

Prabuddha Bharata

VOL. XXXVI

AUGUST, 1931

No. 8



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

MEMOIRS OF SISTER CHRISTINE*

SADANANDA

It was during these wanderings that Vivekananda made his first disciple. On the train that came to Hathras one day, the young station-master of that place saw among the third class passengers, a Sadhu of his own age with a marvellous pair of eyes. Only a few nights before, he had dreamt of these very eyes. They had haunted him ever since. He was startled and thrilled. Going up to the young Sannyasin, he begged him to leave the train and come with him to his quarters. This the wanderer did.

Later, when the station-master's duties were finished, and he was free to sit at the feet of the stranger in devotion, he found him singing a Bengali song to the refrain of : “My beloved must come to me with ashes on his moon

face.” The young devotee disappeared—to return divested of his official clothes and with ashes on his face. The train which took the Swami Vivekananda from Hathras, carried with it the ex-station-master, who later became the Swami Sadananda. In after years he often said that he did not follow Swami Vivekananda for religion, but followed “a devilish pair of eyes.”

And now began for Sadananda the life of the wanderer. The hardships of the road might have made him miss the ease of his former life, but his travelling companion exercised such a spell that he forgot the body. The tender care of the Guru made him forget how footsore he was. To the last day of his life, Sadananda could not speak of this time without emotion. “He carried my shoes on his head !” he cried.

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They were blessed, never-to-be-forgotten days. Both were artistic, both were poets by nature, both were attractive in appearance. Artists raved about them.

Sadananda had so beautiful a devotion that it alone was a great attraction. He was a true disciple. Vivekananda had none truer, more devoted, nor indeed greater. The intellect played but a small part in his understanding of his Guru. He meditated on every look, every motion of the body, as well as on every word. Years afterwards he was still meditating upon these intimate personal expressions of the Master. As a result he understood him as perhaps no one else. Certain it is, that he saw facets of that great being that would otherwise have remained unknown. It is not to be wondered at, then, that by a word or a phrase he could conjure up before us, a picture of Swamiji which we could never forget. We would see them both walking through the tiger-grass in the Terai, the Master carrying the footsore disciple's shoes, coming to a spot where a few rags of *gerrua* and some bones were all that was left to tell the story of a Sadhu killed by a tiger. "Are you afraid?" asked the Guru. "Not with you," answered the disciple; and they went on. All through these first wonderful days, fear, hunger, thirst, fatigue, the very body was forgotten.

The scene of another picture was laid in Southern India, at the time of Swami Vivekananda's return from the West. Great crowds had gathered to welcome him. Like the sea they surged around his carriage, like the waves of the sea, they threatened to overwhelm him. In that great multitude, he saw one face which startled and stirred him—the face of Sadananda.

Sadananda, no one knows how, had made his way from Northern India to

be one of the crowd to welcome back his beloved Master. Vivekananda ordered the carriage to stop and called him to his side. "He is the child of my spirit!" he exclaimed, and they drove on together.

The work of the Guru began. What divine power, what love was it that Vivekananda released in Sadananda? As a station-master he had not thought much of religion. He was gay, young, full of the joy of life. Yet something there must have been, for even in those days at Hathras, before the coming of the young Sannyasin with the "pair of eyes," it was his custom to distribute *atta*, *ghee* and wood to the Sadhus on pilgrimage who passed his station. He was generous to a fault—a quality much appreciated by Swamiji.

Sadananda's family lived in Jaunpur, a centre of Mohammedan culture. Instead of Sanscrit he had studied Persian. He had the fine manners of the aristocratic followers of the Prophet. He was much influenced by Sufi culture, and shared it with his Master, who found great delight therein. Both had the capacity of throwing themselves into the mood of the moment, of identifying themselves with the subject under discussion. While they recited Sufi poetry, they were Sufis.

Sadananda had, in almost equal degree with Vivekananda, the true poet's feeling for beauty. Together they gazed with rapture at the heaven-aspiring Himalayas, abode of the great god Shiva, at the rushing mountain torrents, at the shadows on the hills, at the green and violet hues in the light of the late afternoon, at the moonlight on the eternal snows. Their spirits were raised to the heights.

His contact with Mohammedanism strengthened and increased his natural sense of democracy, which, owing to his love for humanity and a generous ex-

pansive nature, was already great. To this was added the Vedantic idea of the unity of all beings, the Self-in-all, when he became a Sannyasin. Seeing a bullock beaten one day, he afterwards found the marks of the whip on his own body. Once in his wanderings, he reached the *dharmasala* where he was to halt after nightfall, and, being utterly exhausted by the day's journey, he fell into a deep sleep. In the morning he found, to his horror, that he had slept beside a leper. His first instinct was to flee from the place. Then he remembered, the leper, too, is a *Narayana*. He went back and for three days ministered to the unfortunate creature, bathing him, dressing his wounds, and worshipping him as God in human form. Another time, when he was nursing a case of small-pox, the patient felt himself on fire. The coolest thing Sadananda could do for him, was to offer his own body, and he held the suffering man against it for hours.

So the years passed. Some there were who thought he was not as much concerned with religion as a Sannyasin should be. Perhaps not; but his religion was the worship of the Divine in man: God in the sinner, God in the saint, God in the poor, God in the rich, God in the helpless, God in the powerful, God in the successful, God in the defeated. He not only worshipped but served and loved.

When the plague broke out in Calcutta, he was one of the first to organize a band of sweepers in Bagh Bazar with the money he had begged. How he loved these splendid young untouchables! He worked with them as one of themselves, doing sweeper's work even as they did. Together they cleaned *busties* and made foul places sanitary, working with unabating enthusiasm. He inspired them with his own spirit. In doing this work he was

carrying out the ideas of his beloved Guru, who had entered Mahasamadhi but a short time before. Into it he put his heart and soul, and he did not spare his magnificent physique.

His last effort in this direction was to take groups of college students on pilgrimage to Badri Narayan. These lads had never left home before. Some indeed had never been out of Calcutta. To them, such a journey was an adventure that roused fear and misgiving. One of them said, with tears streaming down his face: "I have never gone abroad before!" It can easily be seen why Swami Vivekananda considered such journeys an important part of the education of young men, one of the methods of developing manliness, self-reliance, hardihood. He often said: "To love India, one must know her."

Swami Sadananda's task was not light. Instead of travelling like the students in Europe with only a knapsack on their backs, these young men would plan to take nearly all their possessions. One by one, these were eliminated until only the bare necessities remained. To nearly all of them this entailed hardships which some of them did not relish. Sadananda spent himself in keeping up their spirits, seeing that they got proper food, had hot baths, kept out of danger; in short he watched over them like a loving mother. Two such pilgrimages broke down his splendid constitution and shortened his days. After his return from the second, his health never again permitted him to do any active work. His life henceforth was one of seclusion and meditation, during which he attained the Great Realization. Only a short time still remained to him, and this he spent in the company of his devoted band of nursers: "Sadananda's dogs" they called themselves.

They lived in a little house at Bose-

para Lane in Bagh Bazar, which is now known as the "Sadananda Ashrama," and has a shrine for worship in the very room in which he lived. Here several of this group still live, and to them it is the "Holy of Holies." Great were the sacrifices which they made to keep it in the lean years that followed the passing of Sadananda. Through everything, they felt that at any cost it must be kept. Here they had nursed their Master with a devotion which excited the wonder of all who saw them. Their service was given without any reservation whatsoever. Those who were in college gave up their studies, and, so far as they knew, their careers. There was nothing they permitted a servant to do. They washed, scrubbed, scoured, and cooked for him. Day and night they held him in their arms when the struggle for breath did not permit him to lie down. Night after night they passed without sleep. The love which he inspired made them forget the body and its needs. The few minutes' sleep, which they were able to snatch now and then, were taken on the floor at his side, without pillows or bedding. Meals were irregular and were usually served on a common platter, Sadananda putting titbits into the mouth now of one, now of another. All the money that was needed came, and there was nothing, which the Indian or European markets offered, which was not provided.

There was no formal relationship of Guru and disciple. It was not even thought of, but in the course of these two or three years, Sadananda passed on all he knew and felt of Swami Vivekananda. His knowledge and his inter-

pretation made his own Guru live again. Is it to be wondered at, that one still feels that spirit in these young men who are the spiritual children of Sadananda? "I can only do one thing for you," he often said, "I can take you to Swamiji." "That is enough," they would shout in reply. Wonderful, wonderful were those days. When Sadananda was not in actual pain, they lived in a state approaching ecstasy. Life held nothing then, and it has held nothing since which can compare with it. There was an exuberance of emotion, of adoration, of joy. He lifted them to the heights and kept them there. He gave them a new and unique training. His love was unbounded, yet he did not indulge them nor ever allow one careless or unworthy thing to pass unrebuked. He was severe in the extreme. An onlooker might sometimes have considered his treatment of them cruel, but these boys who were devoting body, mind and soul to his service, knew his love and never lost their joy. Their adoration grew from day to day. Their only fear was that he would leave them. How could they face such desolation? At that time they did not know that he would leave them his joy.

In this way, talking, laughing, singing, worshipping, serving, days, months, years passed, and life was a foretaste of heaven. And when after nearly three years of such service, Sadananda entered into Mahasamadhi, with his eyes on the picture of his Guru, and the word "Swamiji" on his lips, he left no sorrow behind. Even as his name means "joy," so he left a deep abiding joy in the hearts of these "dogs of Sadananda."

PLAYING WITH FIRE

BY THE EDITOR

I

It is a decree of God that man should be ever discontented with the present; and this is not all bad as discontentment is the root cause of all progress in the world. But sometimes this dissatisfaction with the present is not so much an indication of desire for progress as a mere love for a change and a novelty. Sometimes in his thoughtlessness man thinks that if he can discard his old cloak he will be more beautiful in a new robe. It does not unoften happen that in his eagerness for newness man overlooks the beauty of the present, he misses the good points of the things at hand and until he loses them, he cannot see them in their entirety with all their advantages and disadvantages. This is also the psychology of all imitation. Things look more beautiful to us, with which we cannot come in close touch and which are separated from us by time and space. And so what is not ours has got special attraction for us.

And in this respect, very few can escape the influence of the popular verdict—very few can think independently. When there is a great cry that this or that is bad, very few can resist the influence of that opinion and all run after a new thing. This has been the bane of many societies. Generally people have got a tendency to follow the popular cry, and those who differ from the public opinion cannot very often summon up courage to stand against and resist that. As a result not always is society ruled by a good sense. This happens more occasionally in a society where there is no sober controlling force behind and the society

is left to its chance to mould itself by the influence of time and circumstances.

The truth of the above is realized very pointedly when we look to the problem of caste system in India, as to how it is being handled at present in the country. The general view is that caste system has been a stumbling block in the way of the progress of the country, and all are out to totally do away with it without the least consideration that such a time-honoured institution might have some good points and as such any reform—even if we want reform and not total extinction—should be made with great consideration and sober judgment. If we are to do away with the caste system, we must see that we do not thereby invite a worse substitute; if we want to remove the hereditary basis of the institution we must take care that we do not place it on a basis which is much more harmful. We must see that we do not thus engage ourselves in an abortive fight with Proteus, and simply exhaust ourselves to the great detriment of all concerned.

For it is very difficult to altogether abolish caste. In some form or other it exists everywhere. There is an Indian proverb that no two fingers in a man's hand are alike in length and shape. Similar is the case with men. No man is an exact prototype of another. One man must vary from another in appearance, merit and temperament. And as man is pre-eminently a social being, persons who resemble one another to some extent in position, mentality and outlook will group together and form a class. It is in this way that classes have formed everywhere in the

world. Persons who are given to learning and culture, form an intellectual group and represent the brain of the society. Persons who are greatly of Râjasik temperament and love fighting naturally come forward first in protection of the country or to expand its boundaries for ensuring greater prestige to the nation; they form the military group. There is another class of people who are marked for their love of money and are very much considerate about loss or gain; they spend their greatest energy in making money; they in consequence increase the wealth of the society and the nation. In course of their kindred activities as they have to come to closer touch very often, a kinship arises amongst them, and they represent the commercial group. And there are persons who lack initiative; who by temperament are fitter to be led than to lead; they are passive and submissive; they are eager to live in protection and shelter and necessarily for various reasons they have to depend upon the first three classes mentioned above whom they pay for the advantages reaped in the shape of personal services. This latter group represents the serving class. Where the society is living and the social organism is strong, there is constant readjustment amongst these classes; but where the society is dead there grow walls of rigid demarcation amongst the different classes, which are very difficult to be scaled. But classes there must be in every society.

II

According to one great authority, under the aegis of the ancient Egyptian and Babylonian civilizations there were twelve classes of people in the society. First, the priesthood, which formed the brain of the nation and under whose guiding intelligence the civilization grew. Naturally the priests were a great power

in the country and the chief repository of knowledge, and tradition, and an influence over the lives of every one. But as a great prestige attached to them, soon they fell a prey to ease and comfort and to protect their position they became conservative. They however could not long remain all-powerful; they toppled down from their high position when learning leaked out to other classes of people who were eager for it and began to think for themselves. (2) The next class might be called the military group who grew and centred round the monarch. (3) The tillers or the soil. They lived together in villages, and as they had a common interest in maintaining their irrigation channels and similar other things, a sense of community grew in their village life. (4) The artisan class. Persons who had specialized in different crafts and grouped together by the bonds of common interest and zealously guarded the technique of their respective crafts against being known to people outside their groups. (5) Herdsmen. (6) Merchants. (7) Small retailers. (8) Independent property owners. (9) Domestic servants who represented slaves or freed slaves or young peasants taken into household. (10) Gang workers (11) Mercenary soldiers (12) Seamen. It will be noted that these twelve classes easily lend themselves to the four divisions which we have mentioned beforehand.

Now though these twelve classes were not rigidly fixed, there was always a tendency towards exclusiveness amongst each group. Artisan class would always try not to be fused with the people of other classes, so that the secrets of their craft might be kept limited amongst themselves. Naturally there was much restriction about their marriages and social comminglings with

the people of other classes. The conquering people would always develop an aristocratic exclusiveness against the conquered people who were not freely admitted into their society, if it could be helped. Thus except during the times of great historical disturbances there was a natural separation of classes. But of course there were always exceptional classes of interlopers,—persons who by dint of their ability could acquire an entrance to a higher society or the case of unworthy persons who went down to a lower grade of the society.

In ancient China also, there were separate classes : *viz.*—(1) The intellectual class—the Mandarins. They could not however form into a rigid and exclusive group, as they were recruited by education and examination from all classes of people. (2) The cultivators of the land. (3) The artisans. (4) The mercantile class. There was no separate military class in China as the Chinese civilization grew under greatly peaceful conditions.

There is one noteworthy thing in the above divisions. Everywhere the intellectual class have ruled the society. Even in China, where the Mandarins were not a hereditary group, they wielded a great influence in the society as owing to the difficulties of the Chinese characters education could not spread very wide. In the West, however, this tendency was greatly checked as writing and reading having been simplified education became the property not of any exclusive class, but of all.

In ancient India also the caste system grew from the force of circumstances and necessity. At first people were homogeneous—there was not much distinction between people following different vocations, though we hear of different professions mentioned in the White Yajur Veda and also in the

Taittiriya Brahmana. But they were professions and not castes. During that time distinction was perhaps made only between the white-skinned Aryans and the dark aborigines. The caste system might have its origin—though not even then fully developed—in the later Vedic period, when the performance of elaborate sacrifices and ceremonies necessitated the creation of a separate class—the priests. Now people have a feeling of awe and reverence for religious rites and things which cannot be explained by ordinary reasons. So the priestly class acquires a certain prestige of its own. And as during this time the Aryans extended their political dominion, a separate military class grew up. But the mass of the people remained engaged in various peaceful occupations and might answer to the later division of the Vaisya class. And the conquered aborigines who were made to serve the Aryans grew into the later-day Sudra class. But the division was not fixed. There was no objection to the interdining, inter-marriage and social commingling amongst the Aryans themselves except for the fact that people of the same rank and position tended to group together. It was only in the Epic Age that the caste system took a definite shape, but even then it did not attain so much rigidity. But during this time the Brahmins as law-givers showed marked tendency to frame laws so that they might protect their privileges which might be enjoyed as hereditary rights. But not unoften they were challenged in their supremacy. Brahmins could not be altogether off their guard to remain worthy of their position. For it is said by Vasistha : “Brahmins who neither study nor teach the Veda nor keep sacred fires become equal to Sudra;” “The king shall punish that village where Brahmins, unobservant of their sacred

duties and ignorant of the Veda, subsist by begging, for it feeds robbers;" "An elephant made of wood, an antelope made of leather, and a Brahmin ignorant of the Veda, these three have nothing but the name of their kind."

The slight tendency of the caste system to crystallize into fixed divisions was greatly counteracted by the influence of Buddha, who recognized no caste. The caste system began to attain the rigidity of the later days, only from the days of the Mahomedan conquest when the nation lost its vigour and the society its vitality. People were eager to protect themselves against the inroads of an alien civilization and culture, and framed hard and fast rules against mixing with the conquerors; and this attitude reacted amongst themselves; different professions took self-protecting measures against one another till innumerable castes of the present day grew out of different professions. From the days of the Mahomedan conquest the whole nation was panic-stricken and was too busy to protect itself to admit of any process of progress and evolution.

At first the four main castes stood for Varna—or Colours—probably from the colour of the garment. Thus white garments were for the Brahmins, red for the Kshatriyas, yellow for the Vaisyas, and black for the Sudras. And under one Varna, as for instance the Vaisyas, might be found different groups of persons following different professions, till with the process of time each profession grew to be a rigid caste raising a wall of social barrier against others for self-protection. At present, according to one authority, there are said to exist in India about 8,000 castes. Many of them grew out of the characteristic power of absorption of the Hindu society. Hindu society took in its fold many foreign tribes who came to

conquer the country as well as many belonging to different grades of civilization and culture that were found in the land and also people of different faiths that took shelter in India from abroad. Each group was given a place in the society and a particular occupation by the system of caste, so that the intrinsic merit of Hindu civilization might not be impaired and the distinct principles of Hinduism did not suffer from commingling. According to some, different sub-castes grew out of the process of inter-marriages between persons belonging to the four main castes. As for instance, the issues out of the marriages between a Brahmin and a Kshatriya or a Vaisya might be looked down upon as inferior in comparison with one born of Brahmin parents, till the former as a class were given a separate place in the society. Now many sub-castes might be formed this way; but it is not likely that all the sub-castes were formed that way. Perhaps both the processes mentioned above went on side by side.

III

With all our contempt for the caste system in the present age, the institution has served the Hindu society quite well. It has been said that the rigidity grew out of the need for self-protection as a race or as what might be called in modern language as a trade-guild. It has saved the Hindu culture from destruction against innumerable opposing forces. As for instance, however ridiculous it may seem to the modern mind that Hindu society punishes a man for "crossing the black waters," perhaps there was a necessity for it once. Even now do we not find instances of persons who by foreign travel and residence in foreign lands have been too much denationalized?—they tend to disown by their manners and behaviour not only

their religion and society but the nation and country as well and form, as it were, parasites in the land. The bane of caste system is, some say, that it has become hereditary. But sometimes out of evil cometh good. The castes being hereditary prevent persons of exceptional ability from leaping into a higher society and allowing no opportunity to their own people to reap the advantage of their genius. While it has checked the men of ability to rise to their highest, it has made the average people (and necessarily a larger number) easily learn the secret of their professions, thus preventing them from falling an easy prey to panperism or going down to a lower level in the society. It has created a sense of honour and love in the minds of the people for their own castes. How much should be the sense of dignity even in the poorest man in a particular caste when he refuses to dine even with his landlord because he is not a Hindu or because he belongs to a lower caste? It is not always due to a conscious fear of the society, it is also because it hurts his self-respect as belonging to the particular caste he is born in. Does not this feeling rebound upon his caste and create in him a desire to ameliorate its condition?

Some will say that this feeling is not a very healthy sign, because it tends to disintegrate the Hindu society as a whole. In this there might be a difference of opinion. A man having special love for his family might at the same time develop love for his province or the nation. A man having his centre of love fixed on his own caste might as well be keen on protecting the interests of the Hindu society as a whole. People must have different interests and interests of different degrees. Booker T. Washington was of opinion that "In all things which are purely social we can be as separate as the fingers, yet

one in the hand in all things essential to mutual progress." Nevertheless it is a fact that different persons in the Hindu society find it very difficult to combine or act in an organized way. This is due not so much to the caste system as to the absence of habit and training. When trained, Hindus also have shown wonderful capacity to work conjointly. As for instance, the joint-family system which was in vogue in India from the earliest times. Even in the advanced nations of the world, sons of the same parents find it impossible to live together, but here in India in a joint family sometimes not very near relations live together for generations. The same might be said of the village system. With all the disintegrating effects of the caste system, as is the charge against it, in India, till lately, village community system worked wonderfully, where all people worked conjointly for the common good. So if the nation cannot work in an organized way, the cause is not so much the evil influence of the caste system as is the absence of habit. Hindus have never been aggressive in life. When a people is aggressive upon another, it feels the necessity for organized action. This is required even when a particular society has been the victim of an alien society or culture, as has been the case, times without number, with the Hindu society. Yes, the rigidity of the caste system grew exactly as a necessity to invent some self-protecting measure. Standing on the basic rock of the caste system, the society began to spread its benign influence upon the aggressors, till the aspiring conquerors became the conquered.

It might be argued that as a result of the tyranny of the system persons belonging to lower castes have been put to much hardship and oppression. But with all the advantages that the

higher caste people tried in the declining days of society to have over the people belonging to lower grades, one thing has ever remained open for all, —barring exceptional cases, every one, to whichever caste he might have belonged, has been given the opportunity to attain the consummation of human life, namely, salvation. As a result we find in India saints coming out of all grades of society. And even persons belonging to the highest caste have not failed to recognize the religious merit of a person belonging to the lowest grade when he has attained exceptional spirituality. And every one had to give up his caste pride before he could expect to attain the highest spirituality. A person like Samkaracharya is said to have paid dearly for his caste pride at a bathing ghat in Benares, and the incident altogether changed his outlook.

Here we keep out of consideration the case of the Pariahs. No doubt, treatment towards them can have no justification. But we must remember that the custom of cruelly denying many rights to the Pariahs arose out of a necessity to invent a measure for social hygiene. And Pariahs were not thrown out of caste, but, they were denied entrance to the society, having been found unfit in that time. But in any case there might be some feeble justification, though in a negative way, that there has never been a system of slavery in India as in the West and no attempt has been made to exterminate any race by the Hindus unlike some of the now vaunting civilized nations of the modern age.

With all the charges levelled against Hinduism because of the caste system, there has been one wonderful phenomenon. From time to time, from the very ancient till down to the present age, there have been religious reformers in India, who have not only recognized

no caste, but on the other hand by a wave of spiritual enthusiasm have swept off all distinction between man and man and carried one and all to the closer touch of One to whom all are children—no matter a Brahmin or a Pariah. Buddha, the son of a Kshatriya prince showed compassion for one and all without any distinction of caste or creed. Ramanuja gave the message of salvation from the house-top (at a great risk of spiritual progress in his personal life) and made no distinction between a higher or a lower caste. Chaitanya, the son of an orthodox Pandit broke down all barriers of caste and embraced one and all, even the non-Hindus. Besides there have been provisions always to go beyond castes—i.e., when persons cut themselves off from all social obligations in the search of God. Sannyasins recognize no castes, and they have received equal adoration from people of all grades in the society. Castes have been a training ground for people to have spiritual discipline, but when there have been persons who have outgrown social rules by reason of their spiritual fitness, they have abandoned society to live, move and have their being in God, and have indicated that in the eye of God all are equal. This shows that though in the Hindu society there have been distinctions due to caste, Hindu religion from a higher standpoint has recognized the equality of all.

IV

But whatever might be the original purpose and the process of evolution of the caste system, it has at present outgrown its usefulness and requires thorough overhauling. Before we wholesale condemn the system, we must, however, have the imagination to see it in its original setting and the way in which it has served the society. Yes, we must

reform it,—but with due care. The impatient idealists who bring in a fanatical zeal to abolish the caste system look upon it more from Western view-point than Indian. The caste system looks all the more horrible to them, because it has not its prototype in the West. They forget that in the Occidental societies though it does not exist in the exact form as in India, it however exists, if not in worse conditions. If in India we have got social aristocracy, there they have got the aristocracy of wealth. The main charge against the caste system is that it subjects some people to social disabilities, *e.g.*, restricts inter-dining and inter-marriages, etc. Do not such disabilities exist even in Western countries? Do not persons having attained a great social position feel reluctant to freely mix in a society of people below their rank or to enter into matrimonial relationships with any of the latter? In India also, can the persons belonging to the same caste mix always very freely? A poor Brahmin may find the wall of aristocracy impenetrable for him to reach a Brahmin Maharaja. Well, the latter will not lose caste, as far as the social convention goes, by dining or having any matrimonial connection with the former; but as a rule he always isolates himself and dreads the opinion of the people of his rank to break the pride of his position. If in India the backward community suffers social disadvantages, these are not more inhuman than what the Negroes have to suffer in America or even the respectable Asiatics have to suffer in the West. Even in the soil of India how often Indians, even with a high degree of culture and refinement, meet with diabolical treatment while travelling in railways because of colour? The fact is, it is a human weakness always to raise social barriers of position and rank, and

only the highly advanced soul can wash off all sense of distinctions between man and man. Taking account of this inherent human weakness we must try to minimize the evils as far as possible.

The real problem is not that the system of inter-dining and inter-marriage does not exist amongst the members of the Hindu society, but that the backward community suffers from a want of culture, in addition to poverty and as such lacks self-confidence. We have to see whether there is mutual sympathy amongst the different members of the society, so that even the man of the highest rank will consider no sacrifice too much, no pains too great to spread culture amongst and to remove the poverty of those who are at disadvantages. That the Christian missionaries sometimes get easy recruits from the backward community is not always due to the fact that the people there suffer from social disabilities, but because they find it easier to remove pecuniary difficulties or receive greater sympathy, supposed or real, when they become Christians. It is not that the Indian Christians of even the highest position have not to suffer anything because of colour and complexion. Without bringing in the question of inter-dining and inter-marriage, whose removal is simply a matter of time, the problem of the caste system can be solved from the national standpoint, if poverty can be removed and right type of education be spread among the masses. The reformers with their fanatical zeal take a very narrow and superficial view when trying to remove this or that social disability of the depressed class. They fancy, with their imagination coloured by the state of things in the Western society, why shall not all people have equal rights? and they are out to create a spirit amongst the general people to fight for

their rights. The result is that a feeling of antagonism and bitterness has been spreading fast amongst the different classes of the Hindu society, which will be very difficult to remove and ensure unity. In this respect, the so-called well-wishers of the country and the nation are playing with forces which may in time spell disaster to the whole society.

Can we not remove the drawbacks of the caste system without inviting fresh evils, without creating animosity amongst different castes? Yes, we can do that. The religious reformers of India from time to time have shown the way. Why was the appeal of Buddha so irresistible? Why did the Hindus and the Mahomedans vie with one another to call Kabir their own, and why did hundreds flock to Sri Chaitanya forgetting all pride as to birth and social rank? It was due to one thing—it was due to love. When these reformers broke down all barriers of caste they did not create any feeling of animosity anywhere—rather brought better peace to the society and the people. Even so in the present age, to remove the evils of caste system, we are to repeat the same process. If the social reformers have got real love for the backward community, they will not disturb the balance of the society, but will go to the root of the problem direct. What are the main sufferings of the backward community? As has been said before, they are the want of culture, and poverty. The inter-dining or inter-marriage does not matter so much as the gnawing poverty which is eating into the vitals of the people, or the ignorance which has cut them off from the rest of humanity. Either the members of the backward community have not been so much eager for culture, so that they could devise methods of their own for that,

or the caste people, too busy with self-protection, did not lend a helping hand to others to get the light of education. What mainly differentiates one community from another is the degree of culture. So culture and education should be spread wide amongst the people. By culture we mean not a mere literacy, but that which develops the head and heart of man, draws out qualities which make man the salt of the earth. If the reformers have got genuine sympathy and love, they can appeal to the people of higher castes also to help them in their noble task; and love and sympathy are sure to catch infection. When education will spread and the backward community will stand shoulder to shoulder with higher caste people in culture, society will automatically re-adjust itself; as to what form it will take, we need not presage or bother about now. But this is true, many of the disabilities which the social reformers are looking at piecemeal and for which they are raising dust and fume will be gone. Even the most orthodox people will change their attitude when the backward community rises in the scale of culture and wealth. Even now do we not find orthodox Brahmins impelled by poverty and a hidden sense of inferiority mixing with people belonging to a very low caste, when the latter are wealthy and educated, in a way which could not be conceived sometime back? Above all we should spread religious ideals along with education. In India instances are not rare when people have given up their pride of position and rank in adoration of a man, however low in social position, when he has realized God. If in the backward community real religious ideals—as distinguished from those of ceremonial or ritual religion, find better expression, its members will compel homage from the

higher caste all at once, which will equalize social distinction very smoothly and easily.

V

But is this not a slow process? Yes, constructive work is always difficult and slow. Our impetuous social reformers, very often the offspring of Western education and out of touch with the real heart of the society, want to engraft a Western society on our country and thereby threaten to import fresh evils. In the West, as has been said, social position is fixed by the standard of wealth, in India the standard is that of culture and religious ideals. It has been said in the Gita that persons are given different positions in the society according to their "Sanskaras," but nevertheless "devoted to his own duty, man attains the highest perfection," realizes God. This is what matters most to a Hindu mind. The Hindu society was divided according to the individual capacities and temperaments of persons,

and attempts were made to lead all Godward. The Western society is divided according to the distribution of wealth, and the aim of the people is to get the maximum material prosperity. So in the West people fight for rights; in India people are particular about the performance of their respective duties. For, according to the Gita, it is better to die in the performance of one's duty than follow the course of action, which is not one's own: the latter process is always fraught with fear. The Western ideal will never eliminate fights and quarrels, whereas the Indian ideal, whatever may have been its travesty at present in the days of our national decay, will ensure lasting peace and better happiness. While attempting at social reform, we should be careful that the main ideal is not destroyed, otherwise we shall let loose forces which will destroy the whole society—we shall be playing with fire, which will consume our social organism to smoke and ashes.

THE SPIRITUAL PROBLEM OF MODERN MAN

By C. G. JUNG

THE MODERN MAN AND THE MODERN PROBLEM

The spiritual problem of modern man belongs to the type of question which is invisible because of its modernity. The modern man is the man who has just emerged, and a modern problem a question that has just arisen and whose answer still lies in the future. The spiritual problem of modern man is therefore at best but the placing of a question, which would perhaps be put in altogether different terms if we had

only a slight inkling of the future answer. Moreover the question involves something so extraordinarily universal, not to say vague, but something which so immeasurably transcends the grasp of an individual, that we have every reason to approach the problem with the greatest modesty and caution.

This explicit recognition of the limitations involved seems to me necessary, for nothing so tempts toward filling the mouth with empty words as the handling of a problem of this sort. We shall be forced to say apparently auda-

cious and daring things that can easily blind us.

WHO IS A MODERN MAN?

To begin at once with these, that is to risk audacities, I may say that the man we characterize as modern, the man living in the immediate present, stands on a peak, or on the edge of the world, above him heaven, below him the whole of humanity with its history lost in primordial mists, before him the abyss of all the future. Modern men, or better said, men of the immediate present are few in number, for their existence demands the highest possible degree of consciousness, the most intense and widespread consciousness, with a minimum of unconsciousness, for only he is wholly in the present who is completely conscious of his existence as a man. It is to be well understood that it is not the man merely living in the present who is modern, else all men of this day would be modern, but it is a term which applies only to the man most completely conscious of the present.

Whoever achieves consciousness of the present is of a necessity lonely. The so-called "modern" man is in all times lonely, for each step toward a higher and wider consciousness removes him further from the original *participation mystique* with the herd, further from immersion in a common consciousness. Every step forward means a tearing away from this all-inclusive maternal womb of original unconsciousness in which the mass of people for the most part linger. Even in a cultured people the psychologically lower levels have an unconsciousness of life little distinguishable from primitives. The next higher strata live in essentials in a stage of consciousness corresponding to the beginnings of human culture, and the highest stratum possesses a

consciousness resembling that reached by the century just past. It is only the man who is modern in our sense, who lives in the present, because he has a present-day consciousness. For him alone are the worlds of past levels of consciousness faded, their values and strivings interest him only from the historical view-point. Thus in the deepest sense he becomes "unhistorical," and thus does he also estrange himself from the masses who live only in traditional ideas. He is only completely modern when he has gone to the furthestmost edge of the world, behind him all that has been discarded and conquered, and before him a void out of which almost anything can grow.

These words are so large-sounding that they approach perilously near banality, for nothing is easier than to affect this consciousness. Actually there is a great horde of misfits who give themselves the air of modernity because in a deceptive way they leap over all the stages that represent just so many of the most difficult tasks of life, and suddenly arrive as uprooted, vampire ghosts, by the side of the really modern man, discrediting him in his little-to-be-envied loneliness. And so it comes about that the few really modern men, only seen by the undiscerning eyes of the masses behind the cloudy veil of these ghosts, the "pseudo-moderns," are confused with them. It cannot be helped, the modern man is dubious and suspect, and has always been so, in times gone by as well.

UPRIGHTNESS THE SOLE CRITERION.

The confession of modernity means the voluntary choice of bankruptcy, the oath of poverty, and abstinence in a new sense, and the still more painful renunciation of the halo of sanctity, for which the sanction of history is always

necessary. To be unhistorical is the Promethean sin. In this sense the modern man is sinful. Higher consciousness is therefore guilt. But a man cannot attain the maximum degree of present-day consciousness unless he has passed through the various levels of consciousness belonging to the past, unless in other words, he has satisfactorily fulfilled the tasks set for him by his world. Thus he must be a virtuous and upright man in the best sense, one who can do just as much as anyone else, and still more besides, by virtue of which, he is able to climb to the next higher levels of consciousness.

I realize that the concept of "uprightness" is one especially hated by the pseudo-modern man since it reminds him in unpleasant fashion of its betrayal. But that cannot prevent us from selecting uprightness as an essential criterion of a modern man. This criterion is indispensable, for without it, the modern is nothing but a conscienceless adventurer. He must be upright in the highest degree, for being unhistorical is merely faithlessness to the past, if it is not supplanted by creative capacity on the other side. To be conscious of the present only by giving the lie to the past, would be a pure swindle. The present has meaning only when it stands between yesterday and to-morrow. It is a process, a transition, that parts from yesterday and goes toward to-morrow. Whoever is conscious of the present in this sense, may call himself modern.

THE DISAPPOINTMENT OF THOUSANDS-OF-YEARS-OLD HOPES

Many people call themselves "modern," especially the pseudo-moderns. By the same token, we often find the really modern people among those who call themselves old-fashioned. They do

this on the one hand in order to compensate in one way or another for that sinful vanquishing of the historical by a heightened emphasis of the past, and on the other hand, they call themselves old-fashioned in order to avoid being confused with the pseudo-moderns. Cheek by jowl with every good thing is to be found its corresponding evil, and nothing good can come into the world without bringing forth at the same time its correlated evil. It is this sad fact that makes illusory the feeling of elation that comes with a full consciousness of the present, the feeling that one is the fulfilment and result of uncounted thousands of years. At best it is the confession of a proud poverty, because one is also the disappointment of thousands-of-years-old hopes and illusions. Nearly two thousand years of Christian history, and instead of Paradise and life everlasting, we have the World War of Christian nations with barbed wire entanglements and poisonous gases—what a *debacle* in heaven and on earth!

In the face of such a picture we do well to return to modesty. The modern man stands indeed upon a peak, but to-morrow he will be out-distanced; he is indeed the product of an age-old evolution, but at the same time the greatest conceivable disappointment of all humanity's hopes. The modern is conscious of this. He has observed how rich in blessings science, technic and organization can be, but also how catastrophic. He has also observed that well-meaning governments, following the saying, "In time of peace prepare for war," have so thoroughly protected peace as very nearly to destroy Europe. And when it comes to ideals, neither the Christian Church, the brotherhood of man, international social Democracy, nor the solidarity of economic interests has withstood the

fire-test of reality. Ten years after the war we see again the same optimism, the same organizations, the same political aspirations, the same phrases and slogans at work, which, taking a long view, are preparing further unavoidable catastrophies. Agreements to outlaw war make one sceptical, although one wishes them all possible success. At bottom, there is a growing doubt behind all these palliative measures. Taking it all in all, I think I am not saying too much, if I compare modern consciousness with the soul of a man who has suffered a fatal shock, and who, as a result, has become essentially uncertain.

From this exposition you can see that I am handicapped by reason of being a physician. I cannot cease to be a physician. A doctor always sees illnesses but an essential part of his art lies in not seeing them where they do not exist. I will therefore refrain from saying that Western humanity in general, especially the white man, is ill, or that the West faces a downfall; such a judgment goes far beyond my competence.

I know the spiritual problem of modern man, as is self-evident, only through my experience with other men and with myself. I am now familiar with the intimate spiritual life of many hundreds of cultured people, both sick and well, and from a field covering the whole of white civilization, and it is out of this experience that I speak. Doubtless it is only a one-sided picture that I can draw, for it all lies within the soul, that is, in the inner side of us. I must add at once that this is a peculiar state of affairs, because the soul does not always and everywhere lie within. There are peoples and times in which it has been outside. There are peoples and times that are unpsychological, as for example, all ancient cul-

tures, and especially Egypt with its grandiose objectivity, and its similarly grandiose, naive, negative confession of sin. No personal spiritual problem can be imagined as being the cause of the Apis Tombs of Sakkara and the Pyramids, any more than as being the source of Bach's music.

THE IMPORTANCE OF PSYCHOLOGY

As soon as there exists an external ideal and ritual form in which all the strivings and hopes of the soul are taken up and expressed, for example a living religious form, then the soul lies without, and there is no spiritual problem, as there is also no unconscious in the narrower sense. The discovery of psychology was therefore necessarily deferred to the last centuries, although previous centuries had enough introspection and intelligence to recognize psychological facts. In this respect the course of events has been similar to what happened with regard to technic. The Romans, for instance, had knowledge of all those mechanical principles and physical facts which could have enabled them to build a steam-boat, but it never came to more than a toy of the tyrant Nero. The reason was that no urgent necessity existed. Only the great division of labor and the specialization of the last century brought about this necessity. It took the spiritual need of our time to induce us to discover psychology. Obviously the psychological facts were present in former times also, but they did not make themselves felt, and no-one heeded them. It was quite possible to live without taking note of them, but today we cannot get along without the soul. The physicians were the first actually to discover this truth, for to priests, the soul can only be something that must be fitted into the already

recognized form in order to represent an undisturbed function. As long as this form really does insure the possibility of life, psychology is merely an assisting technic and the soul is not a factor *sui generis*. As long as a man lives in the herd, he has no soul, nor does he need one, excepting a belief in an immortal soul. But as soon as he outgrows the circle of his local religion, that is, as soon as his religious form can no longer embrace his life in its entirety, then the soul begins to be a factor which can no longer be dealt with by the ordinary methods. Therefore we have to-day a psychology based on experience, and not on articles of faith, or philosophical postulates. At the same time I see in the fact of our having a psychology, a symptom indicating a deep-seated disturbance of the collective soul. For it is with the soul of the people as with the individual's soul, that is, as long as all is well and all psychical energies find regulated and satisfying application, nothing disturbing comes to us from within. No uncertainty and no doubts assail us, and we cannot be at war with ourselves. But as soon as some of the channels of psychical activity are destroyed, phenomena betokening a damming-up process begin, the springs overflow so to speak, the inner side wills something different from the outer, and the result is that we become at odds with ourselves. Only in this situation, that is, in this state of need, does one discover the soul as being contrary-minded, something strange and even hostile and disunited. The discovery of Freudian analysis shows this process in the clearest possible way. What was first discovered was the existence of perverse sexual, and criminal phantasies, which taken literally, cannot be assimilated by a cultivated consciousness. If anyone tried to maintain such a standpoint, he

would unquestionably be a revolutionist, a madman, or a criminal.

It is not to be assumed that only in modern times has the background of the mind or the unconscious developed this aspect. Apparently it has always been true and in all cultures. Every culture had its destructive counter-tendency. But no culture heretofore has found itself forced to take this psychic background seriously. The soul was always merely part of a metaphysical system. But modern consciousness can no longer ward off recognition of the soul despite the most strenuous and dogged defence against it. This differentiates our time from all earlier ones. We can no longer deny that the mysterious things of the unconscious are effective powers, that psychical forces exist which can no longer be fitted into our rational world order, at least not for the present. We even build up a science on these things—one more proof of the seriousness with which we take them. Previous centuries could throw them to the jackals unregarded, but to us they are a shirt of Nessus of which we cannot rid ourselves.

A GREAT UPHEAVAL OF FAITH

The upheaval of modern consciousness by the immense catastrophe of the World War is accompanied within by the moral upheaval of our faith in ourselves and in our virtues. Formerly we could take foreigners politically and morally as scoundrels, but the modern man is forced to recognize that politically and morally he is just like everyone else. If formerly I believed it my God-given duty to set others in order, I know now that I myself am just as much in need of the call to order. I need it all the more in that I realize only too clearly the wavering of my

faith in the possibility of a rational organization of the world, that old dream of the kingdom eternal where peace and harmony rule. The scepticism of modern consciousness in this respect permits no more political, or world-reforming enthusiasm, in fact it makes the most unfavorable imaginable basis for an easy out-flowing of psychical energies into the world. By reason of this scepticism, modern consciousness is thrown back upon itself, and the counter-thrust following this backward-flooding, makes conscious subjective psychical contents which were always present, but which lay in deep shadow as long as everything could stream outward without any friction. How totally different did the world of the medieval man appear! Then the earth lay in the middle of the universe, forever fixed and at rest, circled about by a careful, heat-spending, sun; while men, all children of God, were lovingly cared for by the Most High and educated for eternal happiness, and all knew exactly what ought to be done, and how one ought to behave, in order to pass from an earthly mortality to an eternal joyous existence. Of such a reality we can no longer even dream. Natural science has long ago torn this veil of innocence. That time lies behind us like infancy, when one's own father was still the most beautiful and the mightiest of men. All the metaphysical certainties of the medieval man, have vanished for the modern, and the latter has exchanged for them the ideal of material security, universal welfare, and humanitarianism. But whoever retains this ideal unshaken has at his command a more than usual amount of optimism. Moreover the security vanishes as the modern begins to realize that every advance in external things brings about an ever-increasing possibility for a yet greater catastrophe. Expectation and

phantasy turn aside from this possibility in terror. What does it mean for example, that big cities to-day already prepare defences against attacks of poison gas, or actually mimic such attacks? It means nothing other—following the proverb *si vis pacem para bellum*—than that these gas attacks have already been planned and prepared. Let man heap up the necessary materials, and the latter will unquestionably take advantage of what is devilish in humanity and set it in motion like an avalanche. Weapons, it is well known, go off by themselves whenever enough of them are gathered together.

The dawning intuition of that law regulating all blind happenings, for which Heraclitus formed the concept of *enantiodromia* fills the background of modern consciousness with a chilling horror and lames all belief in the possibility of meeting this monster effectively and permanently by social and political means.

DREARY SHADOWS IN THE BACKGROUND OF MIND

If after this terrifying glance at a blind world in which construction and destruction eternally balance each other, consciousness turns back to the subjective man, and looks within at its own background, it discovers dreary shadows, the sight of which everyone would gladly avoid. Here also science has destroyed a last refuge, and has made a place of horror out of what promised to be a protecting cave.

Yet one is almost relieved to find so much evil in the depths of his own soul. Here at least we believe, is to be discovered the cause of all the evil in mankind in general. Although we are at first shocked and disappointed, yet we have the feeling that just because these mental facts are part of our own psyche

we can have them more in hand and therefore place them properly, or at least repress them effectually. If this could succeed, one gladly assumes, at least a part of the evil in the external world would be eradicated. With a general spread of knowledge of the unconscious, practically everyone could see if, for instance, a statesman was being guided by unconscious evil motives, and the newspapers could then shout him down with: "Please have yourself analysed, you are suffering from a repressed father complex."

I have purposely chosen this grotesque example in order to show to what absurd consequences we are led by the illusion that because something is psychical it is therefore under our control. It is certainly true that a great part of the evil in the world comes from the boundless unconsciousness of mankind, and certainly it is also true, that through increased insight we are able to do something against the psychical sources of evil—just as science has enabled us to resist external injuries adequately.

MAN TURNS TO THE INNER LIFE

The immense, world-wide increase of psychological interest in the last two centuries shows unmistakably that modern consciousness—or let us say more modestly, curiosity—has withdrawn somewhat from material externals and has turned instead to the subjective, inner life. Expressionist art foretold this change prophetically, just as art always intuitively grasps in advance the coming changes in the general consciousness.

The psychological interest of our time expects something from the soul, something the outer world has not given, something without doubt which our religions ought to contain but do not, or

do not for the modern man. To the modern, religions no longer seem to come from within, from the soul, but to have become inventory-lists of the external world. No transcendental spirit seizes him with inner revelation, but he tries instead to select religions and convictions, putting them on like a Sunday-dress, only to take them off again finally as discarded clothes.

However, the dark, seemingly almost pathological subconscious phenomena of the soul, fascinate the interest in some way or other, although we can scarcely explain why it is that something all previous ages have thrown aside, now suddenly becomes interesting. But, that these phenomena are generally interesting, is a fact not to be denied, although not readily reconciled with good taste. By this psychological interest I do not mean merely the interest in psychology as a science, nor that still narrower interest in Freud's psychoanalysis, but the quite wide-spread increase of interest for psychical phenomena, spiritism, astrology, theosophy, para-psychology, etc. Since the end of the sixteenth and seventeenth centuries, the world has not seen anything like it. For a comparable phenomenon we must turn to the flowering of the Gnosis in the first and second centuries after Christ. It is with this latter period that the modern spiritual currents have the deepest connection. There is actually to-day an *Eglise gnostique* in France, and in Germany I know two Gnostic schools that explicitly declare themselves as such. Numerically the most important of these movements is without doubt theosophy and its continental sister, anthroposophy, a Hindu revision of Gnosis of the purest sort. By comparison, the interest in scientific psychology is negligible. But Gnosis is built exclusively on subconscious phenomena, and morally also it

penetrates dark depths, as, for example, is witnessed by the Hindu Kundalini Yoga, even in its European form. The same is true of the phenomena of parapsychology as every person informed on the subject will testify.

The passion invested in pursuit of these interests is without doubt psychical energy which has been turned back from obsolete religious forms. There-

fore these things have inwardly a truly religious character even when externally they have a scientific hall-mark. If Dr. Steiner explained his anthroposophy as "spiritual science," and Mrs. Baker Eddy discovered a "Christian Science," such efforts at concealment only show in what bad repute religion has become, as much suspect in fact, as politics and world-reform.

(To be concluded)

ADJUSTMENT OF SOCIAL INSTITUTIONS TO MODERN CONDITIONS

K. P. JAYASWAL, M.A. (OXON.), BAR.-AT-LAW

A LIVING SOCIETY

A living society always re-adjusts itself. Capacity of readjustment is the index of life; want of that capacity is a sure sign of petrification. The Hindus are the longest lived nation of history; all their contemporaries, with the single exception of the Chinese, are dead and gone. The great secret of the life of the Hindu civilization consists in the fact that its social polity has adjusted and re-adjusted itself as times required it. That process is slow, conservative and thoughtful; and the process has well justified itself in the past. We have nearly a complete record for the last three thousand years of such readjustments, of wilful, conscious changes. We considered for the first time, a big problem of social adjustment as early as the Vedic age, when the Aryan Hindu was called upon to give a new social valuation to the non-Aryan Indians, the Dravidians, the Andhras, the Pulindas, etc., with whom he had been living, though physically close by, yet socially quite apart. The

Aitareya Brahmana, a later Vedic authority (vii, 18), has preserved the tradition that the Andhras were the sons of Visvamitra. Visvamitra is known to have introduced adoption of sons from other castes. In social matters he led the Society, though not without opposition. If we may refer the tradition of the Aitareya Brahmana back to the time of Visvamitra, we may take it that Visvamitra, the then leader of the progressive Hindu thought, declared the Andhras and similar Indians as equals of Aryans. He gave them equality with his own Aryan sons. To quote the expression of the sociologist, process of integration thus began. The populace rendered the achievement of Visvamitra, as we read it in the Puranas, as making a new creation. And indeed he did so; he changed the Hindu conception of humanity, of the formation of society. In time the non-Aryan was let in as Sudra. The Hindu Aryan society thus differed at once from her sister Aryan communities in that respect. The other Aryan communities did not let the foreigner into their social system:

there he remained either a slave or a barbarian, that is, outside the precincts of the Aryan society. Here he was admitted as a full human being, though not as a full Aryan. The reason for the latter was a scientific belief of the Aryan Hindus in the principle of heredity to which I will have to refer later. To repeat, Hindu society did open its fold to the non-Aryan neighbour even in the priestly period of the Vedas, and at that moment of time and in that stage, it was the only Aryan community which did so.

ONE VARNA

Again, we have the recorded account of the upheaval of the seventh and the sixth centuries B.C. A number of thinkers, arising a little before the Buddha and contemporaneously with the Buddha, severely questioned the privilege of caste or birth and the theory of pedigree; and notably the Buddha boldly declared the equality of man and the equality of man and woman. He opened to everyone the Fourth Asram which had been exclusively available under the old Hindu sacerdotal law to Brahmins and then only to men. The Buddha made even Sudras Sannyasins, let alone Kshatriyas and Vaisyas. He put woman on the same level that he raised for man. In the language of Buddhism 'there is one caste of humanity, there is no four-caste division of birth.' The Purusha-Sukta, the later Vedic hymn on the theory of Chaturvarna was discredited by arguments of ridicule and rationalism. If the Brahmin came out of the mouth of the Purusha, where did the Brahmani come from? If from the same mouth, how could there be a marriage between them, who would be brother and sister? Could there be four sons of one and the same father,

one a Brahmin, another a Kshatriya, a third one a Vaisya and a fourth one a Sudra? Does a fig or a jack fruit born at the twig, trunk, or foot of the tree differ in taste or species? Different animals or different trees differ by reason of different hoofs, tails, excretions, etc., or leaves, flowers and fruits; but is there any difference between the formation of the limbs and bones of a Brahmin and that of a Sudra, or is there any difference in their bodily functions? A Sudra is found as learned and as pious or as vicious and as rascally as a Brahmin. How could Rishis born of Sudra women be Brahmins? If the theory of degradation of blood by a low profession were true, a vicious horse ought to have turned into a pig: and so on. The effect of this was that in the orthodox books the truth made its way and the Mahabharata had to own: "there was only one universal Varna, O Yudhisthira; on account of different vocations the four-fold caste system was established."

INTER-CASTE MARRIAGE

Marriage between higher castes and Sudras had come to be a recognized institution. A Brahmin could and did marry a Sudra in sacramental form. This is clear from the Dharma Sutras. But while Buddhism proclaimed perfect equality of man, the law maintained discrimination in inheritance amongst sons from women of different strata. To stop the growth of learned Sudras, disputing the superiority of Brahmins, the lawyers sought to discourage such mixed marriages, particularly in the post-Buddhistic centuries. They said (to quote Vasistha), "Heredity is a principle to be respected, it is observed even in the case of horses; the black woman (Sudra) is a wife for secular and personal happiness, she is not a wife for

orthodox rituals; she should not be taken as a wife by a Brahmin."

But the society paid no heed to it, and in the first century A.D. Asvagosha found no difference in the complexion of a Brahmin and that of a Sudra. He mentions that Brahmin women do take Sudras as their men. Thus the process of fusion had gone on.

PROBLEM OF FOREIGNERS

There arose a larger problem at the same time. How to regard the foreigners—the Yavanas, the Sakas and the like—living in Hindu land under Hindu kings? What should be the laws for them? The question is answered in the Mahabharata (Santi, C. 64). They should be made loyal to the Hindu ruler, they should follow the Hindu ethic, they should follow the Hindu Sastra, they should perform all the Hindu sacrifices, in short, 'in this land they should follow the common law which the general society follows.' In other words, they are to be brought under Hindu Common Law, they are to be treated exactly as Hindus; if they own loyalty to the Hindu king, they are Hindus, they are citizens with full rights. The integration was perfect.

It is illustrated by history. The Gupta emperors who were Hindus of Hindus, protectors of cow and Brahmin, of Dharma or Hindu civilization and under whom India reached the highest pinnacle of culture and glory, were not Kshatriyas; they were low, they married Lichhavis who were low and were regarded as Mlechchhas. It is worthy of note that the three great empire-builders, the Nandas, the Mauriyas and the Guptas, were all according to the orthodox view, low-born.

UNEQUAL DIVISION

In the eleventh century when Western India became the theatre of Hindu

thought, of Hindu literature and of great royal soldiers, who wielded both pen and sword with equal facility, e.g., Munja and Bhoja and who got Hindu law revised and past literature surveyed, Vijnanesvara, the orthodox conservative jurist, recognized the truth and stressed it with great force that Society had the right to treat unsuitable laws, be they sacred laws, as fit to be given up: 'this law of unequal division, though laid down in the Sastras, is certainly not to be followed as it is hated by Society.' He illustrated his point by citing that cow-sacrifice and beef-eating, though anciently valid, had been given up and not tolerated by Society in his time. Nor was Niyoga, though perfectly legal in past ages, any more legal. The process of change in Hindu law has been discussed by me in detail elsewhere, and it is beyond the scope of this lecture. Here it is sufficient to remind you of the fact of those changes. The adopted son, for example, prohibited by Apastamba and held low in the order of inheritance by almost all the Smriti authors, rose to be the equal of Aurasa. Divorce allowed by the laws of Kautilya, Narada and others became prohibited. Woman who was fully franchised as an heir, came to be a limited owner. A king who had to be a Kshatriya by caste was declared by Chandresvara to be entitled to be of any caste. We have changes from one direction to the other, from closed absolutism to liberalism, and sometimes reversals. Laws were made and unmade just as times required them to be. I have offered social and political explanations of many of those changes in my Tagore Lectures. The point which I want to bring out at present before you is that Hindu Society did change its laws, it did repeal laws, it did make new laws: Hindu Society did re-adjust its social

problems, and did so throughout its history. In the time of the British advent and after the British advent it started thinking anew.

SELF-PRESERVATION

It made up its mind to repeal many social conventions and customs which had been found useful under the Islamic rule. We had refused to dine with the Muslim ruler and impressed on him that he was lower than the lowest Hindu. Raja Birbal is remembered to have demonstrated it to the great emperor Akbar whose conquests covered the major portion of India; even the Hindu *mehtars* refused to eat the royal dinner on the ground that the emperor was born too low to be their host. To touch a Mussalman was pollution. That was the then reply to the programme of inter-marriages between Hindus and Mussalmans. Social intercourse with Muslims was penalized by perpetual outcasting. Hindu Society in self-preservation adopted this rigid rule, which was not only unknown to its Sastras but was opposed to its previous history and its previous practice. If the Hindu of Muslim India did not do it, if he did not make these new tacit laws for himself, he would have been totally lost, lost like the Buddhist of Java and the Straits Settlements, lost like the Parsis of Persia, and the Buddhists of Central Asia. The result was that Islam as a social conqueror, if it broke anywhere, broke in India. But when the Hindu saw in the British period that the old methods were no more necessary for self-preservation, he got up and condemned those very customary social rules. He found that his woman no more needed the protection of the *pardah*, that she once more must come out like Sita and Dhruvadevi and Pravali Gupta, that she must take her

part in the reform of Society under the changed circumstances. Dayananda, though a Sannayasin, took upon himself to preach that Chaturvarna by birth was untrue.

RIGIDITY OF CASTE

The very rigidity of the caste system which had worked splendidly in the Muslim centuries was denounced by Dayananda and Rammohan Rai. It was done so for the simple reason that the system was needed no more. The British did not desire to touch the social system; their object was not colonisation, it was not necessary for them to rule by conversion. It was not necessary, therefore, for the Hindu to keep that caste system which he had devised against Islam. And he tended once more towards his Buddhist achievements. So much so that Mahatma Gandhi has made a rule that in his political programme there should not be caste, but one humanity. In the Congress Camps every one—very orthodox men and women—gladly dine on food cooked by and with the so-called low-caste. Mr. Gandhi, when he first went to Bihar made it a rule during his Champaran enquiry that workers should first take food prepared by a *mehtar*, and orthodox men, castemen, did nobly give up their privilege and did take food, prepared by the once despised untouchable.

SACROSANCT LAWS

This rapid retrospect, from Visvamitra to Gandhi, is one history, is one systematic life, is an unbroken breathing. I find nothing new in the present demand. I look back, and I see, as Arjuna saw in the mouth of the great countryman of yours, that great Gujarati Lord Krishna, history repeating itself. Many a time, we have seen such

social readjustments in this country before. Not once the laws were changed, not once you made new laws, not once you changed your Society, but many a time you have done it in the past. I see rigid and sacrosanct laws crushed and being crushed between the pulverising teeth of time, the destroying and re-creating mouth of my race. The process is eternal for the Hindu; you have only to realize it; you have only to see the picture; and you will repeat it not only to-day but in all ages to come.

I shall now endeavour to place certain facts and my proposals towards social reconstruction through the agency of State. It is impossible to rehabilitate the Varna theory. You cannot compel people to follow the professions of their respective caste. It is not possible for every Brahmin, every Kshatriya, every Vaisya, and every Sudra to confine himself to his caste vocation. Economic laws will not allow that.

REVERTING TO CASTE

There are not enough masters to be served by all the Sudras whose number is the largest. Brahmins reverting to their caste duties will starve for bare food. There are lakhs of Vaisyas who will be found unfit for trade, and many lakhs of Kshatriyas unfit to handle arms. In fact, a birth-profession constitution is only workable in the stage when society is co-existent with its village home or the polity is confined within the walls of a city-state. But when population grows and society covers a large country, such a division is a dead letter. That division went into liquidation over two thousand years back. When Megasthenes, the Greek ambassador to the Court of Chandragupta Maurya, was in India, he found altogether another division, a

division commencing with the class of statesmen and officials as the first and ending with the hunters and junglemen as the sixth. We have Brahmanrajya as early as in Patanjali, Sudra kings in Manu, Sudra armies in Kautilya, Brahmin soldiers in the times of Alexander and the Dharma Sutras, and the class of rich Gahapatis or the middle class as early as the Buddhist Sutras. And by now everywhere in India, and more prominently in Bengal, caste designations have become meaningless. People are forgetting even the original import of those designations which have come to be regarded as mere family names. In the pleadings in the High Court of Calcutta, caste description in the cause-title is reduced to "Hindu" or "Muhammadan." Although the British Code of Civil Procedure insists on describing the caste, the rule is not always observed. A Calcutta Judge recently objected, and if I may say so, rightly, even to the mention of the word Hindu in the description of the party. Except in matters of inheritance such description is absolutely unnecessary. Now time is ripe to abolish the requirement to give caste in pleadings, public records, public offices, census, schools, and other public institutions.

PROHIBITION NEEDED

As a corollary to this, there should be a prohibition by law to a mention of any one's caste in disparagement or praise. Kautilya, the imperial chancellor under Chandragupta Maurya and his son Bindusara Maurya, brought the cases of the mention of one's caste or country in taunt, in open or covert disparagement, under the Criminal Law of defamation and made it punishable. Society and State should not require to know the caste of a man, but his profession only.

We may take it as a certainty that if not the present generation, certainly the next one, will be faced with the problem of shouldering the burden of the defence of a Federal India. The cost of defence will have to be re-adjusted entirely on a new basis; the defence will be arranged on entirely a new principle. Nearly every male citizen, both in the Indian States and the British State in India, will have to accept to be a soldier and will have to undergo military training. A citizen army will be the only solution both of military expenditure and the defence of this great country. We have to keep that in view as well when we think of social readjustments. A citizen, so-called low in caste, will have to be a perfect brother to all of us in the national army, as he had to be made by Guru Govinda Simha. The Federal India will have to realize a still greater and grander brotherhood than what Govinda Simha and Shivaji could produce. To have a nation in arms, you must have a real nation; you must have men and nowhere serfs amongst them; you must have men, every one of whom would be a real particle of Brahman, a particle of sovereign, not slave. To that end our society must move. For that end we have to recast our society in a manner worthy of the discoverers of the truth of Vedanta. We have to act and prove that man is God, not low or high.

Our problem is not confined to a Hindu society of Hindus only. Hindu society is now faced, as it was faced on several occasions in the past, with communities of mixed foreign and Aryan origins within its home. The solution which I propose of the problem is the solution which past experience points out. It is a well-known and oft-repeated characterisation of Hindu society that it has the power to absorb within

itself non-Indian communities. If Hindu society has preserved its vitality, it should function in that direction. The same phenomenon is seen in the United States of America; the States recast every new-comer into an American. The word Hindu should become as large as his civilization. It should include every man and woman permanently residing in Hindu land or India.

ONE LAW FOR EVERYBODY

And to this end we must have one law for everybody, as the author of the Mahabharata said, one law for all, one and the same law for the old citizen and the new citizen, for the Hindu and the non-Hindu. The law should be based on the principle of equality of man. If bigamy is bad, it should be bad for all; it should cease to be a privilege for the Hindu and the Mussalman, or if it is not bad it should cease to be penal to the Christian. Every personal law is within the boundary of man, and man should not allow any occult force to dispute that boundary. The boundary should be the same for one and all; it should not be high and insurmountable for one and a scalable one for another. Why should a Mussalman suffer any disqualification, on account of his caste, in gifting his property? Why should he be limited in his power only to make a gift of one-third of his estate? A Muhammadan, if he wants to make a gift of his entire estate, can do so only if he adopts Christianity. Why should one to get rid of a wife, be put to the necessity of changing his religion? Or, why should a Hindu to marry a first cousin be allowed to do it by a change of religion? Cousin-marriage should be declared bad for all or good for all. The law should be the same for everyone. A Muslim is allowed to make an endowment for the maintenance of his

children and descendants with an ultimate gift for charity. But a Hindu cannot do so although the Hindu father, as a human being, has the same affection for his children and children's children as any other human being.

EQUAL FACILITIES

Similarly in the family-laws a wife in any religion and any caste should have the same rights as a husband of any religion and any caste. The same sauce should be good for the goose as for the gander. The same facilities should be given to the wife as to the husband, and the same facilities should be available to the wife or husband of any religious belief against the husband or wife of any belief.

The Hindu daughter should have the same rights which her sisters of other religions have. She has remained too long a non-child in Hindu society in the matter of inheritance. A daughter is as much a child and as good a child as a son. To have her as a non-heir child to a son—some father is wholly unjust. It is a relic of the theory that a child is the chattel born to a mother who is purchased by marriage for the consideration of "Sulka," and when the daughter is given away in marriage the chattel leaves the owner and ceases to belong to the family of the father. It will be sufficient to remind you that the theory of marriage being equivalent of purchase, and the consequential theory of proprietary right of the father in children, have been demonstrated to be false by Hindu jurists from Apastamba to Nilkantha, from the 5th century B.C. to the 17th century A.D. There is no reason to put a daughter on an unequal basis. Let the Hindu daughter at least have the same right as the Muhammadan daughter or the Christian daughter. With the libera-

tion of women, their position is to be raised higher at law. With the growing education of girls, with their entry into professions, with their proved capacity and courage to fight battles for the whole society, their full enfranchisement should be one of the first items on our social agenda. In the circle of the family a man has not got a dearer member than a daughter. She inherits the father's personality more than the son, she perpetuates the intellects of the father more than the son. Why should she be totally passed over in a Hindu family? A man having a daughter should not be allowed to adopt a son, and even if adoption be permissible, three-fourths of the father's estate must descend to her.

DEFINITE SCHEME

Reforms by patch-work of legislation, without a definite scheme or principle, is liable to land us into curious confusion. If you have separate personal laws on communal basis and combine that state of affairs with liberty of conscience in matters of religion and allow religion to dictate laws for their respective followers, you are lost in a labyrinth of difficulties. Take, for example, the condition of the social legislation and the laws that obtain in British India. A much-married Hindu who adopts Christianity may legally have the society of all his wives, if the wives do not object; while for a Christian, as a fixed rule, it is penal to have more than one wife at a time. A Hindu by renouncing his faith and taking to Islam, puts an end to his personal law, but a Muslim adopting Hindu religion in matters of worship does not cease to be governed by Muslim law in matters of succession without proof of a custom showing that the Muhammadan law of succession has been varied. If a Mu-

hammadan husband renounces his faith, his marriage is *ipso facto* dissolved, while a Hindu convert to Christianity retains his spouse. A Christian embracing Islam, can marry any other woman during the lifetime of his first wife, while as a Christian he would be awarded penal servitude as a criminal for his love for a new wife. A Hindu cannot divorce his wife, but a Hindu husband along with his Hindu wife, under the grant of the liberty of conscience, becoming Muhammadan, can divorce that wife at his will, without giving any reason for it. Succession to a Brahmo who declares himself to be a non-Hindu at his marriage, is nevertheless, governed by Hindu law, but a Hindu declaring himself a Hindu under Gour's Civil Marriage Act, has a different law of succession for his children.

PERSONAL FAITH

To build up one nation, one society, to be just to every member of society, every citizen of State, we must have one and the same law for everybody. Religion is a matter of personal faith. Rights should be the affair of society and State. Religion should cease to dictate laws. Society in its associated form—the State, should be the sole authority to regulate personal laws. This was the view of the Hindu Arthashastrins, and it was “their” laws promulgated in manuals like the Kautilya which governed large empires. Even if there were no such authority in ancient precedents, I would still advocate it; for we must look forward and not backward. The golden age of Hindu society is in the future which we have to make and not in the past which we have left behind. We have grown from small units into large units; we grew from the Helmand, the Vedic Saraswati,

onwards and made Brahmvarta, from Brahmvarta we grew into Aryavarta, from Aryavarta we grew into Bharatvarsha, from sea to sea and mountain to mountain, that is, from the Arabian Sea to the Bay of Bengal and from the Himalayas to the Vindhya, and from Bharatvarsha into Jambudvipa, that is, from the Comorin to Kailasa and Assam to Kathiawad. The whole of India with the Himalayan mountains has become one civilisation, one social system, one Hinduism. Our growth has broken the barriers of language and ethnology. The Dravidian is as much a Hindu, if not more, as an Aryan Hindu. The mixture of the two great civilisations—the Dravidian and the Aryan—the fusion of the two races, has produced this wonderfully powerful society of the Hindus which lives and knows no death. The blonde Aryan has proved to be short-lived as a race. But when fused with the Dravidian, the Hindu who admitted the complexion of his God to be dark, became an exception to death. Having thus an enlarged country, an enlarged society, an enlarged civilisation, the race which has evolved for the first time in history the principle of universal equality and a universal spirituality, must evolve a large, universal and even system of laws for its society, and must go beyond the social system of the village, the caste and the sub-caste, into a large all-embracing unit of one Hindu Society.

The next step will be a march onward—from the Dvaita of the Hindu and non-Hindu into the Brahman of one humanity within the bounds of Hinduland, the land bequeathed to us by nature and history, the land of Rama and Buddha, the land of Asoka and Sankara, the land of Akbar and Govinda Simha, the land of Sayajee Rao and Gandhi.

"SEVEN GREAT BIBLES"*

BY DR. TARAKNATH DAS, M.A., PH.D.

Religious antagonism among peoples, which has been fostered for centuries, is a serious obstacle on the road to World Unity. Unless we can develop the spirit of appreciation of truth in all religions, there is no possibility of whole-hearted co-operation among peoples professing different faiths. Accurate knowledge of the true spirit of various religions may help to remove religious fanaticism and ignorance which checks the development of true appreciation. Here lies the great value of the study of comparative religion.

Through the popularisation of the study of comparative religion, much has been accomplished in understanding tenets of various religions. However on many occasions, teachers of comparative religion have devoted their energy and intellect in criticism of one religion and to prove superiority or excellence of the other. Dr. Alfred W. Martin, who is known to be one of the foremost teachers of comparative religion, has devoted many years of his life not only in critical studies of various religions, but to appreciate truth and beauty in them. Dr. Martin's work—Seven Great Bibles—is a serious and scholarly study of seven great religions—Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohamadanism, Judaism and Christianity. One of the great merits of this work is that the author has presented the kernel of the teachings of these religions by quoting copiously from various scriptures and explaining their true significance.

Dr. Martin has shown his real appre-

ciation of the great religions, by making an attempt to remove some of the popular misconceptions about them. In this he has succeeded admirably, by quoting authoritative texts with simple explanations.

(a) In his study of Hinduism, he points out that according to the teachings of the Upanishads, "the human soul unites with, but is not absorbed by the World-Soul. For union is not to be confused with absorption; that would be to misconceive the Hindu idea. Absorption has physical associations and implications; moreover, it suggests loss of identity on the part of what has been absorbed. But for the Hindu the real union is achieved not by the loss but by the illumination and expansion of consciousness. He holds that when the individual ego is united with the universal ego it finds self and *establishes* its identity instead of losing it" (pp. 35-36).

(b) According to the teachings of the Bhagabad Gita, "No fatalism is bound up with Karma. Every soul is free to contend against the hinderances that lie in the path of release and ultimate attainment of bliss . . ." (p. 60).

(c) In the study of Buddhism, the author has made it clear that Buddhism is not a religion of pessimism. By quoting various texts from Buddhist scriptures, he shows that the ideal of Nirvana is not the so-called annihilation of individuality, on the contrary it means a state of deathlessness (pp. 99-100).

(d) Zoroastrianism is popularly regarded as a religion of fire-worshipping. But the author by quoting texts from the Vendidad and other scriptures demonstrates that it advocated "dignity and sacred efficacy of work" (p. 111)

*By Alfred W. Martin. Published by Frederick A. Stokes Company, New York. 277 pages. Price \$2.50.

and man must fight evil for the ultimate victory of the good (p. 115).

(e) Although it is generally supposed that Confucianism is a form of atheism, yet it is not so (pp. 147-148). It is one of the highest forms of ethical religion (pp. 131-133) placing special stress on social harmony.

In the study of Mohamedanism, he applies historical method of criticism and shows that the world owes a great debt for the invaluable service and its civilizing influence (p. 190). In the study of Judaism the author presents a very clear exposition of the most complicated subject of the Old Testament in the light of modern higher criticism. He makes it clear that the teachers of the Old Testament "saw in righteousness the very core of religion and they held with increasing and unflagging zeal the mighty expectation of a Commonwealth of Man" (p. 215). In the discussion of the Bible of Christianity or the New

Testament, he has admirably traced the historic evolution of Christianity, in its various phases.

This work is possibly the best of its kind, because it is not only scholarly, but without any bias or prejudice; its style is simple and clear. It will be very helpful to those who are interested in promoting cultural co-operation among peoples of various religious faiths. This book can well be used as a reference book, if not one of the text books, in connection with the classes of History of Philosophy, Ethics and Comparative Religion in Universities; because it will enable young scholars to have a grasp of philosophical and ethical teachings, underlying the great religions of the world. It will help them to broaden their vision of other peoples' culture and religion. It is my conviction that a wide circulation of the book will aid the cause of human brotherhood.

AVASTHATRAYA

(A unique feature of Vedânta)

BY V. SUBRAHMANYA IYER, B.A.

(Concluded from the last issue)

(b) REALITY OF IDEAS

Have ideas themselves any reality which they seem to possess? Even from the times of the predecessors of Plato up to the present many philosophers of Europe, as well as of India, have held that ideas possess reality, or at least a degree of reality. This view they base upon the data of the waking state only. But the Vedântin's solution is based on the third state of deep sleep which has to be investigated next. While making

this enquiry, it will be well to bear in one's mind some of the results of the study of the two states of waking and dream..

(1) Unsophisticated minds like those of very young children often make no distinction between the waking and the dream-world objects. They consider both of them real. Minds weak or primitive in character believe that they actually see real ghosts, spirits, and God or Gods in dreams. But enquiring and developed minds find both experiences to

yield only unreal, i.e., mental (ideal, *Mānasa*) objects. And those who are midway who rely only upon appearances but not upon essence, take the waking objects to be differently constituted from those of the dream ones.

(2) In each state the objects, though only ideas, are as *real* as the "I" or the ego.

(3) Time, space, causation, which always accompany objective reality, both in the waking and in the dream world are no more than ideas which vary with individuals. And these notions of each state contradict those of the other. They are "relative," to use a modern term.

(4) Dream experiences help us to evaluate waking experience and *vice versa*.

Let us now turn to deep sleep. I find that I was not conscious of anything in it. I perceived then no objects as in the waking or in the dream state. Nor was I aware of thoughts or feelings or of any kind of activity in my mind. When I am conscious of any of these, I know either that I am in the waking or that I was in the dream state. Where then do ideas (including thoughts, feelings, etc.) go or disappear during sleep? Reserving for consideration at a later stage, the guesses or the hypotheses of modern philosophers and scientists in regard to this question, in as much as they confine themselves to their standpoint of the waking state, we may forthwith state the Vedāntin's view. He holds that all suppositions or inference as to the whereabouts of ideas in deep sleep are futile. The indisputable fact is that the mind is not aware of their existence anywhere. There is, then, for the sleeper, not even his ego or "I," which appears with the world of ideas and disappears with it. And it cannot be said that the world goes into the "I" or the ego or "my" mind. For none of these is known as existing

then. Further, the "I" belongs to the cognized world and therefore cannot create or wipe out the world of which it is a part, a feat that some philosophers in India and Europe have vainly sought to perform. If everything disappears, wherefrom do ideas or the world come, when we again wake up? Ideas cannot be conceived as existing without a basis or support, which is generally called mind. Whatever kind of existence ideas may have, so long as they are known to exist they cannot be the effects of non-existence. To argue analogically, the absence of objects cannot prove the absence of the light that illumines them. Similarly, the absence of percept or cognitions cannot establish the absence of the perceiver or the cognizer. Above all, to say that nothing exists, one must be aware of non-existence, which necessarily implies the existence of what becomes aware of such thinking. Above all, the inconceivability of the opposite of the non-existence of one's own awareness which bears witness to all, proves the untenability of Nihilism (*Sūnyavāda*) or absolute non-existence. What then exists cannot be "I" or "my" mind but that into which these merge. It may be called pure mind or the mind in itself or spirit. Vedānta denotes it by the word "Prajñā."

WHAT IS THE NATURE OF IDEAS?

"Idea" as distinguished from "reality" means that which is mental, unsubstantial, that which appears and disappears in less than a second, without any trace of its whereabouts. If when they appear they are known to exist in the mind, and if they are known to disappear there, the only inference is that they resolve themselves into the substance or the stuff of mind, i.e., as Vedānta puts it, they become indis-

tinguishable as do the waves when they sink back into the calm sea. In deep sleep, therefore, the mind is said to be in its undifferentiated state, which Vedânta denotes by the word *Avyākṛta*.

Other schools of thought hold that ideas are created and held by God, or that they are eternally lodged in other spiritual entities, like the Absolute, or that ideas have permanence and reality, though not known to us. Some others assert that they lie dormant in a potential (seed) form in the mind itself. Such schools have their parallels in modern Europe also. But their reasoning is in every case vitiated by the defects due to its being confined solely to the waking standpoint. They, however, raise an objection against the Vedântin. If to be *aware* of its contents or at least its activities is the *chief* characteristic of the mind and if ideas appear and disappear in it, why is it not aware of their creation and dissolution? The Vedântin's reply is that this is due to want of enquiry, which is called Nescience, *Ajñāna* or *Avidyā*. With this concept we shall deal under Causality, with which it is directly connected.

Various Indian as well as European thinkers have attempted to explain the origin of the "many" from the "one" but they have all ended in mysticism or theology. And the scientists have given us their tentative or agnostic hypotheses. All these views are found to be inconclusive because they ignore the *totality* of life's data. The Vedântin's explanation needs an elucidation of his view of the causal relation, which subject has been deferred. One point may, however, be noted at this stage in this connection. In as much as the universe is a universe of ideas and ideas are in the mind, the universe is in the mind. And as I and my body are a part of the universe, I and my body

are in the mind. But the mind cannot be said to be within my body or within my ego, as unphilosophical men think, for, the mind has no limitations of space.

(c) REALITY OF AWARENESS

Deep sleep points to the existence of "Awareness," or, as some prefer to call it, "Contentless consciousness." The use of these terms is misleading; for, they are not free from ambiguity and they all imply something of which one is aware or conscious. Further, awareness or consciousness by itself looks like pure abstraction. But from it is said to spring this universe which we see and which has a substantial existence and a reality for us. A mere abstraction cannot produce anything substantial or real. Therefore, the words "Soul," "Spirit" and "Substance" have been substituted by some to avoid this difficulty. But even they connote some kind of personality or materiality which has been found to be unreal. Vedânta, however, says that this Awareness can only be of the nature of what is called mind, of the reality of which alone we have the most immediate knowledge.

Awareness or as Vedânta calls it *Sâksin* (witness), is never an object of thought. It is not the "I" or the ego which disappears in deep sleep, though when ideas are cognized the mind or *Sâksin* functions as the "I" and the "My" for the time being. Reality in the sense in which it is applied to objects or ideas is not a characteristic of the *Sâksin*, for it is never an object of thought. In this sense it is neither real nor unreal but supra-real. Time and space which condition the objects as in dream and waking experiences do not bind it. It is the only entity of whose non-existence it is impossible to conceive, and, therefore, of whose exist-

ence we have the highest or absolute certainty.

We have been all along thinking of this awareness or mind or Sâksin as the source of all ideas and consequently of this universe. As such cause it is only a relative conception. But when we ourselves are the sole entity that exists in deep sleep, and have no thought of the universe, which is indistinguishably dissolved in it, it cannot be, and is not, related to anything. The question, however, arises: How can we say or think that it alone exists, when we have thoughts of it or while we talk of it as a conceivable entity? This question demands an investigation into the meaning of relation, particularly the basic relation of cause and effect, a subject which, on account of its great importance in Vedânta, must be reserved for separate treatment. It will however suffice here to point out that while we speak of this entity "Sâksin" from the waking standpoint we cannot help using the language of Causality, which characterizes the whole of the waking world, especially the objects or thoughts.

A FEW DOUBTS

The philosophy of Avasthâtraya looks most absurd when it teaches that this actual universe of such huge suns and planets, mighty mountains and rivers, solid bodies, objects and men, things so near and true, disappear in deep sleep as though they were nothing. No science teaches the destructibility, and that every day, of all that is cognized, be it matter or energy. And no theology holds that human souls cease to exist at any time, nay, even after death. The Vedântin admits all these impressions to be true, perfectly true, so long as we confine ourselves to waking experience alone. When we open our eyes wider, we see, not the partial

or fractional, but the entire truth and realize that the world is only an idea, and none of the objects seen, such as suns and planets or our kith and kin and friends, nay, not even the minutest atom, though they all disappear in deep sleep, ceases to exist leaving a vacuum as it were behind. Owing to a wrong interpretation of Vedânta, many are led to think that in its view the world is a "Fata morgana." But *there is no non-existence anywhere of anything according to Vedânta*. Everything seen, felt or thought is the "one" entity, of whose non-existence it is impossible even to conceive.

Another doubt may arise. When every one every day passes through the three states, how could so many ignore the lessons taught by the states, pinning their faith on the waking state alone, if the waking were not the real or the most real? Vedânta says that the effects of Avasthâtraya are never lost. They remain accumulated in the mind and manifest themselves from time to time as intuitions, though mixed up with sense, feeling, emotion, intellect or other mental attitudes, till Reason, i.e., the wisdom of Avasthâtraya asserts itself completely. These intuitions vary with men's enlightenment. Those in whom the results of the waking experience predominate are of a realistic or materialistic attitude. Those others in whom dream experiences play a dominant part are of idealistic, mystic, or spiritualistic tendencies. Those others in whom deep-sleep experiences are most effective have a nihilistic or an indifferent turn of mind. But such men as have all the three experiences more or less balanced and co-ordinated possess, like Parmenides, Vedântic intuitions.

The criticism that is most common comes from the side of Religion, which Avasthâtraya seems to throw over-

board. But, as has already been indicated, no part of man's experience is ignored by Avasthâtraya. It fully recognizes the indisputable fact that there exists what is known as religious experience. But it holds that this experience only points to the existence of the rock of that Super-Reality, higher than the "I," the ego and the world, all of which appear and disappear in it and that religion can do nothing more than point to it as from a distance till the Reason of Avasthâtraya enables us to reach that Reality.

What counts most in Religion is not "intellect" but "feeling," "sense," "inspiration," or "intuition," on which is made to depend the nature and existence of God. And it is these latter that appear most real—so real indeed that men have been seen from the dawn of human history to rely upon them absolutely and to prove the truth of their religion, either by taking the life of those that differ from them or by giving up their own. With the advance of Reason, however, these blood-stained proofs of truth are being replaced by "Wars of Words," each religion claiming superiority over others, forgetting all the while the lesson of Avasthâtraya that thought, feeling, sense or intuition and even intellect are all inadequate and defective as guides to the *Ultimate* existence, the Super-Reality though they are steps leading to it. For, they not only contradict and stultify each other in the different states, but disappear altogether in deep sleep. What the reason of Avasthâtraya recognizes is religion in so far as it leads to the realization of the rock of the universal and, therefore, non-controversial truth. What it repudiates is the *reality* of the *differences* in Religion, which multiply every day like black berries on account of the variations in men's emotions and intellects, which have no more than an

apparent or fictitious reality, though such differences are necessary as adaptations of the essence of Religion to different minds. Further, Religion raises its structure upon at least two beliefs or intuitions or inspirations: (1) One's own conception of God and (2) One's own hopes of achieving some object, such as, for instance, salvation by propitiating Him. In as much as these conceptions make men of different religions quarrel among themselves, each claiming to itself absolute infallibility or a higher degree of infallibility than others, their very contradictions and differences prove their *unreal* character. For, no two sane men have been seen to disagree and that so violently, in regard to anything *true* or *real*, such as that fire burns. The world has grown old enough to realize that belief* is no proof of truth.

This Vedântic principle of the states recognizes mysticism also but in a higher degree. Mysticism sees the futility of the distinctions of religions. And what is more, while Religion argues most from the data of waking experience, mysticism goes a step higher and co-ordinates with it dream experience, in that it perceives the fact that in dreams we see that the *one* mind manifests itself as the *many* of the dream universe. It subsequently realizes that the one existing entity of the waking world likewise manifests itself as the many of that state. But this experience is not the *whole* truth which, as has been shown, comprehends the three states.

If the contents of the dreams and the waking states be ideas only, why should the states themselves be considered as different? They are not the

* i.e., belief unchecked or untested by reason.

same in as much as each has its own time, space and cause orders. There is no continuity or uniformity in this respect. Then, could the states themselves be real while the contents are only ideas? When we speak of the three states, we rise to a point of view above the states, and see them coming and going, like ideas. The states themselves are, therefore, no better than their contents, all appearing real only for the time being.

The question may be asked, "If what we are aware of are only ideas and if ideas disappear in the undifferentiated mind or Super-Reality, how does it happen that these unreal existences are *felt to be real* and why should they appear at all?" The Vedântin's answer is that it is due to Avidyâ or Mâyâ than which no word in any human language appears to have been more misunderstood. What it means will be ascertained, as has been indicated already, under Causality. Under the same head has to be considered the question whether the states are related to each other as cause and effect.

Lastly, awareness is directly realized only as it exists in me and not as it exists in others or elsewhere. This Awareness functions as "I" or "Me," when the "I" or "Me" distinguishes itself from the rest of this world. And it is this same Awareness that knows the "I" or "Me" and the three states as ideas or objects to itself when it contemplates their appearance and disappearance. This Awareness, then called Atman, is said to be realized only as "I am Atman" or "Thou art Atman" and in no other way.

Now, is this Awareness or Atman the

same as God or Brahman, the cause, the creator, or the preserver of the universe? The answer to this question is also to be found in the explanation of the relation of cause and effect.

Since Avasthâtraya covers the whole of life, it aims at explaining the meaning or goal of all experience, *i.e.*, of all phenomena of this universe, such for instance, as those dealt with not only under religion or mysticism but also under ethics, aesthetics, politics, psychology, physiology, biology, physics and so forth. It attempts to answer the question: what is the significance, as a whole, of all the infinite processes of mind and matter?

Above all, the Vedântin himself advances the most powerful criticism against himself, on his own behalf and that of all his opponents. He asks: "How am I sure that this method of reasoning based on Avasthâtraya has not misled me, that under it does not lurk a fallacy which superior minds, now or in future, may detect; nay, how am I sure that this leads me to the final or absolute truth?" The Vedântin accordingly enquires into the Nature and Meaning of Truth, which forms a separate subject, not only discussing the third aspect of Reality, that of the satisfaction, joy, bliss, or blessedness of realizing the Truth, but also, revealing what may be termed the dialectic of Avasthâtraya—not that of the movement of the individual thoughts or ideas, as in Hegel and other European thinkers, which do not escape contradictions and which form but parts of a state: this is the dialectic of the movement of the states themselves, which, in fact, is the higher dialectic of the movement of life itself.

THE HUMAN AND THE DIVINE

BY ERIC HAMMOND

That the Divine and the human are closely interwoven, was long ago definitely pronounced as an article of faith. Proclaimed by philosophic and spiritual sages of old time, it has been cherished and held fast, through all changes and all chances, by those believers who have clung to "the faith once delivered to the saints." This proclamation, as avowed in India before Great Britain acquired the secret of civilisation, was emphasised by the Greeks in fine defence of their "worship of an unknown God." The same proclamation is being made clearly to-day, and that not only by some within the Churches but by many without them, including happily scientists of world-wide renown. The very terms of the avowal are as desirable as essential, now as at the moment when Paul of Tarsus exclaimed on Mars Hill in the hearing of the Athenians, "Whom therefore, ye, not knowing, do worship, I announce to you as God. He is not far from each one of us, for in Him we move and live and are." The inspired orator cunningly accentuated his assertion by quoting a Grecian poet, "for we also are His offspring." One of our own latter-day poets, Tennyson, like the Grecian, had ample authority for his affirmation when he wrote, "Closer is He than breathing, nearer than hands or feet." We may at least claim this, that there has always existed, one here, one there, by whom the sense of Oneness with the Father has been consistently maintained. Opposition has confirmed conviction; experience and enquiry have weighted that conviction with value and volume. As yet, the world of men generally perhaps partakes

more of the material than the mystical in the present stage of its consciousness, although a more complete awakening is becoming perceptible. This aspect of the Universe, some, as we have said, have always apprehended; He, the Creator, the In-Dweller, the Cause, the Effect, the Consummation. "I—in them; they—in me." Let this conception expand into consciousness, to the many as to the few, then the sense of separation ceases; separation between creed and creed, people and people, man and man.

Behind, beyond, within all, lies the Infinite; immanent because transcendent.

The finite is what we see and feel and touch here and now; unlasting; light to come and light to go; shadows at best of the Immovable Within, Who knows no change. So, meanwhile, the all-embracing, all-uniting Love shadows itself to us as word. We, shadows of that divine Love ourselves, can as yet discover that Love only in shadow form. Its manifestation becomes thus partially possible to our comprehension. The full light of the Lord of Love could not be borne as yet by merely mortal vision. We, now, can only see "as through a glass, darkly." In suitability with us and our surroundings, Love assumes human likeness. That surely, is the meaning of the wonderful phrase, "The Word was made flesh and dwelt among us." The Word put on the semblance of humanity. The unique Fact clothed itself with mortality. No fact of the crystal of truth is more fascinating, more helpful, more hopeful, than this. Nowhere is this Perpetual Presence of the In-Dweller more plainly demonstrat-

ed than in the religious philosophy which the world owes to India.

Here is one wording of it from that source :—"Find God in everything. Hold life as something Deified. Where else shall I go to find Him?" And again,—“In every work; in every feeling; in every thought; He is already there. Thus knowing we must live and work. Thus the effect of life will not bind us down. You will not be injured by their effects. False desires are the causes of misery and evil and suffering; but when desires are deified, purified, because of the acknowledged presence of God, then they bring no evil.” “Deify the world,” continues our Eastern Teacher, “it is God alone, whatever exists in the universe—whatever is—is to be covered with the Lord.” This does not mean that you are to abandon family ties, but that you are to see God in them. It does not mean that you are to neglect your duty to your neighbour, your work in the world, your attitude to education, to science or to art; but that in all these you are to see and serve God. You may possess properties, necessities, even so-called luxuries, but retain no pride of proprietorship in them. These are all His—He is all in all. See Him in trial and in privation. See Him in wealth and in exaltation. There is the real renunciation; the complete and conscious acceptance of the In-Dweller in the universe and the unit, I cling to nothing; for I have everything.

In these latter days it is especially encouraging to the Traveller in The Way to find that the note of the Divine Humanity is struck by many writers and speakers, many scientific seers. Here in the Western world where the Churches

have so often failed us yet, now, some of our most notable preachers are proclaiming it anew. Thus once again through the vision and voice of the East, that thought is wandering Westward and expressing itself through the lips and pens of poets, play-wrights, novelists and professors. Thus then we may begin to understand this;—that I am what I am; inheritor and holder of the Kingship; because of my suffering; because of my blossoming; because of my kinship with the Life Itself; because of my partnership in the ebb and flow of Life Eternal. The stars in their courses are no more paramount than the sparrows on the house-tops, and I, between them,—I, too, have a share in the order of events, I, as they, utter my note in the Great Swaying Song which rings out from the heart of the universe; the heart of the Father. So with the recognition of the In-Dweller. Was it not Boemen who wrote, “I am not collecting my Knowledge from books, but I have it within mine own self?”

Swinburne, master of verse, put it pithily in these words,

“I am in thee to save thee,
As my soul in thee saith.”

Elsewhere he wrote,

“The tree many-rooted
That swells to the sky,
With frondage red-fruited;—
The Life-tree am I;
In the buds of your lives is the sap
of my leaves;
Ye shall live and not die.”

May we not venture to hope that realisation of One-ness with the Over-Lord and the In-Dweller has become within nearer scope among the peoples of the world than many of them imagine?

GURU RAM DASS AND GURU ARJUN

BY PROF. TEJA SINGH, M.A.

GURU RAM DASS

(Service)

The Sikhs became fearless, as their Guru taught them :

“Get rid of all superstition and fear. There is nothing save God to inspire fear in us.”

“He alone fears who practises sin : the good man is ever happy. Why should we fear anybody, when we know that God is true and just?”¹

All superstition about inequalities and differences being removed, the disciples had acquired a character best fitted for entering on a career of Service. Guru Ram Dass (1534-1581), the fourth Guru, required his Sikhs to be always ready to do service to others. His special orders were to minister to the wants of wayfarers. Thus had Charity come out of home ! It became frequent to see Sikhs fanning and giving water to the wearied travellers. Bhai Gurdas says, “A Sikh enjoys supreme bliss in satisfying another’s wants.”² Again, a Sikh is one “who lives honestly and by his munificence confers favours on others.”³ The fourth Guru himself says, “I’ll pull punkha and draw water, and eat whatever Thou shalt give me.”⁴ It became a custom among the Sikhs to spend as little as possible on themselves and bring all that was saved as a contribution to the free kitchen established by the Guru. This system of sacrificing something for the common good was further extended and organized by the fifth and sixth Gurus. Guru Arjun laid it down as a rule that every Sikh should set aside at

least one-tenth of his income for national purposes ; and the Guru himself set an excellent example. He lived a simple⁵ life and renounced his claim to the whole income derived from his landed property and house rents, and settled it on his enemy, Prithis, and saintly Mahadev. When Emperor Jehangir offered to complete the building of the Akal Takht at his own expense, Guru Hargobind thankfully declined the offer, saying :

“Let me and my Sikhs raise this throne of God with the labour of our own bodies and with the contributions from our own little resources. I want to make it a symbol of my Sikhs’ service and sacrifice, and not a monument to king’s generosity.”

GURU ARJUN

(Self-sacrifice)

At the same time, centres of commerce, like Amritsar, and Tarantaran, were being founded. In the search after purely religious matters, we often forget how much the Punjab owes to Guru Ram Dass and Guru Arjun (1563-1606) for advancing the trade and manufacture of the country. They felt that there could be no hope for the social and political regeneration of our nation, as long as it was composed mostly of unthinking labourers and cultivators of the field. The creation of an intelligent middle class was (as it still is) the crying need of the time. The society in India was so constituted as to give little scope to the development of arts and

¹ Sri Rag, IV.

² Var 7. ³ Var 6. ⁴ Suhi, IV.

⁵ See Khafi Khan who says, “The Guru lived like a Faqir.”

industries. The rigid caste rules had made it impossible for the men of higher castes to take part in the cultivation of arts and sciences. They stood aloof and left the sweating work to be done by the so-called lower castes. The latter did carry on the work,—and great honour to them that they did so, in spite of the fact that it was considered ignoble—but, being unhelped by the best brains of the community, they worked on the old conservative lines established by tradition, and had no aspirations, no knowledge, no incentive to make any improvements in the ways and means of their crafts.

This exclusion of our intelligentsia from the industrial domain was ruinous, not only to the national industries, but to the national character as well. The educated classes, being out of touch with the working classes, lost hold on the practical aspects of life, and gave themselves up to the luxury of contemplation or idle living at the expense of others. Many could not afford to be idle, but their character deteriorated on account of ignorance, and unenlightened drudgery which was looked upon by all as mean and worldly. All spiritually-minded persons would shun it, as it was supposed that the way of salvation was not the way of work. We cannot measure how great was the harm done by this pernicious belief to the character of our nation.

Our Gurus recognized that the reform of a nation means the reform of its masses. A nation, as President Wilson says, is as great, and only as great, as her rank and file. It is the

average man that counts, and it was with him that the Sikh work began.* All classes were declared equal. All occupations that were honest were glorified as sacred. In the Holy Scripture, compiled by Guru Arjun, a most honoured place is given to the writings of several saints, Hindu and Moham-medan, who were noted as well for their keen interest in the worldly affairs as for their high flights in the spiritual domain. There is Kabir—a Moham-medan weaver, Nam Dev—a calico-printer, Sain—a barber, and Ravidas—a shoemaker. Beside these and others of the same class are found Pipa—a king, Jaidev—a Brahmin, Bhikhan—a learned Mohammedan, and Surdas—a provincial potentate.

The purport of the teaching itself, which was sung out daily before the congregations, had a direct bearing on the practical problems of life. The immediate effect of the teaching that religion could be best practised within the secular concerns of life was that all prejudices against honest labour and trade were removed, and the people began to take an active part in what were called the worldly affairs. Possession of wealth was no longer to be considered as Maya, but as a very salutary and helpful thing in the conduct of human affairs: "For a religious man, it is not unholy to get wealth, provided he spends it in God's way, and gives and lives in comfort." Henceforth we often hear of horse-dealing, banking, embroidery, and carpentry among the Sikhs. The Gurus patronized and encouraged them, as

* Guru Nanak says: There are lowest men among the low classes. Nanak, I shall go with them. What have I got to do with the great? God's eye of mercy falls on those who take care of the lowly.—*Sri Rag*.

Guru Arjun also has said: He who lives in a ruined hut with all his clothes torn,

who has neither caste nor lineage, nor respect, who wanders in the wilderness, who has no friend or lover, who is without wealth or beauty, and who has no relation or kinsman, is yet the king of the whole world, if his heart is imbued with the love of God.—*Jaisri ki Var*.

'Sarang ki War, IV.

this was also one of the noblest ways of doing service to the country.

The movement of service became most active in the time of Guru Arjun. His was the ideal of service by suffering, which he had learnt from Bibi Bhani, his mother. His purpose was to show that whatever suffering one has to meet in doing good to others is not the outcome of one's sins, but a necessary correlative of virtue. The people had believed in a desperate spirit that all pain was the reward of previous sins, and that virtuous men would never suffer. They said that Dasrath, King Rama's father, suffered pain in the exile of his son, because he had caused the same kind of pain to the father of Sarvan. Similarly, Rama, Draupadi, and other famous heroes and heroines of ancient history had to undergo troubles only because they had previously done something wrong corresponding to each item of their suffering.

As there could be no pain without sin, all actions that involved pain began to be shunned. There was, therefore, no idea of self-sacrifice or patriotism left in India. Instead of that, the people had evolved lazy systems of belief which were calculated to make not the least demand upon conscience or human sympathies.

But we see that there can be no virtue without suffering, without sacrifice. Self-sacrifice is the foundation of all goodness. The mother has to sacrifice her beauty, in order to see her first-born. "The plant blossoms for the sake of fruit; when the fruit appears, the flower perishes."⁸ In another place, Ravdas says, "How can a man feel for others' pain, when he himself has tasted no troubles?"⁹

We often hear peace of mind being proclaimed as the greatest thing to be

desired in life. For this purpose different systems of philosophy and asceticism have been invented. Many intricate mental exercises have been laid down for getting a mysterious fluid, called nectar, which, they say, trickles down the brain and fills the body with joy. Others have been mystifying themselves in the hope of hearing a celestial harmony, produced by unbeaten strings of music. The East has racked its brain for centuries to devise some successful plan for the trammelling up of conscience, or annihilation of desire—which is simply impossible as long as man is man. We can kill our desires only by killing ourselves. A man, who enjoys a perfect peace of mind, must be either a dead man or a beast. He whose conscience is wide-awake, will never feel easy as long as there is sin and suffering in the world. Kabir says, "Those who know nothing, enjoy their sleep in comfort. But it goes hard indeed with us who have been given to understand something."¹⁰ It was because Guru Arjun suffered with those whom he saw suffering that he founded at Tarntaran an asylum for lepers, and, in the time of a famine, he moved Akbar to remit the land revenue of the Punjab for a year. In the same way he invited suffering on himself by refusing to pay the tax, unjustly imposed by Raja Birbar on the Khatris of Amritsar. If the Gurus had thought of the peace of mind as the highest object of life, they could surely have got it by a life of retirement and unfeeling ease, as so many persons had done in the past. There would have been no need of leading men and risking lives in checking tyrannies. There would have been no martyrs, no character, no nation of the Sikhs. If, therefore, the Sikh character has made a mark in the history of the world, it is because its

⁸ Bhairo, Ravdas.

⁹ Suhi.

¹⁰ Shlok, 181.

foundation was laid on suffering for the sake of Truth. It is suffering that has intensified the Sikh character; and it is in this sense that, in Sikh Scriptures Pain has been called a medicine,¹¹ and Hunger and Affliction a blessing.¹² The first thing needful for a follower of Guru Arjun was to "accept death and renounce all hopes of life."¹³ It was, however, in no ignominious or cowardly spirit that the Sikh was to offer himself for death, but he was to welcome it cheerfully as the privilege of a brave man living and dying for a righteous cause."

"Death is the privilege of brave men, provided they die for an approved cause."¹⁴

The Guru himself died a martyr,¹⁵ without complaining, singing in the midst of flames: "The egg of superstition has burst; the mind is illumined. The Master has cut the fetters off the feet and freed the captive." "Truth is my place, Truth my seat, and Truth I have made my special object."¹⁶ His cause was righteous, and bravely he

suffered for it. No martyr's lot was harder than Guru Arjun's and yet nobody has sung of life more cheerfully than he:

"Whatever Thou givest, I treat as happiness. Wherever Thou placest me, there shall be my heaven."¹⁷

Baba Farid had written in some pessimistic moment, "I had thought I alone was in trouble. No, the whole world is suffering. From my house-top I see that every house is burning with the same fire."¹⁸ The Guru when incorporating the Baba's writings in his Book, could not pass over this sickening remark; so he added his note to it: "Farid, the earth is beautiful, and in it there is a thorny garden. Those to whom the Master is kind, remain sound even in the midst of troubles. There are very few who love the Dear One; but those who do, find their lives beautiful and their bodies fair." To a man complaining of life-weariness, there is nothing so cheering, so invigorating as Guru Arjun's *Sukhmani*. *It is a great consoler of the mind.*

HINDU TEMPLE IN PROVIDENCE, U.S.A.

City Clergyman hails the movement as basis of understanding for religions

For some months passersby have noted the gradual transformation of the old Barstow residence into a typical Swami's House, with trim stucco exterior and temple-

like arches after the Hindu style of architecture over the doors.

The interior of the house has been completely remodelled. The lower floor contains a chapel for study and devotions, 41 by 16 feet, which has an altar space at one end, with a painted back-ground representing the

¹¹ *Asa di Var*, 12. ¹² *Japji*, 25. ¹³ *Maru Dakne*, V. ¹⁴ *Vadhans*, I. ¹⁵ That he suffered for his religion at the hands of Jehangir may be seen from the following words taken from the Emperor's own *Tauzak*: "So many of the simple-minded Hindus, nay, many foolish Moslems, too, had been fascinated by his ways and teachings. He was noised about as a great religious and worldly leader. They called him Guru, and from all directions

crowds of people would come to him and express great devotion to him. This busy traffic had been carried on for three or four generations. *For many years the thought had been presenting itself to my mind that either I should put an end to this false traffic, or that he should be brought within the fold of Islam.*"

¹⁶ *Maru*, V.

¹⁷ *Majh*, V.

¹⁸ *Shlok*, 81.

infinite ocean and the rising sun—signifying the dawn of knowledge and the dispelling of ignorance and darkness. John Hutchins Cady is the architect.

An altar in carved mahogany, with lotus design signifying devotion, is taken from School of Design sources and executed by Fred Pano, woodcarver, of this city. A profusion of flowers and potted plants bank the altar space.

Modernistic side-lights will illumine the symbols and sayings from the various world religions, as follows:

CHRIST: "The Kingdom of God is within you. Be ye perfect as your father which is in heaven is perfect. Ye love one another as I have loved you."

SRI RAMAKRISHNA: "There is but one God, but endless are His names and aspects in which He may be regarded. Call Him by any name and worship Him in any aspect that pleases you, you are sure to realize Him."

JUDAISM: "God created man in His image. The eternal God is thy refuge, and underneath are the everlasting arms."

BUDDHA: "Let a man overcome anger by love, let him overcome evil by good. Happy is he who has found Truth. There is no savior in the world except the Truth."

MOHAMMED: "Your God is one God; the merciful, the compassionate. He is the light of the heavens and the earth. Remember thy Lord within thyself humbly."

HINDUISM: "Truth is one, men call it by various names. There is one Supreme Being the soul of all beings, who makes His one form manifold; the wise who perceive Him as existing in their self to them belongs eternal bliss."

TAOISM:

"Always without desire we must be found
If its deep mystery we would sound
But if desire always within us be,
Its outer fringe is all that we shall see."

ZOROASTER: "And though he may bribe the judges with presents, he cannot bribe the ordeal and escape it. O youth of good thoughts, of good words, of good works, I declare unto thee, the holy Benediction of the Righteous shall not fail thee. Such an one shall reach God."

SOCIETY INCORPORATED

The Vedanta Society of Providence was incorporated according to the laws of Rhode Island, Jan. 30, this year. One of the sec-

tions of the charter describes its purpose as follows: "To explain through logic and reason the spiritual laws on which various sects and creeds of different religions have been founded; to propagate the principles taught by the great religious teachers of different countries and illustrated by their lives; to help mankind in the practical application of these principles, in their spiritual, moral, intellectual and physical needs; and to study and promote universal religion as propounded by Sri Ramakrishna and practically illustrated by his life and as harmonized by him."

Swami Akhilananda in a recent interview stated that the object of the society is to promote universal religion: to make a Christian a better Christian; a Hebrew a better follower of Judaism; a Hindu a better Hindu, etc.

"Our object is in no way to proselyte or to form a separate cult, but rather to make each one understand better and to follow more sincerely his own religion," he said, "I am not here to make Hindu out of Christians, but to increase the respect for all religions."

The movement began in this city three years ago and the society has about 100 members and friends. Already the Swami has received visitations from clergy and laity at the new house for the exchange of religious ideas, and he has been invited by the Universal Club, which meets at Brown University, to attend its next gathering. He has responded to several churches in this city, including the Trinity Union M. E. Church, Bell Street Chapel and others, to discuss the religious views of the East.

The Vedanta movement is an outgrowth of the visit of Swami Vivekananda to this country in 1893, when this religious leader addressed gatherings at Harvard University and other educational centres.

DEDICATION CEREMONY

The new centre of the Vedanta Society of Providence at 224 Angell street, which will serve as the meeting place for the study and practice of the universal aspects of religion, was dedicated with formal exercises last night. A gathering which filled the chapel and adjoining rooms witnessed the ceremonies, in which three Swamis, or teachers of Vedanta, and a Providence clergyman participated.

Swami Prabhavananda of Los Angeles and

Swami Bodhananda of New York were the two visiting Vedanta teachers who assisted Swami Akhilananda, local leader, in dedicating the chapel, together with Rev. Frederick A. Wilmot. Vocal solos of a devotional nature were sung by Mrs. Hazel Hyde, assisted by Miss L. Brooke.

The program was opened with an invocation by the local Vedanta leader, followed by an address in which he outlined the purposes of the movement, explained as one which would study and put into practice the universal truth of all religions. He said the movement did not represent an attempt to propagate new doctrine, but to emphasize the truths of existing religions, considered apart from "non-essentials" of strict dogma.

"All religions contain in the teachings of their great leaders the essentials of truth, and their common aim is the realization of God and the aspiration to live in His presence. This movement attempts to lead all persons to this realization of God by directing their lives in the fullest practice of the truths in which they are in possession."

Swami Bodhananda referred to the fitting

date of the dedication, on the anniversary of the birth of Sri Ramakrishna, who founded the Vedanta movement, and dwelt upon his teaching that "there is but one God, though His names and aspects are legion." The realization of God, under any of His manifestations, was the high call which he sounded to his hearers.

Swami Prabhavananda said that religious leaders had come forth in all ages to re-emphasize the constant truth of religion, and said that in this age the teachings of Vedanta were offering the means for a universal realization of these truths.

Rev. Mr. Wilmot saw in the new movement a common basis of understanding for all religions, and declared that it serves a needed purpose in cementing the ties of brotherhood in a world which is fast integrating except in its religious conceptions. He declared the movement brings from the East a depth of religious sentiment which combined with the dynamic personality of the West, should result in purposeful and spiritualized action.

—*Providence Journal*, 21st & 23rd Feb., 1931.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।

धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥ ३६ ॥

विमूढः An ignorant person अभ्यासरूपिणा in the form of practice कर्मणा by action मोक्षं liberation न not नाप्नोति attains धन्यः the blessed one विज्ञानमात्रेण by mere knowledge अविक्रियः immutable मुक्तः liberated तिष्ठति is.

36. An ignorant person does not attain liberation by repeated practice which is an activity. The blessed one, devoid¹ of all activities stands free through mere Knowledge.

[¹ Devoid etc.—When Self-knowledge is attained, all physical and mental activities come to an end, because they are the outcome of ignorance.]

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।

अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥ ३७ ॥

यतः As मूढः the ignorant person ब्रह्म Brahman भवितुं to become इच्छति desires (ततः so) तत् That न not नाप्नोति attains हि surely धीरः the wise one अनिच्छन् without

desiring अपि even परब्रह्मस्वरूपभाक् enjoying the nature of the Supreme Brahman (भवति becomes).

37. The ignorant person does not attain to Brahman because he desires to become It. The wise one surely realises the nature of the Supreme Brahman even without desiring it.

[The idea is: The desire to become Brahman grows out of a sense of separateness from It. It is a denial of the true nature of the Self as Brahman. As long as, therefore, this desire is, the consummation is not possible. One has to eradicate even the desire for freedom in order to attain freedom. We are bound simply because we think ourselves as such.]

निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः ।

एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥ ३८ ॥

निराधारा: Supportless ग्रहव्यग्रा: eager for attainment मूढाः the ignorant संसारपोषकाः sustainers of the world बुधैः by the wise अनर्थमूलस्य the root of misery एतस्य of this मूलच्छेदः cutting the root कृतः is done.

38. Without¹ any support and eager for the attainment (of freedom), the² ignorant only keep up the world. The wise cut the root³ of this (i.e., the world) which is the source of all misery.

[¹ Without etc.—Self-knowledge is the basis of our true being. The ignorant have it not, and hence they are so called.

² The ignorant etc.—by thinking of and behaving with the world as real and so trying to get rid of it. The world is real simply because we think it as such. When our view of it is changed and we look upon it as non-different from the Self, it ceases to bind us.

³ Root etc.—i.e., ignorance.]

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।

धीरस्तत्तुं विनिश्चित्य सर्वदा शान्तमानसः ॥ ३९ ॥

यतः As मूढः the fool शमितुं to be calm इच्छति desires (ततः so) शान्तिं peace न not लभते attains धीरः the wise one तत्त्वं Truth विनिश्चित्य ascertaining सर्वदा ever शान्तमानसः of peaceful mind (भवति becomes).

39. The fool¹ desires for peace and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

[¹ Fool etc.—We do not find peace simply because we are ignorant of the true nature of the Self which is calmness itself. Desire for peace is the outcome of ignorance. As long as there is desire for peace, there must be ignorance, so peace cannot be attained.]

कात्मनो दर्शनं तस्य यद्द्रष्टुमवलम्बते ।

धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥ ४० ॥

यद्द्रष्टुं (यस्य दृष्टं) Whose knowledge (दृश्यं object) अवलम्बते depends on तस्य his आत्मनः of the Self दर्शनं knowledge क्व where धीराः the wise तं तं this and that न not पश्यन्ति see (किन्तु but) अव्ययं immutable आत्मानं Self पश्यन्ति see.

40. Where is Self-knowledge for him whose knowledge depends¹ on the object? The wise do² not see this and that but see the immutable Self.

[¹ *Depends etc.*—is relative and not absolute. Relative knowledge is dependent on three factors—the knower, the known and the knowing; but this triad is lost in the Absolute Knowledge.

² *Do etc.*—Because they have transcended relativistic consciousness in which the manifold appears.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *Memoirs* shows what sweet relationship existed between Swami Vivekananda and his disciples. * * * Dr. C. G. Jung, whose *Spiritual Problem of Modern Man* we have the privilege to publish in this issue is himself 'the symbol of a new kind of modernist,' and his wide practice in psychiatry and psycho-therapeutics has acquainted him with the spiritual problems of hundreds of civilized men of many nations. The great doctor divides his time between attending his patients and trying to unravel the mystery of the unconscious. He is interested also in Oriental religions and philosophies. The present paper was read before the CONGRES DES UNIONS INTELLECTUELS, Prag, in 1928, and the English translation has come out now for the first time. * * *Adjustment of Social Institutions to Modern Conditions* formed the subject of a lecture delivered by Mr. K. P. Jayaswal at the Golden Jubilee celebration of His Highness Sir Sayajee Rao III, Gaekwar of Baroda, in March last * * Mr. Eric Hammond is an English disciple of Swami Vivekananda. The old readers of the *Prabuddha Bharata* must be familiar with him * * The extracts from an American paper quoted in this number indicate how at

least a section of the American public view the establishment of *Hindu Temple* in their country. It may be mentioned here that the first Hindu Temple in the Western world was built in San Francisco in the year 1905.

THE GOVERNMENT'S SHARE OF RESPONSIBILITY

Patanjali says that for self-culture we should welcome good thoughts and be indifferent to those evil. The more we take recognition of things evil, the more they thrive. If we emphasize only on good points and altogether can ignore the existence of evil things, the latter will die simply of inanition, just as a guest does not think of making his reappearance in a house where he has once received a cold welcome.

Those who want to convince us that the future of India is doomed, argue amongst other things that this vast country is divided against itself, owing to the existence of innumerable conflicting castes,—the number according to one authority being even as large as 8,000. We were wondering if this were a fact. Some idea as to how this high figure could be arrived at, may be had from the following :

Mr. Middleton, who worked as a Census Officer in the Punjab in the

census of 1921 observed: "I have intended pointing out that there is a wide revolt against the classification of occupational castes; that these castes have been largely manufactured and almost entirely preserved as separate castes by the British Government. Our land records and official documents added iron hands on the old rigidity of caste. Caste in itself was rigid amongst the higher castes but malleable amongst the lower. We pigeon-holed every one by castes, and if we could not find a low caste for them, labelled them with the name of an hereditary occupation. We deplore the caste-system and its effects on social and economic problems, but we are largely responsible for the system we deplore. Left to themselves, such castes as Sunar, Turkahan and Lohar would rapidly disappear and no one would suffer.

"The larger number of people who have refused to record any caste at this census is a sign of progress and the breaking of customary bonds; it is no reflection on the administration of the census. Personally, I am very strongly in favour of all caste statistics being abandoned at the next census, though in this, I probably go further than most Europeans. Government passion for labels and pigeon-holes has led to a crystallisation of the caste-system, which, except amongst the aristocratic castes, was really very fluid under indigenous rule."

Do we not thus let an evil thrive by too much recognition?

DR. C. G. JUNG AND EASTERN THOUGHT

In the article published in this issue Dr. Jung, an eminent Physician and one of the most renowned Psychologists of modern times, has attempted to bring to light the nature of "the spiritual

problem" of "the modern man." By "modern man" he means "the man of the immediate present"—"the man most completely conscious of the present." Such a man is necessarily 'lonely' and 'unhistorical,' estranging himself as he does from the masses who live only in traditional ideas. Yet "he must be *upright* in the highest degree, for being unhistorical is merely faithlessness to the past, if it is not supplanted by creative capacity on the other side." Now such a modern man is rudely shocked at the outlook of modern civilization, hoary with age-long traditions and ideals—a great "disappointment of thousands-of-years hopes and illusions!" "Nearly two thousand years of Christian history, and instead of Paradise and life everlasting, we have the World War of Christian nations with barbed wire entanglements and poisonous gases—what a debacle in heaven and on earth!" And as remedies out of such catastrophe, "neither the Christian Church, the brotherhood of man, international social Democracy, nor the solidarity of economic interests has withstood the fire-test of reality."

Is there no way out of it? At this critical juncture Dr. Jung hails with delight the recent discovery of new Psychology together with its doctrine of the subconscious and the unconscious, the Freudian Psycho-Analysis which aims at bringing to light the hidden psychical forces working subconsciously in the deeper region of the soul and which are the mainspring of most of our activities on the conscious level, both normal and abnormal,—the so-called 'complexes.' Some of those revelations are most startling, being rather very ugly. It is these subterranean and unconscious tendencies that are mainly responsible for most of the maddening pursuits of the present-day civilized people. Dr. Jung suggests that if you

can trace these under-current tendencies inherent in human soul, you may effectively deal with them so as to lay axe at the very root of the matter. That is the sure remedy of all the evils of the so-called modern civilization. And herein lies the spiritual problem of the modern man. The soul's hankering after some sort of 'quietism' out of the mad and incessant pursuits after lust and greed could be satisfied in that way alone. It is a happy sign of the day that in recent times so much interest is being taken not only in Freudian Psychology but also in Theosophy and Anthroposophy, all of which are based on the doctrine of the subconscious.

Dr. Jung gives a compliment to the ancient thinkers of the East, who long long before these modern psychological movements in the West, admitted the doctrine of the subconscious or rather the unconscious psychical tendencies in the Law of the Karma and the Kundalini Shakti of the Yoga, in the ancient Indian systems. It may be of some interest to note here that while in the West these subconscious psychical forces are regarded as 'instincts,' both creative and self-preserving on the biological plane, in the East they are partly the cosmic creative energy of the Kundalini when directed outwardly in the centrifugal direction and partly the fruits of the Karma of previous births in the form of the 'Samskaras.' It is these which lying latent in the subconscious region go to determine the character and activity of our individual lives. And if they are not properly dealt with, they will go on giving rise to new births in succession. But the Hindu way of dealing with them in order to attain a stage of 'quietism' out of this unhappy succession of life after life full of woes and miseries, may be broadly classified under three heads : there is first the Vaishnava way of transforming and transmuting

them towards the realization of spiritual ideals, turning them upward in the direction of God through its characteristic line of Sadhana. Then there is the method of killing them outright by the Yoga practices and turning the direction of the Kundalini from the centrifugal to the centripetal—from the creative dynamic process to the original static condition which is a state of 'quietness;' and thirdly, there is the method of *Knowledge*, realizing that the *Atman* is merely a *Sākshi*—a perceiver, and in itself is not at all affected by the operations of the *Mâyâ* through which the illusion was produced that it was the *Bhoktâ* or enjoyer, as in the Advaita Vedânta of Samkara, or discriminating that the Self or Purusha is entirely different from Prakriti through whose activity the world process is going on, as in the Sâmkhya System of Kapila; or lastly, perceiving that there is no such thing as a soul, a permanent reality, but only a succession of impermanent experiences going on in the spatio-temporal-causal order, so that there is none to feel the miseries and sufferings concomitant to the world-process, as in the Buddhistic system of Nâgârjuna.

Referring to the unconscious forces which thus go to determine the life-activities of the individuals from within the soul Dr. Jung sometimes describes them as 'magic.' But it should be noted that the term should not be understood in its literal sense. For the East did not call them 'magic' but rather treated them as truly *scientific*.

CALCUTTA UNIVERSITY'S APATHY FOR SANSKRIT

The proposal of Sanskrit as an optional subject in the Matriculation Examination appears to be a very unsound view expressed by the Syndicate of the Calcutta University. It is a pity

that Sanskrit, the ancient classical language of India in which are embedded the noblest achievements of the Hindu genius in various branches of human knowledge should be treated as an optional subject for Hindu boys and girls. We do not find sufficient reason for the proposal. It is imperatively necessary for the Hindu boys and girls to acquire some workable knowledge of Sanskrit, so that they may, to some extent, be acquainted with the richest gems of human thought as expressed in the immortal treatises like the Gita, the Upanishads, etc. If Sanskrit be made optional, at least a section of Hindu boys and girls will remain in the dark about them, unless and until they study Sanskrit independently some time in their life. Not to speak of the proud legacy that the Hindus have inherited through Sanskrit in the fields of Mathematics, Astronomy, Philosophy, literature, and so on, a little knowledge of Sanskrit is so essential even in the daily life of the Hindus.

Indian culture speaks mainly through Sanskrit. Its spirit can hardly be understood with no knowledge of Sanskrit. In these days when the revival of Indian culture is so much talked of, it is deplorable that our boys and girls should be given an opportunity for neglecting the medium of the same.

Sanskrit words and their intonation have a sacred and wonderful effect on the Hindu mind. Our boys and girls are born and bred in and through the Sanskritic culture. Dreams and ideals of the Hindu society and religion are mostly represented in Sanskrit. Hindu rites and rituals are all done in the same language. However ignorant of Sanskrit our youths may remain, they have to do some solemn affairs of their life in Sanskrit. Under these circumstances, Sanskrit should by no means be made an optional subject for our young boys

and girls. The argument that the language is difficult is no plea for making the change. Moreover, the plea is unpardonable on the part of the Hindus.

The question of scientific studies in favour of the proposal is also groundless. Because, training in Science has nothing to do with the point at issue. Rather, it is desirable that scientific study and a knowledge of Sanskritic culture should go side by side, so that our boys and girls may develop a synthetic outlook and vision.

THE POPE AND SOCIALISM

The Pope has issued recently a new Encyclical, defining the attitude of his Church towards certain social questions. In it His Holiness strongly condemns socialism and asks the sons of the Roman Church who have strayed away to return to the Church. He says, "No one can be at one and the same time a good Catholic and a true socialist." Reading between the lines we find the Pope anxious, evidently because he is not able to keep the masses within the fold of the Roman Catholic Church, supporting as he does the present capitalistic system of society, which though he would like to reform a little, would leave fundamentally unchanged in principle. Though the Roman Church is against socialism yet the various other Christian Churches do not seem to be against some sort of mitigated socialism. But as regards communism, its recent offshoot, the whole of Christendom is opposed to it, for it is thought, communism cannot be reconciled in any way to any Church doctrine. So it is banned.

The Churches forget that human spirit cannot be kept under bondage indefinitely, for its very nature is freedom. So when the oppression is brought to a breaking point, as it is the

case in modern society, it rebels and throws overboard all institutions that have been contriving to keep it under subjection. The masses have had no voice in the fashioning of modern society which cares little for their needs and necessities. The whole social fabric is so cleverly adjusted that a few wealthy people have become all-powerful at the cost of the poor who work for them. That is why the masses in every country are up, to reform society. The Churches have allied themselves with the powers that be in trying to keep the masses in abject slavery. In Russia the masses hate religion because of its historic association with the oppression of the past. The same is the reason for the attack on the Jesuits in Spain during the recent revolution.

The result of this oppression has been that "Gods and kings are in exile : men and women know that their rulers are men and women like themselves and they are in a mood to force them to acknowledge their responsibility, not to any imagined power or majesty but to the immediate and real authority of humanity. There can be no rest till the principle is established, that the doles taken from the daily toil of humanity shall be used to lighten its physical toil that it may be free for spiritual effort." That seems to be the endeavour of humanity. The working classes care little for the Christ of the dogma and the rituals preached by the various Churches of Christendom. They are interested in Christ, as the lover of the poor and the down-trodden, and one who stood against all kinds of tyranny. They have no need of a God who can give them salvation in the life to come but cannot be relied for a piece of bread in the present world.

Commenting on the criticism levelled against communism by Christian Churches, an American writer says in

the *Atlantic Monthly* for April, 1931 : "But it must be admitted that there is more than a touch of hypocrisy in most of the criticisms which Western Christendom levels at communism. The manners and mores of the Western world have been fashioned in part by Christianity, but the democratic and the pacifistic elements in a truly Christian ethic have been more of a façade than a foundation for Western Christianity. Behind it has been hid, only slightly obscured, a world in which greed, the lust for power, and, whenever necessary, violence have operated. While it professed brotherhood, Christianity became the handmaiden of feudal slaveholders, and, more lately of industrial overlords, who for all their ethical and religious pretensions, did not abate any of their claims to privilege and power. The Christian religion has, furthermore, blessed international conflicts as brutal as any which communism contemplates and, in many respects more meaningless. Very frequently it has made loyalty to the national group as much a *summum bonum* as loyalty to the class group is for communism. Communism is more frank both in its vices and in its virtues than Western Christianity. It wants an egalitarian society and it proposes to construct it by force. The Christian world had also professed the democratic ideal, but has not been very passionate about it and has frequently used force to maintain inequalities in the economic and the social structure." Can humanity have any regard for such a religion? Communism and socialism are determined to change the nature of the existing society and along with it also to destroy the *existing* religious belief which is one of the principal elements that make such a society possible. The real difficulty is that the Christian Churches have drifted far

away from the teachings of the Founder which are now hidden under Church dogmas. Churches will have to revert once more to the ethical life of Jesus, if they want to give a religion to the future generations in the West.

Christ wanted that his followers should treat their neighbours as they themselves would wish to be treated by others. If they put this into actual practice, they will soon have to surrender their property and reduce themselves to the same level as their penniless neighbours. As a matter of fact, however, they are not doing this, nor are they in a mood to do this. But then they must at least have the courage to confess their weakness and not take shelter behind sophistry. If only the Christian world was conscious of having so much to reform itself, then

it would not have sent out Missions to evangelize and "save the heathens," when their work was so badly needed at home. Our influence on others depends not so much on what we preach as on what we are. If only the Westerners could develop a real Christian attitude towards their fellow-men, towards other races, then the Kingdom of Heaven would in no time be established on this earth. That would be a more direct method than evangelization. It is the duty of all Churches which wish to be true to the spirit of Jesus to support any movement which is intended to bring economic and political salvation to the oppressed classes and races of the world. Can it be said of the Christian Churches and Missions in various parts of the world that they are true to the spirit of Jesus in this respect?

REVIEW

HEART OF ASIA. *By Nicholas Roerich. Roerich Museum Press, New York. 171 pp. (Price not given).*

The present book deals specially with Central Asia and aims to review within a short compass the contemporary situation of the land and to glance at the monuments of its heroic past as well as its untold riches. It bears the mark of a deeply sympathetic study on the part of the author and is at the same time free from any traces of conventional sentimentality. The second part deals with legends and folk-lore that hang round the mysterious word "Shambhala"—believed in many Tibetan monasteries to be the coming King of the world. In this connection the author writes: "The Vedic traditions say that the time is near, when new energies, mostly Agni energies, energies of cosmic fire, will approach the earth and will create many new conditions of life. The date for these energies is calculated in the forties of our century. The Brahmacharyas of the Sri Ramakrishna and the Swami Vivekananda

Ashramas, confirmed this date to us as well as the whole tradition." We could not understand what the Professor means and also on what basis he brought in the Ramakrishna Order to support his statement.

RIGHT RESOLUTIONS. *By Swami Paramananda. Ananda Ashrama La Crescenta, Los Angeles, U.S.A. 24 pp. Price 12 As.*

This booklet contains a number of beautiful maxims in the form of resolutions on the part of any earnest soul who has sincerely taken to self-discipline. They are very aptly called by the author "Right Resolutions." The maxims do not contain anything new or original, for they are all quite old familiar things with every earnest person intent on self-discipline and moral culture. But the value of the booklet lies in their codification and systematization. They have been very beautifully classified under the three well-known heads—thoughts, words and deeds. The concluding portion is all the more significant where the author says, "I

know in my heart of hearts that no matter how determined and resolute I try to be, no real success can ever be mine without divine aid." We greatly commend the booklet to all sincere devotees of self-culture and self-purification. The book is very nicely got up in a pocket size.

U. G.

DARSANIKA MAHA PRAVACHANA.
By Swami Jnanananda with a Foreword by Prof. S. Radhakrishnan. Sri Narasimha Bhavanam, P.O. Ralangi, West Godavari. x+209 pp. Price Rs. 2-8.

The book embodies four lectures delivered by the author in Dresden, Germany in 1928. The first lecture defines the scope of the work, expounding the meaning of what he calls "Philosophic Religion," the second discusses the various means of attaining true philosophic knowledge and wisdom. The author recognizes the relative importance of all such means as 'sensuous cognition,' 'transcendental aesthetic forms of intuition,' 'inferential and comparative judgments,' 'subjective inherent form of light,' 'instinctive perception,' 'verbal testimony' and lastly 'mystic revelation,'—all these supplementing one another. The third lecture deals with certain modern scientific concepts and points out their limitations for an adequate comprehension of the Ultimate Reality, while the fourth gives us an insight into the stage of transcendence. The world of our knowledge as perceived through senses is not the real but is only the *apparent*, while the Real, the Homogeneous transcending all such representations shines in its oneness (Advaitism). And this distinction between the Real and the apparent and that insight into the pure oneness of the Real is a matter of mystic revelation. Now "in so far as this subject deals with the way and procedure of understanding the infallible revelations which embrace the different facts of Existence and their possibility as such in their relations to one another and in relation to the subject to which the facts and the related facts are the seeming factors of Existence, it is philosophy, and in so far as it expounds the laws of elimination of narrowed-down limits of "I-ness" and its inherent forms of the causal heterogeneity of the continuum to which time and space are the aspects from the view and thus expounds the ways of realizing the transcendental Divine-Existence, it is *religion*." Hence the

discourse is characterized by the author as 'Philosophic Religion.'

The author's philosophic view is thus a curious mixture of the ontology of Samkara and the epistemological doctrine of Kant, with a little sprinkling of some modern scientific concepts. One might have appreciated his attempt as laudable, if his approach to the subject were that of an earnest and sincere student—of a *seeker* after the Truth. But he claims much more than this. While explaining the meaning of the Vedas or Supreme Wisdom through revelations, he claims that similar wisdom has been vouchsafed to him by revelation through the mercy of his Master,—his Guru, at whose feet he had the privilege of sitting. He is thus a 'seer of the Truth' like the Rishis of old, or, as Prof. Radhakrishnan in the Foreword puts it, "in the line with the great thinkers of India." This is obviously claiming too much. Even the great Samkara, Ramanuja, Madhva and others did not perhaps claim so much—they were the great interpreters of the aphorisms or Sutras embodying the revealed wisdom in a concentrated form. But looked at from the standpoint of an honest *seeker* after the Truth, the attempt of the author is commendable, aiming as he does at some sort of reconciliation between the Western doctrine of the relative reality of the phenomenal world with the Absolute Reality of the Advaita Brahman of the Samkara Vedanta. The style of the book as will be seen from the quotations above is far from attractive.

U. G.

(SANSKRIT)

THE TWELVE PRINCIPAL UPANISHADS, VOL. I. *By Dr. E. Röer. Theosophical Publishing House, Adyar, Madras. 312 pp. Price, Board Rs. 4, Cloth Rs. 5.*

The volume contains Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitereya, and Svetasvatara Upanishads. It has Text in Devanagari and Translation with notes in English from the commentaries of Sri Sankaracharya and the gloss of Anandagiri. Each of the Upanishads translated in the treatise contains also a suitable introduction. The translation has been made as far as possible literal and at the same time in keeping with the spirit of the original. The notes have been carefully chosen, and due consideration has been shown to the position

of particular commentators on a controversial point. The views of Western scholars have been here and there attended to. The paper, printing and get-up of the volume have all the more enhanced the merit of the volume. We shall welcome the two more companion volumes which are now in the press. The series, we hope, will be cordially received by the learned public.

(HINDI)

The Gita Press, Gorakhpur, which has already earned the gratitude of the Hindi-reading public by popularizing religious literature has recently brought out the following books:

SAPTA MAHAVRATA—Containing Mahatma Gandhi's discourses on the seven vows of the Sabarmati Ashrama. 29 pp. Price 1 Anna.

ACHARYAKA SADUPADESH—Some precepts which are likely to stimulate religious fervour. 22 pp. Price 1 Anna.

BHAJAN SANGRAHA Part II—A collection of 204 songs attributed to Dadu, Rnidas, Charandas, Guru Nanak and other popular saints of India. 207 pp. Price 2 As.

SRIMAD-BHAGAVAD GITAKA KOCH JANNE YOGYA VISHAY—Explanation of some important things in the Gita. 43 pp. Price 1 Anna 6 Pies.

GITAME BHAKTI YOGA—A discourse on the Twelfth Chapter of the Gita with an attempt to bring out the inner meaning of

the verses as well as their practical bearing on life. 100 pp. Price 5 As.

SRIMAD-BHAGAVAD GITA—Printed in bold type, giving short explanation of each verse. 296+16 pp. Price 8 As.

BHAKTA NARI—Biography of Sabari, Mirabai, Karamatibai, Janabai and Rabia. 50 pp. Price 5 As.

BHAGAVATRATNA PRAHLAD—Life of Prahlad. 330 pp. Price Re. 1.

BHAKTA BALAK—Meant for boys. Illustrated. 80 pp. Price 5 As.

EK SANTKA ANUBHAV—Contains useful instruction for the guidance of religious life. 22 pp. Price 1 Anna.

SAMAJ SUDHAR—Gives hints for social reform. 40 pp. Price 1 Anna.

VEDANTA CHANDRAVALI—Deals with some aspects of the Vedanta in verses. 75 pp. Price 1 Anna 6 Pies.

SWAMI MAGANANDAJIKI JIVANI—Life and sayings of Swami Magananda. 20 pp. Price 1 Anna.

VINAY-PATRIKA (of Tulsidas) with easy and lucid explanations. The book is nicely got up, and contains six beautiful illustrations. 441 pp. Price Re. 1.

BHAKTA PANCHARATNA—Life of five devotees. Illustrated. 104 pp. Price 5 As.

SHRUTI KI TER—Contains religious precepts in easy verses. The book will pay daily recitation. 149 pp. Price 4 As.

NEWS AND REPORTS

RAMAKRISHNA MATH AND SEVASRAMA, TANGAIL

The second annual report shows the gradual expansion of its activities. Occasional lectures were organized and discourses were held, especially during solemn ceremonies. A library was started for the benefit of the

public. A charitable dispensary served about 1,125 patients in the year under review, of whom 807 were cured, 13 died and the rest were given medicines. A free primary school was run temporarily and about 40 boys and girls received education. The Sevasrama nursed several helpless people and

undertook the charge of cremating some dead bodies.

**INDIAN INSTITUTE OF DIE DEUTSCHE
AKADEMY, MUNICH, GERMANY**

The Secretary of the above Institute the object of which is to promote cultural relations and friendly understanding between Germany and India, announces that 20 stipends for the academic year of 1931-32 have been awarded to Indian graduate students to carry on higher studies in various German universities. There was a keen competition for them, and as many as 300 applications were received representing almost all the important Indian universities and colleges. There are already a few Indian scholars in Berlin and Munich. If the number of distinguished Indian scholars in German universities increase, it will greatly aid the cause of promotion of cultural co-operation between the great peoples of India and Germany.

It is pointed out that it will be more pro-

fitable and economical, if thoroughly qualified graduate students from Indian universities go to German universities for special research and higher studies, and that, before leaving India, they should acquire a fair knowledge of German.

**THE RAMAKRISHNA SEVASRAMA,
SHYAMALA TAL (DEORI), ALMORA**

The report for 1930 gives the total number of cases treated in the year as 1,740, of which 115 were repeated cases.

Of the patients 1,540 were Hindus, and 68 were Mohammedans. Patients belonged to the districts of Almora, Nepal, Punjab, Kashmere, Godavari, etc.

The total receipts of subscriptions for the Sevasrama during the year were Rs. 1,262-1-8, of which Rs. 890 were for the Building Fund. The receipts for the Dispensary proper were Rs. 372-1-3. Last year's balance was Rs. 33-15-6. Expenditure being Rs. 370-1-3 in the year under review, the balance in hand was Rs. 35-15-6.

RAMAKRISHNA MISSION FAMINE RELIEF WORK

The Secretary of the Ramakrishna Mission has sent us the following appeal for publication :

We are glad to inform the public that the *Aus* crop being ready, our famine relief work in the Gaibanda Sub-division of the Rangpur District was closed on the 12th inst. In the last four weeks of the work we distributed from the Phulchari Centre 617 mds. 19 srs. of rice to 3,522 recipients belonging to 58 villages. We also distributed 1,415 pieces of cloth to the needy families.

But the cry for help from another quarter, the Kushtia Sub-division of the Nadia District, impelled us to send a representative to inspect the situation. He has reported to us that the condition is really grave, and that immediate steps should be taken to remove the misery of the people. Accordingly we have decided to open relief work in that Sub-division. Details of the work will be published in due course.

We are starting the work with the small balance at our disposal, relying on the sympathetic co-operation of the public. We sincerely hope that our appeal for funds in aid of the sufferers will meet with a ready response. Contribution, however small, will be thankfully received and acknowledged at the following addresses : (1) *The President, Ramakrishna Mission, Belur Math P.O., Dt. Howrah.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.* (3) *The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.*



Hindu Temple in Providence, U. S. A.
(Dedicated on February 22, 1931)