

# Prabuddha Bharata

VOL. XXXVI

OCTOBER, 1931

No. 10



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

---

## MEMOIRS OF SISTER CHRISTINE\*

*SOME ipse-dixits\**

Some great ideas stand out, not because they are the most important, but rather because they are new and startling. As when Swamiji told the story of Yajnavalkya and Maitreyi and ended with : “Verily it is not the husband who is loved, but the Self who is loved in the husband.”

LOVE. It was a new idea that all love is one ; that we love child, father, mother, husband, wife, friend, because in them we see the Self. It is the bliss shining through. The mother feels the divinity in her child, the wife sees it in the husband, and so in all other relations. We have put it into compartments and called it : mother’s love, child’s love, friend’s love, lover’s love,

as if they were different kinds of love instead of one love manifesting in various forms.

BLISS—JOY. “In joy were we born, in joy do we live, and unto joy do we return.” Not born and conceived in sin, but in joy. Joy is our nature, not something to be attained or acquired. “Thou art That.” In the midst of sorrow, of tragedy, still it is true ; still I must say : “I am the Blissful One, I am the Radiant One. It depends upon nothing. Nothing depends on It.” It is at once a terrible and a beautiful Truth.

GROWTH. Hitherto we had believed that final emancipation and enlightenment were a matter of growth, a gradual advance toward something higher and better, until at last the goal

\* All rights reserved.

was reached. But from this great Master of the Ancient Wisdom we learnt that the process is not one of growth but of uncovering, or realization. The real nature of man is perfection, divinity, *now*. Nothing to be attained. The Truth is only to be realized. It is an hallucination to think that we are imperfect, limited, helpless. We are perfect, omnipotent, divine. We are that *now*. Realize it and you are free at once.

**INCARNATIONS.** He believed that Jesus Christ was the Son of God, a divine incarnation. He worshipped and adored him, but not as the only incarnation. In other ages and in other climes God had vouchsafed this mercy to others also.

**THE PARSEES.** He told the story of the Parsees, a remnant of the followers of Zoroaster, who were saved by flight to India when Mohammedan hordes overwhelmed Persia a thousand years ago. These children of fire are still faithful to their ancient rites, which they have practised in undisturbed freedom in the land of their adoption. Although a comparatively small community, they have made an honoured place for themselves and have produced great men. If there be anything to criticize in them, it is perhaps that they have kept themselves too aloof, for even after living in this country for a thousand years, they do not identify themselves with India, do not look upon themselves as Indians.

**CHRISTIANITY.** Christianity, he told us, was first introduced into India by the Apostle Thomas, about twenty-five years after the Crucifixion. There has never been any religious persecution in India, and there are even to this day descendants of the first converts to Christianity living in Southern India. Christianity in its purest form was practised in India at a time when Europe

was in a state of savagery. They now number scarcely one million though at one time there were almost three times as many.

**SAMENESS.** At one time Swamiji's effort was to attain sameness, he told us, and often quoted: "He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed. For, seeing the Lord as the same, everywhere present, he destroys not the Self by the Self. He then goes to the highest goal." One was reminded of the lines he had lately written:

"Love, hate—good, bad, and all  
the dual throng."

"No praise or blame can be  
Where praiser, praised, and blamer,  
blamed are one."

It was given to us to see how he practised this in the little details of life. Not until long long afterwards did we understand how great was the sensitiveness and pride which made this practice for him particularly difficult. When asked why he did not defend himself against the machinations of a family of missionaries long connected with Calcutta, who threatened to "hound him out of Detroit," he said: "The dog barks at the elephant, is the elephant affected? What does the elephant care?" The one with whom he lived had a violent temper. "Why do you live with him?" some one asked. "Ah," he replied, "I bless him. He gives me the opportunity to practise self-control." What a revelation to us with the Western outlook demanding comfort at any cost! Thus daily, hourly, we saw the great ideals of the Gita put into practice in the actual experience of daily life. To see the Self in a foe as well as in a friend, in the one who blames as well as in the one who praises, to be unmoved by honour



or dishonour, this was his constant *sadhana*.

Seldom has it fallen to the lot of one at his age, to achieve fame overnight, or rather in a few minutes, but this is what occurred to Vivekananda at the Parliament of Religions. It was not merely fame, but the enthusiasm he inspired rose at times to frantic adulation. In the midst of the wildest popular emotion, he remained as calm as if he were alone in a cave of the Himalayas. This, for which other men pay by a lifetime of struggle, he put aside and referred to as the "filthy rags of name and fame."

Sometimes he was in a prophetic mood, as on the day when he startled us by saying: "The next great upheaval which is to bring about a new epoch will come from Russia or China. I can't quite see which, but it will be either Russia or China." This he said thirty-two years ago, when China was still under the autocratic rule of the Manchu Emperors, from which there was no prospect of release for centuries to come, and when Czarist Russia was sending the noblest of her people to the Siberian mines. To the ordinary thinker those two countries seemed the most

unlikely nations in the world to usher in a new era.

In answer to our questions, he explained that in the beginning society was a theocracy under the rule of the Brahmin, or priestly caste. This was followed by the military caste, the Kshatriya. Now we were under the sway of the Vaishya, and commercial interest ruled the world. Economic considerations are all important. This phase is nearing its end, and would be followed by the ascendancy of the Shudra, the labourer.

Still the question arose: how did he know that the commercial era was nearing its end, and, a still greater mystery: how could he foresee that Russia or China would be the countries that would bring it about? With him it was never an expression of opinion, begging with: "I think," but an authoritative statement about something he knew with certainty.

A little later he said: "Europe is on the edge of a volcano. Unless the fires are extinguished by a flood of spirituality, it will blow up." This of Europe in 1895, when it was prosperous and at peace. Twenty years later came the explosion!

---

## AN ASHRAMA IN HIMALAYA

BY ARTHUR GEDDES

Awake, as ends the night's long starlit gloom,  
And, clambering in the chattering dawn, half 'ware  
Of murmuring croon of waters far below,  
Through woodlands win a high-reared scarp, and there  
Behold the rising, glorious sun illumine  
The icy splendours of eternal snow!  
Then, as th' intaken breath steadies the heart  
And stills its passionate throb to peace at length,

Brahm, in His One-ness, flows through every part,  
 —Through touch and fragrance of earth's latent strength,  
 The light of dawn, the flight and song of birds,—  
 Till, stirred to utterance, like waves afoam  
 On ocean's shore, thought breathes the word of words,  
 The rune of runes, mantram of mantras—OM.

## THOU GREAT MOTHER

BY THE EDITOR

### I

In the universe centrifugal and centripetal forces go together; in the world we find that the constructive elements carry with them also the seeds of destruction: the relative existence is always the playground of opposite factors. In the same way, man has come from God, and the endeavour of his whole life (should we say many lives?), conscious or unconscious, is again to realize God. The flood-tide throws the water away from the sea, but all along there is a tendency of the water to come down and find its rest again in the sea. Creation means that man has come away from God. But all along there is the innate tendency in man to wind up the play of life by realizing Him.

However great an atheist a man may seem to be, if all his activities be analysed, it will be found that there is always a tendency in him to go beyond himself: he wants to find his higher Self in place of his lower self. When the flood-tide is strong and water rushes violently carrying down everything before it—woods and forests, towns and villages, fields and gardens, houses and buildings, who can then imagine that the natural characteristic of water is

to find the sea? Similarly, though we find sometimes that the outward activities of any man loudly deny the existence of God, yet if his life is probed deeper, there is sure to be found in him a hidden desire—an un-heard cry—for the realization of the Self.

From time immemorial this human search for God has expressed itself in manifold ways. When a man wants to do some unselfish good for others, is he not prompted by the whisper of his higher Self? When a man thinks no cost too much to make a new discovery, is not that desire but the reflection of the eternal longing, though unexpressed, to find the Great Truth? However low a man may go down in the scale of morality, he never fails to appreciate the noble and virtuous qualities in others: Does it not indicate that the good in man is stronger than the evil in him?—that the Divine fire in man lives though the outward smoke of worldliness may have covered it?

But there have been more manifest attempts also to realize God since the dawn of humanity; though those attempts differed according to the different environments and social atmosphere man found himself in. With the primitive man, God was the God of terror,



—One who was ever ready to hurl down thunder from High Above; this feeling gradually gave way to the idea that God was a wielder of justice—He would punish the virtuous and condemn the sinner; with the gradual evolution of ideas man found in God an eternal friend, a closest relation, whose kinship with human beings was not to be broken even by any erring deeds: the perennial source of His kindness could not be dried up by this or that false step of a frail, tiny, mortal being: Does not a father forgive the faults of his children? Why should not the Father in Heaven ignore the frailties of His erring children? Thus impelled by the unconscious desire of realizing God, man has found various relationships with God, and they can be all explained psychologically as being on a par with the thought-level of respective persons.

With the Israelites, Jehova (God) was a great punisher—a cruel and ruthless being. He was a great creator and tyrant ruler. He compelled obedience from man as a king does from his servants. The element of fear was strong in the Hebrew religion, and men worshipped God only for His power and strength. But with the evolution of human thought when Hebraism gave birth to Christianity, God the Creator was changed into God the Father: the human relationship with God was closer and more intimate. Man could no longer believe that God was only a punisher—an avenger. Does not even a man forgive the faults of his fellow-being? Then why should not God excuse the mistakes of His children? Human relationship with the Divine Being became stronger and bolder, and man became more conscious of his great divine heritage. This change of ideas from an avenging God to a loving Father is but the result of a change in the social outlook. With the Hebrews

the social code was, "An eye for an eye, and a tooth for a tooth;" with the Christians the standard of social conduct was, "Love thy neighbour as thyself, love even thy enemies." Thus our conception of God is but the symbol of our own feelings—God is but the image of human thought.

But man did not stop with the idea of God as the Father; the conception went higher, the relationship became more intimate. It is said that greater the religious feeling in man, the more does he become—like a child—simple and guileless. Perhaps in one such state man looked upon God as the Mother. A child even with its undeveloped mind does not fail to recognize its mother; even when its thoughts are not articulate, and its feelings do not find human expression, it cries for mother, the unfailing touch of whose love it instinctively feels. Perhaps man also this way, with the development of intense religious thirst but at the same time having a feeling of great helplessness, cried out to God in agony as "Thou Great Mother." Is not the relationship with mother more intimate than that with father? Is not a feminine heart more tender and softer than a masculine one? Father's love may carry with it an idea of greater strength, but the appeal to the mother's heart is surer of response. So in intense agony at the feeling of separation from the Divine Being, man's spontaneous cry went to God the Mother, and man heard the voice, "My child, you need not know much in order to please Me. Only love Me dearly. Speak to Me, as you would talk to your mother, if she had taken you in her arms."

## II

Nowhere has the conception of the Motherhood of God been so much developed in all its completeness as in India.

Here the feminine aspect of God is worshipped in many forms. She is "the giver of plenty;" She is "the protector of the world;" She is "the destroyer of evil;" She is "the goddess of learning." To fulfil their particular needs various devotees have worshipped Her in different aspects, and the various images regarding Her have formed themselves into separate Deities—all part and parcel of the same Divine Mother.

But the devotees in India have not remained satisfied with seeing only the benign aspect of the Mother; they have braved perilous adventures in relation to the love of the Mother. If one is once sure of the love of the Mother, one does not care even if She is not always all soft and tender. It is the weaklings that want to see only the loving aspect of God, and their faith also in the Divine Being does not stand on a very firm ground. For if they once know that the Mother is all good, or that She has got really the Mother's concern for them, they will not care even if Her love is at times hidden under a frowning look. The more one is sure of the Divine Love, the less will one be anxious to see its manifestation and expression—nay, he will not fail to recognize the existence of the Divine Love even under portending circumstances. So the devotees in India worship the Mother not only in Her tender aspect, but also in Her terrible aspect. If disaster and calamities, pestilence and ravages come from the Mother, then they are the blessings from Her. What does even death matter, if it is at Her hands? Is it not *Her* concern to look after the welfare of Her children? Then what fear should one have?

"Who dares misery love,

And hug the form of Death,  
Dance in Destruction's dance,  
To him the Mother comes."

Yet this love for the Terrible is quite different from the primitive man's worship of the God of Terror. The primitive man worshipped God through fear, he was frowned into submission by the thought of God as a great tyrant and punisher, but here the devotee welcomes the terrible aspect of God—just as an adventurous spirit loves to risk his life for any brave exploit—because he is so very sure of the Divine love and protection.

When the love of God springs in the heart of a blessed soul, his attraction for anything else naturally falls off. The lure of the world becomes scorching to him, and the call of earthly desires a great burden. He throws away everything as useless trifles in order to enjoy more and more of the Divine Love. His very life he does not care for, if the sacrifice of it brings him greater return of love from Her. So we hear the cases of devotees worshipping God with the blood of their heart. This idea has now and then been carried to alarming extremes no doubt, but none can help admiring the spirit from which the original idea sprang.

Nothing has been so difficult for the Westerners or persons brought up in the Western school of thought to understand as the terrible aspect of God worshipped by the devotees in India. A woman, nude and dark, wearing a garland of human skulls, revelling in a wild dance of carnage—a conception in which the Oriental imagination has exhausted itself to make it most terrifying—how can she be a deity excepting that of the aboriginal tribes and savage people? So most laborious, though ill-conceived, researches have been done and are still being done to unfathom the origin of the conception of the Goddess Kali. Perhaps while these people, reputed for and proud of their learning but nevertheless living in the infancy of



knowledge and thought, are busy with their fruitless researches, many will meanwhile make their life blessed by realizing Her Divine Grace.

Truly has it been said by a Westerner who afterwards made the East her adopted country, "A terrible, an extraordinary figure! Those who call it horrible may well be forgiven. They pass only through the outer court of the temple. They are not arrived where the Mother's voice can reach them."

### III

Philosophy is a conscious attempt to discover truth with the help of human thought and intellect; religion is the cry of the soul to realize itself—it is the attempt of the whole being of a man to find out himself. When a thing falls from a height, it rushes down till it finds a resting place. In the same way, when religious feelings awaken in a man, the whole of his personality is absorbed in realizing Truth, sometimes even in spite of himself; he is propelled as if by a superior force to somewhere—he knows not where—till he finds the peace everlasting by knowing the Truth. As the force of gravitation pulls a thing down, as a sea withdraws the waters to itself, similarly religion means God's drawing a man, as it were, to His own bosom: man knows not where he goes till all on a sudden the Divine Light bursts upon him.

After religion has once been found out, *i.e.*, Truth has been reached and realized, theology comes to give a history of that divine quest, philosophy comes to give an explanation and interpretation of the experiences one has had on the way. The why and wherefore of the worship of the Divine Mother in any aspect of Hers is no problem with a devotee; it is left for the intellectuals and philosophers. His is a child's *spontaneous* and *instinctive* cry for the

Mother. He *knows* his cry will be heard; he *feels* his thirst will be quenched, his longings will be satisfied. Have not innumerable devotees realized Her that way? Does not the religious history of India all along strongly indicate the truth of the saying, uttered by a devotee: "I may remain forgetful of Her, but the Mother forgets me never. For She is the repository of unfailing love; and I am *Hers* as She is mine?" Then why should a man be assailed by doubt, though the whole world tries to prove to him that the agony of his heart is playing false with him?

Yet the conception of the Motherhood of God is not without a proper background of philosophy. Truth is its own proof; it does not depend on any interpretation of philosophy, on the contrary it gives birth to philosophical systems of thought. We do not live by the wordy wisdom of philosophy; the bread of life we get from the truths of religion. As we have said before, perhaps the spontaneous feeling of a childlike devotee discovered the Mother in God, and it was only afterwards that philosophical interpretations were given to his experiences.

Creation means dynamism. Brahman is static, impersonal, absolute, revelling in Its own glory. It is the dynamic aspect of Brahman that expresses itself in creation (also in preservation and destruction). All activism springs from this dynamic aspect, which is called by devotees by various names such as Ishwara, God the Father, the Divine Mother and so on. As the kinetic aspect of Brahman is the source of all creation, no wonder that some will call it as Mother. The relation between Brahman and the Divine Mother, as described by a great devotee, is the same as that between a snake and its zigzag motion, between fire and its burning property. The sea in its calm state

is compared to Brahman, the Absolute : the same sea in waves is called the Divine Mother. Every manifestation of strength, power and activity springs from the Mother—nay, everything in the universe, good or evil, comes from Her. So in the *Chandi*, She is worshipped as Intelligence and Power and also as Delusion and Sleep. She is the cause of intelligence in man, She is also the cause of the great gloom that does not allow him to see Her face. She is the source of all Power in the Universe, and She it is who throws all into delusion. She is Vidyâ (Divine Wisdom), She is also Avidyâ, the cause of our bondage. It is only through Her grace that our delusion breaks off and we can see the world in its proper perspective. According to the earliest Vedic thought, "It is I who move about in the form of the Rudras, Vasus, Adityas and Vishvadevas. It is I who uphold Mitra, Varuna, Indra and Agnis and the two Asvins. . . . It is I who am the Ruler of the Universe and Grantor of the Wealth (of worship). To Me, Brahman is known as my Self. I am the foremost amongst those to whom offerings should be made. The offerers of sacrifice place Me in many places. I assume many forms and make all creatures re-enter the Self."

#### IV

Now why was this creation made at all? If there is the creation, why

is there evil in it? Could not the Mother make it a heaven for us? Why this suffering, desolation, epidemic, pestilence, chaos—physical, moral and spiritual? Well, what is good or bad according to the code of human conduct, is not so according to Her; She makes no distinction between good and evil—She is above both. Or, a true child of the Mother does not bother himself with all such questions. The whole universe is a playground with Her. Creation, preservation and destruction are all play with Her. We are all engaged in carrying on Her play; She knows that we may get hurt but we will not perish.

The children remain forgetful of the Mother, when deeply engrossed in the play. Sometimes some one amongst us is tired—weary of the play: He cries out,

"Take me, O Mother, to those shores where strifes for ever cease;

Beyond all sorrows, beyond tears, beyond e'en earthly bliss;

Let never more delusive dreams veil off Thy face from me.

My play is done, O Mother, break my chains and make me free."

He cries and knows no peace. And the Mother comes to hold him in loving embrace; for has he not spent himself in carrying on Her play?

## THE TRAGIC SENSE IN SANSKRIT POETRY

BY PROF. S. V. VENKATESWARA, M.A., B.L.

Life, said Horace Walpole, long ago, is a tragedy to him who feels and a comedy to him who thinks. There is

a good deal of wisdom packed into this pithy saying. Tragedy and comedy arise from the interpretation of life and



an over-emphasis of some aspects of what is common and colourless. Chambers, in his recent Essays on Shakespeare criticism, analyses tragedy into external—that of villainy, psychological—that of character and cosmic—that of fate, as illustrated by the stories of Othello, Hamlet and Macbeth. In all these cases, Aristotle's view of tragedy is considered to apply, that it purges the Soul of pity and fear by evoking these emotions. The only criticism of this theory has been in the way of substituting purification by purgation. Perhaps, Hegel clinches the point when he explains that tragedy arises not from conflict of right and wrong, but from the conflict of right with right. The degree of righteousness in this conflict should be more than unevenly balanced, though from different points of view, as a conflict of what is puny with what is great would evoke a sense of pathos, rather than a tragic sense. Some tragedians like Aeschylus have gone so far as to plead that terror has a rightful place and must sit for ever watching over the soul. Others, like Euripides, see nothing wrong or ugly in sin or pain and hold that ugliness arises only when life has become unintelligible. A tragic drama is beautiful because it explains sin or pain and unifies human experience.

Many of these considerations apply to the Sanskrit drama. Indeed, one would suppose that the last two Acts of the *Mrichchakatika* are superimposed on the first eight, in order to convert a tragedy into a comedy. Charudatta, the hero, suffers not from outrageous sin but from leading a gay and gallant life. His trouble arises not from the opposition of a virtue but from the opposition of the base and vulgar lewdness of a man in power. The heroine, Vasantasena, is attached to him by a Platonic affection which he reciprocates. His nobility

stands out in his willingness to make any sacrifice, rather than be guilty of cowardice or neglect. His resources are drained to the last pie by his very liberality and the artist who makes theft a Fine Art deprives him of whatever personal belongings were left, until his neglected wife comes to the rescue and is prepared to sacrifice everything with a view to share his poverty. The king's brother-in-law decides to clasp the flower of a heroine in his lusty embrace and leaves her dead or dying. When she is rescued, a charge of murder is brought against her confidant and passing events seem to favour the persecutor. Charudatta feels that man is but a windlestraw swept along the remorseless flood of fate. He makes no defence and is condemned to execution. The poet works on our sense of pity by introducing the hero's baby son who also shows a spirit of sacrifice in offering to change places with his father on the stake. The latter hands up to his boy the only patrimony left with him, namely, the sacred thread on his left shoulder. At this moment, the tide of fortune turns and Charudatta is saved by a dynastic revolution and by proofs regarding the real culprit who had attempted the homicide. Thus far in the play, including the trial scene, the poet's play on human emotions is comparable to the tragic sense evoked in *Cymbeline*, *Othello* and the *Merchant of Venice*. But the end is a tragi-comedy unlike *Othello*. In the Bhāsa's *Charudatta*, which is probably a seventh century redaction of the *Mrichchakatika* for stage purposes in the Pallava Court, the anxiety to convert the play into a comedy is still more unmistakably in evidence.

We can trace similar lines of development in those dramas or dramatic situations based on episodes in our Epics. The fall of Duryôdhana is painted in

Bhāsa's *Urubhanga*, in Bhattanarayana's *Vénisamhara* and in the Kannada Poet Ranna's *Gada-Yuddha*. All these works reveal a strikingly similar vein of tragic sentiment. The *Urubhanga* excels. Duryôdhana is beaten and his thighs are pounded into dust but he is not crest-fallen and sees nothing to regret. His point is that the Pandavas headed by Yudhisthira are not fit to govern. The latter may be saintly but saints are not fit to govern. They show meekness in begging but every attempt at peace made by them is construed by him into denial of the Kshatriya spirit. "Kingship implies a mighty charge and a paramount duty. Political power is never a gift from those who are strong to those who are weak. Power is engendered in the course of fighting out a righteous cause and curbed by every effort at pacification." "O, Durjaya, my dear son, I have left nothing unto you, but grieve not. Your father is dying the noble death of a Kshatriya with his honour unstained and dignity held aloft." The short play ends a true tragedy. The poet does not hide from us his sympathy with his hero and with the messenger of peace, Krishna, both of whom agree that a conflict is not only inevitable but necessary in the ends of justice. It is a conflict of right with right, of efficiency with virtue, and enables us the better to understand how so many Kshatriya princes, steeped in Dharma, stuck to Duryôdhana until the bitter end. The Brahminisation of the story is found in the *Vénisamhara* which represents Duryôdhana as a man of pleasure, more or less like Dasaratha in the *Ramayana*. Its real hero is Bhima who is all fire and fury and its vulgarity in introducing corpse-eating demons on the stage and the boyish freaks of Asvatthama strikes one at every step. Ranna's *Gada-Yuddha* retains the spirit of *Urubhanga*

and maintains its tragic sense undimmed, though it is later than the *Vénisamhara* in date.

Similar tragic sense is discernible in the theme of Sita's exile in the *Ramayana*. The story is probably not Valmiki's but the interpolation furnished a theme to our poets for illustrating the tragic sense. Kalidasa in the fourteenth canto of the *Raghuvamsa* and Bhavabhuti in the *Uttararamacharita* have treated the theme with poetic justice. To Kalidasa Rama was not wrong, he was committing an act of sacrifice, not of butchery, in sending his beloved and innocent wife into sudden banishment: "The scandal about Sita, though I know it to be untrue, spreads among my people with expanding vigour. I know she is chaste, and free from thoughts of sin, but public calumny should not be despised by the ruler of men." Kalidasa looks on the banishment as an act of strength, not of weakness, of sacrifice, for the sake of an example, to the subjects. The defence is equally strong and is put into the mouth of Sita:

"I am innocent and have undergone the fire ordeal. The king is weak and cannot endure calumny. Is this consistent with his lineage or learning? But he is withal a man of virtue who never acts in a light-hearted vein." She, therefore, convinces herself that the situation is the fruit of some unconscious sin lurking through her life. Here is the conflict of right with right and both parties are aware of it. Sita prays that, in future life, she should still be wedded to Rama without the pang of separation as now, and Rama, when Lakshmana returned from the forest, bursts into irrepressible tears.

The Brahminisation of this incident is in the *Uttararamacharita* of Bhavabhuti. It takes the humane side of the story from the beginning and describes



the love of Rama with Sita, transmuting it into a thorough union of hearts and identity of thought, feeling and will : "In pleasure and pain, the same relationship, abiding through altering circumstances, mutual confidence and esteem, growing with years into age." The sense of sacrifice is intensified on Rama's part as he is meditating secret banishment. Bhavabhuti makes him weep like a child. There is no mastery of the will as befits a king, but a meek surrender to the situation that has arisen. Emotions are given full play and are not subdued by masculine control. The right would all be on the side of Sita but for a conflict of duties on Rama's part.

The episode of Vali in the *Ramayana* affords material for a true tragedy. Valmiki has to go somewhat out of his way to justify the murder of Vali and adds a significant dialogue. Some may feel inclined to ask themselves whether they would not rather agree with the questioning Vali than with the answering Rama. Vali saw no reason to accuse himself or be ashamed of his acts. His suspicion of Sugriva's ungrateful attempt to murder him was genuine, though it might be erroneous. His marriage with his brother's wife was quite in keeping with the custom of his community. He did not disdain to meet Rama and Sugriva, though warned by his wife of the superior power, ranged against him. His military suspected no harm from the virtuous and unoffended Rama. Yet he was shot dead by a stealthy bolt when he was in combat. It was verily a case of intoxicated power, accepting and pleading the canons of common virtue. In the plentitude of power, it was impossible seriously to consider whether his brother Sugriva might after all be innocent, not only of overt acts but even of disloyal intention. A conflict between the

brothers would invoke pathos, rather than tragedy. Nemesis must come to the strong from an unexpected source and so it did. It was a case of power armed with virtue against the safety of others and their right to live. A fit theme for tragedy indeed ! And yet, no Sanskrit poet or dramatist has taken it up.

We see, therefore, clear evidence of Sanskrit poets and dramatists avoiding a tragic conclusion, however much they may cater to the tragic sense. The reason is not far to seek. The Hindu view of Dharma or social ethics dominated all departments of life, poetics as well as politics. Right must prevail in the long run, so that the Karma theory may be fulfilled in the end. All things are working towards peace and in peace is the final solution. The emotion of piety is excited in all cases of failure, even where right fights with wrong, as Rama did Ravana and Yudhisthira did Duryôdhana. The sense of pity has a purgatorial influence, when smaller virtues and powers are obliterated by a dominating vice. The other element of tragedy, horror or terror, is not so much in evidence in Sanskrit literature. The power of evil is thoroughly subordinated to the good, as not among Zoroastrians or in Greek paganism. The purification of the spirit is achieved by pity and its calmness is retained by the conviction of omnipotent righteousness, triumphing in the end. When man bows to circumstance in meek submission, he is yet fired by this conviction of an All-moral Power shaping the destinies of the world. Thus a cosmic pessimism is obviated. As the Indian drama, like other things Indian, served as an agency of religious education, there was no meaning in leaving things hanging fire as in Hamlet, or in finishing with the unmerited ruin of the innocent, be it a Duncan or a Desdemona. Nor was it

possible to consider cosmic stability as reached, when the children of King Lear betrayed the grossest ingratitude. In the eye of the Indian poet, such incidents marked but half-way houses in the whirling march of Samsara and the

goal in peace, rest and stability should never be lost sight of. The real hero in the drama of life is one who holds aloft the banner of Dharma, through the vicissitudes of fortune, and his life cannot be crowned in tragedy.

## WILL CHRISTIANITY DISPLACE HINDUISM?

BY SATYAPRIYA SHARMA

### THE DANGER OF CHRISTIAN RELIGIOUS IMPERIALISM

Is Hinduism a dying religion, and is it going to be displaced by Christianity? The very question will sound preposterous to many. But whether it is absurd or not, it cannot be doubted that there are Christian missionaries who are dreaming of evangelizing not only the Hindus but all the non-Christian peoples of India and the world. "The non-Christian religions," declares a Christian propagandist in his book—*The Non-Christian Religions Inadequate*, "are inadequate to man's moral needs because they are all morally chaotic. There never was a consonance between the best ideal and the reality in the non-Christian religions. No great non-Christian religious teacher ever lived up to his own ethical ideals." "We cannot expect to find from Hinduism," observes Dr. Gore—an eminent apologist—in his *Philosophy of Good Life*, "any firmly conceived ideal of the good life. . . . If India is to find the principle of moral renewal, it must look for help to something outside its tradition, whether of religion or philosophy." This is the reason brought forward by the average Christian missionary in favour of the propagation of the Christian

religion which alone he holds to be competent to save the soul of mankind.

Christianity is to "conquer" the whole world. Proclaims Dr. J. N. Farquhar—an ambitious missionary who wanted to see Christ set up as the "Crown of Hinduism," nay, as the crown of all other religions—"Christianity proposes to win men away from the other religions by bringing them something better and to take the place of the other religions of the world. It proposes to displace the other religions." With a view to realize this object the Christian Missions have organized themselves efficiently. And as its result Christian religious imperialism has become a menace to the non-Christian faiths in India and abroad. A note of timely warning of this danger was struck some time back by Mr. Manilal C. Parekh in the columns of *The Indian Social Reformer* of Bombay. "It is but too evident," he points out, "that the Christian Church and Missions are out to destroy, disintegrate, displace and subvert all the non-Christian faiths in general and Hinduism and Islam in particular in India. This is the open and avowed object of the Christian Missions."

The demon of religious imperialism, whether Hindu, Mussalman or Christian



in origin, is a positive danger to the peace of mankind. It is stalking upon the holy soil of India assuming various forms and adopting various tactics. In its Christian form it has grown dangerously powerful, and proposes to effect the disruption and destruction of the non-Christian religions in India, and particularly of Hinduism. "The use of physical force," rightly observes Dr. Coomaraswamy, "is now indeed rejected, but all that money, social influence, educational bribery and misrepresentation can effect, is treated as legitimate. With all this is often combined great devotion and sincerity of purpose; the combination is dangerous in the extreme." The sooner the demon of Christian religious imperialism is disarmed the better for the Hindus as well as for the people of India as a whole.

#### CHRISTIANITY TO DISPLACE HINDUISM

There are solitary Christian missionaries who have been sympathetic interpreters of Indian life and culture. But they are like a drop in the ocean. The vast majority of the Christian propagandists, on the other hand, have most unscrupulously misinterpreted the Indian religions, and of these Hinduism has been made the special target of their attack. A campaign of deliberate vilification against the Hindu religion has been carried on for a long time both in India and abroad. It is as old as the Christian missionary movement in India, although the method of attack has been changed from time to time to meet the changing circumstances and necessities.

The objective of the propagandists including the educational missionaries has been to undermine the very foundations of the Hindu Society. "With the blessings of the Lord," they have been systematically devoting themselves to the preparation of a mine which, as Dr. Duff hoped, "shall one day explode and

tear up the whole from its lowest depths." They believe with A. Barth who observed half a century back in his book *The Religions of India* that Hinduism along with the other religions "is condemned to die but determined to live." What will be the religion of India when her old religions shall have finally given way? Barth has not risked any reply to the question. But observes Dr. Farquhar in a somewhat prophetic mood in his *Primer of Hinduism*—a book recommended for Christian missionary study, "We may be perfectly certain that ancient Hindu thought cannot survive. Something else will take its place. A new religion is to be found." "Except Christianity there is no religion in the whole world," he continues, "that is rich enough in theology, worship, emotion, literature to take the place of Hinduism." In conclusion he remarks, "We may expect great developments within Hinduism, a stubborn and prolonged resistance, but an abundant victory for Christ in the end."

The Christian missionaries have in their thoughts not only the Hindu man but also the Hindu woman who with her remarkable piety and sweetness is the brightest feature of the Hindu life; for they hope that, "when she has been won for Christ the complete triumph of Christianity in India will be at hand." This is the pious wish of even those who pose as "the most sympathetic interpreters of Indian life!"

#### ATTACK ON HINDUISM

In spite of protestations of goodwill, the attitude of the vast majority of Christian missionaries towards the Hindus and their religion is positively and deadly antagonistic. "Sri Ramakrishna," observes Dr. Farquhar in *Modern Religious Movements in India*, "dropped every moral restriction when thinking of God and his manifestations.

. . . His idea of God seems crude and thin to a Christian." He also failed "to make moral distinction," and his disciple Swami Vivekananda, does not deserve to be called a Hindu monk—so says another Christian missionary, Mr. Wendell Thomas, newly dubbed as a Ph.D., in his *Hinduism Invades America*, which is a veiled and insidious attack on Hinduism in general and the Ramakrishna Mission in particular. Mahatma Gandhi, who, in the words of the editors of *The National Christian Council Review*, "notwithstanding all our Christian endeavours, open and undisguised, to proselytize him. . . holds by the faith of his fathers," has been branded as a follower of a sort of "agnostic theism" by Dr. N. Macnicol—a well-known Christian missionary. According to *The Indian Social Reformer*, a prominent Christian missionary in Bombay has developed symptoms of heresy-hunting, and has already branded as atheists some of the leaders of public thought who are dissatisfied with the religion that is ordinarily lived.

Of all Hindus, those who follow the traditional form of religion, and also those who, witnessing the evils passing under the name of religion, have revolted against it, are the especial enemies of the Christian religious imperialist who demands the allegiance of all for his "only Saviour" who has been made "the Kaiser of Christendom or of the White Races." And of all the systems of Hindu thought, it is the monistic Vedānta that is held to be most hostile to the Christian interpretation of life and the universe. Indian theism, however, is not altogether decried as it may serve as a *præparatio evangelica* for the Christian Gospel. Even the worship of the village gods with its "sense of reality and importance of the spiritual world" is not wholly denounc-

ed as it "is not a bad foundation," to quote the words of Bishop Whitehead in *Village Gods of South India*, "for the Christian Church to build upon."

But the case of monism is different from that of theism, however degraded it may be. "The Vedantic teaching of Hinduism," declares *The National Christian Council Review*, "ranges itself with the former interpretation and will be discerned more and more as bringing powerful reinforcement to a religious view which is irreconcilable with the Christian faith. For that reason it may well be that India may provide the Kurukshetra in this final battle of belief." Vedantic monism is looked upon by the Christian missionary as the deadliest enemy of Christianity, and as such it has been made the subject of deliberate attacks by Dr. W. S. Urquhart and other writers whose main task seems to be to misrepresent Vedānta with a view to uphold the glory of the Christian faith. By all means, however, not only Vedānta but all forms of Hinduism are to be supplanted by Christianity.

This is the task undertaken by the old-type missionaries as well as by the new-type evangelists like Dr. E. Stanley Jones, who proclaims the coming of "The Christ of the Indian Road" (whether Christ is walking along the Indian road in a spirit of antagonism against or in a spirit of fellowship with the prophets of the non-Christian religions, the writer does not clearly state), and speaks of winning the soul of the Hindus by making Christianity "more Christian and more Indian than it is at present." To realize their ambition they have begun attacking the Hindu religion in more subtle and insidious ways than before. Hinduism must be fought and crushed as the enemy of "the true" religion, although the slogan is "not to destroy but to fulfil!"



## PROPAGANDA OF VILIFICATION

The Christian missionaries have been changing their plan of campaign from time to time, although their ultimate objective has remained unchanged as ever. The tactics employed by the evangelists of the old school have been the downright condemnation of Hinduism. The Hindu religion is said to be nothing but "a weltering chaos of terror, darkness and uncertainty," to be "without definite commandments, without a moral code, without a God." As such, in the faith of Christ alone there lies the salvation of the Hindus. This view is not unoften shared also by some of the highest Christian officials in India, who profess to follow "strict religious neutrality." An out and out imperialistic governor of an Indian province gave expression to his faith in Christian religious imperialism when he declared that he found no satisfactory ethical or religious teaching in Hinduism, and therefore, without Christianity he saw no salvation of India. Whether the fault of not seeing any good in Hinduism lies with the Hindu religion or with the pious "business administrator," there is no doubt that in the propaganda of misrepresentation the fanatical missionaries were and still are the precursors and supporters of notorious writers of the type of Miss Mayo.

The Hindus have been painted as "the most horrible devils on earth." They have been described as a semi-barbarous people following ghastly superstitions, indulging in child marriage, revelling in gross immorality, ill-treating their women, killing their children, burning their widows, nay even killing themselves under the wheels of the car of Jagannath! Besides, to quote the words of Swami Vivekananda, "By improper representation of the Hindu Gods and Goddesses the Christian missionaries

were trying (and many are trying still) with all their heart and soul, to prove that really religious-minded men could never be produced from among their worshippers."

Mr. Parekh is very right when he observes from his personal knowledge that there have been missionaries "who have vilified and misrepresented our land in the fashion of Miss Mayo for the last hundred years and done all that they could to harm our present cause," and that in the propaganda of lies and calumny some of the Indian Christians have acted as disgracefully as the missionaries. And like Miss Mayo, the missionaries have relentlessly and systematically vilified Hinduism more than Islam for reasons best known to themselves.

## CHANGE OF TACTICS

Finding the method of gross misrepresentation and wholesale denunciation unprofitable, many of the missionaries have changed their tactics. This may also be partly due to the dawn of a better sense and the recognition of the truth that, after all, everything is not perfect with the Christian society also,—a fact which the outside world is coming to know more and more. Be that as it may, the new policy is averse to a wholesale condemnation of the tenets of Hinduism. This patronizing attitude acknowledges that in India's literature, philosophy, art and regulated life "there is much that is worthless, much also that is distinctively unhealthy, yet the treasures of knowledge, wisdom, and beauty, which they contain, are too precious to be lost."

Is there not much that is positively worthless and unhealthy in Christian literature, philosophy, art and life?—one may ask. The answer cannot but be in the affirmative. However, the

object of preserving the "heritage of India" is in the words of Dr. Farquhar—the author of *The Crown of Hinduism*—to show "how Christ provides the fulfilment of the highest aspirations and aims of Hinduism," and how "every true motive which in Hinduism has found expression in unclean, debasing or unworthy practices finds in Him fullest exercise." Christ is said to be the crown not only of Hinduism, but of all the faiths in India. Whether the crown fits Hinduism and other religions or not, or whether it is at all a crown or not, is well known to the students of comparative religion and need not be considered here.

#### A NEW OUTLOOK

A further change in attitude, more sane and rational than the previous one in certain respects, is said to be taking place among those who are "in the van of progressive Christian thought." While agreeing, that Christianity has a distinctive message to give to the whole world, these new thinkers "are not convinced that Christianity possesses such a *final* and *absolute* value that it can claim to be the 'crown of all other religions,' so that while the latter are but broken lights, it alone is perfect and complete." Rev. E. C. Dewick observes in *The National Christian Council Review* that the new attitude "regards the different types of religion as 'legitimate,' (just as the different types of human language are the legitimate products of local conditions) and does not wish to reduce them all to a single type." He further holds that "the ultimate criterion for religion is not yet finally fixed, but is *in the process of being created* out of the experience of many groups, as they test the capacity of their own religion to satisfy both personal and social needs of men." Such

an attitude is to some extent revolutionary and very different from that held by even the "most liberal" missionaries.

Whether the Christian propagandists as a whole will accept it or not, and try to answer the new "challenge" through their spiritual life and experience and new methods of inter-religious co-operation none can predict. But there is no doubt that, whatever the cause may be, a new spirit has been born in certain religious circles. And this is finding expression in the present yearning of a certain section of Christian missionaries and laymen to interpret Christianity in the light of India's spiritual heritage. Whether the present change will ultimately lead or not to a still more revolutionary attitude bringing about inter-religious union, time alone will reveal.

#### A GREAT INCONSISTENCY

But whatever the distant future may be, the immediate future does not seem to be very promising. For, in spite of the new tendency the old sense of superiority and desire for fault-finding is persisting in the minds of the majority of missionaries. To give an illustration. Rev. W. Paton—a prominent Western Christian missionary—deplores in *The National Christian Council Review* the growing irreligion among the younger educated classes, especially "among the definitely younger school of national leaders in India," and points out at the same time that "those who keep to the old *dharma* are often not so keen, and not so prominent in the harder social tasks" as those who "are estranged from a religion which, as in the deepest convictions of Hinduism, finds this moral effort to be an illusory thing and points the good man's step towards a quietism which is practically acquiescent with the world as it is." What the



writer means is that since Hinduism fails to inspire, the salvation of the Hindus lies in turning to Christianity alone and accepting Christ as "the Way, the Truth and the Life."

Whether this is the logical conclusion of what the writer says before is another matter. But taking for granted that his remarks are true, one may reasonably ask—Is not irreligion having its sway in the minds of the younger generation in Western lands where, according to another Christian writer, organized Christianity "is falling rapidly into the final stages of decay?" Why does the long tradition of free worship avail nothing, to quote *The Unity of Chicago*, "to keep up attendance upon the part of either faculty or students" at Harvard? Why has religion "practically disappeared from the life of the Yale undergraduates?" Lack of interest in religion has become common in Western countries. "In America," to quote Rev. E. C. Dewick again, "study circles were organised on various aspects of Christian activity, but while the circles for the study of International Relation and of Social Service were crowded, only *three* students, out of a total of some 300, came to attend one on Foreign Missions."

Incidents like the above are witnessed everywhere in America and are "profoundly significant of the present trend of student thought in the U.S.A." And what is true of America is true of other Western lands as well. Laments a Christian Missionary in the *Signs of the Times*—"Multitudes of professed Christians in Europe and America have gradually wandered into liberalism, modernism, and evolutionary theories of creation and religion, much of which is akin to pantheism and paganism. . . . Modernism ridicules the story of creation, rejects the atoning bloodshed on Calvary, and repudiates the miracle

of divine power in changing sinful hearts and lives. Modernism possesses no dynamic passion to reclaim a lost world and is 'a narcotic to mission enterprise.'"

Does not all this show that Christianity has failed in the West, and if so, should not some other religions be imported to save the souls of the men and women in the so-called Christian lands? The Christian missionary as a rule is rarely consistent. From the same premises he would draw one kind of conclusion in the case of India and other heathen lands, and an opposite one in the case of the Christian countries!

#### RELIGIOUS IMPERIALISM IN A NEW GARB

For all the ills of the non-Christian peoples the wholesale adoption of Christianity is held to be the only solution. It means that all the non-Christian religions must pass away and be supplanted by the religion of Christ. As has been said before, this is the almost universal view of the Christian missionaries. A section of the evangelists, however, are now raising a new cry. Having come to realize the impossibility of evangelizing the "obstinate" heathen races on a great scale, they are now dreaming of Christianizing their religions! Retail business is too slow and unprofitable; so there is now the talk of wholesale business! The cry is to Christianize the religions of the pagan, and thereafter to claim him as a Christian in spirit though not in form.

Repeated failures have made the missionary less ambitious. And he is now finding great consolation in the thought that, to quote the words of Bishop Fisher, "the big reform movements in Hinduism, Mohammedanism, and Buddhism, everywhere to be found in India, are part and parcel of the Christianising process. . . . The East must assimilate

Christianity or be assimilated by it. It is one and the same thing in result." The great religions of India, nay of the East, are said to be following Christ in their own oriental way!

Dean Inge who knows full well that the Asiatics condemn Christianity as "ineffective" and therefore never called to Europe for "more light," is not, however, so very optimistic about the future of Christianity. But even he cannot help thinking that *if* the Asiatics "become Christian they will develop a Christianity of their own, and although some may think that we have the divine promise that Christianity will ultimately be victorious, I think on the whole it is likely that they will prefer to Christianise their own religions." The old idea of religious imperialism has thus assumed a new garb. A class of evangelists do no longer speak of completely destroying Hinduism and other religions. Thus these religions have a chance of continuing their existence in a Christianized form, while Christianity will ever remain as in the past in a state of pristine purity unaffected by heathenism!

#### HINDUISM AND CHRISTIANITY—THEIR INTERACTION

Blinded by religious imperialism and moved, as Sister Nivedita has said, by "a meaner motive still, the idea that if a true and lofty tone is taken, money will not be forthcoming to support his own career," the Christian propagandist cannot see aright the trend of events, and even when he does so, is afraid of speaking out the truth. Modern Hinduism, says the missionary, is a contradiction in terms. Is not modern Christianity also liable to the same charge?—the Hindu may rightly ask. The fact is that neither Hinduism nor Christianity ever remained the same. Living reli-

gions have got to follow the law of growth through the assimilation of new elements and adaptation to the changing times and circumstances. Is modern Christianity the same as the original religion of Christ? Is it not a combination of Jewish, Greco-Roman, Barbarian and other cultures? Was it not influenced in the past by the religions of India? And is it not now assimilating new ideas from the so-called heathen religions, and particularly from Hinduism, and taking a Hindu colouring in certain respects?

If the reform movements in Hinduism are partly due to outside influences, does not the same reason hold good in the case of Christianity also? Logic however, has no place in the propagandists' arguments. He, therefore, does not acknowledge that in modern times different religions are acting and reacting on one another, and in this matter Christianity is no exception to the rule. Hinduism and other religions are influencing Christianity and are being influenced in return. "While we seek to influence Hinduism," acknowledges an Indian Christian writer, "Hinduism is influencing us. It is not possible, and even if possible not desirable, to prevent this mutual influence."

As in other fields of human thought so also in that of religion this mutual influence is unavoidable, nay even necessary and beneficial. If modern Hinduism has come to value some of the practical expressions of Christianity, Islam and other religions, is it not inspiring them, and particularly Christianity, by its ideal of the potential divinity of man, its doctrines of Karma and Re-incarnation, and particularly by its spirit of toleration and universalism, liberalizing them and helping them to recognize the essential truths of all religions?

Here another question may be asked



—Is not the new but remarkable cry of the foreign Christian missionaries and Indian Christians for the Indian expression of Christianity, which has been already pointed out, a direct proof of the influence of Hinduism? It may be that the pioneers of the “new experiment” in Christian living are taking up only the outward forms leaving aside the inner spirit. But the day may not be distant when they will have to accept fully the universal spirit of India,—the central theme of Hinduism—that the Divine Principle finds expression in innumerable Divine personalities, and that, in the memorable words of Sri Ramakrishna, “God is one but His aspects are many. Diverse are the ways of approaching Him, and every religion of the world shows one of these.” Be it as it may, much more than Christian thought it is modern Western culture that is affecting Hinduism and the other faiths. And it should be borne in mind that Western culture is not synonymous with the Christian religion, and that it has grown not because of, but in spite of Christianity. For, the Christian Church has ever been the implac-

able enemy of Western philosophy and science—the most important elements of modern Western culture, which it now claims as its own product disregarding all love of truth and historical conscience! It has tried its best to suppress philosophic thought, ban scientific ideas and stifle monistic mysticism all along the course of its long history.

As a matter of fact Christianity has not stood for progress and civilization in spite of the claims made by the apologists. The words of Bertrand Russell clearly prove this point. “We find as we look round the world,” he says in his lecture *Why I am not a Christian*, “that every single bit of progress in human feeling, every improvement in the criminal law, every step towards better treatment of the coloured races, or every mitigation of slavery, every moral progress that there has been in the world, has been consistently opposed by the organised Churches of the world. I say quite deliberately that the Christian religion, as organised in its Churches, has been and still is the principal enemy of moral progress in the world.”

(To be concluded)

## MODERN INDIA THROUGH GERMAN EYES

BY PROF. BENOY KUMAR SARKAR

Books of general interest on India, dealing with recent history and modern conditions are not many in German. Professor Horowitz's “*Indien unter britischer Herrschaft*” (1928) seeks to fill a gap, and it can serve as a good introduction to the study of modern India. The author knows India from long residence during 1907-1915 and has kept

touch with Indian acquaintances as well as with official and non-official literature. He is by profession a specialist in Islam. So the historical treatment of India under British Government goes back to the Moghuls, nay, to the beginnings of Moslem culture. The author has made good use of the materials of Census Reports now summarized in

various handbooks. The treatment of the commercial and industrial situation as well as educational and cultural progress shows intimate acquaintance with the events of the nineteenth century. The political developments have been traced both from the Government as well as the National Congress standpoints. The author has not indulged in any emotions nor has he burdened the reader with too many facts. This small volume of some 130 pages will not fail to present the readers with an impartial and clear account of the Indian economics and politics of today including the situation in the Indian States and the position of the Indians overseas.

Schrader and Furtwaengler's *Workingmen's India*—let us translate the title of the book "*Das werktätige Indien*" (1928) rather freely in this manner,—is interested chiefly in the textile mill-workers of India. The authors have visited all the textile centres from Ahmedabad to Calcutta and from Delhi to Madras. And this they have done not in the now too familiar manner of Royal Commissions, but in the only manner desired of all serious students of economics and social science. Thus they have come into intimate personal contact with the men and women in their huts and derived benefit not only from the printed materials furnished by employers and government statistical departments, but also the first-hand information supplied by the workers and their leaders.

The authors describe the conditions of work in mining, railway and other industries as well. Details about wages and cost of living as well as family budgets seek to introduce the lives of the Indian proletariat to the German readers in a thoroughly realistic manner. The account of the Indian labour unions is almost exhaustive. The authors

have given themselves pains to find out exactly in what particulars the differences of caste and creed may be said to make the labour situation difficult and are convinced that these differences do not in reality amount to much, so far as the conditions of the working classes and their unions are concerned.

The book should not be regarded exclusively as a labour manual on India. It is a fine study on modern India in its general economic and political developments and seeks to furnish the lay readers with a short historical survey. A book like this might well deserve to be translated into an Indian language with one or two incidental corrections in regard to facts. It is necessary to add that the authors were representatives of the German association of textile workers deputed along with some representatives of English textile workers on behalf of the *Internationale Vereinigung der Textilarbeiter* in 1926-27 to study the industrialization of India on the spot and report on its bearing on the industrial position of the great powers.

Nobel was for a few months in India, and has written one or two books on his experiences. The present one, entitled *Indien* (1930), published by the Association of German Engineers (Berlin) is of a practical character. In a small compass the author has sought to serve his countrymen with facts and figures about the economic conditions in India. About half the book is devoted to the provinces and the states in regard to which the principal articles and places of business importance have been noted. The chapters on the different branches of economic activity comprise communications by land, sea and air, agricultural products, mining and industries as well as currency and commerce. The publication can be taken as a small gazetteer or handbook of in-



formation for the commercial and industrial travellers of Germany. But he seems to have cultivated so little personal relations with business men, bankers, engineers and agriculturists, etc. of India that the publication reflects hardly anything of the industrial and commercial transformations that have been going on among the Indian people since 1905 and 1920. The reader fails therefore to obtain a living contact with the new technical and economic forces embodied in the Indian men and institutions of to-day, such as one might expect from a book written by a person who has travelled in the country.

Kloetzel's "*Indien im Schmelztiegel*" (1930), India in the melting pot, arose out of journalism. The author is a newspaper man. He was sent to India to report for the *Berliner Tageblatt*. As a journalist catering to newspaper readers the writer has sought to single out some of the "catching" incidents of Indian life and he has presented his stories in a delightful manner. His experience seems to be chiefly confined to Bombay, but he knows other parts as well. There is a leaven of humour in his style which makes his descriptions of Indian poverty and disease readable not without pity. He appreciates the work of the Indian Women's University, founded by Prof. Karve, whom he calls the Indian Pestalozzi. He has tasted a bit of the business organization of the Tatas and has not ignored the strength of labour as manifest in strikes. The "Youth Movement" has attracted his attention. Altogether he has tried to exhibit some of the new creative tendencies in contemporary India.

A pamphlet entitled "*Die weltwirtschaftliche Konkurrenz des indischen Industriearbeiters*" (1929), contains Furtwaengler's lecture delivered at the

Handelshochschule in Leipzig. The author discusses the possibilities of Indian industrial workers competing with the Western on the world market. He observes that the legislation for the protection of Indian labour has in the main been a measure for protecting British industries and watches how Great Britain has been compelled by the competition of U.S. and Japan to change her tactic. British capital is now co-operating with Indian in order to resist these intruders from both sides of the Pacific.

India's coal output is equal to that of Belgium, and her cotton spindleage has almost reached the German niveau. India is already an exporter not only to Indonesia and South Africa but even to Eastern Europe. The author notices that the untouchable *pariah* has been able to rise in social relations because of his contacts with other workers in the factories and mines, and that although the villagers are miserably poor their natural habits of cleanliness help to keep their modest kitchens neat and tidy. In his estimation the traditional spirit of caste solidarity is a great factor in the modern trade union movement. He considers the *mistri*, qualified metal-workers, mechanics, smiths, railway men, etc. as on the whole not much below their Western colleagues in efficiency but the textile workers in the Indian mills are very low-grade in skill and intelligence. The causes of comparative inefficiency of this latter class are to be found, says he, in their absence of industrial tradition, coming as they do in the main from agricultural villages as well as in the low rate of wages and unspeakable conditions of life. But all the same, it is in the textile industry that India's future as a tropical country may be said to be assured according to the author. The industrial workers are in part well organized and, as he

believes, are destined to play a great rôle in the national movement.

The author combats Western chauvinism which says that the East will "never" be able to exhibit such industrial capacities as are likely to be dangerous to the interests of the European workers. On the contrary he is convinced that the industrial independence of India as well as China, indeed of all Asia, is a fact of world-economy, which no shrewd German should ignore, and he advises his countrymen to try to grasp the realities of the situation and export only such goods to these countries as the requirements of their own industrial developments may require.

The paper is written with much sociological insight and command over the fundamentals of contemporary international relations. Students of general economics and political science as well as of ancient and modern Indian culture will derive plenty of suggestive hints not only as regards methods and problems of research in *Indienkunde* but also in regard to practical orientations about the actual questions of the day.

German scholarship in political science,—as accessible in books or articles of journals,—does not appear to have taken much interest in the constitutional and administrative growth of modern India. Dr. Kraus's work on "British India's Position in Constitutional and International Law (1930)" is perhaps the first systematic work on the subject in German. He has scrupulously avoided all historical and political considerations of a general character. The approach is essentially and strictly that of a jurist. As a student of law the author analyzes the changes in the structure of British India from the days of the East India Company down to the publication of the Nehru Report and the Freedom resolution of the Indian

National Congress (Lahore) in 1929-30. The existing Constitution is described in its essential details with one eye to the situation created by the Acts of 1892 and 1909-12. He points out that "active citizenship,"—the right of election is enjoyed by 3.15 per cent of the population and reminds his readers that in this respect India to-day is where England was in 1832 with 3%. While some of the forms of democracy are noticeable in the present constitution their legal value is as yet very little, overpowered as they are by the essentially autocratic spirit and features in its make-up as well as by the presence of the bureaucratic executive.

About half the work is devoted to the legal relations of India (both British and States) with the British Empire as well as to the questions of international law involved in India's contacts with the League of Nations. In these chapters the author writes a thesis in the usual German style with quotations from Jellinek, Kelsen and other political philosophers and discovers that British India's position at the Imperial Conferences is legally,—even on the strength of "conventions," so important in British constitutional theory and practice,—difficult to define in a precise manner. The transitional character of the British Empire is apparent in the fact that while the relations between its different members are to a certain extent "international," the fundamentally "statal" character is embodied in the principle that the "His Majesty's Government in Great Britain" continues still to be the Imperial Government. India's position has been compared not only with that of the Dominions but with that of the "Territories" of the American Union. It is noted that while Porto Rico and the Philippines send "Commissioners" to the House of Representatives who take part in the debates but have no right to vote,



the delegates from India to the Imperial Conference on the other hand possess the same right in discussions and votes as the representatives of the Dominions. And yet British India is a subordinate and autocratically governed entity while the Dominions are parliamentary democracies.

India was a signatory to the Convention of the Universal Postal Union in 1893. In recent times such functions of an international character have fallen to the lot of India in ever-increasing quantities. India is to-day a member of the League of Nations where even Indian Princes who are not supposed to belong to British India have a place. Ostensibly India looks formally like being on a par with the Dominions in these activities associated with the League complex and international "agreements"-making. The author believes that so far as the functions within the League are concerned India is almost on the way to attaining the Dominion Status in international law. But on the other hand, the law of the Indian constitution carefully excludes the League as well as all other foreign affairs from the purview

of the Legislative Assembly except in an indirect and insignificant manner. Besides, the Indian delegates at the League are factually subservient to the British delegation. India's Dominion status at the League is therefore a fiction and in the strictest sense of the term she cannot be regarded as a "subject" of international law.

The author is rather cautious in his conception of state, sovereignty and so forth, but he possesses a firm grasp of the objective realities of constitutional and international law. Even those who are not specially interested in Indian problems as such will not fail to find in Kraus's work plenty of realistic material bearing on the relations between the pressure of facts and the theory of law and custom, such as characterize the actual administrative systems and international intercourse of to-day. And to Indian readers the subject will appear well placed in a perspective to which they are not generally used. The work is calculated to widen the sphere of research in comparative politics and intensify the world's interest in the Indian question.

---

## BUDDHIST TANTRISM

BY DR. B. BHATTACHARYYA, M.A., PH.D.

The Tantras and the Tantric culture which at one time regulated the life in ancient India, did not prove very healthy either for the country or for Buddhism. Too much attention to psychic culture, particularly on the part of the general population, was certain to have its repercussions in all departments of life, and history tells us that such repercussions did actually

take place. The result was the destruction of Buddhism, and the occupation of the country by the Muhammadans. The advocates of psychic culture were hopelessly out of touch with the realities of life, and practically destroyed themselves and their own followers.

Unduly severe criticisms have been made as to the unhealthy influence of

the Tantras and Tantric culture on the general public. It has therefore become necessary to state clearly the correct estimate of the Tantras and Tantric culture especially from an orthodox point of view. No one should be so foolish as to suppose that the Tantras contain nothing but the preachings of immorality and all kinds of unnameable vices. On the contrary every one must consider the fact that the Tantras constitute a very great contribution of India to world culture. The Tantras which are intimately connected with the Raja-yoga as advocated in the system of Patanjali and Hatha-yoga, have shown to the world the correct way of developing mental faculties, and of obtaining great spiritual powers through psychic culture. If by developing the material resources alone great wonders can be achieved, how infinitely greater wonders can be performed by developing the hidden forces of mind? But this is not easy. It requires concentration of mind to a degree, almost inconceivable in modern times, in a regularly chalked-out procedure. Moreover, complete purification of body as prescribed in the Hatha-yoga is also essential for concentrating the mind. Complete control over breath, and over wind in the whole physiological system has to be attained, before real concentration of mind takes place. The Hatha-yogins ought to be able to stop for days and months the blood circulation by controlling the wind that gives motion to the blood and by stopping the action of the heart and of all other organs except the brain. For controlling the mind the Yogins have to pass days and months without food or water or even air. And however strange it may seem to-day, there were quite a large number of such Yogins in ancient days. Even in modern days if a search is made it will not be diffi-

cult to find out at least a few. Such wonders as levitation, atomization, etc., are even to-day possible by having a control of mind. In fact, all that the physical world can perform, can be achieved in the mental sphere also by proper psychic training.

The Tantras begin where Raja-yoga and Hatha-yoga end; in other words, Tantric culture presupposes Raja-yoga and Hatha-yoga. The Raja-yoga and Hatha-yoga give control over the mind and body, and Tantric practices give different powers according as different Mantras are practised or different deities are worshipped.

Philosophers of all ages and countries have visualized the presence of inexhaustible energy behind the world structure, and this has been named in different schools as God or Spirit, Brahma or Sunya. Yoga means commingling. The individual soul is called the Jivatman, while the highest spirit is called the Paramatman. When the commingling of the Jivatman with the Paramatman takes place, it is called Yoga. In Buddhism, particularly in the Tantras, the individual soul is called the Bodhicitta and the highest spirit is called the Sunya with the three elements, Sunya, Vijnana and Mahasukha.

Sunya is the highest spirit, an inexhaustible store-house of energy setting the whole universe in motion. Therefore, the chief aim of the Bodhicitta is to commingle with this Sunya and be a part and parcel of that great energy, eternal knowledge and eternal happiness. This is Yoga.

Everyday in our life we are having communion with the Paramatman, and whenever the individual Jivatman is depleted it draws power from that inexhaustible store of energy. It is thus that life on this earth is maintained. Sleep is required for every individual; but why should sleep be necessary



unless it is for having communion with Paramatman to draw energy from it and be fit for the next day's work? When a patient is passing through a crisis either in pneumonia or typhoid, doctors are heard to say that perfect and undisturbed sleep even for some time will save the patient. Times without number it has also been seen that patients do revive from dangerous condition after sleep. The reason is not far to seek. The Jivatman in this case in its deep-sleep condition draws energy from the highest spirit which pervades everything and becomes revived. Such comminglings are of everyday occurrence. But this is not called Yoga technically.

Every individual passes through three conditions,—the awakened state, the state of dreaming and the state of deep sleep. In conscious and sub-conscious conditions the Jivatman does not get an opportunity to have communion with the highest spirit. Such communion takes place only in the condition which is called Susupti or deep sleep. The difference between Yoga and Susupti is really very little, though to remove the difference great efforts are necessary. In Susupti the individual or Jivatman loses all consciousness, and cannot realize or feel that it is having communion with the highest spirit and is drawing energy to recuperate itself. In Yoga the condition is different. Concentration in Yoga produces a condition, similar to Susupti or deep sleep, of oblivion to all surroundings, even to the physical body and mind. But the Yogin does not lose his consciousness. He remains conscious throughout the process of the communion of the Jivatman with the Paramatman, and feels a kind of divine joy which words are scarcely able to describe.

The object of Yoga is to obtain emancipation. If that cannot be

actually attained, Yoga certainly purifies the mind and the individual, whereby harmony in life is produced. Spiritualism, therefore, is sometimes regarded as the best antidote to war.

The above will clearly demonstrate that the highest degree of intellectual powers is necessary for following the path of Yoga and Tantra. Therefore it cannot be, and in fact never was, meant for all. Yoga and Tantra were meant only for a few fortunate persons who were blessed with a high degree of intellectual refinement and power. If Yoga and Tantra are made the common property of all, as it was made by the Buddhists of old, the whole routine of life is upset, and abuses of all kinds follow as a matter of course. It is not necessary to state that this psychic culture appealed to men greatly, particularly when the masters of Tantra could perform prodigious feats and miracles. As such in the time of the Siddhacaryyas the Tantras attracted almost every man without exception, and most of them of necessity had to be content with the shadow rather than the substance of Tantra. As a matter of fact, owing to the great influence of Tantras in earlier days, there are very few Hindus in India even at the present time who are not following the Tantric practices in some form or other.

The chief complaint against the Tantra is that it permitted women to enter into its fold for the purpose of Tantric practices, and therefore encouraged corruption and immorality. Such absurd opinions are held by none except the most ignorant of men. It is well known that the Tantra was divided into various sections both in Hinduism as well as in Buddhism. With the Hindus the Dakṣiṇacara or the right-hand path is to be followed first, after which Vamacara or the left-hand path is permitted. In Dakṣiṇacara strict celibacy,

restriction of food, drink, etc., are primarily necessary. After a neophyte has sufficiently advanced, he is initiated into the mysteries of Vamacara, when women are permitted for the purpose of practising the Yoga together. Similarly in Buddhism, Tantra is divided into four sections. In the two earlier sections, namely the Kriyatantra and the Karyatantra a strict celibacy and restrictions of food, drink, etc. are enjoined. When this course is complete, the neophyte then can be initiated into the mysteries of Yogatantra in which women become necessary for the purpose of practising Yoga. It has been frequently seen that there is a class of neophytes whose Kundalini is not roused without association with women, and for such disciples the great preceptors prescribed association with women. But it must be remembered that both in Vamacara and Yogatantra complete control over the air that is contained within the body is essential,—and this is obtained after a long continued practice of Hatha-yoga, Pranayama, etc.,—so that the association with women does nothing except help the initiated in rousing the Kundalini Power which is contained within the body. It is for this reason that the Tantras are to be taken recourse to, only when perfection is reached in the practice of Hatha-yoga. In other words, Tantras begin where Hatha-yoga ends.

The power to control air which gives motion to every little cell in the body and is responsible for the excretory secretions of the body, is not easily obtained. It requires years of patient and systematic practice according to a highly complicated and dangerous routine. The practices must be conducted in right lines under the guidance and control of an expert, because mistakes in the process bring on incalcu-

lable harm to the practiser. The Tantrics say that the practice of Yoga is just like playing with high volt electricity, and little carelessness may either bring on death or untold sufferings. Without the help of an expert, the Yoga path is impossible to follow. It is for this reason that the Tantra teaches a great reverence for the Guru who is compared to the highest Sunya.

Another great complaint against the Tantric system is that it advocated idolatry and made its followers degenerate into mere idol-worshippers. Everyone knows that the mere worshipping of an idol produces no benefit. Even though it may have some influence in elevating the society, it can have no scientific value. It has been pointed out\* that this charge against Buddhism has no foundation, and those who talk of idolatry with reference to Buddhism have no real knowledge of its philosophical tenets and doctrines.

To seek an explanation why so many diverse types of gods and goddesses were created and worshipped, or to find out the true foundation of the conception of the pantheon, mere literature or book-learning has no value. Though there is no doubt that certain abstract ideas have been represented by means of symbols or gods or goddesses, the great bulk of deities have originated from quite a different source. By what method such deities came into existence, could be explained only by Yogins who visualized them in the past or can be told only by those who even to-day visualize them while in intense meditation. A Yogin in Nepal explained that when the Bodhicitta by intense meditation and concentration produces a condition similar to Susupti or deep-sleep condition, in his mind-sky (cittakasa) appears the form of a letter

\* Sadhanamala, Vol. II. Cos. No. XLI, introduction pp. cxxvii.



(germ syllable) which gradually transforms itself into an indistinct human form. After sometime this form changes into the form of a full-fledged deity whose appearance, limbs, weapons, etc., appear to be perfect in all respects. These deities are the different forms of Sunya or the highest Spirit—the embodiment of Energy or Sakti, and appear before the Yogin in flashes, when he has reached a certain degree of spiritual perfection. This form of the deity, and the process by which the Yogin visualized the deity are then communicated to the pupils, so that they may easily and quickly visualize the deity in question and attain all the supernatural powers connected with its worship. Thousands of Yogins have thus visualized innumerable deities, which may be compared to the sparks coming out of the divine spirit or the universal energy. And thus the pantheon of the Buddhists swelled.

The above is what the orthodox Tantrics think of their deities, and it indicates the principle underlying the conception of gods and goddesses. Indeed, there are thousands of images of gods and goddesses of the Buddhist Pantheon, but no one should think that these images were ever worshipped. These images were designed to supply the aid in order that a neophyte might concentrate on the form of the deity. It is to help concentration and make the process of visualization of the deity more easy of accomplishment that the images were made. But to-day what do we find? We can see images of gods and goddesses installed in every house, sometimes permanently, sometimes temporarily; they are worshipped mechanically without any proper understanding of their significance. Flowers, incense, garments, unguents are offered to these images with great eclat amidst deafening sounds of drums and other instru-

ments, and the householder obtains supreme satisfaction on the thought that he has done everything that ought to have been done. In this kind of worship there is no Yoga, no purity of mind or body, and no visualization. It is productive of no value as it cannot give the worshipper any Siddhi, any bliss, contentment or the visualization of the deity. This kind of worship is however wide spread, and certainly it has a value in its own way. But though Tantric in origin it has no connection with the Tantra. It is virtually the metamorphosis of Tantra on which a sort of commercial value has been put.

The above shows further that Yoga or even Hatha-yoga is not meant for all; as only few can be expected to fulfil the conditions required of a student of Yoga. Therefore, when Vamacara is indiscriminately practised by the masses, various abuses are bound to follow. This is inevitable and this is what actually happened in the olden days in India. This is happening even to-day in Nepal as also in Tibet. When the conception of God is not properly understood idolatry and superstition are the result. The Tantras rightly applied, elevate the Jivatman; when wrongly applied they cause much harm. The destruction of Buddhism as the greatest spiritual and moral force in India was followed by the wrong application of Tantrism.

It is not, however, the object to emphasize here that Buddhism was destroyed simply because its followers were improperly applying the Tantras. But it cannot be gainsaid that the moral force of Buddhism was entirely spent up before the time of the Muhammadan conquest of Eastern India, and Buddhism was given only the last push by the Muhammadans. The reason why the Muhammadans specially imposed

upon themselves the task of destroying Buddhism, may be looked for in another quarter.

With the Buddhists, monasteries were a necessity from very early times owing to the peculiar nature of the restrictions and disciplines enjoined by Buddha on his followers. Buddhism, moreover, had no respect for birth or for the orthodox society. It was mostly concerned with outcastes or low castes consisting of original inhabitants of the country not affiliated to the orthodox social hierarchy. For that reason also separate organizations like the monasteries were a necessity in Buddhism since its inception. From the time of Buddha his followers pinned their faith on monasteries, built new ones, equipped them with buildings, paintings, images, stone carvings, and enriched them to a great extent with the accumulated wealth of ages. Some of the monasteries with their massive stone enclosures and fortifications presented the appearance of forts, and as the monks were all dressed in one particular fashion they resembled an army of soldiers. So long as the Hindus remained at the helm of political power in India, these monasteries and monks as also the lay Buddhists were not harmed except on rare occasions. The Hindu rulers always practised toleration in religious matters, sometimes even embraced religions other than their own. The Buddhists were therefore safe in the hands of the Hindu rulers. But the case was otherwise when the Muhammadans came. Their chief objective was to loot and conquer. They took the monasteries to be forts, and the monks to be uniformed soldiers.

They forthwith annihilated them along with which Buddhism was also destroyed in India. The Muhammadans thus indirectly saved Hinduism from further disruption and helped the Hindus to consolidate their position.

To Hinduism they could do very little direct harm, as the religion with the Hindus was, as it were, a cottage industry. To destroy Hinduism it was necessary to destroy all villages and cottages and the literature scattered over the whole country. Though conversion by sword was within their militant programme, the Muhammadans did not come with the avowed object of destroying any particular religion. They were satisfied when they could get enough wealth and enough territory by subjugating the different rulers all over India. The destruction of Buddhism at the hands of the Muhammadans was a mere accident, though it was a great landmark in the history of the development of the different religious systems of India.

Finally it may be said without fear of contradiction that the Tantric culture is one of the greatest of all cultures, because it aims at spiritual perfection and psychic development of man. As such no one can deny that the Tantric culture is a very great contribution made by India towards world civilization. Whenever man awakens to the necessity of psychic culture or spiritual advancement or of developing his latent faculties, he must turn towards this branch of Sanskrit literature as also to those few Yogins, who may be still found in India and who are adept in Tantric practices.



# GURU HARKRISHAN AND GURU TEGH BAHADUR

BY PROF. TEJA SINGHA, M.A.

## GURU HARKRISHAN

*(Election of Leaders)*

The Sikhs had risen to a complete consciousness of their own and others' rights, and had acquired sufficient character to stand in defence of them. But still there were deficiencies left which, in times of sudden emergency, might defeat their national cause. They had yet to learn how to find out their leaders. Those who have studied the practical lessons of history know how dangerous it is for a party to acquire power, without knowing how to select its best men and put itself under them. Our own history of later days affords many examples of this defect.

It was due to Guru Harkrishan (1656-1664) that the Sikhs got for the first time a taste of the elective system. The Guru himself, though a boy, showed a remarkable sense of discrimination, as is witnessed by his success in finding out the true Rani from among a crowd of royal ladies, though the former, to hoodwink him, had dressed herself in the clothes of a slave. In the matter of a Guru's appointment, greatest care had always been taken to select the best man available; and the rejection of Ram Rai, a grown-up man, in favour of Guru Harkrishan, was itself an example of this discrimination. But the Sikhs had never been allowed to have anything to do with this appointment. Now they were to take another step on the road to responsibility. Before his death, the Guru placed the whole Sikh community on trial of its efficiency to seek out its Representative Man, and the only clue given was that

he was to be found in Bakala. As soon as the Guru had breathed his last, many spurious Guruships were set up at different places in the same village. But, thanks to the preparation undergone in eight generations, our forefathers proved equal to the task, and were able to find out their true Guru.

## GURU TEGH BAHADUR

*(Coolness of Judgment)*

There was another lesson of practical importance that awaited the Sikhs in the time of Guru Tegh Bahadur (1621-1675). If we truly read the life of this great man, we shall see that the governing principle of his life was strict Impartiality. He had seen much of the world in his travels, and had acquired a steady vision of life. Even under the greatest afflictions his mind was imperturbable. Whether he received a bullet from the *masand*\* of Dhirmal, or was turned away from the temple of Amritsar, he never allowed anger to disturb the coolness of his mind. Even when his people were successful against Dhirmal, he remembered what was due to his enemy, and did not take rest until he had restored his whole property, including the original copy of the Holy Granth to him. In prison or in prosperity, his mind never lost its balance. His ideal of manhood is expressed in the following lines of his own: "That man may be reckoned as the wisest of men, who gives no cause of fear to others and is himself without fear." He bravely met martyrdom, and

\* Agent of Dhirmal, the treacherous rival of the Guru.

his example strengthened others, like Mati Dass, to suffer the like fate with the same equanimity. The Sikhs under him got their judgments purged of all

impurities, so that even in the clash of arms and the boom of guns they could distinctly hear the tiny voice of Conscience.

## TAT TWAM ASI

*(That Thou art)*

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

*(Continued from the last issue)*

### PHASES OF SPIRITUAL EXPERIENCE

In religious consciousness the contradiction of finite experience and the affirmation of the identity is the necessary postulate, for it means a transcendence of the spirit functioning through the psychic changes and concentration. In every form of religious enthusiasm the transcendence is the right instinct and the true objective. Hence Tattwamasi can have strictly two implications:—(1) the implication of the unity of the self with the Divine: this implication cannot rise above the distinction between the finite and the Infinite: and though the finite comes to feel the inspiration of the Infinite and thus enjoys the spiritual life in its widest commonalty and highest expansion, it cannot give complete transcendence. The self is actuated here by its dynamic fulness and enjoys the infinite life in its manifestation, through the mundane and the supra-mundane world, the ineffable light that enlightens nature, gods and men, but it cannot completely enjoy mystic silence, which becomes possible when the soul is released from the relativistic consciousness. The divine orientation of the self has its charm and attraction, it opens up the wide panorama of spiritual life

in expression. Tattwamasi signifies the truth of cosmic intuition in which the vision of the whole is made clear to the seeking soul. The vision comprises within it the details of existence in a cosmic setting: it is the vision of the Oversoul identical with the things gross and subtle. The mystic consciousness in this stage is still determinate, and the Cosmic Self is realized as the existence which vibrates through things, great and small. The sensitization of the Oversoul produces a different feeling in us. It induces inspiration as it touches the different chords of our being. The vision has, therefore, degrees of fineness as it reflects the Oversoul through the gross or the subtle expression. The Upanisads are rich in these, and hence to the inadept the mystic ideal in the Upanisads may appear different. And this divergence in the attitude and receptivity has been probably the source of the different interpretations set upon the text in the latter-day philosophy. But the key to the better understanding of the Upanisads is offered to us, if we do not lose sight of the fact that the Upanisads represent spiritual realizations and not systematic philosophy. The Upanisads present the mystic experiences, and cover all the phases of mystic consciousness. Mysticism, if it



truly reflects the soul's anxious search of Truth, should show a wonderful unanimity; for it is really the adventure of the soul to experience Truth in immanence and transcendence. It is a new approach through life and experience, and therefore it cannot deny the supra-sensuous revelations through nature and the soul and through an experience which transcends such revelations. And the proper valuation of these phases of experience is not possible unless the soul has a direct knowledge of them. Gifted is the soul that can command all the phases of mystic experience and is bold enough to surmount them in the transcendent Calm. Hence the same fervour of mystical feeling does not meet us in all the texts, and this probably has been the fruitful source of classification of the texts, as theistic, pantheistic or transcendental. But there can be no doubt that the Upanisadic mysticism is not confined to the cosmic intuition of the Oversoul—and this is an experience which can fit well with our personal feelings—but it soars beyond all finer perceptions, and the revelation comes to its highest phase, when a change in personal consciousness takes place and the soul has the unique intuition of identity.

The Upanisads lay more emphasis upon this supra-mental intuition, and evaluates all other forms of mystic delights and experiences as partial visions. They are the temporary visitations of the living soul. The mystic ascent, therefore, must complete the final transcendence, before the soul can have its full satisfaction. The sense of limitation cannot be strictly removed even if the cosmic intuition leaves the least distinction between the finite and the Infinite. To the ardent aspirant the finitude is more than a troublesome disease, for it means not only a spiritual

fall, but an eternal limitation. The Upanisads truly record the natural aspiration of the soul to transcendent identity, for that alone can remove the sense of restriction and limitation. It sets the soul free. The vision of an Oversoul or a God-head cannot satisfy, for the very sense of division and difference is a wrench, and spirit denies division. The satisfaction in spiritual life cannot be complete in the finer experiences of the soul; these experiences only indicate a delicate psychic being responsive to the subtler vibration and cosmic urges. More often, the subtle delicacies of perception in beauty or holiness pass for true spirituality. Sometimes an ever-growing life is supposed to be spirituality. But true spirituality is the perception of the formless and the nameless Being. Psychism and spirituality are indeed different. The one gives a delightful feeling, the other Truth. The one affords exultation, the other freedom. In such an approach the soul does not feel the *intoxication* of the life of ecstasy, for the approach is not emotional. It does not play upon feeling. It steers clear of it. It is more philosophic and represents intellectual love with its serenity, and equableness. But it is not even that. Love-mysticism gives a fine joy and keen attachment. But here feeling even in its highest delicacy has no exhibition. It is a life which becomes more and more conscious, more and more detached from all forms of values, including even the religious joy and the mystic ecstasy. It may look like a "milder form" of mystic consciousness (*vide* : Pratt's *Religious Consciousness*)—since it lacks in the richness in content, but it is the highest, for it is the recoil of life back to its source. It is indescribable. It is ineffable.

Tattwamasi can, therefore, posit either (1) the unitive consciousness

or (2) the absolutistic consciousness. Both have found favour with the different schools of thought and search : but what seems to be the mystic implication is that both represent the same life and consciousness in immanence and transcendence, for the mystic sees the spirit in its essence as well as in expression.

#### THE MYSTIC IDEAL

It will be hardly true to say that the mystic ideal of the Upanisads is the delight of absorption in God which has the appearance of an identity : the Upanisads clearly establish an unbroken identity of essence behind the seeming difference between the finite and the Infinite, for the Absolute cannot admit of or allow in itself the least difference.

The mysticism of the Upanishads differs from all other forms of mysticism in the clear emphasis which they lay upon the dissolution of the finite hold of life and experience. The Infinite is felt and touched in the finite consciousness. It is the normal mystic experience, though, this feeling may be at times so deep as to overshadow for the moment the mystic joy in the mystic quiet ; but such a quiet is still consciously felt and leaves behind an impression in finite consciousness. But the quiet of transcendence as taught by the Upanisads is totally different, it is the quiet in which the finite delight or feeling is completely dislodged with the finite hold. It is not felt, it is not enjoyed. It is.

Religious mysticism is a delight of the God-consciousness in some form of fellowship, and is a delight that can be felt. Mysticism in the Upanisads has not this import. It denies the ripple in love. It denies the joy in beauty. It denies the concrete, it denies the common. It denies the vivid feeling and joyous consciousness. It feels that such

mystical experience does not present the being as it is. It gets beyond such fine feelings and delights. The soul slumbers still in charms and attractions of the divided life ; it feels a mystic intoxication in them and cannot break their fine spell and pass into the quiet. Even the adepts sometimes get frightened at the Calm, for the joy of life is lost in silence and many stand aghast at it and fight shy of it. The rare amongst the adepts have the training and insight to understand the import of transcendent Silence and boldness to welcome it. The synthetic intuition has now to be displaced by the transcendent and naturally therefore it looks like denying life and even consciousness.

The Svetasvatara promises liberation from bondage by mystic exaltation, but it has no direct reference to the identity of individual and Cosmic Being : it does not deny the cosmic feeling or intuition. The cosmic feeling may open the wider visions of life and consciousness. Such mystical consciousness, no doubt, gives us the perception of the infinite life in its fluidity of expression. Mystical exaltation in any form must necessarily overcome our usual experiences and induce a kind of direct consciousness about the supreme Existence. But this consciousness is not always the same, and cannot be always the same, for the psychical barometer of our being does not indicate the same level of penetration and insight. Hence the usual objectivity in spiritual consciousness is not evenly maintained.

In the Svetasvatara Upanisad the mystic attitude is apparently devotional, and the initiate seems quite alive to the transcendence and immanence of Being. He takes shelter and protection in the Being which is the cause of all causes : he seeks inspiration from It.

It has a reference to Iswara to which the seeker can completely give himself



up for final release. Iswara inspires Brahmâ (the creator), manifests the Vedas. Iswara is Jna, intelligence. The attitude is of reverence, admiration, and devotion, and complete self-giving.

The Svetasvatara does not reach the mystical heights of the Chhandogya and the Brihadaranyaka. It presents the intuition of the cosmic Being or the Oversoul running through the highest Hiranyagarbha and the lowest of the created existences. It repeats the conception of the Cosmic Purusha of the Rig-Veda, but does not clearly point to the stage where the individual consciousness oversteps its limitation and feels identity in the transcendence. The Cosmic Soul stands as the permeating essence of existence, the God of our search, the great redeemer. The theistic note here is dominant. But a finer vision and a deeper insight meets us in the Brihadaranyaka, where it is said of Vamadeva that he began to feel that he was Manu, and the Sun. And this feeling and realization is true of one who knows, "I am Brahman." Even the gods have not power to prevent his becoming thus, for he becomes their self. The text continues, "Whoever worships another divinity than his self thinking he is one and I another, he knows not. He is like a sacrificial animal for the gods." (*Brihadaranyaka*, 1st chapter, fourth part, 20th couplet).

The self-opening has been almost complete here. The sense of individuality has been displaced. The cosmic sense has been established. The essence of existence is felt everywhere the same. The divisions of discrete space and time have been dispelled. The throbbing pulse of the cosmic life breathes in all existence, the expansive vision of the Oversoul illumines the All. The sense of a cosmic 'I' becomes apparent in

consciousness. The sense of the individual 'I' completely drops, and the adept has the uncommon sense of the 'I' immanent in the whole existence, and the feeling and the perception of the 'I' immanent in the Self. No sense of difference is felt between the Cosmic 'I' and the individual 'I.' It is not the cosmic vision by the individual self, it is the cosmic vision by the Cosmic Self. The individual has no part to play, it is for the moment overshadowed; the individual self feels identified with the Cosmic Soul as permeating through the whole existence. Here is a profound revelation. It is profounder than the sense of a unity felt in external and internal forces. The Brihadaranyaka Upanisad says that the Atman is immanent in psychic force as also in nature's dynamism. The former shows the spirit as Adhyatma, the latter as Adhibhuta; for this higher sense compels the deeper vision of the unity of the two. Even here the sense of identity is not complete. The restriction is still there. And surely the sense of my 'I' as the Cosmic 'I' is still not apparent. The cosmic sense is not fully established there. The sense of limitation still persists, and the sense of unity is established behind the apparent differences: but in the intuition of Vamadeva the distinctions, internal and external, have dropped.

Vamadeva's vision has this uniqueness that it has got over the distinction of the internal and the external and the vision of the Cosmic Self as 'I' is unmistakably clear. The consciousness of the Oversoul is transparent. Such a vision is precursor to the understanding of the final transcendence. The individual self has, therefore, the vision of itself as the Immense in which floats the whole existence. Such a vision displaces the time-sense. The finite soul enjoys the ease and the freedom from

the oppressive time-sense and the history of development and growth. Such a cosmic sense makes the release near, for it marks a great advance in spiritual life. Though the complete transcendence is not yet in sight, still the sense of the 'I' being the Cosmic 'I' is a great advance in spirituality and a fine asset for the final release. The unity of the Adhyatma, and the Adhibhuta in the super-self does not give the finer experience of the Cosmic Self as identical with the finite self: this experience gives no doubt the thrill of the cosmic delight and the unity of the cosmic life, but it cannot give the self the exaltation of a semi-transcendent consciousness—the Self being the Cosmic Self. The cosmic intuition has therefore different meanings.

(1) It may mean the sense of the cosmic delight and existence actually felt and enjoyed by the recipient self. Here the mystic consciousness is not supra-normal, save and except that its range of vision is wider, its feelings delicate, its perception subtle. It feels the unity of inner psyche and the external forces and enjoys the existence in its vastness and panorama.

The vision slowly and gradually proceeds to the appreciation of the naked spirit behind appearances. (2) And here follows the deeper meaning of cosmic intuition. The cosmic intuition here oversteps all distinctions between the inner psyche and the outer forces, and the even flow of joy is displaced by the serene calm of all-embracing intuition. The intuition is still confined to a centre, but the centre is not the confined centre of a finite consciousness. It is all-embracing, all-expansive, it transcends the distinctions of time, and hence it is possible to see the whole cosmic existence as reflected in the Self. The delight is almost transcendental, the shadow of the appearance still

hovers round the transcendental consciousness.

The vision of Vamadeva unfettered by the ordinary limitation of space and time reflects the whole existence. The vision represents the intuition of the super-subject. The finite subject and its limitation have died out. And therefore it is indeed difficult to fully grasp the meaning and appreciate the exaltation of such a cosmic vision. The vision transcends the ordinary reciprocity of knowledge and has, therefore, an inexplicable elasticity. The "realistic" mould of our experiences passes into the fluidity of spiritual life and, what is more, an uncommon elasticity of being is felt by the self. The finitude of the self is done unto death and the infinitude takes its place. And therefore the former self is overshadowed. A change takes place in the perception of time from the sense of a series to a sense of continuity, or perhaps the historical time-sense completely drops from such an experience. The restrictions have passed off, and the Self with its unbounded vision feels:

"Divine am I inside and out,  
and I make holy whatever  
I touch or am touched from,  
The scent of these arm-pits aroma  
finer than prayer,  
This head more than Churches,  
Bibles and all the creeds."

This cosmic intuition is neither synthetic nor aesthetic. In the aesthetic intuition, the presentation is objective. The recipient soul welcomes the vision as something independent of his being. It wakes up melodious feelings and sometimes rapport in ecstasy.

Vamadeva's vision has surpassed the objectivity of aesthetic presentation. It has surpassed the delight of harmony. It is penetrative enough to get into the Soul of existence which transcends the



fine feelings and the sensitization of our subjective being. The experience is trans-subjective. But the vision is not yet completely transcendent. The cosmic intuition of Vamadeva is not categorically different from empiric intuition. They differ in magnitude and extensiveness, but not in character. The self-reference is present in both. In the former, the reference is to the Cosmic Self and not to the finite. But in the transcendent intuition, all reference of anything to the Self is lost. The Self alone is there in its complete isolation from all psychism, confined or unlimited. It has no reference, not the least, to space or time in any of their forms, divided or undivided. It is unique in itself. It has no content.

#### THE CONSUMMATION

Tattwamasi indicates, therefore, neither the truth of the individual or the Universal Self, nor the psychic or dynamic mutations that may have their place in them. It is not spiritual expansion nor concentration. It is not even the poise of our psychic being. It is not even the supreme puissance, the undisturbed quietness which Iswara enjoys in his superior detachment to the mutations in dynamic becoming.

Tattwamasi indicates the existence transcendental, the knowledge supra-mental, and the calm supra-psychic. It is not the pan-psychic realization of the Cosmic Being. It is the supreme silence of Peace which reigns unnoticed in the heart of things. It is not, therefore, a psychic feeling. It is not the joy of life which streams into the soul in its wise passivity. It indicates the *point* where the self realizes its identity. It is the conviction of the simple truth of Identity in spiritual life, and which can be in the complete detachment from the ever-expanding and growing life.

The delight of Peace in the centre of our being can hardly be realized unless it is withdrawn from the surface. The expansion has its joy, it is engrossing. The soul in most cases is captivated by it beyond measure. It cannot carry the search further. But if the process of expansion is carried, the soul loses itself. It gets a unique experience in the dropping of psychic consciousness, and in this the great Truth is realized. This gives us the most assuring experience that in the centre of our being, the spiritual life knows no division, no distinction, no gush of feeling, no taste, no experience, no giving up, no expansion, no tenderness, no majesty. It is what it is.

Tattwamasi is, therefore, no spiritual experience, no spiritual revelation, no psychic expanse and delight. No doubt, in the process of psychic expansion, the touch of the cosmic life at every part of our experience may be felt, but this cannot be the end of the mystic search of the Upanisads. The psychic expansion is not the Truth. The Upanisads present the Truth which puts an end to the expansion and contraction of psychic life. Life cannot touch it, psychism cannot taste it. And the delight of psychic expansion which so often is the inevitable consequence of the mystic venture, and in which the feeling of akinness and affinity of all existence is the usual feeling, may be the precursor of the Calm, but it is not necessarily the end of the mystic quest. But in the life of search, the psychic expansion has a spiritual value, it gives the soul the uncommon experience of the psychic possibility which lies deep in the soul, and keeps up the struggle and pursuit. These experiences are the twilights in the mystic life. They shed a flush of light amidst the covering darkness of the soul. They create faith. They excite hope. In this way they

are welcome. But the psychism of our nature should completely vanish before the light of Truth can finally be established in us. A fine psychism is not necessarily spirituality. Spirituality lies in the cognition of Truth. And the Truth is the identity and the expansion of our psychic being, however fine an asset it may be, is not the vision of Truth. Hence the supra-subjective psychic visions should not pass for Truth. They are fine perspectives in the life of self-expansion, but self-expansion is really the expression of our vital and mental being, a move of the dynamism of our nature; but it is not the Truth that gives us calm and freedom from psychism. The "paradise regained" is neither far nor near: the seeking soul finds to his amazement that "Truth is his being," "Tat is Twam" (Thou art That). It is not a new possession, it is not a new claim. It is not even a new revelation. It is the simple truth which stands in its nakedness in the heart of things. The conventions of the intellect and the contrition of the heart should be set aside before the soul can be conscious of the possession. The greatest truth is always the simplest, the simplest is always the rarest. The hungers of the soul do not allow it that freedom from spiritual and intellectual conventions and illusions which can welcome the ever-shining Truth in the citadel of our being. Suddenly in what is called "mystic flushes" the great Truth dawns upon the spiritually fit.

The mystic flush that silently sheds its light upon the anxious soul strikes wonder with its unbounded light. Though this experience gives a contact with a world that finger-tips do not touch, a whole new universe of life and spirit, still this cannot be said to be the highest mystic consciousness. For one can travel free in this reign of ineffable light, deep one can breathe in this world

of peace, but the consciousness has not gone beyond the finer layers of existence enveloping the Great Mystery of the soul. The full peace comes when the flushes are strong enough to reflect the pivot of Being. The pilgrimage of the soul is likely to have slips unless the Centre is reached, the Centre which radiates all light, and in which the soul has the sense of the highest security in the consciousness of being identical with the Eternal Light. It is an awakening on the Apex of Being from which thought and vision alike vanish. The distinction of *meum and teum* completely dissolves. The soul sails in deep waters. It is bound for "where mariner has not yet dared to go" and in the end comes to lose himself and all. But this is no loss, this is re-assertion of the lost Peace in the Basic Being.

The mystic exaltation in the Upanisads is not confined to the passive reception of the life running through the myriad existences stealing its march through the soul. It is not confined to the vision of the blessed peace that sleeps in the starry frame, it is not confined to the rare visitation of the living soul in nature and man. It gives the unique experience and the conviction of the Truth that resides in the heart of things and in the self: mystic exaltation removes the sense of difference and informs of a plane of existence wherein disappears the confined sense of the self and appears the listless Being, the Plentitude of Existence. Such an existence has been erroneously called by Pratt "the infinite blank." True it is that neither purpose nor thought nor self-consciousness, can be ascribed to one. Plotinus truly said, "The only one will neither know anything nor have anything to be ignorant of. Being one and united with itself it does not need to think of itself. You cannot catch a glimpse of it even by ascribing to it



union with itself. Rather you must take away thinking and the act of being united and thought itself and of everything else." But this certainly cannot make the one an *infinite blank*, it only makes it a reality which cannot be conceptually described and determined. It requires some other form and method of knowledge, besides discursive thinking and conceptual understanding. The human understanding proceeds by concepts, and when they cannot be applied, a feeling becomes natural that what exists beyond is *negation*. It is *blank*. Blank it is not, though the thinking cannot conceive it otherwise, because of its natural limitation of apprehending by contrasts.\*

\* "In *Sufism* two forms of mystic exaltation are noticed—abnormal and super-normal. Ibnu-'I-Farid calls them respectively 'intoxication' and 'the sobriety of union.' The second is preceded by the first and does not necessarily follow it. In the first stage the distinction between creator and the creature has vanished, and in the second stage the creature is aware of himself as being one with the creator from whom he, as a Creature is distinct. While during the momentary intoxication of *faná* all the attributes of the self are negated in the 'sobriety of union' they are restored with an increase, i.e., they are transmuted and wholly spiritualized. The highest mystical experience is positive and active in the sense that he who reaches it not only manifests the Divine attributes and actions in himself but maintains a personal relation to the God with whom he is one and who nevertheless transcends him" (*vide Nicholson's Idea of Personality in Sufism*, page 19).

Should it be noticed that though the loss of personal consciousness is a feature in the mystical consciousness, still it cannot always be described as *intoxication*. The psychical consciousness indicates the high range of consciousness; the more we get to the highest, the more becomes the knowledge dominant, and life, serene and calm. The loss of personal feelings is the standing testimony to the absence of all kinds of *intoxication* which is nature to the life of love. The mystic approach in the Upanisads is more noetic than emotional, and therefore the loss of personal consciousness in love or devotional mysticism should not be

This conclusion becomes irresistible from the texts. The Brihadaranyaka has it :

"Brahmanhood deserts him who knows Brahmanhood in aught else than the Soul. Kshatrahhood deserts him who knows Kshatrahhood in aught else than the Soul. The world deserts him who knows the world in aught else than the Soul. The gods desert him who knows the gods in aught else than the Soul. The Vedas desert him who knows the Vedas in aught else than the Soul. Being deserts him who knows beings in aught else than the Soul. Everything deserts him who knows everything in aught else than the Soul. This Brahmanhood, this Kshatrahhood, these worlds,

confounded with the eclipse of the personal consciousness as described in the Upanisads. The feeling attitude may have some experience when the universal consciousness is enjoyed as permeating through Soul and nature, when the mind is wide awake with its usual notions and ideas and when its vision has not gone beyond them and touched the fringe of the super-normal perceptions. But with the working of the supra-mental consciousness the *feeling of intoxication* must have been dropped, for here the ideative consciousness dominates and not the emotional one. And in the final stages the ideative or noetic element also drops, leaving a kind of experience which cannot be designated either emotional or ideational. Intuition has kinds. There are instinctive intuitions, there are emotional intuitions, there are ideative intuitions. But these intuitions are covered within the range of normal consciousness. The supra-mental intuitions proceed from the finer mentality, which is not accessible to the normal experience. These are possible when the mind becomes very fine and elastic and gets highly strung. These supra-mental experiences are strictly intuitions of the *Super-mind* and covers the archetypes of the Soul. Nay, there are experiences which go beyond these archetypal forms and the Soul rises in its complete independence of the mind and its limitations and possibilities. The Soul bereft of its mental limitations, can only feel its cosmic essence and its acosmic transcendence. Surely such experiences cannot be identified with the usual *intoxication of ecstasy* felt in the height of love and devotion.

these gods, these Vedas, all these beings, everything here is what this Soul is."

"It is—as, when a drum is being beaten, one would not be able to grasp the external sounds, but by grasping the drum or the beater of the drum the sound is grasped."

"It is—as, when a conch-shell is being blown, one would not be able to grasp the external sounds, but by grasping the conch-shell or the blower of the conch-shell the sound is grasped."

"It is—as, when a lute is being played, one would not be able to grasp the external sounds, but by grasping the lute or the player of the lute the sound is grasped."

"It is—as, when a drum is being fuel, clouds of smoke separately issue forth, so lo, verily, from this great Being (Bhuta) has been breathed forth that which is Rig-Veda, Yajur-Veda, Sama-Veda, (Hymns) of the Atharvans and Angirasas, Legend (Itihasa), Ancient Lore (Purana), Sciences (Vidya), Mystic Doctrines (Upanisad), Verses (Sloka), Aphorisms (Sutra), Explanations (Anuvyakhyana), Commentaries (Vyakhyana), Sacrifice, oblation, food, drink, this world and the other and all beings. From it, indeed, have all these been breathed forth."

"It is—as the uniting place of all waters is the sea, likewise the uniting place of all touches is the skin; likewise the uniting place of all tastes is the tongue; likewise the uniting place of all odours is the nose; likewise the uniting place of all forms is the eye; likewise the uniting place of all sounds is the ear; likewise the uniting place of all intentions is the mind; likewise the uniting place of all knowledge is the heart; likewise the uniting place of all actions is the hands; likewise the uniting place of all pleasures is the generative organ; likewise the uniting place

of all journeys is the feet; likewise the uniting place of all Vedas is speech."

"It is—as is a mass of salt, without inside without outside, entirely a mass of taste, even so, verily is this Soul, without inside, without outside, entirely a mass of knowledge."

"‘Arising out of these elements, into them also one vanishes away. After death there is no consciousness (Samjña). Thus lo, say I’. Thus spake Yajnavalkya."

"Then said Maitreyi—‘Herein, indeed, you have caused me, sir, to arrive at the extreme of bewilderment. Verily I understand It (i.e., this Atman) not.’"

"Then said he : ‘Lo, verily, I speak not bewilderment. Imperishable, verily, is this Soul, and of indestructible quality."

"For where there is a duality, as it were, there one sees another; there one smells another; there one tastes another, there one speaks to another; there one hears another; there one thinks another; there one touches another; there one understands another. But where one has become just one’s own self, then whereby and whom would one see? then whereby and whom would one smell? then whereby and whom would one taste? then whereby and to whom would one speak? then whereby and whom would one hear? then whereby and of whom would one think? then whereby and whom would one touch? then whereby and whom would one understand? whereby would one understand him by means of whom one understands this all?"

"That Soul (Atman) is not this, it is not that (neti-neti). It is unseizable, for it cannot be seized; indestructible, for it cannot be destroyed; unattached, for it does not attach itself; is unbound, does not tremble, is not injured."



"Lo, whereby would one understand the understander?"

"Thus you have the instruction told to you, Maitreyi. Such, lo, indeed, is immortality." (*Vide Brihadaranyaka Upanisad, IV. 7-15*).

Again the Chhandogya has it, "the expanse is the delight, the delight is not in this little." (*Vide Chhandogya Upanisad, 7th chap., 23rd part, couplet 519*). "Where nothing else is seen, nothing else is heard, nothing else is known, that is the Bhuma, the unlimited; but where something is

heard, something is seen, something known, that is the twisted; the Bhuma, the limitless dies not, the limited dies."

"My Worship, where is it located? In its own greatness." (*Vide Chhandogya, 7th chap., 24th part, couplet 520*).

The Kena has it: "The eyes cannot see it, nor speech can approach it, nor the mind can mind it, it is different from what has been instructed into, it is not what we know, it is not what we know not."

## ON THE MOTHERS' DAY IN AMERICA

BY SWAMI VIVIDISHANANDA

To-day\* is the Mothers' Day in America.

I do not know whether they have a day like this anywhere else. But it is a fact that people all over the world, even the savages not excepted, recognize the unique position of the mother in the family and bow down before her in love and respect. This is as it should be.

It must be said to the credit of the American people that they have introduced the Mothers' Day here and observe it in order to show their love and consideration for their mothers.

But this celebration does not amount to anything beyond the commercial end of it that florists and other stores will have a good time, if people in their daily conduct do not try to cultivate love and consideration for their mothers.

It is the actual daily life that counts.

How sweet and sacred is the word

"mother!" It brings in its train memories prized by all men.

When you were a little baby, who put you away to bed each night covering your cheeks with kisses? Who greeted you every morning with open arms and fond caresses? Who made your clothes and sent you to school with a glad heart and a shining face? Who made delicious pastries to satisfy your youthful appetite on your return home in the evening?

It is the mother.

Who is it that has always a soft corner in her heart for you all through life? Who is it that prays for you with an uplifted face and remembers you constantly to God in her prayers? Who is deeply moved and ready to help you in sorrows and trials?

It is mother.

Even the most hard-hearted person will melt if he is reminded of his mother. Stories can be told by scores how sometimes even the worst villain, ready to

\* The 10th May.

commit the most cold-blooded murder, or a similar act, felt hesitancy to do so, when he remembered the face of his mother beaming with love and affection.

The idea "mother" and the associations connected with it act like a magician's wand. They work miracles and transform. They make of a brute a man, of a man God.

Rightly does the Sanskrit line say :

"The mother and the motherland are superior to heaven."

How to account for this phenomenon—this instinctive love and attraction of mother and children? It is not a studied thing but a gift of nature even as the magnet draws the iron.

Of all people, we owe the greatest to our parents—our body, life, character and future career.

Think of the amount of sacrifice and self-denial of every mother in raising her child. Sometimes she will even die for her child. Mother's love and sacrifice are incomparable on earth.

If there is anything that can approach divine love, it is the mother's love. It is so pure and intense.

As a rule, it knows no bargaining, no give and take, and no fear. The mother loves her child, not because she would get something in return but because she cannot help it. A mother who gets frightened at the barking of a dog, will not hesitate to place herself between the jaws of a tiger to save her child.

Because of this intensity and purity of her love, the mother is looked upon in India as a visible representative of God Himself. Please and worship your mother, you will please God and grow in holiness. That is the verdict of our scriptures.

Because of this unique love, the mother enjoys the absolute trust and confidence of her child. Where there is love there is confidence. What a sense

of safety and security it is to be with the mother!

The child feels as if it were in a fortress when it is with its mother, oblivious of the impending dangers and difficulties. I believe every one here will stand as witness to these facts. Many of you might have experienced that. The child does not want to doubt its mother, for love begets love and confidence.

The mother plays an important part in shaping the future life of the child. As she can influence the child's life for the better, she can do the opposite also. Of course, no mother will knowingly do that, for every mother wants her child to shine in life.

But sometimes because of the lack of understanding and knowledge, she might spoil her child. Cases of spoilt children are not rare, and it is the mothers who are responsible for them. The child spends most of its time, especially in that impressionable age, with its mother. So the mother must be very cautious and discriminating in raising her child. For, the impressions of childhood are not easily effaced.

The physical, mental and spiritual well-being of the child depends a great deal upon its mother. Sometimes children turn out delinquent and undesirable in many ways because of wrong upbringing.

I will tell you the story of a gangster. He was encouraged to steal by his mother in childhood, and in this way he got the habit of stealing. Children have no sense of "mine and thine," or proprietorship. One day, so the story says, the boy got something from the home of their neighbour, without their knowledge. His mother when she came to know of it, instead of asking him to return it, rather encouraged him in his act, and the boy went on repeating



his actions without any let or hindrance. Later on he turned out to be a consummate criminal and was committed to the gallows for a series of crimes. While being led to the gallows, he wanted to see his mother, and going near her bit her ear. When questioned as to why he did that, he said that he did so because due to the wrong upbringing of his mother he learned stealing and committed similar crimes, and it was his mother who was responsible for his impending death.

The so-called complexes—the superiority complex, the inferiority complex, the fear complex, and so on, that we develop can be avoided if our mothers bring us up in the right way.

“All that I am I owe to her. I had a wonderful mother,” said Abraham Lincoln. Many other great men like him acknowledged their great indebtedness to their mothers.

So, mothers of America, great is your responsibility.

It is not enough if mothers ask their children to be good and moral, they themselves must live the life. Examples are better than precepts. Children are too apt to imitate. If the mother tells, she cannot expect her child to be truthful. If the mother has the habit of constantly nagging and complaining, there is every likelihood that the child also will become like that. If the mother be domineering, the child also might acquire the same domineering tendency.

It is a fact that the education received at home with the mother is more vital and of lasting effect than that received in schools and colleges. The future hopes and possibilities of a nation depend upon the upbringing of the children at home. And it is the mother's work.

Blind love and affection are meaningless if they are not combined with a knowledge of child psychology and the

capacity to handle children. Every mother must watch her child closely, so that she might give it the proper training suited to its temperament.

Let the mothers always remember that the future nation is being shaped at home, and it is they who are doing it. If the mothers want they can instil lofty moral and spiritual ideas into the minds of their children by positive training and thus bring into being a better race. Negative training does not help very much. Do not lie, do not be selfish, do not steal, and injunctions like that are parts of a negative training. Tell children what they ought to do, and not negative things.

Remember the story of the mother who used to instil the highest truth into the mind of her child while rocking its cradle, saying: “Know thyself, Thou art Divine—Absolute Knowledge, Existence and Bliss.”

Let mothers give positive good suggestions to their children and inspire them with love, purity, selflessness, godliness and such other saintly ideals.

As I address to-day the mothers of America, I mean American women in general, young and old, I believe in a philosophy of life that makes woman a symbol of God. So my attitude is one of worship and adoration to all women, irrespective of age, colour and nationality.

I am reminded here of a beautiful Sanskrit verse—an outcome of the experiences of the ancient ages. It is this:

Thou art the woman, Thou the man, Thou the young man walking in the pride of youth, and Thou the old man tottering on his stick. Thou art all in all and in everything.

Friends, I may tell you that during the short time I have been in this country what has impressed me most is your womanhood—their freedom of move-

ment, health and vivaciousness, their unconventionality, culture and refinement, and above all, their sympathy and sweetness.

I remember in this connection the glowing tribute paid to American womanhood by our leader Swami Vivekananda. He speaks of them with bated breath, and I think there is justification for it. Says Swamiji :

"I have never seen women elsewhere as cultured and educated as they are here. I have seen thousands of women here whose hearts are as pure and stainless as snow. Oh, how free they are ! It is they who control social and civic duties. Schools and colleges are full of women.

"Their kindness to me has been immeasurable. Since I came I have been welcomed by them to their homes. They are providing me with food, arranging for my lectures, taking me to market, and doing everything for my comfort and convenience. I shall never be able to repay in the least the deep debt of gratitude I owe to them.....

"Do you know who is a real worshipper of the Mother as Energy? It is he who knows that God is the Omnipresent Energy in the universe, and sees in women the manifestation of that Energy. Many men here look upon their women in this light. Manu said that gods bless those families where women are happy and well treated. Here men treat their women as well as can be desired, and hence they are so prosperous, learned, free and energetic."

Although we have such a high opinion of American womanhood, it does not mean that we are not conscious of their weak points.

On this Mothers' Day, let American women, young and old, have a close self-analysis. Let them think of their responsibility. Let them try to find out the causes of the growing disruption of the home-life here, the appalling number of divorces, the abuse of freedom, and the social chaos. And let them be up and doing to remedy these evils, having in view the future well-being of the nation.

Lastly, I have another appeal to make to you, mothers of America. It would not be enough if you lavish your love and affection upon your own children. Think of the motherless children here and in other parts of the globe, and extend your love and consideration to them also.

Charity begins at home, but it should not end there. Does not the mother-heart of America feel for the unfortunate ones in other parts of the world? It should and then alone it will grow and embrace the whole world.

Before I conclude, I will read out to you a poem—a beautiful poem. It is the benediction of an Indian Godman to a Western disciple. And I repeat it here, for I take it as the benediction of the soul of India to Western womanhood wedded to India's spiritual ideals :

"The Mother's heart, the Hero's will,  
The sweetness of southern breeze,  
The sacred charm and strength that  
dwell

On Aryan altars flaming, free;  
All these be yours, and many more,  
No ancient soul could dream before—  
Be thou to India's future son  
The mistress, servant, friend in one."



# ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

निर्वासनं हरिं दृष्ट्वा तुष्णीं विषयदन्तिनः ।

पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥ ४६ ॥

निर्वासनं Desireless हरिं lion दृष्ट्वा seeing विषयदन्तिनः the elephants of sense-objects तुष्णीं quietly पलायन्ते run away न not शक्ताः able (सन्तः being) ते they कृतचाटवः flatterers ( इव like ) सेवन्ते serve.

46. Seeing the desireless lion (of man), the elephants of sense-objects quietly take to their heels, and when unable, serve him like flatterers.

[The idea in the preceding and the present verse is this: It is attachment to the sense-objects and not the objects themselves that causes misery. Once free from attachment, one may not shun the world. Even in the midst of worldly objects such a one can live freely and happily quite unaffected.]

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् चक्षन् यथासुखम् ॥ ४७ ॥

निःशङ्कः Free from doubts युक्तमानसः whose mind is absorbed ( जनः person ) मुक्तिकारिकां the means of liberation न not धत्ते adopt पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling चक्षन् eating ( सः he ) यथासुखं happily चास्ते lives.

47. He who is free from doubts and has his mind fixed (on the Self), does not resort to the means of liberation. Seeing,<sup>1</sup> hearing, touching, smelling and eating, he lives happily.

[<sup>1</sup> Seeing etc.—This even only apparently, as he does not ascribe to himself the functions of the senses.]

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।

नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥ ४८ ॥

वस्तुश्रवणमात्रेण By the mere hearing of the Truth शुद्धबुद्धिः of purified intellect निराकुलः unperturbed ( जनः person ) आचारं proper conduct अनाचारं improper conduct औदास्यं indifference वा or न not एव indeed प्रपश्यति sees.

48. He whose<sup>1</sup> mind has been purified and freed from distraction by the mere hearing about the Truth, does<sup>2</sup> not heed his proper and improper act or inaction.

[<sup>1</sup> Whose etc.—This is a rare case of Self-realisation. It is said that no sooner does an aspirant of exceptional merit whose mind has been completely purified by the practice of the four preliminary virtues such as discrimination between the Real and the unreal, etc., hear about the nature of the Self, than the Truth dawns upon him. He has not to practise the other two methods of Realisation—*Mananam* (reflection) and *Nididhyâsanam* (meditation).

<sup>2</sup> Does etc.—Absolutely free from egoism as he is with the dawn of Self-knowledge, he is guided by his *Prârabdha* alone. The rules of conduct enjoined by the *Shastras* have no meaning for him.]

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।

शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥ ४९ ॥

यदा When यत् which शुभं good वा अपि ( expletive ) अशुभं evil वा or अपि even कर्तुं to do आयाति comes तदा then ऋजुः guileless person तत् that कुरुते does हि for तस्य his चेष्टा action बालवत् like that of a child ( भवति is ).

49. The guileless<sup>1</sup> person does whatever comes to be done, whether good or evil; for his actions are like those of a child.

[<sup>1</sup> guileless—free from love and hatred.]

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।

स्वातन्त्र्यान्निर्वृतिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥ ५० ॥

( जनः One ) स्वातन्त्र्यात् from freedom सुख happiness आप्नोति attains स्वातन्त्र्यात् from freedom परमं the Supreme लभते attains स्वातन्त्र्यात् from freedom निर्वृति tranquillity गच्छेत् attains स्वातन्त्र्यात् from freedom परमं Supreme पदं State ( गच्छेत् attains ).

50. Through freedom one attains to happiness, through freedom to the Supreme, through freedom to tranquillity and through freedom to the Highest State.

## NOTES AND COMMENTS

### IN THIS NUMBER

The short poem *An Ashrama in Himalaya* is the outcome of the author's visit, some years back, to the Advaita Ashrama, Mayavati. The poem was, however, written when the thoughts of the Himalayas haunted him at his residence in the Highlands of Scotland...Mr. S. V. Venkateswara, M.A., B.L., is the Professor of Indian History and Culture in the Mysore University and the distinguished author of 'India through Ages.' . . . This is the first time that Mr. Satyapriya Sharma appears before our readers. In the article, he discusses with copious quotations from reliable authorities the ways and methods of Christian propaganda as also the future of religion in India. . . . An erudite scholar, a versatile genius

and a practical idealist, Prof. Benoy Kumar Sarkar has proved himself one of the connecting links between India and the cultural world outside. Last year he went to Germany on an invitation from the Munich University to lecture on 'Social and Economic Problems of Modern India.' He had to deliver lectures also in other culture centres of Europe. . . . Dr. B. Bhattacharyya, M.A., Ph.D., is the Director, Oriental Institute, Baroda and has made a special study of Buddhist Iconography. In *Buddhist Tantrism* he refutes the charges levelled against it by ignorant people. . . . 'The Mothers' Day' in America has become a great national festival celebrated on the second Sunday of May, every year, as a mark of love and respect to mothers. It originated from the celebration first observ-



ed in 1907 by a devoted daughter of Philadelphia in loving memory of her mother. The present article is a report of the speech delivered by Swami Vividishananda in the Hindu Temple, San Francisco. The old readers may remember that Swami Vividishananda was once the Editor of the *Prabuddha Bharata*.

### THE CART BEFORE THE HORSE OR THE HORSE BEFORE THE CART?

Sometime back Mr. Satyamurti from Madras wrote to Mahatma Gandhi, "Your insistence on the statement that political power is not an end in itself disturbs me seriously. Even if tomorrow we get all the reforms we want, I would still resist British rule in this country. I am also convinced that very few of the reforms we want can be fully or effectively achieved, unless we get political power." In reply to that Mahatma Gandhi said, "There seems to me to be a question of emphasis between Sjt. Satyamurti and myself. His emphasis is on political power in itself, mine on political power as a weapon for enabling the reformer to achieve his reforms in the quickest manner possible."

Really it is a problem whether political power can be an end in itself. Under a foreign Government people cannot find sufficient scope and opportunity for self-expression and growth. The foreign people cannot fully understand the culture and civilization of the country they rule. So it is natural that when the subject people become self-conscious, they will demand political power so that they may grow, and in their own line, speedily and unhampered. Otherwise there can be little difference as to who rules the country. It matters little whether the British

people rule India or the Indians themselves are at the helm of Government, unless in the latter case the country gets better opportunity for growth. Sometimes we find instances where the subjects in the Native States have no less grievances, if not more, than what the people in the British India suffer from. Occasional reports come of atrocious acts in the *Indian-ruled States* which are hardly surpassed by those which some rash British officials have done. There is much satisfaction for the people to feel that they are governed by their own men. But in the long run it comes to no avail, if the same or similar disadvantages exist. There are many landlords in the country who have been conspicuous for their acts of tyranny and oppression upon the tenants and their criminal negligence to the interests of the ryots. What does it matter to the latter that they have their own countrymen as their landlords, so long as they have to suffer miserably? The gaining of more political power for India will have meaning only if it can be utilized for the good of the country. As such political emancipation, is, as Mahatma Gandhi says, simply a means to an end. It cannot be that when political power will be obtained, leaders will all on a sudden develop a spirit of service to the people, *if they have not that already*. That theory is as absurd as to say that a miser will perform acts of charity when he has hoarded enough money.

By no means we want to say that all who are engaged in the political field have no genuine spirit of love for the people and the interest of the country is not at all safe at their hands. What we mean to say is that politics cannot be an end in itself. And to talk of political success first and reform next is something like putting the cart before the horse. To fight for political rights

is itself an act of service to the country no doubt; but it is simply one amongst several acts which require our attention. Mahatma Gandhi says that social service to him is no less important than political work, and he took to the latter only because it would help the former and took to it "only to the extent that it helped the former." He also knows "that those to whom only the exciting thing called 'politics' has an exclusive appeal will laugh at this kind of thing."

The other day the *Manchester Guardian* wrote that the Indian politicians show some unity only when they have to fight against the British Government and when they will have not to fight, they will spend themselves in quarrelling amongst themselves. Those who are engaged in politics cannot all be expected to be saints,—they will have human weaknesses which will lead to occasional factions. Even the very issue of the *Manchester Guardian* to which we refer contains reference to a member of the Parliament who had to be suspended for his disorderliness (to put it mildly). Factions and quarrels in some form or other will always exist everywhere. But what is necessary is that those factions and fights do not sacrifice or betray the interests of the country. That will be more possible when politics is taken not for its "excitingness," but is inspired by the higher interest of the country.

### "WHERE IS THE REVOLT OF YOUTH HEADING?"

There is a world-wide change of psychology in the younger generation at the present time. The older generation finds it difficult to understand the true import of the new psychology. To attack old traditions and to seek a better state of things is the most natural phenomenon in the events of all youth

movements of the world. The revolt of youth that expresses itself in different avenues in the present-day world is regarded by some thinkers as of a new character. Some take it to be the precursor of a new era with a novel message hitherto unknown to the older generation. That it may prove to be very constructive in its application is hoped by many. "And now, whether we like it or not, the older generation faces two pitfalls. The first is the pitfall of berating and suspecting and still seeking to dominate youth. The second is the pitfall of pretending to agree with youth and pretending to sympathize with it in all its new points of view, simply because the older generation is in terror of being cut off, shut out, regarded as Victorian. In both these ways the elders fail the younger generation—as they have failed so many times before." This is the view lately observed by Mr. Zona Gale, one of America's best-known novelists and a recognized student of changing society in *The New York Times Magazine*. The writer deals mainly with the juvenile psychology of modern America. Nevertheless, his article breathes a deeper idea so far as the revolt of modern youths in general is concerned. "Whatever we may call the rebellion of youth," continues he, "it is never ultimate. Already among the sophisticates, among that small group of those who rebound most sensitively from any standardized behavior, there is to be noted a certain return. Perhaps it is because of the fundamental sanity of the American, even of the human temper and spirit; or, perhaps, it is because of the old-new shadow of humanism; or it may be only because of Victorian clothes; but for some reason this return, a flair for decorum, is observable now among certain young people. There is here and there even



a slight spiritual renaissance. Before the war in France there was a society of young intellectuals formed for and dedicated to the worship of The One, The Being. In the American Colleges there is a frank seeking for new values, for a standard more reasonable than that of despair. All these are symptomatic of factors on the long, long road, the eternal road, of the quest of the young human spirit. In less than another hundred years there may be a younger generation that is serious and spiritual and inordinately bored by the vagaries and intoxications of the generation older."

The younger generations, in whatever ways of revolt they may try to express themselves should be imbued with a spirit that can construct a future which will enable mankind to interpret human life and activities in terms of spiritual values. The idealism that lacks a far-reaching result on the ultimate good of man has but a temporary value as patching up the contemporary evils.

### TO BRIDGE OVER THE GULF

In modern times a general spirit of suspicion and dislike against the West can be found in all countries in Asia. The West in its treatment to the East has been overbearing and proud, and wherever the Western influence has penetrated it has given a rude shock to the native culture. The main purpose of the Westerners in the East has been that of exploitation and this has also created a gulf between the people of the two hemispheres. The scant courtesy with which the Easterners are received in many countries in the West—nay, sometimes badly treated—has also gone a great way to accentuate the feeling of contempt for the West in the East. Yet, no one will doubt that the welfare and progress of the world

demand that the Eastern and Western nations should co-operate and combine in a spirit of goodwill and mutual sympathy.

Madame B. P. Wadia in an article, published in the *Vishwabharati Quarterly*, suggests that this can be achieved by those who are above sectarian spirit—national or religious. "The spiritually minded in the West," she says, "have a splendid chance to fraternize with the spiritually minded masses of Asia. Not Church-tied Christians, but those who have freed themselves from that narrow influence and who are not in Asia either for making money or to rule superciliously—such individuals are in demand. They can do world's work as harbingers of peace and goodwill."

It is a hopeful sign, however, that there is a section of people both in the West and the East—and their number is increasing—who have met with each other in a friendly relation on a cultural basis, ignoring all geographical divisions.

### RELIGIOUS EDUCATION IN PRISONS

Mr. J. Chinna Durai, Bar-at-Law who made a special study of British prisons by personal visits writes in the *Indian Review* for July last: "In England the prisoners' needs with regard to the matter of religion are fully satisfied. For a Church of England man, there is the Protestant Church; for the Catholic there is the Roman Catholic Church and for the Jew there is the synagogue. They are all given excellent facilities for worship, and observe their festivals, such as Christmas and Easter." It is a great pity that the Indian prisoners have to bid a good-bye to their religion as soon as they enter the prisons. Nowadays we hear so much of Jail reforms in India, but there is no reason why such an important item of reform

should be lost sight of. Every opportunity ought to be given to the Indian prisoners for the cultivation of religious spirit who, in most cases, are not averse to religion.

### M. BIRUKOFF ON INDIA

M. Birukoff who is one of the most noted pacifists of the world, the life-long friend and sole surviving testator of Count Leo Tolstoy sometime ago made a notable remark, published in the *Hindu*, in course of his conversation with Dr. Lanka Sundaram. "All the

people of this universe must prostrate before India and her people because their civilization and spiritual development are more ancient and real than others. If Europe is to stay in its present condition it is necessary for Indian civilization to come to Europe for the latter to feel her soul." But will many of the Westerners recognize this? The words coming from the lips of such a veteran pacifist indicate the necessity of a genuine spirit of harmony and co-operation to be established between India and Europe.

---

## REVIEW

**THE HEART OF HINDUSTHAN.** By Prof. S. Radhakrishnan. G. A. Natesan & Co., Madras. 48+144 pp. Price Re. 1.

Messrs G. A. Natesan & Co., who always can find out what kind of publication will be demanded by readers and which will go to educate them most, have brought out the above book containing six discourses on "The Heart of Hinduism," "The Hindu Dharma," "Islam and Indian Thought," "Hindu Thought and Christian Doctrine," "Buddhism," "Indian Philosophy" compiled from various periodicals etc. Of them the article on "Buddhism" has been taken from the *Prabuddha Bharata*. Prof. Radhakrishnan is too well known to need any introduction to the public. He has got the singular knack of writing abstruse philosophy in a popular style. We feel no doubt that the present book will be greatly welcomed by the public. The value of the book has been increased by the addition of an account of the Life and Works of the Professor from the pen of Dr. J. K. Mazumdar, M.A. (Oxon).

**MY EXPERIENCE AS A LEGISLATOR.** By Dr. (Mrs.) S. Muthulakshmi Reddy, M.B., C.M. Published by the Women's Indian Association, Madras. xii+246 pp. Price Rs. 2.

Whereas the British Women had long to

fight for their political rights, in India men themselves wanted to share with their womenfolk whatever rights they possessed and strongly supported their claims to an equal place in the new constitution under the inauguration of the Montague-Chelmsford Reforms in India. In Madras Legislative Council when the resolution was moved to extend franchise to women, it was passed almost unanimously. The Madras Council also showed "the first instance in which a woman has been elected to preside over the deliberations of a Legislative Assembly in the whole world." And Mrs. Muthulakshmi Reddy was the lady who was the recipient of that unique honour: She was (unanimously) elected as the Deputy President of the Madras Legislative Council in 1927. Mrs. Muthulakshmi Reddy is known all over the country for her manifold public activities, and it is also known to all how she discharged the responsibilities devolved upon her in the Council with great success. Yet when she entered the Council, she was a "child in politics," to quote her own words. Mrs. Reddy is a bright example of how Indian genius, when given opportunity for self-expression, can show extraordinary capabilities. The present volume, as the title indicates, describes her experience in the Council. The book is an interesting reading from the beginning to the end.



**THE VEDIC GODS.** By V. G. Rele, L.M. & S., F.C.P.S. Published by D. B. Taraporevala Sons & Co., Bombay. 134 pp. Price Rs. 6-8-0.

In this book Dr. Rele has given a new explanation of Vedic deities on the physiological basis. His theory is that the Vedic deities represent the several centres of activity in the nervous system of the human body. He accounts for the various attributes of each deity and attempts to explain the legends about the same in the aforesaid line. In the Preface, the author explains his position as follows:

"This theory has its clue in the Vedântic statement that what has its existence outside in the external world has also an existence in the internal world located in the body. The Biological theory has this novelty that no writer in the Rig-Veda from Sâyana to the present day has taken the biological view-point to explain the various problems connected with the Vedic Gods. I am conscious of the fact that it will be hard for Vedic research scholars to accept my theory, as my exposition from the embryological, anatomical and physiological points of view will be difficult for them to grasp without a proper knowledge of these branches of biological science."

Only the prominent deities of the Rig-Veda are selected in the book for explanation on the biological basis. The author

believes that the Vedas are books on the physiology of the nervous system written by different Vedic seers who describe its structure and functions in a language of metaphors taken from the natural phenomena connected with the place inhabited by them. According to him, the biological view-point solves the riddle of the Rig-Veda from within outwards and establishes uniformity of activities as between the inner and outer cosmos.

The Vedas have been interpreted in numerous ways from the time of Yaska up to the present age. Some think that the powers of Nature are described as gods; some explain them on an astronomical basis and others believe that they are *Abhimanini* or presiding 'Devatas.' The new interpretation of the author has no doubt completely departed from the traditional as well as the present-day view-points. The Vedic passages and gods may be explained in more novel and varied ways and still they will remain an insoluble problem to scholars. But the bold attempt of the author is worth noting and his ingenious theory is highly commendable. As such, it deserves to be strictly examined by all Vedic scholars. The book is very carefully written in a charming style and the purpose for which it stands has been nicely and thoroughly represented. The paper, printing and get-up of the book are excellent.

## NEWS AND REPORTS

### A SCHEME FOR MASS EDUCATION

It is admitted on all hands that mass education forms one of the most essential items of constructive work for the uplift of our country. In full view of this need of the country the Ramakrishna Mission has undertaken this task with its humble resources and keenly feels the great necessity of expanding its work.

There are about 60 schools organized and conducted under the supervision of the different branch centres of the Ramakrishna Mission. From the Headquarters of the Mission, however, a definite programme of work for the spread of mass education was undertaken in May, 1928. Under this scheme five

Primary Schools for young boys and girls and a night school for grown-up people have been started in different places of Bengal. Besides, Lantern lectures are also organized, that being the best means of educating those who cannot regularly attend schools. In this connection a radio set also has been bought, through which people can be attracted very easily. All these entail an expenditure of about Rs. 150 per month. For this purpose Rs. 5,408-9-6 was received till May, 1931. Of this sum, Rs. 3,092-14-0 was contributed by America and Rs. 2,315-11-6 by India. By the end of May, the total expenditure for the work amounted to Rs 5,416-12-9, leaving a deficit of Rs. 8-3-3



This financial position clearly indicates that the work cannot even go on—what to talk of its much needed expansion—unless sufficient funds can be raised. We hope the generous public will not allow this very useful scheme to fall through for want of money. All contribution towards this, marked “for Mass Education,” should be sent to the Secretary, Ramakrishna Mission, P.O. Belurmath, Howrah.

#### RAMAKRISHNA MISSION INDUSTRIAL HOME AND SCHOOL, BELUR MATH, HOWRAH

Living at the monastery at Belur, one has to constantly experience the sad lot of many poor boys, who come for help or seeking facilities of education on the idea that they are sure to receive sympathetic considerations at the Headquarters of the Ramakrishna Mission, known for its philanthropic works. In response to that demand, the above institution was started, ten years back, with the object of providing vocational education on industrial lines for poor and deserving boys by offering them free board and lodging as far as practicable. The report for 1930 gives a detailed account of its activities under the following heads:

*Accommodation.* During the year, the construction of a building to accommodate the Office, Show-room, and the Tailoring Department was completed. A small thatched house was also built to provide room for the drawing classes. A kind-hearted gentleman has allowed his building at Belur to be utilised for the purposes of the Home for an indefinite period.

*Admission and Strength.* The number of the students at the beginning of the year was 18. During the year there were 29 new admissions and 25 withdrawals leaving the strength of the institution at the end of the year at 22. The students on the rolls may be classified as: Weaving 16, Tailoring 18, Cabinet-making 13. Of these 47 boys, 30 were accommodated in the Industrial Home while the remaining 17 were day-scholars.

*Examinations and Scholarships.* All the 14 students who appeared in the final examination of the School came out successful—3 in Weaving, 8 in Tailoring, 3 in Cabinet-making. Four of these students were admitted as apprentices for the year 1931. The results of the annual class examinations were also satisfactory. Three of the students held scholarships from

District Boards, while 12 pupils were given stipends from the School funds. Almost all the students in the School were in receipt of aids towards their education in some form or other.

*Tutorial Classes.* In mornings and evenings some general education was imparted to younger boys under competent teachers.

*Scriptural and Music Classes.* Weekly classes on the scriptures and the lives and teachings of saints were arranged for the purpose of religious instruction. Daily congregational prayer formed an important item of religious education. Devotional and patriotic songs were taught to the boys in separate groups.

*Physical Training and Recreative Activities.* Students were encouraged to take regular physical exercise in mornings and evenings. Parallel bars and a pair of rings and trapezes have been provided for them in the Home compound. They were taught gardening and allowed to join social festivities such as the Durga Puja and Birthday celebrations held at the Belur Math.

*Library and Reading Room.* There is a small library attached to the school containing some books mainly on industrial and technical subjects. The books were received free or were paid for by some kind donors.

*Finance.* The total receipts amounted to Rs. 8,681-13-3 and the expenditure to Rs. 9,864-7-3 resulting in a deficit of Rs. 682-10. The running of the School cost the management Rs. 6,203-5-6, against which Teaching and Equipment grants of Rs. 1,200 and Rs. 300 respectively were received from the Department of Industries, Bengal.

The importance of such an institution can hardly be over-estimated. But though an attempt has been made here to give a right type of education with an eye to the needs of poor boys, it cannot be said that the institution has made as much progress as one would wish. The reason is, as the report shows, the authorities find themselves greatly handicapped for want of sufficient funds and accommodation. Many poor boys from the mofussil are refused admission, who could be taken in, if only a monthly stipend of Rs. 10 for each could be secured. Separate buildings for the Home as well as for each department are urgently needed. The acquisition of land together with necessary constructions is much needed for the future growth of the institution. The estimated amount required for the purpose is Rs. 30,000.



In the country, nowadays, there is no dearth of people who can imagine and feel for the wretched condition of poor boys, who cannot get a start in life for want of proper education. As such, we hope the financial handicap of the institution will be removed by the help from the generous public.

Any contributions may be kindly sent to the Secretary of the Industrial Home.

#### SRI RAMAKRISHNA ASHRAMA, BANKIPORE, PATNA

The report for 1929 and 1930 shows that during the period under review, regular classees were held in the Ashrama premises, at Gardanibagh and the High Court quarters. There were altogether 270 lectures on religious and cultural subjects. The *Morning Star* was conducted by the Ashrama in order to propagate the principles of the Order. Special lectures and discourses were from time to time arranged by the Ashrama. The Vivekananda Boys' Association made much progress. Boys received training for their physical, moral and intellectual uplift. The average daily attendance was 20. A library was opened by the Association. To the Ashrama was attached another Library, known as the Turiyananda Library. The Ashrama conducted one Day School for cooks and servants and five Night Schools for the depressed classes. Poor-feeding, processions and lectures formed an important item during the birth-day celebrations. The Ramakrishna Students' Home was run on the line of the Brahmacharya system and admitted 12 students, of whom 3 were free, 3 full-paying and the rest, concession-holders. In co-operation with local youths, and the inmates of the Students' Home, the Ashrama undertook the following items of work: (1) Nursing the sick and cremating the dead, (2) Preparation of a scheme of mass education, (3) Management of Night Schools and various other philanthropic works.

The Ashrama was shifted to its permanent site in December, 1930. A plot of land measuring 3 bighas with a small building was purchased at the cost of fourteen thousand rupees. With two rented houses adjoining the purchased plot, the Ashrama managed its present activities with great difficulty. The Ashrama had to take a loan of three thousand rupees for purchasing the plot of land.

Besides this, the Ashrama is in need of money to put its works on a permanent basis. The success of this institution is sure to have a moral and spiritual influence upon the province of Behar. We recommend it for help to the public in general and those in particular who are interested in the progress of the province in question.

#### SRI RAMAKRISHNA MISSION SEVA-SHRAMA, CONTAI, MIDNAPORE

The report for 1928-1930 shows that the Sevashrama was affiliated by the Headquarters at Belur as a branch centre of the Ramakrishna Mission. The number of patients treated by the Sevashrama was 7,248 in 1928, 4,832 in 1929 and 6,236 in 1930. During the period under review the Sevashrama undertook relief works at the time of floods and epidemics in different places. It managed a good library consisting of healthy literature and various periodicals. A Students' Home was started with a few indigent students. Four Free Primary Schools, in different places, were managed by the Sevashrama. Several discourses and lectures were arranged for the propagation of the universal principles of Vedanta. Lantern lectures were occasionally given to the masses. The Sevashrama is doing useful work in the Sub-division and approaches the general public for help towards its further development.

#### SRI RAMAKRISHNA MISSION SEVA-SRAMA, BALIATI, DACCA

The report for 1927-1929 shows that the Sevasrama treated 332 patients in 1927, 142 in 1928 and 97 in 1929. There is a small hospital for treating invalid cases. In the period under review, it could afford to give shelter to some patients of the like nature. The Sevasrama also undertook to treat some cases in the houses of the patients. It occasionally rendered financial and other helps to the distressed people. Two free primary schools imparted education to boys and girls. The numerical strength of the schools was between 70 to 80.

There is a reading room with a library of about 600 books and various periodicals. On every Sunday, scriptural classes were held. Every evening a religious class was held, in which lectures were occasionally given with the help of magic lantern.

## RAMAKRISHNA MISSION'S FLOOD RELIEF WORK

The Secretary of the Ramakrishna Mission sends us for publication the following report under date 15th September, 1931 :

Readers of *Prabuddha Bharata* are aware that the Ramakrishna Mission has started relief work in aid of the sufferers from the devastating floods in North and East Bengal. The work has been extended to three Districts, Pabna, Mymensing and Dacca, and thirteen centres have been opened. Five of them—Salap, Sthal, Mulkandi, Gopalpur and Jamirta—are in the Sirajganj Sub-division (Pabna); one—Gayhata—is in the Tangail Sub-division (Mymensing); and seven—Sabajpur, Baliadi, Benupur, Khalsi, Baliati, Kalma and Sonargaon—are in the four Sub-divisions of the Dacca District. In four weeks up to September 12, 1931 we distributed from these centres 926 mds. of rice to about ten thousand helpless men, women and children belonging to 261 villages.

The distress of the people is as acute as ever. Hundreds of famished people are daily flocking to our centres for help. We cannot extend our relief operations any further for want of funds. Contributions of money, rice and cloth are urgently needed and will be thankfully received at the following addresses :

1. The President, Ramakrishna Mission, P.O. Belur Math, Howrah.
2. The Manager, Prabuddha Bharata, 4, Wellington Lane, Calcutta.

---

*Give as the rose gives perfume. It is our privilege to be allowed to be charitable, for only so can we grow. The poor man suffers that we may be helpful. Let the giver kneel down and offer his thanks, let the receiver stand up and permit.*

\*

*The Life is short, the vanities of the world transient, but they alone live, who live for others, the rest are more dead than alive.*

\*

*Do you love your fellow men? Where go to seek for God? Are not all the poor, the miserable, the weak—Gods? Why not worship them first? Why go to dig a well on the shores of the Ganges?*

\*

*He who sees Siva in the poor, in the weak and in the distressed, really worships Siva.*

—SWAMI VIVEKANANDA