaken; the chameleon is not red, it is blue." Unable to settle the matter by arguments, they both went to a person who always lived under that tree and had watched the chameleon in different conditions. One of them said to him: "Sir, is not the chameleon that lives in this tree, of a red colour?" He replied: "Yes." The other disputant said: "What do you say? How is it? It is not red, it is blue." That person again humbly replied: "Yes." The person knew that the chameleon is an animal that constantly changes its colours. Thus it was that he said "Yes" to both of them. The *Satchidânanda* likewise has various forms. The devotee who has seen God in only one aspect knows Him in that aspect only. He who has seen Him in all His manifold aspects is alone in a position to say: "All these forms are of the one God, and God is multi-form." He is formless and with form, and many are His forms which no one knows.

Here we clearly find that Sri Ramakrishna is preaching a more real and intimate kind of religious harmony. One is not to be content with realising

God in one form or aspect only, one must know him in multiform aspects. This, in fact, is true harmony of religions. Until we have learnt to feel for and appreciate all the different manifestations of God in an equal manner, our harmony will be merely intellectual assent and toleration, not realisation. It will be at best superficial. It will not effect that broadening of the mind, heart and sympathies, which is absolutely necessary for the realisation of the many-phased Divine and for the true understanding of men and nations, on which the peace of the world essentially depends. The second example of Sri Ramakrishna indicates the ideal after which we should aspire.

But a yet deeper enunciation of the doctrine is available, in our opinion, in another example of the Master. There was a dyer who had only one tub of colour. When a customer came to him, he would ask him what colour he wanted to dye his cloth with. When he would be told the colour wanted, he would dip the cloth in the tub and lo, the required colour was there. Thus from the same tub he would produce all different colours according to requests. At last there came a man who did not want any colour particularly. He said: "I want that colour with which you have dyed your own garments." This is a very profound saying of the Master, and it, in our opinion, goes to the root of the matter. The dyer is God himself. He reveals himself to men as they want to see him. Each but sees one aspect of him. But the wiser man is he who says to the Lord that he wants to know him as he knows himself to be, that is to say, in all his infinite aspects. A more sublime ideal, spiritual or secular, no man has ever conceived. We do not follow one creed or even several creeds. We are not content with the revelation of one or even several aspects of God. We want to know and see him as he knows himself to be. We want to perceive him in his infinite entirety. This

is true harmony of religions. When one has realised this harmony, one becomes one with the Divine, and all beings become knit together in the effulgent thread of his love. He feels, even as God feels, the whole universe as his very being. The heart-beats of the universe become his own heart-beats, and nothing is separate from him. For him the difference between the secular and the spiritual has vanished for ever. He has no special outlook of his own. He can instinctively identify himself with every man and thing. He can intuitively enter into the soul of every being. The greatest real harmony is every moment patent before us,—the universe. The universe with its infinite warring elements is yet imbued with an inalienable unity. How is the universe held together? What is the secret of this harmony? The mind of God. A true harmoniser also must become like God. His mind must become one with the mind of God. This is true harmony of religions.

We must not forget to mention in this connection another significant teaching of the Master. He would strictly enjoin upon every one to respect the *bhâva* of oneself and others. *Bhava* is a very significant word. It means the outlook of life, the mental attitude towards all things and towards God, the particular reading of the universe, the spiritual mood or the state of ecstasy. It means the particular mould of our mind, spiritual and otherwise. Every man has his *bhava*. The full growth of it is the Divine realisation. This *bhava* should on no account be interfered with. Every man must develop his *bhava* in his own way. Not only should we be careful to respect and help the growth of the *bhava* of others, but we must also maintain our own intact. This teaching is essentially related to that on the harmony of religions. What a universal understanding and sympathy does not this indicate!

V

How to practise and realise this harmony? The following utterance of Swami Vivekananda may throw some light: "Nisthâ (devotion to one Ideal) is the beginning of realisation. 'Take the honey out of all flowers: sit and be friendly with all, pay reverence to all, say to all, 'Yes, brother, Yes, brother,' but keep firm in your own way.' A higher stage is actually to take the position of the other. If I am all, why can I not really and actively sympathise with my brother and see with his eyes? While I am weak, I must stick to one course (Nisthâ), but when I am strong, I can feel with every other and perfectly sympathise with his ideas. The old idea was, 'Develop one idea at the expense of the rest.' The modern way is 'harmonious development.' A third way is to 'develop the mind and control it,' then put it where you will; the result will come quickly. This is developing yourself in the truest way. Learn concentration and use it in any direction. Thus you lose nothing. He who gets the whole must have the parts too." According to the Swami, the control of the mind and an Advaita outlook will succeed in producing the mentality of harmony. We are not to practise each religion separately in order to realise the harmony of religions. That is manifestly impossible for the common man. Only one has done it and that is Sri Ramakrishna. This path, therefore, is practically blocked for us. Swamiji's prescription is undoubtedly suit many. But is there not an easier course still? We believe there is. It is the meditation on the personality of Sri Ramakrishna, —constantly dwelling on him and the absorption of the mind in him.

The reasons of our belief are self-evident. For he has been the only man in the history of the world to realise universal harmony in its truest sense. He is the Great Exemplar. If we want a concrete, tangible form of harmony;

we have to go to him. It is indeed extremely difficult, if not impossible, for the ordinary man to conceive an ideal without its tangible form before him. Through form we reach the idea. So if we contemplate on Sri Ramakrishna we shall surely succeed in understanding what harmony really is. But that is not all. Most persons, however intensely they may represent a particular idea, contain also many other ideas of various natures. If we dwell on their life, there is the danger of our mind being infected with those unwanted elements. The meditation on only those persons can be beneficial, who are not really *persons* as we understand them, but embodiments of Divine ideas. They are called *Avatâras*. If we pursue their personality, we find it ultimately blending into the Transcendental. Such a one was Sri Ramakrishna. He had no being of his own. His all were consumed in the fire of Divinity; and his form encased only the Divine. To think of him is to think of God. Whereas this is true of all who have been looked upon as Divine Incarnations, the case of Sri Ramakrishna is somewhat different and unique. Other Incarnations represented only one or several aspects of God. They reflected God in those aspects only. But Sri Ramakrishna's whole life demonstrated that God manifested through him in all aspects hitherto known to men, and in what other

aspects who can tell? In him God was present in his infiniteness. That is why if we meditate on him, and through this meditation identify ourselves with the Divinity as was manifested in his life, we shall also realise the harmony that Sri Ramakrishna realised. He is the mould in which we may cast our mind and make it like his. This is the sovereign means.

This ideal of harmony is not merely for the spiritualisation of worldly activities, for the national and international unity, or for the solution of the problems of the East and the West. While it is true that without this spirit of spiritual harmony world peace and unity is impossible, its ultimate aim is God-realisation,—the realisation of God *in all his infinite aspects*. The best of us will be able to reach the summit. But a vast majority will be actuated by the spirit of harmony to feel and act better in the worldly life, in domestic, social, national and international affairs. The river flows intently to the sea. But it makes the countries it passes through glad with foliage, flowers and fruits. We strive after the highest. But on our way to the goal and even when we fail to reach it, we do great good to society and humanity by our enlightened and purified thought and action. The sun shines so high in the sky, yet its warmth opens the heart of the meanest flower in the world down below.

NOTES OF CONVERSATIONS WITH SWAMI TURIYANANDA

1ST JULY.

Swami T: "Whenever Swamiji (Vivekananda) said 'I', he did it in identity with the all-comprehensive 'I'. When we say 'I', we identify it with the body, the senses and the mind. Hence we have to say 'servant I', 'devotee I.' Swamiji would never identify his 'I' with any adjunct of the Self,—he would one himself with

Brahman and go beyond body, mind and *buddhi*. This was his central and normal mood, and in that he used to pass the greatest part of his time. But such a mood does not come to us. We are living separate from Him. Hence we have to say 'Thou' and 'Thine' in reference to God."

Disciple: "In order to realise the cosmic 'I', should those who are

dualistic in spiritual practice, study books on Advaita?"

Swami T: "The Master used to say: 'Do whatever you like after having tied the knowledge of Advaita in the corner of your cloth.' The true devotees always say 'Thou' 'Thine', that is to say, 'O Lord, Thou art everything and everything is Thine.' Where does this differ from Advaita? But if a devotee says 'I' and 'mine' and feels himself separate from and independent of Him, it is an extremely harmful dualism. Such a devotee is greatly deluded. The Master would often repeat 'Not I, not I', 'Thou, Thou', 'I am Thy servant, I am Thy servant'. A devotee must completely renounce all 'I' and 'mine'. How often Ramprasad engaged in loving quarrel with the Divine Mother and coaxed and cajoled Her! Such an intense and condensed spiritual mood must be realised,—like water condensed into ice. Only then can we have a vision of His Divine forms. Gopaler Ma* saw Gopala following her gathering fire-wood, and Sri Ramakrishna saw Ramlala† going about with him. It is the intensity of spiritual feeling that counts. Whether you believe in His form or formlessness it does not matter. 'O lotus, what kind of love is thine? Thou givest only the smile of thy face to the sun thy husband. But thy honey thou yieldest to the bee!' If one considers God to be all in all, how can one find joy in worldly things?"

Disciple: "How can one get rid of attachment, aversion and such other evil tendencies?"

Swami T: "But why should you allow them to be? You cannot chastise others. Chastise yourself."

3RD JULY.

Swami T: "Eating, sleeping, fear and sexual intercourse, these are

common features of both animal and man. The speciality of man is that he has knowledge and can distinguish right from wrong. The lower a man is, the greater is his joy in sense-objects. The higher he is, the greater is his pleasure in knowledge,—a subtle joy which low natures cannot appreciate. See how they are spending their days in drinking, hunting and running after women,—just like beasts. What use having been born a man, if we do not refine and elevate our faculties? Those who have an elevated mind can never stoop to these things.

"You want to go to the West? What is the use of making the mind out-going? Absorb yourself in meditation and be lost in Him. It would be excellent if you could spend five years in exclusive meditation of the Master. Then the West and here would become one.

"'I do not care a rap for history or other things.—God is everything.'—What a beautiful saying! . . . The stick of ego is lying on the waters of Satchidananda. This is making the waters appear as divided. Desires create the ego. Desires keep us apart from God. But one day we shall have to eradicate all desires and call on Him. What if the body goes while calling Him?"

"However great a man may be, whatever great deed he may be doing, some day he will have to be desireless. After that, of course, he may work again through the will of God. But if you work at the command of a *Mahâpurusha*, a man of realisation, to whom you have surrendered your all and who seeks your good, work will not tighten your bondage; on the other hand, it will break it. Always pray to Him that you may not forget Him. Pray: 'Do not give me such work to do, as will make me forget Thee, and

* One of the chief lady disciples of Sri Ramakrishna. She used to have constant vision of Gopala (Child Krishna).

† Sri Ramakrishna worshipped Ramlala or Child Rama for some time. At that time he used to see Him constantly. (See *Life of Sri Ramakrishna*).

wherever Thou keepest me, may I ever remember Thee!

“But do not say to Him: ‘Give me this’, ‘Do not give me that’. It will be an interested prayer. When you want to do one thing and do not want to do another, you allow your ego to come in. Some there are, who are afraid of work and try to avoid it. That makes their bondage and selfishness lasting. Pray to Him for *Bhakti*. But be ever ready to obey His commands. Pray: ‘May I keep Thee in mind under all conditions! May I never fall into any other company than that of Thy devotees!’ ”

4TH JULY.

Swami T: “We must know once for all that everything happens at His will. Many clever persons were born in this world. But what was their end? Everything comes about and is destroyed at His will. This organisation of ours,—will this last for ever? No, this also will one day be degraded and then the Lord will have to incarnate again.

“A Brahman is a spiritual beggar. He must not provide even for two days. He must be completely absorbed in God.

“The Master used to think meanly of those who lived with women. He used to say that they had no substance in them . . .

“Those who have not good reasoning powers, become easily biased towards one side. Swamiji had equally the power to explain and to feel. He

knew the defects of people and yet forgave them.”

Disciple: “Cannot the mind remain alert and awake of itself?”

Swami T: “But can that state come automatically? You must practise first. Try consciously to correct yourself first, then you will find that your mind has become its own monitor. People want to reach that state at once. The pure portion in you is God Himself. The impure portion is yourself. When you say ‘I’ you really mean that impure portion. The more you will think of Him, the more He will grow in you, and at last the impure portion will vanish completely.

“There are some who are extremely reserved. They raise high walls around them and do not allow any one to see their inside. This is very bad. One cannot realise God without being frank and sincere.”

7TH JULY.

Swami T: “The more you will free yourself of egoism and become His instrument, the more you will realise peace. The more you will feel that God is the only doer, not you, the more your heart will fill with peace.”

9TH JULY.

Swami T: “We also at first thought *Nirvāna* to be the highest state of realisation. How often the Master rebuked us for this! He said that it was a mean conception. I would be amazed to hear him call *Nirvāna* a mean conception.”

SPIRITUAL IMPLICATIONS OF MAYAVADA

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

TRUTH AND VALUE

Truth and value are the fundamental concepts in philosophy. Philosophers are at variance in fixing their primariness and derivativeness. Rationalists are anxious to derive value from truth,

pragmatists, truth from value. Truth is the soul of science and philosophy, value, of morality and religion. In the history of philosophy the allegiance has not been made equally to the both, and ever since the time of Plato the

one or the other has been accentuated in importance. Kant makes the distinction clear and definite and lays more stress upon value and the primacy of will, and since Kant, philosophy has been eloquent about value concept. In the vitalistic, romantic, and pragmatic movement, a well-defined start has been given to religion which seeks no longer confirmation from reason but from supersensuous revelations of life.

Value concept has revised the test of truth, truth is no longer sought in correspondence of assertions and facts or coherence of assertions themselves. It is sought in intuitions and effects of life. There are intuitions of practical reason whereupon theoretic reason is not competent enough to pronounce a judgment, and their truth or falsity is necessarily outside the province of theoretic reason and the conditions of its judgment.

This divergence between truth and value has been minimised by Prof. Alexander in his conception of Tertiary qualities. He regards truth, beauty and value as fundamentally of a similar nature rising out in experience through appreciation or valuation—"from apprehending through appreciation a corresponding character in the object of our appreciation."

Appreciation puts the thing in a peculiar relation to the subject, without this relation appreciation has no meaning. Whatever may be the form of appreciation, it always demands certain adjustment of the object to the subject. The object by itself has no meaning, unless it is presented to the subject. By itself it is an existence without meaning, its appreciation or meaning is acquired in relation to a subject or a community of subjects. Royce also hints at this when he maintains that knowledge is essentially finding meaning. Meaning or appreciation gives truth or falsity, ugliness or beauty of a thing; and truth or falsity, beauty or ugliness are not to be regarded, according to Prof. Alexander, as quality of

things, for things are neither true nor false in themselves — their truth or falsity rises in relations.

RELATIONS OF TRUTH AND RELATIONS OF VALUE

A truth-judgment is different from the assertion of "Is". "Is" expresses a fact, an existence, but does not make a judgment. It is a sensation or an affection or pure existence without a definite content or meaning. A truth-judgment is an assertion of meaning. It 'dissects to unite'.

A value-judgment presupposes this meaning but implies something more. It puts a value upon meaning which draws in the subject more prominently in it. This prominence of the subject distinguishes a truth-judgment from a value-judgment. The subject is implied in truth-judgment, but the balance between the subject and the object is evenly maintained. The truth-judgment is expressive of relation between subject and object, and the object is more prominent in the truth-judgment than in the value-judgment, for, though the meaning always demands a reference to the subject, still in the judgment the subject does not feel the object in personal touch. This subjective or personal touch becomes more prominent in value-judgment. There the self is more prominent, for it is anxious to see not only the meaning of the object in an order of relations but its value in the order. The moment the meaning has acquired this reference to the self, it has a new light. A new aspect is presented. The meaning is no longer confined to the object and its objective relations, but becomes directly related to the subject itself. This impress of the subjective self puts the thing in a new colour, as that which is sought to be enjoyed or gratified. Meaning and value are therefore not identical. That which has value has necessarily a meaning. But that which has a meaning has not always a value. Their universes are not identical. A

dream has a meaning, but no value, a false appearance has a meaning, but no value. Value is, therefore, a category different from meaning, though both imply a subject-object reference and relation. The pragmatic test of truth is, therefore, short-sighted in so far as it cannot include many references which have no value but have an appearance or meaning. To seek, therefore, truth in value would amount to forcibly limiting its scope and exclude many objects that have no claim to value though they have every claim to truth.

Similarly the identification of truth with meaning is necessarily restricting the sense of truth, for, meaning is always in reference to the self and gives a subjective touch to truth. Meaning is, no doubt, implied in judgment. A judgment puts the object in a certain relation to the self and cannot have the detached vision of the object. Therefore, when the object makes an impression the mind becomes restive to put it in a category. And understanding gives the meaning. But it is not possible to avoid the subjective reference of meaning. It may be well said that the subjective reference does not stand in the way of correct apprehension or estimate of the object, but still it cannot be doubted that the judgment introduces an element which is entirely subjective, and its estimate must be subject to conditions which at least do not allow to make the presentation of the thing as it is.

This limitation of human judgment makes the sense of truth as meaning certainly restricted. The Advaita Vedanta sees this difficulty and therefore maintains that the uniformity of meaning may make a presentation truth in epistemological sense, but it certainly takes away the objective sense of truth.

It, therefore, lays more stress upon the realistic sense of truth than the idealistic or the pragmatic sense, and defines it as something which exists in itself apart from all subjective relations.

Truth is. Knowledge does not make any difference in it. It is, no matter whether it is known or not known, its meaning understood or not understood. And in a sense, it can be said to have no meaning, for meaning is relative to a subject but truth transcends all relations. It allows no judgment, either of truth or falsity. Truth, as judgment, implies also falsity, and a judgment is true or false in reference to a certain universe of the subject. Falsity or truth is, therefore, of the meaning and not of the object. The object is what it is. It is neither true nor false.

Being is, therefore, truth in the transcendent sense without any reference to anything. This realistic sense of truth is what commands the greatest attention of the Vedantist, for the limitation of truth to meaning has been the fruitful source of a confusion between the absolute and the relative. The difficulty of man has been that he cannot transcend the limitations of relativistic consciousness and naturally takes the value or the meaning of the relative order to be absolute truth.

Vedanta draws a distinction between the absolute and relative orders of existence and maintains that even in relative order the truth of meaning is not uniform everywhere. An apparent meaning of a presentation is contradicted by another, and meaning changes with the universes of discourse. The same appearance has different meanings in different universes. The meaning changes by position and sublation of the different aspects of the appearance. No meaning can be absolute meaning and the relative order, therefore, is subject to changes in significance and value.

Advaitism, therefore, concludes that the order of meaning and value can never be an order of absolute existence, and whatever satisfaction it can give in the form of meaning and value cannot offer absolute satisfaction which is the demand of religious consciousness. Religious impelling is an impelling to bliss consequent upon the expanse of

being and the two can be hardly separated. Worth or value has an intimate relation with truth or existence, and Vedanta places truth before value, for value does not exactly prove the truth of a thing, on the other hand, value is consequent on truth.

Value in relative order is associated with meaning and personality and is intimate with the creativeness of the subject, but in the absolute existence value is associated with being, for a non-being can have no value. But in the absolute value has a sense of security of being but does not indicate an agreeable feeling or a gratifying worth.

Even in the relative order value presupposes truth, a false concept or percept can have a seeming value, but when it is sublated its value vanishes. The pragmatic affirmation that value proves truth is a wide hit. It demands the prospect of value establishing the truth of false percept. Truth is, therefore, the fundamental concept, and Mayavada points out that value or worth of moral and religious consciousness does not establish their absolute truth.

This should make clear that when Vedanta puts down Ananda or Bliss as the quest of spiritual life, it does not take it to mean an agreeable consciousness or a fruition of an urge, but the supreme fact of an undivided being and an integral consciousness.

Vedanta draws a distinction between worth or value as an object of pursuit and fruition and worth and value as supreme existence. The former is the search of exoteric consciousness, the latter, of esoteric consciousness.

VALUE AS BLISS

Value in the latter sense has the import of blissful consciousness. Religious consciousness is associated with bliss, for, if the spiritual life has an attraction, it chiefly lies in the promise of a continued blissful consciousness. Vedanta declares that spiritual life is more a being than realisation; it is not necessarily a seeking. A seeking and

an evolution, however high, are a move of life and consciousness, but a move is consistent with finite urges but cannot be true of spiritual fulfilment. Spiritual fulfilment cannot be a constant growth, for it still smacks of limitation and cannot give us absolute security and peace.

FORMS OF SPIRITUAL CONSCIOUSNESS

Vedanta, therefore, recognises two forms of spiritual consciousness, (1) absolute and (2) concrete. The absolute is true spiritual existence in the sense of an undivided bliss and being. Absoluteness is blissfulness. Any division is opposed to it and denies bliss in the sense of supreme existence. The concrete spiritual life is the seeking of bliss as value, as an agreeable consciousness, arising from the quickening of the divided life and being.

Religion, in the ordinary sense of seeking an agreeable consciousness, (which is the value of religious life) is an oscillation of the dynamic being in man, but even in this oscillation and pursuit the end is not fellowship with a community of spirits, as theists claim, but the gradual assimilation of the dynamic divine in man.

The falsity of vision, the creation of Maya, is sought to be got over not only in the transcendent consciousness but also in the immanent, for, Maya creates a division where there is none, and the religious life must be bent upon removing the sense of division even in immanent consciousness, for the division is illusory, identity, truth.

In the relative consciousness the division is inherent, and it sounds illogical to lay stress upon the removal of division in the sphere of relative existence.

But here lies the true significance of Vedanta as a system of spiritual discipline, for, even if the relative order is full of divisions, created by ignorance, the dawn of knowledge even in the rudimentary state will realise that this division is not absolute and the elasticity of life and consciousness can dis-

pense with them. The distinctions of the relative order which realistic consciousness accepts as almost rigid, the more elastic dynamic being regards as temporary and creations of the crude ignorance.

Vedanta, therefore, even in the concrete spiritual life tries to get over the distinctions of crude ignorance by annulling the epistemological divisions of realistic consciousness and cultivating the sense of identity with the dynamic divine. This assimilation of the dynamic divine puts off the sense of division of the humanistic consciousness and the relative order does no longer appear as fixed up in eternal divisions.

CONCRETE SPIRITUAL LIFE

In the concrete spiritual life Mayavada does not lay so much stress upon the reception of the spiritual felicities and gratifications in theistic spirit, but seeks to transcend them in the assimilation of the dynamic divine in the finite itself. The value or worth here is sought not in the gratification or possession of possibilities however high, but in the security of being in the assimilation of the infinite. Mayavada does not accept an absolute distinction between the infinite and the finite even in immanence, and therefore, its spiritual outlook in concrete life is not confined to the enjoyment of the divine life. Spiritual life is opposed to the life of division and is directed to the removal and final destruction of ignorance.

But in the concrete spiritual life the final destruction of ignorance is neither possible nor aimed at, for, Maya is both creative and enfolding and this enfolding functions in a primary and a secondary way. Primarily it hides the absolute identity, secondarily it creates a division between Iswara and Jiva, the finite and the infinite. The concrete spiritual life seeks to throw away this secondary division by gradually assimilating the infinite in the finite. As already said, the distinction is not absolutely fixed. Mayavada offers elasticity

of being to Jiva. The finitude of Jiva in Mayavada is the finitude of Upadhi. It is the limitation of radiation but not the limitation of being. And since the distinction of being or of power is not absolute in Mayavada, the limitation can be set aside by spiritual culture. In fact spiritual culture in concrete life is the shuffling off of this limitation and the growth and absorption of more power and being.

This attempt, therefore, is essentially to establish an identity between the dynamic divine and the finite self, for the more the identity is established by the removal of the limitation of the finite consciousness, the more is then the access of powers and expansive radiation of the dynamic divine.

AHAM GRAHA UPASANA

Aham Graha Upassna is, therefore, an important state in the spiritual life in so far as it helps to leave aside the sense of division between the worshipper and the worshipped. Worship is essentially an attempt to feel the divine presence. In Mayavada it is more. It is the assimilation of the infinite. And this becomes possible when the worshipper sacrifices the delights of fellowship to receive the greater delight of the expansive being. The more is the detachment from the joys of life, the more is the possibility of assimilating the dynamic divine. The immediate effect is the equilibrium of the dynamic being. This equilibrium is the cause and the effect of greater penetration and assimilation. This identification, therefore, is a great achievement in so far as it destroys the distinction between the finite and the infinite and allows the finite to realise that the finitude can be occasionally overcome, if not completely destroyed.

Spiritual ascent, therefore, implies the tearing of the concentration of being and the gradual progressive expression or diffusion. The finite centres then display uncommon powers and energies, for they have now under con-

control the dynamism of Maya. This control puts the soul in the convenient position of a creative and productive centre. It attains Iswarahood or, more properly, the restricted consciousness of Jiva dies out and the more elastic consciousness of Iswara has its play. Iswara becomes active, Jiva is overshadowed. The more the impelling proceeds from the dynamic divine, the more is the freedom.

Aham Graha Upasana has the direct effect of establishing identity between the dynamic being of Jiva and Iswara. It obliterates the difference between the two by silencing the native impelling of Jiva and by opening the cosmic impelling. It does not magnify the human existence. It drops down the veil between the finite and the infinite and makes the infinite more consciously active in man.

But the progressive spiritual ascent does not rest here, for, the concentration is still assertive and the limitation of consciousness and power is still active. The concrete divine still suffers this limitation, though it is widely radiative. But radiation still bespeaks of a limitation even if it is all-inclusive and all-embracing. It means reference to a centre and spreading out in all directions. Even when the radiation is all-inclusive it cannot help presupposing a radiating centre and an influence. This mutual implication of a centralisation and a radiation bespeaks of a limitation of the dynamic divine.

Mayavada, therefore, proceeds a step further and seeks to transcend all limitations. Here the search is no longer religious but becomes essentially philosophic. It requires a deeper penetration to see through the urges of dynamic divine and to transcend them in the quietus of being.

The spiritual ascent has, therefore, here the second and the final movement, not in the sense of further assimilation of divine but in the sense of breaking the initial ignorance which

makes the absolute appear as the concrete infinite.

This removal of primary ignorance does not lie in the further expansion of being, for, rightly understood, the absolute being has neither expansion nor contraction. Nor is it the absolute expanse. These terms can be, at best, an inadequate expression of the absolute. The absolute cannot be categorically defined and, spiritually speaking, it is reached when the human consciousness has the conviction that no difference ever exists in the basic being.

There is difference, then, between the final removal of ignorance and its partial tearing in Aham Graha Upasana. The latter removes the limitation of power, the former, the limitation of being. No doubt, with the removal of the limitation of power, the being feels its expansiveness frequently, if not always, but still this is not expanse of being in the absolute sense.

TATVAMASI

Tatvamasi has, therefore, two implications: (1) it may magnify the finite self and this magnification is a finer move of psychic consciousness and is a direct path to the wider vision and subtler move of being; or (2) it may cultivate the transcendent consciousness by the complete detachment from the dynamic move of being, however fine, subtle and graceful. It always directs the attention to the truth of identity and finally breaks the spell of Maya.

The former energises the finite consciousness. The latter removes the veil and brings the history of life to a final close.

The former makes it possible to realise the ideality of space and time by removing the realistic divisions, and establishing the elasticity of being, the latter soars in transcendence by the complete realisation of their negation in the absolute and illusoriness of the drama of cosmic existence. The former does not kill Maya, it accepts it and energises it. The latter kills it. The

former accepts it as the principle of becoming, the latter, as illusion.

Unless the ascent has been right up to the summit, spiritual life has not that challenge to the order of Maya, which can set aside the happiness and the miseries of divided existence.

Vedantism is eloquent that a God cannot satisfy, far less can save man, unless man be spiritually bold enough to give up the clinging to the personal self, its delights and privileges for the truth of the identity. The dance of life with its charms and delights, with all its fascinations, cannot compare to the quiet of transcendence. Identity gives the freedom of being.

Though the final consummation is reached in the direct knowledge of identity, yet the force and value of Aham Graha Upasana cannot be denied in spiritual life. The direct ascent to and the realisation of the identity is a possibility with the few, for the denial of the world order as illusory presupposes an idealistic sense of it, and this idealistic sense is actually realised in the soarings of consciousness in the dynamic divine. There alone a sense of an independent and a creative world disappears, and the truth of "esse is percipii" is fully realised.

Such an elasticity of the dynamic being is a great asset, and naturally the soul feels an attraction and a clinging to this possibility of divine self and would be unwilling to part with the ease and freedom of such an existence unless the Saksi-consciousness is there to help the final liberation.

SAKSI

Saksi is the consciousness indifferent to the functioning of the dynamic self and is equally present in each centre of consciousness, Jiva or Iswara. The expansive dynamic life is to be crossed before the final consummation can be reached.

This expansive consciousness has this significance in it, that it suffers from no crude impelling, and in it the

self enjoys the quiet of a fuller being which makes it convenient for it to reach the final distinction between the transcendent intuition and the concrete spiritual life. In fact it soon comes to feel that immanence is not so much real as the transcendence and in the transcendence all distinctions of radiation, influence and centre die out naturally. The idea and necessity of an all-inclusive absolute is relative to Maya, and before the absolute point of existence can be reached it is necessary to break the charm of an all-inclusive absolute. It is necessary, therefore, to rise above the sense of distinction to get to the absolute intuition, and this is helped by the clear perception of the difference between the Saksi-consciousness and the dynamic divine.

It should be pointed out here that this expansion in dynamic being and consciousness is not an absolute necessity to the realisation of the transcendent intuition, and the human consciousness without Aham Graha Upasana can, at once, go deeper and break the veil of the primary ignorance, for Saksi is equally manifest in Jiva as well as Iswara. Nothing can cover it. If the dynamic being be free from the crude impelling of the lower self and calms down, Saksi becomes self-luminous. It is not necessary to develop the dynamic being by the heightening of consciousness by a meditative effort.

Be it noted that whatever be the method of approach, Mayavada finally lays stress upon the clear analytic penetration into the degrees of existence, and unless the seeker is equipped with their knowledge, it has every chance of losing itself in the finer oscillation of being.

And, therefore, towards the final realisation, the assimilation of a more expansive being is not so much a help as the clear sense of difference between the degrees of existence and the intellectual boldness to leave the lower existences aside and seek the identity.

The process of assimilation is not so

much a help to liberation as the clear sense of difference between the transcendent and other phases of existence and the effort for a fixation in the former and a denial of the latter.

This, indeed, sounds strange and involves a strain of imagination, for the delight is sought in the finer move of life. But spiritual evolution has to be distinguished from final emancipation.

Evolution is a fine display of divided existence but not of the absolute. In the absolute life has neither play nor history, though it thereby suffers no disadvantages, no limitation. Maya-vada denies, in the highest form of spiritual realisation, the delights of the finer possibilities of life, but in so doing, it is anxious to confer on the seeker the deeper privilege of wisdom and freedom.

THE EDUCATION OF INDIAN WOMEN

BY SISTER NIVEDITA

I

It is not only India, but the world as a whole, that is being agitated to-day, by the question of the future of Woman. In India, discussion centres on her right to education: in Europe, it centres on her right to political expression. In one form or another, Woman is everywhere the unknown quantity, the being of uncertain destiny. We are in no position to help Europe, in the solution of her problems: it is sufficient for the present, if we can bring a little clear thought to bear on our own.

What do we mean by an educated woman? What is our ideal for woman? What, for the matter of that, is our ideal for man? What is an educated man?

As usual, it is easier to say what education is *not*, than to define what it *is*, or ought to be. And first, in order to test the depth and extent of education, we go instinctively to the examination of the individual's relation to the community about him. Evidently education is partly a question of social adjustment. If we find a man growing more and more extravagant, as he grows poorer, can we call him an ideally educated person? If we find a wife making it impossible for her husband to cut down his expenses when neces-

sary, fighting against him, instead of with him, on behalf of personal comfort and enjoyment, rather than the well-being of the family, can we call her an educated woman? If the captain of a ship behaved in such a manner, could we call him a skilled navigator? Evidently education is a word that implies the power to survey a situation and put ourself into a right relation to it. A woman cannot do this,—she cannot even submit herself to her own husband—unless she has the power and habit of self-control. Self-control, then, with wisdom and love, must be the crown of the educated woman. In other words, education, finally, works on the will, and installs the heart and the intellect as its loyal and harmonious servants. *To be able to will nobly and efficiently* has been described as the goal of education. The end of all culture lies in character.

But the situation to be surveyed, may be more or less complex. And according to its complexity will be the training it requires. Very little intellectual training is needed, to enable a woman to watch her daily bazaar. The great land-owner requires more, for the management of her tenants and estates. Some knowledge of engineering, of agriculture, of the laws of banking and returns upon investments, a far

sight about building and afforestation, and a generous identification of interests, will all be of value to the woman-zemindar. Yet even here, it will be noticed that knowledge itself is nothing, without the wisdom and love that are to use that knowledge. And this discrimination it is that tells the woman what virtue to put in practice on any particular occasion. The mother and housewife must above all things be careful about cleanliness and good habits. The great Hindu queen, Ahalya Bai, shows her wisdom by special consideration for her Mahomedan subjects.

The days that are now upon us, demand of each man and woman a wider outlook than was ever before the case. No single question can be settled to-day, in the light of its bearing upon the private home. Even the food we eat or the cloth we wear, carries a responsibility with it, to those whose well-being will make or unmake the prosperity of our children and grandchildren. The interests of the coolie in Madras are knit up with those of the labourer in the Punjab. In order to understand these facts, and weigh them well, it is clear that a good deal of intellectual preparation is necessary. A very ignorant woman cannot even comprehend what is meant by them. This intellectual training is what we usually call education.

But it is evident that the name is a mistake. It is her awakened sense of responsibility that constitutes the truly educated woman. It is her love and pity for her own people, and the wisdom with which she considers their interests, that marks her out as modern and cultivated and great. The geography and history that she has learnt, or the English books she has read, are nothing in themselves, unless they help her to this love and wisdom. Scraps of cloth will not clothe us, however great their quantity! There must be a unity and a fitness, in the garment that is worn.

This new knowledge, however, in a truly great woman, will modify every action. Before yielding blindly to prejudice, she will now consider the direction in which that prejudice is working. If she indulges her natural feeling, will it tend to the establishment in India of nobler ideals, or will it merely make for social vanity, and meaningless restrictions? Even the finest of women may make mistakes in the application of these new principles. But honest mistakes lead to knowledge and correct themselves.

The education of woman, then is still, as it always was, a matter of developing the heart, and making the intellect efficient as servant, not as lord. The nobility of the will is the final test of culture, and the watch-towers of the will are in the affections.

II

We must think strongly about education. We must know what are its highest results. Let us suppose that a girl learns to read and write, and spends her whole time afterwards over sensational novels. The fact is, that girl, in spite of her reading and writing, remains uneducated. Reading and writing are nothing in themselves. *She has not learnt how to choose her reading.* She is uneducated, whatever be her nationality. That many Western people both men and women, *are* uneducated in this deepest and best sense, is proved by the character of common railway-bookstall periodicals. Education in reality means *training of the will.*

It is not enough to render the will noble: it ought also to be made efficient if the true educational ideal is to be attained; and it is this latter clause which necessitates our schooling in many branches of knowledge and activity. But efficiency without nobility is worse than useless; it is positively destructive. Infinitely better, nobility without efficiency; the moral and ideal preparation for life, without any acquaintance with special processes.

Let India never tamper with the place that the Mahabharata and the Ramayana hold in the households of the simple. Her own passionate love of Sita and Savitri is woman's best education. Her overflowing admiration for Bhishma, for Yudhishthira, for Karna, is the wife's best offering, and the mother's best schooling, to the manhood of the home.

Does this mean, however, that Indian women are not to learn to read and write? Let us ask, in reply, if Indian women are inferior to all the other women of the world? Unless they are, why should it be supposed that they alone are unfit for an extension of the means of self-expression, to which all the other women of the nineteenth century have been found equal? Has Indian *Dharma*, with all its dreams of noble womanhood, succeeded only in producing a being so feeble that she cannot stand alone, so faithless that the door may not be opened in her presence, so purposeless that added knowledge tends only to make her frivolous and self-indulgent? Modern Europe has produced great women. Is modern India incapable of doing likewise? Is our future evolution to be determined by our faith, or by our fear? Are we to insist on remaining mediaeval, lest harm come of change?

Even if we were so faithless as to answer 'Yes' to all these questions, it would be useless, for the Mother Herself has taken option out of our hands. Change is upon us, and necessity of change. The waves overwhelm us. Nothing is left for us, but to find out how to deal with them, how to make them forces of construction, how to live in our own day a life so lofty and so heroic that three centuries hence men shall look back upon this as one of the great ages of India, and desire to write a Mahabharata of the twentieth century.

Amongst other things, the education of the Indian woman must be modernised. Fathers feel this, where grand-

fathers fail, grandfathers know it, where fathers oppose. Let there be no fear! The Indian civilisation is at least as great as any other in the world. There is no reason to believe that a little more sunlight will cause it to melt away! The Indian woman is as great as any. No amount of added knowledge could ever make her mean.

But let it be remembered that the true heart of education is in its ideals. There ought to be interaction between school and home. But the home is the chief of these two factors. To it, the school should be subordinated, and not the reverse. That is to say, the education of an Indian girl should be directed towards making of her a more truly Indian woman. She must be enabled by it to recognise for herself what are the Indian ideals, and how to achieve them; not made contemptuous of those ideals, and left to gather her own from the moral and social chaos of novels by Ouida.

Fathers and mothers must not suppose, when their children go to school, that their own task is ended. Rather must the thought of *Dharma* increase daily in the household. Indian ideals of family-cohesion, of charity, of frugality and of honour; the admiration of the national heroes; the fund of poetic legends, must be daily and hourly discussed and commented on. All that makes India India, must flow through the Indian home to make it Indian. The family is something of a club, it must be remembered, and the true school of character, and the best education of children is the conversation of their parents. When the home-duty is done in this way, there is no doubt whatever as to the ennobling effect of school on the womanly, as much as on the manly character. Let us all beware of the danger of leaving our own duties undone, and charging the results to the account of some great cause, like that of the modern education of the Indian woman.

SANSKRIT CULTURE IN MODERN INDIA—II

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

Audacious ignorance was certain in the early nineteenth century that Sanskrit literature and for the matter of that even Arabic and Persian literature could afford no education. But I have shown before that Northern, Eastern and Southern Asia were saturated with Indian culture; and I am in a position to assert that at one time even Persia and the Eastern Roman Empire came greatly within the influence of Indian culture. Apart from other evidences found in those regions, we find it stated in a palm-leaf manuscript, copied in Bengal in the early eleventh century (the *Vimalaprabhâ*, commentary on the Buddhist *Kâlacakra Tantra*, now in Bengal Asiatic Society), that the Buddhist scriptures were translated in Persia and in *Nilâ-nadyuttare Ruhma-deśe i.e.*, in the Ruhma or eastern Roman country to the north of the Nile.

Education through the medium of the English language was started with the idea that Sanskrit and Arabic can afford no culture. Hundred years after that mistake, as I consider it, it now appears that the whole of Asia and the eastern portion of Europe was saturated with Indian culture. The value of Arabic in the preservation and dissemination of culture in the mediaeval and early modern world, whether in Western Asia or in Europe, need not be dilated upon by myself. The mischief in relegating Sanskrit (and Arabic) culture to a secondary place, and in not modernising it (like what has been done in the mediaeval universities of Europe with the Latin culture) has been great. Reparation is not yet impossible, and as a student of Sanskrit of the old type which is apparently going out of fashion, I hope that the forces against Sanskrit are not strong

enough to kill it outright, but that it will appear and reappear throughout in its pristine vigour, but in a modified form, to greatly influence the forces that may get the upper hand. In the third century B. C. Vedic ritualism was not revised but modified into Pauranic religion. In the eleventh century A.D. Sanskrit became strong by absorbing much that was not Hindu. In the twenty-first century it may do the same and absorb most of the Western ideas; but what shape it will take it is now too early to predict.

With the advent of the twentieth century, a change came over the spirit of the dream. The long vision of *Râdhâkiṣan* had perhaps seen something of it. All of a sudden, the princes and potentates of India were seized with a patriotic fervour and started the publication of Sanskrit works. At the end of the nineteenth century, there were some attempts made by the Maharaja of Darbhanga and the Raja of Vizianagram to issue series of Sanskrit works, but they were not very successful. But, nevertheless, they showed the way. The first decade of the twentieth century saw the Mysore and the Trivandrum series start their useful career with magnificent contributions from ancient Indian authorship. The next decade found the Gaekwad and the Kashmir Darbars engaged in the same intellectual work, and I anticipate, the whole body of princes and potentates of India will be busy with publishing ancient Sanskrit works of great value found within their territories. His Exalted Highness the Nizam of Hyderabad has started a series of Arabic and Islamic works. But he occupies the very heart of the ancient Hindu civilisation in the Deccan. Many of the capitals of

ancient and mediaeval Hindu rule are situated within his dominions. For the sake of his Hindu subjects and for the sake of the wider culture of modern India, he, the premier Indian prince and true patron of arts and letters and founder of the first Vernacular University in India, would only be acting according to the traditions of his great house, if he ordered not only a thorough search of Sanskrit manuscripts and manuscripts in Sanskritic languages within his dominions, but also the publication of a Sanskrit series, the value of which would be simply enormous. Already his archaeological department has made many important discoveries, the most important of which is the Maski edict establishing the identity of Aśoka with Priyadarśi; his Government has undertaken as a most enlightened measure the conservation, preservation and maintenance of the famous Buddhist and Brahmanical cave temples of Ajanta and Ellora. Starting a Sanskrit series will, I suppose, be of equal value with all these. Numerous Vaiṣṇava, Śaiva, Jaina and Buddhist sects had their origin within his dominions, and some of these great seats of ancient learning are situated there like Paithan and Warangal. The exploration of this vast but virgin field at his instance will bring the present ruler, already distinguished by the above enlightened measures, honour and glory as a patron of learning, irrespective of caste or creed, equally with that of an Akbar.

We often hear of retrenchments made in this department of work on economical grounds. Such retrenchments are surely a bad economy. It is a spirit of parsimony wholly unbecoming of the great Indian states. The return from the outlay on Sanskrit series, even in pound, shilling and pence, is not discouraging. I will give one example. The Bibliotheca Indica series was started by the Asiatic Society of Bengal in 1849; and within these 80 years it has published 1729

fasciculi of nearly a hundred pages each, 289 of distinct, separate and independent works; sold books worth Rs. 400,000 and has a stock of double that value, none of which, I believe, will prove to be a dead stock. Under proper advertisement and even supervision the sale is increasing. The Government which financed, does not even want to take back its original capital. So the capital and profit all go to the fund. But that is a small matter. Look at the enormous knowledge that has been disseminated throughout the world, which would otherwise have been locked in illegible manuscripts, written on perishable material. One would be inclined to think that the entire Indology has been pushed forward by the publication of this ancient series, the name of which should be written in letters of gold—the BIBLIOTHECA INDICA.

One charge generally levelled against the Bibliotheca Indica series is that some of the works are not properly edited, to which the short answer of Dr. Hoernle was that they at least multiplied bad manuscripts and that the very multiplication is a service. But in that series for one such badly edited work there are scores which are really excellent.

The Bombay Sanskrit series is another well edited series, but this seems to have aimed more at educational needs of Colleges and Universities than those of scholars who want to push forward research.

But the various series started by the princes of India have a very different character. They do not get their inspiration from Europe. The editors are Indian scholars trained in India, belong to ancient Sanskritic families which are celebrated for learning and piety, and are or have been devoted to the study of Sanskrit as a part and parcel of their very lives. These scholars work with a single-minded devotion and their selection of works is more choice than in many other

series; for instance, Madhusūdan Kaul of Kashmir selects only those works on Śaiva Philosophy which in the ninth, tenth and eleventh centuries made Kashmir famous. He also chooses those Tāntrika works on which that system of philosophy was based, *viz.*, Sacchanda Tantra, Mālinī-vijaya Tantra, Tantrāloka and others. It is a pity, however, that the great work of Kashmir, Abhinava-Gupta's commentary on Bharata's Nāṭya-śāstra should be forestalled by the Gaekwad series at Baroda, which has taken the entire credit in publishing the chapters on dance with illustrations for each dance-pose from ancient Southern Indian sculpture. The first volume only is published, and the others are awaited with the highest of expectations. The Gaekwad series opened with a wonderful work, entitled the Kāvya-Mīmāṃsā, a work on literary criticism of the highest value, which has been edited by that excellent scholar, the late Mr. C. D. Dalal. But it is very unfortunate that only a small fraction of a big series of books has been discovered and published; for it is said that the work consisted of 18 such parts;—the other 17 parts are irretrievably lost.

We were hearing of quinquennial assemblies in ancient India in Aśoka's inscriptions, in Hiuen Tshang's accounts but the Kāvya-Mīmāṃsā gives us an inside view of these royal assemblages for rewarding merit in science and art. The book is replete with literary legends and traditions of ancient India and was written in the beginning of the tenth century A.D. The publication of the Sādhanā-mālā in this series completes the Buddhist iconographic literature of India. These Sādhanās were composed by professors of later Buddhism,—of Mantra-Yāna, of Vajra-Yāna, of Sahaja-Yāna and of Kālacakra-Yāna,—schools of Mahāyāna Buddhism during the eighth, ninth, tenth and eleventh centuries of the Christian era; and they were collected together in the form of Saṃgrahas in

the twelfth century. They are entirely Indian in character. We know from Tibetan sources that about this time an opinion gained ground in the Buddhist world that in the art of painting and sculpture, India, as known intimately to the Tibetans, *i.e.*, Magadha and Bengal, excelled; next came the Newars of Nepal, the Tibetans came next, and the Chinese last of all. This statement has been fully justified so far as Magadha and Bengal are concerned by the iconographic sculpture that we have been getting during the last twenty years in all parts of Eastern India. The latest great work of the Gaekwad series, is the Tattva-saṃgraha of Śāntarakṣita who was the first great Lama of Tibet. It is a wonderful book. It refutes twenty other systems of philosophy in India and establishes the Mahāyāna system. It gives us materials in plenty for settling the chronology of a great deal of the philosophical literature of India. The eighth was a wonderful century in which all the religious and philosophical sects of India put forth their best endeavours to establish their supremacy over others. Early in the century Kumārila, with his Śloka-vārtika, Tantra-vārtika and Tup-Tikā on the Śabara-bhāṣya, endeavoured to establish the supremacy of the Vedic culture. Then came the voluminous writer, Haribhadra, the reputed author of 1400 treatises, to do the same thing for Jaina culture, Jaina religion and Jaina philosophy. The third was Śāntarakṣita, from the Dacca District. He was closely related to the family of Indra-bhūti, a Rājā of Orissa, who advocated the Vajra-Yāna system of the Mahāyāna School. He was also closely associated with his brother-in-law, Padma-sambhava, who converted the Tibetans to Buddhism and is regarded by them as a second Buddha. His work, the Tattva-saṃgraha, with a commentary by his pupil Kamala-śīla, is a very brilliant achievement, and H. H. the Gaekwad's Oriental Institute gets

all the credit in publishing it. At the end of the century came Śaṅkarācārya with his vast learning, refuting all sectarian opinions and establishing a monism which holds its ground all over India. Śānta-rakṣita and Kamala-śīla were very brilliant men of the eighth century.

In the twentieth century the first series that came out under the patronage of a big state was the Mysore series. It began to publish choice works and choice commentaries on Vedic and philosophical works. It at once attracted public attention, and people became anxious to see new issues. Two works appeared which are of immense importance for the elucidation of ancient Indian society. One is the *Gotra-Pravara-Prabandha-Kadamba i.e.*, a collection of treatises on Gotras and Pravaras by which the Brahmins or rather the members of the twice-born castes distinguished themselves from one another. The great attraction of the book was an index of Gotras with about 4000 names, and a chart showing the relation amongst the Pravara ṛṣis. The word Pravara was very little understood even by the great jurists of India, but this Mysore treatise gave its real meaning; and the real sense of the term is that it means those ṛṣis in whose names the sacrificial fire is to be invoked. The theory was that in a sacrifice if a man invoked the Fire-God in his own name, he, the Fire-God, would not respond. If the Fire-God was invoked in the name of all the human ancestors of the sacrificer he was not likely to respond either. But if the God was invoked in the name of that ṛṣi ancestor of the Yajamāna or sacrificer, who was a friend of the God, then the deity would know him and would come to his descendant's sacrifice. The publication of this collection of authoritative works on the genealogies of the ancient Brahmins has been a very great service to the orthodox in the Hindu community, who have always believed in the Gotras

and Pravaras and regulated their lines according to that belief.

The second boon which the Mysore series had the honour to confer is the *Artha-śāstra* of Kauṭilya. Kauṭilya's name was well-known. He was the same person as our great Cāṅkya who destroyed the Nanda Empire, and installed Candra-Gupta as Emperor of India. But his *Artha-śāstra* was not known. Our friend, Pandit Dr. Shama-shastri, discovered the work, edited and re-edited it with fresh materials, translated it into English, and gave an all-word index to it and made many interesting researches about it. Eighty years ago the discovery of Hiuen T'sang's itinerary gave us an insight into ancient Indian life, both Brahminical and Buddhist, of the seventh century A.D. That was by a foreigner. He noted down only those facts which appeared to be important and interesting to the Chinese Buddhists; but Kauṭilya's *Artha-śāstra* twenty years ago laid bare the whole world of Indian life at the time of India's greatest prosperity. Hiuen T'sang, a devout Buddhist monk that he was, looked at the rich and varied life of India of his time with the eye of a religious recluse; but Cāṅkya looked upon Indian life from the point of view of a great administrator, a great organiser and a great politician. Here we find Indian life in all its aspects—the principle being the organisation of *Varṇāśrama* or the castes and stages of life on which Hindu society is based. It is a curious fact that the account we get in Kauṭilya's *Artha-śāstra* agrees mainly and generally with that given by Megasthenes in the same century and at the same court.

Political economy is a modern science in Europe. It started with Adam Smith's "Wealth of Nations," published in the year 1776 A. D.; and within a century and a half it has branched off into so many sciences, but *Artha-śāstra* is twenty-three hundred years old. Kauṭilya, how-

ever, was not the first writer on Artha-śāstra but very nearly the last. He quoted fifteen or sixteen different authorities and names of four different schools, advocating from the primitive coercion to the regulation of the entire life of a nation. Adam Smith speaks of four different stages of development of political ideas in Europe from the Dark Ages onwards. The first is the protection of life and property alone in the Merovingian and Carovingian times, 800 to 1200 A. D. Kings during this period thought that if they only protected the lives of their subjects, they did all their duties. Commerce and trade they would not protect. That was left to the traders themselves. These began to combine to protect their trade. Nearly 150 cities of Northern Europe thus combined to protect their commercial interests. But the united traders often defied their kings. That led kings to come forward and protect trade, a fact which finally brought about the dissolution of the Hanseatic league about the fifteenth century. We have here the second stage. Then came the third stage. After the fall of the Eastern Roman Empire in 1453 A.D. and the Reformation of Luther later, it became apparent to many states in Europe, that the leadership of the Church, *i.e.*, the control of religion, should no longer remain in the hands of the Pope, but should be vested in the state. The king of England became the protector of religion, and England's example was followed in other Protestant countries. As ideas advanced, Government thought it fit to control the liberal education of the entire nation, and we have the fourth or the last stage in the development of national polity.

This is the history of the advance of political life in Europe. Kauṭilya gives the history of political advance of India in a few sentences. He says, Śukrācārya thought that kings should learn Dandanīti only *i.e.*, merely coercion for the protection of life and

property. Vṛhaspati thought that kings should learn not only Dandanīti but also Vārtā, which includes agriculture, trade and pasture. Manu thought that they should impart to them higher culture also; but Cāṇakya and his Ācāryas thought that they should include the Trayī or the Vedas also. A comparison between the progress of political ideas in Europe and India will show that Cāṇakya's political ideas were those of modern Europe. Cāṇakya was not like Adam Smith a promulgator of a new science but the heir to a long series of development of political ideas.

The importance of the publication of the Artha-śātra cannot be overrated. It has already made Doctors by the score in the Universities of India and Europe; but the inner meaning is very little understood owing to the want of intimate and extensive acquaintance with Indian literature, which a mastery of such a work as the Artha-śāstra requires. In this connection one cannot help admiring Prof. Samashastry who is doing every thing to help students in this direction. I may repeat: he has twice edited the work; once translated it into English; given an all-word index to it and edited the Sūtras of Cāṇakya in the hope that they may throw light on his Artha-śāstra. He has not only done much himself, but also inspired others. The late lamented Mahamahopadhyaya Ganapati Sastri edited the work with a commentary of his own, and Prof. Jolly has given a fourth edition of it with the help of a new manuscript at Tübingen. Messrs. Motilal Banarsi Das, the well-known Sanskrit publishers of Lahore, have given Prof. Jolly the hospitality of their series.

I mention the Trivandrum Sanskrit series at the end, simply because I wish to say something about the late lamented Ganapati Sastri who, without any knowledge of English, edited a wonderful series of works with prefatory notices in Sanskrit, which

will be admired all over the world for their boldness and insight into the spirit of Sanskrit literature. He began with very select works which could not be found anywhere but which were very valuable to students of Sanskrit and gave valuable information about ancient India. He surprised the learned world by the publication of the 13 works of Bhāsa, wonderful dramas giving a thorough insight into the life of India some centuries before Christ. He was criticised and the criticism was adverse to his chronology. Some said the Sanskrit of these dramas was not so old, others said the Prākṛt was not so old. Some found in the epilogue the name of a Kānva king. But I believe that Mahamahopadhyaya Ganapati Sastri was right in putting Bhāsa in the fourth century B. C. ; for there are many things in the Pratijñā-Yaugandharāyaṇa, in the Svapna-Vāsavadattā and in the Pratimā-nāṭaka, which show that they cannot have been written later. The enumeration of the royal families of Northern India, to which Mahā-sena, the king of Ujjayini, could marry his daughter, could not be written in later centuries, when all memory of Mahā-sena was lost. The worship of the stone images of ancestors, as given in the Pratimā-nāṭaka, has raised a huge controversy ; one party saying that the custom was in vogue at the time of the Śiśunāgas ; others say that they were much later. But it is a curious fact that in the Jāngala country *i.e.*, Bikaner, all royal personages from Bika downwards have their stone images, and to these stone images offerings of food in the shape of Puris are made to the extent of nearly a maund. In many old capitals, now in ruins, are found images of royal personages on horseback when they died in battle, and in other positions when they died a natural death. Cremation is an old custom ; to mark cremation grounds with Stūpas was also an ancient custom. But the custom of erecting stone images there is not yet

known from ancient works. But Ganapati Sastri wrote to me to say that in the Pratimā-nāṭaka a custom is recorded of throwing sand in the enclosure, and this is found in Āpastamba's work only, and Āpastamba belongs to the fifth century B. C.

But the publication of Bhāsa's works is not the only thing on which Ganapati Sastri's fame rests. He published in three volumes the Mañjuśrī-mūla-Kalpa, a Buddhist work, belonging to a very early period, on which the Mantra-Yāna and other subsequent Yānas of the Buddhists are based. How he got the Buddhist work in the extreme South of India is one wonder, and how he unravelled the mysteries of a complicated Buddhist ritual is another. The publication of this ancient Buddhist work is likely to lead to further discoveries of the Guhya-samāja school of Buddhism, which branched off from Mahāyana, leaving philosophy behind, and proceeded straight to mysticism. "The Bija or seed proceeds from Bodhi which is nothing else but Śūnyatā. From Bija proceeds the image and in the image there are internal and external representation," and this is deep mysticism indeed. This is the same as making the letters of the alphabet represent deities, only expressed in mystic and Buddhistic language.

The third great work which M. M. Ganapati Sastri produced is the Śaiva-paddhati by Iśāna-śiva-guru-deva. In the tenth century an association of Śaivite learned men was formed in Central India, known as the Mattamayūra-vaṁśa. The Gurus of this association ended their names with the word Śiva, *viz.*, Iśāna Śiva, Vimala Śiva, etc. They were great builders of temples and converted many chiefs to their faith. Some of their works are to be found in the Darbar Library, Nepal. Ganapati Sastri got hold of one of their works and published it, giving a key to the whole literature.

The versatility of M. M. Pandit Ganapati Sastri is very striking. He handled works on all Śāstras with equal facility ; Śilpa, Nīti, Pāñca-rātra, Philosophy, Architecture, Philosophy of Grammar, Rhetoric, Lexicons, Jyotiṣa, Sphoṭa, Music,—all were welcome to him. To lose him has been a great loss to Sanskrit scholarship in India. He enjoyed all the blessings of a liberal education without knowing any English. Government made him a Mahamahopadhyaya and the Royal Asiatic Society of Great Britain and Ireland made him an Honorary Member. All this was high appreciation indeed, but not high enough for a man of so much industry and so great intellectual powers.

I have already said that it is a sign of the twentieth century that the Indian princes came spontaneously and patriotically, without any impetus from outside, to start the various Sanskrit series. The four series already started I have mentioned before. But other series may also be started. Appeal should be made to the enlightened ruler of Bikaner to utilise nearly 7000 Mss. lying idle in the fort of that city. These Mss. are very well preserved in strong worm-proof almirahs with an exhaustive nominal catalogue from which any Ms. may be immediately got. It is a storehouse of codes of Smṛti, written during the Mahomedan period. It has all the books of the law codes written by Hemādri, by Toḍarmall, by Madana-Simha, by Ananta-deva, the son of Kamalākara, by Dinakara and his son Kamalākara combined, by Mitra Misra of Bundelkhand, and so on. You get only one or two books of these valuable codes and digests in other libraries, but in Bikaner, the codes are nearly complete. Where any book is wanting the Librarian has invariably put in some Sanskrit word to mean 'missing.' The philosophical section of the library is extensive. It has works written in all times, modern, mediaeval, ancient,

and in all parts of India, especially Bengal. It has many works of unique importance, not to be found elsewhere. The library indeed long ago published a descriptive catalogue, edited by Raja Rajendralala Mitra. But it contains very summary descriptions of only 1619 Mss.

The Alwar Darbar obtained the services of Mr. Peterson to prepare a catalogue of the state collection of Mss. and it is a very useful one. There is enough material in his library to start a series.

Jodhpur has a collection of about 2000 Sanskrit Mss., well-kept in a room in the fort, where worms will not be able to ruin these works. But there is no catalogue and nothing has come out of it.

Bundi has a collection of about 2000 Mss. well-kept in a cave-like room on a broad road leading to the palace. But there is also no catalogue.

Jaipur and Rewa very carefully guarded their treasures of Mss. and never allowed strangers to use these, though very recently, I hear, they have been opened up to the vulgar gaze.

All the states of Rajputana have their own collections of ancient Mss., but they have not caught the enthusiasm of Mysore, Travancore, Baroda and Kashmir to issue series of rare Sanskrit works and thereby spread the old light in the modern world.

We are all along speaking of the Raj Libraries of Rajputana. But in Rajputana, every learned Brahmin has his collection of Mss. Every Jaina monastery has also its collection of Mss., called Bhāṇḍars. Many Cāraṇas have rich collections of Mss. In one of the Jaina Upāśrayas or monasteries in Jodhpur I found the medical work by Vopadeva still used.

Private enterprise has also done much. Since the establishment of the Printing Press in India, many many religious-minded people have undertaken the task of printing or multiplying copies of religious books, such as

the Rāmāyaṇa, the Mahā-bhārata, the Smṛtis, the Purāṇas, etc., and distribute them among learned Brahmins. Private religious bodies also did the same thing. Pandits with business habits often undertook the publication of Sanskrit works as a matter of speculation. Traders and booksellers often undertook the printing and publication of Sanskrit Mss. for profit. In some cases, valuable series of Sanskrit Texts were started, such as the Ānandāśrama series and the Kāvya-mālā series. Some confined themselves within one or two branches of Sanskrit literature according to their own choice. One published the works of the Mādhva School only; another, of Śaṅkara School only. Individuals often published books of their choice either for money or out of love for these works. But these enterprises often failed, because Sanskrit works cannot bring handsome profit within a short time. The "Pandit" of Benares, after a glorious career of 40 years, disappeared. Then it reappeared under the name of the Benares Sanskrit Series; but that also, I believe, is now moribund, if it has not disappeared. The Vizianagram series after publishing 10 or 12 works died out. The Chowkhamba series of Benares, after publishing 400 fasciculi, now appeals to the public for fresh patronage which it fully deserves. The Ārya Samāj is also doing a great lot, not only by the dissemination of the Vedic Texts among the people, but by also publishing other books in other branches of Sanskrit literature. Other religious communities and organisations, like the Jaina, the Vaiṣṇava of North and South India, have done meritorious work in publishing their sectarian literature.

But in this department of activity among the most enterprising are (1) the proprietors of the Nirnaya Sagara Press of Bombay, (2) the Sanskrit publications by the late Jivananda Vidyasagar of Calcutta and (3) Messrs.

Motilal Banarsi Das & Co. of Lahore. The name of the Nirnaya Sagara Press is a household word wherever Sanskrit is seriously studied, whether in India or outside India; and their accurate and cheap editions of the Sanskrit classics have been a great help in the proper study of the Śāstras as well as Śāhitya. They are an old firm; and I need not dwell much on the good work they have done and for which they have deservedly won the gratitude of scholars. Jivananda's Sanskrit series is also well-known and deserving of praise. The firm of Motilal Banarsi Das have absorbed nearly the whole of Indian and much of European book-trade on Indology. They have enlisted the co-operation of some of the best men in Europe and in India in giving to the world choice books on Indian subjects; they obtained the help of men like Dr. Thomas to publish the Vārhaspatya Sūtra, a work on economics evidently more ancient than even Kauṭilya. They entrusted men like Jolly to publish the Mānavadharmasūtra and like Caland to publish the Śatapatha Brāhmana of the Kāṇva Śākhā. The Śatapatha has two recensions,—Mādhyandina in 14 and Kāṇva in 17 Kāṇḍas. The Mādhyandina was published long ago by Weber and others, but the Kāṇva was not published before this; yet the Bṛhadāraṇyaka Upaniṣad which Śaṅkara commented upon, belongs to the Kāṇva and not the Mādhyandina Śākhā. Therefore the publication of the Kāṇva Śākhā will be of great importance not only to the Vedic scholars, but also to the scholars of Advaita philosophy. Another noteworthy publication of this firm is Dr. R. C. Mazumdar's work on Campā—the first publication of the Greater India Society, a body which has taken upon itself the laudable duty of making known to the intelligentsia of India, the story of what India achieved abroad. Time and space will not permit me to give details of the

work done in the field of Sanskrit by many publishers in the various provinces, who have used provincial characters and not Devanagari which has within recent years become a sort of national character for Sanskrit ; and the same apology I make for many European editions in Roman.

The great epic Mahā-bhārata is a towering wonder in the world's literature. Its bulk is extensive and it includes within its panorama practically the whole of ancient Indian life. But when the original Mahā-bhārata was composed, perhaps the art of writing was not yet invented or writing materials were very scarce. So it passed from mouth to mouth, village to village, city to city, changing everywhere according to the taste of the people hearing or reciting it. Even when writing came into vogue, different districts produced different recensions of the Mahā-bhārata. Then there were revisions. Originally, it was an epic poem ; then it became a history in the form of interlocutions. Then, as the idea of history expanded, there was expansion of the Mahā-bhārata too. In this way a poem of 24000 verses gradually developed into a bulky work of a lakh of verses. When the Mahā-bhārata first went to Europe, scholars there thought of collating it. With that view they collated all Mss. of the Mahā-bhārata found in Europe, and then sent it down to India for further collation. The Bhandarkar Research Institute undertook the work and called upon the Visva-Bharati to assist them. The work is proceeding slowly. The Mahā-bhārata Committee, consisting of five young scholars trained in Europe and America, is proceeding with the work slowly. I have seen only one part of it containing two chapters, and I see that the Committee has done its best to go to the bottom of the thing. They have mercilessly rejected verses not found in authentic manuscripts. They have appended a critical apparatus which is admirable. I think, the bulk of the Mahā-

bhārata will be considerably reduced. My idea is that the work has undergone five revisions. Originally it seems that it was a short work with a table of contents in two verses only—the well-known Ślokās—Duryodhano manyu-mayo mahādrumaḥ, etc. The next revision was in the form of an epic poem with a table of contents running to 150 verses, half of which were in the Triṣṭubh metre from 'Pāṇḍur jītvā bahūn deśān,' etc., to the end of the Anukramaṇikā chapter. The third revision was in the form of a history in interlocution, the table of contents being the first half of the Anukramaṇikā chapter. Then it was divided into 100 parvans—it was set by Vyāsa himself. The table of contents of this was given in the first half of the Parvasaṅgraha chapter. Then came the full-fledged Mahā-bhārata with 18 major parvans and 84836 verses, which when reduced to a unit of 32 syllables has become 100,000 verses. I offer this suggestion of mine to the Mahā-bhārata Committee for consideration for whatever it is worth. It is a great undertaking and I wish them every success. After the success of this edition of the Mahā-bhārata, the 18 Mahā-purāṇas should be subjected to the same critical method of examination. I think, that they too, have undergone several revisions ; some are revised out of existence ; some are revised out of recognition ; some encyclopædias have been transformed into Purāṇas.

The prevalent idea that all the 18 Mahā-Purāṇas are from the pen of Vyāsa cannot be proved. The Viṣṇu-Purāṇa is by Vyāsa's father Parāśara. The Bhāgavata is by Vyāsa's son Śuka. The Mārkaṇḍeya does not speak of Vyāsa, and the Bhaviṣya does not mention him. The three encyclopædias, Garuḍa, Nārada and Agni, have him as one of the latest interlocutors, *i.e.*, only in the first and in the last chapters. So the idea that Vyāsa is the author of all the Purāṇas is to be given up.

The Śrī Vidyāpīṭha of Eṭwa, founded

by Sri Swāmī Brahmanāth Siddhāśrama, has the noble aim of making an index of all important branches of knowledge in Sanskrit, of all manuscripts in that language and in its derivatives, and all proper names and technical terms to be found in them. The Swami is no more but his disciples and admirers are sticking to the movement. It is a spontaneous Indian movement and the Indian public should look upon it with a favourable eye and, if possible, encourage it.

Another department of Oriental studies is Archæology. I have in my address as President of the Asiatic Society of Bengal in 1919, spoken of the advancement of Archæology under the guidance of Sir John Marshall. Eight years have passed since then, they have been years of intense activity and wonderful results. During these years in the East we have the example of mixed Buddhist and Hindu culture of the fifth, sixth and seventh centuries at Pāhārpur. Nālandā has been excavated down to the ground level revealing sculptures of the best period of Indian Art. Sarnath has yielded further treasures of inestimable value; Sanchi has been thoroughly explored and a guide-book prepared for the benefit of excursionists. Excavations at Taxila have gone to the Persian strata of the place, below the Indo-Greek and the Parthian, the Mauryan and the Macedonian. On the top of all these come the ancient treasures of Harappa and Mahenjo-daro, revealing remains of something like a new culture. Who the originators of this culture were, has not yet been settled or could not properly be investigated. But we get in our ancient work like the Mahā-bhārata and the Rāmāyaṇa, and some of the old Purāṇas that the borderland of India on both sides of the Indus was inhabited by a race very different from the heroes of these epics. They would eat (the text says 'they smell of') garlic and onions, would drink camel's milk and their sexual morality was very loose.

They sold their daughters in marriage. They were people without religion. The names of these peoples were: Madra, Kekaya, Vāhlika, Sindhu and Sauvira. So from very ancient times Aryans knew that Sindhus and Sauviras did not belong to their stock, though they often had to contract political and matrimonial alliances with them.

Thanks to Sir John Marshall, Indian Archæology has made great progress during his incumbency in the Department, but many wonderful discoveries have been made during the same period outside India, in Gobi and Taklamakan deserts, in Java and Anam, by archæologists of various nationalities. The discovery of a large number of Mss., objects of Buddhist worship, Buddhist flags and so on, from the cave of the thousand Buddhas in the Gobi desert, reads like a romance. The sands of these deserts have preserved fresh many palm-leaves and Chinese papers within two feet of their surface. Japan is busy with Sanskrit Mss. and their translation in the Chinese. Takakusu has projected an edition of the whole of the Chinese Tripitaka with notes and commentaries. The French in the Eastern Peninsula are bringing to the public notice relics of forgotten Hindu empires even on the borders of the Pacific. The Dutch are doing a lot in their possessions in the Indian Ocean to bring to light the remnants of ancient Hindu empires superseded centuries ago by Mahomedan conquests. All these vindicate the ubiquity of Indian culture all over Asia and discredit the audacious ignorance which pronounced that Sanskrit can afford no culture. . . .

But at the end, I think it my duty to utter a warning. At the present moment there is a large body of men who pass as Sanskrit scholars without knowing a letter of Sanskrit. There are others again who tax the brains of poor Śāstris and make big name as Oriental scholars. At the conference of Orientalists held under the Presidency of Sir Harcourt Butler in 1911, a very

great man told the august assembly that without two Śāstris at their elbows they cannot be Oriental scholars. Such Oriental scholarship should be discouraged. The Śāstris should be trained for Oriental scholarship. A historical sense should be awakened in their minds.

I often see big works on Sanskrit literature and special branches of it, compiled mainly, if not wholly, from translations of Sanskrit works in English, French, German and other European languages. They have a value. They advertise Sanskrit literature and bring profit to the authors, but translations are never reliable. Thibaut's translation of the Śāṅkara Bhāṣya was tinged with Rāmānuja's ideas, because the Śāstri at his elbow belonged to the Rāmānuja school. Dr. Deussen's translation is a little better, because he told me at the age of 48 that he had carefully read through the Bhāṣya twenty-two times and then translated it. But he wanted one thing—the Indian tradition of the interpretation of the Bhāṣya. In a similar way all translations should be regarded as unreliable and all books based on these translations should be taken at their worth.

The Chinese translations of Buddhist Sanskrit works are free translations, therefore not reliable. The Tibetan translations are too pedantically literal

and therefore often unintelligible. The original Sanskrit should be always sought for and consulted, if procurable, to cure the defects of these translations.

The Oriental scholars of Europe have done Sanskrit literature a great service by infusing a historical sense into those who are interested in it in India. But in the present day there is a tendency amongst the younger generation of India, to make the Oriental scholars of Europe their Gurus or guides in all matters relating to India. Not being in touch with the soil of India and its traditions, the interpretation of Indian life by Europeans should always be received with caution, criticism and discrimination. They should not be slavishly followed by Indians in matters relating to India. One instance will suffice. The Indian literary chronology set up by Oriental scholars of Europe, I do not think will stand. It will be not only greatly modified, but I think, should also be thoroughly revised.

With this warning I again say that my hopes have been greatly raised by the spontaneous action of the patriotic Indian states for the publication of valuable treasures of Sanskrit works and I hope that Sanskrit will not die. It may or may not prove strong enough to resist the influence of the almighty European culture, but it will certainly modify that influence to such an extent as to give it a new character.

“ the very sound of Sanskrit words gives a prestige and a power and a strength to the race. The only safety, I tell you men who belong to the lower castes, the only way to raise your condition is to study Sanskrit, and this fighting and writing and frothing against the higher castes is in vain, it does no good, and it creates fight and quarrel, and this race, unfortunately already divided, is going to be divided more and more. The only way to bring about the levelling of caste, is to appropriate the culture, education which is the strength of the higher castes. That done, you have what you want.”—Swami Vivekananda.

VEDANTA AND NEW THOUGHT

BY MADELINE R. HARDING

The blossom knoweth not the fragrance sweet
That hid within its bosom lies.

The deeps that mirror forth the Infinite,
Its secrets question with its sighs.

* * * * *

Yet I forget within my heart
Thy Throne for ever lies.

(DILIP KUMAR ROY)

These words, the beginning of a song of exquisite beauty, composed by India's well-known musician, state with wonderful precision, first the condition of those who know nothing of the Infinite Power within; and the last two beautiful lines set out the realisation of the awakened one. We can apply them equally to the teaching of the Vedanta and to New Thought. It is the method of the working out of the realisation, wherein the difference lies.

It is only as one studies the literature of India that one begins to understand these newer schools of so-called Western thought. Perhaps, as was shown in a small measure in a previous article, Christian Science, in some of its teachings, is the nearest approach to the Vedanta; yet New Thought would appear to be nearer the basic teaching of the relation of God and man, as taught in the Vedanta, for New Thought recognises the power of the Divinity *within*—the SELF of our self as the reality. Applying this realisation to all the conditions of life, New Thought claims that man may realise the fulfilment of all his desires.

The aim of the God-realisation of the Vedanta as some interpret it, appears to be to turn man's eyes Godward only, if need be to the neglect of the physical. The God-realisation in the New Thought teaching, or the realisation of the *Divinity within*, aims at making all objective things harmoni-

ous, whether it be the body, the environment, circumstances, business, finance or success in life. And this has certainly been proved to the benefit of thousands who ardently believe in the words of the Christian Bible, that God gave man dominion over all things.

While Christian Science recognises no SELF or Spirit within, declaring that Spirit or God can have no contact whatever with matter—which is the most inexplicable point in Christian Science, and which has caused more controversy than any other part of its teaching—it yet recognises power, through the action of God, to bring perfect harmony into all material conditions.

New Thought recognises the Divinity within man, the SELF of our self, all power, all knowledge; and because of this more or less concentrates on the things it wishes to bring into realisation.

Among the chief works on New Thought are some written by Orison Swett Marden. He says: "There is no philosophy or science by which a man can arrive at the success goal when he is facing the other way . . . prosperity begins in the mind and is impossible while the mental attitude is hostile to it. No one can become prosperous while he really expects or half expects to be always poor, for holding the poverty-thought keeps him in touch with poverty-producing conditions . . . that God is right inside of him and that

man literally lives, moves and has his being in Him ; that man is mighty or weak, successful or unsuccessful, harmonious or discordant, in proportion to the completeness of his conscious oneness with the Power that sustains him every minute of his existence."

Or as Ralph Waldo Trine says in that beautiful book, *In Tune With The Infinite* : "There is a Divine sequence running throughout the universe. . . . To come into harmony with it and thereby with all the higher laws and forces . . . is the secret of all success. This is to come into possession of unknown riches, into the realisation of undreamed-of powers."

Rama Tirtha, who is described by one as "a great teacher of spiritual law," in one of his wonderful lectures contained in the book, *In Woods of God-realisation*, would appear to be more in line with the Christian Science understanding. Among other points in his helpful teaching he says: "The secret is that the more you seek things the more you lose them. The more *above* the desire you are, the more you feel yourself higher than want, the objects will seek you." Also: "When you create a vacuum by rising above desire, your body becomes a vacuum. When you are in Divinity, then to you the body, the seeming ego is dead and gone ; it has vacated its place and what happens? Every object hereabout must rush up to you."

But these various schools of thought all go to show that man is beginning to realise that the ordinary orthodox Western teaching of the past has not gone deep enough. That God is not a Being of merely superior power to whom desires and petitions ascend, petitions which are often entirely out of tune with one another.

Furthermore, it appears that all these schools of thought are links in the all-embracing Truth of the Vedanta. That just as prophets and teachers and seers have ever arisen in the East, so

the great spiritual truths have their birthplace in the East, and by various and devious paths are penetrating into Western thought for practical utilization, as never before. That these newer teachings are not discoveries of the West, but that somehow we are proving the truth of the words of the Master, Jesus the Christ, when he said: "The Kingdom of Heaven is like unto a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." That the universe is truly one and that it is man's thought which has placed the barriers ; which says, Eastern thought is Eastern and Western thought is Western, not realising that it is the one great Truth the world over—the mind of man alone giving it the colouring of his own mortal thought.

New Thought, as a distinct school of teaching, began to take shape about the year 1830 although "the roots of the idealistic philosophy reach back to the oldest philosophical systems of the race ; its stem made its appearance in America in the first part of the nineteenth century," following the work and writings of such thinkers as Channing, Ripley, Emerson, Browning, Hedge and others.

We read that in 1840 *The Dial* was founded with Margaret Fuller as the first Editor, and such men as Channing, Alcott, Theodore Parker, Ripley and Thoreau as contributors. Afterwards Emerson became the Editor. This journal was the official organ of the Transcendental Movement and this may be considered as the real date of the birth of the modern New Thought movement.

We learn that when the principles of Transcendentalism were stated, its critics were puzzled, but Margaret Fuller in her *Memoirs* states: "Transcendentalism was an assertion of the

inalienable integrity of man ; of the immanence of Divinity in instinct. . . . Transcendentalism, as viewed by its disciples, was a pilgrimage from the idolatrous world of creeds and rituals to the Temple of the Living God in the soul." It is also stated that the essence of the Transcendental Movement may be found in the essays of Emerson, particularly in his essay on the *Over-Soul*, in which is sounded the dominant note of the later New Thought ; that the broadness and catholicity of Emerson's thought has descended in a direct line to the New Thought movement of to-day, which draws upon all sources for its truth, taking its own wherever it finds it whether on Christian or on heathen ground.

Again, the same writer says : "Emerson drew largely from the fountains of ancient Greece, but the distinct flavour of Oriental idealism pervades his thought. It were as if his thought had seeped up through the deep sands of Oriental thought, rising and filling a basin of the purest Greek design, from thence bubbling and pouring forth in a way distinctively his own. In his conception of the ONE he is a Hindu, but in his expression of the Life of the Many he is filled with the true Greek spirit. In his message the Pipes of Pan may be heard playing, always accompanied by the deeper and dimmer droning worship-note of the Temple of Brahm. And this has been passed on to the New Thought—this strange mingling of the Orient and ancient Greece—the calm, serene majesty of Brahm, and the leaping, joyous, living, loving changing form of Pan."

New Thought is a movement, the extent of which it is impossible to give in figures, as it was to a great extent possible in the article on Christian Science, for instance. "New Thought is not an organisation—it is a MENTAL ATTITUDE." Therefore in putting together these few thoughts on a vast subject, it has seemed best to quote

freely from those who have devoted years to its study and who have gathered together the best from New Thought in all its forms and applications. This mental attitude has permeated teachings in all churches and amongst all sects ; yet to those very churches and sects the name *New Thought* is usually only a heresy, one of the many phases of the Anti-Christ which will come before the last days or the Second Advent of Christ, according to some of the literal interpretations of the Christian Bible.

For those who understand and apply the principles of New Thought, there are certain basic principles which are common to all branches of its teaching and which have been set out clearly in pamphlet form, from which one cannot do better than give extracts :

(1) The fundamental principle underlying all New Thought ideas is that there exists AN INFINITE AND ETERNAL PRINCIPLE OF BEING, possessing the qualities of Omnipotence, Omnipresence, and Omniscience.

(2) This Principle of Being is regarded as MIND—the Universal Mind.

(3) This Principle of Being is held to be ONE and one only, and immanent in everything in different degrees of expression and manifestation.

In contradistinction to many other schools of thought, writers on New Thought are honest enough to acknowledge their debt to other and more ancient philosophies. One says : "In these three fundamental principles of the New Thought, we find a fundamental truth of Idealistic Philosophy, as old as the history of philosophic thought. There is nothing *new* about this truth. The same thing has been said by the ancient philosophers of India, five thousand years ago ; by the philosophers of Greece, twenty-five hundred years ago ; by Berkeley, Hegel and Kant, and their followers."

(4) The New Thought reasoning from the first three principles of belief proceeds as follows : It being con-

ceded that man is an expression, emanation, or manifestation of the One Principle of Being; and that this Principle must be *immanent* in him, just as he is contained within it; it follows that its power, its presence, its mentality—its Spirit in fact—must abide within his being, limited only by his own limitations of power and ability to *express* it. Its nature being essentially *mental*, it must follow that man's power to apply and manifest its qualities must lie in the region of his own mentality—his own real power must be Mind-Power. There is no other power to be; no other place from which it may be drawn. From this arises the simple but clear definition of New Thought: The recognition, realization, and manifestation of the God in me.

(5) Proceeding from the above, New Thought holds that our mental states, attitudes, ideas, images, and actions, determine our mental and physical conditions and status. This agrees with the old Biblical saying: As a man thinketh in his heart so is he; and the equally positive statements of the Buddha that: All that we are is the result of what we have thought. . . . Not only is our character the result of our thoughts, but so also is our environment, our health, our physical condition, our degree of success and attainment. The New Thought holds with Prentice Mulford (and Swedenborg before him) that 'Thoughts are THINGS.' It holds that 'Right Thought' expressed in 'Right Actions' will enable a man to realise all of his ideals; that he may make real his ideals in this way. Health, Happiness and Prosperity belong to man by right, and may be realised by his recognition, realisation and manifestation of the Principle within him, by the proper exercise of his mental powers.

This it is claimed is all that makes

the New Thought *new*—the practical application of world-old truths. . . . "bringing into the field of practical everyday life the great truths of the past. Bringing these great truths down from the realm of idealistic dreamings and musings, the New Thought has placed them in the midst of our actual, practical, busy life, and set them to work. It has harnessed the spiritual forces, just as it has the material forces and pressed them into service in the affairs of man," etc., etc.

(6) The New Thought teaches the Brotherhood of Man as well as the Fatherhood of God. That since we are expressions and manifestations of the One Principle of Life, then indeed we are all brothers and sisters in that Life and this realisation must awaken love in all hearts for all life one's neighbour is one's self LOVE then is the Heart of the New Thought.

(7) The New Thought teaches that man is in a stage of Spiritual Evolution pursuing the path of Eternal Progress ever pressing on, and on, and on, to higher and still higher planes of existence and activity.

But this point is too vast to enlarge upon here, it embraces so much of the teachings of philosophers and sages of all ages. This path of Eternal Progress, never retrogression, is as inspiring as the optimist is in contradistinction to the pessimist.

We cannot do better than close this brief survey of this great and inspiring method of thought in the words of Ralph Waldo Trine: "Within yourself lies the cause of whatever enters into your life. To come into the full realisation of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it."

PRACTICE OF RELIGION

BY ANANDA

PRANAYAMA

In the present article we shall deal briefly with *Prânâyâma*. It has been suggested that *Prânâyâma* is an effective means of attaining to the subtle states of the mind, and that it not only prepares the mind for serious practice of religion, but also easily leads the aspirant to superconscious states. There is, no doubt, as much truth in this suggestion as in those we discussed last month. But certain essential conditions to the success of *Prânâyâma* are often carelessly ignored. *Prânâyâma* has a glamour about it. It seems so easy of practice! And the results said to be derivable from it are indeed irresistible. The common mind is easily deluded by the prospects. We must not forget that we are considering here the case of the ordinary man, not the man of pure mind and intense *vairâgya*. *Prânâyâma* and such other *Yogic* practices have a tremendous fascination for a certain section of Westerners, to which many Indians also fall an easy prey. We are eager for more and more power. And who does not know that *Yoga* can confer tremendous superhuman powers? So we begin the practice, with fatal results in most cases.

We shall not describe here the different processes of *Prânâyâma*. We are concerned here with the possible help it can give in the preparation for earnest religious life.

What are the relations between the body and the mind? Which is the master? Does the mind control the body or the body the mind? Many different explanations have been given. But we Hindus believe that it is the mind that precedes the body and fashions and controls it, and not *vice versa*. As is the mind, so is the body. The *vâsanâs* and *samskâras* are the constructive forces in body-building. Evil

thought gives an evil aspect to a man's appearance. Pure thought confers on it an angelic beauty. This is common experience. But it cannot be denied that the body also influences and changes the mind. Our food, our environments, weather, illness, all these cast their influences on the mind.

Mere external influences however cannot much affect the mind. The body and the external objects modify the mind only to a certain extent. Beyond that, it is the mind, the inner *samskâras*, that prevail. The fact is, a certain part of the mind is almost on the same plane as the body. It is extremely difficult, if not impossible, to explain how the mind and body react on each other. But we feel that a certain part of the mind is in close connection and on the same level with the body; and that if we produce the necessary changes in the body, the mind also changes in the desired direction. Hence the practice of *Prânâyâma* or breath-control.

Now, it has been found that the physical concomitant of pure and spiritual thought is rhythmic breathing and sometimes its complete cessation. If, therefore, we can practise rhythmic breathing and its perfect control, we may produce subtle and spiritual thoughts in the mind and eventually realise high psychical states. This seems to be a straight course. Things, however, do not happen so tamely and mechanically. *The mind revolts*. It refuses to be led by breathing tricks.

The brain and the nervous system occupy a very important position in the mechanism of our life and mind. We have mentioned the Hindu conviction that the mind moulds the body. The brain and the nervous system may be called the main and the best physiological representative of the mind. Our

predominant mental traits and tendencies, *samskâras*, not only give a peculiar mould to the grosser parts of the body, but also to the nerves and the brain. Our nerves and brain are capacitated to carry easily and perfectly only those ideas and feelings which are normal to our mind. They cannot easily convey abnormal or super-normal feelings and ideas. If we force them to do so, they may reluctantly obey for a time, but they will at last give way completely, and the results, physical and mental, will be disastrous.

Our mental life has to depend much on the proper functioning of the nerves and the brain. We all know what happens to a man when even a tiny screw in his brain gets loose. But we do not attach the necessary importance to the nerves. All true perceptions and knowledge, all feelings of joy and sorrow and other emotions with their various shades, all sense of power and fruition, hope, enthusiasm, purposefulness, all those that constitute the essentials of a healthy life, are possible chiefly through healthy and strong nerves. When the nerves are disturbed or diseased, or when they are overstrained, life becomes miserable. It seems dreary, joyless and aimless. It seems to be at standstill, and death seems the only relief. This is true not only of our so-called normal, worldly life, but also and in a greater degree, of the spiritual life. In the spiritual life, we have to deal with very fine perceptions, ideas, motives, impulses and emotions. Infinitely subtle are they and infinitely various are their forms. And it is no smooth sailing. We have to carefully check some and remould and nurture others. All this requires very strong and healthy nerves and brain. If we impair them in any way, even in the name of religion, we do incalculable harm to ourselves.

Prânâyâma, if it is done unwisely, has every chance of ruining the nerves and the brain.

We have mentioned that if we com-

pel the nerves and the brain to carry thoughts and emotions to which they are not inured, they eventually give way. When we regulate our breath and make it flow rhythmically, or when we completely hold it, we give rise to unwonted, subtle thoughts in the mind (we have already mentioned the intimate correspondence between breath and thought). These thoughts are not always pure and noble. There are many evil tendencies latent in us. They do not generally come under our observation, but they are nevertheless in the mind. When they are forced up to the level of consciousness, they run riot in the mind ; and we, with our feeble self-control, can scarcely manage them. They course hot through the nerves and the brain and wreck them, and the result is often sexual degeneration. The subtle good thoughts also equally impair the brain and the nerves. For, the nerves and the brain have all along been accustomed to gross perceptions. The intensity and power of the subtle thoughts become too much for them to bear. Thus the consequences of *Prânâyâma*, in both these respects, are ruinous. It is not enough if we release subtle thoughts. We must not forget that if *Prânâyâma* wakes up the gods in us, it also wakes up the devils ; and both gods and devils, when they are suddenly roused, are harmful to us.

Do we mean that *Prânâyâma* should never be practised by any one? No. *Prânâyâma* can be profitably practised only when we have been firmly established in moral character, when we have purged our mind of base desires and tendencies, when a high moral consciousness has become our normal level, when fine perceptions and emotions have become habitual to us, and when our nerves and brain have become accustomed to carrying subtle thoughts and emotions. That is to say, strenuous uphill work must be done before *Prânâyâma* can become a beneficial practice to us.

It has been repeatedly said in our

books that *Prânâyâma* should never be practised except under the guidance of an expert teacher. It should never be practised seriously by one who is not observing *Brahmacharya* (continence). It will be too much for the weak nerves and brain of an incontinent person. In young age, when one is sexually pure and has moral fervour, one may benefit by a moderate practice of *Prânâyâma*. For then the mind is yet unformed, desires also have not

waxed strong which they do with adolescence, and the nerves and brain are fresh and healthy. A moderate practice then will have a beneficial effect.

From what we have said above, it will be clear that *Prânâyâma* can at best secondarily help a worldly person in attaining to that fineness of mind, which is an essential pre-requisite of true religious life.

SRI RAMAKRISHNA AT THE COSSIPORE GARDEN

[FROM THE DIARY OF M.]

I

Rakhal, Sasi and M. were taking a stroll along a path in the Cossipore garden. It was the evening of Thursday, the 22nd April, 1886. Sri Ramakrishna was lying ill in a room on the first floor of the house.

M : "The Master is like a child,—above the three *gunas*."

Sasi and Rakhal : "Yes, he himself said that that was his condition."

Rakhal : "He is like a tower, from the top of which everything can be seen and known but which none can reach or climb."

M : "He said that in such a condition as his, one can have a continuous vision of God. His mind is like a piece of dry wood, free from all moisture of worldliness,—it can easily catch fire."

Sasi : He described to Charu the several kinds of intelligence. The right intelligence is that by which one can attain to God. The intelligence by which one earns money, builds a home, secures a good post or becomes a lawyer, is of a very poor kind. It is like thin watery curd which only softens the

flattened rice. It is not like a thick fine variety of curd;* only the God-knowing intelligence is like that.

M : "Ah, what a beautiful saying!"

Sasi : "Kali Tapaswi said to the Master : 'What shall I do with bliss? The Bhils also have joy, yet they are uncivilised.'"

Rakhal : "The Master replied : 'How is that? Are the joy of God and the joy of the world same? Ordinary men are absorbed in worldly pleasures. But until one has completely detached oneself from the world, one cannot taste the joy of God. In one case, the joy arises from money and sense-objects, and in the other, from the realisation of God.'"

M : "Kali has been contemplating on Buddha ; that is why he spoke of a state beyond all joy."

Rakhal : "He also spoke about Buddha to the Master. The Master said : 'Buddha was an *Avatâra*. You cannot compare your case with his.' Kali rejoined : 'But all are manifestations of Divine power. The Divine power causes both the joy of the world and the joy of God.'"

* The reference is to the Bengali practice of taking flattened rice with curd. In order to soften the rice, a very thin, watery sort of curd is first served. When the rice has been softened, then fine thick curd is served along with sweets.

M : "What did the Master reply?"

Rakhal : "He said : 'What do you say? Do you mean that the power to procreate and the power to realise God are the same?' ". . .

The Master was sitting in his room upstairs. He had been getting worse everyday. Dr. Mahendralal Sarkar and Dr. Rajendra Datta came to see him and were sitting before him along with Narendra, Rakhal, Sasi, M., Bhavanath and other devotees.

The garden house had been rented for the residence of Sri Ramakrishna. Almost all the young disciples lived in the garden to attend on him. The householder disciples also came very often and sometimes stayed for the night. Though they were eager to serve the Master, they could not, on account of their household and office duties, make sufficient time for that purpose. The bulk of the expenses was borne by Surendra, but other devotees also contributed according to their capacity.

Sri R : (to Dr. Sarkar and others) "This is proving very expensive."

Sarkar : (pointing to the devotees) "But they are ready to bear the expenses. They are not reluctant to meet the expenses of this establishment. Now you see you require *Kanchana* (gold i.e. money)."

Sri R : (to Narendra) "Answer him."

But Narendra did not make any answer. Dr. Sarkar said again : "You require *Kanchana* and also *Kamini* (woman)."

Rajendra : "His wife prepares his diet."

Sarkar : "Do you see now?"

Sri R : (smiling) "So troublesome!"

Sarkar : "Without troubles, everybody would be a *Paramahansa*."

Sri R : "If a woman touches me, I fall ill ; I feel a stinging sensation where she touches me."

Sarkar : "I believe you. But how can you do without woman?"

Sri R : "If I take a rupee in my hand, my hand gets twisted, and breathing stops. If a man uses his wealth in conducting a spiritual household,—serves God and holy men and devotees with it, there is no harm in it.

"If one lives the common deluded life with a woman, he forgets God. When one truly knows that the Mother of the universe has Herself assumed this deluding form—the form of woman, one does no more like to live the false life of the world. Only when one sincerely learns to look upon every woman as mother, does one become fit to conduct a spiritual household. None can truly realise the significance of woman without realising God."

The Master was feeling slightly better under the homoeopathic treatment. Apropos of it, Rajendra said : "You will have to practise homoeopathy, when you recover. Otherwise what is the use of living at all?" (Laughter)

Narendra : "Nothing like leather !" (Laughter)

The two doctors left in a short while.

II

The Master said to M : "They said that one cannot do without *Kamini* and *Kanchana*. But they do not know my condition. If I happen to touch a woman, my hand gets numbed and feels like being stung. If in a friendly spirit I approach to talk with a woman, I always feel a sort of curtain hanging between her and me, which I can never cross over. If any woman enters my room when I am alone, the mood of a child at once overcomes me, and I feel her to be my mother."

M. listened amazed to these revelations of Sri Ramakrishna, sitting near his bed. At a short distance Narendra was talking with Bhavanath. Bhavanath had married lately and had been seeking for employment. He could not therefore visit the Master often. Bhavanath was about twenty-four years old. The Master felt a great anxiety for him

inasmuch as he was now entangled in the world.

Sri Ramakrishna said to Narendra : "Give him courage." Both Narendra and Bhavanath smiled to hear him. The Master said to Bhavanath : "Be a hero. Do not be taken in when she weeps behind her veil. Keep your mind firmly fixed on the Lord. Talk with her only about God."

Surendra came in. It was summer. Therefore every evening the devotees brought some flower-garlands for the Master, which he wore round his neck. Surendra was sitting silent. The Master very graciously gave him two garlands. Surendra saluted the Master and then put them on with great reverence.

III

Hirananda, M., a few devotees and two companions of Hirananda were sitting before the Master upstairs. Hirananda was a young man from Sind. He had prosecuted his studies in a Calcutta college and afterwards gone to his native province, from where he came to see Sri Ramakrishna on hearing of his illness. The Master also had been eager to see him.

The Master pointed to Hirananda and intimated to M. by signs that the boy was very fine.

Sri R : (to M.) "Do you know him?"

M : "Yes, Sir, I do."

Sri R : (to Hirananda and M.) "Do you talk a little. Let me hear."

But M. remained silent. The Master said : "Is Naren here? Then call him."

Narendra came in and sat near the Master.

Sri R : (to Narendra and Hirananda) "Do you talk a little."

Hirananda broke silence after some time by asking Narendra : "Why does a devotee of God suffer?"

Hiranauda had a very sweet voice. Whoever heard him felt that his heart was full of love.

Narendra : "The scheme of the universe is devilish. I could have created a better world."

Hirananda : "But can you feel happiness without sorrow?"

Narendra : "I am giving no scheme of the universe, but simply my opinion of the present scheme. But one belief may solve the difficulty. Our only refuge is in pantheism.—Everything is God. If you believe that, there is then no problem. I myself am doing everything."

Hirananda : "It is easy to say that."

Narendra began to recite the famous verses of Sankaracharya on Nirvana :

"I am neither the mind, nor the intellect,
nor the ego nor the mind-stuff;
I am neither the body, nor the changes of
the body;
I am neither the senses of hearing, taste,
smell or sight,
Nor am I the ether, the earth, the fire,
the air;
I am Existence Absolute, Knowledge
Absolute, Bliss Absolute;—
I am He, I am He.

"I am neither the *Prāna*, nor the five
vital airs;
I am neither the materials of the body,
nor the five sheaths;
Neither am I the organs of action,
nor the objects of the senses ;
I am Existence Absolute, Knowledge
Absolute, Bliss Absolute ;—
I am He, I am He.

"I have neither aversion nor attachment,
neither greed nor delusion;
Neither egotism nor envy, neither
Dharma nor *Moksha*;
I am neither desire nor objects of desire;
I am Existence Absolute, Knowledge
Absolute, Bliss Absolute;—
I am He, I am He.

"I am neither sin nor virtue, neither
pleasure nor pain;
Nor temple nor worship, nor pilgrimage
nor Scriptures,
Neither the act of enjoying, the enjoyable
nor the enjoyer;
I am Existence Absolute, Knowledge
Absolute, Bliss Absolute;—
I am He, I am He.

"I have neither death nor fear of death,
nor caste;
 Nor was I ever born, nor had I parents,
friends and relations;
 I have neither Guru nor disciple;
 I am Existence Absolute, Knowledge
Absolute, Bliss Absolute;—
 I am He, I am He.

"I am untouched by the senses, I am neither
Mukti nor Knowledge;
 I am without form, without limit, beyond
space, beyond time;
 I am in everything; I am the basis of
the universe; everywhere am I.
 I am Existence Absolute, Knowledge
Absolute, Bliss Absolute;—
 I am He, I am He."

Hirananda : "Beautiful!"

The Master hinted to Hirananda to answer this.

Hirananda : "It is the same whether you see a room from a corner or from the centre. Whether you say, 'O Lord, I am Thy servant,' or 'I am That,' in both cases you are perceiving God. You can enter a room through one door or many doors."

There was silence for some time. Then Hirananda requested Narendra to sing. Narendra sang the famous "Five Stanzas on the Loin-cloth" by Sankaracharya :

"The wearers of the loin-cloth* are indeed blessed. They ever take delight in the words of Vedanta, contentedly take whatever food they get by begging and wander about with a griefless heart. Blessed and fortunate indeed are they.

"The wearers of the loin-cloth are blessed indeed. Their only shelter is the foot of the trees. Their hands are not for procuring food alone, and they spurn earthly prosperity and luxury as a dirty patched garment. Blessed and fortunate indeed are they.

"The wearers of the loin-cloth are blessed indeed. They are absorbed in their own inner joy and all their senses are tranquil. Day and night they are delighting in Brahman. Blessed and fortunate are they.

"The wearers of the loin-cloth are indeed blessed. They have transformed their body-consciousness and realised their self within

the Atman. Thus they think of neither the end nor the middle nor the without. Blessed and fortunate indeed are they.

"The wearers of the loin-cloth are indeed blessed. They ever utter the holy word-symbol of Brahman and meditate that they are Brahman Itself. And thus they wander about living on alms. Blessed and fortunate indeed are they."

When Narendra sang, "Day and night they are delighting in Brahman," the Master exclaimed, "Ah!" and indicated that this was the sign of a Yogi.

Narendra sang again :

"Remember the formless receptacle of the universe, who is perfect bliss, who is the ear of the ear, the mind of the mind, the speech of speech and yet above all speech, and the life of life, who is the highest and most excellent."

Sri R : (to Narendra) "Sing also that song,—'Whatever is, is Thyself.'"

Narendra sang :

"I have fallen in love with Thee. Whatever is, is Thyself. Thee alone I have found to be my own. Whatever is, is Thyself.

"Thou art the abode of all and the lord of all hearts. In every heart Thou abidest. Whatever is, is Thyself.

"Whether angel or man, Hindu or Mussalman, Thou hast made as Thou hast willed. Whatever is, is Thyself.

"In the *Kaaba* or in the Hindu shrine, everywhere Thou art being worshipped. All bow their heads before Thee. Whatever is, is Thyself.

"Between the earth and the sky and the sky and the earth, wherever I look, I see only Thee. Whatever is, is Thyself.

"I thought, pondered and observed well. But I could not search out any one like Thee. Jafar now understands that whatever is, is Thyself."

When Narendra sang, "In every heart Thou abidest," the Master indicated that the Lord is in every heart as the Inner Regulator.

And when Narendra sang, "Wherever I look, I see only Thee. Whatever is, is Thyself," Hirananda said to him : " 'Whatever is, is Thyself!' Now 'Thou' 'Thou.' Not 'I', but 'Thou'."

* Monks.

Narendra replied: "Give me one and I will give you a million. 'Thou art I and I am Thou.' Nothing exists except I." And he recited several verses from the *Ashtāvakra Samhitā*.

After a short silence the Master said

to Hirananda in reference to Narendra: "He is as it were moving about with a naked sword in his hand." And to M. he said pointing to Hirananda: 'How calm! Like a serpent poisoning still before a snake-charmer, with its hood spread out!'

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA.

कूटस्थं बोधमद्वैतमात्मानं परिभावय ।

आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥ १३ ॥

अहं 1 आभासः reflection (of Self) (इति this) भ्रमं illusion मुक्त्वा giving up बाह्यं external अथ then आन्तरं internal भावं self-modification (च and मुक्त्वा relinquishing) कूटस्थं immovable बोधं Intelligence अद्वैतं non-dual आत्मानं Self परिभावय meditate.

13. Meditate on the Atman as immovable, Intelligence and non-dual, having given up external¹ and internal self-modifications and the illusion that you are the reflected² self (individual soul).

1 *External etc.*—identification of the Self with the physical and mental conditions such as, "the body is mine" etc. (external) and "I am happy" etc. (internal).

2 *Reflected etc.*—finite consciousness which according to a school of Advaitins is the reflection of the Self on the mind.]

देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक ।

बोधोऽहं ज्ञानखड्गेन तन्निःकृत्य सुखी भव ॥ १४ ॥

(हे O) पुत्रक child (त्वं you) देहाभिमानपाशेन by the trap of body-consciousness चिरं long बद्धः bound असि are (अतः so) अहं I बोधः Intelligence (इति this) ज्ञानखड्गेन with the sword of knowledge तं that निःकृत्य cutting off सुखी happy भव be.

14. My child, you have long¹ been trapped by body-consciousness. Sever the trap with the sword of the knowledge "I am Intelligence" and be happy.

[1 *Long*—i.e. from the beginning of time. It may be noted that though ignorance is without beginning, it ends with the dawn of Knowledge.]

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।

अयमेव हि ते बन्धः समाधिमनुतिष्ठसि ॥ १५ ॥

त्वं You निःसङ्गः unattached निष्क्रियः actionless स्वप्रकाशः self-effulgent निरञ्जनः without blemish असि are अयं this एव indeed हि surely ते your बन्धः bondage (यत् that त्वं you) समाधिं meditation अनुतिष्ठसि practise.

15. You are unattached, actionless, self-effulgent and without any blemish. This indeed is your bondage¹ that you practise Samadhi.

[1 *Bondage etc.*—The Self is really ever free and without any action. Yet we betake ourselves to Samadhi (suppression of mind) and similar other practices. Such attempts presuppose the thought that we are bound, and so long as we continue to think ourselves bound, Freedom is impossible. Ashtavakra wants us to give up this thought altogether.

For as he has said previously, one who considers oneself free is free indeed as surely as one who looks upon oneself as bound remains bound.]

त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः ।

शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्ताम् ॥ १६ ॥

इदं This विश्वं universe त्वया by you व्याप्तं pervaded त्वयि in you प्रोतं diffused (च and) त्वं you यथार्थतः really शुद्धबुद्धस्वरूपः pure and conscious by nature (असि are) क्षुद्रचित्तां little-mindedness मा not गमः attain.

16. You pervade¹ this universe and this universe exists² in you. You are really Pure and Conscious. Do not be small-minded.³

[1 *Pervade etc.*—The Self is the substance of the universe.

2 *Exists etc.*—The universe cannot exist without the Self as its substratum.

3 *Small-minded*—unlike your true nature described in the verse.]

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।

अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥ १७ ॥

(त्वं You) निरपेक्षः unconditioned निर्विकारः immutable निर्भरः devoid of bulk and form शीतलाशयः of cool disposition अगाधबुद्धिः of unfathomable intelligence अक्षुब्धः unperturbed (असि are अतः so त्वं you) चिन्मात्रवासनः desiring for Intelligence alone भव be.

17. You are unconditioned, immutable, formless, unimpassioned,¹ of unfathomable² intelligence and unperturbed.³ Desire for *Chit* alone.

[1 *Unimpassioned*—Because the heat of passions cannot reach the Self.

2 *Unfathomable*—Because *Chit* or Intelligence is above the limitations of relative knowledge.

3 *Unperturbed*—unaffected by any external or internal phenomena.]

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।

एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥ १८ ॥

साकारं That which has form अनृतं unreal विद्धि know निराकारं the formless तु but निश्चलं permanent (विद्धि know) एतत्तत्त्वोपदेशेन by this instruction about truth पुनर्भवसम्भवः possibility of rebirth न not (अस्ति is).

18. Know that¹ which has form to be unreal and the formless² to be permanent. Through this spiritual instruction you will escape³ the possibility of rebirth.

[1 *That etc.*—i.e. body etc.

2 *Formless*—i.e. the Self.

3 *Escape etc.*—The round of birth and rebirth that one goes through is solely due to one's identification of the eternal Self with body, mind, etc. and is destroyed by the knowledge of the true nature of the Self, which has been described in the preceding verses.]

यथैवाद्दशमध्यस्थे रूपेऽन्तः परितस्तु सः ।

तथैवास्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥ १९ ॥

यथा As एव just आद्दशमध्यस्थे existing in a mirror रूपे in an image अन्तः within परितः without तु and सः that (आद्दशः mirror वत्तते exists) तथा so एव just अस्मिन् in this शरीरे in the body अन्तः inside परितः outside (च and) परमेश्वरः the Supreme Lord (वत्तते exists.)

19. Just as a mirror exists within and without the image reflected in it, even so the Supreme Lord exists inside and outside this body.

[The idea is : The image in the mirror has no existence of its own. Only the mirror exists and the image exists through the existence of the mirror. Even so, body, mind, etc. have no independent existence. It is only by being superimposed on the Self that they appear to exist. Just as the reflection cannot affect the mirror, so body, mind, etc. cannot affect the Self.]

एकं सर्वगतं व्योम बहिरन्तर्यथा घटे ।
नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥ २० ॥

यथा As एकं the same सर्वगतं all-pervading व्योम ether घटे in a jar बहिः outside अन्तः inside (च and वत्ते exists) तथा so नित्यं eternal निरन्तरं all-pervasive ब्रह्म Brahman सर्वभूतगणे in all things (वत्ते exists).

20. As the same all-pervading ether is inside and outside a jar, even so the eternal, all-pervasive Brahman exists in all things.

CHAPTER II

THE DISCIPLE'S JOY AT SELF-REALISATION

जनक उवाच ।

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥ १ ॥

जनकः Janaka उवाच said :

अहो O अहं I निरञ्जनः spotless शान्तः calm प्रकृतेः of Nature परः beyond बोधः Consciousness (अस्मि am) अहं I एतावन्तं this much कालं time मोहेन by illusion एव only विडम्बित duped (आसम् was).

Janaka said :

1. O, I am spotless,¹ tranquil,² pure consciousness and beyond Nature. All³ this time I have been mocked by illusion.⁴

[Having attained spiritual illumination through the instructions of Ashtavakra, Janaka now expresses his joy of Self-realisation in the following verses.

1 Spotless—free from all attributes.

2 Tranquil—beyond any change.

3 All etc.—Until I received instructions from my Guru.

4 Illusion—i.e. of identifying the Self with body, mind, etc.]

यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।

अतो मम जगत्सर्वमथवा न च किञ्चन ॥ २ ॥

यथा As अहं I एकः alone एनं this देहं body प्रकाशयामि illumine तथा so जगत् universe (प्रकाशयामि illumine) अतः therefore सर्व all जगत् universe मम mine अथवा or च certainly किञ्चन anything (मम mine) न nct.

2. As¹ I alone reveal this body, even so do I reveal this universe. Therefore² mine is all this universe, or verily nothing³ is mine.

1 As etc.—Without the light of the Self, the body and the universe, being material, could not be revealed.

2 Therefore etc.—Because the light of the Self manifests the universe and thus makes it exist.

3 Nothing etc.—Because from the absolute standpoint, the universe is non-existent.]

NOTES AND COMMENTS

In This Number

The present issue opens with a facsimile of Swami Vivekananda's handwriting. To many, seeing with the eye of love, this may prove precious. The occasion of the composition of the poem also may be noted . . . *Unpublished Letters of Swami Vivekananda* continues as inspiring as ever. May we note the Swami's attitude towards occult creeds. Oh for straightness in religion! . . . *Sri Ramakrishna, the significance of His Life and Teachings* is translated from an unpublished Bengali writing of SWAMI VIVEKANANDA. The birthday anniversary of Sri Ramakrishna falls this year on the 13th March. . . Our article *The Dream of a New Perfection*, will, let us hope, induce some at least to dream nobly. Is the ideal indicated too Utopian? But perhaps there is no castle so strong as the castle in the air. . . This month's instalment of the *Notes of Conversations with Swami Turiyananda* depicts the Swami as reconciling dualism and monism from the standpoint of practical spirituality. "The sweet bread will always taste sweet whichever way it is eaten." To be absorbed in God and forget everything else is all that counts, not *isms*. . . *Spiritual Implications of Mayavada* by DR. MAHENDRANATH SIRCAR, M.A., Ph. D. (a paper read at the Lahore Oriental Conference last November) is terse and deep. We invite our readers to read it with serious attention. Dr. Sircar is Professor of Philosophy at the Sanskrit College, Calcutta, and is the author of two excellent books on Vedanta, one of which was reviewed in *Prabuddha Bharata* last December . . . *The Education of Indian Women* by SISTER NIVEDITA was written by her some 20 years back. But her observations still hold good. The Sister needs no intro-

duction at our hands. But perhaps it is necessary to mention that she had the inestimable advantage of assimilating the best thoughts of both India and the West, and that her pronouncements on Indian ideals and institutions should, therefore, recommend themselves even to the ultra-moderns. The present article forms a chapter of a book by the Sister to be soon published . . . *Sanskrit Culture in Modern India—II* by MAHAMAHOPADHYAYA HARAPRASAD SHASTRI, M.A., C.I.E., HON. D. LITT. will be, we dare say, read with great interest and profit by our readers. How dazzlingly the learned writer reveals the richness of the Sanskrit literature and culture! It uplifts and fills us with hope. Indeed it was a great mistake to relegate Sanskrit culture to a secondary position in our educational system. Only a few days before his passing, Swami Vivekananda deplored this terrible mistake of our early reformers. According to him, this has set back the progress of India by about 50 years. But there is yet hope. Hindusthani may be made the *lingua franca* of India for common purposes. But only Sanskrit can be the all-India or all-Hindu language for the cultural life. Alas, very few think of that. A nation should not only have a geographical integrity and a state language, but also a common culture and a language and literature embodying that culture. . . . MADELINE R. HARDING writes in this issue on *Vedanta and New Thought*. Last March she wrote on *Vedanta and Christian Science*. Mrs. Harding is an English lady, a Londoner, at present on a visit to India. She has been long interested in Indian wisdom, especially, in Vedanta. New thought appears to owe much and directly to Vedanta. Emerson who is considered to be one of the originators of the movement, was

deeply soaked in *Vedantic ideas*. Here is a passage from his journal: "I owed—my friend and I owed—a magnificent day to the Bhagavat Gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us. Let us now go back and supply minute criticisms to it, but cherish the venerable oracle." Some of the later leaders of the movement also were beholden to Vedanta. We are told that some of them attended the classes of Vedantic teachers in America. . . .

In *Practice of Religion* ANANDA deals this month with Pranayama. An important subject. Enquiries are plentiful about this particular practice, and cries for help in cases of misadventure are equally plentiful. Even this brief treatment may prove somewhat helpful. . . .

Sri Ramakrishna at the Cossipore Garden is translated from the Diary of M. (a direct disciple of the Master), as published by him in Bengali. The discussion between Hirananda and Narendra (Swami Vivekananda) on dualism vs. monism is edifying. (Hirananda belonged to the New Dispensation Church of Keshab Chandra Sen. He was highly spiritual and became a great moral and spiritual force in Sind where his memory is still highly revered.) Readers will note that the same topic has been discussed also by Swami Turiyananda in his conversations as published this month. . . .

Ashtavakra Samhita by SWAMI NITYASWARUPANANDA,—how simple are the remedies prescribed by Ashtavakra for curing the 'malady of the world,' the illusion of life! How open and straight! Great truths, as has been said, are always the simplest. No weakening mysticism, no intermediaries and no this and that. The world is in urgent need of such straight, bold and open teachings.

The Thought of Mahatma Gandhi

A very interesting and thought-provoking book (*Economics of Khaddar* by Richard B. Gregg. S. Ganesan, Triplicane, Madras) has been lying on our table for some time. The book is, as its title implies, an exposition of the economics of *khaddar*. Facts and figures have been quoted carefully and elaborately, and the conclusion arrived at is the same as Mahatma Gandhi's. The writer's arguments, it must be admitted, are forceful. But the book's main interest, for our purpose, does not lie in the arguments themselves but in the outlook underlying the arguments. If we admit that India is not to be industrialised in the modern sense, the author's arguments are well-nigh irrefutable. But if we hold that India must become industrial in the Western sense, the book at once loses its interest and value. And it is our conviction that India can no longer afford to follow her ancient economic policy.

At least two reasons force us to this conclusion,—the logic of world-tendencies, and the needs of human nature.

India cannot live isolated from the world. And she must live before she can follow a non-violent spiritual ideal. The question of physical existence has assumed a formidable aspect in India. Adequate means of effectively answering it must be found without delay. Mahatmaji's answer is *charka* and *khaddar*. It is argued that they can successfully compete with the machine and its products. Unfortunately the conditions attached to this success make too large claims on prevailing tendencies and human nature. The justification and superiority of machines lie not so much in meeting the internal needs of a country as in invading and capturing foreign markets. Mainly through extensive foreign commerce, a nation receives the highest return of its labour and expended energy. Of course foreign trade means competition and exploitation and these are bad. But

obviously India cannot afford to be overfastidious. Too high an ideal in this respect will only debilitate her and perpetuate her economic and political slavery. India must develop foreign trade. This is necessary for the efficient management of the state and its functions. The material prosperity of a nation depends mainly on extensive commerce which alone can yield necessary income to the state. The state can scarcely hope to derive enough income from an India plying cottage industries. A modern state has many expensive functions to fulfil. India, so backward in every respect, will have to engage in many costly nation-building activities. She will have to make herself efficient in many respects within a very short time. Her education is lamentably neglected. Sanitation is almost nil. Diseases are doing havoc in the villages. There are practically no industries. To rehabilitate and reconstruct all these and many more, and to successfully stem the tide of foreign exploitation and recover the home markets, the state will have to undergo huge expenses. A modern state must be well-equipped with army, navy, air force and other accessories. India's geographical position requires strong military protection. Can India hope to meet these mountain-high expenses, unless she can derive a profuse income from her industries and foreign trade?

The world does not show any sign of turning saintly in course of a century or two. If India does not learn to defend herself against the growing greed of nations, she will soon perish. If she is to live and fulfil her spiritual mission among men, she *must* modernise herself,—save herself and defend herself. She must stoop to conquer. The low spiritual condition of large masses of mankind compels her to follow the lower course for a time. We know there is much that is evil in modernism. But we also know we have to pass through it,—we cannot evade it. We must in-

dustrialise ourselves,—the sooner the better. We must capture not only our home markets, but also foreign markets. We cannot sit idle, nor can we follow the non-violent industrial policy of *khaddar*, however moral it may appear. The world is not yet prepared for such superior ideals in industry. It is yet too gross. Probably a day will come when the nations of the world will forget all cravings for earthly things, and will not invade other countries and seek to exploit them. It is then that these innocent industrial policies will find a congenial atmosphere to thrive in. At present the atmosphere is too thick and impure. Sturdier methods must be adopted now. We want enormous wealth and enormous power; and for these, extensive trade in and outside India and titanic industry. Mahatma Gandhi's *khaddar* policy is too inadequate for our purpose. Some in the West may applaud it, because in their own countries they have a surfeit of earthly prosperity. They surely would be benefited by Mahatmaji's gospel. Not India. India at present wants at least a fraction of that earthly prosperity which seems to have satiated the West.

The fact is, India has been for a long time merged in *tamas*, inertia. Mahatmaji forgets this crucial fact. A *tâmasika* man or race cannot all at once rise to the level of *sattva*, spiritual other-worldliness. The intermediate stage of *rajas*, activity and worldly enjoyment, must be covered first. India, therefore, must have a tremendous influx of *rajas*. There must be unceasing activity on all sides, in all fields of life. Industry, politics, economics, culture, education, art, science, religion, all must flourish vigorously. People will necessarily indulge in luxury. They must learn to enjoy the best and the finest of earthly things. Only then will they feel the urge of rising beyond them to the spiritual level. Therefore an all-round activity must be encouraged in the country. Mahatmaji's policy and philosophy, we regret to say, rather deters

than accelerates this. Not only his economic policy, but his entire outlook on life is too ascetic and narrow to meet the requirements of present-day India. They are good only for a certain section of people. It is almost a sacrilege to seek to impose a narrow, one-sided philosophy on an entire nation of 300 millions of people.

The present age in India requires the formulation of a synthetic philosophy of life and action, which will comprehend all the healthy impulses and aspirations of the human mind, and yet lead them and point to an ideal which is supramundane, spiritual, cosmic. The ideal has to be formulated and made living and invincible through the *tapasyâ* and realisation of a dynamic spiritual personality. So far as we know, these conditions are fulfilled completely in the life and teachings of Swami Vivekananda. We showed it in our last month's editorial. When will India learn to walk in his footsteps?

The Giant of Feeling

The supreme greatness of Swami Vivekananda lay in the wonderful combination of head and heart that his character embodied. Of his perfect understanding of the essential problems of human life, the posterity will know better than we do now, for it is only with the passing of days that the deep significance of his message is being increasingly appreciated. But without the large heart that he possessed, the Swami would not have been what he was. Behind his dazzling virility there lay a heart as soft as any woman's. We shall present our readers with an account of a conversation of Swami Turiyananda, a brother-disciple of Swami Vivekananda, which clearly brings out this inner aspect of Swamiji's life. We are indebted for the account to *The Morning Star* of Patna.

It was on a summer evening at Benares. Swami Turiyananda (or Hari Maharaj as he was generally called) was narrating his meeting with Swamiji

at the Abu Road Station, before Swamiji's first departure for America. Hari Maharaj said that he vividly remembered some remarks made by Swamiji at that time, which he said were still ringing in his ears with their exact words and accents and the deep pathos with which they were uttered. Swamiji said to Hari Maharaj: "Hari Bhai, I have not been able to understand anything of your so-called religion." Then with an expression of deep sorrow in his countenance and an intense emotion shaking his body, Swamiji placed his quivering hand on his heart, and added: "But my heart has expanded very much and I have learnt to feel. Believe me, I feel intensely indeed." His voice was choked with an ecstasy of feeling; he could say no more. For a time, profound silence reigned and tears rolled down his cheeks.

Narrating this incident, Hari Maharaj also was overtaken by a similar feeling. He sat silent for a while with his eye-lids heavy with concealed tears. After heaving a deep sigh, Hari Maharaj said: "Can you imagine what thought passed through my mind on hearing the Swami? Are not these, I thought, the very words and feelings of Buddha? And it reminded me how Swamiji long before had gone to Bodhi Gaya to meditate on the *Vajrâsana* under the Bodhi tree and how he had a vision in which he saw Lord Buddha enter into his body. I could clearly perceive that the sufferings of humanity were pulsating in the heart of Swamiji,—his heart was a huge cauldron in which the sufferings of mankind were being boiled in order to prepare a healing balm."

Swami Turiyananda narrated another incident which happened after Swamiji's return from America. The scene, as far as it could be remembered, was in the well-known house of Balaram Bose at Baghbazar, Calcutta, where Swamiji was putting up for some time. Hari Maharaj said: "I came to see Swamiji and found him walking alone

on the veranda with a leonine gait, lost in deep thought so much so that he did not perceive my arrival. I passed gently and at last stopped that I might not intrude upon his sacred thoughts. After sometime, Swamiji began to hum a celebrated pathetic song of Mirabai and tears rolled down his cheeks. He stopped and leant on the railings, hiding his face with his hands. His voice became more distinct and he sang: "Oh, nobody understands my sorrow!" He repeated the burden of the song several times: "Oh, nobody understands my sorrow!" The sad strains and Swamiji's profound mood seemed to affect even the objects around him, and the whole atmosphere began to vibrate with the sad melody: "No one but the sufferer knows the pangs of sorrow." His voice pierced my heart like an arrow, moving me to tears. I could hardly understand the cause of Swamiji's sorrow at first, and it made me all the more uneasy. But soon it

flashed in my mind that it was nothing else than that monster of feeling which had caused him to shed many a hot tear in solitude, which the world would never know."

Then placing his radiant eyes full on the audience, Hari Maharaj exclaimed: "Young men, do you think his tears would go in vain? Never, if you are not a mass of fire-bricks and cannot catch fire. Blessed is he who would lay down his all at the feet of Swamiji and would do his work. His work would go on in spite of everything. If you cannot avail of this golden opportunity of consecrating your life by doing his work, others would come. Every hot breath that came out of his mighty heart, every drop of tear that he shed for the country, will surely bring into existence bands of heroes who would own nothing, fear nothing and shake the world with their thought and deed."

REVIEW

THE GITA AND SPIRITUAL LIFE. By D. S. Sarma, M.A. Theosophical Publishing House, Adyar, Madras. 132 pp. Price wrapper Re. 1-2-0.

In this small volume have been gathered together five lectures delivered by the author on various occasions in the city of Madras. The first lecture gives its name to the book. The other four lectures are: The Mystic Way of the Gita, The Gita and Yoga-Siddhi, What the Gita does not Teach, and The Experience of Sri Ramakrishna Paramahansa (which was reproduced in *Prabuddha Bharata* last year). The author is undoubtedly well-versed in the Gita on which he appears to have bestowed his best attention. He can also express himself very well. The book, though small and necessarily of a scrappy nature, is yet worth serious study, provide as it does also many comparisons between Indian and Western thought.

We shall specially notice his fourth chapter—*What the Gita does not Teach*. He says that "the Gita does not give us all

that is great in the Hindu religious thought. It does not specifically develop the highest cardinal virtues, namely, satyam and ahimsa. It does not describe the path of nature mysticism and the path of human love among the ways of approach to God. And it rarely leads up to the Himalayan heights of Yagnavalkya's teaching in the Upanishads." We do not think that the criticism is really justified. Hinduism has never over-emphasised the mere formal observance of ahimsa. But real ahimsa it has always preached. Ahimsa flows from the perennial source of the vision of the unity of all beings. And does not Gita again and again preach this vision,—the spirit of sama-drishti? Does not nature mysticism form part of that devotional aspect of the Gita, in which one is asked to see Divinity immanent in all nature? In our opinion the Visvarupa-darsanam is the highest culmination of nature mysticism, in which nature appears as Person. And what does the author mean by the tender note of domestic love being absent from the symphony of the Gita? He quotes

Yagnavalkya's utterance to his wife as an offset to this supposed deficiency of the Gita. But if to love one's wife and children is to be regarded as a path of approach to God, why did then Yagnavalkya renounce his wife? Yagnavalkya's words should not be construed in the sense in which the author has done. It is the Divinity in *everything* that Yagnavalkya said was dear to our heart. The domestic relations, sweet or bitter, were not considered at all. By these words Yagnavalkya did not at all preach domestic relations as a pathway to God. Lastly, we must say that we have never felt the absence of the highest note of Advaita in the Gita nor of the spirit of truth. It is ridiculous to expect an enthusiastic search for truth in politics, science and social matters to be a part of the teachings of the Gita.

PLOTINUS ON THE BEAUTIFUL. Published by The Shrine of Wisdom, Aahlu, 6 Hermon Hill, London, E. II. II pp. Price 1s.

The booklet is a translation made by the editors of *The Shrine of Wisdom* of Plotinus's Ennead I, Book vi. Plotinus was born in Egypt in 205 A.D. and laboured from 244 onwards in Rome, where he gained many followers and admirers and died in Lower Italy in 270. The writings of Plotinus were arranged by his pupil Porphyry and published in six Enneads. These are the primary and classical document of Neoplatonism. Plotinus was, as we say, a man of realization: he realised ecstasy (Samadhi) several times in his life and his philosophy has much affinity with Hindu philosophy and was most probably influenced by it, for Egypt, as is well-known, was in those days

a centre of the admixture of Oriental and Occidental thought.

In the portion under review, Plotinus discusses the nature of beauty in the sensible and the supersensible and traces it to a single source, Beauty itself. Plotinus dismisses with cogent arguments the explanation that beauty in all things consists in their being synthetical and harmoniously proportioned. His own explanation is that things are beautiful through their participation in "form" which is the reflection of the Divine Reason itself. It is not the *matter* of things that contributes to beauty but the *form* derived from our soul. The inner virtues are beautiful because they belong to the soul; and the soul is beautiful because it is pure. Just as gold when mixed with dust loses its lustre but when purified of it, regains it, even so the soul when attached to body and its desires, becomes ugly, but being free from them, becomes beautiful, and is at last assimilated into Beauty Itself, the Divine Reason which is also Goodness and Intelligence.

Plotinus's ideas are similar to those of Indian sages. For they also declared that the joys of things are reflections of the Infinite Joy which is God, and God has been called *Satyam, Sivam, Sundaram*—the True, the Good and the Beautiful. "He shining, everything shines." The way to the realisation of the Beautiful is also the same as that suggested by Indian sages,—self-purification, *Nivritti*—turning away from the things of the senses, and then transcending the intelligible ideas, *i.e.*, the mind, till one is absorbed in the Beautiful Itself.

This nicely got-up brochure is complete in itself and full of excellent ideas. The translation has been done well.

NEWS AND REPORTS

The Temple of the Universal Spirit, Ananda Ashrama, U. S. A.

The following account of the dedication ceremony of the Temple of the Universal Spirit at Ananda Ashrama, La Crescenta, Calif., U. S. A., appeared in *Message of the East*, the organ of the Ashrama :

The final dedication of the Temple of the Universal Spirit at Ananda-Ashrama on Sunday, October 21st, marked a culminating

moment in the fruitful achievement of Swami Paramananda during his twenty-two years in America. There had been two preliminary consecration Services, one in July and one in August, to make possible the use of the Temple itself and the Out-door Auditorium, though both were far from completion. The present dedication was of the finished Temple. The date chosen was the time of the great Festival of Divine Mother

in India, the salient feature of which is the reconciliation of warring factions. At the close of this Festival each one embraces not only his friends, but his enemies also. There must be no ill will toward any one, otherwise the blessing of the Festival is lost. It is one of the deepest traditions of India and one specially fitting to imbed in the nascent tradition of this new Temple of the Universal Spirit which stands above anything for universality and tolerance.

The Ashrama has already established a name for its unfailing welcome to all sects and creeds, nationalities and races. The Temple is placing a new and stronger accent on this universal note. It contains shrines to all the great world religions and its windows show pictures in stained glass of Temples, shrines and pagodas of Egypt, Greece, Japan, China; Christian, Buddhist, Jewish, Mahomedan and Hindu.

On Sunday, the twenty-first, six hundred people climbed the steep slopes of the Sierra Madre foothills to take part in the two Services. The parking places of the Ashrama were crowded with cars and the winding stone-edged paths of the gardens were filled with enthusiastic visitors. All were loud in their praises of the Temple with its large patio, its curved arched cloisters and the marvellous views visible through them. The Temple was crowded to its doors for the morning Service, some being unable to get in. In the afternoon over a hundred people were obliged to content themselves with seats in the patio or outside the windows.

Swami Paramananda spoke at both Services. In the morning he lay stress on the unbounded scope of the Temple, expressing the hope that people of all faiths and all races would find a home there and closing with the statement that it had been built with loving hands "for the good of many and for the happiness of many." He told how the Ashrama workers had toiled not only through long days, but also through whole nights to make it ready, how the finishing touches had been laid upon it by the gifted members of the Ashrama. One had decorated the walls, another the wood work, still another had installed all the electric fixtures which are among the beautiful features of the new building; another had woven the curtains which are drawn across the sanctuary when no service is going on. Others had hung the doors, put in the hardware and done all the carpentry; while one had written the

words and music for an anthem which was sung at both Services.

In the afternoon the Swami dwelt on the primal need of universal tolerance, void of condescension or compromise, to heal the wounds of the world and to cure its evils. Everyone was deeply impressed by his words and went away with a larger point of view and an expanded love of humanity.

R. K. Mission Sevashrama, Brindaban

We have gone through the report of work of the Sevashrama for the year 1927. The importance of such an institution in a place of pilgrimage like Brindaban where, besides thousands of pilgrims flocking all the year round, many devout men and women settle down to live in retirement, can hardly be overstated. The activities of the Ashrama may be summarised under three heads:—

(i) Indoor Hospital Relief—the total number being 269; (ii) Outdoor Hospital Relief—altogether 27,996 patients being treated with medicine; and (iii) House to House Relief—twelve persons being treated with medicine and nursed at their own houses, and four helpless *Pardanashin* ladies being helped with Rs. 2/- per month for their subsistence. It is needless to say that an institution of this type should be maintained in a more efficient state and better equipped to serve a greater number of both indoor and outdoor patients. It therefore earnestly appeals to the sympathetic public to remove the following crying needs and thus earn the gratitude of the suffering humanity:—(I) The construction of an Outdoor Dispensary Building at a cost of Rs. 10,000. (II) The construction of an additional general ward for male indoor patients at a cost of Rs. 7,000. (III) The construction of two separate infection wards, for cholera and smallpox, costing Rs. 4,000 each. (IV) The construction of a guest house at a cost of Rs. 5,000. (V) The erection of an embankment on the Jumna by the site of the Sevashrama and a compound wall costing Rs. 10,000.

Contributions, however small, towards any of the above-mentioned purposes or towards the maintenance of the Sevashrama, will be thankfully received and acknowledged by (i) *The President, The Ramakrishna Mission, P.O. Belur-math, Dt. Howrah, Bengal*, or (ii) *The Hony. Secretary, The Ramakrishna Mission Sevashrama, Brindaban, Dt. Muttra, U. P.*

RIDDGELY MANOR.

Peace

Behold, it comes in might
The power that is not power
The light that is in darkness
The shade in day, being light

It is joy that never speaks
and grief, unfelt profound
immortal life un-lived
eternal death un-mourning

It is not joy nor sorrow
But that which is between
It is not night nor morning
But that which joins them in
It is sweet rest in music
and pause in sacred art,
The silence between speaking,
Between the fits of passion,
It is the calm of heart

It is beauty never loved
and love that stands alone
It is song that lives unsung
and knowledge never known
It is death between two lives
and life between two storms
the void whence rose creation
and that where it returns.

So if the tear-drop goes
to spread the smiling form
It is the goal of life
and peace, its only home.

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Sept. 21st 1899.

(This poem was written by the Swami on the day that Nivedita decided to wear the nun's garb,
when she went out driving, Swami handed it to her on her return.)