

Prabuddha Bharata

OR AWAKENED INDIA

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APRIL, 1933



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

Editorial Office

ADVAITA ASHRAMA

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THE ARYAN PATH

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI VIVEKANANDA ON SANNYASA

ITS IDEAL

Worldly people love life. The Sannyasin is to love death. Are we to commit suicide then? Far from it. For suicides are not lovers of death, as it is often seen that when a man trying to commit suicide fails, he never attempts it for a second time. What is the love of death then? We must die, that is certain; let us die then for a good cause. Let all our actions—eating, drinking, and everything that we do—tend towards the sacrifice of our self. You nourish your body by eating. What good is there in doing that if you do not hold it as a sacrifice to the well-being of others? You nourish your minds by reading books. There is no good in doing that unless you hold it as a sacrifice to the whole world. It is right for you that you should serve your millions of brothers rather than aggrandise this little self. Thus you must die a gradual death. In such a death is heaven, all good is stored

therein—and in its opposite is all that is diabolical and evil.

When a man has fulfilled the duties and obligations of that stage of life in which he is born, and his aspirations lead him to seek a spiritual life, and to abandon altogether the worldly pursuits of possession, fame or power;—when, by the growth of insight into the nature of the world, he sees its impermanence, its strife, its misery, and the paltry nature of its prizes, and turns away from all these,—then he seeks the True, the Eternal Love, the Refuge. He makes complete renunciation (Sannyâsa) of all worldly position, property and name, and wanders forth into the world to live a life of self-sacrifice, and to persistently seek spiritual knowledge, striving to excel in love and compassion, and to acquire lasting insight. Gaining these pearls of wisdom by years of meditation, discipline and inquiry, he in his turn becomes a teacher, and hands on to disciples, lay or professed, who may seek them from

him, all that he can of wisdom and beneficence.

The real aim of Sannyasa is, "For the highest freedom of the self and the good of the world." Without having Sannyasa none can really be a knower of Brahman—this is what the Vedas and the Vedanta proclaim. Don't listen to the words of those who say, "We shall both live the worldly life and be knowers of Brahman." That is the flattering self-consolation of crypto-pleasure-seekers. He who has the slightest desire for worldly pleasures, even a shred of some such craving, will feel frightened at the thought of the path (of Sannyasa); so, to give himself some consolation he goes about preaching that impossible creed of harmonising Bhoga and Tyaga. That is all the raving of lunatics, the frothings of the demented,—idle theories contrary to the scriptures, contrary to the Vedas. No freedom without renunciation. Highest love for God can never be achieved without renunciation. Renunciation is the word,—नामः पथा विद्यते अयनाय—"There's no other way than this." Even the Gita says, "The sages know Sannyasa to be the giving up of all work that has desire for end."

Nobody attains Freedom without shaking off the coils of worldly worries. The very fact that somebody lives the worldly life proves that he is tied down to it as the bond-slave of some craving or other. Why otherwise will he cling to that life at all? He is the slave either of lust or of gold, of position or of fame, of learning or of scholarship. It is only after freeing oneself from all this thralldom that one can get on along the way of Freedom. Let people argue as loud as they please, I have got this conviction that unless all these bonds are given up, unless the monastic life is embraced, none is going to be saved,

no attainment of Brahmajñana is possible.

Whether the goal is attained or not is not the point before us now. But until you get out of this wheel of Samsara, until the slavery of desire is shaken off, you can't attain either Bhakti or Mukti. To the knower of Brahman, supernatural powers or prosperity are mere trivialities.

"For the good of the many, for the happiness of the many, is the Sannyasin born. His life is all vain, indeed, who, embracing Sannyasa, forgets this ideal. The Sannyasin, verily, is born into this world to lay down his life for others, to stop the bitter cries of men, to wipe the tears of the widow, to bring peace to the soul of the bereaved mother, to equip the ignorant masses for the struggle for existence, to accomplish the secular and spiritual well-being of all through the diffusion of spiritual teachings and to arouse the sleeping lion of Brahman in all by throwing in the light of knowledge.

Our life is "for the sake of our self-liberation as well as for the good of the world." So what are you sitting idle for? Arise, awake; wake up yourselves, and awaken others. Achieve the consummation of human life before you pass on—"Arise, awake, and stop not till the goal is reached."

Wheresoever might lie the origin of Sannyasa, the goal of human life is to become a knower of Brahman by embracing this vow of renunciation. The supreme end is to enter the life of Sannyasa. They alone are blessed indeed, who have broken off from worldly life through a spirit of renunciation.

ITS NECESSITY

One must have both internal and external Sannyasa—renunciation in

spirit as well as formal renunciation. Sankaracharya in commenting on the Upanishadic text, "Neither by Tapas (spiritual practice) devoid of the necessary accompaniments," has said that by practising Sadhana without the external badge of Sannyasa (the Gherua-robe, the staff and Kamandalu, etc.), the Brahman, which is difficult to attain, is not realised. Without dispassion for the world, without renunciation, without giving up the desire for enjoyment, absolutely nothing can be accomplished in the spiritual life. "It is not like a sweetmeat in the hands of a child which you can snatch by a trick."

Know this for a truth that they alone are the associates of the Avatara who have renounced all self for the sake of others, who giving up all sense-enjoyment with repugnance spend their lives for the good of the world, for the welfare of the Jivas. The disciples of Jesus were all Sannyasins. The direct recipients of the grace of Sankara, Ramanuja, Sri Chaitanya and Buddha were the all-renouncing Sannyasins. It is men of this stamp who have been through a succession of disciples spreading the Brahma-vidya in the world. Where and when have you heard that a man being the slave of lust and wealth has been able to liberate another or to show the path of God to him? Without himself being free, how can he make others free? In Veda, Vedanta, Itihasa (history), Purana (ancient tradition), you will find everywhere that the Sannyasins have been the teachers of religion in all ages and climes. History repeats itself. It will also be likewise now.

TIME FOR AND DIFFERENT CLASSES OF SANNYASA

There is no special time prescribed for a life of Sannyasa. The Sruti says :

यदहरेव विरजित् तदहरेव प्रव्रजित् — "Directly the spirit of renunciation comes, you should take up Sannyasa." The Yoga-vâshishtha also says :

युवैव धर्मशीलः स्यात् अनित्यम् खलु जीवितम् ।

की हि जानाति कस्याद्य मृत्युकाली भविष्यति ॥

"Owing to life itself being frail and uncertain, one should be devoted to religion even in one's youth. For who knows when one's body may fall off?" The Shastras are found to speak of four kinds of Sannyasa : (1) Vidwat, (2) Vividishâ, (3) Markata, (4) Atura. The awakening of real renunciation all at once and the consequent giving up of the world through Sannyasa is something that never happens unless there are strong Samskaras or tendencies developed from previous birth. And this is called the Vidwat Sannyasa. Vividishâ Sannyasa is the case of one who out of a strong yearning for the knowledge of the Self through the pursuit of scriptural study and practice, goes to the man of realisation and from him embraces Sannyasa to give himself up to those pursuits. Markata Sannyasa is the case of a man who is driven out of the world by some of its chastisements such as the death of a relative or the like, and then takes up Sannyasa, though in such a case the renouncing spirit does not endure long. Sri Ramakrishna used to say of it : "With this kind of renunciation one hastens away to the upcountry and then happens to get hold of a nice job ; and then eventually perhaps arranges to get his wife brought over to him or perhaps takes to a new one!" And last, there is another kind of Sannyasa which the Shastras prescribe for a man who is lying on his death-bed, the hope of whose life has been given up. For then, if he dies, he does with the holiest of vows upon him, and then in his next birth the merit of it will accrue to him.

And in case he recovers, he shall not go back to his old life again but live the rest of his days in the noble endeavour after Brahmajñana. * * * * After all, there is no other way to the knowledge of the Self but through Sannyasa.

VIEWED HISTORICALLY

Renunciation is the very soul of the Upanishads. Illumination born of discriminative reflection is the ultimate aim of Upanishadic knowledge. My belief, however, is that it was since the time of Buddha that monastic vow was preached more thoroughly all over India, and renunciation, the giving up of sense-enjoyment, was recognised as the highest aim of religious life. And Hinduism has absorbed into itself this Buddhistic spirit of renunciation. Never was a great man of such renunciation born in this world as Buddha.

The monastic institution was there (in India before the advent of Buddha), but the generality of people did not recognise it as the goal of life; there was no such staunch spirit for it, there was no such firmness in spiritual discrimination. So even when Buddha betook himself to so many Yogis and Sadhus, nowhere did he acquire the peace he wanted. And then to realise the Highest he fell back on his own exertions, and seated on a spot with the famous words, "इहासने शुश्रूषे मे शरीरं"—"Let my body wither away on this seat" etc., rose from it only after becoming the Buddha, the Illumined One. All the many Maths that you now see in India occupied by monks were once in the possession of Buddhism. The Hindus have only made them their own by modifying them in their own fashion. Really speaking, the institution of Sannyasa originated with Buddha, it was he who breathed life into the dead bones of this institution.

CRITICS ANSWERED

Then, of course, every faculty has been given to us by God for some use. Therefore the monk is wrong in not propagating the race,—a sinner. Well, so also have been given us the faculties of anger, lust, cruelty, theft, robbery, cheating, etc., every one of these being absolutely necessary for the maintenance of social life, reformed or unreformed. What about these? Ought they also to be maintained at full steam, following the varied-experience-theory or not? Of course the social reformers being in intimate acquaintance with God Almighty and His purposes, must answer the query in the positive.

Then, there are the usual backsliders, who ought to come in for a load of abuse,—monks who could not keep up to their ideal—weak, wicked.

But if the ideal is straight and sound, a backsliding monk is a head and shoulders above any householder in the land, on the principle, "It is better to have loved and lost."

Compared to the coward that never made the attempt, he is a hero.

If the searchlight of scrutiny were turned on the inner workings of our social reform conclave, angels would have to take note of the percentage of backsliders as between the monk and the householder; and the recording angel is in our own heart.

But then, what about this marvellous experience of standing alone, discarding all help, breasting the storms of life, of working without any sense of recompense, without any sense of putrid duty? Working a whole life, joyful, free,—because not goaded on to work like slaves—by false human love or ambition?

This the monk alone can have. What about religion? Has it to remain or vanish? If it remains it requires its experts, its soldiers. The monk is the

religious expert, having made religion his one *métier* of life. He is the soldier of God. What religion dies so long as it has a band of devoted monks?

In this country (U.S.A.) the clergymen sometimes receive as high salaries as Rupees thirty thousand, forty thousand, fifty thousand, even ninety thousand a year, for preaching two hours on Sunday only, and that only six months in a year. Look at the millions upon millions they spend for the support of their religion, and Young Bengal has been taught that these God-like, absolutely unselfish men like Kambli-Swami are idle vagabonds.

Take even an extreme case, that of an extremely ignorant Vairagi. Even he, when he goes into a village, tries his best to impart to the villagers whatever he knows, from "Tulsidâs" or "Chaitanya Charitamrita" or "the Alvars" in Southern India. Is that not doing some good? And all this for only a bit of bread and a rag of cloth. Before unmercifully criticising them, think how much you do, my brother, for your poor fellow-countrymen, at whose expense you have got your education, and by grinding whose face you maintain your position and pay your teachers, for teaching you that the Babajis are only vagabonds.

The real Sannyasin is a teacher of householders. It is with the light and teaching obtained from them that householders of old triumphed many a time in the battles of life. The householders give food and clothing to the Sadhus only in return for their invaluable teachings. Had there been no such mutual exchange in India, her people would have become extinct like the American Indians by this time. It is because the householders still give a few morsels of food to the Sadhus that they are yet able to keep their foothold on the path of progress. The Sannyasins

are not idle. They are really the fountainhead of all activity. The householders see lofty ideals carried into practice in the lives of the Sadhus and accept from them such noble ideas; and this it is that has up till now enabled them to fight their battle of life from the sphere of Karma. The example of holy Sadhus makes them work out holy ideas in life and imbibe real energy for work. The Sannyasins inspire the householders in all noble causes by embodying in their lives the highest principle of giving up everything for the sake of God and the good of the world, and as a return the householders give them a few doles of food. And the very disposition and capacity to grow that food develops in the people because of the blessings and good wishes of the all-renouncing monks. It is because of their failure to understand the deeper issues that people blame the monastic institution. Whatever may be the case in other countries, in this land the bark of householders' life does not sink only because the Sannyasins are at its helm.

Ah, quite enough if one great Sannyasin like Sri Ramakrishna comes in a thousand years! For a thousand years after his advent, people may well guide themselves by those ideas and ideals he leaves behind. It is only because this monastic institution exists in the country that men of his greatness are born here. There are defects, more or less, in all the institutions of life. But what is the reason that in spite of its faults, this noble institution stands yet supreme over all the other institutions of life? It is because true Sannyasins forego even their own liberation and live simply for doing good to the world. If you don't feel grateful to such a noble institution, fie on you again and again! (*Compiled from the COMPLETE WORKS OF THE SWAMI VIVEKANANDA.*)

THE TASK BEFORE US

BY THE EDITOR

I

Regarding the ideal of our society, Swami Vivekananda once said, "At the present condition of our society, it has been possible for one Sri Ramakrishna to be born, but I want a state in which it will be possible for hundreds of saints like Sri Ramakrishna to be born." Indeed, though religion in the ultimate sense is a subjective affair, it is not altogether without any relationship to society. The highest religious life transcends all limitations of or obligations to society. But in ordinary cases, social condition determines the religious life of individuals. Where anarchy prevails or there is a grinding poverty, people find it difficult to turn their mind towards any high thing. Under such circumstances art decays, science makes no progress, all creative thoughts are stopped and civilization as a whole takes a retrograde turn, what to speak of religion and spirituality.

It is said in our scriptures that when a society goes down to its lowest level, an Incarnation comes to the world to save it from the impending destruction. But that is an extreme case and can never be depended upon by those who want the welfare of society or the preservation of religion. Whether God will incarnate Himself or not, moved by pity at the utter helplessness of men in managing their own affairs, it lies on the knees of God. In life none but foolish people depend on miracles or providential helps in their affairs. The wise will always exert themselves to make the best of the worst circumstances. God also wants that. For, He has given us mind to think, reason

to discriminate, and will to put our thoughts into action. This very fact indicates that He wants us to strive our best for self-improvement and not pray for His blessings to make up for our inertia and idleness.

Thus those who want the welfare of religion, should first think of and devise means as to how society can be put in a right order and kept in a proper condition.

II

There is no doubt that our society at the present time is in a chaotic condition; that it is in a state which can hardly conduce to the growth of a higher life. In India in the past, kings were always the protectors of society and would constantly try to bring about a readjustment in the society when it lost its balance. But nowadays as a foreign race with an altogether different culture and civilization rules the country, we cannot expect much from the government; we cannot hope for anything beyond its maintaining a condition of peace in the country. For it cannot go deep into the internal problems of society; by its very position it is incapable of doing that. Moreover it is not possible for a foreign race to understand the genius of another people with a thoroughness which is necessary for giving that a proper direction and guidance. Such being the case, people will have to depend entirely on themselves to protect, preserve and direct society. They themselves will have to find out the defects, diagnose the causes and think of the remedies. This may give rise to

a difficulty. When there is a supreme controlling power, it can easily give a direction and see that its will is carried out. But when diverse individuals think in diverse ways, there is more likely to be a babel of opinions than any determined action. But the remedy lies in the fact that if people are sincere and earnest, there will not be much difficulty for them to find out the greatest common factor, which they should collectively try to translate into action. It has got this advantage also that all people will be kept alert. Every individual will be led to think that he is an important limb of the society he belongs to; he will, therefore, have the healthy consciousness that he has to contribute something to the well-being of society by his thoughts and actions, which, in consequence, he will be eager to regulate in a proper way.

For that it is necessary that people should not indulge simply in destructive criticism but coolly try to find out measures against the evils that have unfortunately entered into the social organism. One of the additional evils that overtake people when they are in a degraded condition or meet with failure in life is that they simply quarrel with their tools, spend an their energy in sighs and despair, and fail to summon up energy and strength to take action. This is a thing which should be carefully guarded against. There is no doubt that our present society has been a prey to innumerable evils,—some of them disgraceful and abnormal—but as a remedy, instead of blaming this or that class of people, we should lay our heads together to devise means as to how to remove them.

III

Here another important problem arises as a side-issue. If the Hindus be

careful about the progress of their society, the Mahomedans look intensely to the interests of the Mahomedan community and the Christians think of their own problems separately, and so on, will that not hamper the progress of the nation as a whole? For good or evil India has been and is going to remain the motherland of people of diverse creeds, faiths and beliefs. Attempts should be made to bring them together, and no measure should be encouraged which will tend to put them asunder. Now, parochial thoughts like 'I am a Hindu,' 'I am a Mahomedan,' etc., many fear, are likely to disintegrate the Indian nation. On our part, however, we do not apprehend much danger from a Hindu retaining his consciousness that he is a Hindu, or a Christian, that he is a Christian, and so forth, provided every one knows how to keep his actions and thoughts within proper limits.

Creation itself means diversities. Had there been no diversities, there would have been no creation. Yet, all the diversities in the universe are united in One Existence, namely God. In the same way, Mahomedans, Christians, Hindus, Parsis, Jains, all, without losing their individuality, will find their meeting-ground in the consciousness that they are Indians. They will soon know that the welfare of their community does not mean the destruction of the interest of other communities; on the contrary, it means the well-being of the nation in general and consequently its progress will indirectly help the people of other communities as well. As such, it is simply a division of labour. A nation is composed of several communities, and each community looking to its own interest will serve the interest of the country in general. Do we not find many illustrations of this in our everyday life? Well,

in a society every individual looks to his own interest but that does not interfere with the social integration. In a Hindu joint family, every member knows how to get over the anomaly of looking to his own interest and at the same time to subordinate his personal considerations to those of the family in general. The same thing is possible if we think of the nation as a wide family, composed of different communities as its different members. The reason why the communal problem has been so keen at present is not that different communities think of their own problems, but that each community looks upon others with suspicion and a feeling of hatred; just as it happens in some joint family, presaging its disruption, that different members forget their love for each other and tend towards greater and greater estrangement. In such circumstances, wisdom demands that people should find out what the origin of this feeling of hatred and suspicion is, why the balance has been lost and what the ultimate cause of the break-up of the cordial relation amongst different communities is, and face the problem at its very root.

IV

Now, to turn to the problems that are before our society. One greatly astounding fact with regard to the Hindus is that the percentage of education is the lowest amongst them when the whole of India is taken into account. Whereas the percentage of literacy is 18.5 amongst the Europeans, 13.7 amongst the Indian Christians, 22.7 amongst the Parsis, 7.1, amongst the Sikhs, 5.4 amongst the Buddhists and 5.2 amongst the Mahomedans, it is 4.7 amongst the Hindus. Yet, outwardly it seems that education has been spreading amongst the Hindus at a rate no less than that amongst other com-

munities. While we desire that the spread of education should be much greater amongst every other community,—for all the figures quoted above are very, very low, when compared with the condition of literacy prevailing in the civilized countries of the world—we strongly emphasize that the Hindus should leave no stone unturned to remove their backwardness in education.

Here one thing deserves a special notice. By education we should not mean simply the knowledge of 3 R's—though in the census that—nay, less than that—entitles a man to be called literate, but that which brings one in touch with the essentials of the culture of the country. That may be possible even without the help of literary education, through lectures, discussions, discourses and conversations. The present system of education has been worse than useless in some respects. This is true of the Higher, Secondary and even the Primary education. For, as soon as the students come within the influence of the education that prevails now in the country, they are alienated from the tradition of their family, village, and the nation. Economically, culturally, they find themselves in a hopelessly chaotic condition. We very often hear of the appalling state of our unemployed educated men. Here by the 'educated,' is perhaps meant only those who have received the higher education or passed through the secondary stage. But similarly tragic is the condition of those who have got the primary education. Many do not take them into consideration, because their real state is not brought to their notice. Even those who have passed a few years in a Pathshala, do not feel much inclined to return to their parental occupations, and become a burden on their family. This accounts for the fact

that instances are heard of some villagers breathing a sigh of relief, when the Village Pathshala is abolished, despite the general necessity for the introduction of compulsory primary education in the country. So in order that we may not be the victims of false satisfaction at seeing an increase in the number of literate persons, we should see that a right type of education spreads in the country.

The Right type of education can be spread much more quickly and advantageously in many cases through conversations, discourses and the like than through books and school curriculum. Throughout India, country theatres, musical recital of the epics, Puranas and similar processes had been a great instrument of spreading the ideas of real Hindu culture amongst those people who could not afford time and means to read and write. Now those processes might be supplemented by lantern lectures, talks, conversations, etc. The general mass of people should be made acquainted with also what is happening in the outside world. That will broaden their outlook and free them from many narrow ideas. And those also who have got the higher education should make a deliberate attempt to come in direct touch with the heart of the Hindu culture. It is through them that the real culture will filter down to the masses. Our educated people should no longer remain satisfied with the second-hand information through translations, but try to know in the original the wisdom and thought of the ancient savants of India and draw their own conclusions from them. The number of people who will take to this work, will necessarily be very very small, but their service to the country will be much more than the sacrifice and trouble involved. We do not mention here the necessity—for that

goes without saying—of knowing the up-to-date thoughts in the field of science, industry, art, philosophy, etc., all over the world. In this direction also, there should be a dynamic spirit. People should not be satisfied with only knowing what others have thought, or following what others have been doing, but should strive their utmost to make some contribution themselves. For, those who do not go forward, must of necessity be left behind.

Another problem which faces the Hindu community very gravely is the poverty of the people. In addition to all the causes of poverty that are common to all communities, the Hindus have one special cause: false sense of prestige is very strong amongst them. Only among the Hindus is it found that though they have lands for cultivation, they will rather suffer from great misery than take to agriculture. They will remain a sad prey to abject penury but will not summon up courage to till their lands in order to better their financial condition. The same thing is true of many other occupations. The Hindus are as if determined to confine their activity within a few select crowded occupations. It lies with the leaders of the Hindu community to remove this drawback. Some time back we heard of a movement in Bengal that some wealthy people were ploughing their fields just to set an example to those who needed it for their very livelihood. We do not know whether the movement has been nipped in the bud like many other good things which receive support for a time only from people swayed by a momentary wave of enthusiasm. Influential persons in every village should try to remove by their own examples the false idea that the prestige of the Bhadrak class will suffer, if they touch the plough. Why only agriculture? No occupation should

be discarded, if it be not morally wrong to take up. What a tragedy it is that people will suffer from starvation and chronic famine, but still they will not take to this or that occupation simply for the sake of prestige! Is it not as tragic as the case of Tantalus, who had to die of thirst, though standing on a lake so deep that he just escaped drowning.

Another thing which we should seriously ponder over is that the Hindu population is constantly decreasing, specially when compared with the number of people belonging to other communities. There are several reasons for that—poverty, some social rules and traditions, conversions forcible as well as that on pecuniary or some other similar considerations, and so on. Besides, the Hindu society has several doors open for people to go out, but not a single one, even for earnest people, to come in or to re-enter. So it is that the proselytizing religions of the country find it very easy to make inroads upon the Hindu community. We strongly hold that one who wants to embrace another faith purely from religious feeling, should never be prevented. But on the same logic, those who want to join the Hindu society attracted by its ideas and ideals should be given easy admission. And we should seriously consider why people leave the Hindu community on grounds other than *absolutely* religious and try to remove them.

This leads us to the problem of untouchability, and the grievances of backward people. It is a serious accusation against the higher castes or those who hold a superior position in society that the sufferings and misery of some people have reached such a limit that they have been forced to fight for their own rights. There is no doubt that some of their grievances are false and proceed from

the influence of interested people or the Western civilization invading the country; but there can be no two opinions about the fact, that some of the disabilities from which the people of our backward community suffer are abjectly inhuman. In some cases, they are denied the elementary rights of human beings. Can there be a sadder state of things? Can we conceive of a greater cruelty? A person, if he is put to death, suffers only once, but the person who throughout life is led to think that he is less than a man suffers as long as he lives. But to handle the problem of the backward community we should proceed very cautiously and not be actuated by any impatient feeling. Whereas we should try to remove the grievances of the depressed classes as early and as quickly as possible, we should be careful not to set them against the higher castes, as some irresponsible persons have done in some cases. That will create fresh troubles and problems and bring about a chaotic condition in society. The best remedy lies in the people of upper classes coming forward of their own accord to remove the disabilities from which their own brethren have been suffering for ages. And if they do not do this of their own accord, they will be forced to do that, to their great cost and at the price of the peace of the society.

V

We have here said of many 'shoulds' and 'oughts' and given a picture of the ideal to be reached. But who are to shoulder these responsibilities and who are to translate these things into practice? Where are men and money for them? It is said that repentance is the first sign of the growth of spiritual life. If we are really repentant, we are not far removed from freeing

ourselves from our faults. In the same way, when we can clearly know and visualize our grievances and duties, we are not far distant from the time when our ideas will be transformed into actions.

In the above we have simply embodied some of the thoughts that are preying on the minds of all thoughtful persons in the community. We feel no doubt that time will soon come, when their thoughts will find expression in acts. We are not at all pessimistic about the future. Already we find instances that people have stirred themselves to actions; already we see

signs of awakening. But what we need is to think more deeply, feel more keenly, so that the consciousness of the very seriousness of the situation will drive us to take remedial measures more earnestly. Thoughts are more potent than any other thing in the world. And in India there will never be a dearth of idealists who will not hesitate to sacrifice their all if thereby they can do a good turn to their brethren or community. If we have not made sufficient progress as far as actions are concerned, it argues that we have not fully realized the gravity of the problems. But let us hope that that is not the case.

A VISION OF THE SELF

BY ANILBARAN ROY

The snow-capped high Himalaya that stands
Braving all storm, the boundless sky, the sea
Give but a faint glimpse of the Self to me;
Beyond all mortal ties my heart expands.

I am a peer of the stars unsullied bright
That in immutable silence look below
Upon' the waves of earthly joy and woe,
Untouched, unfaltering in their course of light.

Frail life imprisoned in this mould of clay,
Brief dark stage in the journey of my soul
With Freedom, Love, Divinity the goal,
Not ever-doomed to suffer and decay!

THE INEXPUGNABLE MAN

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

There is a Roman proverb adapted by Horace with which our Western school-books have long made us familiar.¹ He wrote that you might pitchfork 'nature'—the natural environment of man—away from you, but it would come right back again, and stealthily break through victoriously corrupt sophistications. We may find this is true of other ways in which man has tried to lose sight of what is true. Man addresses his fellow-man in more ways than one—we of England realize this when we have to cope with address in other tongues—he even refers to himself in more ways than one. Both East and West know here the sovereign's 'we' in place of 'I.' The king's 'we' may have implications, but we see in it his personal view or command. Victoria, in her now classic flout of a chatterbox at her dining table: 'We are not amused!' meant ultimately 'I am not amused (at your little anecdote).' And it was a unique unity to which she referred. She did not mean by it just a bundle of psychophysiological factors labelled 'I.' She meant a More than these, just as the pulsing bundle of the car's machinery is a Less without the driver, the dumb violin is a Less without the musician. She meant that I, the appraiser, the judge of your story, as reported to my senses, as tried by my taste, my *savoir faire*—these being the instruments by which I judge—I decide *you* do not amuse *me*.

For the queen at that, or any similar moment, the forming of an

opinion, the making of it articulate was the fundamentally real, true expression of her nature as 'man,' that is, as human being, *homo purusha*, *âtma*. It would not have been equally so had she considered the matter without self-reference, had she for instance considered the matter only as a general opinion or estimate. This would reduce the act to just one or other of these processes common to intelligent persons, expressed in general terms commonly accepted. But this was 'her' estimate; a unique estimate, in that all that went to form it was not just the same as that of any one but herself. She made it, she worded it, she was responsible for it. "I valued, I spoke, I must stand by it." If the personal factor here (whether worded by pronoun, or by the verb only, or by both) be cut out, if she had said "there is the opinion that no amusement has arisen," we no longer have something fundamental and unique,—the 'nature' of this particular woman. We are trying to pitchfork out 'nature.'

Now this was what Buddhism sought to do, as it drew, in time, in place, in point of view ever further from its original inspiration. It sought to do so verbally by coming to use the negation *anattâ* with an inference quite unwarranted in its first message. This said: "See not the Self in what is not self, namely in body or mind." Gradually it added this inference: There is no self, either in these or anywhere. The Sakyamuni bade men (as did the Upanishadic teachers) "seek the Self." That later inference was as if a man, seeking the master in a staff, were

¹ *Epistles*, I, 24. By *Natura*, he only meant 'life in the country.'

to say of each of these 'You are not he,' and then conclude: 'There is no master!' The 'man' was pitchforked both in opinion and in Mantra.²

The cause of this tremendous change—it is no less than tremendous—I have gone into elsewhere. I have also dealt with the usual Buddhist evasion called the two ways of teaching, or two kinds of truth, as practised by the Founder. This evasion emerges only in the Commentaries, is without pertinent scriptural support, is not used in the scriptures when sorely needed in debate, and is virtually negated by explicit repudiations in 'a' Founder's methods.

It was wonderful that, in India of all countries, such a violent revulsion in religious teaching should ever have been possible. Made complete and absolute perhaps only outside India, it nevertheless came virtually to pass before Buddhism was dismissed from India. Of this I may have more to say another time. But I am now wishing to dwell, not on the pitchforking (not of Buddhism but of the 'man'), but on the 'coming right back again.' Buddhism cast out the man in theory, in creed, in formula. She could not altogether cast him out in language, and therewith in all that language implies. We may say he came right back in that way; more truly, he was never cast out; he was inexpugnable.

Very plastic is 'the Word,' in its changes, its fissions, its permutations, its blending of roots. But there are limits to these. Man cannot, or, let me say, he never does, expel *himself* from his speech. In saying 'I do this,' he may in this language or that, hide himself to some extent more than, *e.g.*, in English. He may say *Etam karo-mi*, without lending the strong emphasis there is in *aham*. Yet it is the agent

there all the time, if only in the *mi*; he is there all the time in the implication. The only way to oust him in theory, is to make out, as does the Buddhist philosophic teacher, that man doesn't ever really mean what he says. That he says 'I,' but would have you take the *word* only as true, not the thing behind the word. That to become really wise, you must, at the threshold, strip off from the word the entire history of man's efforts to express in words what he means, and see in it only a sound, or sign, for common convenience.

But there was another way beside that of the pronoun, distinct from, or merged in, the verb, by which the expelled man came back. In expelling the reality of the man, Buddhist literature reduced him to bodily parts and mental phenomena which were collectively called *dhammā* (plural), both of these being looked upon as real existents.³ In time the latter, whether viewed singly or as complex, came to have assigned them just a momentary duration, as arising in continua of swift succession. But the man's inexpugnable intuition of seeing in these pulsations some relatively persisting agent was too strong for such anarchistic thinkers. Certain *dhamma*'s, namely, were ever alluded to as that one state in which, or for which, other *dhamma*'s happened, or 'arose.' There was *e.g.* mind, called variously *manas*, *citta*, *viññāna*—meanings originally giving a different aspect of man's activities, but all three in time being levelled down to synonyms. Further there were important mental activities, such as the famous five: *saddhā* (faith), *sati* (recollectedness), *virīya* (effort), *paññā* (wisdom) and *samādhi* (concentration). To one and all of these the

² *Vinaya Mahāvagga*, I, 6; 14.

³ Disputed in Mahāyāna Buddhism.

Buddhist exponent, turning from the one true agent, came to ascribe the desires and activities of the expelled man, as if each of these *dhamma*'s was a man. He would not have admitted, in the case of any of them, that it was a man, a self, nevertheless he alluded to it just as if it were a man. Take *manas*, mind. We find the question, in a Sutta catechism, asked: "Who is it (*ko*, not 'what') that enjoys collectively what the five senses bring?"⁴ That the natural and true answer had been 'the man, the *attā*' is in a way admitted by the Commentator, who illustrates by a king's drawing revenue from five villages. But the academically correct answer is given as *manas*; *manas* is the *patisaranam* or nucleus (we have no fit word). In one other Sutta this is embroidered further, *sati* being given as nucleus of *manas*, *vimutti* of *sati*, *nibbāna* of *vimutti*, the exponent's tongue running away with him. In both suttas the man is cast out, though indeed the man was in truth the object and end of the religion. It is an attribute, a state, an instrument of him which is *set up in his place* as nucleus, as enjoyer. Everyone of these terms had an agent-noun which might have been used: *manī*, *citto*, *viññāno*: mind-er: *satimā*, *sato*, having *sati*; *vimutto*, having *vimutti*. Hence the deliberate intention to oust the man is clear.

The much later work *Questions of Milinda* expands this use of pseudo-mannikins of *dhamma*'s with much literary eloquence. Faith, we read, arrests hindrances, effort supports other *dhamma*'s; wisdom cuts off, and again splits, etc., albeit here, combining text and commentary in one, the writer illustrates by making man the agent.

When we come to the mediaeval

manual *Abhidhammatthasangaha*, we find the man, still pitchforked as much as ever in theory, still 'coming back,' if still in disguise. The older (not original) clumsy quincunx of skandhas is put on the shelf, and we have man's invisible world treated as *citta* and *cetasikas*: mind and mentals. When a *citta* arises it is in imagination arrested, as it were under a microscope, and analysed into a number of properties, some constant, some particular and occasional. This is but an elaboration of what we meet with already in the *Abhidhamma Pitaka*, dating some centuries earlier. Thus we get, in Sutta, here and in *Milinda*, a quasi-unity, resolvable into a number of mind-ways. The man's throne is there all the time, but on it is seated a dummy king, his subjects wielding, in their functioning, the authority that rightfully is his.

I do not think that this feature in Buddhist literature has been given the attention it merits. For some never well-declared reason, Buddhists are never weary of trumpeting the amazingly irrational dogma of *anattā*, and the European scholar, heeding only the monastic handling of their scriptures, looks upon this dogma as actually taught by a gifted enlightened Indian of the sixth century B.C., a day when had a teacher so taught, he would have been avoided as a lunatic. The possibly baffled reader is told, that *anattā* means only the rejection of *this or that kind of reality* about the man, or that it means rejection of an *unethical egoism*. Compromise of this sort may be needed to buttress it up to-day. But such compromise is nowhere to be found in the framed Buddhist scholastics of the culminating days of exegetics, our early middle ages. The attentive reader of Buddhaghosa and Buddhadatta cannot make any such mistakes about it. It is not any highly qualified

⁴ *Majjhima-Nikāya*, Sutta 43.

'self' (*attā*) that is retained, and the rest discarded. It is just the *attā*, and all of him, discounting just pronominal usage, that must not be sought, must not be found anywhere in anything. "Way there is but no wayfarer" (O! the shame of that!); "nibbāna is, but none who is *nibbuta*;" "karma there is, but no doer." How will you get out of that, Bhikkhu?

There remains this crediting of the way, the process, with creative, productive activities which belong, by right of language, and all that the history of language stands for, to the user of the way, to the proceeder in the process. This may be permissible to the poet and to elegant literary style. To all who seek in the bare word the thing thought of, to the man, that is, of a religious mandate, the man of science, the serious philosopher, it is anathema—or should be. Used in simile, in parable with sobriety and caution, it may be permissible. Otherwise it is slovenly tactless procedure; it is an importing into prose the license and play of poetry. But such compromises are aiding in the modern persistence of the hollow tomtomming of a gospel of *anattā*:—a teaching of man-in-the-Less, linked with the great name of one who came to show man a More in life, in nature, in destiny. They aid in hiding from us what a gospel of man as a Less he is alleged as having taught. They show his teaching as devolving a crumbled reality of the man, a reality belonging only to the man, on to all these pseudo-mannikins of what are man's mind-ways.

Buddhists by their tradition have become used to this seeing the man only in what are his functions. And the East has been too long and too much the slave of the word to detect tools and instruments in the word masked as the tool-user. But to us too of the

West it has all seemed apparently reasonable. How is it that we have not been more discerning? It is because we too have set going something like that hollow tomtomming about the very man. It is because we too have been teaching with much the same slovenly usage. It is because we too have, since the fission of our own psychology from the mother philosophy, been transferring terms and phrases fit only for the mind-er to the mind, that is, the mind-ing. Turn with me to what was, more than any other work, the nurse of our crude young psychology, to John Locke's *Essay concerning the Human Understanding*, of the year 1690. We read: "The mind very often sets itself on work in search of some hidden idea, and turns as it were the eye of the soul upon it." Here we actually have the 'man' or 'soul' as the tool of the mind! Could perverted inversion further go? He goes on: "though sometimes too they (ideas) start up of their own accord, and offer themselves to the understanding." Here 'ideas' (Pali: *dhammā*) are presented with a 'will' and with 'selves'!⁵ In this vein Locke could have written the *Milindapañha*.

I will not burden this brief article with analogous slovenliness in Locke's heirs, Scottish or English. When psychology ceased to become a subject of 'elegant' literature, and passed into the scientific laboratory, the wording of it also became more austere. My own Scottish teacher Croom Robertson and his teacher Bain were fastidiously unslovenly in their diction. Yet even they were so far myopic, that they did not take the man, the self, as the inexpugnable *poū sto* and avowed limit-point, in their exposition of experience as a something as (a) presented to him, (b)

⁵ Pt. II, Ch. 10.

worthed by him, (c) reacted upon by him. It was only James Ward who boldly got the ostrich's head out of the sand as to (a); he failed to convince, perhaps because he was not bold enough about (b) and (c).

But alas! he did fail; he was held to have imported metaphysics into science. Else is it scarcely credible that yet more recent psychological manuals, bearing such proud titles as *The New Psychology*,⁶ should revive the old foolish methods permissible to a John Locke. Look for instance at this sample: "The rational faculty prompts the mind to refuse implicit obedience."—But 'the mind,' like Queen Victoria is 'not amused,' and hits back: "The complex responsible for the act is not recognized by the mind" "most minds simply cannot tolerate a recognition; they expend untiring ingenuity in inventing some more respectable reason" (i.e. respectable mannikin), and so on *ad nauseam*. The writer may have meant us to take all this humorously; he might accuse me of the same intention in my regal anecdote. But there is no sign, that he is not here as serious as elsewhere. He does not send over to us any *caveat* about mannikins posturing as the man.

Not for a moment would I hold up to ridicule the work and importance of psychology. More power, say I, to her elbow! Her object is the discovery and clear presentation of a section of what is true. But her power is likely in that object to be more effectual, if she will but take up a sound attitude from the first, and not one which has led her to start, and as we see, here and there, by maintaining that very slovenliness in subterfuge, on which Buddhists of old fell back, on which they yet fall

back to-day. I should like to see the man in her, under my (a), (b) (c), given a fair chance. I want to see him *tamen usque recurrens*, coming right back. Psychology has followed physiology with too little vision. She has not sufficiently seen, that she is not a wholly parallel study with that of the body. She is the study of not just mind-ways, but of *x*, the man, the self, *in the ways in which he wields the body*: the study of man-as-being impressed, of man-as-willing-to-be-impressed, of man-as-reacting, of man as estimating, measuring, judging, valuing. She is a middle term. Not to see this is to expel 'nature.' In the *personified* mind and ideas nature, the man, comes back. But it is in his servants' guise. Expelled as a more than his mind, he is taken back in what is less than he.

It is this getting the worse in the exchange that I would here emphasize. I have said with much plainness from time to time what I think about the harm Buddhism has suffered and is suffering through this expulsion of the true man, this recognition of a makeshift manhood. I now stress this aspect of the expulsion, that whereas in a great world-religion, its first messenger sets before the man a More in his nature, his life, his destiny, not so well seen before, a dogma which ejects the very man himself, and replaces the left void by his instruments, is a telling him that he is and has, in and before him, a Less. It is to teach the nature and work of the machine ignoring, nay, denying the controller, the worker, the user of it.

And I agree entirely with my Catholic hearted friend, James Pratt, in his contribution to *Visva-bharati* on 'Buddhism and Christianity,' that of the "two very noble religions asking ad-

⁶ By A. G. Tansley, 1920.

⁷ No. 16, 1932.

mission at India's door," while India should consider the best that each has to offer, the *Anattā* doctrine in the one is not of that best, nor is it fundamental. I go farther, and look on it as, in its full dogmatic sense, a terrible libel on the Sakyamuni. "If," Dr. Pratt says, "Buddhism clings to *anattā*, I cannot feel much enthusiasm over its reintroduction into India; nor do I think it likely that such a doctrine will make appeal to the deeply spiritual people whose greatest books are the Upanishads and the Bhagavad Gitā." There is for young India a twofold danger here: first, that young students may, because of (i) the modern evasions and compromises fail to get a real grip of the true historical *anattā*, (ii) the

makeshift dummies posing as the man be blind to the way Buddhist teaching has cheated itself in this matter; secondly, that they may get infected, in acquiring Western culture, by the equally self-cheating methods in our own psychology.

The true, the original message of Buddhism is both an Indian and a world gospel: as true now as it was then. India in the Few had been feeling after it; the Sakyamuni brought it to the many. But it was something much better than *anattā*, or than *anicca* and *dukkha* either. They belong to man in the less; this was of a More for and in the man. But for it man first and last was inexpugnable.

LIVING STILL IN THE POLE-STAR

[A Story]

BY SWAMI ATULANANDA

Suniti was the favourite queen of a powerful king, Uttanapada by name, the monarch of a prosperous province in India. Happily she lived at the court, honoured and loved not only by her husband, but also by the people. And when she gave birth to a beautiful, strong boy, her joy was perfect. The king was proud of Suniti, for she was very good and clever and beautiful. The little prince was a jewel and the darling of his royal parents. They called him Dhruva.

Suruchi, a younger wife, jealous, ambitious and anxious for the welfare of her own son, set to work in many subtle ways to gain ascendancy over the king's mind. Her boy enjoyed all the advantages of a prince; but

Dhruva was the first-born son of the king, and he would be successor to the throne. She could not bear the thought. So she worked herself into the good graces of her husband, that her son might supersede the rights of Dhruva, and become king when his father should leave this world.

The king, observing this, would, in his stronger moments, take himself to task and put aside all thought of partiality toward his younger queen. But he had not the courage to rebuke her for her evil intentions. As time went on, Suruchi began to wield an ever stronger influence over her royal husband. At last the king was entirely in her power, and her wish became his law. It went so far that finally,

THE BIRTH OF RELIGION

BY SWAMI VIVEKANANDA

The beautiful flowers of the forest with their many-coloured petals, nodding their heads, jumping, leaping, playing with every breeze; the beautiful birds with their gorgeous plumage, their sweet songs echoing through every forest glade—they were there yesterday my solace, my companion, and to-day they are gone: where? My playmates,—the companions of my joy and sorrow, my pleasure and pastime—they also are gone—where? Those that nursed me when I was a child, who all through their lives had but one thought for me—that of doing every thing for me, they also are gone. Everyone, everything is gone, is going and will go. Where do they go? This was the question that pressed for an answer in the mind of the primitive man. “Why so?” you may ask, “Did he not see everything decomposed, reduced to dust before him? Why should he trouble his head at all about where they go?”

To the primitive man everything is living in the first place, and to him death in the sense of annihilation has no meaning at all. People come to him, go away and come again. Sometimes they go away and do not come. Therefore in the most ancient language of the world death is always expressed by some sort of going. This is the beginning of religion. Thus the primitive man was searching everywhere for a solution of his difficulty—where do they all go?

There is the morning sun radiant in his glory, bringing light and warmth and joy to a sleeping world, slowly he travels and alas, he also disappears, down, down below; but the next day

he appears again—glorious, beautiful. And there is the lotus—that wonderful flower in the Nile, the Indus and the Tigris, the birthplaces of civilization—opening in the morning as the solar rays strike its closed petals and with the waning sun shutting up again. Some were there then who came and went and got up, from their graves revived. This was the first solution. The sun and the lotus are therefore the chief symbols in the most ancient religions. Why these symbols?—because abstract thought, whatever that be when expressed, is bound to come clad in visible, tangible, gross garments. This is the law. The idea of the passing out as not out of existence but in it, and only as a change, a momentary transformation, had to be expressed, and reflexively that object which strikes the senses and goes vibrating to the mind and calls up a new idea, is bound to be taken up as the support, the nucleus round which the new idea spreads itself for an expression. And so the sun and the lotus were the first symbols. There are deep holes everywhere—so dark and so dismal; down is all dark and frightful; under water we cannot see, open our eyes though we may; up is light, all light, even in night the beautiful starry hosts shedding their light. Where do they go then, those I love? Not certainly down in that dark dark place, but up, above in the realm of Everlasting Light. That required a new symbol. Here is fire with its glowing wonderful tongues of flame—eating up a forest in a short time, cooking the food, giving warmth and driving wild animals away,—this

spoke to her: "Mother, tell me, is there anyone in the world who is stronger than my father?"

The queen was startled at the strange question. Then, looking into Dhruva's eyes, she understood that he had met with disappointment. Smiling sadly, she answered: "Yes, my son, there is One who is all-powerful; our sages call Him the 'Lotus-eyed.'"

"And where may the Lotus-eyed be found, where does he dwell, mother?"

Suniti hesitated. "What does Dhruva mean?" she thought. "He seems so grave, so serious. Will he set out in search of Him who is found when all else is abandoned? Will he leave me? Will he follow in the footsteps of the sages and wander forth, alone, in search of Him in whom alone is perfect strength? That must not be." Hoping to ward off the danger, she replied:

"The Lotus-eyed, my son, dwells in the heart of the forest, where wild beasts live. Far away and hard to find is the Lotus-eyed, and the path is full of danger."

Dhruva remained silent. But in the middle of the night when his mother was asleep, he stole from the cottage, in search of the Lotus-eyed. But first he kissed his mother good-bye, very, very softly that she might not awaken. Then he halted, just a moment, in the doorway, and he whispered: "Lotus-eyed, you are all strength, protect my mother, and me also." Then, boldly, he ran into the forest.

On and on he went, over winding paths, through thorny brush, always deeper into the forest. At last he came to a dark spot where the sun and the sky were hidden by thick foliage. "Surely," thought Dhruva, "here must be the heart of the forest where the Lotus-eyed dwells. Let me sit down and wait till he comes." But being very

tired, he lay down, and with his head on the soft moss, fell asleep.

Dhruva did not sleep long. A strange sound in the bush near by, awakened him. He lifted his head and listened. Then he rubbed his eyes and sat up. He saw something between the twigs and leaves. Two eyes were looking at him, eyes shining like coals of fire.

"It must be the Lotus-eyed," thought Dhruva, and steeping forward, he laid his hand on a soft and glossy head. A hot breath touched his face. He saw a lithe, striped body and a long tail, sweeping from side to side.

"Art thou the Lotus-eyed?" the boy asked eagerly. But the tiger did not answer. He hung his head in shame and turned away.

Then the bear came. But Dhruva, loving all creatures, knew no fear. Putting his hand on the thick, shaggy hair, he looked at the huge head, and said: "Art thou He?" The bear looked first to the right and then to the left, made a low growling noise, then turned and went away.

Dhruva was a little disappointed, but he waited patiently. At last came a tall man with a friendly face. He placed his hand lightly on Dhruva's head. It was Narada, the great sage.

"Art thou He who is all strength?" asked the boy.

"Nay, child, I am not He," replied the sage, "but I will show you how you may find Him. I will tell you a prayer. Repeat it again and again, with full attention, and meditate on its meaning."

Dhruva sat down, folded his hands, and prayed: "Salutation to Thee, Lotus-eyed, reveal Thyself to me." He prayed and meditated long, oh! so long. The beasts of the forest came and nosed the strange little figure that sat there like a statue. But so absorbed was the boy in his prayer that he did not notice

the beasts. Thus, with his whole mind on the prayer, saying it over and over again, Dhruva sat in the depth of the forest. Then, at last, he opened his eyes, and there stood before him a beautiful figure shining like burnished gold, with eyes like two full-blown lotuses. The boy quivered with joy. "O, Lotus-eyed!" he exclaimed, "Now I have found Thee. I no longer wish to be a king. Take me to Thy home that I may be with Thee always."

The Lotus-eyed smiled and said: "Dhruva, I love you, but I cannot take you to my heaven, not yet. You have come to this world to be a great king. Go to your mother and with her return to the palace. Your father is waiting for you, I have touched his heart. He has come to his senses, and is now smitten with remorse for having sent you and your mother to the forest. Go, he will receive you and when you come of age he will make you king."

Dhruva rose and walked back to the little cottage at the edge of the forest. And enfolded in his mother's arms he told her what had happened.

Suniti overjoyed made ready at once to take her son to the palace. All night they travelled, and as the sun rose behind the big banyan tree, mother and son knocked at the palace-gate.

The king informed of the arrival of his beloved wife and son, at once made ready to give them a royal reception. Bugles were blown, flags and banners were hoisted, and the palace was decorated with wreaths and flowers. The king came to the palace-gate, took his

son in his arms, and led the queen into the royal chamber. In humility he craved forgiveness, and in his behavior he tried to make up for the cruel treatment he had meted out to his wife and child.

Suniti resumed her former position as first queen, and the boy was educated in a way becoming his position. Suruchi deeply humiliated soon after died in sorrow; and Dhruva, when he came of age, was established on the throne. For many years he ruled his subjects, and under his capable and just reign the country flourished as it had never done before.

With all the cares and occupations of royalty, Dhruva remained firmly devoted to the King of all kings, the Lord who dwells in the heart of all living creatures, worshipping Him daily during long hours of meditation. But at last, realizing the vanity of worldly glory he renounced the throne, to dwell with ascetics in a forest-retreat. There he practised severe austerities, till one day the Lord being pleased with his constant devotion sent a celestial chariot to convey Dhruva to the region of eternal bliss.

Now Dhruva shines forever in Vishnu's heaven round which the sun and moon and planets, the stars and stellar systems perform their rounds.

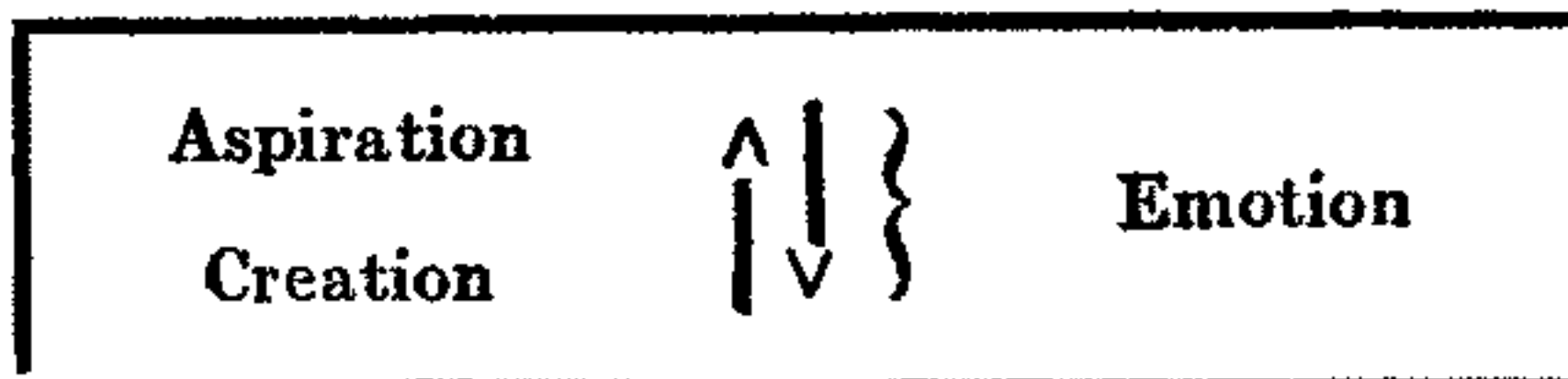
And to-day the people in India, pointing to the Pole-star, will tell you: "There lives Dhruva, ever-steadfast, unwavering, stationary, in a firmament of eternal change, a symbol of constancy and endurance."

THE YOGA OF ART

BY JAMES H. COUSINS

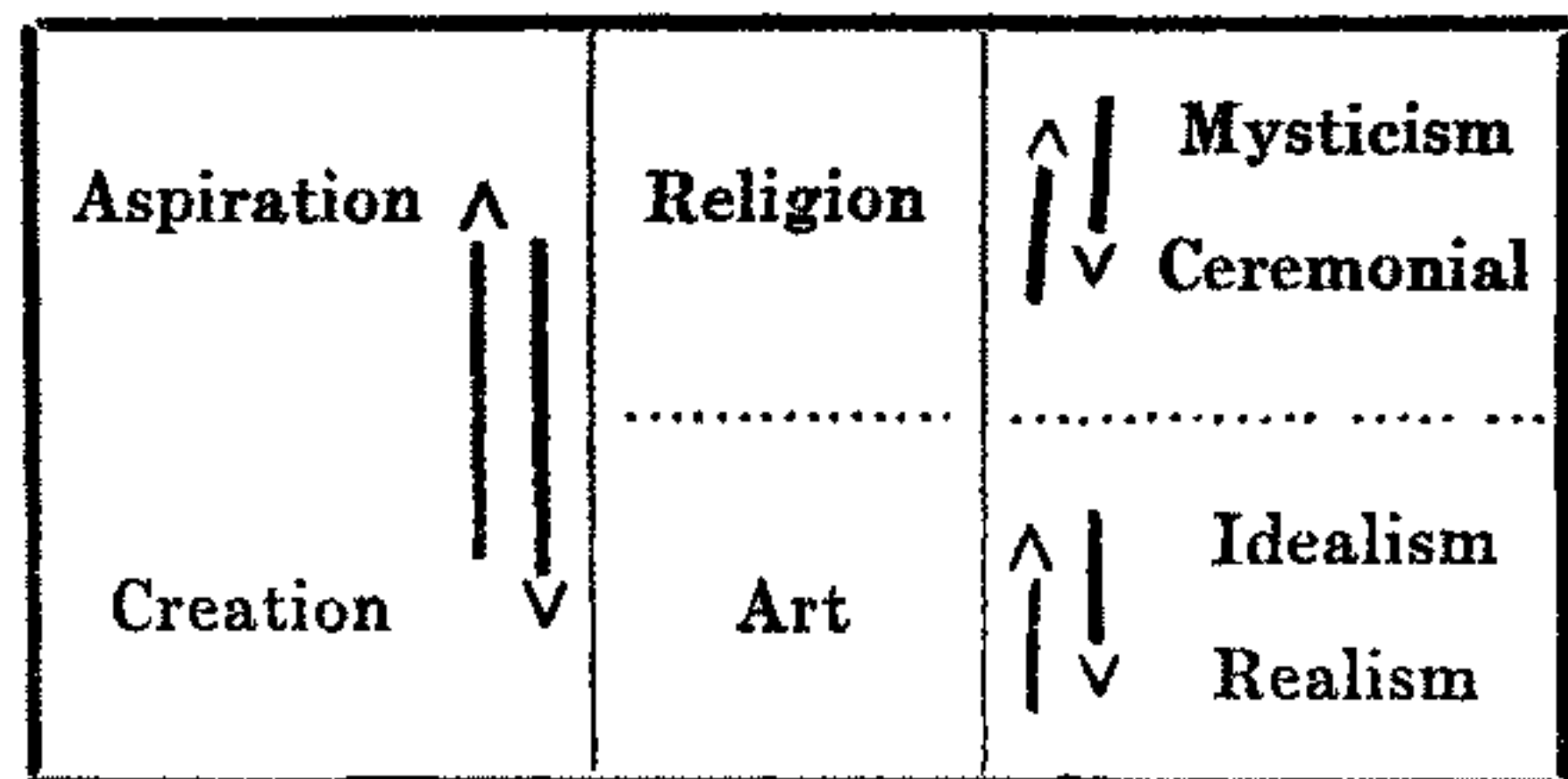
(Concluded from the last issue)

It will have become evident to those who have brooded over the nature of art and the artist, that much of what has been said above belongs not only to the artist but to the mystic, since they both are sensitive and receptive to some more complete and unified communication from Life than ordinary individuals. This relationship between them is not casual. It is fundamental, and rises out of the relationship, in humanity's psychological endowment, of aspiration and creation as the in-turned and out-turned directions of the emotional function which they both exercise in a special degree. These directions are not away from a common base, but overlap and intertwine. "There can be no inspiration without aspiration," was one of the aesthetical instructions of AE to the writer as an apprentice in poetry thirty years ago. His recent reiteration of the formula ("Song and its Fountains," 1932) indicates the depth of his conviction as to this psychological law.



But besides this interaction of opposite movements over the whole emotional area, there is a further interaction within the two nominally separate areas of aspiration and creation that are identified as religion (which is emotion aspiring towards union of the individual life with the cosmic life) and art (which is emotion endeavouring to express its glimpses and

touches of reality in forms less transitory than the flux of daily life); religion and art have themselves each an in-turned and out-turned direction. In religion these movements show themselves in the simplicities of mystical experience and the elaborations of ceremonial observance; in art as idealism and realism.



The mystic and the artist are therefore sharers in a common inner experience of reality, but differ in their code of communication. Both receive the accolade of the spirit, and express their spiritual ennoblement in their temperamental vernacular, the mystic in the theological terminology of his or her upbringing, the artist in the aesthetical symbolism of his or her chosen art.

In an effort to relieve the term mysticism from the overgrowths of misunderstanding, a recent writer (William Kingsland, "Rational Mysticism" 1924) has said, "Mysticism is essentially *union* that is to say, *wholeness* . . . to realise . . . that each moment contains all eternity, and is fulfilled with immeasurable Beauty and Perfection—this would be to be a mystic indeed." William Blake, the mystic poet and craftsman, made the same realization

one of the signs of the achievement of innocence. Miss Evelyn Underhill, in her invaluable work, "Mysticism," essayed the same task and made much the same definition. She expressed the hope that the term mysticism might be "restored sooner or later to its old meaning as the science or art of the spiritual life" (a phrase 'in the round' containing temptation to further syncretical disquisition to which, however, we must not yield), and added: "Broadly speaking, I understand it to be the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order . . . the true line of development of the highest form of human consciousness."

Now the movement towards "union," "wholeness," "harmony," which these students of mysticism declare to be its aim, is just the aim of Yoga. As "the highest form of human consciousness," the mystical experience ought, therefore, to be the highest inspiration of the highest form of human expression, that is, creative art. Unconsciously it is so to some degree in every exercise of the creative aesthetical function; for, while the born mystic need not necessarily be an artist (though he often is one), the creative artist is always in some degree a mystic, his reception and revelation of the inner life in which, willy-nilly, he participates being conditioned by temperament and environment. When he is consciously so; when those who have had conferred on them the responsibility of aesthetical creation realize the majestic and sacred sources of their inspiration, and the redemptive potentialities of its expression in an unspeakably inartistic world, there will come once more into art the spirit of consecration, which is the essence of Yoga, that brooded over the great eras of the past, that still animates the art

of India, and that will, by integration towards the ideal, recall the Occidental art of to-day from the path towards disintegration.

Not all the arts are equally capable of fulfilling the service which the artist owes to his world of making a fully intelligible communication of inner experience. A mystical tincture may be given to painting, a mystical gesture to sculpture, a mystical tone to music; but their codes are not (at any rate at the present stage of their articulation and of human capacity to use them) capable of transferring more than a hint of inner experience from consciousness to consciousness. For intelligible communication there is needed the fuller code of language. This itself is not wholly adequate; but its communicative capacity can be expanded; it can be made memorable by design, significant by symbol, impressive by rhythm, exalted by verbal music. Poetry, which combines these qualities, is therefore the nearest to being a complete medium for the expression of the highest experiences of the individual soul. The other arts have their own special services to render in the preliminary stages of the approach to the Yoga of art, and we are helped to a realization of this distinction in the Yogic potential of the various arts in the striking presentation of their two main characteristics given by Nietzsche ("The Birth of Tragedy") under the personifications of Apollo and Dionysius.

To Nietzsche Apollo stood as the type of the individuating principle in life whose tendency is to fulfil itself in separateness; "while by the mystical cheer of Dionysius the spell of individuation is broken, and the way lies open to the . . . innermost heart of things." The fulfilment of the Dionysian principle of union was achieved by what Miss Underhill terms "transcending the limitations of the personal

standpoint" and "surrendering to reality." Nietzsche definitely calls the Dionysian practice of ecstatic commingling (as contrasted with the Apollonian egotism which sets up separateness) a mystical agent, that is, an expedient towards union or Yoga. It was used in the Dionysian orgies; it was and still is used, but with a difference, in the Chaitanya festivals in India.

Nietzsche is quite clear as to what is mystical (Yogic) art and what is not. The arts of painting, sculpture and epic poetry are Apollonian, separative, non-mystical, because the artist is "sunk in the pure contemplation of pictures," his art being therefore static, without the intermingling flux that unifies. The musician stands on the side of the Dionysians, "himself just primordial pain, and the primordial re-echoing thereof," but lacking the power of intelligible communication of subjective experience. But the "lyric genius" is completely Dionysian, communicating, intermingling, liberating, therefore mystical, Yogic. "The lyric genius," says Nietzsche, is conscious of a world of pictures and symbols—growing out of the state of *mystical* (italics ours) self-abnegation and oneness—which has a colouring causality and velocity quite different from that of the plastic artist and epic poet. While the latter lives in these pictures, and only in them, with joyful satisfaction the pictures of the lyrist are nothing but his very self, and as it were, only different projections of himself, on account of which he, as the moving centre of this world, is entitled to say 'I'; only, of course, this self is not the same as that of the waking, empirically real man, but the only verily existent and eternal self resting at the basis of things, by means of the images whereof the lyric genius sees through even to this basis of things." It is the function of the

"lyric genius," the poet as mystic, to utter the felt Absolute in the language of the known relative: it is also his function, as creative artist, to interpret the relative in terms of the Absolute.

ART	
APOLLONIAN	DIONYSIAN
Separative	Unitive
Epic poetry	Lyrical art
Plastic art	Music

Nietzsche did not leave the Apollonian and Dionysian principles, as they developed through Greek culture, in perpetual opposition. He saw them reconciled in the subsequent tragic drama whose mystery-doctrine was the "fundamental knowledge of the oneness of all existing things, the consideration of individuation as the primal cause of evil, and art as the joyous hope that the spell of individuation may be broken, as the augury of a restored oneness:" an excellent doctrine, at points corresponding with the thought of the Orient; but its hope was not satisfied, its augury not fulfilled, partly, perhaps wholly, because Greece did not live up to the "fundamental knowledge of the oneness of all things," that is, did not realize the Yogic or unifying power of art, and set that power to work in her general life. It is not sufficient for a nation to produce, through a few individuals, outstanding works of art: its justification for being granted the boon of existence, and for enjoying that boon to its fullness, rests on its being itself, as Nietzsche has said, a work of art; the synthesized expression, in individual capacity and quality and in organized social relationships, of the finest intimations of reality; a complete embodiment of the Yogic principle and practice of "the oneness of all

things." The Yoga of art is essential as an integrating power in national as well as in individual life.

But before art can efficiently fulfil the Yogic service of recalling life from the path towards disintegration, it must itself be redeemed by integration, and released into the fullest exercise of its Yogic potentialities, not only for art's sake, or for the sake of the artist, but, as a Vedic scripture has it, "for the sake of the self," that is, of the commonly shared, though differentially realized and expressed, inner life on which "hang the law and the prophets," art and the artists, and that shadow-dance in time and space which is called life.

This redemption of the world through art does not apply only to the Dionysian "lyric genius" who deals in communicable experience: it applies also, though not in the same way, to the Apollonian plastic and epic artist. Nietzsche's division of them must not be applied too radically. The painting art of India has always been lyrical and expressive of spiritual experience: the sculpture of George Grey Barnard of New York nobly incarnates the vision and experience of a veritable seer. Moreover, while it is true that the Apollonian artist fixes his attention on static objects which, theoretically in Nietzsche's sense, are agents of individuation, it is also true that their service to the artist himself is Yogic in nature; it calls for concentration and integration in his executive consciousness and activity; every stroke of his mallet not only moves outwards to the object but inwards towards eternal laws and their reflections in the tradition of art, and so puts him subjectively in a posture receptive to intimations of reality. This integrating concentration is the basic exercise of Yogic discipline; in the Yoga of art it will be directed

towards aesthetical creation; in Raja-Yoga it is directed towards pure volition, in Bhakti-Yoga towards aspiration, in Gnana-Yoga towards contemplation, in Karma-Yoga towards action in daily life.

We may therefore take poetry, and after it music (and we shall add aesthetical interpretative dance), to be the most intimate means of making comprehensible to himself the inner experience of the born artist, and of communicating such experience intelligibly in verbal expression, or infectiously in musical sound or rhythmical motion, to others, drama being the large-scale inclusive Yogic art; and the plastic arts as means for the preparation of humanity in general for the ultimate Yogic experience through the exercise of the Yogic potential that is inherent in such arts.

This distinction has the assent of recent experiments in the education of individuals farthest removed from Yogic possibility, that is, delinquent children whose tendencies are almost completely disintegrative in their impulses towards the satisfaction of their merely physical desires. It has been found that the arts which call not only for integrative concentration, but for the objective exercise of physical capacity (the more energetically the better in some cases), that is to say, the art-crafts and manual-arts, are most effective in their curative capacities. This being so in pathological cases, it is obvious that the use of the Yogic potential of these arts as a constant obligatory item in ordinary school life (which indeed, and alas! is almost universally pathological in some degree) would help the rising generation towards the attainment of that health without which the Vedic seers regarded Yoga (union of the outer and inner natures) as unattainable, and for which

they instituted the Yogic hygiene of controlled breathing (Pranayam). The aesthetical hygiene of art-crafts would materially reduce the physical creative impulse in male youth by providing the elevating and keen satisfactions of creative achievement in beautiful and useful forms that do not enslave but liberate. The universal creative impulse presses upon all the capacities of the individual, as the Breath of the Infinite Being passes through the Flute of Krishna (a symbol of the cerebro-spinal system of humanity) pressing for expression equally at each aperture, and finding its perfect music in the melody of a balanced life. But because neither education nor social organization provides humanity fully with the aesthetical means of creative release, the creative impulse presses unduly on the neurotic and erotic elements in human equipment, and brings about the exaggeration and distortion of the sex-function which to-day, through the disintegrating tendencies of self-indulgence exploited, and made glamorous by the profiteers of spurious and debased forms of art, makes its sinister threat against the health and morale of the future.

The inclusion of art-crafts in education on the same level of importance as the "three R's" (not for the development of specialists in any art, any more than the common instruction in language is to develop literary specialists but because it is essential to human health and happiness) would in

three generations, perhaps in one, revolutionize humanity and its institutions by developing pure, sensitive, intense, controlled, intelligent and powerful embodiments of the at present obscured and thwarted human ideal, and a universal and sagacious audience for the geniuses in art who will incarnate for the further helping of the race.

The Yoga of art, therefore (to summarize and conclude the matter) has two modes of operation; first, a general mode, by which, through universal participation in art-activities, humanity as a whole may develop its higher powers, and in their exercise become better members of a better society, and find freedom from the lower tendencies of their nature—in the terminology of an oriental scripture ("Vishnudharmottaram" translated by Stella Kramrisch) be helped by art to fulfil their Dharma or life-purpose and to find Moksha or spiritual liberation; second, a particular mode, through which, by the understanding of the real nature of the creative artist and art-creation, and by consecrated devotion to the purest reception of the inner intimations of reality and their truest and most beautiful expression, the born artists may become conscious co-operators with the Creative Power in the universe, projectors of illumination upon and through the problems of life, and inspirers of humanity to individual and organized action that will establish on earth the "aesthetical phenomenon" of a true civilization.

WHAT IS RELIGION?

BY SWAMI VIJOYANANDA

On Sunday morning, in the lecture hall of our contemporary "El Diario," the Swami Vijoyananda gave his first address before a cultured and highly-interested audience, the subject being: "What is Religion?" The Swami spoke in English, his discourse being interpreted as he proceeded.

Vijoyananda is the first Swami to visit South America. He is here under the auspices of the Ramakrishna Mission of India, and he will be delivering lectures on the Vedanta Philosophy.

The full text of the Swami's first lecture is given below :

"My sisters and brothers of Argentina :

"I have a mixed feeling to-day : great joy and great suffering. I am thinking of the illustrious Swami Vivekananda on this day. Your Northern American brothers and sisters gave him a welcome in 1898. There was a great religious congregation there. He came there as a man without any credentials but he himself was his credential. He showed to your North American sisters and brothers what religion could be. Religion is never bounded by any geographical barriers. As the growth of Humanity can never be bounded by geographical barriers, so religion can never be bounded by dogmas and doctrines. There is only one religion, but it has many names. Real religion is the path towards divinity. Every man has two aspects of his nature. One is animal, and the other is divine. The animality and the divinity are constantly fighting in him. Sometimes the animality gets the upper hand ; sometimes the divinity gets the upper hand. Animality

has as its food in the idea of possession. If you fill yourself more and more with the idea of possession, believe me you will become more and more animal. And on the other hand, if you feed your divinity with the idea of non-possession, it will grow more and more. Now it is up to you, sisters and brothers, whether you are going to live in the world as animals or as divine beings. Do you like to be known as so many animals in human clothing, or do you like to be known as divine beings moving in the world? It is up to you. It is up to you to make this beautiful world either Heaven or Hell ! You can make it a place for divine beings, or you can make it a place for animals fighting and killing each other.

We have forgotten our real nature. And all the religions of the world always remind us to go back to our real nature. No religion in the world says that you are to remain animal. Not even the religions of the so-called uncivilized peoples say that you are to remain animal. Then why should we remain animal? Why, I ask you all? Why should we not trust each other as real brothers? Why should we not bring back the old ideal of reverence and faith? Why should there be so much enmity? Why should there be those ideas growing in men's minds which separate us? What is the point of difference? Our egoism. This egoism is the outcome of possession, grabbing, keeping, possessing and not allowing others to share the same thing. Our real property ! What is our real property? It is our divinity. Don't you think we have bartered our real property

for a little half-penny? Should we not be again magnificent and divine, and do you know what does not allow us to be so? The wrong religion. False religion. The religion of dogmas only. The religion which cannot transcend the barrier of morality and ethics. The religion which has forgotten that Religion is not only ethics and morals. Morals and ethics are the paths and not the goal. People with fixed ideas have fixed you, my brothers and sisters, on the path that does not allow you to follow onward to the goal. I want you all to become heroes and break that bond! You are sons of immortality. I want you to think always that you are immortal beings. Why should you always think that you have to die on the morrow? This body will die. The soul is never born and the soul will never die. It is through ignorance alone that this idea has been suggested to our brain by different religions that we shall have to die. But our soul never dies and that is the only reason why man loves man, women love men, and men love women. This is the point of similarity between all human beings; the idea that we are all immortal, is the point of contact amongst us. That shows that we are the children of the same Divine Father, but the 'priests' in different religions, who have no reverence, whose ideas are taken only from books give us wrong ideas, and you know that books only separate us. You know well, being born in a Christian country, how many divisions and sub-divisions have been made in the grand religion of Christianity. Each church has its own following. Is it good that the following of a certain church should hate the following of another church? When you find that the following of a certain church is hating the following of another church, you can be sure that they do not know what

real religion is. If religion teaches hatred, it is not the religion of divine people. It is the religion of animals. And we have become very cultured animals. Only our weapons are much finer and much more subtle and much more poisonous. Geographical divisions have made you Argentines, Paraguayans, Bolivians, Chileans and Peruvians, and within these divisions you have made Roman Catholics, Protestants, Baptists, Mohammedans, etc., etc. Now I do not say that you are to forsake your faith or that you should be converted to another faith. I do not believe in external conversion. Those who become converted are like those fashionable creatures who change their clothes every day. You cannot change your heart every day. I believe in the conversion of the heart. I believe in conversion from animality to divinity. I believe that the real religion is what throbs in every human heart, and impels us to obtain freedom from bondage. If Christianity gives that, remain a Christian. If Roman Catholicism gives that, be a Roman Catholic. If any other religion gives that—be that. And always watch your mind, whether you are growing from your animal self into divine beings. Sisters and brothers, you have come to this world to remove your troubles, but instead of that you are creating fresh troubles! The knot that was tied through ignorance should be undone. You should take note of all the separate threads that have formed the knot. Instead of that, you are gathering complications and making the knot bigger and bigger every day. We have totally forgotten that our real purpose is to get beyond all these ideas of duality. When there are two persons there is either hate or love. When there is one person there is no hatred and no love. You must have that idea in yourselves.

The growth of religion in the human mind is always going on and on. The old superstitions are still there within us. They have only taken a new form, a civilized aspect with the growth of civilization, but they are still there. The object of dress is to cover the body and in the same way, our superstitions have changed their shape, but they are still lying there. Religion grows in the mind first through fear. We are afraid of a superior being: those who are physically superior, mentally superior, spirituality superior. We worship them—not through love but through fear. We feel we are very weak and we always pray, “Please do not cause any harm to us.” This is the worst form of duality in religion. And in all religions there is this form of worship which grows through fear. They worship strong men; they worship the elements; they worship departed spirits—through fear. The same thing is going on still to-day, because fear is still in the human heart. The real religion says: You must not be afraid of anything because there are no two souls. If there were two souls, one would be afraid of the other. But in reality there is only one soul. We, through our ignorance, think that souls are different, and through this ignorance all our sorrows are created. Then, the idea of religion grows from hatred slowly towards love. Human beings try to establish some kind of relationship with some superior being. They begin to think there is one Permanent Being and they think themselves as non-permanent. They want to make a connection between the permanent and the non-permanent. Because though their outside world shows they are non-permanent, in their hearts sometimes some voice says: “No, we are also permanent.” So they want to make a connection with the Permanent Soul and they give it the name of ‘God.’

And they call Him by the name of ‘Our Father!’ They call Him the Primal Energy. The Hindus call Him sometimes the ‘Mother of the Universe.’ The Zoroastrians called it the ‘Divine Light.’ But as some naughty children are afraid of their parents, so some naughty human beings are afraid of the Divine Father. They think that the Divine Father—Who is all mercy, all kindness—has a grave face. They imagine in their minds, they paint Him, as a school-master with a rod in His hand always trying to inflict punishment. It is through your own fear, it is through your own imperfections, that you turn the Divine Father into a bigger animal than yourselves. But the Divine Father does not change at your own sweet will. The Divine Father is always merciful. No dogmas, no churches, no religions can change the Divine Father. He stands high above all the saints, and the so-called philosopher can never touch Him. The philosophers who do not live the life, have no realization. They create more troubles than finding a real solution of the real problem. There are philosophers and philosophers. There are religious philosophers; there are scientific philosophers; there are medical philosophers; and there are commercial philosophers! This being the age of commerce, most of these philosophers have taken up the attitude of commerce. Even some of the so-called great philosophers sell their knowledge to suit the needs of some party, and in the religious field also they have fallen into the grooves of a party spirit. So one party-religion hates another party-religion. Religion, whose ideal is to show to the suffering humanity the way out of sorrows—the path of joy and the path of freedom—has brought in new conflicts. Instead of making more friends they create enemies.

My dear sisters and brothers, you must not believe in a religion which says that that religion is false and this religion is the only true religion. All religions are merely so many paths which lead to the Goal. If one path is true, what is the logic in saying that other paths are not also true? Don't you see that the commercial idea has entered into religion also? They want to make a patent on religion? They want to sell religion with a patent stamp! They want to say that "my" religion has so many grains of this and so many grains of that, and that it is a panacea for all troubles. But the real panacea of the human mind is simplicity. You should be simple, and if you want to be simple, you must be pure. And if you want to be pure, you must throw aside all ideas of possession. Every human being wants joy; no one wants sorrow. This shows that we are in reality children of joy, yet what do we really feel to-day? We have forgotten even to smile and to laugh. Our laughter rings painfully; we are constantly suffering and we try to hide our suffering with more complicated feelings. Instead of tearing away one veil of ignorance after another we are covering ourselves up more and more with fresh veils of ignorance. You must know the real truth, and this truth is in every religion. It is in Christianity; it is in Hinduism; it is in Mohammedanism, and it is in all the other "isms." Nobody holds any patent on this real path of joy. I repeat: nobody can make a patent of this path. Beware of those false preachers who say that theirs is the only path for everybody.

You are becoming very independent in everything, but alas! you have lost the main issue. You have overlooked the "One" and you are adding zeros to make it a million and towards the end

of your life you find that you have nothing in your bank but zeros. Why? Because you have forgotten yourselves! Because you have forgotten that you are really immortal. You have amassed ignorance upon ignorance only; you have amassed a wealth which is nothing but a carcase of ideas. Without being free from these ideas, which cause bondage, you have added more to them. Don't you think the time has come when you should seriously consider whether it is possible or not to free yourselves? Don't you think that all of you want to be free? Don't you really suffer from the bondage? If you do not feel it, I pity you all.

I think that you should no longer bother yourselves with false ideas; your real desire should be to break the bonds. My dear sisters and brothers, you have very strong weapons with which you can cut these bonds. The bondage that has separated you from the Divine Father, the bondage that has separated you from your real selves! The bondage that has separated you from man to man! You can cut it. The first weapon is sincerity; the second weapon is purity; and the third, and the most important weapon, is knowledge. You must have knowledge. Don't remain ignorant any more. Don't feel like the pigs which wallow in the mud and think that they are happy! You must feel that you are divine beings—not animals. It always pains me when I see you, divine beings, finding joy only in animal pleasures. You have forgotten your real nature. Go back to the real nature. This going back is religion. If Christianity gives it, thank Christianity. If any other religion gives it, thank that religion. If you find that a certain religion does not give it, still thank that. Don't be inimical towards that religion. Do you know that when you create

enemies, you become weaker and weaker? Strong people never create enemies, because they are afraid of nothing.

You will find that only One Soul vibrates through everything in this world, then where do you find a cause for enmity? Outwardly, we are different from each other—from man to man, from man to animal, from man to tree, from man to stone; but all these differences are solely in outward manifestations. And as on the outside our faces are not similar, our dresses are not similar, but still we feel that we are all the same human beings; so if we go a little deeper, we will find that there is in reality no difference between a man and an animal. The difference lies in the process of manifestation only, in the outside manifestation which the scientists call the process of evolution. In the inside there is the one Soul, and this is never changed or destroyed. The Vedantists declare and describe it as the Immortal and the Unchangeable one, that which the wind cannot move, fire cannot burn, and water cannot liquefy, that which can never be destroyed by any instrument the world has produced or will produce. It was never born, so it will never die. It never undergoes any change. The change is in the outside and it is through ignorance. The real Self is never changed.

If you think that you need a change; if you really feel that you are suffering; if you really feel that you are not satisfied with your present life, know that religion has already been born in your heart, and give it the real food. The food is non-possession; the food is purity; the food is love; the food is to think that It (the Soul) has no bondage.

My dear sisters and brothers, I wish you success; I wish you joy; I wish

you freedom; I wish you to really become religious; I wish you to outgrow all creeds and dogmas. You should always grow beyond all dogmas. And with all my best wishes for you, my sisters and brothers, I want to warn you about one thing. Do not allow yourselves to be tools in the hands of others. Always keep your strength in your own hand. Don't sell your body or soul for a miserable half penny. Always think of strength and purity. Don't allow your mind to become weak. Test everything and then accept. Test a man inside and out, before you accept his dogmas. The trouble is that the excessive reading of books has spoiled our real capacity for knowing things. We are a bundle of books, and those who read more and more have to shoulder heavier and heavier burdens. I want to ask you, What have you to give to civilization? What is your quota? Great saints and great teachers have given something. Will you simply cram like parrots what they have said? Will you remain beggars all the time? Wouldn't you rather think that you are "givers" and not "beggars?" Don't you know that your Divine Father is the King of kings? If you do not feel yourselves to be princes and princesses, then you are not the sons and daughters of the Divine Father—you are something else. If you call your Divine Father King of kings, then you must take that attitude and you must live the life of real princes. You must be pure. You must not bear any hatred. You must be free from all ideas of jealousy. And all these things can only be true if you have less and less the idea of possession. When the idea of possession creeps into our mind, then friends slowly become enemies. We create tariffs. The Argentine people are creating tariffs and putting up heavy customs duties; and similarly,

they are putting up heavy tariff duties on their religious ideas also. So, as you put more and more tariff duties, the real thing will never come to you. If you will remove all the tariffs from your mind, then the real thing will appear to you. If you go on creating this barrier of differences between man and man, between father and son, between husband and wife, between children and parents, you will commit slow suicide. You must turn back from the path of death to the path of life. This turning back from the path of death to the path of life is Religion. And this path is the only path. I repeat again : We are the children of Immortality. If our Father in Heaven is Immortal, why should we be called mortal beings? If we always think that we are mortals, we ought to be sincere and not call Him our Father; and if we sincerely believe that He is our Divine Father, we should sincerely think of ourselves as Immortal. And really, we are Immortal.

My dear sisters and brothers, I wish you again peace; I wish you again freedom; I wish you again real joy; I wish that you be free from all false ideas or false ignorance; that you become all-knowing, all-loving, absolutely free; and may all the blessings of all the great saints in the past, who never thought about any difference of religion, be showered upon you, and let this shower of real water help you in the

growth of your real soul and enable you to really follow your great brothers and sisters who have the real religion ! May you be glorious ! If our brothers and sisters have been glorious, we also have the claim and the right to become glorious. Always think of that. We want to become glorious, and the only way is to sacrifice our egoism. Study all the great souls of the world and you will find one answer : Sacrifice your little ego and grow into the bigger Ego ; the bigger Ego is the Divinity. Sacrifice your animality and become divine. If you want to possess the world, sacrifice your little possessions. If you want to be the Giver of Givers, you must throw away the idea that you are slaves. You cannot bring light and darkness together. If you want light, you will have to forget darkness. If you want love, you will have to forget hatred. If you want purity you will have to forget impurity. If you want to be sincere, you will have to forget insincerity. If you want to become Immortal, you will have to forget that you are mortal. Now, sisters and brothers, I have given you the choice whether you want to be divine or animal. If you want to be divine, you will find that the road has already been started in your own mind, and that is Religion. God Bless you. —*The Standard* (Buenos Aires), 11th January, 1933.

ARE THEY CONTRADICTIONARY?

BY SWAMI AKHILANANDA

Religious force is the greatest cohesive element. The bonds of religion have proved stronger than anything else. Yet, the people are quarrelling in the

holy name of religion. We find there is nothing that has brought to man more blessings of love and peace than religion, yet, at the same time, there is nothing

that has brought to man more horror and hatred than religion.

Because man forgets the true spirit of religion he becomes exclusive, narrow and bigoted. He feels that a particular religion possesses the truth and others have no right to exist in the world. The followers of such a religion try to give us only one form of religion.

When we study deeply this problem, we find out there is infinite variety in humanity. All people are not of the same temperament. Their powers and capacities are different. It is a fact that no two persons think alike. So there will be variety in our religious thoughts and ideas. Man forms his conception of life, Soul, God, and so forth according to his own inner tendencies. We cannot avoid it however we may try. Hence the attempts to bring all humanity to one method of thinking in spiritual matters have been a failure and always will be a failure.

Then again we find attempts have been made in Greece and other countries in ancient times and in many countries in modern times to cull truths from different religions and to combine them into one. Some people think different religions have certain great ideas. If we can pick up these, we can solve the problem once for all and stop religious quarrels. But eclecticism also fails because it never recognizes the natural variation of human mind and that variation is necessary for religious growth and evolution. It does not recognize that the different religions are true, and very helpful to the people suited to them at different stages of spiritual unfoldment. Eclecticism does not seem to understand that the end of all religions is to make man perfect by leading him to God through different methods. Moreover eclecticism loses the zeal, enthusiasm and one-pointed devotion (*Nishtha*) to the ideal, which

are absolutely necessary for spiritual realization. Besides it also becomes narrow and exclusive, decrying the people who think in a different way in religious matters.

Now the question arises, how can all these religious conceptions be true? If one is true, the other will be necessarily false. How can contradictory ideas be true at the same time? If we think deeply, we find that the different religions are not really contradictory. It is true that they differ in the non-essential part of religion. But they equally emphasize the essential part. By 'non-essential' we mean ceremonies, rituals, churches, temples, etc. We do not mean that these things are useless. They are helpful and elevating to many devotees to whom they are suited. But they vary according to different conditions. We must remember that they are used for our training, so that we may develop the higher principles and ideals of religion.

Besides, rituals and ceremonies are not absolutely necessary for all people to grow in spirituality. When we think of the essential part of religion : that is—self-control, control of our lower tendencies and divine realization, we find that religions are not contradictory.

Each religion takes one aspect of the universal truth and realizes it and each religion or each individual may take up a particular method of attaining the truth. But one should not conclude that that is all of religion and other methods are wrong. All religious troubles arise from this narrow view.

However, at times the different conceptions of God and the methods of reaching Him may appear to be contradictory. Some of us may find it difficult to reconcile dualistic, qualified monistic, pantheistic and monistic conceptions of God. But in fact they are not contradictory. Swami Viveka-

nanda gives a very apt illustration. We may take a few pictures of the sun from different altitudes. Though no two of them are equal and the same, yet they are the pictures of the same sun. Similarly, religions give us different aspects and pictures of the same universal Being. They are true and they are realized by the great spiritual people belonging to different religions.

The Vedas say, "The Truth is one, men call It by various names." This difference is inevitable. If we recognize this significant fact, then there will not be any sectarian quarrel. Little do we understand in our ignorance and arrogance that the people who worship Him in another aspect with different methods are also worshipping Him. We read a beautiful passage in a Hindu Scripture, "As the different rivers have their sources from mountains and go ultimately to the infinite ocean following different courses, so the different religions have their source from different personalities, follow different methods and ultimately commingle with the Infinite."

When we study this problem from a psychological point of view, we find out that there is a great variety in the constitution of different minds. They are not of the same type and they have their own unique tendencies. There are active, mystical, rational and loving types of mind. All these different types of people have a birth-right to enter into the divine plane. God is not the exclusive property of any particular type of men. So there are various methods of realizing God, suiting different types and tendencies of man. They are equally powerful. It is but natural that a man should approach God following particular methods according to his mental constitution. Moreover, a man can really unfold his spiritual consciousness only

when he follows his own method—devotion, meditation, or unselfish activity. So it is unwise to say that there is only one method and every one must follow it.

The life of Sri Ramakrishna proves without the least shade of doubt that different methods and different religions can take us to the same goal. In his boyhood he had a tremendous inner urge to realize God; consequently he followed a simple method of love and devotion. After attaining God-consciousness through one method he wanted to verify his spiritual experiences according to the methods of Hinduism, Christianity, Mohammedanism, etc., and realized the superconscious state through each and all of these religious methods. In fact, his life was an actual demonstration of the universality of religion. Out of his own direct perception of truth in his superconscious experience Sri Ramakrishna declared to the world, 'There is but one God, but endless are His names and endless the aspects in which He may be regarded. Call Him by any name and worship Him in any aspect that pleases you, you are sure to realize Him.'

We must not merely tolerate different religious ideals and systems. The word 'toleration' gives an idea that others are wrong or insufficient, yet we allow them to live. There is no question of inferiority in the religious systems. They are all true and equally powerful to make us pure, loving, blessed and perfect, and lead us directly to God.

So we can actually accept the validity of all religions. A man has to follow his own method with one-pointed devotion, yet he should accept that other men also can reach the same destination by following their own practices. As we can enter into a big palace

through different doorways, so we can enter into the realm of God through different doors—the different religious systems. All the religions are playing

beautiful and unique notes in the harmony of religions, nay—they are absolutely necessary to compose this great symphony.

THE INFLUENCE OF RAMAKRISHNA PARAMAHAMSA ON GIRISH CHANDRA'S DRAMAS

BY HEMENDRA NATH DAS GUPTA

(Concluded from the last issue)

In our former article we have said something about Sri Ramakrishna's influence upon Girish's life, we shall now point out something about its magnificent expressions in his plays, and for this purpose we shall take *Vilwamangal* first.

The first play that was written under the direct inspiration of Ramakrishna Paramahansa was the famous drama *Vilwamangal*. It is a remarkable achievement in Bengali literature. Every Bengali student knows that *Vilwamangal* is the greatest spiritual drama in Bengali. We call it 'spiritual' in contradistinction to 'religious,' because here the spirit triumphed over obstacles that stood in the way of its salvation. Besides, the word 'religious' has its limitation. What may be religious from the Hindu point of view, may be quite profane from the standpoint of another faith. But nobody can question the great ethical value of religion. The drama is so rich with religious and moral sentiments, yet so unobstructive as not to break the charm of the play, that Swami Vivekananda after reading the play exclaimed in delight, "Here our Girish has surpassed even Shakespeare. I have read it fifty times, and each time I have got new light from it."

The plot of *Vilwamangal* is adopt-

ed from a short story from *Bhaktamal*, an old treatise that deals with the lives of some famous devotees and saints.

Vilwamangal, a rich libertine fell in love with a courtesan named 'Chintamani.' Such was Vilwamangal's infatuation for that woman that he neglected everything for her. He risked even his personal safety to meet her on a dark stormy night by swimming a furious river where in exhaustion he clung to a dead body floating in the stream, taking that to be a mere log of wood tossed on the waves. On reaching the ground he ran to Chintamani's house and finding the door bolted from within, sealed over a wall by catching hold of a poisonous snake that dangled over the wall, thanking his dear love in his heart for leaving a rope for his use. But Chintamani received her paramour coldly and a rebuff from her suddenly brought him to his senses. Then Vilwamangal turned his mind to God and through repentance and devotion attained his salvation.

In this drama, Girish Chandra has introduced a unique character in the person of an eccentric woman, called Pagalini. Through this character Girish has given some idea about the divine raptures and trances of Sri Ramakrishna Paramahansa Deva. The

ardent yearnings of Paramahansa Deva for God, his pangs of suffering at the absence of the Divine Lord, all have found the most beautiful and warm expressions in Pagalini's character and speech.

Pagalini sings :

"He takes me by the hand, I have not insisted on it."

Divine love can change even a sinner into a saint and this is the key-note of the drama, and Girish learnt this from his Divine Master.

Pagalini, when asked by Vilwamangal, the hero of the drama, where his Chintamani—or the jewel of his thoughts—was, declares in ecstasy :

"Where, where is my jewel of
thought?"

Tell me where is He* gone.

I have turned mad having lost the
jewel of my heart.

I have come to the cremation ground
But He is not here.

In caves and forests,

How many days have I spent in
weeping for Him?

Sometimes I besmear my body with
ashes

But the burning of my heart is not
thereby allayed.

I roam about in vapid life,
I bare my breast to the thunderbolt.
But where is He? I cannot meet Him
anywhere.

He is the delight of my heart,
I do ever pine for His sight."

The above speech of Pagalini represents the restless yearning of Paramahansa Deva for the Infinite.

Next we find that the message of peace which Sri Ramakrishna delivered to the world and by which he tried to remove the differences among different

sects and religions is also found in this drama. Hindus, Mohammedans, Christians and even Brahmos are divided into various sects. Hindus again are sub-divided into various sects and classes. There is an interminable quarrel between the Shâktas and the Vaishnavas, and each sect in the opinion of the other is doomed to eternal perdition. Various are the opinions and the sects. Now what to follow?

Sri Ramakrishna Paramahansa (who realized God and spiritual bliss by various forms of worship) declared, "THERE ARE AS MANY WAYS AS THERE ARE VIEWS." He who is Kali, is Shiva, is also Rama, and whatever may be the form of worshipping Him (whether as Kali, Alla, God, Jesus or Hari), that worship is true worship which is sincere. About this Ramakrishna has given a very beautiful illustration. "There is a pond with four bathing ghats. In one ghat a Hindu is drinking water, in another ghat a Mohammedan is drinking water and in the other two ghats two other persons are doing the same thing. So many ghats do not interfere with so many persons' drinking water, nor do they in any way change the water. So in whatever form people may worship the Eternal, He hears everybody's prayer. God is one, and whoever worships Him in any of His aspects will attain salvation. God is realized through our feelings. He knows our minds and feelings. Those who are narrow-minded try to form parties, but the true worshippers entertain no feeling of difference between their own methods and those of others."

Girish has preached this non-sectarian and universal doctrine in his dramas more than once. In *Kalapahar*, Chintamani speaks to "Letho"—

"Poor Letho, you differentiate
Between a God and Alla

*The Bengali word "sey" signifies both he and she. It is of common gender like the English word, friend, and I have given a free translation.

There is one God, various people
 Call Him by various names."
 "Only the foolish persons quarrel
 With others for their difference."

In *Vilwamangal* too, when Vilwamangal asks the devotee in the person of Pagalini, in surprise, "I say, what is Chintamani to you? Chintamani is the name of a woman," Pagalini starts and at once breaks forth!

"I often think what art thou to me?
 Art Thou a brother or a sister?
 Art Thou father or mother?
 Art Thou beloved wife, son or
 daughter?"

How will Pagalini describe Him! She has sacrificed her all to Sri Krishna. In her Divine love, Purusha and Prakriti have become one to her. "I know not whether that is he or she, my heart goeth after His beauty," she says.

Different visions of one God illumined her heart. There is no limit to His eternal beauty. In her deep emotion she found her God as Mother Shyama residing in her heart with tresses streaming down and arms uplifted to give protection and assurance to the devotee.

"Sometimes Chintamani is Elokeshi*
 With flowing tresses and nude
 Arms raised for giving protection and
 boon
 And dancing over the corpse."

Sometimes He gladdens her heart in the form of the player of flute, the Enchanter of the Vraja Gopis, the Beloved of Radha's heart.

"Sometimes He plays on the flute
 And the denizens of Vraja are
 charmed by that strain."

Sometimes He reveals Himself in the form of Mahadeva—the source of all good.

*The form of Kali.

"Sometimes He is like a silver peak.
 Having no raiment, matted locks
 dangle on the head
 And dance saying, Vyom, Vyom."

Sometimes her heart overflows with joy in the form of Radha.

"Sometimes she is Rash-Rashamoyi,
 the image of love,
 There is no end to her beauty.
 She weeps in love by hanging on the
 neck, Vanamala
 And cries, where is my 'Vanamali'?"

Sometimes in the Shiva or Shakti worship, mind reaches the highest form of the conception of Brahman.

"One has assumed the forms of
 Purusha and Prakriti,
 One is still as a corpse and the other
 is restless."

He is one and in Himself is Purusha and Prakriti—Brahman and the forces of the Universe. Brahman is the supreme consciousness; therefore, He is Shiva or Shava—that is Good and Inert or passive like a corpse.

This great truth Ramakrishna explained in a very simple way. He said, "Fire has its burning power, heat and colour and light. Whenever we think of fire, we think of its three qualities. If we separate the qualities, there cannot be any existence of fire. As milk and its whiteness, gem and its lustre are inseparable, as we cannot think of the sun without thinking of its heat at the same time, so Brahman and Its qualities are inseparable. The Absolute Brahman is like a calm sea and Brahman with attributes is compared to a sea in waves.

In the course of thinking of the image of Brahma, Pagalini reaches the highest conception of the Attributeless Absolute Brahman. It is the state of the highest bliss—the state of "Nirvi-

kalpa Samadhi," it is the union of the finite soul with the Infinite Soul.

"Sometimes there is no distinction
whatsoever,

Time ceases to run;
There is no agitation or wind;
Everything is calm—eternally calm.
All negations vanish,
Only the Present exists."

It is the Knowledge Absolute. There is no existence of you or I. There are no two entities, I, you and He are one and the same. The mind is at once freed from all desires or emotions. It becomes calm; all feelings and instincts vanish. I shall do this, I shall renounce that—all such volitions vanish. There is no consciousness of time, space, form or name. Only the immaterial soul is immersed in a state of exquisite bliss and joy beyond the state of ordinary emotions and feelings.

Thus we find that the drama of *Vilwamangal* is high-strung with the deep religious spirit which Girish imbibed from his Guru, Sri Ramakrishna Paramahansa.

Drama after drama followed *Vilwamangal* in rapid succession and almost every play, except some of the highly patriotic ones, like *Serajuddaula*, *Mirkashim*, and *Chhatrapati Sivaji*, has been greatly tinged with the deep religious ideas of the dramatist. Yet this colouring is so appropriate and true to the situation, that we wholly lose sight of the author's personality and find everything moving with grace and spontaneous ease. Herein lies the greatness of Girish. From pure art he does not descend to the prosaic level of a didactic writer, and never breaks the golden illusion of dramatic beauty by abstruse metaphysics, or dialectics.

In the beautiful dialogue between Alaka and her husband, in *Rup Sanatan*, Sanatan, who has renounced the world,

is reminded by his wife in disguise about his dereliction of duty in neglecting his young devoted wife, and deserting her for the salvation of his soul.

Paramahansa Deva too used to say, "Why should you leave family life? Who will feed your wife and children? In family life one can reap all virtues—religion, wealth, desire and salvation."

But Sanatan has already forgotten his very self in his love for Gouranga; domestic duties have no existence for him. Everything has been swept off by the surging tide of devotion and love. Complete renunciation is the logical result of such a selflessness; hence neither Alaka nor her arguments find any place in Sanatan's heart. Here we find the influence of Paramahansa Deva's life and teachings on the mind of the dramatist. Ramakrishna Paramahansa said, "When a severe storm rises, Tamarind and Mango trees become one and intermingled." But such selfless devotion is not possible without Divine blessing.

In *Purna Chandra*, we see the young hero conquering all temptations with this devotion and love. When Sundara with all her fascinating beauty solicits Purna Chandra, the young devotee says,

"Why are you anxious for bodily
union?"

Physical connection is but slavery to
the senses.

The union between a soul and a soul
Is spiritual union,
Which never ends.

We shall both be united
At the feet of the Guru
And the stream of joy will never
cease to flow.

Throw yourself at the feet of God,
Two of us will have one heart and
soul.

And that union will never be broken.

Lose your mind in your soul;
Give up all physical connections;
You will then see Purusha in loving
union with Prakriti.

The Idea of many will vanish;
Then all sense of difference between a
man and a woman will disappear."

We do not belittle the merits of Girish when we say that these noble sentiments were the direct offshoots of Ramakrishna Paramahansa's teachings.

Vishad is another instance of Girish's living faith. The world is an abode of miseries. There is no real joy in worldly pleasures. All earthly love is gross and selfish. Divine love is the goal of human life; that alone can save man from miseries. Herein lies the salvation of man.

In *Nashiram*, the influence of Ramakrishna Paramahansa is more than evident. Through every word and every act of *Nashiram*, we seem to see Girish sitting at the feet of Paramahansa Deva and wielding his pen as if at his Master's bidding. *Nashiram* is mad in the eyes of the worldly-wise. Surely he must be a mad fellow who loves everybody and hates none, not even the most despicable one. *Nashiram* sees even in the worst sinner, the great possibilities that may be attained by him, for the human soul is but God in man.

Kalapahar is a masterly creation of Girish. Its dramatic beauties are of the highest order, yet it is one of the most complex of Girish's creations. *Kalapahar* is a great psychological drama, and the deep philosophy that underlies the play is a direct demonstration of Ramakrishna Paramahansa's philosophy. The character of Chintamani is a noble creation in the image of Girish's

Divine Master. In the character of Chintamani, Ramakrishna's regard for all kinds of religion has been portrayed. Chintamani says:—

"As different words like Jal, Pani,
aqua,

Denote the same liquid water,
Likewise different names as Alla,
Jehova,

Indicate one and the same God.

Sense of difference comes from
ignorance;

Remove that feeling of difference."

Ramakrishna Paramahansa's love and anxiety for the welfare of his disciples and his affection for the young ones have also found their splendid expressions in Chintamani's character. His disciples too knew him as their Chintamani, as their only God, whose blessings would save them from the bondage of sin.

It is needless to multiply instances. Almost every mature work of Girish bears evidence to the sacred and all-powerful influence of Ramakrishna Paramahansa upon Girish.

The last two great dramas, viz., *Sankaracharya* and *Tapobala*—which respectively deal with the sacred stories of Sankaracharya and Viswamitra—as well as the historical drama *Asoka*, are saturated with the spirit of devotion and love which Girish bore towards his Guru, Ramakrishna Paramahansa.

We may thus conclude that the turning-point in Girish's life, and therefore in the history of the Bengali drama, was the sacred influence of Ramakrishna Paramahansa over the mind and art of Girish Chandra Ghosh, the greatest of the Bengalee dramatists—past and present.

THE PROGRESS OF AYURVEDA IN ANCIENT INDIA

BY MAHAMAHOPADHYAYA KAVIRAJ GANANATH SEN, M.A., L.M.S.

WHAT IS AYURVEDA

At the outset I wish to point out that Ayurveda is not confined within the ring-fence of the practice of medicine as one finds it at the present day. It is not merely the treatment of chronic diseases as current Ayurvedic practice would lead one to suppose. The great Rishis who originated this science and art of living a happy long life never conceived that Ayurveda would shrink into this narrow scope. History testifies that for thousands of years in the past Ayurveda was the only systematic healing art not merely of India but of the whole world. Divided into eight branches, viz., medicine, surgery and midwifery, treatment of the diseases of eye, ear, nose and throat, psychotherapy, pediatrics and the science and art of rejuvenation and procreative invigoration, Ayurveda had her own specialists and voluminous literature in every branch just as we now have them in Western medicines. Of these there are many evidences intrinsic and extrinsic. Fortunately the kernel of this literature is still preserved to a fair extent. Above all, Ayurveda excelled in preventive medicine which the ancient sages considered the first and foremost object of medicine. Says Sushruta, "The first object of Ayurveda is the preservation of health. The second is the eradication of diseases." Even at the present day preventive medicine is coming more and more into importance and happy would be the day when cure of diseases would be the second object of the science of medicine.

A glimpse of past history in ages long forgotten, say during the great war of the Mahabharata which occurred at least five thousand years ago, Ayurveda was in vigorous youth, capable of effectively meeting all demands upon it, medical and surgical. This was proved in the great war that ruined India. For many a long century after this the light of Ayurveda shone upon all contemporary civilization and in some civilized countries as Egypt and Arabia, Rome and Greece, China and Western Asia, Ayurveda was then learnt, adored, followed and imitated. The history of India now taught in our schools is only the history of India's decline. The glories of the past of India is to be chronicled yet by the future historians. To us Indians, the Mahabharata is the great history which reveals the glory of India in ancient times. From the invasion of India by the Greeks, which occurred early in the fourth century before Christ, kingdoms crumbled and literary progress came naturally to a standstill. Arson and incendiarism destroyed the wealth and literature of India in no small measure. Internal dissensions born of lust for extending kingdoms were responsible for the loss of huge libraries just as the great library in Belgium was destroyed in the recent War. The riches of India attracted numerous formidable invaders—the Greeks, the Scythians, the Huns and the Bactrians. No wonder India lost so much of her literary treasure because of them. The wonder is that India has yet retained so much despite so many vicissitudes.

PAST ACHIEVEMENTS

Great and striking were the past achievements of Ayurveda. Here I may mention a few facts briefly :

In Anatomy, many works on Anatomy existed like Bhoja Samhita Sharir, and this section was absolutely compulsory. Sushruta mentions this clearly. The relics of Anatomy still existing have helped me considerably in writing a complete work on Anatomy in Sanskrit. In the field of physiology the fact of the circulation of blood was discovered thousands of years ago, long, long before Sir William Harvey sprung a surprise on Europe by stating his theory. We read in Hume's History of England that only about a hundred years ago "no doctor above the age of forty could be persuaded to believe in the impossible suggestion" of Harvey who was condemned and hooted out of society and practice for his absurd discovery. The theory of 'Tridosh' or three principles was also a great finding of the sages of old which still helps us in the physiological, pathological and therapeutical fields in our everyday practice. Modern endocrinology which is yet in its infancy is no doubt driving to the same goal. It is very probable that at no distant date it will rise to the height of a light-house to guide the leviathan ship of Western medicine in a different course. The 'theory of humors' as found in Greek medicine is only a distorted form of the theory of Tridosh. I am quite convinced that the Ayurvedic theory can be proved and verified in many ways. The advances made in chemistry by a class of Rasa-Vaidyas or chemist physicians who flourished most in the early Christian eras were no less remarkable. When we consider the remote age in which these advances were made we must bow to the wisdom and spirit of research

which characterized their work. In Biology the discovery of the sensibility of plants was made by the ancients even in the time of Mahabharat which gives very good reasons to prove the existence of the five senses in plants just as they are in animals. India's great savant Sir J. C. Bose has illumined the world by proving this theory with original experiments which give visible demonstrations. A regular Symptomatology and treatment of plant diseases still exists in Sharangadhara's work on "Vriksha-Ayurveda" and "Agnipurana." In the field of Materia Medica and Pharmacy the properties of drugs and foodstuffs were investigated minutely and a correct insight into them can be yet gained by a close study of the Ayurvedic point of view. Unfortunately the Ayurvedic terminology which describes these properties and Therapeutical effects have remained a sealed book to our Western colleagues. The wonderful combination of drugs and the incorporation of their extracts in ghee, oil, syrups, etc., exemplified in the Ayurvedic Pharmacopia have produced recipes which are still highly potent remedies giving charming effects on our patients. The wonderful formulæ of various compounds of the metals such as mercury, iron, copper, gold, zinc, tin and other minerals are still the sheet-anchors of Ayurvedic practitioners. Worthy physicians like the late Sir Pardey Lukis and Col. J. T. Calvert, I.M.S., have expressed wonder and satisfaction on watching the therapeutic effects of these medicines. Modern Pharmacology cannot explain their action. To take one instance, "Makaradhwaja," the safest mercurical preparation which has attracted the attention not only of doctors of Western medicine in India but also of Europe, still remains a therapeutic mystery and wonder. Many foreign drugs like

Rhubarb, opium, chobchini, etc., were used in the Ayurvedic *Materia Medica* written by Bhava Misra even so late as in the 17th century A.D. That shows that even three hundred years ago Ayurveda was not so stagnant and hide-bound as it is at present.

It is noteworthy that even Bacteriology and Microscopic Entomology are foreshadowed very clearly in the writings of Sushruta and Charak.

Those who are apt to judge Ayurveda by its present decayed condition would be surprised to hear that even in the field of surgery the progress made in those early times was wonderful. Major operations like amputations, Laparotomy (*i.e.*, opening the abdomen for intestinal obstruction and other troubles), Lithotomy (or extraction of stone) and even Triphining of the skull were devised and practised by our old sages. The excellent classification and description of the surgical instruments under different heads as found in Sushruta and Vagbhata compel the admiration of those who take pains to study them with care. There can be little doubt that the old Greek and Roman surgical instruments that are found preserved in the Museum of Naples were only the replicas of Hindu instruments yet found accurately described in texts at least two thousand years old. As early as 1914 I demonstrated before the 5th All-India Ayurvedic Conference presided over by Lt.-Col. Kirtikar, L.M.S., that ninety per cent of the modern surgical instruments are still found described accurately in Sushruta and Vagbhata. In Obstetrics, the different malpositions of the foetus at birth were clearly understood and described by the ancients. Different methods of the treatment of these conditions by version and Embriotomy were practised by them. The operation known as Casserian section had its origin in the practice of Eastern

Surgery. Various plastic operations on the nose, ears and lips are still to be found described in Sushruta and one of them is still mentioned as "Indian method" in Western Surgery. Last though not least are the two specialized branches of Ayurveda known as Rasha-yan and Vajeekarana. The main object of the first was the restoration of health and failing powers in old age which many of us would no doubt keenly desire. In the West this subject has sprung into importance very recently and occupies a special field of research. The main object of the second branch is the preservation and restoration of procreative power so as to get healthy progeny the necessity for which is now being faintly realized in the West. The Unani system took up the subject long ago and perhaps excelled in its practice during the last few centuries.

RECENT PROGRESS

But in India the cradle of the Healing Art, a new offspring of Ayurveda, is growing steadily though slowly and poorly as a neglected child. This poor but ambitious child is Modern Ayurveda as we understand it. She adores her mother but wants to outgrow her. She keeps before her mind's eye the bright picture of her mother's past glories. She understands the need for developing her limbs. Thanks to the All-India efforts of the Indians themselves and to the sympathetic treatment she had at last received from the Governments of at least three provinces of India, she has grown in stature and aspires to be like her mother in her youth. The All-India Ayurvedic Conference annually held in the great cities of India by rotation have stimulated her growth to a considerable extent. The wails of suffering humanity—suffering for want of adequate medical aid along the length and breadth of

India—have moved the hearts of the Government and the people alike. Fortunately our rulers have understood their responsibility in this matter and have extended the hand of patronage to the growing spirit for the restoration and development of Ayurveda. General and progressive standard of Ayurvedic education have now been laid down and are being steadily worked out by the All-India Ayurveda Vidyapitha, the standing academic Council of the All-India Ayurvedic Conference which holds its examinations annually in over 20 centres of India. The Benares Hindu University has followed suit and has now a splendid Ayurvedic College and hospital where training is given for six years to produce Ayurvedic graduates of real merit.

CO-OPERATION BETWEEN THE EAST AND THE WEST

I do not hesitate to assert that Ayurveda has many things to give to the Western world. I confess, in the same breath, that it has many things to take from the West, things which have been lost through vicissitudes of fortune and things which are coming into being as recent scientific advances. The one great merit of Western Medicine is that

it is not ashamed to borrow and to take up anything that is of real value and merit. This spirit characterized the Ayurveda of yore and is being gradually revived though not without some opposition from a dying race of conservative Ayurvedists. The ancients have given us the motto, "Whatever is conducive to cure is the right remedy." They have also said : "For the intelligent the whole world is the preceptor. Truth should be accepted from whatever source it may come."

The conservative Ayurvedists have sometimes said that whatever is found in Ayurveda is "Aptagama" or revealed truth. They ascribe omniscience to the Rishis or ancient sages little discriminating between different orders of merits. To them I point out the aphorism of Charak which speaks in unequivocal terms that "not only the Veda is Revealed Truth but whatever is discovered by observation and experiment properly carried out should also be accepted as Revealed Truth." Let us then move and work in this spirit of our great seers and elevate Ayurveda once more to the great heights she once attained. Then and then only Ayurveda will be respected by the whole scientific world.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।

तयोरेक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १६ ॥

आत्मा Atman ज्ञानमयः all consciousness पुण्यः holy (भवति is) देहः the body मांसमयः all flesh अशुचिः impure (भवति is) तयोरेक्यं, etc.

19. Atman is all consciousness and holiness ; the body is all flesh and impurity ; and yet, etc.

आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

आत्मा Atman प्रकाशकः the illuminator स्वच्छः pure (अस्ति is) देहः the body तामसः of the nature of darkness उच्यते is said तयोरैक्यं', etc.

20. Atman is the (supreme) illuminator and purity itself ; the body is said to be of the nature of darkness ; and yet, etc.

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

आत्मा Atman नित्यः eternal हि (expletive) सद्रूपः existence itself देहः the body हि (expletive) अनित्यः transient असन्मयः non-existence incarnate तयोरैक्यं', etc.

21. Atman is eternal and existence itself ; the body is transient, and, non-existence incarnate¹; and yet, etc.

¹ *The body is non-existence incarnate*—The body is undergoing change at every moment, and as such, cannot be eternal. But granting that it is non-eternal, how can it be non-existent, for, so long as it lasts we surely see it as existing? At first sight the body appears to be existing, however temporary its existence may be. A relative existence (Vyavahârîka Sattâ) is, therefore, ascribed to it. But when one examines it and tries to find out its real characteristics, this so-called tangible body gradually becomes attenuated and at last vanishes from one's sight. It is, therefore, said here that the body, as such, is always non-existent, even though it may appear as existing for a time to those who do not care to see through it.

आत्मनस्तत् प्रकाशत्वं यत् पदार्थावभासनम् ।

नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

यत् Which पदार्थावभासनं illuminating all objects तत् that आत्मनः of Atman प्रकाशत्वं the power of light, (आत्मनः of Atman) दीप्तिः light न नोत् अग्न्यादिदीप्तिवत् any ordinary light like that of fire and the like यतः for निशि at night आन्ध्यं darkness भवति exists.

22. What illumines all objects is the light of Atman. It is not any ordinary light¹ like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).

¹ *It is not any ordinary light etc.*—The light of Atman is unlike any other light. For, aught we know of ordinary lights they are opposed to darkness and are limited in their capacity to illuminate things. It is a common experience that where there is darkness there is no light ; and darkness always prevails at some place or other, thus limiting the power of illumination of such lights. Even the light of the sun is unable to interfere with the darkness at some places. But the light of Atman is ever present at all places. It illumines everything ; for it is in and through the light of Atman, which is present in everybody as consciousness, that one comprehends darkness as well as light and all other things.

देहोऽहमित्ययं मूढो धृत्वा तिष्ठत्यहो जनः ।

ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

अहो How strange घटद्रष्टेव like a person seeing a pot ममायमिति that this is mine सर्वदा ever ज्ञात्वा knowing अपि even देहः the body अहं I इति that धृत्वा holding (the view) अयं this मूढः ignorant जनः person तिष्ठति rests (contented).

23. How foolish is it on the part of a person to rest contented with the idea that he is the body¹, while he knows it something belonging to him (and therefore apart from him) just like a person who sees a pot (and knows it as apart from him)?

¹ *The idea that he is the body*—This is the view of Loukáyatikas (Indian materialists) who maintain that man is no more than a fortuitous concourse of material elements. According to them five elements of matter, through permutations and combinations, have given birth to this body as well as to life and consciousness, and with death everything will dissolve into matter again.

ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।

नाहं देहो ह्यसद्रूपो ज्ञानमितुयच्यते बुधैः ॥ २४ ॥

अहं I ब्रह्म Brahman एव verily (अस्मि am, यतः because अहं I) समः undivided शान्तः quiescent सच्चिदानन्दलक्षणः by nature absolute Existence, Knowledge and Bliss (अस्मि am) अहं I हि (expletive) असद्रूपः non-existence itself देहः the body न not (अस्मि am) इति this बुधैः by the wise ज्ञानम् (true) knowledge उच्यते is called.

24. I am verily Brahman,¹ being undivided, quiescent and by nature absolute Existence, Knowledge and Bliss. I am not the body² which is non-existence itself. This is called true knowledge by the wise.

¹ *I am verily Brahman*—‘I,’ the Self or Atman, is Brahman, as there is not even a single characteristic differentiating the two. In other words, there are no two entities as Atman and Brahman: it is the same entity Atman which is sometimes called Brahman.

When a person makes an enquiry into the real nature of this universe, he is led to one ultimate reality which he calls Brahman. But a further enquiry into the nature of the enquirer himself reveals the fact that there is nothing but the Atman, the Self, wherefrom the so-called external world has emanated. Thus he realizes that what he has so long called Brahman, the substratum of the universe, is but his own self, it is he himself. So it is said: ‘All this is verily Brahman, this Atman is Brahman’. (Mand. Up. i. 2).

² *I am not the body*—I am not either the gross, subtle or the causal body.

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।

नाहं देहो ह्यसद्रूपो ज्ञानमितुयच्यते बुधैः ॥ २५ ॥

अहं I निर्विकारः without any change निराकारः without any form निरवद्यः free from all blemish अव्ययः undecaying (अस्मि am) अहम्, etc.

25. I am without any change, without any form, free from all blemish and undecaying. I am not, etc.

निरामयो निराभासो निर्विकल्पोऽहमाततः ।

नाहं देहो ह्यसद्रूपो ज्ञानमितुयच्यते बुधैः ॥ २६ ॥

अहं I निरामयः not subject to any disease निराभासः beyond all comprehension निर्विकल्पः free from all imagination आततः all-pervading (अस्मि am) अहम्, etc.

26. I am not subject to any disease, I am beyond all comprehension,¹ free from all imagination and all-pervading. I am not, etc.

¹ *I am beyond all comprehension*—I am not comprehended by any thought, for in the supreme Atman no thought, thought of the subject and the object, the knower and the known, not even the thought of the Self or the not-Self is possible, as all thought implies duality whereas the Atman is beyond all duality.

NOTES AND COMMENTS

IN THIS NUMBER

An ideal can be rightly evaluated only by him who has realized that. So we give in this issue what Swami Vivekananda, the foremost monk of the modern era, thought about the ideal of Sannyasa. . . . *The Task before Us* discusses the problems before the present Hindu society. . . . *A vision of the Self* is written by one who has been striving to have that. . . . Mrs. Rhys Davids is a well-known writer on Buddhism and an old contributor to the *Prabuddha Bharata*. In the present article she discusses the view of Buddha regarding the existence of the Self. The Master asked not to see the Self in what is not Self. But people afterwards took him to have meant that there was no Self at all. . . . Swami Atulananda is a monk of the Ramakrishna Order. In the past he contributed many narrative writings to the *Prabuddha Bharata*. Some of our old readers who were fascinated by them, have shown eagerness to have more of them. The story that is published, though meant originally for the Western readers, will be, we hope, liked even by those who know it already. . . . Swami Vijayananda is the first Hindu missionary to visit South America. . . . Swami Akhilananda is head of the Vedanta Centre at Providence, U.S.A. *Are They Contradictory* is taken from the notes of a lecture on 'Universal Religion,' delivered at the Brown University. . . . *The Progress*

of *Ayurveda in Ancient India* formed a part of the Convocation Address delivered at the Government Ayurvedic School at Patna. The article throws a flood of light on the past achievements of Ayurveda and, as such, deserves more than a passing notice. . . . We regret that the instalment of *Sri Ramakrishna and St. Francis of Assisi*, which was due in this issue, had to be crowded out.

CONFESSION OF A SCIENTIST

The relation between science and religion is a problem that has engaged the master minds of the twentieth century in the fields of both religion and science. Some very interesting views have lately been expressed on the subject by the renowned scientist, Mr. Julian S. Huxley, in an issue of *The Atlantic Monthly*.

At the very outset, the writer introduces himself as follows: "I have devoted most of my life to science. But I have always been deeply interested in religion, and believe that religious feeling is one of the most powerful and important of human attributes. So here I do not think of myself as a representative of science, but want to talk as a human being who believes that both the scientific spirit and the religious spirit are of the utmost value. No one would deny that science has had a great effect on the religious outlook. If I were asked to sum up this effect as briefly as possible, I should say that it

was two-fold. In the first place, scientific discoveries have entirely altered our general picture of the universe and of man's position in it. And, secondly, the application of scientific method to the study of religion has given us a new science, the science of comparative religion, which has profoundly changed our general views on religion itself."

According to Mr. Huxley, the most important contribution which the comparative study of religions has made to general thought is that nobody can any longer look on religion as fixed; there is a development in religion as there is in law, science or political institutions. Different religions are not separate systems; they contribute their quota to one another. As for an example, he cites Christianity that owes much not only to Judaism but also to the religions of the Near East, and to Neo-Platonism. In this way, all religions form part of a general process of religious development.

Next, he points out three basic elements common to all religions. They are :

(1) "The existence of the sense of sacredness is the most basic of these common elements; it is the core of any feeling which can properly be called religious, and without it man would not have any religion at all."

(2) "The desire to be in harmony with mysterious forces and powers on which man feels himself dependent is responsible for the expression of religious feeling in action, whether in the sphere of ritual or in that of morals."

(3) "The desire for comprehension is responsible for the explanations of the nature and government of the universe, and of the relations between it and human destiny, which in their developed forms we call theology."

The ways in which the basic elements are worked out in actual practice are

in most cases applied to witchcraft, magic, false gods, appropriate formulas, rituals and so forth. This comparative study of development in religion is according to him the most important contribution of science.

The writer gives us two brief examples showing how during the last few centuries science has had the considerable effect upon the religious outlook. "When Kepler showed that the planets moved in ellipses instead of circles, when Galileo discovered craters on the moon, spots on the sun, or showed that new fixed stars could appear, their discoveries were not indifferent to religion, as might have been supposed. On the contrary, they had as much influence on the religious outlook of the day as did the ideas of Darwin on the religious outlook of the Victorian age, or as the ideas of Freud and Pavlov are having on that of our own times. For to the Middle Ages a circle was a perfect form, an ellipse an imperfect one; and the planets ought to move in circles to justify the perfection of God. So, too, mediæval religious thought was impregnated with the idea (which dates back to Aristotle) that change and imperfection were properties of the sublunary sphere—the earth alone. All the heavenly regions and bodies were supposed to be both perfect and changeless. So that the discoveries of imperfections, like the sun's spots or the moon's packmarks, or of celestial changes like the birth of a new star, meant an overhauling of all kinds of fundamental ideas in the theology of the time.

"As a second example, take Newton. We are so used to the idea of gravity that we forget what a revolution in thought was caused by Newton's discoveries. Put simply, the change was this. Before Newton's time, men supposed that the planets and their

satellites had to be perpetually guided and controlled in their courses by some extraneous power, and this power was almost universally supposed to be the hand of God. Then came Newton, and showed that no such guidance or controlling power was, as a matter of fact, needed; granted the universal property of gravitation, the planets could not help circling as they did. For theology, this meant that men could no longer think of God as continually controlling the details of the working of the heavenly bodies; as regards this aspect of the governance of the universe, God had to be thought of at one remove farther away, as the designer and creator of a machine which, once designed and created, needed no further control. And this new conception did, as a matter of historical fact, exert a great influence on religious thought, which culminated in Paley and the Bridge-Water School, early in the last century."

These considerations are, according to Mr. Huxley, not a conflict between science and religion at all, but between science and theology. He goes farther and rightly observes that science can be in conflict with particular stages of particular religions, though it cannot possibly be in conflict with religion in general. He does not forget to mention the two inherent limitations of science: first, it is incomplete since it only concerns itself with "intellectual handling and objective control;" secondly, it is "morally and emotionally neutral." He assures more than once that science can never destroy religion, nor should it dictate to religion how the latter should change or what form it should take. "I mean that it is the business and the duty," says he, "of the various religions to accept the new knowledge we owe to science, to assimilate it into their systems, and to adjust their general ideas and outlook accord-

ingly. The only business or duty of science is to discover facts, to frame the best possible generalizations to account for the facts, and to turn knowledge to practical account when asked to do so."

In India, religion is regarded also as a science since the truths that are embedded in it are the outcome of religious researches in the domain of spirit. We do not believe that the spiritual truths could ever be fathomed by methods of modern science. There is no doubt in the fact that modern science can help man in particular stages of religious growth. There only science can very effectively meet religion.

BLESSINGS OR A CURSE?

In almost all monastic organizations, ancient or modern, poverty is one of the principal vows for the members. All saints and sages by their teachings and examples have shown the value of poverty in spiritual life. Man thinks of God most, when he is faced with dangers and difficulties, and luxuries most often kill his soul.

At the present time there is a worldwide economic depression. Every country is in difficulty to find out a solution of the appalling unemployment problem. Can this situation be turned into a spiritual end?—this is an idea that is exercising the minds of some clergymen in the West. Speaking of America, one representative Christian preacher says, "The present suffering, terrible as it is, has not yet touched the depths of the nation's religious life. But there are signs that the plow will ultimately go deep enough to fructify the subsoil of character. Already, one by one, the greater numbers than for many years, men are turning to prayer in the crisis."

It is true that man's extremity is

God's opportunity—that man turns to God when he finds himself completely broken down—in health, wealth and earthly hopes. And it is also true that extreme poverty turns man into a cynic and puts a premium upon his endeavour to improve his condition. He becomes so much plunged in despair that any effort to raise himself becomes impossible for him. He becomes a prey to inferiority complex, and inferiority complex serves as a permanent set-back to all progress.

In order that poverty may have a spiritual value, it must be a *willing* poverty and not a forced one. The generality of people want a little enjoyment in life, and they cannot turn to God, unless that little desire for enjoyment is satisfied. To give up all for God is the extreme stage of religious life and it cannot and should not be forced upon all indiscriminately. For similar reasons it will be a dangerous thing, if people begin to philosophize over the spiritual value of the present economic crisis and relax their efforts to find out a remedy for it. People must be above physical wants, before they can be expected—barring exceptional cases—to cultivate higher virtues in life. In India also, in some stages of its history, there had been the terrible mistake of too much idealizing poverty. As a result, occasions are not rare, when people instead of trying to remove their poverty, camouflage their laziness with high-sounding religious phrases. Indeed, the highest ideal should not be preached to all. People should be taught according to their capacity to receive and assimilate things; otherwise more harm than good is done to them.

SOCIAL SERVICES TO CHILDREN IN LONDON

It is interesting to see how thoroughly things are done in the West. As for

instance, if we take the case of education; what is the use of education, if the children who receive that are not physically fit? From that standpoint, more attention should be given to the physical health of children than to their education. Otherwise the money spent on education, either by the State or parents is altogether lost and the children, when grown up, become burdens on the family and the country.

The London educational authority is keenly alive to this fact. A writer to the *Hindu* gives an account of how systematic efforts are being made in London to maintain and improve the health of the children along with the education they receive. The London County Council, which is doing admirable work for the spread of elementary education, has, side by side, organized "Special Services" to deal with the social and physical well-being of the ordinary school children. The aim of the Special Services is the prevention of disease and there is an army of school Doctors, School Nurses, Care Committee Workers, Attendance Officers to carry on this important social work in a systematic way. Besides the paid officials, there are voluntary workers, numbering about 6,000, recruited from people of sympathy and good will and many of them having extensive experience of Social Work before. "The work of the Education Authority is directed towards the discovery of physical defects or weakness in the children of which the parent may be ignorant and to the provision of means of remedying such defects. . ."

With many children the question of health is inter-linked with that of malnutrition due to poverty. So "The Education Act, 1921, empowered local education authorities to supply means to any child who is unable by reason of lack of food to take advantage of the

education. . . The policy has been to prevent malnutrition rather than to wait until the child is reduced to a condition in which he is unable to do his lessons through hunger. It is therefore laid down by regulation that anyone may bring to the notice of a School Committee the fact that a child appears to need more food than he is getting. If

the parents apply to the head teacher, they will be given a dinner ticket."

And "The money which is spent, except in so far as it is recovered from parents who are able to afford to pay for the services rendered, is public money, provided in approximately equal proportions out of taxes levied by the Government and rates raised locally."

REVIEWS AND NOTICES

A TRUE INTERPRETATION OF VEDIC SACRIFICE. By S. Narasimhacharya, B.A. *Published by the author from 9, Kesava Perumal Eastward Street, Mylapore, Madras. xv+149 pp. Price Re. 1-8 as.*

This book, as the title suggests, is an investigation into the real meaning of the Vedic ceremonies and sacrifices. It gives a clear insight into the ritualistic portion of the Vedas, carrying conviction of their utility to those who look upon them as meaningless and superstitious and, bringing new light to those who believe and observe them without understanding their proper significance. A perusal of this interesting treatise will remove the doubt and make it clear that the Vedic Karma Kanda does not contradict the Jnana Kanda but the right performance of the former prepares the mind for the practice of the latter ; for rituals are concretized Philosophy.

Since the advent of Buddhism the Vedic study has been neglected and other post-Vedic scriptures such as the Puranas, the Tantras and the Agamas have taken their place. These were instituted to nourish the religious sentiments of the masses. They were based on the Vedas and therefore have no separate authority save that of the Vedas. But in the course of time, their original purpose was obscured and they were looked upon as separate authorities by their respective votaries. And this gave birth to many sects within Hinduism. In order to unite all the diverging Hindu sects on a common basis, the study of the Vedas should be encouraged and for that the present book will serve both as a key and an introduction.

SUBHEDAR MALHAR RAO HOLKAR. By M. W. Burway, B.A. *12, Imli Bazar, Indore City. xv+255 pp. Price. Rs. 7/-.*

Mr. Burway is well known as a historian and author of several books. The present volume is an important book dealing with the Mahratta history and a welcome addition to the existing biographical literature. Biography usually deals with the life and character of a man, but the author here describes the whole Mahratta history of the seventeenth and the eighteenth century through the life-story of the Founder of the Indore State. Mr. Burway has consulted all the extant materials of the Mahratta history and spared no pains to make the book authentic and up-to-date. He has also refuted the current ideas with regard to some incidents of the Mahratta history and his statements are supported by documental evidences. The book is written in a very vigorous and lucid style.

As we were reviewing the book, the sad news came that the author had passed away. His death has been, no doubt, a distinct loss to the students of the Mahratta history.

URDU LITERATURE. By T. Grahame Bailey, D.Litt., B.D., M.A. *Association Press, 5, Russell Street, Calcutta. xii+120 pp. Price Re. 1/4.*

The book has been a unique production of its kind. Many books have been written on the subject and many writers have tried to explore the field, but Mr. Grahame has thrown a new light on it. He has made a thorough research of the origin and development of Urdu Literature.

Religious upheaval during the fourteenth and fifteenth century greatly influenced the minds of Urdu poets, and this has been made clear by the author.

The book takes the reader through a galaxy of famous writers and poets who once adorned the court of the reigning emperors of India.

The style is simple, plain and straightforward. It will be much appreciated by both Europeans and Indians.

BENGALI

JALAPATHE MURSHIDABAD. By Manomohan Ganguli. *Guru Granthasram, Khardaha, 24 Parganas.* 155 pp. Price As. 12

More than twenty years back, the author with two of his friends went by boat to Murshidabad from his native village near Calcutta. They had no servant, no boatman with them and everything they did themselves. Naturally they had strange experiences which are embodied in the book under review. The modern Bengali literature can count many books on travel, but the present book has got a charm of its own. Soon after the journey was finished, the author left the world in search of God and since then nobody knows anything about him. The observations which he records in the book mirrors the religious bent of his mind and this makes the writing all the more interesting.

SRI RAMAKRISHNA CHANDRIKA, PART I. By Brahmachari Prajna Chaitanya. *Published by Brahmachari Subodh Chandra, 31, Simla Street, Calcutta.* 268 pp. Price Boards Re. 1-12. Cloth Rs. 2.

The book explains with annotations a hymn to Sri Ramakrishna composed by Swami Abhedananda. The author quotes passages from various scriptures to elucidate the ideas contained in the hymn. He has given in a nutshell the doctrines of various

systems of Hindu Philosophy. His conclusions are based on the life and teachings of Sri Ramakrishna.

BHARATIYA SAMGHA-TATTVA. By Matilal Roy. *Pravartak Publishing House, 61, Bowbazar Street, Calcutta.* 87 pp. Price As. 12.

The author shows the line of demarcation between Indian Nationalism and Western Nationalism in this book. He lays down some practical suggestions for the progress of Indian Nationalism. Religion, sacrifice and character should be the prime factors of any organization in India. National movements must be based on truth and unity. Those who want to lead a corporate life in religion, politics or industry will derive ample benefit from the book.

SANSKRIT

RANGA-HRIDAYAM. By Brahmachari Ranga Avadhuta. *Published by Chimanlal Sivrama Trabadi, Sarkhej, Ahmedabad.* 117 pp. Price As. 12.

It contains many beautiful hymns to Dattatreya, Siva, Krishna, Devi and so on. The hymns are classified under the headings of Bhakti and Jnana. They are composed in easy Sanskrit and surcharged with devotional fervour.

ADVAITATATTVAPRABODHINI, PART I. By Sadhu Santinatha. *Published by Indian Institute of Philosophy, Amalner.* 126 pp. Free of Price and Postage.

It is a unique adventure on the part of the author. He has collected various views on Advaita Philosophy from many unpublished standard works on the subject. In a small compass, he has refuted different schools of philosophy and established the supreme truth of the Advaita doctrines. The language and style of the book are admirable.

NEWS AND REPORTS

A NEW VEDANTA SOCIETY IN AMERICA

We are glad to announce that Swami Vividishananda, who was formerly Editor of *Prabuddha Bharata* and went to America some years back, has organized a Vedanta Society in Washington. Here he takes two classes—one on the Gita and the other on the Yoga Aphorisms of Patanjali—every week and gives a public lecture every Sunday. Besides he has to give individual spiritual instruction by private interview. We have no doubt that the Society will flourish under the able guidance of the Swami.

SWAMI PARAMANANDA BACK TO INDIA

Swami Paramananda, head of the Vedanta Centre, Boston and Ananda Ashrama, California, arrived in Calcutta on the 2nd February. He came by the Pacific and on the way was given public receptions at Singapore, Penang and Rangoon, where great enthusiasm prevailed at the presence of the Swami. At Calcutta he had a very crowded programme, giving discourses and addressing meetings under the auspices of various associations. He went also to East Bengal, opened the Art and Industrial Exhibition at Narayangunje and spoke at several meetings organized by the different institutions of Dacca. After visiting Puri, Madras and some other places of the South, the Swami will take boat for Europe at Colombo on the 10th April.

SWAMI SHARVANANDA AT DACCA

In response to an invitation from the University of Dacca, Swami Sharvananda delivered in English a course of six illuminating lectures on (1) 'God, Soul and Matter,' (2) 'Ethical Bases of Hinduism,' (3) 'Rituals and Symbols in Hinduism,' (4) 'Hinduism in Modern Life,' (5) 'Self-realization through Service' and (6) 'Message of Swami Vivekananda to Modern India' before the Hindu students of the University and a distinguish-

ed gathering composed of the elite of the city. The Hindu students of the Dacca University presented an address to Swami Sharvananda eulogizing his Missionary activities in the cause of Hinduism.

He also delivered two public lectures in Bengali on 'Image Worship in Hinduism' and 'Religion of the Age,' which were highly appreciated. He spoke on the 'Duties of the Students' before the students of the Jagannath Intermediate College and on the 'Ideal of Indian Womanhood' in the anniversary meeting of the Ananda Ashrama, a women's organization of Dacca, and held conversaciones on Religion and Philosophy. The public of Narayangunje presented the Swami with an address in appreciation of his erudition and missionary activities in India and abroad.

THE VEDANTA SOCIETY OF CHICAGO

The third anniversary of the Vedanta Society of Chicago was celebrated, together with the anniversary of its illustrious leader Swami Vivekananda, on Wednesday, January 25th, at the headquarters of the Society, at 120 E. Delaware Place, with unique success.

After enjoying the home-cooked Hindu dishes, the guests assembled at the sumptuously decorated parlour of the society, where an elaborate programme of lectures, recitations and music was given by the members.

The enthusiasm of the house seemed to have arrived at its height when led by Lalita Ortmeyer, Mataji Loitz, Urvashi Dean and Malati Newman sang in Bengali words a song to Shiva, composed by Swami Vivekananda, with the accompaniment of piano and Hindu orchestra, of Setar, Esraj and Tabla.

Mrs. Henrietta Earle read a very thoughtful paper on the works of the Vedanta Center, with recollections of her early contact with the Swami Vivekananda. Mrs. Loitz and Miss Dean each read a paper, both of which were highly appreciated by all. Several other ladies and gentlemen spoke very feelingly about Swami Vivekananda, and the great work which he established in America.

THE RAMASWAMI AIYANGAR MEMORIAL COMMITTEE

The following has been received for publication from the Hon. Mr. G. A. Natesan, joint Secretary of the Committee.

THE RAMAKRISHNA STUDENTS' HOME
Mylapore, 20th January, 1933

DEAR SIR,

You would have seen from the papers that at a large and representative public meeting of the citizens of Madras held on Saturday, 31st December, at the Lecture Hall of the Ramakrishna Home, Mylapore, it was resolved to commemorate the services of the late Ramaswami Aiyangar, (Ramu, as he was affectionately called by his friends and admirers) in a manner worthy of the great and noble services he has rendered to the cause of education in this Presidency.

Glowing tributes were paid by speaker after speaker to Ramu's lifelong and unselfish labours and the opinion was unanimous that the memorial should take a form which will be in consonance with his own wishes, namely, the further development of and enlargement of the work of the great educational institution he has been able to build up. It was equally made clear at the meeting that the memorial instead of being a purely utilitarian one should also take the form of a statue which will be a reminder to succeeding generations of his devoted labours for the educational uplift of the poor of our Province.

If the memorial is to be worthy of the man and the cause, large sums of money will be required to give it a tangible shape. Already, through the generosity of several of the citizens of the Presidency (many who had been Ramu's devoted friends and admirers) subscriptions have been promised towards the fulfilment of the objects in view.

May we request you to make a generous contribution to the Ramu Memorial and do all that lies in your power to advance the cause which Ramu held so dear and dear indeed to all of us who are interested in carrying on the type of educational work for which the Ramakrishna Home stands.

If you so desire, you may ear-mark your contribution to either of the above forms of Memorial or for both.

Yours sincerely,

G. A. NATESAN,
C. ARUNACHALA MUDALIAR,
M. SUBBARAYA AYYAR.

Close your lips and let your hearts open. Work out the salvation of your land and of the whole world, each of you thinking that the entire burden is on your shoulders.—SWAMI VIVEKANANDA.