

Prabuddha Bharata

VOL. XXXVII

NOVEMBER, 1932

No. 11



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[FROM THE DIARY OF A DISCIPLE]

30TH APRIL, 1922.

In the course of conversation Swami J. told Swami Turiyananda, “Many give up spiritual practices at last merely because of weariness as they are not encouraged by any indication of success.”

Swami: “Why, not get weary in acts of sense-enjoyment? In that everybody is full of energy—people are even ready to borrow energy from others and get sense-enjoyment. Yayati borrowed youth from his son and enjoyed the world for a thousand years. The talk of getting wearied comes only with regard to spiritual practices. That is all nonsense. They have no liking, they get no taste—hence they feel tired. After going through spiritual practices for some time, they think, ‘No result is found here, we were rather better in our worldly life.’

“Rather than besmearing the body with mud and undergoing the trouble

of washing that, it is better that one keeps at a safe distance from mud. But how many can do that? So Sri Ramakrishna would say that it is better to have a little of worldly enjoyment. But then it must be accompanied with due discrimination. This round of birth and death, death and birth, the falling off of one body and the taking of another—through this process one is gradually going towards progress.”

From the verandah, Swami Turiyananda went inside the room. On hearing some noise, he asked me what was that about. I told him that S., S. and N. along with a coolie boy were digging earth and clearing a drain. On this he remarked, “All day long they will be busy that way. They don’t feel tired in that. And ask them to meditate for five minutes, at once comes the complaint of getting tired. So much outward is the tendency of their mind!”

4TH MAY, 1922

Talk was going on about the Mahasamadhi of the revered Swami Brahmananda, who had passed away only a few days back. Swami Turiyananda and the Sannyasins and Brahmacharins in the room, all were deeply plunged into grief. After much sorrowing over the melancholy incident, Swami Turiyananda said :

“What a great power is imbedded in words! Though we may be repeating that all is unreal, that this world is false, yet suppose I tell you a harsh word (addressing Swami J.),—I have got no weapon in my hands and shall not assault you also; no, nothing of the kind—that word alone will create a disturbance in your mind. When there is so much power in evil words, why should there not be power in the Mahavakya (certain great mystic words)? But as we have no faith in the Mahavakya or Mantras, etc., they do not become effective in our life. Words, again, are of two kinds—spoken and written. Something is written in a letter etc.; I am not saying anything at all, still on simply reading that, you will have a reaction, good or bad, in our mind. And again, how funny!—there will not be the same effect upon each and all. Suppose there are many; some will be affected, some not. Those who are concerned with the particular thing—they only will be affected. While discriminating, it seems that there is nothing, but a moment after, everything comes. When there is no object of sense-enjoyment in front and you discriminate, you may feel that you have got no weakness. But as soon as the object of temptation comes, you are upset. We discriminate, no doubt, but after doing that for some time, we give up the habit. And its result is that. One must be established in discrimination. One must dwell in that.

Without that no result will be got. He is indeed wise, whose mind does not react though the objects of temptation come before him. This is the test. When your mind has attained to that stage, then only you will know, ‘Yes, it is all right.’ ”

Then the Swami began to narrate to us the story of Chudala and the king Shikhidhwaja from the *Yoga-vashista Ramayana*, how the wife Chudala, who had attained Self-knowledge, gradually gave her husband the knowledge of Brahman. He also told us that it was when her husband remained unaffected even in the presence of the object of temptation that she became doubtless that her husband had known Brahman.

Then he said, “Duality is nothing. It has come only from here (pointing to his heart). It vanishes, if one will only shake it off with a will. If one do not want sense-enjoyment, if one hate the approach of any thought regarding that in the mind, of their own accord will all desires for sense-objects fly away from one. Suppose I do not like the company of a particular individual, do not talk with him, I show my constant dislike for him, then in a few days he of his own accord will be off from me. One succeeds in driving away the desires for sense-enjoyments, if only one make an effort for that. It is only because we remain clinging to sense-objects, desire for them does not leave us. It is just like the catching of the birds by fowlers. Do you know what they do? Over the top of two sticks they tie a string. The bird comes and while going to sit over it turns down. But the bird thinks that the string has fastened it and with that thought it remains strongly clasping the string with its nails—does not leave it off. And fowlers, who remain near by, suddenly take hold of the bird and put it in the bag.

“There was a king and he had a friend—a holy man. The king would very often say to his friend: Just release me from the worldly bondage, just make me free. The holy man would give him many instructions, such as, the mind is the cause of bondage, the mind is the cause of freedom, etc. But the king was persistent in his request: ‘Just make me free.’ One day the holy man firmly caught hold of a pillar and repeatedly began to request the king, ‘Friend, just disentangle me.’ The king said, ‘Why don’t you let go the hold?’ The holy man replied, ‘No, you must disentangle me.’ The king replied, ‘A great fun indeed; you yourself have clasped the pillar tightly and at will you can leave it off; but no, you will request me to come to your rescue. Why don’t you yourself give it up?’ Then the holy man left the pillar and said to the king, ‘It is the same case with you. You yourself are clasping the worldly objects and yet you constantly request me to release you. Why don’t you yourself give them up?’ Then the king understood the whole thing.

“M.’s eldest son died, M.’s wife came to Sri Ramakrishna and began to weep bitter tears. I was then near by. Latu (afterwards Swami Adbhutananda) was only a child. So he sternly said to M.’s wife, seeing her weep so much, ‘At other times you talk of knowledge, devotion, etc., where are these things now gone? Have they now vanished?’ His words greatly appealed to me. I told him, ‘Nice has been your remark!’

“Very often if you thus speak sternly to a person at the time of any grief and sorrow, it becomes very effective—the influence of Tamas goes off thereby. At the time of happiness everybody can remain calm,—can discriminate, but one stands the real test if one can remain so even at the time of adversity.

At that time one should summon up great strength—one should make a great effort to remain strong. If one yields to weakness at that time, grief will overwhelm him—will altogether ruin him. At the time of danger and difficulties, sorrows and miseries, one should remain calm and patient. Nelson was surrounded by enemies on all sides. When the information was brought to him, he replied, a great hero as he was, ‘My feet may dive deeper and deeper’—meaning, enemies have surrounded me, all right, I will fight tooth and nail. In the same way, let adversity come as much as may, I will fight with that—that should be one’s attitude.”

9TH MAY, 1922.

“It is very hard indeed to control the mind. But that must be done anyhow; there is no other go. A partridge laid eggs on its nest in a tree on the seashore. But during a flow tide, the sea took away all the eggs of the bird. The bird said to the sea entreatingly, ‘Please give back my eggs.’ But the sea paid no heed to its words. On that the partridge threatened the sea by saying, ‘Well, because you are great, you will be so very proud? All right, I will bale you out completely. With this it began to take a little water with its beak and put that at a distance. On and on, continuously from day to day it was doing so, when the sage Narada chanced to pass that way. Finding the bird in such a miserable plight, he asked, ‘What are you doing thus, partridge?’ The bird replied, ‘Just see, revered sir, the sea has taken away my eggs. I have requested it so much to give back my eggs, but it does not. Now I am determined that I will bale out that sea.’ Narada said with a smile, ‘Have you gone mad, dear partridge? You are a tiny creature, how much

time, how many births will it take you to bale out the sea?' The bird replied, 'Why sir, it is you all who say that the soul is eternal. For eternity I will be doing this work; in the work I shall die, but when I shall be re-born, again will I take it up. This way I shall die and be born, and again and again will I be doing this work.' The sage was much pleased with this reply of the bird and calling on Garuda (the king of birds) told him all about the partridge. Then the king of birds with a frowning attitude asked the sea to return the eggs to the partridge, his subject. And the sea through great fear had to do that.

"One should have this kind of determination. We will control the mind and not let the mind control us. With mind we will think, and not the mind shall do the work of thinking through us. Here is my towel. With this I shall rub the body at my pleasure; similarly we ought to be able to employ the mind according to our will. We should ride the horse and not the horse, us. Let there be no reversal of the right process. The horse before the cart and not the cart before the horse. Swami Vivekananda would say, Mind must be made like a clod of earth, wherever I shall throw it, it will stick there."

COMMUNISM AS A REMEDY AGAINST SOCIAL INJUSTICE

BY THE EDITOR

I

Some people are born rich, get a better start in life or simply idle away their life in pomp and luxury; whereas there are others who though possessed of better parts have to incessantly contend against adverse and unfavourable circumstances, and perhaps their whole life is spent in misery and suffering. The rich have a nice time of it, though not for any intrinsic merit of their own—simply because they have been accidentally born of rich parents, while the poor have to groan under perpetual misery and their genuine parts are ruthlessly stifled for ever. That a man has been born in a poor family is no fault of his own, but why should he be condemned to lifelong suffering for that? Why should his parts die of inanition for want of opportunities? Will not the

poor raise this question?—why this anomaly?

No use bringing God and religion to solve this problem. In our workaday life we almost all forget God and religion; so any solution with reference to them will not ease the heart, though that may satisfy the intellect. Besides there is one in a million who has found genuine inspiration in the name of God and to whom any religious explanation as to the anomaly in society may bring solace. But what about the rest—who have found neither the peace of religion nor any happiness from the existing life; who find that they are condemned to suffer lifelong while there are others who enjoy all good things of life?

We do not exactly know how much we are responsible for things in our life and how much the circumstances are to be blamed for them. But it is

usually seen that those who always depend on circumstances for success in life meet with inevitable failure. And those who have won success in life have paid dearly for that by way of hard struggle and labour. So even for the anomaly that is seen in the society, how much the society itself is responsible is a problem which requires thoughtful enquiry. Perhaps there was or can be no society anywhere in which a perfect equality of all did or will prevail; yet society can be built on such a basis that greater opportunities may be found by those who are born under comparatively hard circumstances. Social rules and customs are the creation of men themselves; so they are also responsible if a certain class of people find themselves hard bound and with no opportunity to remove their misery however much they may try. This will be the charge of the poor against the rich. Because the rich have got supreme influence in the society, they do not care to so change the administration of society that the poor will find an opportunity to ameliorate their condition—nay, the rich are trying to reap more and more advantages from the society without looking at all to the increasingly hard condition of the poor people. Daily the gulf of difference between the poor and the rich is becoming wider and wider.

There was a time when the poor were passive and they would easily reconcile themselves to their hard lot. But there is a limit to everything, there is the enduring point even of patience. Now the poor are looking for an explanation as to the existence of pitiable anomaly in the society and when they find the rich people, who are at the helm of the administration of society, eager only for their own interest and so much callous to their unfortunate fellow beings, the poor people are up against

the richer class; they want perforce to break the very foundation of society and to build it anew so that there will be equal opportunities for all. This is the genesis of Communism. The cry for equality was heard during the days of the French Revolution with reference to politics, now the same cry has been raised by communism with reference to economics.

II

Communists want to do away with the disparity of position between the rich and the poor. As capitalism stands in the way of the poor people ameliorating their condition, communism wants to break down capitalism and equalize wealth. Communistic slogan is, "from each according to his powers, to each according to his needs." According to communism, society should be built in such a way that each individual should contribute his quota to the welfare of the society and he should get just the necessaries of his life. None should be allowed to surfeit, while there are people who are dying of starvation. As in rebuilding the society on a new basis, the State comes as an obstacle, communists want to have a control of the State, so that they will be absolutely free to remodel the society in any way they like. Communists have got a missionary zeal, as a writer says, to propagate their doctrines and they are out to make their ideas acceptable to the whole world. They are making a propaganda on a wide scale to have their ideas translated into practice everywhere.

Where there are sufferings, any hope, however false, of getting them removed takes hold of man's imagination and he is ready to go to any length lured by that expectation. Terrorism of the Tsar has become a world-wide proverb

and the Russian peasants had to suffer the extreme misery under the Tsarist regime. As the sufferings of the French people under the tyrannical Government drove them to enact the French Revolution, the extremely miserable life of the Russians made the communistic ideas easily acceptable to them.

Towards the end of the last Great War the Russians had to face the worst condition of misery and so it was that when the communistic ideas were spread, people became wild with the dream of a new creation—intoxicated with the wine of new hopes in an environment where nothing but darkness prevailed. They could not think coolly whether the new substitute they were going to have for their old Government was good or not: that they could break the old system was enough to fire their imagination and stimulate them into wonderful activities. As a result, with the breakdown of the Tsarist Government a reign of terror followed which could be paralleled only by that of the French Revolution. But people willingly submitted themselves to the new regime of sufferings, because they were blinded by a new hope. According to Mr. Bertrand Russell, who visited Russia after the new Government had been set up, "In the principles of Bolshevism there is more desire to destroy ancient evils than to build up new goods; it is for this reason that success in destruction has been so much greater than in construction. The desire to destroy is inspired by hatred, which is not a constructive principle. From this essential characteristic of Bolshevik mentality has sprung the willingness to subject Russia to its present martyrdom. It is only out of a quite different mentality that a happier world can be created."

Conflicting reports come as to the real

condition prevailing in the present-day Russia. No doubt sincere and genuine attempts are being made to bring about a state in which the poor will have no longer the load of misery and the rich, the surfeit of happiness. But it is doubtful whether the people are enjoying a greater freedom. Some say that wonderful things have been done there, considering the shortness of time and the magnitude of the task involved. Some say that if at all communism will rule the future world, the change will be brought about at such a heavy cost that one cannot be sure whether civilization will survive the shock. The new Government is however still in the stage of experimentation and it is difficult to say with certainty what its future will be.

But this is an axiomatic truth that when the misery of a people reaches the extreme limit, there comes a state of reaction, good or bad. Generally in such cases there prevails an atmosphere of hatred or ill-will for a long time which is not very good for the health of any society. The great Indian Poet, though he was much impressed by what he saw in his visit to Russia, was not altogether blind to the canker that lay hidden in the new society that was going to be built up. Before leaving Russia, he said to an interviewer: "I am struck with admiration for all that you are doing to free those who were in slavery, to raise up those who were lowly and oppressed, and to bring help to those who were utterly helpless. . . ." But in the same breath he raised a note of warning. He said, "For the sake of humanity, I hope that you may never create a vicious force of violence, which will go on weaving an interminable chain of violence and cruelty. Already you have inherited much of this legacy from the Tsarist regime. It is the worst legacy you possibly

could have. You have tried to destroy many of the other evils of that period. Why not try to destroy this also?"

When a new ideal is introduced, its protagonists, impelled by the enthusiasm of its first introduction, can keep very near to it for some time. But after a period, when things come to normal course and enthusiasm turns into habitual duties, only men of exceptionally strong calibre can keep the ideal intact, whereas the average or larger number of people abuse the ideal. Whatever might be the merit of the communistic theory, its early authors led by the dream of a millennium may be particular to be true to it. But after the intoxication of the joy of inaugurating a new movement has subsided, what is the guarantee that the ideal will be safe even at the hands of those who will come in future? Who knows that one kind of tyranny will not be supplanted by a new form of oppression? Now the Bolshevik activities are carried on in Russia simply by the force of arms: any one who however slightly differs from the opinion of the Bolshevik authority has to run a great risk,—even a risk of life—though he may have previously done a great service in the very cause of Bolshevism. The Bolshevik Government is determined to carry on its work at any cost. It will crush down with an iron hand anything that comes in the way. This is no doubt the example of a very strong rule and strong measures are necessary to introduce anything new in place of a system which is hoary with age. But strong rule has this defect that unless it proceeds from a proper hand, it is dangerous. Can any one guarantee that a continuous chain of conscientious rulers will follow even in the administration of a system which wants to remove the misery of a people who have suffered too long in a helpless condition?

III

It is always the minority who rule the majority. Everywhere people in general follow a handful of persons who are at the helm of affairs. So in order that a system may work well, it is as much necessary that the system should be based on very sound principles as it is needed that those who are responsible for running the systems should be of ideal character. As such, what is most essential is that the outlook of thought should be changed, attitude towards life should be set right. There is no gainsaying the fact that the poor people in every country suffer a great deal of misery at the hands of the richer section whose behaviour towards the former is often most callous and inhuman. But those who want to stand in defence of the poor, should be actuated more by a spirit of service for the oppressed than by a feeling of hatred for the oppressor. When the spirit of service has taken the place of the feeling of hatred, the very atmosphere will radiate an influence which will save people from becoming tyrants. This will be the real solution. Or else, a system, artificially set up by mere force, cannot last long; it is bound to fall a prey to many abuses.

The principles of communism ideally carried on can be seen in the Hindu joint-family system. There the people have got joint ownership, joint responsibility and joint share of sufferings and enjoyment. But what is the moving force behind the system? It is the spirit of love. In a family, one who earns most shares his income, sometimes at a considerable sacrifice, with those of the family who cannot earn enough, simply because there is a cementing bond of love amongst them. The man who makes the sacrifice is not conscious of it because any thought as to that is drowned in the spontaneous

overflow of love. And a joint-family system works well so long as at the head there is one whose love overflows equally to all the members of the family. It has been sometimes found that a family which has lived very peacefully for a long time, falls into discord as soon as the head of the family dies. It is so because the mainspring of love has suddenly dried up and there has been no substitute for that. This is true with regard to a society or a system of government also. When the people at the helm are actuated by love and a reign of mutual sympathy and co-operation prevails, there is peace in the society. And when that fails, the balance is disturbed and disharmony and dissension ensue which are difficult to be removed simply by the force of arms.

It is idle to expect that all people will have equal share of enjoyment in life, for the simple reason that all people have not the equal power and ability. Those who have greater parts or are more capable will soon go ahead of those who are inferior to them. An attempt to artificially equalize all is to change the natural order of things and go up against a current. But the ugliness of the situation can be easily removed if those who are superior show a keen eagerness to help those who have fallen behind in the race of life. There is one thing which should be greatly prevented. Though all people cannot expect to thrive equally in life, it is to be pitied if equal opportunities are not given to all;—not to speak of the situation in which persons with superior merits find no scope for development while many with inferior parts have an easier time of it because they inherit some special privileges in the society by reason of the accident of birth.

According to communism, capitalism is the curse of the society. But it is

doubtful whether capitalism can be totally done away with. If wealth is prevented from being accumulated in particular hands, it will accumulate with the State which wields the power for preventing such accumulation. Now, if capitalists are likely to prove tyrants, the same thing may be true of those who are at the helm of the State. It is well known how democracy has been a great failure. For it is nowhere that the popular will rules a country. It is the minority which moulding the popular will in its own way holds the sway. So the remedy will be not in the destruction of capitalism, but in creating a spirit amongst the capitalists that will prompt them to use their money in the service of their less fortunate brethren.

Does this sound as too much theoretical? Well, the very first principle of communism is no less theoretical. When it is said that "from each according to his powers, to each according to his needs,"—does not this appear very impractical? For, when a man knows that all the fruit of his labour will not go to his own enjoyment, he will very likely work not according to *his full power* and he may grudge a man who has less capability but gets more because of his greater needs. Various methods have to be devised to guard against any abuse of that principle. If one can expect that the above principle will work well at any time, one can as well hope that a sufficiently strong appeal can be made to human feelings, so that people will be moved by pity and sympathy for the poor. Here comes the necessity of religion.

In India the spirit of service was made into a religion. Those who had wealth would spend a portion of it in the service of the poorer people as a part of their religious duty. It is said in *Manu* that of one's earning, one-fourth should be spent on himself, one-

fourth should be spent on religious duties and one-fourth should be spent on charity. So we find that wells would be sunk, tanks would be excavated, charitable institutions would be opened by the wealthy for the help of the poor. There was no ill-feeling between the rulers and the ruled. The former treated the latter with all paternal care and they in turn looked upon the former as the representatives of God on earth. The same relation existed till lately between the landlords and the tenants. Even the householder's life was not solely for enjoyment; it was a life of sacrifice to the well-being of the society. We hear in India of kings who spent their all in charity, of persons who faced death by giving their last morsel of food to the famine-stricken guests. But, at present, love of personal enjoyment has become uppermost in the minds of all. The modern civilization foments the greed of wealth and whets the appetite for selfish enjoyment. People are running a mad race for more and more. No wonder that in the tumult and hurly-burly many will fall down and many will be crushed to atoms.

So long as this state of affairs continues, one will vainly hope to prevent the stronger from crushing the weaker, simply by the introduction of this or that measure. When a house is burning, some people, in their folly, instead of trying to put out the fire, snatch things from here and there to save them. But to save the whole house, it is desirable that all energy should be concentrated to extinguish the fire first. In the same way, to bring about a better state in the human societies, any particular system will not suffice; it is necessary that the whole civilization be given a different direction, a different turn from what it is now. The principle underlying the

civilization should be not to live for oneself, but to live for others.

IV

But that is a slow process—it will be argued. People in distress are impatient of any method which will not immediately bring some tangible result. If they cannot construct anything, they will destroy; their oppressed feelings will try to express themselves in the work of destruction. It is but natural. It is truly said that the Bolshevik philosophy is prompted very largely by despair of more gradual methods. But when one thinks coolly, one is sure to see the danger of destruction unless some other constructive plan has been devised. Some persons advocating destructions only say, "We shall simply destroy, there will be others who will construct." This philosophy could be well supported if destruction would be inevitably followed by construction. But this is not the case as a matter of fact. Do we not find things which have been destroyed for ever, and the world has to mourn their loss eternally?

To avoid such a dangerous situation, the responsibility lies more with the oppressor—if we may use the term—than with the oppressed; more with those who have given the cause of grievances than with the aggrieved; more with the rich than with the poor; more with those who hold the authority than with those who have submitted to it for ages. If the former lend a helping hand to the latter, if they show keen sympathy not only in words but in action, the latter will not be driven to desperation. Throughout the world wherever the Government is afraid of communism, it should try to ameliorate the condition of the suffering people, if any danger is to be avoided. Suppression only will not bring any lasting

result. So long as the germ of the disease is in the body, external application of medicines may remove this or that symptom, but the real disease will not be cured. When the blood is impure, if one boil is cured, there will spring up another in another place. As a sure remedy, it is wise that the blood should be purified. In the body politic or the social system also, to avoid any disruption it is necessary that no class of people should be allowed to suffer or have any grievance; otherwise a violent reaction will set in which may threaten the whole fabric.

In India at the present time there has come a stir amongst the backward community. They will no longer stand any injustice or tyranny; they are out to assert their rights in face of all opposition. But if one closely analyses their psychology, one will find that they are actuated more by hatred for the upper class than by any sober thought to improve their own condition. So they more readily rush to the field where there are greater chances of friction than where they can silently work for their own amelioration. More than half

of their energy is being frittered away in actions prompted by ill-will. The first thought in their mind is that they have been oppressed and the first thing they want to do is to challenge those against whom they have complaints. They will not think of any process by which they can gain so much strength that they will rise above any chance of being oppressed. Indian society is threatened with great chaos and the danger will be very grave if the higher castes do not show sufficient sympathy for the backward community to disarm them of all fear and suspicion. As we said, the greater responsibility lies with the upper classes. They are to atone, in the above way, for the age-long miscarriage of justice in their hands. In this, they will have to face many obstacles and stand much provocation, but they must be prepared to work in spite of them.

This is not too much to expect from the people, who have been the custodian of a civilization and culture whose basic principles are—"Conquer hatred by love;" "give thy all but expect no return."

REVALUATION OF VALUES

BY PROF. PRAMATHANATH MUKHOPADHYAYA

I

The present age is generally supposed to be an age of criticism. This is no doubt true. But it is not the whole truth. Appearances are still commonly taken for the realities, and conventions are still commonly assessed at their face value. Perhaps it has been more or less so in all ages. If we compare one age of human civilization with another as regards the degree of critical spirit

it has been able to bring to bear upon the appraisal of all the relevant values of existence, subjective and spiritual as well as objective and material, we shall probably find it difficult to adjudge their position in any assured and unchallenged scale of merit. An age, for instance, which believes the stars to be the departed souls of our ancestors may be less critical than an age which studies and knows them in the

way modern astro-physics studies and knows them. So also one may think of an age which believes the earth to be perched on the hood of a cosmic serpent or on the back of a titanic tortoise, or even of an age which believes the earth as the centre of the universe round which all its glories and terrors revolve. For a long time we have been accustomed to look upon magic and mythology as representing the childlike and therefore lowest phase of human civilization. Even metaphysics and religion have sometimes been turned down, because, if not altogether false, they have been supposed to lie beyond the pale of what we have been accustomed to regard as our positive knowledge, actual or possible.

Anthropologists and archæologists have made us familiar with the various stages and epochs in the pre-history of man. And it is to be remembered that the longest recorded history of man, such, for example, as that of Egypt or Assyria, is but a speck by the side of the immensity of the pre-history of the human species on earth. This immensity of pre-history, to be counted perhaps in millions of years, is now commonly believed to be a long night of primeval darkness in which the Human Spirit—hardly yet removed from the condition of the anthropoid ancestor—fought the battle of its animal needs with or without rudely fashioned implements of stone, and sought to clothe the naked fierceness of its brute existence with the fantastic oddities and crudities, imaginary utilities and futilities, of an elaborate magical art and ritual. Traces of this barbaric art and ritual have survived to this day not only in what now darkly figure in anthropological maps as the savage land and climes, but also, to an oddly damaging degree, in the regions that are painted bright with all the glowing colours of a

self-glorifying civilization. Who knows if it is not a case of man in the picture painting himself as the victor and the lion as vanquished and crouching at his feet? There may be little doubt as to how the picture would be drawn if the brush were put in the hands of the lion instead of those of man.

It is true that the picture of the so-called barbaric state has not always been dyed black by the foregoing generations of its critics, and that the picture, still black for the most part though it is, is now painted a shade less and less black every time the brush is taken up than it used to be generally in the past. Archæological research and the new science of anthropology are to-day in possession of a larger and stabler *ensemble* of facts relating to the pre-historic condition of man on earth; some of the broader outlines and landmarks and bearings in that pre-history stand out clearer to-day than they did a generation ago. We have come by certain positive findings. We have of course drawn certain inferences from, and built certain surmises upon, those findings. Those are the positive teachings of modern anthropology regarding the rudimentary stages of man. It should however not be supposed that those teachings are to be rated at a value higher than actual evidence demands or warrants. For, as everybody knows, the moment one leaves the *terra firma* of actual facts and indulges in a flight of inferring and surmising in a science like anthropology, one begins to feel so insecure not only of one's aerial position, but also of the logical machine itself that one may be riding.

II

It is probably true, for instance, that man on earth had to start as an anthropoid species during what is called the Pleistocene Period in Geology, and that

the earliest specimens were nearer the likeness of the Java man, the Piltdown man, and so forth, than that of the Nordic Type about which there has lately been so much fuss. But it can hardly be scientific to pretend that the mist which so thickly concealed the sources of man has now risen, or even that we are in a better position to-day to take our bearings with greater assurance, or set about exploring those sources with greater certainty. "The ancient complex of humanity," as Sir Arthur Keith puts it, is still a riddle as unsolved, and seemingly intractable, as ever. No body knows how man first began. Some sort of an anthropoid root is of course still assigned, but as regards what that primitive stock was like, the present-day attitude seems to be more modest and less dogmatic than the attitude of yesterday—when Huxley preached his lay sermon and Heackel bragged of having caught the riddle of the universe, whole and entire, in the net of his snug, comfortable philosophy. The Java man, or for the matter of that, other types of primitive man are now commonly believed not to be in the direct ancestral line of the modern civilized man, but are supposed to be rather collateral offshoots from the common trunk of primitive humanity from which our own ancestors were perhaps other offshoots. The missing link has been quite doggedly searched after, but it is still missing. This is a negative finding, which is not less important than any of the positive findings in the science of anthropology. We hardly feel our logical rights to maintain to-day that we have traced the descent of man, or found man's place in nature with as much assurance as our forerunners would maintain they did in the last century.

We still believe of course that man had to start very low in the ladder,

and that any type of man suggesting the modern civilized man was rather late in coming. But we do not know how low in the ladder man had to start, and how late was the current approved style to make its appearance. There are even indications—as yet stray perhaps—which have made informed minds suspicious both as to the lowness of the first condition and the lateness of the arrival of the approved style. And minds that have not been suspicious have felt called upon to be wary. The appearance of the Cro-magnon race in Europe and that of Aurignacian Culture has, for instance, demanded an explanation which has not yet been found in an adequate and sufficient measure. The previous *ensemble* of conditions have not appeared to many to justify an appearance so strikingly high in order. There seems to be too little of ape-likeness in the physical features, and too little suggestion of the ancient hunter or primitive cave-dweller in the arts of the Cro-magnon people, to incline one to believe that it was a direct natural descendant of the Java or Hiadelburg man. Was it some sort of a first cousin? Hardly. The fact of the matter is that we do not know, and are not sure how to guess. Some have seriously assigned it an original home in a continent lost in the Atlantic to which there was some reference in the Dialogues of Plato. We do not know what to think of this ancient "myth" of a submerged continent which was supposed to have left legacies, both in race and culture, to the Old World as well as to the New. Science can hardly pretend that this old case, like many others, is now barred by limitation. The apparently sudden appearance of an unprecedentedly higher kind of race or culture cannot quite readily and smoothly be made to slide in the greased grooves of the accep-

ted evolutionary doctrine. In having to explain the apparently sudden appearance upon the scene of new Races and Cultures shall we be driven to fall back upon some such theory as was adopted by Hugo de Vries, for instance, regarding the origin of species? We do not know. It seems it will be some time before we find ourselves on the right scent. Meanwhile we must hold our souls in patience and in readiness for further and clearer and fuller light to come.

The origin of Culture, like that of our Race, is still an open question. It is not true to say that given the premise of a primitive "human hunting pack, the rest of human history on earth follows necessarily as a conclusion. Pre-Palæolithic, Palæolithic, Neolithic and the later periods are probably fairly durable landmarks which subsequent and more enlightened efforts of historical reconstruction may not demolish altogether. The rude and the polished implements of stone, the bones and drawings in the caves, the glacial, interglacial and post-glacial findings, the British stonehenge, and so forth, will never perhaps fail to tell their story and point to a moral. But the question is likely to press itself more and more insistently as time goes on—if indeed it is not already pressing itself with sufficient insistence—whether the portrait so far drawn by the archæologist of the descent as well as the ascent of men may be taken as a fairly full and correct representation of the actual course and contour of events.

It may be asked whether the picture is true even as regards the essentials. We have been accustomed to set but small value on the achievements of the pre-historic man, whether artistic or otherwise. He is in many respects the prototype of the modern savage. But astoundingly divergent values have been

set upon the modern savage himself. We all know how Whitman spoke of the savage—"What is he? Is he past civilization, or waiting for it?" There have been many others who have hesitated to consign him to bottomless perdition. Edward Carpenter, for instance, regarded civilization itself as a disease, and discussed its causes and cure. Such extreme views apart, modern appraisal of the values of savage condition tends generally to be more and more intelligent and appreciative. Magic and magical rites which form the substance of savage belief and savage conduct, were, to the first batches of tourists and travellers, nothing but senseless devilry. But ethnologists now know better. Magic may still be distinguished from religion, but it is now commonly looked upon as a kind of primitive science. The basic conception of ancient magic is now better understood. It has also been found that the savage mind may not be wholly innocent of a profound and broad metaphysical idea—the idea, for instance, of an All-pervasive Power or of a transcendent Supreme Being. Religion may think that it has found its lines of communication to that Power or Being in faith and devotion; ancient Magic might have fancied that it had discovered them elsewhere. Thus there has been a difference in the paths followed. But criticism would be hardly justified if it said that the ancient cult had no philosophical objective and no definite path.

III

As we have hurriedly seen, modern anthropology has arrived at certain positive findings in regard to the pre-historic state of man. These are important not only as spreading the canvas for the picture of human evolution to be drawn upon, but also as giving us some of the broader outlines of the picture

already. It is idle to pretend that those outlines, broad and vague as they are, are sacrosanct, and must for ever be respected. The Future may alter or even efface a few or many of them. But even assuming that they will stand, we do not know what the ultimate completed picture will be like. It is not the detailed touches alone that are wanting to make the picture complete. The outline itself has not been sufficiently, coherently and fully drawn to make us sure as to what the picture is going to be. Are we going to have the film of a long, continued and arduous march—a steadily progressive advance—of the human race from the condition of the hunting pack and cave-dwelling brute to that of the present-day social and political animal? Is it a fact that as this process has dragged itself on, we have a progressive enhancement of the values of our earthly existence? Can we say that the values of life have really gone on increasing as “the standard of living” has apparently gone on rising? What are the truly relevant values of life? What are those that vitally matter? We can hardly lay aside this question as belonging to the sphere of the philosopher and not to that of our own.

The negative findings and suspended judgments of modern knowledge ought to be our signals of caution when we may be driving down the dark, dusty and dangerous gradients of pre-history to reach the bottom. We do not know what we shall stumble upon when we reach the bottom at last. The Ape-man and Ape-cultural? Possibly. Man, created, bodily and spiritually, in the image of Divinity? Possibly too. This latter possibility science has not certainly so far debarred. Super-natural explanation is always extra-scientific, but need not be unscientific, to science. But science to-day knows her boundary

too well to fondly cherish the superstition that what is beyond it now, is beyond it for all time to come, or that beyond science is beyond truth. Naturalism again is fast ceasing to be the first and foremost article of scientific faith. We have doubts to-day whether the Ether, Time-Space and other current or recently current entities of science are or are not “natural” in the sense the term was used by the older generation of physicists.

It is not only pre-history which strikes us to-day as revoltingly unfamiliar, and manifestly of an inferior order of value. There are many features of recorded history too, such as the ancient history of Egypt, Assyria, India and China, which we find repulsively grating on our sense of real and abiding value; and though of course with respect to such history as a whole our judgment is, as it was to be expected, one of mixed admiration and condemnation, we hardly entertain any doubt in our minds that the current values of our civilization, intellectual, moral and æsthetic, stand higher in an absolute scale than those involved in the interesting specimens of ancient history above mentioned. It has not occurred to many of us if in this case too we are not depicting the dead lion as vanquished and crouching at our feet. The temptation is so great to regard ours as the best possible of all worlds. Hasty judgment is ever so ready when one meets another who does not feel, think and act as oneself does. Realities are so retiring and appearances are so obtrusive. Probing to the roots of the matter is never an easy task, and it is laid aside even where nothing else will settle the point or decide the issue.

Have we or have we not laid this aside when judging the merit of the older *ensemble* of ideas and institutions? Have we or have we not generally pro-

ceeded on the easy assumption that ours is the best, and that everything must be good or bad according as it does or does not approximate to what we have achieved? It is a fact that we moderners are confronted with at least two sets or systems of values—one set broadly represented by the Present and the other represented by the Past. They agree and meet at some points no doubt, but they differ and diverge at others also. The question of all questions is—where shall we and how shall we find a durable and trustworthy, if not absolute, scale with reference to which we should be

able to compare the divergent values of the past and the present? It is not a question of archæological interest merely. We should profit by the legacy of the past if that legacy be found to be of real value to-day. And the legacy is not a dead legacy. Much of the older *ensemble* of ideas and institutions is still alive. If of value, we should not willingly scrape them as old, rotten and crumbling things. And if we mean sound business, we should see if necessity has not arisen for attempting to reevaluate all values, old or new.

SWAMI VIVEKANANDA : HIS DOCTRINES*

BY PROF. R. A. SANKARANARAYANA IYER, M.A.

It is in the fitness of things that the birthday anniversary of Swami Vivekananda should be held in this Hall, hallowed by the great memory of its illustrious founder, the Raja Sethupathi. It is his discovery whose anniversary we have met here to-day to celebrate. Bhaskara Sethupathi, the then Raja of Ramnad, sent Swami Vivekananda to America as the representative of Hinduism to the Parliament of Religions at Chicago. This happy coincidence is a very good augury that celebrations of this kind would become an annual fixture.

It shall be my purpose to glean from the various speeches delivered by Swami Vivekananda in America, England and India what, to my mind, appear as his most central doctrines. I propose

to keep close in the exposition to Swamiji himself. It must be remembered that, when Swamiji talks of Vedanta, he is identifying it mainly with Advaita. Hindu Idealistic Philosophy has evolved from the common source—the Brahma Sutras. Different interpretations of the Brahma Sutras have given rise to the various schools of Idealism in Orthodox Hinduism. There have been five such interpretations whose votaries may be found throughout India. Shamkara is the first known annotator whose system is called Kevaladwaitam; Vallabha is another whose philosophy is called Shuddhadwaitam; Nimbarka is the third whose philosophy is known as Dwaitadwaitam or Bhedabhedamatam. Ramanuja has expounded Vishishtadwaitam, Ananda Teertha has expounded Dwaitam. These systems differ in the character of Moksha or final release from bondage of the individual soul. They all posit the reality of Brahman and the means of realizing the final state of

* A Lecture delivered on the occasion of Swami Vivekananda's Seventieth Anniversary at the Sethupathi High School under the auspices of the "Sri Ramakrishna Union," Madura.

release is through Yoga, so that when Swami Vivekananda speaks of the means of realizing the Absolute, he talks of the common ground for all the systems of orthodox idealism. We can sum up in two significant principles his entire teachings. They are worthy of our highest regard, for they have emanated from an authoritative spokesman of modern Vedantism. The two central principles are : 1. The divinity of man ; 2. The essential spirituality of life. It shall be my purpose to present his thoughts on these two lines, especially with reference to his discourses on Maya and Yoga. My references are to the *Speeches and writings of Swami Vivekananda*, published by Messrs. G. A. Natesan & Co., Madras, unless otherwise stated. Swami Vivekananda devoted a set of four lectures to the special consideration of Maya. He deals with Yoga from four points of view.—the Karma Yoga, the Bhakti Yoga, the Raja Yoga and Jnana Yoga. The true Vedantic spirit according to him does not start with a system of pre-conceived ideas. He says in his lecture on 'Maya and Illusion' on page 186, "Maya is not a theory of the world. It is purely a statement of facts." He quotes from Shwetashwatara Upanishad :

"Know nature to be Maya and the mind, the ruler of this Maya, is the Lord himself." This word, Maya, underwent various changes in meaning, until in the hands of Shamkaracharya it got stabilized. "When the Hindu says the world is Maya, at once people get the idea that the world is an illusion. . . . But the Maya of the Vedanta, in its last developed form . . . is a simple statement of facts what we are, and what we see around us." ('Maya and Illusion,' pp. 185 and 186.)

In the same lecture he says, "We find that our whole life is a mixture of contradictions of existence and non-exis-

tence. As no man can jump out of his own self, so no man can go beyond the limits that have been put on us by the laws of time and space. Every attempt to solve the law of causation, time and space would be futile. Because the very attempt would have to be made by taking for granted the existence of these three." Here Swamiji makes a claim in favour of the position that the world of everyday existence is always conditioned by the capacity of the observer. "We see this world with the five senses. If we had another sense, we could see in it something else. If we had still another sense, it would appear as something yet different." It means the world has no absolute existence. It exists only as relative to my mind, to yours, to the mind of everybody else.

A comparison with the doctrine of the West may here conveniently be made so as to draw the full significance of this conception of the relativity of our world. The common-sense man believes that the material world and the objects found in them are all real existences, much in the same way as he looks at them. They are not dependent upon the consciousness of any person. New York for him existed even before Columbus discovered it. The object exists independently of the subject. In explaining how he had the knowledge of the world, he simply believes that his mind is translating these real existences inside his head. His mind simply photographs the external objects through the senses, which are the main gateways to knowledge. This is how we have the knowledge of the objective world. Whatever is external is simply copied by the mind. An exact likeness of it is always present to the mind. This is the explanation of the knowledge of the world given by the common-sense man.

If we examine this view a little closely, it implies that there are three realities,

—the reality of the external world, the copy of the external world inside my mind and my mind which knows this copy. In the West John Locke and Thomas Reid are the exponents of this view. The difficulty in this is that if our mind is aware of the copy of the world outside, how do we know that our mental ideas are only copies and that the mental copy corresponds exactly to the material world outside? We are by hypothesis inside the mind. Therefore we cannot get at anything outside the mind. If so, how do we know that the two correspond?

To obviate this difficulty, Berkeley, another British Philosopher, demolished that background of material reality which produced copies in the mind.

Even here there is a difficulty. If individual man is aware only of his own mental ideas, the order and regularity pertaining to them, each man lives in the world of his own without any correspondence with other worlds in other minds. He is eternally shut up within himself so that, as a result, the organic unity of the world, which is the common basis of all our individual experience, is blown up into pluralistic atomic worlds, as many in number as there are centres of cognitive experiences. The net result is that the world becomes a non-existence. Each man is separate unto himself, and all the precious professions in the world are empty nothings.

Immanuel Kant discovered that this is a sorry plight for the most cherished notions of man, namely, God, freedom, and immortality. According to him our knowledge as mediated through the senses is the result of two factors, namely, the contribution from the mind and the contribution from the world. The contribution from the mind consists of the forms and categories of understanding, namely, time, space and causality.

Here we find existing side by side two realities; one which is the product of mind and matter, namely, our knowledge of the material world conditioned by time, space and causality and the other which is at the back of all this knowledge we know. The two may respectively be called the Vyavaharika and the Paramarthika. The Paramarthika world is altogether different from the Vyavaharika, so that our Vyavaharik perception is the perception of the world *per se*. And the Paramarthika is different from the Vyavaharika.

Besides, our dream experiences tell us of a different condition of things. If our senses do not give us the Paramarthika but a Vyavaharika reality, even so the dreams give us a state of existence which is unlike the two. So long as we are dreaming we do not realize the dreamy nature. The dreamy nature of the dream is realized by us only when we get out of the dream state; but the constituents of our dream experience, if not in their combination at least in their separate details, have been gathered from our waking state. In other words, in dreams we experience a new combination of our sense-given knowledge. Our dreams are therefore caused by the senses. Consequently both the dreams and knowledge are alike caused by the senses. So long as we are in the world of dreams we go through all the travail and sufferings that we experience in the waking stage. So when we break through the dream world we experience Vyavaharika stage and consider the dream to be a fiction. Even so when we break from the Vyavaharika world and stand in the Paramarthika, both the Vyavaharika and the dream world become fictions. Thus our normal consciousness is purely relative. It is true from the point of view of the dream world and untrue from the point of view of the Paramarthika stage. Such is our

experience of the world. This is Maya. We have here the three stages of existences, the Vyavaharika, the Paramarthika and the Pratibhasika in which what is taken as truth at first turns out subsequently on enquiry to be untrue as is a dream. When Vivekananda speaks of the world as relative, he means that, tested by this method of Avasthatraya, this world is both real and unreal. It is real from the point of view of daily existence and unreal from the ultimate point of view. This is Maya.

On page 198 under 'Maya and Illusion' Swamiji says, "There is not one thing in this world of ours which you can label as good, and good alone, and there is not one thing in the world which we can label as bad, and bad alone." Maya is neither absolute existence nor absolute non-existence. It is something midway between the two. It is relative. It is not existence, for, says the Hindu Vedantist, it is the sport of the Absolute. It is not non-existence because this sport exists and we cannot deny it. For the worldly man, playing his part well in the situation in which he is placed, this world is real, but to the man who sees that these worldly existences are full of contradictions, the only existence for him worthy of the name is that of the Absolute. This actual existence of contradictions in life is Maya. It is thus not a matter of theory but a statement of fact. At sometime or other every sentient being is bound therefore to solve these contradictions in life by attaining gradually to higher spiritual planes of existences, whose final goal is that infinite ocean of life where these contradictions are resolved and desires which are the root causes of these contradictions cease to torment. This is freedom. This is God reached by overcoming Maya.

The question next arises, what is the

path to freedom? Four royal roads exist, the four Yogas: viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. The word Yoga comes from the root Yuj, to bind. It implies the union of God and the means to attain that union. The search for truth is the search for freedom. The two terms are really identical. Knowledge implies power and the will to action. True knowledge is synonymous with action, for the effort at continuous ascent in the direction of realization of the freedom of the soul will not stop until the end—the true freedom, is reached. True knowledge is salvation.

KARMA YOGA OR YOGA OF ACTION

Karma implies action. It means philosophy of action: What action is; how it must be conceived; what its end and aim is. Work is inevitable. Everyman does his work pertaining to his position and status in life. The schoolmaster has his duty, so also the lawyer, so also the labourer. The ordinary idea of work is the doing of duty. There are social and moral duties. Karma Yoga maintains that we must work towards the highest purpose. Karma Yoga teaches that the ordinary idea of duty is very inferior. The labourer goes out to work, comes home and thinks of the work for the morrow. He is wedded to duty, but then he is living the life of slavery. He will die in harness. Therefore, the proper end of duty is to work as free man. Work done in the fullness of the sense of freedom, is of the highest kind. The contradictions in life ought not to exist in the highest, and these frictions in the discharge of duty in worldly life must be totally lacking in that supreme sphere. There cannot be any such thing in that state as resisting evil. Therefore the highest ideal of duty is non-resistance. Activity

always implies resistance. Says Swamiji, "Resist all evils, mental and physical and when you have succeeded in resisting them, then the calmness of non-resistance comes. Plunge into the world and then after a time when you have enjoyed and found hollow all that is in it will renunciation come. Then will calmness come. Until you have passed through that activity it is impossible for you to come to that state of calmness and serenity which is characterised by sincere renunciation and non-resistance." (Pages 99 and 100, 'Karma Yoga.')

"Perform action, Oh Dhananjaya, dwelling in union with the divine, renouncing attachments, and balanced evenly in success and failure; equilibrium is called Yoga." (II-48, *Gita*).

Thus from constant action by resisting evil we rise by degrees to that perfect state of freedom where there is complete non-resistance. Consequently we must work in everyday life without any motive. Money, fame, and motives of this kind should be eschewed in the discharge of the daily rounds of our duty.

In the discharge of your duty you must keep your ideal; whatever you do you must do for the sake of the highest. Every action must be done to please God.

To bring home the lesson of Karma Yoga, Vivekananda quotes the incident of Arjuna refusing to fight on the eve of the war, and who is consequently reprimanded by the Lord. When Arjuna refused to fight the battle, overcome by his love for his kindred, and implored Him to teach his duty, Krishna asked him to fight on, and perform his duty of the Kshatriya by saying, "Thou talkest like a wise man but thy action betrays thee to be a coward. Therefore stand up and fight." This is the ideal of Karma Yoga.

All kinds of duties have equal validity in the general scheme of the universe. The duty of the householder, if it is conceived in the light of the highest purpose, is great. Even so are the duties of the student. Every man should conceive his own ideal and endeavour to accomplish it. This is the central theme of Karma Yoga.

BHAKTI YOGA

Man by nature is always prone to hanker after the concrete, *e.g.*, whenever we think of a friend, first comes the idea of his body and then everything. For man the foremost thing of recognition is form. Says Swamiji, "Psychologically in the mind-stuff of man there cannot come the idea of name without the idea of form and there cannot come the idea of form without the idea of name." (P. 480, 'Bhakti or Devotion.') In the history of many religions of the world symbols have played the most significant part. Again, we find only persons are worshipped in different religions. These symbols and holy men are only external forms of devotion through which man passes in reaching higher steps. Says Swamiji, "Forms are simply Kindergarten of religion, the child's preparation. Temples or Churches, books or forms are just for the child's play, so as to make the spiritual man strong enough to take yet higher steps, and these first steps are necessary to be taken if he wants religion. With that thirst, that want for God, comes real devotion, real Bhakti." (P. 482—'Bhakti or Devotion.') Surely religion is a matter of personal faith. It is an attitude of the mind towards God.

It is the way of the heart. This is Bhakti Yoga. It may be objected that the way of the heart is not

the way of reason. The danger is that this way of the heart may gravitate to either extremes of the wild flights of mysticism portrayed in *Hypatia* by Charles Kingsley representing the fourteenth century mystics of Flanders and Germany or the other extreme of the morbid sentimentality of the Hindu mystic. He fights against both these excesses of the ways of the heart. On pages 409 and 410 in 'God in Everything,' Vivekananda says, "At the same time we know that he who is carried along by his heart alone has to undergo many ills, for now and then he is liable to fall into pits. The combination of heart and head is what we want. Let every one have an infinite amount of heart and feeling and at the same time an infinite amount of reason." Bhakti according to Swamiji is the transfusion of the heart by reason. The heart goes forth to love, reason points the way to fight against ills and to rise to spiritual heights keeping the goal of God in front. Reason tells us that we must give up the life of the senses, *i.e.*, we must give up the world that we have built for ourselves with our imperfect reasoning. Mature reason shows that God is in everything. He exists in the child, in the wife, in the husband, in the good, bad and everything. The first theme of Vedanta is to see God everywhere.

Religion is an affair of the inner life of man, but it exists in the midst of instincts, intellect, reason and inspiration akin to 'intuition' of Bergson. Instinct is what we inherit from nature and exists from the time of birth. We share instincts in common with animals. By means of intellect we generalize from particulars of observation. Reason points the road to progress. It is the principle of guidance. Higher than it there exists inspiration. It is like the genius of a poet or the inventor who

as it were in a flash discovers something new.

If this inspiration contradicts reason, it cannot be universally accepted. If it is to be believed in, it must work for the good of one and all. Inspiration has for its end the good of the world; must therefore be thoroughly unselfish. Inspiration is the valid instrument of spiritual progress under these two conditions. This inspiration must have for its objective the love of God. Under its guidance life can experience neither sorrow nor evil. The corollary follows that if God is in everything life must be one. This is the second theme of Vedanta. He who sees oneness of life in everything and lives that faith, is free from the obsessing distractions of contradictions in life such as pain, pleasure, desire and aversion, etc. Then alone he is truly free. There is no pain. There is no misery. Nothing exists for him that limits his free activity. This is true Bhakti. This is Bhakti Yoga.

He explains the value of true Bhakti with reference to the parable of the seller. In his lecture on 'God in Everything' on page 415, Swamiji says, "Who enjoys the picture, the seller of the picture or the seer? The seller is busy with his accounts. What his gain will be, how much profit will he realise on the picture He is intent on hearing how fast the bids are rising. He is enjoying the picture who has gone there without any intention of buying or selling. He looks at the picture and enjoys it. So this whole universe is a picture, and when these desires have vanished men will enjoy the world, and then this buying and selling, and these foolish ideas of possession will be ended." When we have given up the desires, then alone shall we be able to read and enjoy the universe of God. Thus do your work, says the Vedanta, putting God in everything, and knowing

Him to be in everything. This is the doctrine of love or Bhakti. Bhakti or love at this stage loses all human limitations and takes on cosmic meaning. Says he on pages 442 to 443 in the same lecture, "What is that makes atoms come and join atoms, the molecule, the molecules, sets big planets flying towards each other, attracts man to woman, woman to man, human beings to human beings, animals to animals, drawing the whole universe, as it were, towards one centre? This is what is called love. Its manifestation is from the lowest atom to the highest ideal, omnipresent, all-pervading, everywhere is this love . . . the one motive power that is in the universe without which the universe will fall to pieces in a moment and this love is God."

RAJA YOGA

His doctrine of Raja Yoga is expressed in "The ideal of a universal religion." We may observe that all religions believe in three principles. The first relates to the doctrines and ideals; the second to mythology which consists of anecdotes of men and supernatural beings; the third to the ritual. Each religion insists on its votaries, on the threat of eternal damnation, belief in these three things. Excess of religious faith has the possibility of running riot. This is not wickedness, it is only the disease of the heart. This is what is called fanaticism. All the wickedness of human nature is prone to express itself wildly in the name of religion. Thus says Swamiji on page 380, "Nothing makes us so cruel as religion." This has been in the past. Perhaps it may be so in the future also. He is the true man who is not caught in this net. Universe abhors uniformity. So the question of every man of this world professing

one single religion is out of court. There is diversity in the world. As individual men, each is distinct from the other, yet all humanity is one, even all existences are one. He says, "As a man you are separate from the animal but as a living being, the man, the woman, the animal, the plant are all one and as existence you are one with the whole universe. That existence is God—the ultimate Unity in the universe. In Him we are all one. At the same time, in manifestations, these differences must always remain." (Page 388.) In this world there is bound to be unity as well as diversity. The diversity must not destroy the unity. It is the duty of religion to reduce the friction between unity and diversity, so that the plan of the universe may not be destroyed, but be progressively realized. We must feel it our duty to remove all obstacles in the way of this growth. As Vivekananda says, "For the growth of the plant we must remove all obstacles by putting a hedge round and see that no animal eats up the plant." (Page 392.) The spiritual growth of man must be carefully nursed. As in the plant so in man the growth must evolve from inside itself.

We must recognize diversities of mental equipment among mankind. There is the active working man who commands a good deal of physical energy. Next there is the emotional type of man who is given to the adoration of the sublime and the beautiful. There is the mystic "whose mind wants to analyse its own self, to understand the working of the human mind" so as to get control over them. Lastly there is the type of man who is the philosopher. He is the cold disinterested reasoner to get at the ultimate truth. A universal religion must satisfy all these natures, must endeavour to keep men perfectly balanced. A religion

which fails to do this cannot be universal. Such a religion alone can teach "union between God and man, between the lower and higher self." . . . To the worker it is union between men and the whole of humanity. To the mystic between his lower and higher self. To the lover, union between him and the God of love, to the philosopher it is union of all existence. This is what is meant by Yoga." (Page 397.) The first is Karma Yogi, the second is Bhakti Yogi, the third is Raja Yogi and the last is the Jnana Yogi.

Raja Yoga is the psychological way to union. It is the method of concentration of all the powers of the mind so as to get them focussed at a single point. Concentration is a very desirable training, in our practical life. Every moment of our existence we are subjected to innumerable stimuli from the outside world which distract the mind away from the one purpose. By refusing to be distracted we must secure the concentration. Raja Yoga deals with this subject of concentration. When I begin to calm down and think of a subject many different thoughts crowd into my mind and disturb the even course of thought. We must check this disturbance and keep our mind under our control for the successful pursuit of the object undertaken. This is the system of Raja Yoga.

Inspired by Patanjali, the great classical theorist of Raja Yoga, Vivekananda defined this operation "As the science of restraining Chitta (mind) from breaking into Vrittis (modification)." In the study of Raja Yoga no faith or belief is necessary. When we begin to practise, the way of future progress will arise of its own accord. The restraint of Chitta from breaking into Vrittis is according to Raja Yoga accomplished by means of eight practices, of which the first four are of

physiological nature—(1) Yama, (2) Niyama, (3) Asana, (4) Pranayama. The first two state only the bare physiological condition in the pursuit of an object. It implies that the first condition of success is to entertain a desire for the object, secondly there must be an avoidance of all the other endeavours. Asana implies posture. Pranayama means the control of breath. Then follow the psychological stages, the processes of concentration. They are three in number—1, Pratyahara, by which our sense-organs are directed away from the external objects towards the inner mental impressions. Dharana is the concentration upon a particular point either within the mind or outside it. Dhyana is meditation. It means that when the mind has been trained by these previous exercises, it acquires the facility of uninterrupted thinking in a particular course. The last stage is Samadhi in which "the Dhyana is intensified to the point of rejecting the exterior part of meditation and also sensible forms, and remains in meditation upon one inner or abstract part until thought is absorbed in unity. This is Yoga of Knowledge."

According to Swami Vivekananda, at the first stage it secures the formation of character. In the practice of Yoga constant care must be taken so that there is no strain felt by the practiser. Otherwise his physical system will be spoiled and there is the danger of his mind getting deranged. Aurabindo Ghose claims that by quickening the methods of intensified concentration, spiritual progress may be sooner attained. He owes this view to Vivekananda as expressed in his *Synthesis of Yoga*. "Yoga may be regarded as a means of compressing one's evolution into a single life of a few years, or even a few months of bodily existence." This is the path of Raja Yoga.

JNANA YOGA

The progress of the spiritual life of man is from stage to stage, beginning with work for its own sake and ending with the highest state of freedom. The last is the stage where there is the equipoise or non-resistance, the freedom from the conflict of desires, in other words, the free life of the spirit is enjoyed. This is the stage of Jnana Yoga. Its aim is the absolute being. It proceeds by glorifying human reason. As it is the highest in the spiritual ascent of man all the activities of reason must subserve its end. The Jnana Yogi is one who being thoroughly dissatisfied with the little things of the world penetrates into the eternal depths of the world of our everyday experience. He proceeds from the struggle to transcend the limitations of the senses. His search takes him to the very core of reality. He tries to realize it and is therefore trying to become itself—that universal being. This is the philosopher. To him God is the life of his life, the soul of his soul. In the language of Swamiji, "He, whom I have preached to you as the life of the universe, who is present in the atom, who is present in the big suns and moons, he is the basis of our own life, the background of our soul. Nay, thou art that." (Page 406.) This is the teaching of Jnana Yoga. It tells a man that he is essentially divine. It is thus the surest method of penetrating to the heart of reality. It has necessarily to ally itself with the Raja Yoga; for, it is the crown and consummation of the eight Yogic practices detailed in the previous stage.

In his lecture on "Realization" Swami

Vivekananda adverts to the story of Nachiketas in *Katha Upanishad* to prove that the innermost core of reality or the universe is like the magnets to which all things of the universe are directed. Nachiketas went to the home of Yama and during his absence fasted for three days. When Yama returned, he took pity and promised three boons. The first was that his father should not be displeased with him. The second was the request to teach him about the sacrifice that took people to heaven. The third was to teach him deathlessness. The story goes that the first two boons were granted and at the third Yama was frightened. In return, he promised cows, heavens, horses, wealth in plenty but the boy was obdurate. God of death was perforce bound to teach him. The first condition is to conquer all the desires and rise by gradual steps of renunciation to that highest state which is God. Arguments can never bring us to God. Everyone must practise to realize the truth. He, to whom the realization comes realizes the truth that God is in everything. "Infinitely smaller than the smallest, infinitely larger than the largest, yet this Lord of all is present in the depths of human heart." (Page 869.) "It is to those who are true in heart, pure in their deeds whose senses have become controlled unto them, this self manifests Itself." (Page 870.)

The message of Swami Vivekananda is Tat Twam Asi—that man is divine, and he sends out clarion call to all to assert their birthrights.

If to live in the hearts of men is not to die, Swami Vivekananda is not dead but alive.

KALI-WORSHIP—II

BY SISTER NIVEDITA

Some Objections and their Answers

The lecturer now proceeded to deal with some of the doubts that she had heard expressed at the Albert Hall meeting by several gentlemen as to the worship of Káli.

In the first place some one had said that it was surely impossible to worship the Infinite God as an image.

In answer to this, Sister Nivedita said that the Hindu practice was not that of addressing worship to the image. In strictness this was only used as a suggestion on which to concentrate the mind. The worship was really localised in a jar of water standing in front, and symbolising the in-filling power of God in nature.

But she would go back to her old proposition that everything as we see it is a way of seeing God, and then she would ask why we were here at all, if it was not because at this stage of being. We saw God under images, and could not see Him otherwise? We ourselves were the image of God, every motion of our lives was worship of Him under one of these forms, our own or another's, and since we were on this plane was it not obvious that our devotion would do well to accept the fact, in order that we might the sooner rise from it by natural evolution?

The next difficulty was suggested by the nature of the Káli-symbol itself. It was such, said the objector, that the sense of motherhood must quail before it. This argument was taken up by a second speaker who compared it with the Catholic Madonna and Child to its great disadvantage.

Sister Nivedita said this was to be met by a three-fold argument. In the first place, while it was true that throughout a certain period in Europe art-development and the religious idea had gone hand in hand, with the result that the external attractiveness of the latter was vastly enhanced, yet they were not to suppose that the image of the Madonna and Child had always been beautiful. To the outsider unconscious of the glow of feeling which belongs to the devotee, those early Byzantine paintings and carvings seem as lifeless and ugly, perhaps, as the Káli image to the Europeanised critic.

Secondly this state of things was no deterrent to progress in art and sculpture. For down to the days of her greatest sculpture and perhaps later all Greece went on pilgrimage to the shrine of an almost shapeless idol at Delphi and the same generation that knelt there in reverence had produced Phridios.

And third, as a matter of fact these considerations did not touch the point at issue. To Her worshippers the image of the Mother was not ugly. How could that form that you had loved and venerated from your babyhood be a thing apart from you, at which you could stand quietly looking with criticism in your heart? Violence and ugliness and unrealism were epithets that could be applied only by the alien. It was always so with religious symbols. Men see in them only what their own life and experience and thought enable them to see. Does the Christian ever picture what he means when he sings—
“There is a fountain filled with blood?”

Many of the purest and holiest of re-

religious associations lay for some people in such utterances as that; needless to say they were never examined critically. This fact was of the essence of symbolism. But even to the eyes of the European art critic the Káli image had a remarkably dramatic character, which could not be lost sight of. All early art struggled with thought and feeling, for the adequate expression of which it had no means, but the intensity of significance in this case was obvious and startling to even the most accustomed eye. The objector who had brought up the argument as to the superiority of European sculpture would have mentioned this point also had he been a European. Meanwhile, with regard to their own mythology, and their own work, the Indian people ought to take their eyes off the West and cease to compare. Let them go on putting more and more idealism and reverence in their own way into the portrayal of the Mother; and they would at last produce something national and great. Otherwise they would be misled by the mere superficial prettiness of foreign execution without understanding its deep inspirations and ideals, and so would still further vulgarise and degrade their own by Europeanising it.

The next objection raised had been on the point of sacrifice. The lecturer answered that this question had already been dealt with. There was to her ears a certain insincerity in the proposition that one might sacrifice to oneself but not to Divinity. There was no blinking of facts in this Káli worship. What we levied by, that we must give. Yet she was glad to think that it was not the sacrifice of others but of ourselves that was the ultimate offering laid down in the Káli-ritual. All present would remember the forms to which she was referring. This was why *Sakti* worship gave so much power; strength comes

only of Renunciation,— and Káli could not be worshipped without Renunciation and increasing Renunciation too. That thought of life lived in union with a sacrifice which was such a strong motive in Christianity was born once more amongst the Indian people in this system. And because no other motive could be so strong and so enduring. She was not content merely to apologise for Káli-worship but eager with all her strength to drive home its claims.

The last to take part in the discussion had been an old man who with tears entreated the audience to give up idolatry. He painted the temples for pilgrims—the shrines of India—in the strongest terms as scenes of licence and debauchery. He was convinced that the weakness of the country was the result of image worship simply, and he pointed out that Káli was accused of having occasioned human sacrifice. Sister Nivedita replied that she could by no means grant that the premises stated by her friend were true. Each count in the indictment was in her eyes non-proven.

The history of human sacrifices had especially been written by the enemies of Káli. But if it were true what did it add to the fact that men occasionally committed murder? Simply nothing one way or another.

She would hark back to her old formula (which in this case might make her point of view more comprehensible). If every thing is Divine and every act worship, then murder is also an act of worship being evidently the way in which certain natures approach God. Therefore human sacrifice is simply a special form of crime.

But the argument that a religious idea otherwise granted to be noble and true was to be held accountable for the vagaries of its followers was in itself ridiculous. What religion had burnt most human beings in the name of its

Master? Christianity: Did any one dream of holding *Jesus* responsible for this? Would they be right if they did? Certainly not. It was the same with regard to the terrible charges of debauchery that were brought up. If the religious truth enunciated is allowed to be sound and noble no more was to be said. It cannot be called to account for its opposite. It was probably true that the same *Satanites* and *diabalistes* societies existed in Paris, in London and in America, veiling similar practices under the cloak of another religion; it was probable that no principle was ever propounded in this world without provoking some one to rise up and contradict it more or less violently. But we could not therefore cease to proclaim moral principles. Nor in the same way could we denounce Indian religion as the cause of Indian crime.

In conclusion the lecturer begged her hearers to understand that she had not a word to say against religious doubt.

At bottom doubt of a religion was faith in the supremacy of Truth—it was our duty to stand by our doubts, listen to them, investigate for them and only lay them in a decent grave if they took to death of their own accord. The mind that doubted—earnestly doubted—was the mind that lived. But let us doubt enough. Do not let us accept the easiest or the pleasantest explanation as sufficient. It was so easy to say that God is love, and to think that our own private happiness proves it. God is Love—but when do we learn that? How do we know it? Is it not in moments of anguish in our own lives that the Great Reality is borne in upon us as all Love, all Beauty, all Bliss? This was the paradox so boldly stated in the *Káli*-image—this great paradox of Nature and of the universe and of the Soul of Man—that She who stands there surrounded by all that is terrible to Humanity is nevertheless the Mother and all we Her babes.

THE MAN AND THE WORD

BY MRS. C. A. F. RHYS DAVIDS, M.A., D.LITT.

Value in the word will be due to access of value in the thing named in the word. Greater value in the thing will be due to some greater benefit which men see in the thing. And that greater benefit will find utterance in the new way the thing is worded. This may be by just change of emphasis—emphasis by repetition, by position, by association. Or the way may be in a new meaning attached to a term. Or the way may be a difference in wording. And with these new values there will so take place corresponding devaluations.

A fertile source of such changing values is the transference of a religious world mandate to a new soil. It is therein (albeit not therein only) that we may look to see new developments. And as such they are full of interest. For the new is never to be despised as new. Always it is significant of movement in some way. Nothing is so fatal to man as not-movement; nothing is so unnatural. But the new is not ever the better, though the better will ever be the new. When the new is also the better, it is when the man (discounting

body and mind), when the very man—may we say the “man-in-man”—is, in the new, lifted on to a nobler plane, lifted to a ‘more worth.’ It is when the ‘man’ is valued as being, or as capable to be, of a higher worth than that at which he was valued before. Thus a ‘new’ which, because of certain conditions evoking it, declares that the very man is but a name for that which is not got at,¹ and then: ‘does not exist’² is not at once a new and a better; it is a devaluing, an unworthing of the man. The new in Sakyan (*i.e.*, early Buddhist) thought *did* eventually put forward this more and more unworthing of the man. The conditions determining this change from the original teaching I have inquired into elsewhere.³

But, and on the other hand, other new valuations gave the lie to this unworthing. I would suggest that we may find instances of this in term and meaning, such as the transference of the Buddhist world mandate helped to make emerge.

In the term *gotrabhu*: ‘become-of-the-family,’ we have a word emphasizing a man’s quitting the *mandala* or ‘world’ of the manyfolk, or ‘average sensual man’ (to quote a noted French writer’s famous phrase), for the *mandala* of them who minded the things that really mattered, things not of this world only: *lokuttara*. He has just quitted, no more; he is ranked at the bottom of the ladder of aspiring effort. Now the word emerges at a late stage in Pali literature. This may be seen at a glance in the useful article *s. v.* in the Davids-Stede Pali Dictionary; better seen if the references be consulted. The *Milindapañho* of North India shows no interest in the term. But in writers who came

under Singhalese influence we witness a certain promotion undergone by the concept. The *gotrabhu* namely is the *jhāyin* in the topmost stage of *Jhāna* but one, that of *appanā* or ecstasy. The writers are Buddhadatta, Buddhaghosa and Anuruddha⁴, to mention no others. I am not here going into this change of emphasis in *Jhāna*; I only suggest, that when Buddhism ceased to be provincial only, when the one ‘mondial’ link between followers was no longer “of Jambudīpa,” but was the one faith, dhamma, or *sāsana*, the need for such a word as “one of ‘the family,’” (tribe, or clan or gens, if you will) would emerge. A corresponding development was worded in the mandate of Jesus, both in his own mission-experience, and again later in Paul’s epistles. It would be strange did we not find it also in Buddhism.

But let not this be overlooked: the “greater benefit,” felt after in such a community-term as *gotrabhu*, is a valuation of the “believer” as a man among fellow-men, not isolated or self-seeking in his wayfaring, but as one of a family, and his welfare in consequence as bound up with theirs. It is thus a worthier valuation of the man in the *Sāsana* than those which had preceded it, even in the case of the saint. I say: “felt after”; that it was more than this, that it was clearly and fitly conceived, I doubt. It needed a later time, a fuller call to bring out such a phrase as *pāsa patria en ouranois kai epi gēs*;⁵ and we have not even yet risen to such a valuation.

There is another term emergent yet later with new meaning, new emphasis. I am thinking of *sakti*, Pali: *satti*. An ancient word, it is in early Pali rare and insignificant: *yathā-sattim yathā-balam*⁶: “according to ability and

¹ *Puggalo n’upalabbhati. Majjhima-Nikāya*, 1, 188; *Kathāvatthu*, 1.

² *Milindapañho* and Buddhaghosa, *passim*.

³ *Gotama the Man* (1928); *Sakya* (1981).

⁴ *Abhidhammattha-sangaho*.

⁵ Paul to Ephesians, iii, 15.

⁶ *Dīgha-Nikāya* 1, 102.

strength." I have not met with the word in the *Milindapañho*, but again, it is in the Commentators that we meet with the term invested with new emphasis. Whether we should ascribe this to the Coñjevaram world, or to that of Ceylon I cannot say. But Dhammapāla, on the Udāna, equates *tejo* with *satti*, and Buddhaghosa, on the Seven Treasures (*Dīgha Atth.* 252) distinguishes a *satti* of energy (*ussāha*), a *satti* of the mantra, a *satti* of ownership (*pabhu*), and a *satti* of fruition. The rising vogue of Saktism in India may be responsible for this strengthened usage, reaching at that time no further. Later yet we meet with the term in Burmese Buddhism in such compounds as *janakasatti*, *paccayasatti*, the latter in the writings of Ariyavamsa: a forced value by which the cause (*paccaya*) is, in transferring itself to the effect, given a fictitious will-value, a value belonging rightly only to the man. *Satti* in fact is not an unworthy equivalent for that fundamental factor in the man, the will, so poorly worded in India, because so squeezed aside by over-attention to the man-as-contemplator; the man-as-recipient. And had Buddhism grasped the kernel of its Founder's mandate, and seen in the Way (*magga*) a figure of man as willer, as chooser, this emergence of *satti* might have been earlier, and have been more worthily exploited. As it was, the Founder had only such words as *virīya*, *vāyāma*, modes of the man in willing. As it is, *satti*, as used by the Commentators, that is, applied to the man, is a new and ampler valuing of the man, and an attempt to word the same.

Let us next consider not only a word, but what may be called a discipline of high importance in Sakya from the first, and which when transplanted underwent a very interesting renaissance. I refer to Jhāna: brooding or musing with a set

purpose. The purpose which Jhāna was found to serve among the co-founders of Sakya, notably by the Founder himself, I have discussed elsewhere'. This is, that the purpose was not that of Yoga-dhyāna, nor the merely negative discipline, the merely preparatory exercise which is all that survives in the Pali formulas; it was access, under conditions deemed especially favourable, to converse with men of another and worthier world. This view is carefully based on Pitaka evidence, and as such merits critical attention.

But here I would bring out what I also noticed on that occasion: the transformation undergone in the concept of Jhāna when it took root in more Eastern soil, the soil namely of Japan. In Zen culture, I read, and, have said, that Jhāna regains that central wellspring of "the man," his nature, his objective, which was in Yoga-dhyāna, but which became blurred and lost in Buddhism. Not that Zen is a replica of Yoga. It is more positive, more self-concentrated, less religious, less superpersonal than Yoga. It is still Buddhist, in that it seeks the divine in man, rather than to develop man into, or raise man to the divine. It bids the man look within, not beyond himself.

So much by way of general comment. But in detail also we may note an interesting advance on Jhāna-stages as defined in Abhidhamma. In these definitions, the first factor which, in the formulas, is to be eliminated (*pahātabbo*) is attention-in-thought (*vitakko*). This older term, which in the Suttas stands for just "thought" (*Gedanke*), is, in Abhidhamma, more specifically defined as "the adjusting, fixing, focusing, superposing of the mind." Mental discursiveness in the attending subject

' *Indian Historical Quarterly*, 1927: Sakya, Chap. 9.

(*vicáro*) has to go also. After that there would appear to be left only emotional or hedonic factors, which also have to be eliminated, leaving only hedonic neutrality and purged introspective awareness (*sati*). But in the account given by Dr. Suzuki⁶ of *zazen* (*dhyána*) practice, *vitakko*, in the sense just cited, is declared in that "to aim at keeping the mind well poised and directing attention on any point one wills." It would be difficult better to word the exact opposite of the aim of First Jhâna in the Pali Abhidhamma. In the original Sakyan purpose of Jhâna, for which a development of what I must call psychic sense was the desideratum, it was necessary to cut off the usual this-world channels of attention; bare *sati* was the best vantage-point: the attitude of the boy Samuel "Speak, lord (or let us say: *márisa*!) for thy servant heareth!" But in the diverted distorted Jhâna of the Pitaka formulas, the blotting out of the attentive will, the contemplative discursiveness prescribed compare unfavourably with the details of Zen Dhyána in the article I quote.

It may not, in my judgment, be claimed for Zen dhyána that, in aim, it is absolutely worthier than the musing or Jhâna of the first Sakyans. In this we see the man seeking wisdom, knowledge, information from the man living (as *deva*) under other conditions. In this aim Zen dhyána shows that lack of interest which is evident in the Jhâna formulas of the Buddhist Sangha. But as compared with the last named, Zen dhyána, as representing this in a new soil, a different environment, is a renaissance, and is in its specific aim, worthy to stand beside the best of Indian Yoga and Sánkhyá. In this aim the "man" is not waved aside as in the Pali Jhâna.

⁶The Zen Sect of Buddhism; JPTS, 1906—7, pp. 9ff.

In the latter the Commentator has to admit, as it were apologetically, that where there is a process (*patipadá*), there must be a proceeder (*patipannako*)! In Zen dhyána the object, I gather, is to make wisdom (*prajñá*) grow out of one's self-essence by quiet concentration on the worthiest concepts of the man as the "more in the self." In other words it is not just negative elimination and preparation (e.g., to the six so-called ultra-knowings, or *abhiññás*); it was complete in itself. I do not wish to press too much the *rapprochement* to Sánkhyá-Yoga. The Zen form is, as compared with that, relatively impersonal. In Yoga the man is in full view from first to last. It is the man, and not his mind only that is before us, the man seeking vision of, and oneness with the Atman in himself, who he himself also is: Man transcendent, akin to the man-under-earth-conditions, but above and beyond the best, the finest he has yet realized. To realize, not as yet That, but the dawning of its truth brings him release (*moksa*) from subjection to body and mind as being in any essential way himself. "This here is my true Kinsman; I can no other than be with him; won to evenness and unity with him, then only become I really he-who-I-am." (Mbhár.)

The man as more-man: we come here finally on the most interesting form of growth undergone by Buddhism in new soil.

In the Sangha's or monk's theory of the Araham, we see an attempt to transform the saintly aspirant into such a superman, that he was not only more than other good men, but actually a "most-man," a consummation of humanity, one in whom there was nothing left to do. This was an inevitable result of monastic Buddhism extending its world-lorn theory of Ill (*dukkha*) to life in other worlds, ceasing to regard

these with any earnestness as so many opportunities for further "Werden" (*bhava*), and losing all vital interest in intercourse with other worlds, an intercourse to profit by which so many are said to have sought interviews with the Founder⁹ It was a worthy thing to have a present ideal of the man; and conceived *as he was*, always as a very real individual, and not merely as a bundle of *skandhas*, it may have checked the harm those results might have worked. I think, however, that it was a theory tending to stunt the idealizing imagination of a humanity developing, under other conditions, to a more human excellence, and ultimately to a more-than-human realization.

And there was this present defect in the present ideal: the Arahán concept, unlike the Buddha-concept, was chiefly concerned with his own salvation. The three Arahán-formulas¹⁰, not to mention many other passages in the Pitakas leave this in no doubt. There is but one passage known to me in which the worthy disciple professes, on holy days, to copy the Araháns, in compassion for the welfare of all breathing things. This is in probably a quasi-original Sutta, the talk to Visákhá,¹¹ and I know of no repetition of it.

I am not wishing to do monastic Buddhism the injustice of calling the preoccupation with one's own salvation a Buddhistic divergence from a worthier, a more ethical ideal of the saint. It were truer, I believe, to call it an Indian—I will not say perversion, but—peculiarity in ideal. The Indian, speaking in a vague generalization, did and does favour such preoccupation, as desirable not only, in the man, or woman so preoccupied, for him or her, but also by a

reflex effect, for the less "holy" ones who are either their kindred, or votaries in this way or that. To give but one instance: a very well-known traveller and publicist, of known sympathy with Indian ideals, has told me of how, in Mid-India, he, as one of a queue, saluted a seated Sannyasi, and expressed appreciation of the holy man's absorption in high matters—this (said in the vernacular) met with an accepting grunt—and also with the furthering the welfare of others. Whereupon the Sannyasin broke into a laugh and said: "What have I to do with the welfare of others? It takes me all my time to mind my own welfare!" When we realize such an ideal as sanctioned in India, we cease to wonder she has produced only one missionary religion within our ken. We appreciate the more the distinction due to Buddhism in breaking away from this and its own Arahán ideal, in its missionary departures, to what extent these *were genuinely so*, and not merely so called.

But in its transference to new conditions, where such an ideal of self-holiness had no stranglehold, we witness the Arahán theory transformed into the *bodhisattva* ideal. Here is the Arahán "more-man" become the "more than man" in the *bodhisattva*; and in him the leading preoccupation is just this: the welfare of others. Still a person, still "the man," he reveals the true more-than-man in the man. He is the man-idea at its highest power. Here too we see the ancient Sakya ideal more truly "coming out" in this daughter in the Far East than in the Arahán theory. For the tradition of the Bodhisat, however the Founder actually did or did not word it, took shape in this form: "What if I were now to make resolve:—Having attained supreme enlightenment, launching the dhamma-ship and having brought the multitude across the ocean

⁹ *Dígha-Nikáya*, 11, 200 & c.

¹⁰ Ch. *Pali-English Dicty*, P.T.S. s.v. Arahant.

¹¹ *Anguttara-Nikáya*, 1, 211 (Nip. III. 10).

of wayfaring, I should after that pass utterly on?"¹²

It is a vindication, a victory—this Bodhisattva development—of surpassing interest. In it there is the resurrection of him who, in the long lasting process of Pitaka-accretion and Pitaka-redacting down to the further step in the Milindapañho and the final ban in the Commentaries, "was rejected of men": the man-in-man, the *sattva* or *satta*, the *puggala*, the *attan*. There was, it is true, lip-acquiescence in

¹² *Nidánakathá* (Fausböll ed.) p. 14.

nirátman; this was tradition; this was the old framework. But in *bodhisattva* the *satta*, the man, came again into his own, and that in a way worthy of Gotama Sakyamuni, the much-maligned. Here, more worthily than in the word "worthyman" (*arahan*) has the "man," experiencer (*vedaka*) and agent (*káraka*), willer, chooser, valuer, found the word, found it because he set value on what he sought to word.¹³

¹³ Reprinted, by kind permission of the Editor, from the *Year-Book of the Institute for Research in Buddhism*, I, Heidelberg, 1930.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

(*Swami Saradananda*)

There is no calculated sequence in the chapters of these "Memories," no account taken of the order in which portrayals are given. Memories come without calculation and have no order. They are like curling clouds from smoking censer, moving with the current of the wind. So these curling clouds of thought rise from my mind without consciousness of greater or less, of first or last. They come out of a near past that can never pass, because it folds within it immortals of spirit—mighty souls who in their earth-existence transcended both life and death.

Swami Saradananda was one of these. He ranked among the foremost of Sri Ramakrishna's disciples and for many years served valiantly as Secretary of the Ramakrishna Mission. It was not my good fortune to meet him during the two years of his stay in America. I

was studying at the Sorbonne in Paris, so missed him; but I returned to New York in time to catch the afterglow of his lingering presence. Everyone spoke of him with a tenderness of feeling that told of the great love he had awakened in their hearts. Even to-day I meet those who express for him a depth of affection that takes no account of years. He left a trailing spiritual influence which is still felt by those who knew or heard him. He was not a brilliant speaker in English but his words carried weight because they sprang from a radiating holy life.

The Swami attempted no organized work in America. He lived about in various private homes, sometimes in New Jersey, more often with Mrs. Ole Bull in Cambridge. He delivered many lectures,—in churches, public halls and drawing-rooms; he held many classes;

he met many people; but he never sought to crystallize or co-ordinate his effort. In the closing days of Swami Vivekananda's American sojourn, his most devoted followers had banded themselves into a so-called Society, but it was a loosely-woven organization, without headquarters or definite channels of activity. The members met occasionally and listened to each other lecture, the lecture being rebuilt notes of Swami Vivekananda's teachings; but little was accomplished towards giving the group permanent form. A vigorous hand was needed. Swami Vivekananda had broken the ground with hammer-blows of fervour and eloquence. It required a sturdy hand to carry on his task. Swami Saradananda's hand was too indulgent, too gentle in its touch for such pioneer work. He realized it and asked to have another take his place.

It was some years later that I came in contact with him in Calcutta. I saw at once why he had called forth so much love wherever he went in the West. He seemed to possess an exalted gentleness, a graciousness and courtesy which made direct appeal. His was the highest breeding of all,—the breeding, not merely of manner or of culture, but of spirit. It was the outgrowth of Divine, rather than of human, relations. A thirteenth century writer speaks of it thus: "Courtesy is one of the qualities of God Himself, who of His courtesy giveth His sun and rain to the just and the unjust. And courtesy is the sister of charity, the which quencheth hate and keepeth love alive."

It was at Calcutta chiefly that Swami Saradananda passed his days. A room was kept for him at the Head Monastery on the Ganges above the city, but he occupied it very infrequently. His life was lived in a little room across the hall from the Udbodhan office. The *Udbodhan* is the official Bengali monthly of

the Ramakrishna Mission. In the far inner corner of the room, beside a long open window opening on a central court, he sat cross-legged, with a small writing desk in front of him. Hour after hour he wrote,—articles for the magazine, a book of his own, official letters or letters to friends. He was always a generous correspondent. Visitors came and he would lay down his pen or pencil, only to pick it up again as soon as they were gone. When daylight dimmed and the lamps were brought, the little desk was pushed to one side, and pen, pencil and thought grew still. The room was always full at this hour and one of the younger men would read aloud from some holy book. As he read, a choir of sounds mingled with his voice—the trickling of water in the court, the low rumble of a passing cart or carriage in the street, the distant ringing of a vesper bell, the murmur of chant from the room above; but Swami Saradananda heard only the voice telling of Divine things.

The even course of the Swami's day was broken by two habitual interruptions. The first was a noontide visit to Girish Chunder Ghose, the famous dramatist and actor. If I remember correctly, he took his noon meal there. It was as each day I watched him walk along the lane and turn the corner toward Girish Babu's house that I realized how kingly was his bearing. With all his gentleness, there was something royal in his step and in the way he held himself. Both revealed a nobility of spirit which bore witness to the fineness of his early training and to the openness of his heart to Sri Ramakrishna's influence. He and Girish Babu were warm friends. They had many points of contact; the foremost was their ardent devotion for Sri Ramakrishna. Another was a keen literary interest. The Swami had not the

unique and towering genius of Girish Babu, but he possessed a distinct literary gift. His writings show fluency of style and a natural grace of expression.

The second break in the day's routine was the afternoon conference with Yoginma. It was at this time that he acquainted himself with Holy Mother's wishes and needs. He was a staunch devotee of Holy Mother and had the special privilege of looking after her. He it was who accompanied her on her journey to and from her village and it was also he who saw that she was provided with all that she required. He did not mount the stairs often to talk with her. His deep reverence and devotion for her seemed to keep him from intruding on the sanctity of her life in those upper rooms set apart from the world; but he sought eagerly every opportunity to hear of her from others. Often he would stop me in the evening as I passed from the court to the entrance door and ask me what Holy Mother had said and done through the day.

I saw Swami Saradananda more frequently than any of the direct disciples of Sri Ramakrishna. In the morning when I came from the school, where I slept, to Holy Mother's quarters, where I lived, he would come out from the little room beside the entrance and speak with me. Again at noon usually we had a few words together and always at night a few more. Occasionally we had longer conversations. One morning, instead of coming to the door to greet me, he called me into his office. There was an air of distress about him which troubled me. His first words deepened the impression. "Sister, you will not mind if I tell you something?" he said, and repeated the question several times before he explained that the previous day when

Radhu, Holy Mother's niece, had overturned a goblet of water on her noon meal, I had wiped it up and this might affect her marriage. It was my only offence against caste. To new India it may have little meaning, but I belonged to old-fashioned India which lived by tradition and custom. The chief value of the incident lay in that it showed me how reluctant the Swami was to speak the least word that might wound or offend.

On another day we sat in the Udbodhan office and talked for a long time of Holy Mother's dream of establishing a girl's school on the Ganges, where Eastern and Western pupils might study together. They would be housed in separate buildings, but would mingle freely and exchange their various aptitudes. Holy Mother had given to me the task of making her dream a reality and Swami Saradananda wished to go over the details of her plan with me. The general impression was that my return to America, which seemed probable, would be for a brief period only. Holy Mother saw further. She said to me: "Devamata, be careful. If you get even the hem of your garment caught in the American work, you will not get back." The hem was caught and I did not return.

Thus it was that I did not see Swami Saradananda during the closing years of his life; but letters from him and from other Swamis of the Order kept me in touch with him and I could discern from what was written how gradually he was drawing away from the outer world into his inmost being. As the days went by, fewer and fewer were the hours given to earthly tasks; more and more were the hours devoted to super-earthly communion, until his life became unbroken meditation and he was gone. The great void left at his going is his truest monument, for it bears wit-

ness to a life abounding in service. No disciple ever served his Master's cause with greater fervour and steadfastness than did he.

AN ENGLISH SEER

BY JAMES H. COUSINS

The writings of Mr. Geoffrey Hodson have been received with keen and growing interest by special groups of students for some years in Britain; and recently in America, where his book, *Man the Triune God*, has been offered to a wider public by the Roerich Museum Press of New York whose ideal is the helping of humanity through knowledge and beauty. That ideal is incarnate in the guiding spirit of the press, Professor Nicholas Roerich; intrepid tracker of the footprints of knowledge not only in its horizontal extension from the pueblas of America to the high plateaux of Asia, but in its vertical ascent in the as yet only meagrely explored upper regions of the human spirit; creator of the noblest expression of beauty and vision in painting in our time.

Mr. Hodson's book comes from the Roerich Museum Press as a contribution to knowledge through the perpendicular exploration spoken of above. This special kind of knowledge is not the accumulation of details concerning the phenomenal universe. It is a subjective erudition, free, in this book, of references, since it is one continuous quotation. It answers with a negative the question: "Can man by searching find out . . . ?" and obeys the command: "Stand still and see. . . ." Its findings are beyond physical test as yet. Its expression is not from the rostrum, but from the neighbourhood of the

oracle, perhaps even of a certain bush that burned yet was not consumed—because its flame was not that of physical destruction or purgation but of superphysical illumination. In olden times the recipient of such knowledge betook himself to waste places crying: "Thus saith the Lord!" Mr. Hodson sits down in his study and quietly writes: "An angel told me."

There is in this a certain bravery towards which one bows acknowledgment without renunciation of personal judgment. There is something fine in the spectacle of a young man of solid English lineage, sensibly countenanced, well set up in body, keen on science, a helper of humanity, with not the slightest suggestion of wizardry about him, taking his seat without apology in the company of Blake and Swedenborg and the Indian seers; sponsoring statements of colossal import as if they were everyday familiarities; and doing so at a time when intellectual authority is all for knowledge by research, discovery or speculation, and not at all by "revelation."

Yet it is apparently as difficult for humanity to exclude revelation from its inner experience as it was for the novelist Sir J. M. Barrie to keep his mother out of his books. That worthy lady, apart from her objective identity, had become a permanent presence in the creative imagination of her son; and in some analogous manner the creative

imagination of humanity is occasionally touched by "presences" from beyond the borders of its normal life. Judgment may be suspended on the question of their identity, yet of their existence there is a growing assurance. Professor T. H. Huxley, the "agnostic," declared that he could conceive of orders of beings as high above humanity as humanity is above the beetle. Certain scientists to-day, like Lodge in England, declare their conviction, based on scientific investigation, that differentiated centres of consciousness function outside the limitations of human consciousness, yet interact with it; while others, like Millikan in America, have become aware of forces operating on the earth from distances so vast as to make the long asserted influences of the solar system on human beings feel almost elementary.

The chief reaction away from this book will probably come from those who profess "faith" or "doubt" with equal earnestness. Credulity (which is the common connotation of the rudimentary forms of religious faith) has a knack of becoming extraordinarily incredulous of matters beyond its own circle of interest and terminology. On the other hand, there is a tendency in doubt of any kind to become even more certain and intolerant than faith; to start off inquisitively and end inquisitorially. The professors of organized faith are quite sure of the things they have faith in. They are not so certain, however, as to what faith really is. Paul the Apostle defined it as "the substance of things hoped for, the evidence of things not seen." This is commonly regarded as a passive, unquestioning acceptance of a particular authority. Instead, it is a positive statement of the psychological truth that faith is a certitude arising out of a personal realization that the hopes of humanity are reflections of future ac-

hievement inherent in the nature of things; that, as a function of the human consciousness, it is the executive aspect of an inner reality. The definition accepts the observed double operation of consciousness; in one aspect experiencing, in the other assimilating. The "Mundaka Upanishad" puts the same thing thus at least as long ago as the Apostle: "Two inseparable companions, of fine plumage, perch on the self-same tree. One feeds on the fruit of the tree: the other looks on."

This dual process is, be it observed, a process of active consciousness; the antithesis of the renunciation of normal consciousness practised in some phases of ordinary mediumship. The latter has been for years a matter not merely of scientific interest but of use in therapeutic hypnosis and induced somnambulant trance through which the normally hidden content of consciousness reveals itself, and frequently reveals knowledge which the normal consciousness does not possess. The introducing of the outer consciousness to its inner "inseparable companion" has been the work of analytical psychology for a generation, with its graph, unfortunately, too frequently on a descending curve. But a movement upwards from the sub-conscious to the super-conscious is indicated in the recent publication in Germany of an ancient Chinese manual of meditation with the approbation of Professor Jung. Before long, science will follow the ascending graph of psychological enquiry, and give its attention, not less to psycho-pathology and the suppression or supersession of normal consciousness for the helping of sufferers, but more to the phenomena of the heightening and intensifying of normal consciousness, and its apparent expansion into affiliations with degrees and centres of consciousness beyond its particular

horizon. Such enquiry will throw light not only on the questions raised by and in this book, but backwards through human history over the whole matter of "inspiration" and "revelation."

Those who watch scientific tendencies will therefore probably accept Mr. Hodson's "revelations" in the new scientific spirit. Professor William James, in *A Pluralistic Universe*, a generation ago rebuked one school of thought for leaving out everything intermediary between the item and the total in the universe. The trend now is towards inclusiveness, and the contents

of this book are likely to be regarded as a psychological phenomenon to be considered. In a discussion after a lecture by the present writer on super-normal experience many years ago in an Irish seaport, a Scottish sailor asked for some instance that might be accepted as evidential. An instance was stated, with the query: "What would you say about that yourself?" The canny Scot replied: "I'd say that it would give me something to think about." Those who know Mr. Hodson know that this is just his hope in regard to his writings.

SRI NARAYANA GURU

(An Untouchable Saint of Kerala)

BY U. GOPALAN

I

Some of the famous saints of India came from the untouchable castes. Nanda of South India was an Adi Dravida; Chokka Mela of Maharashtra was a Mahar; Ravi Das of Oudh was a Chamar; while Hari Das of Bengal though supposed to be a Yavana or Mussalman was really a low-caste Hindu.

In recent years there lived and died in Kerala another untouchable Saint, Sri Narayana Guru, of whom many might have heard but few beyond the limits of that province are likely to know much. He was by caste an Ezhava, whose traditional occupation is toddy-drawing. In the social hierarchy of Kerala, which is the most caste-ridden province in India, the Ezhavas or Thiyas occupy a position midway between the Nayars and the Adi Dravidas. While an Ezhava is an un-

touchable and also an unapproachable to a Nayar, an Adi Dravida is equally so to an Ezhava.

The Ezhavas and those below them in the social scale, who are known by the collective name of Avarnas, labour under many disabilities even at the present day, especially in the Indian States of Travancore and Cochin. Their position was much worse about the middle of the nineteenth century. There was hardly a public school to which their children could be admitted. They could not use public roads though Christians and Muhammadans could freely pass along them; the door of Government service was shut, bolted and barred against them; nor were they allowed to practise as Vakils. An enterprising Ezhava of Travancore who somehow managed to obtain a little English education, a rare acquisition for an untouchable about sixty or seventy

years ago, desired to become a pleader and remitted the fee for the prescribed test, but the Durbar ruled that he could not sit for the examination. One of his sons, who passed with very great difficulty the B. A. examination about 1880, had to leave Travancore in disgust and enter British Service in which he rose to the rank of an Assistant Commissioner of Revenue Settlement and was also honoured with the title of Rao Bahadur. A no less talented brother of his, who took a medical degree, had to seek service in Mysore where he attained to a high rank by dint of merit.

When the Durbars themselves treated the Avarnas as *Mlechchhas*, the tyranny and oppression to which they were subjected by the high-caste Hindus can very well be imagined.

Even in British Malabar where Government made no distinction between an Avarna and a Savarna as in the Indian States but allowed both classes equal rights and opportunities, the untouchables suffered many indignities at the hands of the Savarnas. I shall mention here one incident to show in what contempt even respectable and educated Avarnas were held by the Savarnas. There was a Thiya Deputy Collector whose services were so meritorious that, on retirement, he was granted a pension equal in amount to his pay. This officer began his service in the Judicial Department and was first taken in the Revenue Department in 1847 as a senior clerk in the Malabar Collector's Office. The Savarna Head Serishtadar of the Collector, who was more sentimental than sensible, thought it improper to provide an untouchable clerk with a chair and a table to sit and work and therefore sent him a mat, probably intended for packing records, and a low desk, furniture befitting his low social status. The low-caste subordinate was more than a match for his caste-proud supe-

rior. The former quietly spread the mat and slept on it, and, when questioned about his outrageous conduct, informed the Collector that he was under the impression that the mat was supplied to him to take a siesta in the office.

II

Such was the state of the Ezhavas when Sri Narayana Guru was born in 1856 in a village six miles north of Trivandrum, the capital of the State of Travancore. The humble cottage in which this great man was born is extant and two of his sisters are living there. As compared with the houses in which middle-class people now reside, this century-old cottage is a mere hovel; but it is now the Mecca of the Ezhavas.

His father and maternal uncle lived chiefly by agriculture. The subsidiary occupation of his father was pedagogy and that of his uncle, the practice of medicine. Both took a keen interest in the education of the boy and taught him all that they knew which was, however, too little to quench his insatiable thirst for knowledge. There being no scope for higher studies in the village, this young man, who was born to cultivate the minds and souls of men, had to betake himself to the cultivation of land. He ploughed fields and tended cattle and otherwise assisted his father and uncle in their farm work. While he was thus engaged, an incident occurred which terminated his career as a farm labourer. One day his uncle received a letter in Sanskrit from a friend of his but was unable to make out its meaning. He showed the epistle to his nephew and asked him whether he could make anything out of it. The young man attentively read the letter twice or thrice and then told his uncle what it meant. The latter was immensely pleased and thought it criminal to waste such a

promising youth in the village. He at once arranged to send him for higher education in Sanskrit under a distinguished Pandit at a distant place.

On finishing his education and returning to his village, the budding saint set himself up as a school teacher. It was during this period that he was forced very much against his will to marry his father's niece. The marriage was however only nominal as the parties never lived together as husband and wife and the tie was soon dissolved. Before many days passed, he renounced his home and kith and kin and went forth in search of higher things.

After some years of restless wanderings in the course of which he not only visited various places and came into contact with all sorts and conditions of men but also studied Yoga philosophy and practices, he finally appeared about 1885 at Aruvippuram in the Travancore State and dwelt there in a cave in the midst of a jungle infested by wild beasts. When he was discovered, people from far and near began to visit him, and the forest soon became a place of pilgrimage and gradually an inhabited village.

Then a happy idea struck this holy man. One day he brought a Lingam-shaped stone from the river which flowed close by, installed it on a rock and consecrated it as a Shiva Lingam to be worshipped by the people who congregated at Aruvippuram. Before long, this idol was enshrined in a suitable building and thus there sprang up at the place the first Ezhava temple constructed on the model of high-caste Hindu temples and dedicated to Shiva, an event which ushered in a new era in the history of the Ezhavas.

III

Previous to this, the Ezhavas had temples of sorts dedicated to demons

and devils who were worshipped periodically with oblations of blood and liquor. An advocate of Ahimsa, their Guru hated animal sacrifices. Liquor was equally abominable to him. It is said that Srimat Swami Vivekananda when he visited Kerala, expressed the opinion that the Ezhavas could improve their social status if they only gave up their degrading occupation of toddy-drawing. Whether the Ezhava Sannyasi agreed with this view or not, certain it is that he strongly desired that his caste-men should abandon toddy-drawing. In a famous message which he issued to his followers on his 64th birthday and which is now on the lips of every prohibition propagandist in Kerala, he told them—"Toddy is poison; draw it not; offer it not; drink it not. A toddy-drawer stinks; his clothes stink; his house stinks; nay, whatsoever he touches, that also stinks." It was therefore quite natural that he turned his attention first to the barbarous and Bacchanalian form of worship practised by the Ezhavas. But he had another and far more important object in reforming the system of worship practised by his caste-men. He wanted to create a sense of self-respect in them and to teach them to be self-reliant.

Besides worshipping demons and devils, the Ezhavas were also votaries of the gods and goddesses to whom high-caste Hindu temples were generally dedicated and made offerings to them. In fact there were many Savarna temples which derived the bulk of their income from the Ezhavas. Though benefactors of high-caste Hindu temples to that extent, they were never allowed to enter or even approach any of them but had to stand at a great distance and present their offerings, the Prasadams, if any, being thrown to them like crumbs to famished dogs or carrion-crows. The gods themselves appear to

have resented this insult to their humble devotees and inspired their Guru to show them how to satisfy their spiritual cravings without losing their self-respect and without depending in any way on the Savarnas. And Sri Narayana Guru did this by not only consecrating all the Ezhava temples himself but assigning every function in, or connected with, them to Ezhavas themselves. The officiating priests were Ezhavas; the trustees and managers were Ezhavas; the cooks were Ezhavas; the musicians were Ezhavas; the menials were Ezhavas. The Ezhavas were thus complete masters in their own temples. This system was in marked contrast to that obtaining in high-caste Hindu temples which, though owned and maintained by Nayars or others, could not dispense with the services of Brahmin priests. On the other hand, no Brahmin or any other high-caste Hindu had any part or lot in anything connected with Ezhava temples. They were and are exclusively Ezhava concerns.

Can any one conceive of a better scheme to awaken a new spirit in the down-trodden Ezhavas than that of demonstrating to them, in so convincing a manner as their Guru did, that spiritually they could not only be independent of their oppressors but be their equals? If spiritually, why not socially and politically? And this is the spirit which now animates the Ezhavas as a result of the religious reform introduced by their far-seeing preceptor.

The Temple at Aruvippuram was soon followed by a Matham and a school, both built from public subscriptions. The place soon became the centre of Ezhava activities for a time, and these activities culminated in the inauguration in 1902 of a central association, called the Sri Narayana Dharma Paripalana Yogam, the object of which was to devise measures to uplift the Ezhavas

spiritually, socially and economically. This association, familiarly known as the S. N. D. P. Yogam, is a powerful organization and has a good record of work to its credit.

Sri Narayana Guru's name and fame now began to spread throughout Kerala and he was in great demand to heal the sick, to cast out evil spirits, to initiate children into the art of learning, to bless all new undertakings and, above all, to consecrate temples. They were built by the Ezhavas in all important places in Travancore and Cochin and at Telli-cherry, Calicut, Cannanore and Palghat in Malabar and at Mangalore in South Kanara. Some of the high-caste Hindus highly resented the usurpation, by an untouchable, of the exclusive right of the Brahmins to consecrate temples, poured forth vituperation on the Ezhava priest and asseverated that no gods would dwell in temples consecrated by him. He did not mind their resentment or abuses or croakings but quietly went on with his work. One day a Nam-budri (Brahmin) remonstrated with him for consecrating temples but the Ezhava Purohit silenced him by observing that what he installed and consecrated in Ezhava temples were the idols of Ezhava Shiva.

It may here be mentioned that Sri Narayana Guru was remarkably ready-witted. One day a conceited charlatan said to him, "Well, Swami, we drink the milk of cows and goats. Why should their flesh be tabooed?" "Have you your mother?" asked the Swami. "No, Swami, she is dead," was the reply. "Did you eat her or bury her?" was the next question of the sage and the man was dumbfounded. His familiar conversation scintillated with wit and humour, and it was a treat to listen to him. The Ezhava Guru was also invited to various places in the East Coast districts of the Madras Presidency by

people of all castes who had come to know of his saintliness and spirituality. Ceylon he visited twice and on both occasions he was accorded a grand reception by all communities.

Though an untouchable, he was held in high esteem and reverence by all castes and creeds, and among his disciples are to be found Brahmins, Nayars, Adi Dravidas and others. Great men like Dr. Tagore, Mahatma Gandhi and the late Swami Shraddhananda admired his life and activities and visited him at Varkalai during their South Indian tours.

In the course of his tours in Kerala which were many and extensive and mostly undertaken on the invitation of his devoted admirers, Sri Narayana Guru collected large sums of money which he utilized for public and charitable purposes such as building Mathams, schools, hostels, dispensaries, etc. The well-known Adwaitasramam and Sanskrit School at Alwaye (Travancore) and the Sanskrit, English, Theological and Ayurvedic Schools and the dispensary at Varkalai (Travancore), which he made latterly his headquarters, are notable institutions founded and endowed by him out of the funds placed at his disposal by his followers, some of whom also transferred to him for the purpose large extents of lands owned by them. Some of his disciples too established Mathams, schools, reading-rooms, dispensaries, etc., in his name even outside Kerala, a notable instance being the Sri Narayana Sevashramam at Conjeeveram, where, among other things, free medical aid is given to all.

Though Sri Narayana Guru lived and died a Hindu, he was no narrow-minded Sanatanist but was very catholic in his views and outlook. He had high respect for other religions and held that there was no fundamental difference between

one religion and another. In 1920 he convened a Religious Conference at Alwaye, under the Presidency of the late Sir T. Sadasiva Aiyar, and it was attended by representatives of all religions and religious movements in India. The object of this Conference, as its saintly convener put it, was to afford an opportunity to each sect to explain what it stood for and to understand the standpoint of others and not to argue and triumph. A universal religion and universal brotherhood was the ideal the Guru stood for. He proclaimed and preached and taught that there was only one caste, one religion and one God for mankind. "It is immaterial what religion you profess," he would say, "provided your conduct is all right." It is not surprising that some of his followers regarded him as an Abhinava Buddha.

IV

He was not merely a religious reformer but also a social reformer. He did his utmost to ameliorate the condition of the Adi Dravidas. He deplored the superiority complex affected by the Ezhavas as a class towards the Adi Dravidas and exhorted them in season and out of season to do unto others as they would that others should do unto them. All the schools, hostels and other institutions founded by him were thrown open to all nntouchable castes. It was his express desire that Adi Dravidas should be permitted to enter all Ezhava temples; but such is the deep-rooted prejudice of the Ezhavas in some places towards their social inferiors that the temples there have still to be thrown open to them. Knowing as he did the feelings of his castemen in this respect, he took care in some cases to make it a condition precedent to consecration of temples that Adi Dravidas should be allowed to enter and worship in them.

He also admitted into the Ezhava fold many families who were regarded as outcastes for a long time for some reason or other. Though the S. N. D. P. Yogam mentioned above was originally started as an exclusive Ezhava concern, the Ezhava Guru ordered later that men of all castes and creeds who desired to become members of that should be admitted as such. It is however doubtful whether any non-Ezhavas have enrolled themselves as members of the Yogam.

Their Guru also paid attention to the economic condition of the Ezhavas. He advised and encouraged them to start cottage industries, joint stock companies and banks. He himself set an example by starting weaving at Aruvippuram to give employment to the poor. It was customary for his caste-men to spend large sums of money for marriage, funeral and other ceremonies. Their High Priest did his best to check such expenditure by abolishing all non-essential ceremonies and laying down rules and formulae for the performance of essential ceremonies at a minimum cost.

No Sannyasi of South India lived so strenuous and active a life and exercised so broad and pervasive an influence over thousands of untouchables as Sri Narayana Guru. His activities naturally affected his health and in February, 1928, he was seized with an illness to which he succumbed eight months later in spite of the best medical aid available in South India. His mortal remains

were interred on the top of the Shiva-giri hill at Varkalai at a spot previously suggested by him for the purpose.

V

There are numerous institutions all over Kerala to perpetuate the memory of this Saint, though great men like him who dedicated their lives for the service of their fellow creatures are never likely to be forgotten by posterity. A statue of his, executed in Italy, adorns the premises of the Jagannatha temple at Tellicherry (Malabar). This was erected before he died, by the initiative and enterprise of Mr. Murkot Kumaran, a distinguished Malayalam author and journalist and one of the foremost household disciples of the Saint. He has also written in Malayalam a masterly biography of his revered Master.

Sri Narayana Guru's Mission in life was the elevation of the Ezhavas or Thiyas who form the bulk of the untouchables in Kerala and who are numerically stronger than any other community in that province, numbering as they do nearly two millions. His life and activities also affected to a remarkable extent the other untouchable castes. When he appeared at Aruvippuram about 1885 the untouchables were in the wilderness, but before he died he led them out of it. They are now within the sight of the promised land and sooner or later will reach it, if they but keep to the path shown to them by their departed Guru.

“And go to the untouchables, the cobblers, the sweepers and others of their kind, and tell them, ‘You are the soul of the nation, and in you lies infinite energy which can revolutionise the world. Stand up, shake off your shackles, and the whole world shall wonder at you.’ Go and found schools among them, and invest them with the ‘sacred thread.’”

—SWAMI VIVEKANANDA

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

क प्रमाता प्रमाणं वा क प्रमेयं क च प्रमा ।

क किञ्चित् क न किञ्चिद्वा सर्वदा विमलस्य मे ॥ ८ ॥

सर्वदा Ever विमलस्य pure मे for me प्रमाता knower क where प्रमाणं the process of knowledge (क where) वा or प्रमेयं the object of knowledge क where प्रमा knowledge क where च and किञ्चित् something क where न किञ्चित् nothing क where वा or ?

8. What is knower, the process of knowledge, the object of knowledge or knowledge, what¹ is anything or nothing, to me who am ever pure?

[¹ What etc.—Truth is neither positive nor negative. Positives and negatives are existents, but Truth is Existence.]

क विक्षेपः क चैकाग्र्यं क निर्बोधः क मूढता ।

क हर्षः क विषादो वा सर्वदा निष्क्रियस्य मे ॥ ९ ॥

सर्वदा Ever निष्क्रियस्य actionless मे for me विक्षेपः distraction क where ऐकाग्र्यं concentration क where च and निर्बोधः dullness क where मूढता delusion क where हर्षः joy क where विषादः sorrow क where वा or ?

9. What is distraction or concentration, dullness or delusion, joy or sorrow, to me who am ever actionless?

क चैष व्यवहारो वा क च सा परमार्थता ।

क सुखं क च वा दुःखं निर्विमर्शस्य मे सदा ॥ १० ॥

सदा Ever निर्विमर्शस्य devoid of psychic activity मे for me एषः this व्यवहारः relativity च (expletive) क where सा that परमार्थता transcendence च (expletive) क where वा or सुखं happiness क where दुःखं misery च (expletive) क where वा or ?

10. What is relativity or transcendence, happiness or misery, to me who am ever devoid of psychic activity?

क माया क च संसारः क प्रीतिविरति क वा ।

क जीवः क च तद्ब्रह्म सर्वदा विमलस्य मे ॥ ११ ॥

सर्वदा Ever विमलस्य pure मे for me माया ignorance क where संसारः appearance क where च and प्रीतिः attachment क where विरतिः detachment क where वा or जीवः Jiva क where तत् that ब्रह्म Brahman क where च and ?

11. What is ignorance or appearance, attachment or detachment, Jiva or Brahman, to me who am ever pure?

क प्रवृत्तिर्निवृत्तिर्वा क मुक्तिः क च बन्धनम् ।

कुटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥ १२ ॥

सर्वदा Ever कूटस्थनिर्विभागस्य immutable and indivisible स्वस्थस्य established in Self मम for me प्रवृत्तिः activity निवृत्तिः inactivity वा or क्व where मुक्तिः liberation क्व where बन्धनं bondage क्व where च and ?

12. What is activity or inactivity, liberation or bondage, to me who am ever immutable¹ and indivisible and established in Self?

[¹ *Immutable—Kutastha* means 'remaining like a heap (*Kuta*)'; hence, immutable and eternal.

Or—*Kuta* means a thing which is good to all appearance but evil within. Accordingly it refers to the seed of *Samsâra*—including *Avidyâ* and other things,—which is full of evil within, designated by various terms such as *Mâyâ* etc. *Kutastha*, therefore, means 'That which is seated in *Mâyâ* as its locus.']

कोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः ।

क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥ १३ ॥

निरुपाधेः Free from limitation शिवस्य absolute good मे for me उपदेशः instruction क्व where शास्त्रं scripture क्व where वा or शिष्यः disciple क्व where गुरुः preceptor च (expletive) क्व where वा or पुरुषार्थः *summum bonum* of life च (expletive) क्व where चास्ति is वा or ?

13. What is instruction or scriptural injunction, what is disciple or preceptor, what is *summum bonum* of life, to me who am absolute good and free from limitation?

क्व चास्ति क्व च वा नास्ति कास्ति चैकं क्व च द्वयम् ।

बहुनात्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥ १४ ॥

अस्ति Existing च (expletive) क्व where न अस्ति not existing च (expletive) क्व where वा or एकं unity च (expletive) क्व where अस्ति is द्वयं duality क्व where (अस्ति is) च and अत्र here बहुना much उक्तेन by saying किं what need मम from me किञ्चित् anything न not उत्तिष्ठते emanates.

14. What is existence or non-existence, unity or duality? What to say more, nothing emanates from me.

[The teaching of Advaita has been put here in a nutshell. Advaita is the philosophy of transcendence. It does neither assert nor deny. Assertion and denial are creations of thought; but Truth is beyond thought. The Absolute can neither be posited nor negated. The position of the Absolute is a judgment about It, which kills Its Absoluteness. Logically speaking, we cannot even say that the Absolute is; for that draws a limitation upon the Absolute.

This truth is drawn out here. Truth can never be asserted to be one or many. To call it one is also limiting it. Hence Truth is aconceptual.

Ashtavakra presents here that aspect of Advaitism which is known as *Ajâtavâda* and does not accept any form of appearance. In fact the question does not arise; for in reality Truth alone exists and therefore the question of position or negation of appearance cannot arise. The position of appearance is creation of ignorance; the negation is also creation of ignorance. *Ajâtavâda* does not recognise even ignorance, for the assertion of ignorance implies something different from the Absolute, which is impossible. Nothing can exist outside of the Absolute, and no duality of Absolutes is possible. This is the implication of Ashtavakra's teaching. In this light, there is no preparation, no fruition in the life of a seeker. but only this understanding. The Ashtavakra Samhita

gives us this understanding. The thought of emancipation is consequent on the thought of bondage. But in truth there is neither bondage nor emancipation. Thought creates bondage, thought gives emancipation. But wisdom lies in seeing through this cobweb of thought.]

NOTES AND COMMENTS

IN THIS NUMBER

A great scholar and original thinker, Prof. Pramathanath Mukhopadhyaya can throw new light on any subject he deals with. The question raised in the present article is whether in thinking too highly of our present civilization we are not depicting the dead lion as vanquished and crouching at our feet. But the writer has no intention to lead us into an idolatry of the Past. He asks us to reevaluate all values—old or new. . . . Mr. R. A. Sankara Narayana Iyer is the chief lecturer on philosophy, Madura College, South India. . . . The article of Sister Nivedita is concluded in this issue. . . . The Buddhist world will remain grateful to Mrs. and Mr. Rhys Davids for their labourious work in the field of Buddhism. Mrs. Rhys Davids is now the President of the Pali Text Society, London. . . . Sister Devamata tells here of another disciple of Sri Ramakrishna—namely, Swami Saradananda. Those who had the privilege of having seen the Swami will find the present picture vivid and living. . . . Dr. James consins needs no introduction to our readers, Eastern or Western. The writer of *An English Seer* is himself something of a mystic. Religion, poetry and philosophy are blended in his writings. He has been a student of Vedanta for many years. . . . *Sri Narayana Guru* indicates how in India through spiritual development one can transcend all social disabilities. For

does not the 'Untouchable (?) Saint' nowadays receive homage from all—high and low?

THE PLIGHT OF THE TEACHER

The teaching profession is as sacred as that of a priest. Everybody knows that the welfare of a nation largely depends upon it. Still it is found that everywhere teachers are badly paid. In many cases, the honourable profession is looked down upon. The reason is not far to seek. The society underestimates the value of the profession. And it is due to the fact that men in general adore money and power more than the lofty ideals of life. It is true that the value of a profession cannot be estimated in terms of money and power. Rather, it is to be judged by the standard of purity, unselfishness and opportunities for doing good to mankind.

Still, in these days, teachers cannot afford to maintain their lives under pressing pecuniary difficulties. Besides, it is necessary in the interest of a nation that teachers who are entrusted with the noble task of turning out good citizens may not suffer from the bare necessities of life. The result of a widespread neglect for the teaching profession is that the true cause of education has been suffering terribly in all countries. Mr. George Godwin wrote in a recent issue of the *Aryan Path* about some central problems of modern education. There he nicely observed how

the cause of education is hampered by the society itself.

"A society," said he, *"that showers rewards and honours upon victorious Generals, while it systematically underpays and neglects the teacher, obviously places a higher value upon the art of killing than upon that art which teaches how to live."*

"No other profession is so badly paid, so discouraged, so tacitly looked down upon. Yet, to his eternal honour be it said, the teacher more often than not attempts no balance between services and reward, but gives of his best freely and with enthusiasm."

The writer, like any noble-hearted thinker, could feel the real plight of a modern teacher. The teaching profession can never carry on the ideals of education until the society itself is aware of the value of true education and of the merit of a teacher. The Modern world suffers so much owing to imperfect education and neglect of the teaching profession! A nation cannot be expected to produce good teachers unless the art of teaching is perfected and the teaching profession is honoured.

DIGNITY OF LABOUR

In India we cry hoarse, and in vain, for the uplift of our masses. We may very well talk of them as our kith and kin, but if we feel the pulse of our educated countrymen, we can at once know how they are far away from the labouring classes. The Western nations can still teach us immensely in this respect. Some time ago, the Principal of the Jaffna College in course of his annual report told how he had tried to instil into the minds of his students a deep sense of the dignity of labour. He said that he was astonished, when he visited the West, at the way in which respectable people had done

what we here consider menial work. What struck him most was the full realization of that sense among young men. At Yale, for instance, even young men whose parents were well-to-do had done all kinds of manual work in term time and vacation to earn their way through College. Then he referred to one of the teachers of the Jaffna College, a young Indian, who was about to take a Doctor's degree, earning his way by waiting at table and washing dishes. Incidentally he observed: "I myself received a dose of this sense by having had to carry my luggage at railway stations. It will be interesting for you to know that I made an attempt in teaching boys the sense of the dignity of labour during harvest time by letting the boys free a part of the morning either to help their parents in reaping, to earn a little money, or to do social service by helping the poor in reaping. About 150 boys responded gladly, and, what is more, the gangs were led by some of the younger members of the staff who themselves joined in the reaping. The boys thoroughly enjoyed their work. We have a College garden where vegetables are raised by the students."

It shall be a good day for India, when the teachers of all the Colleges and schools will follow this example.

SOCIAL PROGRESS IN BARODA

It is gratifying to note that the Baroda State has already made considerable progress in social reforms. In an interesting article on the subject, Rao Bahadur Govindbhai Desai observed some time ago in *The Social Service Quarterly*: "So early as in 1904, it made primary education not only free but also compulsory; and leaving aside the sentimental objections regarding State interference in social matters, it had the boldness to take the earliest steps by

legislation to prevent infant marriages in its territory which forms a major part of Gujrat proper. The avowed object of the Infant Marriage Prevention Act was to ameliorate the physical condition of the people, especially of the future generations, by raising the marriageable age. The evils of child-marriage were patent to all, but few dared to go against the current of the prevalent popular opinion."

The Baroda State shows how a strong public opinion could create an atmosphere in which such difficult social problems were solved. The social evils of our country are so many and they are day by day emasculating the Hindu race. The example of Baroda will, we hope, open the eyes of the rest of India.

THE EVIL OF INTEMPERANCE

The Social Service League of Delhi in their annual report for the year 1931-32 gives enormous figures of consumption of opium, *charas* and *bharg* in Delhi Province. The experience of the League is that all its efforts in the direction of prohibition is useless, unless the slums of drunkards are visited at least twice a week. The report says: "We are convinced that this is the evil which comes in the way of the economic and moral uplift of the poor. The rich are not much affected by it, this evil has a greater attraction for the poor for obvious reasons. Moreover in the low class people, an immoral custom has sprung up that if a man is found guilty by a *panchayet*, he should entertain the *panchayet* with liquor as a penalty."

This evil of intemperance on the part of the masses is overwhelming and it is eating into the vitals of our society. Unless there be a systematic effort through devoted workers and legislation, the evil can hardly be eradicated. The pernicious effects of the evil may gradually be brought home to the poor

through preaching by means of night schools and pamphleteering.

A NEW EXPERIMENT

In many countries, new experiments are being made with regard to education. Last June, four hundred and seventy Headmistresses met at the Mary Datchelor School, Camberwell Grove, London. An interesting address was given there by Miss J. M. H. McCaig, Headmistress of Notting Hill School. She said that the world was changing more quickly now than it had done since the Renaissance. So, teachers should be ready to meet them. They must bring new ideas into schools. "The tendency of most experimental schools," she said, "is to remove the teacher from the central position in the classroom to the background. The numerous mechanical inventions of our day—films, broadcast, and gramophone records—as they are gradually perfected and we learn to make profitable use of them, will undoubtedly replace the teacher to some extent, so that the semi-mechanised senior school is a possibility in the near future. But the teacher will never be eliminated." It is to be seen how the semi-mechanized method proves helpful in advancing the cause of education. The mechanical inventions, however profitable they might prove in replacing the teacher to some extent, must always be placed in the background and they can never create a more effective relation between the teacher and the taught.

THE MAGIC TOUCH

Mahatma Gandhi's decision and attempt to fast unto death with regard to the question of separate electorate for the depressed classes has had a reflex action on the Hindu community. By his magic touch the problem of un-

touchability has come within the reach of solution. For, even many orthodox Hindus—so long showing signs of great callousness—have come to their senses as to the wrongs meted out to the untouchables by them. Reports are daily coming that the doors of many temples are being thrown open to the so-called untouchables. This is exactly what it should be. If the solidarity of the Hindu community is to be ensured, the caste Hindus should show a great active sympathy to their brethren—so long kept at a distance, so that they may be free from all fears and suspicions.

Throwing open the temple doors to the depressed people is no doubt a sign of sincere fellow-feeling on the part of the caste Hindus. But that is not all. The right and privilege of entering into various temples will not alone improve the condition of depressed classes. Much has to be done to give them education and culture, to remove their poverty, etc. In this, combined action of both the depressed classes and the caste Hindus are necessary. Initiative should come from the depressed classes and the people of the upper classes also should go forward to lift them up.

REVIEWS

POSSIBLE WORLDS. By J. B. S. Haldane. *The Phoenix Library.* Chatto and Windus, London. 312 pp. Price 3s. 6d.

Here is made an attempt to give the popular mind a few pen pictures of certain scientific discoveries of far reaching consequence. The author seeks to lead the readers to a study of the influence of these discoveries on social organization in the light of his own speculations, for as he says, "it is perhaps only by so doing that we can realise the possibilities which research work is opening up." It is claimed that all our problems, individual, social and political can only be solved in the long run by the appreciation of scientific method, such as has made possible modern industry and modern medicine. But it must be remembered that the individual can achieve a good life only by conforming to a plan greater than his own. "Those who have accepted the view of the universe presented by astronomy and geology can get glimpses of the plan," says Mr. Haldane. And he concludes: "Man's little world will end. . . If humanity can enlarge the scope of its will as it has enlarged the reaches of its intellect, it will escape that end. If not, the judgment will have gone out against it and man and all his works will perish eventually."

N. S.

NEO-HINDUISM. By D. V. Athalye. D. B. Taraporevala Sons & Co., Hornby Road, Bombay. 220 pp. Price Rs. 5-8.

Mr. Athalye sometime back brought out a biography of Swami Vivekananda which was well received by the reading public. Now he has made an attempt to give the essential ideas of Swami Vivekananda on various topics in a handy volume. The subjects discussed are: Hinduism; Bhaktiyoga; Jnanayoga; Karmayoga; Rajayoga; Practical Vedanta; Attitude towards other Religions and Systems of Thought; Social Reform; Present and Future of India.

The author sometimes has given his reflections on some ideas of the Swami and sometimes he has strung together excerpts from Swamiji's writings and speeches to emphasize a particular point. In any case the author has entered into the spirit of Swami Vivekananda's thoughts and the perusal of the book will give an idea about what he felt and thought on various problems—religious, social, national—of India as well as of the world. It need not be however told that *books on books* do never serve the purpose of original books. For in the former we miss the strength, freshness and inspiration that are to be found in the latter. Yet the plan of the author is praiseworthy. For, Swami Vivekananda being a seer, the more his ideas spread, the

better for humanity. The price of the book, we are afraid, is too high for the quantity of matter contained therein and as such it may fail to be popular and consequently defeat the avowed object of the author. The printing and get-up are, however, very attractive.

LIFE AND TIMES OF SHIVAJI II. By M. W. Burway, B.A. 12 *Imli Bazar, Indore City* xvi+193+xxix pp. Price Rs. 5.

The author is a keen and lifelong student of the Marhatta history. He has got several books to his credit, dealing with the history of the Marhattas. The present book is the outcome of his deep study and careful researches into the old Marhatta records. The book bears the mark of the author's scholarship and learning, but there is no pedantry in it; it is written in such an interesting way that even a lay man will find it a fascinating reading. It is a happy thing that attempts from various quarters are nowadays being made to delve into the real history of India. The author, for instance, though saddled with official duties as a Judicial Officer, took to historical researches as a hobby, but the output of his work has been such as will do credit to any historian. Our congratulations to the author who has kept up his interest in historical study even in his ripe old age.

FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY. By G. de Purucker, M.A., D.Litt. Published by Rider & Co., Paternoster Row, London, E.C. 4. 534 pp. Price 25s.

The book comprises a collection of lectures by the author attempting to interpret for the average reader *The Secret Doctrine* of H. P. Blavatsky. It is claimed that "much that is contained in this book has only been known to a few elect." We wonder if in spite of the trouble taken by the present author, these ideas are going to be understood by the popular mind. Probably they are bound ever to remain the close preserve of the "few elect" on account of their numerous mysteries too difficult for ordinary mortals to unravel.

The author makes too much demand on the credulity of the intelligent readers when he asks them to believe in statements like the following:

"These teachings came to the first conscious human race on our Globe in this Round from semi-divine human beings who

brought them over from a previous manvantara; and these semi-divine beings were once men, as we now are. These beings or Revealers are what we shall in our turn be when the sevenfold manvantara of our Planetary Chain shall have ended its course; and we shall then become Teachers and Instruments on the future Planetary Chain, the child and offspring of this Chain, of those vast hosts of less progressed entities who are now trailing along behind us on the Chain."

Or this: "During the Third Stock-Race, they created, by the power of Will and Yoga, by Kriyasakti, a Mystic Body of high Adepts and Seers, a Body which is most secret and hid; and this Body has functioned and worked even down to our times, and it is what we to-day call the Lodge of our Masters. . ."

The only reply to claims such as these is in the words of Swami Vivekananda: "Avoid all mystery. There is no mystery in religion. Mystery-mongering and superstition are always signs of weakness. Therefore beware of them. It was never preached on this soil that the truths of religion were mysteries or they were the property of secret societies sitting on the snow-caps of the Himalayas. These mysterious societies do not exist anywhere. . . . Better for you and for the race that you become rank atheists because you would have strength but these are degradation and death."

N. S.

BENGALI

PATRAMALA. By Swami Saradananda. *Udbodhan Office, 1, Mukherji Lane, Calcutta.* 7+184 pp. Price 12 as.

Almost lifelong Secretary of the Ramkrishna Mission, a direct disciple of Sri Ramakrishna, Swami Saradananda had daily to answer to the queries of a large number of correspondents. Some of the letters are here published for the benefit of the reading public. These letters were written to solve the religious difficulties of various persons under different situations and circumstances. We have no doubt that they will be of invaluable help to others who are or will be in similar stages of life or mental condition. Some of the letters give practical guidance for Sadhana, while there are others which contain many things which one will like to know from persons who can talk with authority. The letters are classified for the convenience of the

readers. The book is sure to be welcomed by many.

PATRAVALI (RELIGION AND SCIENCE).
By Dilip Kumar Roy, Birbal and Atul Chandra Gupta. Published by H. D. Ghosh, *Weekly Notes Printing Works, 3, Hastings Street, Calcutta. 144 pp. Price Re. 1.*

It is a collection of several letters already published in magazines. The object of the letters is to show how New Physics has created a tremendous revolution in the scientific world. Men like Bertrand Russell, Whitehead, Eddington, Jeans and Millikan have shaken the foundation of old scientific conclusions. The conflict between religion and science which has continued for the last one hundred and fifty years, seems to meet at a point where religion gets the upperhand. The three well-known writers have thrown a flood of light on the thoughts of the aforesaid scientists and philosophers. The letters give a vivid picture of the changed attitude of Modern Science. They are written in an inimitable style supplying a store of in-

formation on the subject. The discussions done in a masterly way are sure to interest even a casual reader. The conclusion that we may arrive at, after a perusal of the letters, can well be expressed in the language of Whitehead: "The progress of science must result in the unceasing codification of religious thought, to the great advantage of religion." The book is a timely publication and we hope, it will very soon win much popularity which it very rightly deserves.

VIGNANE VIRODHA (PARTS I & II).
By Jâtindranath Roy. Published by Brajendranath Chattopadhyaya, 55, Upper Chitpore Road, Calcutta. 128 pp. Price Annas Ten.

The booklets attempt to discuss the fundamental theories of Science in a critical manner. The author raises objections to some generally accepted conclusions with regard to light, darkness and air. They deserve serious consideration by the earnest students of Science. The issues raised by the author have been very lucidly expressed.

NEWS AND REPORTS

VEDANTA SOCIETY OF SANFRANCISCO
(Report of Activities for the year 1931, read at the General Annual Meeting, March 17, 1932, by Mr. F. P. Vogt for the Executive Committee.)

It is a happy privilege to address you on this occasion, our Annual General Meeting for the year 1931, concerning the activities of the Society during the past year.

You will be tremendously pleased to know that the dominant keynote of our activities has been, and is, progress. We have grown, we have enlarged perceptibly during the past year, and without incurring any additional financial encumbrance; but on the other hand a marked decrease in our total indebtedness, which has been accomplished by the co-operation and leadership of our Swamis Vividishananda and Ashokananda. You will be happy to know that in March, 1931, there were forty-four members in the Vedanta Society of San Francisco; while in March, 1932, there are fifty-seven members—an increase of thirteen members during the past year.

At our March, 1931, Annual General Meeting you will recall that Swami Dayananda was in charge and Swami Vividishananda was his associate. Swami Dayananda was spiritual leader and teacher at this Temple from 1926 to August, 1931. During this time he labored hard to spread the message of Vedanta. He was responsible for the installation of the heating system in this Temple and Auditorium. He was responsible for the acquisition and installation of the comfortable theatre chairs you are now sitting upon in this Auditorium. On Sunday August 8, 1931, Swami Dayananda gave his farewell lecture in this Temple on the subject: "Conditions of Spiritual Life".

Now, Swami Vividishananda is in charge of the Society and his friendly, zealous and sincere leadership has played an important part in our progress. For the past year Swami Vividishananda has lectured at our Sunday morning service, and he has conducted the Tuesday evening meditation and class, discoursing on the Gita, "The Lord's Song." On an occasion, Swami Vividisha-

nanda, by invitation appeared before a gathering of poets and writers called "Poets and Writers Club" at the home of Mrs. Emerson in San Francisco where he chanted some Sanskrit verses. During the past year the average attendance at Sunday morning service has been about 90, and at the Tuesday evening class 27.

Swami Ashokananda has been active in spreading the message of Vedanta since his arrival here from India, July 4, 1931. On Sunday, July 12, 1931, he delivered his first discourse in our Temple on the subject: "My Message."

During the month of August, 1931, Wednesday evening service and the classes were discontinued, but Sunday service was maintained. At Sunday service, August 23, Mr. E. C. Brown, of our Society was the guest speaker. His topic was: "Signs of a Freed Soul." At the August 30th service, Mr. Brown spoke again on the subject of "Who Deserves Immortality."

Swami Ashokananda began to lecture here at the Wednesday evening service on September 2, 1931. His talk on this occasion being "What Vedanta can do for you." He likewise began to conduct in September, Friday evening meditation and class, discoursing on the Upanishads, the philosophic portion of the Vedas. Since that time the average attendance at Wednesday evening service has been about 80, and at the Friday evening classes 35. During the past six months, Swami Ashokananda has delivered the following lectures at other places than our Temple: At the University of California in Berkeley, California—subject: "Vedanta." At San Mateo College, San Mateo, California,—subject: "Literature of India." At San Francisco, Young Women's Christian Association,—subject: "Hindnism."

Of unusual importance is the attempt to open and establish a Vedanta activity in the trans-bay City of Oakland, California, by Swami Ashokananda. At first he started Sunday evening meetings at the home of a member of our Society, Mrs. Chas. W. Martin, 536 53rd Street in Oakland, December 6, 1931. The work rapidly progressed and he found it advisable to obtain the use of larger quarters; so on February 7, 1932, Swami Ashokananda began lecturing Sunday evening in the Castilian room of the Leamington Hotel, 19th and Franklin Streets, Oakland. And he added also Thursday evening classes at the same place in the present

month of March, 1932. There has been an encouraging response from the people of trans-bay communities—his audiences at the home of Mrs. Martin being approximately 30; at the Hotel Leamington approximately 150.

Our Society suitably celebrated through special services, music and lovely floral decorations in the Temple the birthday of Swami Vivekananda on January 31, 1932, and the birthday of Sri Ramakrishna was similarly celebrated on March 9th and 13th, 1932. There was special singing and violin solo rendered at these services.

During the year we have been happy to have visits from other Swamis in this country. On July 6th and to the 10th Swami Prabhavananda of Hollywood, California Centre was with us for a short visit. He visited us again in the first week of August, 1931. Swami Akhilananda of Providence, Rhode Island centre was here also at the same time, and on August 16th, he delivered a lecture from our Temple platform here on "Yoga and Mysticism." On Saturday, August 22, 1931, Swami Prabhavananda left our Temple to return to Hollywood. Swami Akhilananda returned to Providence, Rhode Island, and our late spiritual leader and teacher Swami Dayananda left for India. On February 1, 1932, Swamis Prabhavananda and Devatmananda arrived here from Hollywood, and Swami Prabhavananda left next day for Portland Oregon. Swami Devatmananda conducted our Sunday morning service in this Temple, on February 7, 1932, the subject of his discourse being "A New Religion for the Changing World." On Wednesday, February 10, 1932, Swami Devatmananda left San Francisco for Portland, Oregon, to re-open the Portland centre.

During the past year there were some new activities in our publicity field. In June, 1931, the Vedanta Society of San Francisco began to issue a mimeographed Monthly Bulletin for distribution to members, their friends, and also to the audience attending the services. The Bulletin gives a formal statement of the purpose of our Society; shows a calendar of the services and lecture subjects for the current month; advises what are the class rights and nature of the discourses; invites all to attend the services and the classes; finally, gives items of interest to members and readers regarding the Vedanta movement; as well as quotations from the Upanishads, Vedas and other

spiritual writings, as well as original spiritual items written by our Swamis. Volume I, No. 1 of the Bulletin was published for the month of June, 1931, and it has appeared regularly each month since that time, the March, 1932, being numbered Volume II, No. 3.

Newspaper and magazine publicity on behalf of the Society has been actively carried on during the past year. Our advertisement and news items have appeared regularly every Saturday in the *San Francisco Examiner*, *San Francisco Chronicle*—both leading morning papers; and in the *San Francisco Call Bulletin* and *San Francisco News*—both leading evening papers. A general digest of our Swamis' lectures was published in the local newspapers as follows: *San Francisco News*, June 27, 1931—"The Need of Inwardness and Concentration" by Swami Vividishananda. *San Francisco Examiner* and *San Francisco Call Bulletin*, August 8, 1931—"Subconscious Life—Its Secret" by Swami Vividishananda. *San Francisco Examiner*, November 8, 1931, and *San Francisco News* of November 11, 1931, "The Secret of Spiritualizing Everyday Life" by Swami Vividishananda. Also in the *Wasp News Letter* (A Pacific Coast Weekly Magazine) official medium of San Francisco Women's Press Club and of the Society of Friendly Fellows Publicity in San Francisco, the following articles were written and published over the by-line of Mr. F. P. Vogt of our Executive Committee: In the issue of August 29, 1931 (page 22)—"Vedanta Temple celebrates Birthday." In issue of February 6, 1932, (page 22)—"The Birthday of Swami Vivekananda."

In conclusion, may we add a few suggestions for the future: Let us endeavor to create a greater demand for the sale of our books. We have a stock of fine books for you and your friends to read. Our stock of books, valued at \$8,000, should be put into circulation, and should be kept moving. Let us strive to build up the attendance at the Tuesday and Friday classes. And finally, let us seek to increase the membership of our Society. We have a wonderful philosophy for all those who seek it, and are ready to accept it. Spread the message of Vedanta whenever you can do so.

THE RAMAKRISHNA MISSION, DELHI

The Ramakrishna Ashrama at Delhi was formally affiliated to the Ramakrishna

Mission, Belur Math, Howrah, with effect from September, 1930. It has since been called the Ramakrishna Mission, Delhi Branch, and the management has been vested in a Local Committee. The second general report which covers the period from September, 1930 to December, 1931 shows the outline of the work carried on by it under the following heads:

I. Preaching Work

To provide facilities for the study of the Shastras, daily, bi-weekly and weekly classes were conducted at the Ashrama on the Upanishads, the Gita and the Works of Swami Vivekananda in English and Bengali. Nearly 350 classes were held. The Swamis gave weekly discourses on different religious subjects in various parts of the city. The total number of them was about 250. Public lectures and discourses were given at Delhi, Simla, Lucknow, Cawnpore and various places of Rajputana. The birthday anniversaries of Sri Ramakrishna and Swami Vivekananda were observed with great eclat.

II. The Library & Reading Room

The Library contains religious books in Sanskrit, English and Bengali. The total number of books at the end of the year under report was about 450. More than 300 volumes were lent during the year.

III. The Students' Home

During the period under review, there were eight students on the roll; two were free, four part-paying, and two paying.

IV. The Charitable Dispensary

It is located in a rented room in the neighbourhood of Paharganj. Homoeopathic medicines were given to patients every morning. The total attendance of patients during the period under review was about 5,000, of which 60 per cent. were new cases.

V. Famine Relief Work

To help the Rangpur Famine Relief Works, a sum of Rs. 485-1-6 was collected from the public, at the instance of the Ashrama.

The institution is now located in a rented house. To secure a permanent home to it, a plot of land measuring two acres has been acquired at New Delhi. But to accommodate the institution in the site, the following buildings are immediately necessary:—

(1) An Outdoor Dispensary Building

consisting of one consultation room, one operation and dressing room, one store and dispensing room on the ground floor and a library hall in the upper story with a running verandah in the front.

(2) The main building consisting of the shrine-room, the residence of monastic workers, the lecture-room, and the office-room.

Any contributions towards the above purposes may kindly be forwarded to the Secretary, Ramakrishna Mission, Delhi Branch; 1, Mutiny Memorial Road, New Delhi.

RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

The Ramakrishna Mission has been conducting the Home with the object of setting up a model hostel for our youths. The experiment so far has been quite satisfactory. To complete the experiment, it has to be shifted away from the din and bustle of the city and built permanently on a site of its own in a quiet suburban retreat, where at least one hundred college students may shape their character by living a real Ashrama life and develop their efficiency by learning elements of practical agriculture, dairy-work and some other useful cottage industries.

A beautiful stretch of land above 28 acres in area, situated very close to the Jessore Road, nine miles off from the Government House, Calcutta, came to the possession of the Home and a good deal has been done towards development of this land. If this land can be properly developed, it will undoubtedly prove to be an admirable abode for the Students' Home with ample scope for future expansion and facilities for vocational training. The Home requires about eighty thousand rupees for further development of the land and erection of simple structures so that it can accommodate one hundred students.

The Home was shifted from the premises No. 7, Halder Lane to 7/1, Abhoy Halder Lane on the 15th March, 1931. At the end of the year 1931, there were 28 students, of whom 17 were free concession-holders and 1 paying. Nine students sat for different University Examinations and of these seven came out successful. One stood first in first class in the M. A. Examination in Philosophy.

Religious classes were held thrice a week for the exposition of the Upanishads and

the Gita. Saturday classes were held where students met to discuss socio-religious topics and read papers on various subjects. During the year under review, the Vocational Section of the Home became almost self-supporting. The Home shows sign of a very promising career ahead.

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR, BEHAR

The Report for 1931 shows that the Vidyapith has already completed its tenth year of existence. During the period under review, the number of students rose up to 92 and became steady at 84. Many boys had to be refused admission for want of accommodation. Two boys passed the Matriculation Examination of the Calcutta University. The institution was able to maintain some poor students through the donations of some kind-hearted men.

The Vidyapith treated 1,386 patients during the year and they all hailed from neighbouring places. The construction of a new two-storied building was commenced during the year. In the year, the general fund of the Vidyapith opened with last year's balance of Rs. 1,772-11-0 (exclusive of 3½% G. P. Notes of the face value of Rs. 3,100 deposited with the Headquarters at Belur). The receipts by subscriptions, donations, paying boarders' fees, interest, etc., amounted to Rs. 18,162-15-6. The receipts including last year's balance amounted to Rs. 19,935-10-6. The upkeep of the Institution entailed an expenditure of Rs. 15,380-3-9 which together with the advance of Rs. 80 made during the year to the Building Fund amounted to Rs. 15,460-3-9 and left a closing balance of Rs. 4,475-6-9. The Report contains the prospectus of the Vidyapith and rules for admission and general guidance.

The Vidyapith is growing in importance and usefulness from year to year. It has provision for imparting an all-round education to boys—including moral, religious, social, intellectual and physical training. Individual attention is given to each boy. Boys are always kept in a healthy atmosphere, suitable for a harmonious growth of character. It provides at present a complete High School course of the Calcutta University and imparts supplementary education in the form of music, physical exercise, household duties, gardening and elementary science. We believe that it has a bright future ahead.