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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

SWAMI ABHEDANANDA : IN MEMORIAM

Srimat Swami Abhedananda, the last surviving monastic disciple of Sri Ramakrishna, entered Mahasamadhi at the Ramakrishna Vedanta Society in Calcutta, on Friday, the 8th September, at 8-16 A.M., nearly at the age of 73. The Swami had for some time past been suffering from heart trouble and epidemic dropsy; but he recovered very lately from this acute illness under Âyurvedic treatment. Suddenly he contracted fever on Thursday night. He told his attendant disciples that there was no cause for anxiety. Early on Friday morning he talked as usual, but later he became plunged in meditation never to come back again. His soul had left the mortal frame and passed into the realm of eternal bliss to enjoy a well-earned rest. The last rites were performed at the Cossipore cremation ground with appropriate ceremonies in the presence of a large number of monks, devotees and admirers.

Swami Abhedananda, or Kaliprasad Chandra, as he was called in his pre-

vious life, was born on October 2, 1866, in Calcutta. From his very boyhood he was inclined to Sanskrit studies. At the age of eighteen he creditably passed the Entrance examination from the Calcutta Oriental Seminary, of which his father, late Rasik Lal Chandra, was a teacher in English. Gifted with a genius for philosophic contemplation, the boy soon began to interest himself in solving the various intricate problems of life. His desire to become a philosopher was greatly stimulated when he read for the first time in a text-book on Indian history that Sankaracharya was the propounder of the Advaita system of philosophy. The perusal of the *Gita* served to intensify all the more his yearning to follow in the footsteps of these great Acharyas and to study their philosophies. But his allegiance was not confined to one particular line of religious thinking. An inner urge drove him to widen his intellectual sympathy for all religions, and that is why we find him even in his early days so intently listen-

ing to learned discourses on the various phases of different faiths. In 1883 he attended a series of public lectures delivered by the noted Hindu philosopher, Pandit Sasadhar Tarkachudamani, on the six systems of Hindu philosophy, and he was deeply impressed when he heard the illuminating discourse on the Yoga System of Patanjali and learnt about the infinite possibilities of the human soul. Thenceforth he made a special study of some of the most authoritative books on the subject and felt a strong desire for practising Yoga. But he was told by his friends not to follow any of the methods described in the Yoga Shastras without the proper guidance of a competent preceptor. The boy now began to search for a suitable teacher who would show him how to be a Yogi and thereby enable him to unravel the tangled skein of human life. One of his class mates, with whom he discussed the matter, told him of Sri Ramakrishna Paramahansa and directed him to go to the great saint, who lived at that time in the temple-garden of Dakshineswar, five miles to the north of Calcutta.

It was in 1883 that he first met the Master at Dakshineswar. At the very first sight Sri Ramakrishna fathomed the depth of the boy's soul and was delighted to notice the vast spiritual possibilities latent in him. He even told the boy that he had been a Yogi in his past life and that was why he was inclined to Yoga so young. The mystic touch of the Master brought about a wonderful revolution in his mind, and he immediately became buried in deep meditation. Since then Kaliprasad began to practise religious discipline under the guidance of Sri Ramakrishna, and, through his grace, was blessed with many spiritual experiences.

Kali belonged to the inner circle of Sri Ramakrishna's young devotees. He

now began to avail himself of every opportunity to run away from the stifling atmosphere of his home and sit at the feet of the Master in the calm and elevating environs of the temple-garden of Dakshineswar. His thirsty soul drank deep at the perennial fount of heavenly wisdom which issued from the lips of the Master for the spiritual comfort of eager aspirants. As time rolled on, Kaliprasad found in him the embodiment of the Absolute Truth inculcated by the highest philosophy as well as of the universal religion which underlies all sectarian religions of the world. From Sri Ramakrishna he eventually realised that the three orders of metaphysical thought—dualism, qualified monism and monism—were but stages on the way to the Supreme Truth. They were not contradictory, but rather complementary to one another. Thus the validity of all stages that are harmoniously arranged in a graded series of spiritual experiences culminating in the realisation of the Formless Absolute—the One without a second—was made clear unto him by the super-mystic of Dakshineswar.

Kali soon became intimately acquainted with Narendranath, the chief disciple of Sri Ramakrishna, and often held learned discussions with him on various abstruse points of philosophy, both Eastern and Western. During the illness of the Master at Shyampukur and Cossipore in 1885-86, Kali along with others devoted himself heart and soul to the service of Sri Ramakrishna and, after his passing, renounced the world and became a Sannyasin with the monastic name of Swami Abhedananda. At the Baranagore monastery, where one by one the young disciples of the Master gathered together and banded themselves into a holy fraternity of monks under the leadership of Narendranath, Kali used very often to shut

himself up in his room for intense spiritual practices as also for a systematic study of the Vedanta and Western philosophy. This rigorous course of spiritual discipline excited the admiration of all and earned for him the significant epithet of 'Kali Tapaswi' (the ascetic Kali).

But soon the 'call of the forest'—a tendency to embrace a wandering life according to the orthodox traditions of monastic life—was most irresistibly felt by Swami Abhedananda. And he travelled bare-footed from place to place, depending entirely on whatever chance would bring to him. He endured all sorts of privations and hardships, practised austerities of all kinds, walked up to the sources of the Ganges and the Jumna, spending most of the time in contemplation of the Absolute, visited sacred places like Kedarnath and Badrinarayan, Hardwar and Puri, Dwarka and Rameswaram, and met in the course of his extensive travels some of the greatest saints and scholars of the time in various centres of religious culture. Needless to say, this rich and varied experience of his itinerant life made him eminently fit to deliver in after years the lofty and universal message of his Master to humanity at large.

Till now the ideal of these young monks was to strive for personal liberation and realisation of the Supreme Atman by severe penance and meditation, remaining as much as possible aloof from the world in consonance with the prevailing Hindu idea, sanctified by tradition and sanctioned by the sages and seers from hoary antiquity. But Swami Vivekananda, who was in America, brought home to the minds of his Gurubhais, through his inspiring epistles, the fact that the mission of his life was to create a new order of monks in India who would dedicate their lives to serve others and scatter broadcast

the life-giving ideas of the Master over the entire world. The idea of personal liberation, he pointed out, was unworthy of those who believed themselves to be the favoured disciples of an Incarnation. Out of his profound faith in the leader, Swami Abhedananda together with other brother-disciples accepted his creed, knowing the voice of Swami Vivekananda to be the voice of the Master. Thus a new orientation of outlook on the monastic life came upon him. And in response to an invitation from Swami Vivekananda, who was then preaching Vedanta in London, he went there on behalf of the Ramakrishna Math in the latter part of 1896, to serve the cause of the Master. The maiden speech which Swami Abhedananda delivered before the Christo-Theosophical Society of London on the Advaita Vedanta was a splendid success. At this the joy of Swami Vivekananda knew no bounds. Referring to this happy occasion Mr. Eric Hammond, an English disciple of Swami Vivekananda writes, "The Master was more than content to have effaced himself in order that his brother's opportunity should be altogether unhindered. The whole impression had in it a glowing beauty quite indescribable. It was as though the Master thought, 'Even if I perish on this plane, my message will be sounded through these dear lips and the world will hear it.'" Swami Vivekananda entrusted him with the charge of conducting his classes on Vedanta and Raja-Yoga there and left for India in December, 1896. Swami Abhedananda continued his classes and delivered public lectures in churches and before religious and philosophical societies in London and its suburbs for one year.

In 1897, at the request of Swami Vivekananda, Swami Abhedananda crossed the Atlantic and landed in New

York to take charge of the Vedanta Society which had already been started there. For nearly a quarter of a century, Swami Abhedananda spread the catholic doctrines of Hindu philosophy in the light of the universal gospel of Sri Ramakrishna in America, and steadily put the Vedanta movement there on a solid foundation. In 1906 he visited India for a short interval, during which he delivered a large number of inspiring lectures in different cities. Contemplative by nature the Swami, even in the midst of his strenuous activities, was able to maintain a poise and calm that added grace and beauty to his manifold works and acted with telling effect upon all who came in contact with his magnetic personality. His scholarship was the despair of many, and his dignified bearing as also his nobility of character commanded the loving homage from even the most aristocratic sections of the American people. He travelled extensively all through the United States, Alaska and Mexico and delivered addresses on various phases of the Vedanta philosophy in almost all the principal cities of the former country. He made frequent trips to Europe also, delivering lectures to appreciative audiences in different parts of the continent, and making contacts with eminent scholars. After his return to India in 1921, he established a centre under the name of

Ramakrishna Vedanta Society in the heart of Calcutta for preaching the message of Sri Ramakrishna. In 1937 he presided over two sittings of the Parliament of Religions held at the Town Hall, Calcutta, on the occasion of the Ramakrishna Centenary. He was the author of a large number of thoughtful books on Vedanta and other Indian philosophies, which constitute a valuable legacy to the spiritually inclined souls of the world.

The passing of such an outstanding personality from the arena of the world will be deeply mourned by a large circle of his friends and admirers, who are variously indebted to him for the spiritual contributions he had made. He came to the world in obedience to the Divine Will to fulfil the mission of the Master, and after his task was over, he has gone back to the source of Light and Life from which he came. Our duty is to try to do our part in this life, profiting by the noble example he has left before us. May the memory of his life and personality be an unflinching source of inspiration to us all, may his sterling qualities of head and heart serve as a beacon to us in our silent march to the Ideal, and may his loving soul shower ceaseless blessings on us from his new abode of bliss!

Shantih! Shantih!! Shantih!!!

MESSAGE OF MODERN SCIENCE

BY THE EDITOR

I

We are once again in the grip of a devastating war. The conflagration has spread with lightning rapidity from the "Land of the Rising Sun" to the farthest end of the European Continent and has cast a gloom over the peace-loving sec-

tions of humanity. Time and again human civilisation has been at stake and the proudest achievements of the shining geniuses of the world in the realms of art and architecture, science and literature, philosophy and religion have been decimated beyond recognition by

the ruthless fury of the warring nations. Today also the same tragic drama is being enacted before our very eyes and the epoch-making scientific discoveries and inventions have, as usual, been converted into powerful engines of destruction to make a holocaust of lives as also of the finest fruits of human thought and culture. It is not for nothing that Swami Vivekananda made the following prophetic utterance some fifty years back, "The whole of Western civilisation will crumble to pieces in the next fifty years if there is no spiritual foundation. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degenerate and crumble to pieces." That science is partially responsible for this regrettable state of affairs can hardly be gainsaid. On the one hand the results of scientific technique have increased the destructiveness of weapons of war, and the proportion of the population that can be spared from peaceful industry for fighting and the manufacture of munitions. On the other hand, by increasing the productivity of labour they have made the old economic system, which depended upon society, very difficult to work, and by violent impact of new ideas they have thrown ancient civilizations off their balance, driving China into chaos and Japan into ruthless imperialism on the Western model, Russia into a violent attempt to establish a new economic system, and Germany into a violent attempt to maintain the old one. These evils of our life are all due in part to scientific technique, therefore ultimately to science (*Science and Religion*: By Bertrand Russell). Indeed in no period of human history has there been such an epidemic of moral perversity, such a universal jealousy and mutual suspicion. A scarlet fever with a raging temperature has attacked the

entire body of mankind, and a passion for political domination has taken the place of creative personality in all departments of life. In fact, as Dr. Tagore has pertinently observed in his *Religion of Man*, "When greed has for its object material gain then it can have no end. It is like the chasing of the horizon by a lunatic. To go in a competition multiplying millions becomes a steeplechase of insensate futility that has obstacles but no goal. It has for its parallel the fight with material weapons—weapons which must perpetually be multiplied, opening up new vistas of destruction and working new forms of insanity in the forging of frightfulness. Thus seems now to have commenced the last fatal adventure of drunken Passion riding on an intellect of prodigious power."

II

But it would be a sheer mistake to evaluate the worth of science in terms of the malevolent effects it has produced and the atrocities it has indirectly helped mankind to perpetrate with its creations. Science is one of the noblest pursuits of humanity, and, like religion and philosophy, it has proved itself in civilized society as a creative force in the solution of the baffling arena of the universe around us. The relation between these different branches of knowledge is so close and intimate that one cannot be divorced altogether from the other without constricting human knowledge or disturbing the balance and harmony of our integrated life and personality. Science has been defined as 'the attempt to discover, by means of observation, and reasoning based on it, first, particular facts about the world, and then, laws connecting facts with one another and making it possible (in fortunate cases) to predict future occurrences.' Each science has

its own special field and special problems to explore and investigate and as such does not feel called upon to take up the whole field of reality for its problems. The philosophical system, on the other hand, is the outcome of an interpretative reflection on the whole data of our experience. Philosophy begins where the experimental and observational sciences leave off, but it does not follow that philosophy in its edifice must use the building-stones just as science hands them over. And rightly has Prof. Radhakrishnan also remarked that it cannot be said that philosophy is only an aggregate of the conclusions of sciences. As philosophy goes to the root of the matter and thinks to the bitter end, it is more thorough-going than science in the intellectual spirit of enquiry. It is one with science in that it is not satisfied with the first appearances of things, but transcends the view of things as they immediately present themselves to us in perception and seeks to arrive at a deeper view of them through objective laws and principles. Philosophy assumes a scientific attitude towards the whole of human experience, and not merely to positive facts extracted from mechanical science (cf. *Reign of Religion in Contemporary Philosophy*).

In short, science and philosophy, though they differ in their subject-matter, are complementary and do not contradict each other. They stand in the same relation to each other as a part stands to the whole, and fulfil in their own way the noble purpose of unravelling the mysteries of the physical and the spiritual world. Similar is the case with religion. Religion, as understood by the Hindus, does not antagonise the findings of science and philosophy. True philosophy will result in true religion. "Religion is insight into

the nature of reality (*darsana*), or experience of reality (*anubhava*). This experience is not an emotional thrill, or a subjective fancy, but is the response of the whole personality, the integrated self to the central reality" (*vide The Hindu view of Life*). In the words of Swami Vivekananda, religion is being and becoming. It is the realization of the Divinity already in man—of the solidarity and the spiritual oneness of the whole universe. As a matter of fact each one of these various pursuits of knowledge—science, philosophy and religion—is a fulfilment of the other and is woven as a living strand into the mosaic texture of the wholeness of human life and experience. If science teaches us to analyse the external Nature and to know its hidden secrets—its law and order, bit by bit, and philosophy generalizes the results of scientific observations into a synthetic whole and leads us further deep into the very core of Reality through a process of interpretative reflection and rational understanding, religion opens the floodgate of spiritual knowledge through intuitive experience or mystic union with the ultimate Truth. In fact this relation between the different processes of human awareness is one of mutual co-ordination and fulfilment and not of antagonism. In India the ultimate motive of all investigation into Truth and the mode of application of the scientific achievements were attuned to the same spiritual end, and as such the results of scientific enquiries found their echoes in the spiritual realizations of the masterminds of the land. No doubt the past history of the West is a red record of bloody feuds and rivalry between science and religion, between religion and philosophy, and the names of Socrates and Jesus, Bruno and Galileo, Descartes and Spinoza, Hobbes and Locke, Hume and Kant, Voltaire

and Rousseau are witnesses to traditional opposition of dogmatic religion to free thinking and scientific method of enquiry; still today it is refreshing to find that, according to the best minds of the West, science and philosophy are not regarded as watertight compartments but are permitted to influence each other as parts of one organic whole of knowledge, and the lines of demarcation between realism and idealism have become almost indistinct, for science has begun to take its legitimate share in the problems of philosophy and religion, and has arrived almost at the same end. Dr. Michael Pepin, Professor of Electro-mechanics at the Columbia University, and one of the world's most distinguished scientists, frankly stated, "In my opinion, all scientific evidence tends to show—not to prove, but to point towards the belief—that it is very unlikely that the soul of man is going to cease its existence when the body perishes. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the human soul goes on existing, and developing after death. You see science is constantly revealing divinity and man's relation to divinity. Science is therefore the highest form of human theology, the highest form of reasoning out God. Science leads us straight to a belief in God and this is the foundation of religion." The learned scientist further emphatically declares, "The purpose of science is not merely to make material things, inventions, to increase wealth and comfort,—these things are certainly a blessing but not the greatest blessing. If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with Him; if science does not assist me in carrying out the divine purpose then I am

failure as a scientist. But science has made me a better Christian; and I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God." No better and bolder vindication of the lofty ideal of science has hitherto been made in such clear and unambiguous terms. The macrocosm is the external symbol and gross manifestation of the microcosm; and the physical truth must have its counterpart in the internal world. "The revelation of science," says Sir Oliver Lodge, "is that that which occurs here in the physical universe, occurs everywhere; that the laws are the same throughout. In other words, the universe is really one, and there is no conflicting or opposition power. The God of this earth is the God of the whole universe, and His power and influence extend to the remotest confines of space from eternity to eternity, and in that majestic and one Reality, however little we may as yet apprehend in nature, we and every part of the material, and of the mental and spiritual universe, too, live and move and have our being." Even Prof. A. S. Eddington admits, in *The Nature of the Physical World* (vide pp. 327-28), that "there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction, for the *pursuit of science springs from a striving which the mind is impelled to follow*, a ques-

tioning that will not be suppressed. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our nature responds. *The problem of the scientific world is part of a broader problem—the problem of all experience.*” In short this message of modern science is only an echo of what Vedanta in its spiritual conception of the oneness of the soul and solidarity of the universe declared ages ago when Occidental civilisation was not even born, or was only in its infancy.

III

But this nearest approximation of Western scientific thought to the time-honoured idealism of Hindu philosophy is not the result of a fortuitous discovery of some amateur experimentalists but has a long history of untiring patience, diligent research and unparalleled sacrifice behind it. A series of experiments carried on in the recent past by a group of brilliant scientific celebrities such as J. J. Thomson, E. Rutherford, Max Planck, Niels Borh, Heisenberg, Minkowski, Einstein, Schrodinger, Jeans and Eddington, to mention only a few, have brought about a complete revolution in the old conception of matter and space. The solid matter of the Victorian science has been dissolved into immaterial waves, and the world of three dimensions has been extended to four-dimensional continuum. The theory of relativity has shown that even time and space, the most fundamental things in our normal experience, are nothing but human constructions and the reality which we interpret as time and space is unimaginable something which only the mathematicians can describe. As a matter of fact, says Prof. Whitehead in his *Nature and*

Life, the old notion of space, the mere vehicle of spatial interconnections, has been eliminated altogether from recent science. The whole spatial universe is a field of force—or, in other words, a field of incessant activity. And whatever words science may use for its concepts—quantum, distance, mass, four-dimensional continuum, electron, proton, neutron, positron, electromagnetic energy or radio-activity, or whatever they may be, we find that each of these words stands for a body of mathematical relations and as such, to quote Mr. Sullivan, “Science to-day tells us merely mathematical specifications of the elements out of which the perceptual world has been constructed.” As a result of these startling revelations in the scientific world, strict determinism has also broken down and the principle of indeterminacy has taken its place, inasmuch as rigid determinism can no longer be assumed to play any useful and substantial role in the behaviour of the ultimate elements of the physical world. There is in short a wide measure of agreement today amongst the scientists that the stream of knowledge is heading towards a non-mechanical reality. The universe, in the words of Prof. Jeans (cf. *Mysterious Universe*), looks more like a thought than like a great machine and the old dualism of mind and matter which was responsible for the supposed hostility seems likely to disappear. Sir Arthur S. Eddington also holds the same view when he says, “To put the conclusion crudely, the stuff of the world is mind-stuff . . . The realistic matter and fields of force of former physical theory are altogether irrelevant except in so far as the mind-stuff has itself spun these imaginings” (*vide The Nature of the Physical World*). Thus the last vestiges of

materialism have practically disappeared from the scientific realm with these epoch-making deliverances of modern science. Science knows nothing of the *real* nature of electrons and radiant energies except that they are, as far as is known, the fundamental energies that constitute the universe. By whatever name the primordial stuff of the world is designated—be it ‘mind-stuff’, ‘world-stuff’ or ‘neutral stuff’—the conclusion arrived at by the modern scientific geniuses lends countenance to the fact that mind is fundamental and matter derivative from it—an assumption that makes the nearest approach to the Vedantic conception of *Mâyâ*—the unsubstantiality and illusoriness of this visible world.

Thus the great truths visualised by the ancient seers of India have in modern times found an eloquent affirmation in the scientific world. As already pointed out, Vedanta while recognising the physical solidarity of the universe, has gone a step further in that it has spiritualized the entire world by declaring that there is but one universal Spirit behind the whole show. The Vedantic idealism has therefore in it the recognition of the fundamental substratum of Pure Consciousness without which the entire cosmos would be but a congeries of bloodless categories. The fountain-head of the cosmic energy into which the matter of the present-day science has been sublimated is to be sought in the living reality of the universal Soul that pervades the variety of manifestations from the grossest to the subtlest, and from the smallest to the greatest of the existents of the world. The spectrum of light has no meaning without reference to the source from which the rays have radiated and given it the variety and richness of

colours. The man will be an automaton in the cosmic dance of physical phenomena if his life and activity are not regulated and sustained by the creative force of the eternal Spirit. In short this transcendental vision into the depths of the universal Reality beyond the outer crust of the universe is to be integrated into the scientific method of approach to the determination of the exact nature of the world. Herein lies the validity of all human labours, scientific or other,—the crowning fruition of all endeavours in the epic quest of Truth. It is a happy sign of the times that the scientists have realised their limitations and stepped out from the narrow stronghold of their pristine dogmatism and have by their latest pronouncements kicked out rank materialism from the arena of human speculation. They are growing more and more humble according as new fields are being conquered and startling revelations upsetting the old are being added to the store of scientific knowledge. They have now realised that the latest word in science is by no means the last word and that the spirit of an age, as of an individual, must be judged not by the finality of its achievements, but by the seriousness of its endeavours in the light of its own day; and the very absence of finality leaves ample scope for succeeding generations to carry on the ceaseless quest. In the words of Sir Arthur S. Eddington, “In each revolution of scientific thought new words are set to the music, and that which has gone before is not destroyed but refocussed.”

IV

If science can shake hands with Vedanta, as it has begun to do at the present day, the East and the West will no longer remain geographical

units separated by artificial barriers but will meet in an intellectual synthesis of ideas and ideals in a more intimate and tangible form than heretofore. The outstanding problem of the modern world is not one of politics or of economics, but one of cultural co-ordination to be effected through the exchange and assimilation of the spiritual wisdom,—thoughts and aspirations—of humanity. Mere physical contact is of no value unless it has the backing of a spiritual ideology. The link to be of any interest and value to mankind must be established through a thorough orientation of outlook in the thought-world, and a recognition of the spiritual values of life and the quickening of human conscience. *Science must be studied with an eye to the spiritual destiny of mankind and its output should be utilised not for forging new fetters for humanity but for the promotion of universal good and the liberation of human knowledge from the limitations of the physical.* Mr. Russell rightly says in *The Scientific Outlook*, that it is not power in or for itself that is the source of danger. What is dangerous is power wielded for the sake of power, not power wielded for the sake of genuine good. *Science will therefore*

fail in its noble task of promoting human brotherhood if it cater only to the animal instincts of man and be an instrument of destruction in the hands of politicians. Likewise, if philosophy and religion do not foster a spirit of fraternity among mankind on the basis of its spiritual oneness, they too will stultify their sacred mission. It is however, a happy sign of the times that the scientific outlook has undergone of late a revolutionary change and the door has been kept open for a co-ordination and synthesis of the newer revelations gathered from the unfathomable womb of Nature. The best minds of the philosophic East and those of the scientific West have already joined hands and are comparing notes more frequently and confidently than before to evolve a higher type of culture for the betterment of human lot, and we doubt not, if such a spirit of reciprocity and co-operation is continued and the ties of cultural fellowship strengthened through mutual love and respect, admiration and sympathy, the East and West will no longer stand apart but will be wedded to each other by a golden chain of spiritual comradeship for mutual good and the well-being of humanity at large.

SRI KRISHNA, THE BUILDER OF A UNITED INDIA

BY PROF. AKSHAYA KUMAR BANERJEA, M.A.

I

Srī Krishna, who is universally revered and worshipped in India as the most perfect Incarnation of God in human form, may from the historical point of view be regarded as the most brilliant representative man of India and the true founder of Indian nationality. He

was the greatest interpreter, through his life and teachings, of the all-pervading and all-enlivening spiritual Life-Power of the great Hindu culture, which found outward expressions in various apparently conflicting philosophical doctrines, in amazingly diverse systems of religion and modes of life, and in a unique social

and economic system based on spiritual ideals in which the voluntarily propertyless Brahmans and *Sannyâsins* were the legislators and guides of the ruling and the propertied classes. He may be said to have united the vast Indian continent peopled by various races of men under one spiritual and cultural banner and to have brought into existence the great immortal Hindu nation, in which the Aryans and the diverse non-Aryan races were socially and spiritually blended together and which also offered sufficient scope for the merging of other races from outside into its fold.

Before the appearance of Srî Krishna there had been age-long conflicts between the Vedic Aryans and the various non-Aryan peoples, who had been the original inhabitants of this vast country. The latter put all sorts of obstacles in the way of the ascendancy of the former, and there was almost a ceaseless continuity of sanguinary warfare in different parts of the continent, resulting sometimes in the triumph of the one and sometimes of the other. Their differences had been not merely racial, political and economic, but also social, cultural and spiritual. Many of the non-Aryan races also had been highly cultured and civilized, and in point of materialistic advancement they had in many respects been superior to the Aryans. But they could not accept the religious ideas and practices of the Aryans, nor could they believe in the magical or supernatural effects of their sacrificial rites and ceremonies. Pleasure, Wealth and Power were the chief ideals of their civilization. The stars of the Aryans had however been in the ascendent. It was the divine decree that the moral and spiritual outlook of the Aryans should prevail over the political and economic outlook of the non-Aryan peoples. They steadily expanded their territories. Many of the

non-Aryan races were perhaps wiped out of existence and many others submitted to their superior powers. The Man-Gods who had appeared in the Aryan Society before Srî Krishna had charmed as well as frightened many into submission. But cultural and social amalgamation between the Aryans and the non-Aryans had not been in sight, and Hinduism had not yet been born.

II

The task of racial, social, cultural and spiritual unification required a creative and organising genius of far higher order than that of political and economic conquest. Races which had distinctive cultures and civilizations of their own, though politically subdued and economically weakened, could not be culturally conquered and assimilated without the manifestation and operation of a far superior dynamic spiritual force on the part of the conquerors. Without the cultural conquest of the non-Aryans and their social amalgamation with the Aryans, the Hindu or Indian nation could not come into existence. The non-Aryans had to be Aryanised and for that purpose the Aryans had to be liberated from their original exclusivism.

The Vedas as interpreted by the Brahmanas, which formed the basis of the national culture and civilization of the Aryans, determined the nature of their domestic and social organisations, controlled their distinctive moral and spiritual outlook on life and set up high ideals for their realisation in this world as well as in the other world, required to be re-interpreted from a deeper spiritual and higher universal standpoint, so that their fundamental principles might be acceptable to all men and harmonise all kinds of cultural traditions. Exclusivist creeds and practices, which might be very useful for self-preservation, were serious obstacles to

self-expansion. The noble achievements of the non-Aryans in the various departments of their life had also to be assimilated to the Aryan life. Social amalgamation through intermarriage also was necessary for the progressive obliteration of their racial differences. One nation, one national culture, one all-absorbing social organisation, one universal spiritual ideal, had to be established throughout the length and breadth of India. Refractory elements, refusing to yield to the great plan of unification, had to be put down with a strong hand for the sake of the lofty ideal. It was with this grand mission of life that the Divine Man, Sri Krishna, made his appearance on the field of action in one of the most critical periods of India's history. He may quite appropriately be described as the true builder of *Mahâbhârata*,—one great organised *Bhâratavarsha*, one united Hindu nation.

III

In carrying out his great mission Sri Krishna had to meet violent resistance from the most powerful Kshatriya kings of Northern India, who even sought the help of the Yavana kings of the North-Western countries to baffle his attempt. A detailed narration of the invitation of the Yavana king, Kâla-Yavana, by Jarâsandha, Sâlwa and other Kshatriya kings and their simultaneous attacks from two sides upon Sri Krishna's forces is given in the *Hari-vamsa*. Sri Krishna had to make a strategic retreat and to remove the centre of his activity from Mathurâ to Dwârakâ, a small island to the west of India, for the purpose of reinforcing his organisation. He however soon managed to organise an invincible military force out of neglected materials supplied by the lower grades of the society. Depressed people, suffering from social and political oppression, rallied round him and found in him their

saviour. Many non-Aryan war-lords also gave him immense trouble.

But the divine power operating within him was superior to all these opposing forces. He made alliance with several royal families of the country,—and generally those who had grievances against the then prevalent state of things. The Brahmanical orthodoxy also put serious obstacles in the way of the realisation of his ideal. But he managed to get substantial assistance from some exceptionally gifted Brahman-teachers. Of these Sri Krishna Dvaipâyana was the most notable. It may be said that Purushottama Sri Krishna's success in building up the *Mahâbhârata* nation greatly depended upon the intellectual and spiritual contributions of Sri Krishna Dvaipâyana and his disciples and upon the political and military activities of Arjuna and his brothers and friends.

IV

Politically India had then been divided into a number of kingdoms and prineedoms, ruled over by different Kshatriya dynasties and non-Aryan families. The most powerful rulers always sought for overlordship,—for being recognised by others as *Râja-Chakravarti*—sometimes through *digvijaya* or victorious military expeditions and sometimes through the performance of *râjasûya* or *aswamedha* sacrifices. The political conditions of the country were always disturbed by such ambitious operations. Sri Krishna had in his mind the idea of establishing political unity or uniformity in the whole continent, so that its cultural and spiritual unity might be put on a stable foundation. He aspired for establishing one *dharma-râjya* in India, i.e., a comprehensive political system governed by eternal spiritual principles, in which all sections of the people, high and low,

strong and weak, rich and poor, should find ample opportunities for peacefully pursuing their respective worldly avocations without any encroachment upon the provinces of one another and for voluntarily disciplining their mind and heart for the realisation of divinity in human life. For this purpose it was thought necessary that every particular state should be ruled by spiritually enlightened men gifted with sufficient political wisdom and power to enforce spiritual ideals upon practical life, and that all the states should be linked together by a central political Power, which should be wise and strong enough to maintain peace and harmony among them all as well as pious and enlightened enough to lead them on the path of morality and spirituality.

All the diplomatic and military operations of Sri Krishna were inspired by this lofty ideal. His political mission was always subordinate to and governed by his spiritual mission. He never shrank from violent methods, when these were found necessary for the attainment of his spiritual ideal, which meant perfect love and peace among all sections of humanity. Whenever he found it indispensable or advisable for the general good to put down an enemy to his mission by military operations or political tactics, to flinch from adopting such measures he regarded as impotency (*klaivya*) or weakness of the heart. But as soon as his noble purpose was achieved, he always won his enemies or their sons and friends and followers (in cases of their death) over to his side by the most humane treatment and inspired them with his ideal. He never cherished any ill-will towards anybody; but he showed particular favours to the depressed and the down-trodden. Through matrimonial alliances he sometimes converted his erstwhile enemies into friends and helpers to his cause, and

removed all social barriers in the way of national unity.

He himself had no personal ambition. He became the maker of many kings, but did not himself accept any kingship. In the great *râjasûya yajña* of Yudhishthira, which was mainly due to his influence, he chose the function of washing the feet of the Brahmanas, who were generally accepted in the Aryan society as its cultural leaders. In the battle of Kurukshetra he took the position of a charioteer to Arjuna, though he was really the commander of all commanders. This great civil war also he allowed to take place, when all peaceful methods for the establishment of permanent peace failed. The establishment of peace and love and unity in the country was always the ideal in all his public activities. When even his own family became a menace to his spiritual ideal—the ideal of peace, love and unity,—his heart was stout enough to bring about its physical destruction and to see this destruction with his own eyes. The heart of this God of love did not tremble at this sight, as that of Arjuna at the sight of the prospective ruin of his family. He was always prepared for any amount of sacrifice and suffering for the sake of the national spiritual ideal.

V

The most important and difficult problem which the great nation-builder had to face was to discover the basis of permanent unity among the diverse peoples of India with their diverse interests and diverse cultural traditions. He was not only to blend together the Aryans and the non-Aryans into one nation. The non-Aryans themselves did not all belong to the same race, were not on the same level of culture, had not the same outlook on life and the world, and were not brought up under the same moral and spiritual traditions. Among

the Aryans also, there were occasional conflicts not only between different political powers aspiring for supremacy, but also between the Kshatriyas wielding political authority and the Brahmanas enjoying cultural leadership, between the advocates of Vedic ritualism and active home-life and the advocates of philosophical speculation and contemplative forest-life, between the champions of exclusivism and the champions of liberalism, and so on.

Sri Krishna was of course fully conscious that there must always remain room for conflict and warfare in the human society. But in order to create a dynamic national consciousness in the minds of all sections of the Indian humanity and to make it more powerful than their sectional consciousness, it was necessary to discover a common cultural and spiritual meeting ground for them all and to inspire them with a common ideal which should absorb their particular narrow ideals of life. The deep-seated causes for perpetual disquietude, especially on the cultural and spiritual plane, had to be removed. The best minds in all the sections had to be convinced that they all belonged to the same great community, that they all owed their vitality and strength and capacity for self-preservation and self-development to their conscious participation in the common life of this community, that the highest good of the life of each of them was the same, that the differences upon which they so much emphasised were more apparent than real.

Srî Krishna was perfectly successful in giving such an all-harmonising, all-unifying, all-enchanting rational philosophy of life to India and to the world. Though having special reference to India, Sri Krishna's philosophy is capable of being the basis of unity of all the peoples of the world without destroying their distinctive cultures and modes of life.

It teaches all men how to bring about perfect harmony between individuality, nationality and universality, each of which is ingrained in human nature and each of which requires to be harmoniously developed and perfected for the fulfilment of its inherent spiritual demand.

VI

Sri Krishna did not, like Buddha, revolt against the social, religious and moral traditions of the early Aryans. He did not like the latter proclaim that he came to give an altogether new religion and new moral code to the world. He did not like him seek to brush aside all social differences for the sake of unity and universality. He did not, in the name of kindness to animals and equality and fraternity of all men, condemn all the religious rites and ceremonies and social customs and habits enjoined or approved by the older scriptures and earnestly observed by different orders of pure-hearted men and women of the society. He did not think it feasible or even necessary to destroy all at once the principles and rules which had been regulating the lives of the people for countless generations for the sake of the great ideal he sought to realise. He had the deepest penetration into the nature of the human mind, and he was perfectly convinced that in the human society unity could not consist in annihilating differences, but in harmonising them, that cosmopolitanism could not consist in destroying the specific characteristics of individuality and nationality, but in spiritualising them and making them the vehicles for the realisation of universality, and that the reign of universal love and fraternity could not consist in the total prohibition of the killing of men and animals, but in subduing the spirit of violence and hatred within the mind and abstain-

ing from killing or striking except for a sacred cause.

With unparalleled creative and organising genius Srî Krishna accepted all that had been regarded as sacred in the past and had been exercising regulative influence upon the thought and life of the different sections of the people; he gave new invigorative and universally acceptable interpretation to them; he brought out the moral and spiritual significance of every injunction and every social custom and pointed out the necessity for changing their forms for the sake of the spirit; he respectfully adapted the teachings of the old *Rishis* and thought-leaders to the new conditions of social and national life with a view to the realisation of the ideals immanent in them. He penetrated so deeply into the innermost spirit of the apparently divergent cultures of the different warring sections of the people, that when he gave expression to it, all of them found his interpretation quite consistent with their sacred scriptures and traditions and were convinced of the baselessness of their mutual quarrels. Gradually their sectional consciousness was merged in one universal Hindu consciousness, and all the peoples, in spite of their outward differences in many respects, combined together to form the great Hindu nation—the Mâhâbhârata nation.

VII

Too much ritualism and too much dialectic both stand as obstacles in the path of the development of unity and fraternity among the different sections of men. They emphasise the differences already existing and create new differences among people. Different views with regard to the forms of the rituals, different interpretations of the scriptural texts, different qualifications considered necessary for the performance of different

rites and ceremonies and different rights and privileges arising from such qualifications,—all these tend to keep the differences in the forefront of consciousness and encourage people to maintain the differences even at the cost of social and national unity. Metaphysical speculations also, though seeking for the ultimate ground of unity, create different schools of thought on account of the inevitable divergences of views regarding the true nature of that ultimate ground. Differences of metaphysical views not unoften estrange even the most pious and well-meaning people from one another and vitiate their minds by giving greater prominence to their distinguishing features than to the universal meeting ground of them all. Men are sometimes found to stoop to the adoption of the most immoral and irreligious methods for proving the superiority of their metaphysical creeds and forms of religious discipline.

Srî Krishna by his actions and teachings tried to release the Hindu mind and heart from the undesirable influence of too much ritualism and too much metaphysical speculation. His philosophy of life was of such a nature as to appeal directly to the inner moral and spiritual consciousness of all men of all races and ages and countries. He represented the pure and universal soul of Man. His philosophy was the philosophy of the human soul, which is essentially divine. His morality and religion consisted in the systematic discipline of the whole being of man, including his body, senses, mind and intelligence and the voluntary regulation of all the moral activities of man in relation to their human, animal and physical environments, with this ideal in his thought and feeling that he must realise consciously and blissfully the essential divinity of his true being in this worldly life. The highest ambition which every man of every grade of

the society ought to cherish in his heart of heart should, according to Srî Krishna, be the complete spiritualisation of his entire nature and the conversion of his whole individuality into a perfect vehicle or blissful medium for the self-expression of the Divine. His chief mission was to rouse the consciousness of Divinity in all men and women of all strata of the society and through it the consciousness of unity and fraternity with all creatures of the universe. "You and all are Divine: realise yourselves and all as Divine",—this was his motto. This is the basis of Hindu culture.

VIII

Sri Krishna's teachings and achievements are to be known principally from the *Mahâbhârata*, the colossal work of Krishna Dvaipâyana, generally known as Veda-Vyâsa. Under Srî Krishna's inspiration, Krishna-Dvaipâyana Vyâsa, the illustrious thought-leader of the age, with the help of his disciples, compiled and arranged the Vedic and the Upanishadic text, i.e., all the best products of the intellectual, moral and spiritual genius of the Aryans from the earliest times,—discovered their underlying principles and interpreted them in the light of those universal principles, formulated a rational system of philosophy on the basis of those early scriptures, collected the historical traditions and the legendary tales of the Aryans as well as the non-Aryans and made them the vehicles for preaching the lofty principles of ethics, religion, philosophy, sociology, politics, etc., among the masses and the classes alike. Srî Krishna's personality and teachings were at the centre of all his works, and it is through Vyâsa's efforts that Sri Krishna's nation-making philosophy was popularised and found entrance into the life-blood of all sections of the Indian people.

The gist of Srî Krishna's ethical, religious, social, political and metaphysical philosophy was explained in the most beautiful form within the shortest possible compass in what is known as the *Bhagavad-Gîtâ*. Vyâsa put it at the centre of the *Mahâbhârata*, which may be said to be a splendid illustration of this philosophy. This *Gita* is regarded even by the modern thinkers as the most beautiful and all-comprehensive philosophical song, in the entire human world. The truth-seekers and religious aspirants find in it the clearest, the most direct, the most unequivocal and the most rational exposition of an entirely non-sectarian, non-dogmatic and non-fanatic universal religion, appealing to the intelligence and spiritual instinct of all classes of people in the world. The organic unity of all the departments of human life and its essentially spiritual character are most vividly revealed in every line of the song.

IX

In the *Gita* Srî Krishna stands as the embodiment of the unity of God and Man. He is God humanised or Man divinised. He is Man without and God within. It is this God-consciousness which he wants to awaken in all human beings,—the Aryans as well as the non-Aryans, the high-born as well as the low-born, the male as well as the female, the philosophers as well as the most uncultured. He brings down God from His inaccessible metaphysical domain to the door of the distinct consciousness of the poorest and the meanest of the human society. He puts strength and courage and hope in every mind by proclaiming that to whatever strata of the society an individual may belong, whatever may be the nature and form of his outward activities, whatever may be his intellectual and moral equipment, he is of God and God is of him, he is never

forsaken by God and the essential divinity of his self is never lost. What every man needs is to see God within himself and in all phenomena of the world, and to mould his feelings and activities accordingly. The world has to be viewed as God's world, all the works of life should be performed as God's works, all the enjoyments and sufferings should be accepted as divine blessings, the success of the human life should consist in the dedication of the whole being to the loving and selfless service of God, and the highest ambition of life should be the realisation of the Divinity which is inherent in every living creature. All humanity, all creation, the entire universe, should be experienced as unified in God, and every section of them as pervaded by the living presence of God. Every man has to discipline his thought, feelings and activities, so as consciously to live in God, for God and as a particular sportive self-expression of God. He should learn to live a God-centred life, and to see in his society and nation a special manifestation of God, through which alone he can realise the divinity of his self.

X

In Sri Krishna's religion and ethics there is no element of pessimism, no counsel of despair, no ground for self-diffidence, no approbation of man's helpless surrender to the decree of Fate. He even does not speak of *mukti* or *nirvâna* or deliverance from the sorrowful world as the highest goal of religious discipline. This is perhaps because the idea of *mukti* or *nirvâna* smacks a little of pessimism and draws pointed attention to and lays emphasis upon the bondage and sorrow, from which man suffers in this life. *Mukti* from bondage and sorrow, from desires and passions, from repeated births and deaths, must be attained. But this is not according

to Sri Krishna the highest positive ideal of life. The highest positive ideal is that man must realise his own divinity and the divinity of the world, must consciously experience his blissful unity with God, who is the sole Creator, Ruler and Self of the universe.

The first step in the moral and religious discipline taught by him is the culture of strength, the culture of self-confidence, self-emancipation from the sense of weakness and impotency and the idea of smallness of one's own self. This culture should be based, he says, on the firm faith in the divinity of the self,—the essential purity, goodness, immortality, universality and blissful character of the self. The cultivation of this self-knowledge does not, according to him, demand indifference to the society and the nation, retirement to the hills or forests and absorption in all-forgetful contemplation. Man as a social being has his duties to the family, the society and the country, and these constitute his *swadharma*. The active energy in the psycho-physical organism must find expression in the faithful performance of *swadharma*. This a man can perform without any sense of weakness, if he can free his mind from particular desires and passions and ambitions and is actuated by the spirit of *yajña*, which Sri Krishna interprets as the sacrifice of the finite and transitory objects at one's disposal for the good of the whole society with the idea of worshipful service to the Eternal Universal Self. Offer your body, your wealth, your power, your knowledge, your position and prestige, which are all transitory and finite, as sacrificial oblations to God, who is your true self and the self of all, and make use of them as God's blessed gifts in the service of His tangible and visible manifested embodiments. This conception of *yajña* reconciles individualism with socialism,

religion with social utility, renunciation with domestic and social life, self-knowledge and devotion with worldly activity.

Srî Krishna teaches man to transform all the departments of his active life into a series of *yajña* and thereby to shake off the natural hankering for worldly enjoyments and to get rid of unholy competition, hatred and hostility with others, which are its inevitable concomitants. He further teaches all the members of the human society to look upon all the duties enjoined upon them as God's works, to perform them as means to the realisation of unity with Him and to make over all the special consequences and merits arising from their performance to Him with loving and devoted hearts. Through such

devotional sacrifices based upon the cherished conception of the unity of the self with God and the unity of all creatures in God, a man attains a stage in the spiritual plane, in which there remains no distinction between *dharma* and *adharma*, between ought and ought not, between what ought to be and what is. His entire actual life is transformed into *dharma*, into what ought to be, into perfect unity with the Divine and spiritual unity with the universe. He then becomes a living embodiment of truth, love, beauty and bliss, which constitute the Divine character, and to him all the phenomena of the universe are revealed as the expressions of the Absolute Truth, the Absolute Love, the Absolute Beauty and the Absolute Bliss.

SPEAK NO EVIL

BY PROF. NICHOLAS ROERICH

Foul speech is the source of all sorts of injury, all sorts of abominable and shameful vice. Such speech contains the seeds of hatred, falsehood and treachery and all that impedes the well-being of mankind. And even supposing that ignorance be at the root of all such vice, this will not lessen the harm it can do to the general consciousness.

What baseness there is in treachery, falsehood, slander and a desire to injure one's fellow men. Such faults were originally included among the most abominable, bestial vices.

In his first epistle to Timothy, the Apostle Paul places falsehood, slander and perjury in the list of the following vices :

“Know ye, that the law has been established not for the righteous, but for the lawless and the unruly, the impious

and the sinful, the corrupt and the profane, for the offenders against father and mother, for murderers.”

“For lechers . . . , kidnappers, slanderers, human beasts, liars, perjurers, and all the others who are opposed to sound doctrines.”

You see in what an abominable category he includes liars, slanderers and all such offenders. And yet how easy it is with the means that modern civilization disposes of, to utter falsehood, slander and treachery and all that stays the growth of the good.

We often hear of the selflessness of evil which, at a certain stage, attains the point of self-abnegation. We even meet with those who are ready to injure themselves so as to sow evil. It is very easy of course to sow evil and treachery if one wishes.

People forget that they can destroy those very things they were ready to support, by a simple word or deed.

Some slight defect has arisen, perhaps from irritation or from certain evil thoughts long concealed, and these will incite a man to commit treachery even though it is ultimately to his own cost.

Indeed treachery, falsehood and slander first of all come back to those who provoke them, and this is the inevitable law. Unfortunately this does not make it easier for others, and the places which are overgrown by evil weeds are often difficult to recover.

Evil speech is not something that has fallen from heaven, it is something that has arisen from the lowest levels of life. It grows slowly but surely, once it is sown. The slanderer, first of all, learns how to smile and shrug his shoulders in an evil, insinuating way and afterwards he utters his evil remark, enjoying the irritation or approbation of others.

Later on he becomes quite accustomed to evil speaking. Evil speech like invective is, to begin with, a vicious habit. The Apostle was absolutely right in placing falsehood and slander in the category of offences against nature.

In a civilized society, any of the vices mentioned by him are inadmissible, whereas slander and treachery which belong to a beastly state of mind are hardly ever denounced in the same terms as such bestiality.

We sometimes hear slander and treachery spoken of as if they were the result of narrow-mindedness. But what is narrow-mindedness? Everyone possesses the seeds of the Spirit, but they

can be covered with dust and relegated to the cellars of our consciousness.

It would be more fitting to speak of mean-mindedness, a vice, which is by no means natural but engendered by ugly thoughts and negligent ways of life.

Even the smallest vice is catching and one only has to fall in with the vicious habits of any group in order to follow them.

Such followers will often condemn these vicious habits but being inwardly prepared they soon adopt them. It is remarkable to note how a vicious habit takes root. The man is naturally ashamed of it and tries to conceal it, but later when he finds that it prevails with others and that they do not change their attitude towards him he grows hardened.

There is a terrible disease, in the final stages of which, all the pores of the body begin to give out worms. It is said that King Herod ended his life in such a fetid decomposition. Every breath of slander and treachery, however, exhale the same terrible worms, all the more dangerous since they are invisible.

If dogs catch worms from eating raw meat, whence comes that coarseness of nature which can grow so ravenous as to break the most sacred ties?

From the slightest vulgarity and from meanness human worms are soon propagated.

History has recorded the fate of King Herod, an eater of worms, and that of Nebuchadnezzar, who fell to the level of the beasts. People are very particular to destroy rats but what about these visible and invisible worms?

THE ROLE OF THE NEW TEACHER

BY DR. D. N. ROY, M.A., Ph.D.

The new awakening in India has brought in its trail some healthy movements, one of which is to blot out the shame of her appalling illiteracy. It seems almost incredible to an outsider that a country which proudly upholds a most ancient and wonderful civilization should possess almost one-third of the world's illiterates. The proportion assumes even a more ghastly look when we find that out of 352 million people of India there are as many as, if not over, 325 million people who are totally ignorant of how to read and write. How this unfortunate fact has been possible after more than a century and a half of British rule in India is not our point here. Our point is that India can no longer bear the shame of it and is seriously engaged in driving it out.

The cry for more schools, for more education, is very natural for our people who inherit a highly intellectual tradition. While this cry is fast becoming universal, there is simultaneously a demand for a revolutionary change in our present educational system. This system which was introduced by our foreign rulers has never been popular. The main criticism against it has been that it is too theoretical, too un-Indian and even anti-Indian. This criticism refers generally more to the content of education than to anything else. During the Non-co-operation days when I was a student in India our national leaders were calling us to leave the schools and colleges which they said were demoralising us. One argument among others was that if we boycotted these educational institutions, we might not be educated but we won't be bad. Nation-

al schools and colleges were established to impart education on a professed national line. The difference, however, which I found in the two systems of education was mostly in the planning of the curriculum, the treatment of the subject and the kind of books used. While the importance of such aspects of education on a national basis should be fully recognised, there is one aspect which is most important of all and which, nevertheless, has been receiving very scant recognition in all our educational movements. This aspect consists in the manner of imparting education or what is usually known as educational method.

If the importance of method has not been sufficiently recognised by us it is because education has generally been regarded as synonymous with its content. The extent of our usual conception of education has been practically limited to the question of what to teach. It is the subject-matter, the curriculum that has engaged the sole attention of the educator. That the question, 'how to teach?' deserves even much greater attention than 'what to teach?' does not seem to have struck his mind with sufficient emphasis.

Perhaps most of our people will admit that the old method of instruction which is still in use is as unscientific as it is unwholesome. It gives little importance to the consideration of the pupil's personality. While there has been much emphasis upon school discipline which is almost exclusively meant for the pupils, upon their duties and obligations to the teachers, there has been practically very little emphasis on the other way. Few

teachers fully realise that on their part they should observe even greater discipline and pay more attention to their own conduct in their dealings with the pupils. In fact they acquire little capacity to understand why it is their duty to respect the personality of the pupils.

It is true that there are teachers who are very good-natured in their dealings with the pupils. They make themselves popular by their sympathetic understanding of the pupils' problems and difficulties. I hope their number is quite large now-a-days. But they are so perhaps from their natural inheritance rather than from an educational training. One may doubt if they so behave with the full consciousness of their sacred duties towards the pupils.

At the same time there has been a far greater number of teachers who find more sense in that terrible expression,—"Spare the rod and spoil the child"—than in recognising the sanctity of the pupils' body and mind. It is these teachers who constitute a grave educational problem in India. Perhaps I shall not be guilty of any exaggeration to say that these teachers still behave more or less like so many bullies. The ferule in the school of Medieval Europe has not ceased to be a favourite companion of the school teachers in Modern India. Indeed in village schools the cruelty of the teacher makes him a veritable terror to his pupils and outside the school the latter would be very much on the alert not to come into the august view of the former. If by chance the teacher passes that way they would fall into a confusion of fear and run away like so many deer who have caught sight of a tiger. The mental torture which the teacher may freely inflict is equally terrible to think. The tone, the temper, and the language used by him are very often bereft of the tenderness of heart. He may not feel the least

compunction in using highly insulting epithets to address his school delinquents. His vulgarity in the school may turn him into a confirmed social misfit.

Naturally the consequence is very disastrous. The child in the school grows both in body and mind in an unwholesome manner. His senses, nerves, and brain are excessively strained, thwarted, and weakened by the constant fear of pain both physical and mental. His inner potentialities are stilled at their first effort for unfoldment. Mentally he may remain a child even when he has physically attained manhood. He is generally incapable of being decisive or forming a resolute mind. Indeed his mind is nothing but a mere bundle of inhibitions. He has no confidence in himself and is content to be dependent. He has no original thought, no independent opinion. He has little initiative to start or to create anything new. He follows the old trodden path with no desire for adventure, no ambition to achieve something great or to have his share in making things better. His is an introverted self always shy to be conspicuous or assertive. He constantly suffers from inferiority complex and is very much affected by what others think of him. He becomes easily susceptible to slave-habits like lying, cheating, meanly cringing before superiors and at the same time being cruelly offensive to his subordinates. He lives a fatalistic life being most of the time a burden to society. And he dies leaving no footprint behind.

It should be borne in mind here that by teachers whose bad teaching contributes greatly to the demoralisation of the pupils I mean school teachers, more especially the teachers of the primary schools where the majority of the literates end their education. Those who pass their primary grade and enter the secondary school are comparatively

very small. But there in the secondary or high school they may find their teachers behaving with them in a more careful and less cruel manner. What can be the reason for it? Perhaps a longer period of education on their part serves to make some change in their general deportment. Besides, they may not find it always safe and expedient to be rough and oppressive to pupils who are by that time physically grown-up enough to respond to nature's urge for self-preservation against physical or mental torture.

I need not pass on to our higher educational institutions, like colleges and universities which some pupils enter after they have already formed their habits, tastes, and tendencies. Their most impressionable age is passed in the school. The habits and ideas which they acquire there assume a basic importance in the making of their whole being and do not die out while they are alive. The influence of these habits and ideas over their future thoughts and activities cannot be completely overcome. So even if the higher educational institutions are provided with a different type of teachers that may not be a sufficient remedy for the harm done to the pupils when they had been in the school. It is futile to criticise or condemn our university scholars and graduates for their failure to become creative in their thoughts and activities or to carry on their battle of life successfully while they had no opportunity during their formative periods of life in the school for building up their self-respecting and self-confident personality. If our school teachers would understand how their mode of teaching works so disastrously on the minds of our precious youths, they would realise their share in the frustration of our national hope, power, and progress.

But how would they understand?

They themselves had no occasion to study carefully this aspect of education and its far-reaching significance. They themselves are the fruits of the same system. Perhaps it would not be an exaggeration of facts to say that most of the primary school teachers are those of our literates who have been misfits in any other vocation of life. They take up this teaching profession as a last resort to earn their livelihood. They are hardly aware of the great responsibility which their profession entails. It is their intense craving for education that leads our people to send their children to school to be taught by such ignorant teachers. That these children get "education" at a price which is ruinous to them even few parents can fully realise, for they too received their early education in the same manner and have learnt to accept it as a matter of course. The school children of parents who are illiterate may in this respect be a little fortunate, for the little education which they acquire from nature may enable them to see the evil effect of such schooling and prefer saving their children from it.

This is indeed a very gloomy picture which we can no longer consign to our habitual indifference if we really want to improve our general condition and move forward to acquire an honourable position among the most advanced nations of the world. It is time that we fully realised the tragedy of our school teaching which is mainly responsible for turning our school house into a veritable house of tears while it should be to all our young hopefuls, as it is in all other civilised countries, a genuine house of cheers. That terrible class scene of our little glorious children passing their inglorious hours in the constant fear of physical and mental torture and drenching the pages of their first book with tears must be stopped.

It is better to let them have no school education at all than to place them under the instruction of those dreadful teachers who can only suppress rather than educate them.

It is true that the leaders of our progressive movements have emerged from our literates and one may contend how they could be possible under the same school teaching as is considered to be so demoralising. My answer is that they are the few fortunate ones who might have been able to escape the unwholesome influence of bad teaching through some exceptional circumstances, like vigorous home-training, highly inspiring family tradition, or superior native capacity, or something like that as a strong counteracting force or through their being under the instruction of some of those very rare teachers who are good-natured by inheritance and are, therefore, not disposed to be tyrannical to anybody. Those of our literates who have succeeded in climbing up to the height of national leadership have been so not because of but in spite of their early school education. And they are so few compared with the number of literates who are mostly pitiable instances of complete failure that their success induces no judgment upon our education.

In fairness to our school teachers I should like to repeat that for the blame of bad teaching it is not they who are to be called to account but it is the system of education which, instead of putting the highest emphasis and importance upon sound pedagogy as an indispensable pre-requisite for school teaching, blindly permits ill-equipped persons to take charge of our children's education, which does not make it obligatory for all teachers to observe the sanctity of the child's body and mind, and which permits teachers to treat their pupils as freely as they would treat a

herd of animals. The teachers are the products of this system of education. In going to educate our children they simply use the same method of teaching under which they themselves were educated. Had they any opportunity to learn their professional duties any better?

So there is the urgent need of a change in our educational system,—a change that will put the highest emphasis and importance upon the method rather than the content of education. This emphasis on the method must be based on the sole interest in the unhampered development of the pupil's body, mind, and intellect that he may become in due course of time an active, useful, and honourable citizen of our great motherland. When this new principle is strictly enforced and carried into practice in all our educational endeavours, our country will soon be blessed with a new type of teachers whom our nation may rightly hold as the worthy custodians of its young hopefuls.

Should we now consider some specific ideas as to the role of the new teacher, it is quite plain that the first and foremost thing for him to do is to discard all those pernicious beliefs, habits, and practices which I have already described. I have willingly described them at length and the evil effects that accrue therefrom upon the school children because it is quite a task to discard them completely. To attain this great objective there must be a revolutionary change in the teacher's attitude towards his pupil.

This pupil should not be considered as something analogous to an object to be treated according to the whim of the teacher. He is not an inert human type of object to be taught, he is an active self-conscious subject who learns. He learns by reacting principally to what strikes his senses. He is the centre of

the whole plan of education and all things must be adjusted to suit him.

The true teacher must be a real psychologist being especially interested in studying children's behaviour. He is called a teacher, but he is not to teach, he is only to inspire. There is a sense of imposition in the act called teaching and all imposition is harmful to the pupil whose physical and mental system must have a free natural development. What the teacher should do is to observe the peculiar interests and inclinations of the pupil and see how these can be cultivated and ultimately used for broader social and national purposes. In his discussing a subject-matter he should not pose as if he is the master of it, for that will give him a special position destroying the common spirit of *camaraderie* in their self-imposed pursuit of learning. He should conduct himself in such a way that he too is just one other pupil with the same eagerness to learn. Instead of asking the pupil to tell what he knows of the subject the question should be so framed as to discover what he thinks. This way of giving importance to the opinion of the pupil makes him think on the subject and at the same time feel the reality of his personality. The pupil's opinion may be wrong, as it is often likely to be, but the teacher should not declare it so immediately. He should give it some importance in order to understand why the pupil thinks like that and to come to an agreed decision as to why it is wrong. He should have perfect control over his tongue and should never indulge in what may be

termed as mere babbling. It is not he but the pupils of his class who should be allowed to do most of the talking on any particular subject. He should always be a respectful listener to what they say in the way of discussion and intervene only when there is the need of keeping them to the point. It is in this way that any subject may become interesting in the class.

Discipline may be maintained not by any despotic means which robs the teacher of his attractive and elevating association with the pupils, but by securing the co-operation of all pupils in enforcing the rules of good conduct and in pronouncing judgment upon the rule-breakers. In fact, the school should be converted into a regular social institution in which the teachers as well as the pupils voluntarily co-operate for the common joy of learning.

Many other matters may be similarly adjusted in keeping with the new principle of pedagogy. On the whole the new teacher must bear in mind that, unlike before, education must centre in the child, that it is primarily a growth from within and not a series of accretions from without, that the method of efficient teaching depends upon an actual knowledge of the child and a genuine sympathy for him, and finally, that the highest aim of education is to achieve the fullest development of personality in the individual with a view to making him a truly good, useful, and honourable citizen of the land which it has been his great privilege through birth to live and to die for.

NEED OF SPIRITUAL DEVELOPMENT TODAY

BY MISS G. CONSTANT LOUNSBERY, B. SC.

The world today is not *facing* but has already *entered* a period of up-

heaval, of agitation which, since historical times, has probably never been so

widespread. The unrest, the anxiety, the lack of security, the fear of the future, the striving to bolster up worn-out social institutions (with their systems of economical and social oppression) are as evident in India as in the Western world. Let us ask ourselves what has produced this state of affairs, and what remedy, if any, exists.

When a nation is governed by foreign rulers, these rulers are readily blamed for any and every thing that goes wrong. But we have to ask ourselves how that country came under the Government of an alien people. In nearly every case we shall discover that division and discord among the people themselves had already weakened the nation. This is illustrated today in China where the great advantage of Japan has been that China was not a unified nation. So too in Spain, the completely different aspirations of Catalonia and of the other provinces set the forces of reaction and of progression in contest; hence there was civil war.

We cannot ignore the profound racial differences that have long divided India, and are complicated by religious sectarianism, for formalised religion can be a great source of division while spirituality alone can be a source of unity.

There are those who seeing this would say that all religion is an opiate to keep the people in submission. I have met even Indians in Europe who seriously asserted that Buddhism had put India to sleep and arrested her development during 2,000 years. It is of course true that these students had only a superficial knowledge of the real teaching of Buddhism. But there is nevertheless a certain amount of reason for this intellectual revolt against religion as well as state today both in Asia and Europe.

To my mind the problems of the

present are pressing. It is said of Christ that he was a man of suffering. Lord Buddha said, "One thing I teach, suffering and the destruction of suffering." This teaching we need to hear again today. Can any war (or series of wars) decrease or destroy suffering? Can violent and bloody revolts free men and make their blood-stained hands peaceful and constructive? So it is that a large portion of our youth today seem to consider that neither state, nor religion can solve our problems, that only individuals can be perfected, while I feel strongly that (except in the case of Arhats) individuals can only be improved, and not perfected. We have to consider that misery and illiteracy must disappear before we have any right to blame the masses; they too, if they cannot be perfected, can be improved.

The spiritual man wishes to raise others to his spirituality, not to perfect himself alone. To accomplish this we must have a peaceful social order, and for this law must prevail. In other words, we must surrender *some* of our liberties in order to have *any* liberty at all, and I do not think that this is a cowardly desire for protection or self-interest. A man cannot protect his family if a state does not protect him from bandits and allow him to enjoy the fruit of his labours. It is sophistry to say that the only good government is anarchy,—no government. Only in a community of saints could we find any number of men each fit to govern himself and not to wrong his neighbour. And then when absolute spirituality prevailed (if such a state were possible) we should need no state at all.

To my mind good government is that government which means the greatest liberty to the greatest number of people. The form of government is less important than its intention. Why have all our

governments failed today? *It is because in them there has been no spiritual ideal*, they have been concerned with plans for the material prosperity of this or that particular people.

Governments frequently are swept away by bloody revolutions and then a new tyrant arises and establishes a new despotism. This is the history of the French revolution, culminating in a Bonaparte and it explains today the power of a Hitler, a Stalin, a Mussolini. It takes years for the Karma of revolution to be played out, and for a nation to again become peaceful and relatively free. Everything in the *Samsaric* world is relative. There is no reason why we should not use evolution instead of revolution to obtain as good a government as possible. Evolution, if animated by spiritual ideals, is peaceful. Revolution is violent and defeats its own end, for after revolution we have repression and then a new order, whence equilibrium again prevails. In government, as in social affairs, and in religious matters, there *must* be equilibrium between liberty and order.

The individual acts upon the mass, but mass thinking and acting reacts upon the individual; they are not separate.

We have also to take into account the modern revolt against religious traditions. Have social and religious traditions held us back and should they be scraped? Have our ancestors accumulated no knowledge acceptable to us? Must every child put his hand into the fire to learn that it burns? Must all religious experience be personal? Traditions are not necessarily good or bad. If they outlive their usefulness and become hindrances, they should be discarded. But to say that a guru is useless because each one must in his own heart realize Reality for himself, is like saying that no babe should be helped to walk, he must stumble about alone.

Methods of spiritual training are as useful and necessary to us as laboratory methods are to the scientist. And, through accumulated psychological experience, methods of training in spiritual life have been evolved. We must not throw away the kernel of Truth, just because the outer husk has dried. Spirituality is not *oppressive*, it is *liberating*. Spiritual life is an evolution, a progress, a growth that needs protection and care.

Some one will say, the word spiritual is very vague. What do you mean by it? Is it religion or something more? When religions are *alive*, it is religion, but religions (it is said) have led to division and discord, even to fanatical wars, and often to oppressive priestcraft. The scent is in the flower but the flower is not the scent; when the leaves die and the petals fall we cannot seek it there; so too when religion becomes stereotyped, formal, sectarian, there is no longer a spiritual emanation. Though no mere words can define spirituality, we can experience it. It is only in silence, when the call of the senses is stilled that each of us in his own heart realizes (according to his degree of spiritual development) that which we call spirituality. The purified and sanctified mind has no sense of separateness and makes no distinctions such as man *versus* the universe, god *versus* man, spirit *versus* matter; a sense of unity awakens in all who have realized spiritual life.

Just as under the action of the water and the strengthening sun, the lotus rises from its bed of mud, unfolds its budding flower until at last it reaches perfection, so *silently, naturally* a spiritual growth takes place and the whole inner nature of man is perfected.

The earth element, the water, air and fire elements have nourished the lotus. So too should we draw our strength

from the cosmic constituents of life, and not lose contact with the world around us that we seek to purify. When spiritual aims animate the social and political structure of a people, progress and prosperity will reign. When selfish narrow materialistic aims and gains alone are sought, we shall find no true success and happiness. *All that works for unity and love spiritualizes life. All that works for division and suffering degrades it and increases suffering.*

It is the impossibility of explaining spirituality in words that has led to the creation and use of symbols. Destroy existing symbols and humanity will create a new set. All the sacred images (icons) were forbidden and destroyed in Russia. But what was the astonishment of the government to find that people flocked to worship the embalmed body of Lenin, since they were deprived of Christ images. Symbols serve as a centre, a focus of spiritual aspiration. Pilgrimages too provide an escape from the daily sordid preoccupations of the petty self. But we must remember that symbols are but sign posts on the path of Reality. We must not take any reflection in the mirror for Reality itself. Symbols may serve us, they must not enslave us, nor stop us on our way. The spirituality of traditions (as of symbols) constitutes their whole value. The use of symbols is essential for the expression of religious aspirations and experiences. But unless intelligently understood, the symbol becomes a superstition. The form obscures the non-form. Spirituality is an inner experience, a subtle experience. If symbols are taken literally or worshipped for personal gain, they are hindrances. Symbols properly used permit one to turn inward, to concentrate on truth; as such they have for us a great value and we should use them to help us on our way. We must keep

our symbols pure and not take them for Reality, but we must not destroy anything that can help us along.

The last century has seen a period of experiments in political and in social economy. We have had the Fascist state, the iron hand that came after a period of misery and revolt. In such states man is only considered as a cell in the social body, a child of eight is a soldier. No man's thoughts are his own, he must think and act according to imposed ideas. Woman is reduced to the unnatural status of a machine that produces as many soldiers as possible. Her child is not hers, it belongs to the state as the bee belongs to the hive. Science is subservient to the production of destructive weapons and religion is fettered or crushed. Curiously enough the great aspiration for equality of communism has proved just as oppressive. Born of violence and assassination, it led to wholesale destruction of all who did not agree with its ideas. Religion was banished as an enemy of the people and mass thinking created along materialistic and despotic lines. Class hatred and domination, whether of the proletarian or the high born, is selfish and slavish. No mere material organization of social and economic life can give peace or even prosperity.

The Fascist and communist alike have ignored the spiritual hunger of man, they have sought and often succeeded in making political passions take the place of banished religions (especially among the younger generation), for violence and hatred are taught from the cradle up.

Wherever we see purely disinterested service mitigating the suffering of humanity and of beasts, wherever we find a noble aspiration for freedom and the determination to conquer by peaceful means and by true constructive leadership, there, indeed, we shall see

the working of spiritual life in its external manifestation. Wherever we see saints free of superstition, communing in silence with Reality, radiating love and compassion, there we shall acknowledge that spirituality which leads to liberation.

All striving for the domination of one race, or of one class over another, and all greed, all hatred whether with spasmodic (or with systematized) violence only leads humanity from one pitfall to another. We cannot climb up on the shoulders of others. We must stand on our own feet and help others up. The spiritual man is a free man and should insist on freedom and combat ignorance and that selfishness, which leads to violence making men slaves of their passions. Material gains for a race or an individual (unless accompanied by spiritual evolution) strangles the spiri-

tual life and leaves us with the mere husk of success.

Where the spiritual life has gone out of any religion, it is like a tombstone forgotten in a cemetery. When spiritual aspirations prevail, the miracle of selflessness purifies and strengthens humanity, it makes men peaceful as well as happy. When, as to-day, materialism with all its gains has only led us all to the brink of destruction (so that even a rich country like America sees poverty and unemployment growing yearly), we must stop dead short, for the machine has not lessened labour, it has only replaced labour and makes for war. We must return to the simple life knowing that desire has no end at all, and seeing that only through spiritual evolution we become worthy of freedom, of peace, and saviours of humanity.

SOME VEDANTIC VIEWS ON UNIVERSAL CAUSATION*

BY PROF. ASHOKANATH SHASTRI, M.A., P.R.S., VEDANTATIRTHA

KALPATARU'S SUPPORT TO VACHASPATI'S POSITION

Amalânanda, the author of the *Kalpataru*, in his endeavour to save Vâchaspati from the charge of Subjective Idealism, seeks to dispose of the theory of the conjunct causality of Jîva-cum-Mâyâ;¹ and in doing so he evidently takes his stand on the theory of many souls (Anekajîvavâda) and not on the

theory of one single soul (Ekajîvavâda).

In order to do full justice to the view mentioned above, we must first possess some acquaintance with the outline of the doctrine of one soul. According to this theory, the individual soul has three states of existence :

(a) The real Jîva (pâramârthika)—which is pure consciousness, destitute of all adjuncts.

* In our previous article (*vide* P. B., June, 1939) we discussed the view of Vachaspati Mishra on the question of Universal Causation. In the present article we have given in brief the views of the authors of the *Kalpataru* and the *Siddhântamuktâvalî* on the same subject.

¹ "Yaj jagatkartritvam avagatam tasya cha brahmano'nyatrâsambhavât ityarthah. Jagatkartritvam anyatra brahmano neti ghushyati Vâchaspatâv upâlambham anâlochyochire pare

'Jivâj jajñe jagat sarvam sakâranam iti bruvan Kshipan samanvayam jîve na leje Vâkpatih katham?' iti "Adhishthânam hi brahma na jîvah. Adhishthâne cha samanvaya ityanavadyam."

(b) The empirical Jīva (vyāvahārika) --which is consciousness limited by the adjunct Avidyā—only one in number.

(c) The illusory Jīva (prātibhāsika). These are mere semblances of individuals—reflections or limitations of the empirical Jīva in or by the internal organ. All the creatures of this world are, therefore, *prātibhāsika* Jīvas.

The empirical Jīva of this view can be equated with Isvara of the *Vivarana*. As, according to the later work, Personal God is the substantive cause, so here the empirical Jīva (i.e. its substratum consciousness) appears to undergo the change, while the limiting adjunct Mâyâ is the real material cause.

So we see that if the theory of one soul is resorted to, the attempt made by the author of the *Kalpataru* to save Vâchaspati from the charge of Subjectivism, becomes futile. Even if the theory of many souls is adhered to, the charge of pure Subjectivism may somehow be subjected to the criticism put forward by the author of the *Kalpataru*. But ultimately the causality of Brahman is reduced only to a question of its being the substratum or background of the world-appearance. And hence our criticism of Vâchaspati stands unshaken, for all practical purposes.

THE VIEW OF THE SIDDHANTAMUKTĀVALĪ :
BRAHMAN—NO UPADANA AT ALL : MAYA
—THE ONLY MATERIAL CAUSE

The author of the *Siddhântamuktâvalî* resents the very idea of attributing any kind of causal relation to Brahman, and affirms that Mâyâ alone is the material cause. Brahman is really no substantive cause at all. When Brahman is screened by Mâyâ, it becomes extremely difficult to differentiate the one from the other; and so Brahman is popularly recognised as the substantive

cause.² The material causality attributed to Brahman is, therefore, only secondary, as it is the locus of Mâyâ, which is the real material cause of the world. This view, however, is closely analogous to the position of Vâchaspati, as both are agreed on the question of Brahman serving as the substratum of the world-appearance. There is, however, a difference with regard to the relation of Mâyâ, which is an adjunct of Brahman in the *Siddhântamuktâvalî*, whereas Brahman is only the object according to Vâchaspati. Another difference lies in the nature of Mâyâ, which is an adjunct of individuals in Vâchaspati's view, whereas in the *Siddhântamuktâvalî* it is an adjunct of Brahman and so cosmic in character. But the most fundamental difference seems to be that Brahman is here regarded as the substratum of the world-appearance only through the medium of Mâyâ, whereas in Vâchaspati's view it is directly the substratum, the Mâyâ having no *locus standi* in Brahman, being only an adjunct of the individual self. The consequence becomes a serious difference in outlook—Brahman is the real cause, being the immediate substratum according to Vâchaspati. But the causality of Brahman, according to the *Siddhântamuktâvalî*, is only metaphorical and secondary, as it places the entire emphasis on the causality of Mâyâ.

The author of the *Muktâvalî* seems to take his stand on the *Vârtika* of Suresvara,³ whose view the author of the *Advaitabrahmasiddhi* puts very clearly in the following manner: 'It is true

² "Siddhântamuktâvalîkritis tu . . . mâyâ-shaktir eva upâdânam, na brahma . . . jagadupâdânamâyâdhishthânatvena upachârâd upâdânam"—*S. L. S.*, p. 78.

³ "Asya dvaitendrajâlasya yad upâdânâ-kâranam Ajñânam, tad upâshritya brahma kâranam ishate"—*Br. Vâr I. 4. 371.*

that Brahman is not the cause; but it has been called the cause by mere courtesy; because it is the substratum of Mâyâ, which is really the material cause of the world.²⁴

“ Jagatkâranâdhishtânatvena
kâranatvopachârât; tad uktam—
Brahmâjñânâj jagajjanma brahmano’
kâranatvatah

These thinkers seem to feel that causality is a category that can be applied to relative order only and cannot be attributed to Brahman the Absolute.

Adhishtânatvamâtrena kâranam Brahma
gîyate.”
—*Advaitabrahmasiddhi*, Bib. Ind., p. 177.

LIFE OF ST. CATHERINE OF SIENA

BY WOLFRAM H. KOCH

“*The soul is in God and God is in the soul as the fish is in the sea and the sea in the fish,*”—St. Catherine of Siena.

St. Catherine of Siena belongs to the group of the greatest mystics Italy has given to the world. Like that of her neighbours, her great Umbrain sisters and brothers, her life, too, was one of ceaseless dedication to the Divine Whom she beheld in living beings and in them sought to serve. On reading her works, we find that she fixed, as it were, her gaze constantly on the very central point of the universe,—on Man,—and on the great drama that is continually being enacted there,—the Soul in all its phases of imprisonment, ignorance, slavery and stifling desire, ultimately attaining glory and emancipation. To her, there was no great charm in creation, which to many of her fellow-mystics seemed a glorious song of praise, in spite of all the cruelty hidden there exalting the Divine Power and Beauty in hymns of endless gratitude.

She did not care for abstract, finely woven speculations as to the ultimate nature of the Divine. She neither moved in the world, nor did she ever withdraw from the world into the peaceful seclusion of the cloister there to lead a self-absorbed life of contemplation and

prayer without any interference from outside events and difficulties. But she passed through the world like a dazzling flame of purity, love, self-dedication and sacrifice, never allowing the attraction of creation to affect her deepest being, and refusing to let mere material beauty of form and colour and sound obtrude its benumbing charm on her, and lull her into a quiet forgetfulness of the highest duty of man. Like her native city, surrounded by barren fields and rather unattractive hills, but becoming wonderfully suffused with the golden rays of the setting sun in the evening light, there is a deeper attraction in her manliness and ruggedness of speech than is realised when first coming in touch with her personality through her works. Behind the veil of the body and of physical things she saw with her inner eye the deep mystery of every soul weaving the checkered tale of its life with many tears of gladness and deepest pain, so that, to her, the real world ever was a marvellous many-voiced fugue of spiritual values and things, the ultimate *leit-motif* of which always remained the Divine, felt consciously or unconsciously by all. Hers is a music that stands beyond all faddism and mannerism of time and will never cease to touch the human heart, making it vibrate to her

own melodies of harmony and love, and urging it on to become a helper in the great and never-ending task of bringing light where darkness reigns, of shedding love where hatred has its sway, of dedication and sacrifice amidst the self-glorification of worldly power and ruthlessness. She knew this power to be hidden in every soul, and says, "I am sure that you will be eagles, that you will learn from the true eagle. May God burn you with love!" Catherine Benincasa was born in Siena on March 25th., 1347. Her father was a modest dyer, wholly given to his handicraft and to the care of his family. Her mother was the daughter of Musio Piagenti, the poet, much more harsh of character, but much more resolute than her husband in the management of household-affairs and business. Very early the little girl began to show signs of a striking imagination and an exceptional sensitiveness. She had her first vision at the age of seven on her way home with her brother Stefano.

An old anonymous legend tells us in its quaint way: "Lifting up the eyes Catherine beheld above the church of the Preaching Brothers suspended in the air a beautiful bridal chamber in which Jesus Christ, the Saviour of the world, was sitting on an imperial throne and in pontifical dress in the company of the apostles Peter and Paul and of the evangelist John. Beholding this, Catherine stopped surprised and looked at the Saviour with fixed gaze and full of affection. Smiling lovingly, He extended His right hand above her and having made the sign of the Cross as is the custom of prelates, He left her the gift of His eternal benediction. The grace of His gift had so great an effect on Catherine that she, although a shy girl by nature, stood in the middle of the public street with lifted eyes and concentrated brow in spite of the number

of men and animals that filled it, wholly lifted out of herself and transformed into Him Whom she was looking at with so deep a love. Stefano who accompanied her, went on while she was standing there, walking a certain distance alone, in the belief that she was following him. When he perceived that she did not do so, he turned back and saw his sister far away standing motionless and looking up. He cried and called out to her several times. But as she did not answer nor pay any attention to him, he came back to her and continued his cries. On realising, however, that even this was of no avail, he pulled her by the hands, saying, "Why do you not come? What are you doing here?" Then Catherine, lowering her eyes a little as if waking from a deep sleep, said, "Oh, if you did but behold the things I behold, you would not turn me away in any manner from so sweet a vision by shaking me." With these words she again lifted up her eyes, but the vision had already vanished. Unable to bear this, she began to blame herself with tears, complaining that she had turned her eyes towards the earth".

This was the first stimulus towards spiritual life and one which Catherine was never again to forget.

At the age of about twelve years a very difficult time began for her. Her mother, according to the custom of those days, thought of finding her a suitable husband and tried to induce her in every possible way to dye her hair and to adorn her body as other girls of her age did. But Catherine was firmly resolved to stick to her secret vow, and not to accept any of the matches her mother wished to force on her. When her mother who had a strong dislike for any form of supranormal experience and mystic elevation tried to use force, Catherine, one day, simply cut off her hair in order definitely to escape any

further argument. This act symbolical of renunciation of all worldly and married life, was considered pure rebellion by her family, and thus marked the beginning of a painful and tenacious struggle for the young girl who was deprived of any freedom and any private place of retirement where she could follow her devotional practices. Instead she was made to do all the lower forms of domestic service and household work, which in no way prevented her from holding fast to her decision and from deepening the sense of mystic life, for she was thereby forced to discover the true abode of prayer in deep inner self-knowledge where the peculiar spiritual experiences and her highest thoughts had been steadily ripening ever since the days of her earliest childhood. No power on earth was henceforth able to stifle these.

Catherine's humility and patience finally helped her to overcome all parental resistance, so that in 1363 she was allowed to enter the Third Order of St. Dominic for which she had been prepared by the saintly Preaching Brothers of the church of Camporeggio which dominated the whole community of the dye-workers from its hill. These Dominican Tertiaries were not monks or nuns but pious devotees who, according to their vows and the rules of their religious statutes, lived in the world with a view to their own sanctification and to the conversion of sinners and irreligious people. So Catherine, too, did not leave her home, but chose a small room in the house of the Benincasa where she lived in austerities and fasts that were so rigorous that they astounded her first witnesses. Generally her time was given to teaching people how to follow the path of God, to having holy books read to her—for it was only much later that she herself learned to read—to contemplation and to works of charity. In

these first years of her spiritual training she had to struggle hard against her nature and to undergo the terrible temptations so well known to almost all those of mystic temperament. Her ardent faith in Christ, however, and the conscience of a great mission to which she had to sacrifice everything, made her come out victorious in the end.

Between 1366 and 1367 Catherine had a vision of Christ at the wedding ceremony between Himself and her soul. While her city was shamelessly giving itself to the most dissolute pleasures and instincts of the body, as was the custom during carnival, the Lord appeared to her distressed soul and comforted her in her loneliness. And to the accompaniment of harps and through the intercession of the Holy Virgin, Christ seemed to put a marvellous ring on her finger which, though invisible to others, remained visible to her as a sign and symbol of an inviolate faith which was to find its consummation in sacrifice, charity and unconditional self-surrender until the day of the final marriage of her soul to Christ, when her body was laid in the grave. This miracle or vision became the very pivot round which the whole mystic life of Catherine henceforth revolved, and was a favourite subject with Italian artists.

Catherine's conception of life developed more and more into that of a debt to be paid in love and charity to our fellow-beings, fully recognising that we, taken by ourselves, have no true ultimate being at all, but that our only true being is God, which knowledge prevents us from ever priding ourselves on our acts of charity or spiritual discipline. None of these could we accomplish without the strength of our true root: the Divine.

In this teaching we find a fine blending of active self-sacrificing life and the deepest mysticism, stressing the value

of recollectedness and prayer while at the same time freely giving oneself to others in continual re-dedication, and sacrificing the special benefits one might expect from hours of solitude and devotion. This blending produces a great balance in the life of the devotee safeguarding him from becoming a semi-hysterical visionary, and, on the other hand, from developing his outgoing tendencies under the cloak of disinterested service to his fellow-men to such an extent that the deeper wells of his inspiration become clogged and his soul-life, as it were, shrivelled up through the ceaseless distractions of his so-called outside duties or of what he believes to be duty. This great danger especially for Western life to which the West has already almost completely succumbed, has led mankind to the very edge of the precipice that is menacing to decimate into pieces all culture and human values and even its much vaunted material prosperity. Christ warned humanity against this possibility by giving Mary a higher place than Martha, although Martha thought to serve Him to the best of her abilities.

The second point Catherine stresses very much is the danger of incontinence, for she thought carnal sin to be the greatest sin of all, and that which prevented man more than anything else from finding his union with Christ and living solely according to His behests, which the incontinent would never be able to hear in their hearts.

Referring to this, she says, "There is no other sin as abominable and which so much takes away the light of the intellect from man as this. This even the philosophers realised, though not through the light of grace, for they had it not, but their nature gave them that light, that is, that this sin darkens the intellect; that is why they kept them-

selves in perfect continence in order to study better."

Catherine's followers, attracted by her great charity, virtues and miracles, gathered themselves round her in a kind of community which was given its definite constitution in 1368, and the centres of which were Catherine's house and the Cappella delle Volte under the hospital of Santa Maria della Scala in Siena. Not only women, but also men in all sorts of positions—officials of the Sieneze Republic, ambassadors, artists, poets, artisans and religious men belonging to the neighbouring monasteries and hermitages, joined the community which gradually took on the character of a mystic school for the renewing of souls in Christ. In this way so young a woman as Catherine was given the unusual opportunity to take the position of a teacher in her city and to gather round herself eminent persons as well as modest artisans, nobles and men and women of the masses, bound together by the pure ties of her spiritual example and teachings which brought them to reform their daily life and thoughts, and made them surrender their will and feelings unconditionally to the inner Christ Whose voice became audible only through purity, consecration and love.

Again and again St. Catherine stressed the point that God does not care for many words or glib wordy expressions of humility and faith, for endless and finely wrought professions of wishing to do many things for His sake, nor for empty austerities, as long as the self-will of man remains. What He desires is the manly and never daunted bearing of all troubles and pain for His sake, which to the devotee becomes, as it were, a bridge of tears that finally leads him on to saintliness over the deep chasms of the temptations of lust and worldly power. What He expects are infinite forbearance, fortitude and

charity towards all fellow-creatures, helping them onwards towards the light of spiritual life and sustaining them in their physical, mental and spiritual struggles and hardships in a spirit of perfect dedication and self-forgetfulness. Everything else, according to St. Catherine, is but empty wordy crying, for all such actions, not directly connected with the idea and love of the Divine, are finite, as they have not their roots in the ultimate ground of all life which alone is infinite and everlasting. God, being infinite and timeless, demands infinite works, that is, infinite and eternal affection of love. Thus all forms of penitence and asceticism, all austerities and spiritual practices, —all of which belong to the physical plane, however subtle they may be—are to be taken and used as instruments and never as ends in themselves. Our principal love should firmly aim at the Divine alone, taking all these as mere necessary rungs on the ladder leading up to spiritual realisation, but always as rungs only. So long as the soul has not reached perfection, any good it may work in itself and others is and ever remains imperfect and utterly time-bound and time deluded, whatever its intention may be.

Through the steadily spreading fame of her great virtue Catherine of Siena came to play a more and more considerable part in public life and in the ecclesiastical politics of her day. The papacy was passing through one of its most degrading periods of disputes and schism, and Catherine felt that she would have to fight for the unity of the Church. The return of the Pope from Avignon to Rome and the preaching of a crusade against the infidels were the two great tasks in which, it seemed to her, God asked her to participate. This preaching of a crusade by so great a person as

Catherine is one of the strangest and most bewildering points to non-Christian readers, for the crusades and the ruthless persecution and annihilation of the Albigenses and Patarins are perhaps the most indelible blots on the character of official Christianity. But even for that there may be a slight excuse, as Catherine believed a crusade to be the only way of making a better use of the troops of adventurers that had been created for all the petty internecine wars between the different cities, principalities and small republics on the Italian peninsula, and which now had to find a living through fighting and bloodshed. In certain moods every mystic remains the child of his times and surroundings and can only be understood when taking these fully into account.

In 1376 Catherine of Siena was sent as a mediator to Avignon to gain the pardon of the Pope for Florence. She arrived there on June 18th., 1376, with her small escort and would have been fully successful in her mission, so great was her suggestive fascination for the Pope, had not other Florentines with different aims clandestinely undermined all her pacificatory activities. Nevertheless her stay in Avignon enabled her to exert a direct influence on Pope Gregory for the return of the Apostolic Seat to Rome. When, in 1378, Gregory died and Urban VI—to whom she was not unknown—was chosen as his successor, Catherine made peace between the Pope and Florence. After that, tired of all this political activity, she sought a quiet retreat during which she dictated the “Dialogo della Divina Provvidenza” (Dialogue of Divine Providence) which was finished in October 13th., 1378. But the struggles in the Church soon tore her away from the depths of contemplation to active life, and from then onward she was to find no more rest until, exhausted by the troubles and

passions of her intense life, she passed away at the age of only 33 at Rome towards the end of April 1380.

Her life as a whole might be expressed in the beautiful lines of Tennyson:

“We feel we are nothing—for all is Thou and in Thee.

We feel we are something, that also has come from Thee.

We know we are nothing—but Thou wilt help us to be.”

There are some among her critics, especially in modern days, who find her nature too psychopathic, too emotional, too passionate for a really great mystic, and who often refer to the strange story of the execution of young Nicolo da Tuldo as an absolutely unhealthy state of seemingly sensual ecstasy based on a strongly erotic temperament. When Nicolo was beheaded in spite of his innocence and youth, Catherine assisted him in his last moments, holding him in her arms till the head dropped into her hands, and she found herself most dis-

travelling stained with his blood. The whole description of this tragic scene is given in one of her most beautiful and deeply spiritual letters. Notwithstanding the terrible aspect of the outer drama, there was neither repugnance nor fear in Catherine, but, on the contrary, a sense of the Divine so overwhelming and peaceful that Nicolo da Tuldo died muttering “Jesus and Catherine,” and she was so deeply absorbed by the spiritual light that she did not see what happened around her, but felt the young man to be in peace and deepest quietude. All her life her strong reactions on the emotional side were the chief factors that took her to the inner chamber of God, as they were balanced by a quiet reasoning power, and purified through her long austerities and the love she bore to her fellow-creatures. And it was this dauntless love which made her one of the most attractive figures of Western women mystics.

THE NATURE OF YOGA IN THE BHAGAVAD-GITA AND PĀTANJALA YOGA-SUTRAS

BY PROF. SHEO NARAYAN LAL SRIVASTAVA, M.A.

“Whoever may have written the Gîtâ,” says Dr. Surendranath Dasgupta, “it seems very probable that he was not acquainted with the technical sense of *yoga* as the cessation of mental states (*chitta-vritti-nirodha*), as used by Patañjali in his *Yoga-sûtras*, 1. 1.”¹ Of course, it is quite obvious that we do not find in the *Bhagavad-Gîtâ* an *in minutiae* and systematic elaboration of the technique of *yoga* as is found in the *Yoga-Sûtras* of Patañjali. The *Bhagavad-Gîtâ* is, by no means, an exclusive treatise on the technique of

yoga. The Gîtâ is only a synoptic compendium, so to say, of the basic principles of the diverse courses of *sâdhanâ*, viz., *jñâna*, *karma*, *bhakti* and *yoga*. The word *yoga* is therefore used in the *Bhagavad-Gîtâ*, not in that specialised sense in which Patañjali uses it, but as a blanket term to cover all the above-mentioned courses or paths. It speaks of *sâmkhya-yoga*, *buddhi-yoga*, *bhakti-yoga*, *karma-yoga*, *adhyâtma-yoga*, etc. Prof. Dasgupta is therefore only right when he says that the word *yoga* as used in the Gîtâ ought to be construed as being derived from the root *yujir yoge* or *yuj*, to join. Joining the

¹ *History of Indian Philosophy*, Vol. II, p. 443.

aspirant to the Supreme is the common goal of all courses of *sādhanā*. Thus construed, every path of spiritual discipline is a yoga. This is the wider meaning of yoga.

In the more specialised sense yoga means the pathway of attaining the Supreme through psychic control, through concentration and meditation. Emphasis here is laid on a practical discipline of body and mind. The Yoga-sūtras of Patanjali are designed to explain and elaborate the practical methodology of yoga in this specialised sense. But the general principles of concentration and meditation, of quieting down the perceptual and conceptual operations of the mind and turning it on the Atman alone are found in the Bhagavad-Gitā also. As such, yoga in the Gitā and the yoga of Patañjali cover a common ground.

But Dr. Dasgupta holds a different view. He thinks that the two differ not only in their methods but also in their aims and that they are antithetic to each other and touch no common ground between them. That this is the view of the learned professor, I should like to make clear by quoting his own words: "Patañjali's course of *yoga* formulates a method by which the *yogin* can gradually habituate himself to a condition of life in which he can ultimately dispense with food and drink altogether and desist from all movements of body and mind. The object of a *yogin* in making his mind one-pointed is ultimately to destroy the mind. According to Patañjali the advancement of a *yogin* has but one object before it, viz., the cessation of all movements of mind (*chitta-vritti-nirodha*). Since this absolute cessation cannot be effected without stopping all movements of the body, desires and passions are to be uprooted, not only because they would make the mind fly to different objects,

but also because they would necessitate movements of the body, which would again disturb the mind. The *yogin* therefore has to practise a twofold control of movements of body and mind. *He has to habituate himself to dispensing with the necessity of food and drink, to make himself used to all kinds of privations and climatic inconveniences of heat and cold and ultimately to prepare himself for the stoppage of all kinds of bodily movements* The *yogin*, however, has not only to cut off all new causes of disturbance leading to movements of body and mind, but also to practise one-pointedness of mind on subtler and subtler objects, so that as a result thereof the sub-conscious forces of the mind can also be destroyed. Thus, on the one hand, *the mind should be made to starve* by taking care that no new sense-data and no new percepts, concepts, thoughts, ideas or emotions be presented to it, and, on the other hand, *steps are to be taken to make the mind one-pointed, by which all that it had apprehended before, which formed the great store-house of the subconscious, is destroyed.* The mind, thus pumped out on both sides, becomes *absolutely empty and is destroyed.* The ideal of Patañjali's yoga is absolute extremism, consisting in *absolute stoppage of all functions of body and mind.*

"The Gitā, on the other hand, prescribes the golden middle course of moderate food, drink, sleep, movements of the body and activity in general. The object of the *yogin* in the Gitā is not the absolute destruction of mind, but to bring the mind or the ordinary self into communion with the higher self or God" ² (*Italics mine*). No apology, I believe, should be needed for the lengthiness of the quotation, embodying as it does, the opinion of a

² *Ibid.*, pp. 447-48.

notable authority on a notable point. With due deference, however, to the learned historian of Indian Philosophy, I venture to submit here my own observations against his contentions.

(i) In the first place, when yoga is construed in the Gîtâ sense of the term, that is, as a generic term applicable to all modes of spiritual discipline that aim at uniting the aspirant with the Supreme, we cannot set the Pâtañjala system of yoga in *opposition* to the Gîtâ ideal of yoga. The former becomes only a species of the latter. All that we can say is that from the point of view of the wider connotation of yoga in the Bhagavad-Gîtâ, the Pâtañjala system of yoga is only *a* yoga, a particular line of spiritual preparation, and is not coextensive with the whole range of spiritual courses.

(ii) Secondly, it does not seem true to say, as Dr. Dasgupta has done, that the ideal of *chitta-vritti-nirodha* which marks out the Pâtañjala system of yoga is not to be found in the Bhagavad-Gîtâ. True, the phrase *chitta-vritti-nirodha* occurs nowhere in the Bhagavad-Gîtâ, but the idea underlying it is by no means entirely absent therein. We come across it in almost every verse of the sixth chapter of the Gîtâ.

What does the sûtra *yogaschitta-vrittinirodhah* mean? It means "yoga is restraining the mind-stuff (*chitta*) from taking various forms (*vrittis*)" (Swami Vivekananda's translation). The rationale of the process is that the ideational ripples of the mind-lake must be calmed down in order to enable it to become the unperturbed and transparent receptacle of the reality of spirit. This is the essence of all spiritual discipline whatsoever. The Bhagavad-Gîtâ also exhorts the aspirant to be *yatachittâtâmâ* or of controlled mind and self. Here is the Gîtâ's description of the state of yoga: "When the sub-

dued *chitta* (of the aspirant), unattached to all objects of desire, is fixed on the Self alone, then (the aspirant) is said to have attained the state of balance (*yukta*). The yogi whose *chitta* is subdued and who is engaged in practising the yoga of the self, resembles the lamp which does not flicker in a windless place. That is called the state of yoga wherein the *chitta* quieted by the practice of yoga attains calmness" (*Gita* vi, 18-20).

Exactly like the author of the Yoga-sûtras, the Gîtâ also advises the aspirant to check all the vagrant tendencies of the mind and turn it inward or Self-ward. Says the Gîtâ, "Gradually the mind should be quieted with a firm resolve. Having fixed the mind on the Self, let it not be allowed to think anything (*na kinchidapi chintayet*). As often as the wavering and unsteady mind goeth forth, so often reining it in let it be brought under the control of the Self" (*Gita* vi, 25-27). I do not see herein anything different from the ideal of *chitta-vritti-nirodha*. In the words '*na kinchidapi chintayet*', the cessation of *all* the *vrittis* of the mind is clearly indicated. It is also clear from the metaphor of the unflickering lamp in a windless place. The methods and aims of yoga, both in the Bhagavad-Gîtâ and the Yoga-Sûtras, are therefore essentially identical and not different as Dr. Dasgupta suggests. Only, Patañjali works out the yogic principles more elaborately and systematically.

(iii) Thirdly, in mentioning the differentiae and the distinctive principles of the yoga system of Patañjali, Dr. Dasgupta, we are afraid, has not done so without certain confusions and misgivings. For example, he confounds *chitta-vritti-nirodha* or the cessation of the *vrittis* of the mind with "the absolute destruction of the mind" or making

the mind “absolutely empty.” This, I submit, is a misrepresentation of the case. Stopping the *vrittis* of the *chitta* never means the destruction of the *chitta* itself. Stoppage of the *vrittis* of the *chitta* in *samādhi* means only the stoppage of its ideational or conceptual operation. This does not preclude its possibility of functioning in a different form, i.e., in the form of non-conceptual gnosis which is designated *prajñā* or *kevala-jñāna*. It should be remembered that the Yoga-sūtras speak of *chitta-vritti-nirodha* and not of *chitta-nirōdha*. When the *chitta-vrittis* are stopped, *vriyatmaka-jñāna* or conceptual knowledge yields place to *prajñā* or integral or mystical knowing. In that state the *chitta* functions in a higher and more intensified form and is not destroyed or emptied out. That it is the same *buddhi* or *chitta* which is the organ both of logical knowing as well as mystical knowing is fully borne out by several texts of the Upanishads, the Gîtâ as well as of the Yoga-sūtras. There are Upanishadic texts like: “*manasaivedamāptavyam*”, “*dhātuh prasādat vibhāvvyatyesa atmā*”, “*drisyate tvagrayā buddhyā*”, etc. The Gîtâ says: “*tad budhhigrāhyam atindrīyam*”. The Yoga-sūtras take the same view. The sūtra: *sarvārthai kāgratayoh kshayodayau chittasya samādhi-parināmah* (3. 11.) means “The *chitta* gets the modification called *samādhi* when it relinquishes its tendency of taking in all sorts of objects and manifests its power of one-pointedness.” By the yogic method of *chitta-vritti-nirodha*, then, the mind is not “made to starve” but made to yield its finest fruition, viz., intuitional apprehension.

Then, again, some other differentiae of the Pâtañjala system of yoga, according to Dr. Dasgupta, are that it requires its follower “to habituate himself to dispensing with the necessity of food

and drink, to make himself used to all kinds of privations and climatic inconveniences of heat and cold and ultimately to prepare himself for the stoppage of all kinds of bodily movements.”

Now, it is really a fantastic interpretation of Pâtañjala yoga to say that it exhorts one to habituate himself to dispensing with the necessity of food and drink which only means habituating oneself to starvation. Could the system which insists on *āsana* and *prânâyāma* as preliminary preparations for making the body fit, advise one to accustom himself to starvation? Of course, there is a sūtra in the Vibhuti-pâda of the Yoga-sūtras which says: *kanthakupe kshutpipâsânivrittih*, that is, by making *samyama* on the hollow of the throat one can have the power of bringing about the cessation of hunger and thirst. But, acquiring a power like this as a consequence of an advanced yogic practice is quite a different thing from habituating oneself to dispensing with the necessity of food and drink. In the very attempt to form such a habit the man would kill himself. Nor is the acquisition of the power of overcoming hunger and thirst a condition *sine qua non* for becoming a yogi or advancing in the practice of yōga.

Then, as to making oneself used to “all kinds of privations and climatic inconveniences of heat and cold”—this is not a characteristic peculiar to Pâtañjala yoga; the Bhagavad-Gîtâ also insists on such a discipline: “The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent as they are; endure them, therefore, O Bhârata. The man whom these torment not, O chief of men, balanced in pain and pleasure and steadfast, he is fitted for immortality” (Gita II, 14 and 15).

We, therefore, conclude that, the question of the author of the Gîtâ

knowing or not knowing the system of Patañjali apart, there is an essential similarity between the yoga of the Gîtâ and that of the Yoga-Sûtras so far as their methods and aims are concerned and that Dr. Dasgupta's suggestion that they aim at different things and follow altogether different methods is

not a tenable one. The only difference between the two is that the sûttras of Patañjali give an elaborate and systematic technique of how the principles of concentration and meditation, which the Gîtâ also mentions, can be practically worked out.

MULAMADHYAMA-KÂRIKÂ

BY SWAMI VIMUKTANANDA

CHAPTER II

THE EXAMINATION OF MOTION

It is further argued that there is motion since there is a beginning of it. But this is not justifiable.

गते नारभ्यते गन्तुं गन्तुं नारभ्यतेऽगते ।
नारभ्यते गम्यमाने गन्तुमारभ्यते कुह ॥१२॥

गते (अध्वनि in a path) what is passed गन्तुम् to go न not आरभ्यते is begun अगते in what is yet to be passed गन्तुम् to go न not आरभ्यते is begun गम्यमाने in what is being passed गन्तुम् to go न not आरभ्यते is begun (ततः then गन्तुम् to go) कुह where आरभ्यते is begun?

12. Inasmuch as one does not begin to pass a path that is already passed, nor a path that is yet to be passed, nor what is now being passed, where then does one begin to pass?

If one is to make a movement he must begin it somewhere; but there is no such space where he can do it. For, he cannot begin the act of passing in a path that is already traversed and left behind, nor can he do it in a path which is yet to be passed and lies before him. It is also impossible for him to do it in a path which is now being passed since such an effort will involve a simultaneous double action and consequently a double agency which is, however, a sheer impossibility. So there is no beginning of motion and therefore no motion at all.

But supposing that there is such a beginning where will it then exist?

न पूर्वं गमनारम्भाद्गम्यमानं न वा गतं ।
यत्रारभ्येत गमनमगते गमनं कुतः ॥१३॥

गमनारम्भात् पूर्वं Before the beginning of passing गम्यमानम् what is being passed न not (सम्भवति is possible) गतं what is passed वा or न not यत्र where गमनम् going आरभ्येत is begun अगते in what is yet to be passed कुतः how गमनम् going?

13. Since before the beginning of an act of passing there is no path which is either being passed or has already been passed, where one can begin to pass; and how could there be any act of passing in what is yet to be passed?

So long as one has not made a movement there exists no path whatsoever for him, inasmuch as a path cannot at all come into existence until there is an act of passing; and since there is no path where could one begin to move? So there is hardly any such beginning.

But it may be argued that one can begin a movement in the path that is yet to be passed, in that the path is so called only in anticipation of a future act of passing on it, and so the above objection cannot be applied here. This is, however, untenable. Granting that there exists such a path which is yet to be passed even before an act of passing, how is it possible to connect such a path that has existence in the future with the beginning of an act which is an event in the present, since all contents of the future necessarily dissociate themselves from all the events in the present. So there is no place where to begin an act of passing, and in the absence of a beginning such an act automatically lapses, and with it all motion.

The annulment of all motion necessarily leads to the impossibility of a path at all time, since a path can be thought of only in connection with motion.

गतं किं गम्यमानं किमगतं किं विकल्प्यते ।

अदृश्यमान आरम्भे गमनस्यैव सर्वथा ॥१४॥

सर्वथा By all means गमनस्य of going आरम्भे अदृश्यमाने beginning being unobserved एव verily गतम् what is passed किम् what विकल्प्यते is thought of गम्यमानम् what is being passed किम् what अगतम् what is yet to be passed किम् what?

14. While the beginning of an act of passing is by all means unobserved, what could be then thought of as already passed or now being passed or yet to be passed?

The existence of a path presupposes an act of passing. But before thinking of such an act we must be sure of its beginning without which no act is ever possible. A critical search into such a beginning has already yielded a negative result, and so there is no act of passing, and in its absence a path is also non-existent at all points of time. Nevertheless one may still believe in the reality of an act of passing on the strength of its opposite being existent. A thing exists, he may argue, if its opposite is existent; if there exists darkness there exists light, and if there is nearness there is remoteness as well. Here also one finds that there exists a state of staying and so it follows as a matter of course that there is a state of going, its opposite. But is there any state of staying really existent?

गन्ता न तिष्ठति तावद्गन्ता नैव तिष्ठति ।

अन्यो गन्तुरगन्तुश्च कस्तृतीयोऽथ तिष्ठति ॥१५॥

गन्ता Goer न not तिष्ठति stays तावत् so also अगन्ता non-goer न not तिष्ठति stays एव verily अथ then गन्तुः from goer अगन्तुः from non-goer च also अन्यः another कः what तृतीयः third तिष्ठति stays?

15. A goer does not stay neither a non-goer. Who is that third person then, apart from the goer and the non-goer, that stays?

A goer by its very definition does not stay, and one who is not going, i.e., who is already staying cannot be said to be staying a second time. This will

involve a double act of staying—one to style him as a non-goer and another by which he is said to be staying. This will further lead to such absurdity as a single agent performing a double act at a given moment. So it is not only useless but illogical to assert that a non-goer stays. Besides these goer and non-goer, there is hardly a third person that can stay. There is then no state of staying and consequently no state of going.

Further arguments in support of the above have been adduced here.

गन्ता तावत्तिष्ठतीति कथमेवोपपत्स्यते

गमनेन विना गन्ता यदा नैवोपपद्यते ॥१६॥

गन्ता Goer तिष्ठति stays इति this तावत् so कथम् how एव verily उपपत्स्यते will become proper यदा while गन्ता goer गमनेन विना without going न not उपपद्यते becomes known एव verily.

16. How could it be justifiable to say that a goer stays, inasmuch as a goer can never be known without the act of going?

A goer is invariably connected with the act of going and if he is to stay he must act counter to his very nature. Even if we suppose that a goer stays he then becomes forthwith disconnected with the act of going and is therefore no longer a goer; or he must simultaneously perform two contradictory acts such as going and staying, which is an impossibility. So the statement that a goer stays does not convey any consistent meaning.

Since a goer cannot stay there is no state of staying and therefore no state of going as its opposite.

But granting that there is no state of staying before one starts to go, there is, however, a state of cessation after one has started journeying. Thus the cessation of motion being a fact the act of going must necessarily exist, since no cessation is ever possible without a previous motion.

This is also untenable as there is no such cessation.

न तिष्ठति गम्यमानान्न गतान्नागतादपि

गमनं संप्रवृत्तिश्च निवृत्तिश्च गतेः समा ॥१७॥

(गन्ता Goer) गम्यमानात् from what is being passed न not तिष्ठति stays गतात् from what is already passed अगतात् from what is yet to be passed अपि also गमनम् going संप्रवृत्तिः beginning (of staying) च also निवृत्तिः discontinuation गतेः of going समा like.

17. One in motion does not desist from walking on a path that is being passed neither from what has already been passed nor from what is yet to be passed. The act of passing (as opposed to staying), the beginning and cessation (of staying) are (untenable) like an (ordinary) act of passing.

Cessation presupposes motion and where there is no motion there is no cessation. This being the case cessation from passing can by no means be proved since it cannot be shown that a person desists from passing a path that is already

passed, nor from passing a path that is yet to be passed as in either case the path is completely dissociated from the act of passing. Neither is one said to be desisting from passing a path that is now being passed since the act of passing is here all along present and never ceases to exist to bring about a state of staying.

It is shown that an act of going cannot be proved as being opposite to a state of staying. Let us then establish the state of staying as opposite to an act of going and then deduce therefrom the validity of the latter. This is, however, mere sophistry. To prove first the state of staying as opposed to that of going and then ascertain the latter as a necessary corollary of the former, is to move in the vicious circle. Moreover, there is no reason to suppose that the act of going which is opposite to staying can fare better than any other act of going in general, which has already been shown to be impossible. If it is further argued that since there is a beginning and an ending of staying there is an actual state of staying and so there is a state of going as opposed to that of staying, it can easily be shown that a beginning and an ending of staying are as much invalid as those of going by simply replacing the word 'going' by the word 'staying' wherever it occurs in the twelfth stanza and in the first line of this stanza.

NOTES AND COMMENTS

IN THIS NUMBER

In our Editorial entitled *Message of Modern Science*, we have pointed out in the light of the present world war how far science is responsible for the repetition of ghastly atrocities in the arena of human life, and also discussed at length, by a comparative study of science, religion and philosophy, the noble purpose which science is to fulfil and how far its latest findings have approximated to the deliverances of Vedanta. In *Sri Krishna—the Builder of a United India*, Prof. Akshaya Kumar Banerjea, M.A., Professor of Philosophy in the Anandamohan College, Mymensing, makes a brilliant survey of the various activities of Sri Krishna and ably shows how Sri Krishna united the vast Indian Continent under one spiritual and cultural banner and brought the powerful Hindu nation into existence. Prof. Nicholas Roerich, in his *Speak No Evil*, has dealt with the dire consequences that follow from evil-speaking. In the

thoughtful article on *The Role of the New Teacher*, Dr. D. N. Roy, M.A., Ph.D., formerly Professor of Philosophy in the University of the Phillipines, has thrown a good deal of light on the principle of pedagogy. While pointing out the evil effects resulting from the brutal severity and harshness of village school-masters, the learned Professor has indicated the responsible role a teacher should play in schools and colleges in building up an all-round character and personality of the pupil so as to make him a useful citizen in the country. *The Need of spiritual Development To-day* is a thought-provoking lecture delivered in the R. K. Mission Institute of Culture, Calcutta, by Miss G. Constant Lounsbery, B.Sc., President of the "Society of Friends of Buddhism," Paris. In it she has traced the causes of the misery of the present world and accentuated the need of a truly spiritual life to ensure real peace and progress in the society of mankind.

Prof. Ashokanath Shastri, M.A., P.R.S., Vedantatirtha, of the Calcutta University, concludes his series of learned articles on *Some Vedantic Views on Universal Causation*. The readers will find, in *The Life of St. Catherine of Siena* by Wolfram H. Koch, a delightful account of the life of the most prominent among the six saints of this name contained in the Roman hagiology. In his thoughtful article on *The Nature of Yoga in the Bhagavad-Gitâ and Pâtanjala Yoga-sûtras*, Prof. Sheo Narayan Lal Srivastava, M.A., Professor of Philosophy in the Hitakarini City College, Jubbulpore, while criticising the view of Principal S. N. Dasgupta, the author of the *History of Indian Philosophy*, points out that there is an essential similarity between the Yoga of the Gita and that of the Yoga-sûtras of Patanjali.

REASON AND INTUITION

There is a good deal of confusion about the relative importance of reason and intuition in the awareness of Truth, amongst a certain section of European thinkers. Oftener than not, they feel tempted to twit anything of the nature of intuitional experience as a 'fantastic Oriental speculation.' In a recent interesting discussion on 'Intuition' between Sri Krishna Prem, the Editor of the *Review of Religion and Philosophy*, and Miss K. W. Wild, the author of a book entitled *Intuition*, the former pertinently observed, "Without a knowledge of Sanskrit it is hard to approach it (i.e., the subject of intuition) safely along scholarly lines . . . Still more important than a knowledge of the language is an even harder condition. The best Indian philosophy was never meant to be studied academically. At its best (for there is much in India as elsewhere that is mere words) it is the expression in intellectual terms of the data of inner

experience and it demands from him who would truly understand the expression that *he should undergo the training and discipline which will give him the experiential data*. The philosophical terms, well or ill chosen, are only the means whereby that experience is integrated into a whole. To one who has the experience they offer a useful frame of reference; to one who hasn't it they remain mere speculative constructions like analogous concepts in some Western idealist systems" (*Vide Aryan Path*, February, 1939, pp. 121-122). Needless to say that the learned Editor has struck the keynote of Hindu philosophic thought in the foregoing lines and has pointed out the place of importance accorded to intuitional experience in the framework of Hindu metaphysics by the Indian thinkers. The scriptures of the Hindus are replete with eloquent passages which lay stress on an intensive process of self-purification, and contemplation as the *sine qua non* of such a psychic opening that leads to the awareness of Truth and consequently to self-liberation (*moksha*). Acharya Sankara, in his illuminating commentary on the *Brahma-Sutras* III. 2. 23, 24, says, "The Sutrakâra declares that Brahman is not known to those whose heart is not purified, but those who are purified realize It in a state of Samâdhi (ecstatic union) when ignorance is destroyed. That this is so is known from the Sruti, 'Some wise men, however, with their eyes turned inside and wishing for immortality saw the self within' (*Katha Up.* 2. 4. 1). 'When a man's mind has become purified by the serene light of knowledge, then he sees Him, meditating on Him as without parts' (*Mundaka Up.* 3. 1. 8)." And therefore it is that the Text of the *Brihadâranyaka Sruti*, viz., "Through the mind alone It is to be realized' (IV. 4. 19) is in perfect consonance with the other Upanishadic pas-

sages (cf. *Taitt. Up.* 2. 9. 1; *Kena Up.* I. 5; 2. 11, etc.), where the impossibility of self-realisation through (an unclarified) mind or intellect has been emphasized (Cf. *Vedanta Paribhâshâ*, Ch. VIII). In the commentary of Acharya Sankara on the Gita II. 21, this very fact has been accentuated. "The mind," he says, "refined by sama and dama, i.e., by the subjugation of the body and the senses, and equipped with the teachings of the scripture and the teacher, constitutes the sense by which the Self may be seen" (Cf. also *Mundaka Up.* 3. 1. 5-8; 3. 2. 4, 6; *Katha Up.* 1. 2. 23; 1. 3. 12-13). As a matter of fact a new cognitive faculty (*Brahmâkârâ Vritti*) is developed within through a rigorous course of practical spiritual discipline (such as *Sravaṇa*, *Manana*, *Nididhyâsana*, *Sama*, *Dama*, *Uparati*, etc.), and when, with its help, the veil of nescience is removed, the aspirant is blessed with the supreme vision of the Self. But this intuitive experience of the Self is not to be confused with the truncated wisdom of the intellectualist nor also to be regarded as something contradicting reason; it is on the other hand the very culmination and fruition of all ratiocination.

That reason by itself cannot lead to the immediate awareness of Truth (Cf. *Brahma-Sutras* II. 1. 11: *tarkâ-pratishthânâdapi*) has also been stressed by Swami Vivekananda, one of the most rational thinkers of the modern times. "Reason," he says, "can go only a little way and then it stops; and if you try to push it further, the result is helpless confusion: reason itself becomes unreasonable. Logic becomes argument in a circle, i.e., what the logicians call see-saw—one idea depending on the other. But yet human reason is impatient to get into the region of the Infinite beyond. This world, this universe which our senses feel, or our mind thinks, is but

one atom, so to say, of the Infinite projected on to the plane of consciousness, and within that narrow limit, defined by the network of consciousness, works our reason, and not beyond. Therefore there must be some other instrument to take us beyond the realm of relativity, and that instrument is called inspiration" (or intuition, in Vedantic terminology) (*C. W.* Vol. II., p. 387). So instinct, reason, and intuition are the three instruments of knowledge, and it must be remembered that one is only a development of the other, and therefore does not contradict it. It is reason that develops into intuition, and therefore intuition does not contradict reason but fulfils it as the old man does not contradict the child but fulfils it.

But though the validity of ratiocination as a direct instrument of knowledge has been denied by almost all the orthodox schools of Vedanta, still it has been conceded that reason is the basis of all philosophic enquiries into the realm of Truth. In the interpretation of the Sruti with supporting arguments, in developing the power of intellect to discriminate between the real (*sat*) and the unreal (*asat*), as also in removing all doubts such as the impossibility of spiritual experience and the possibility of contradictory experience (*asambhâvanâ* and *viparitabhâvanâ*), the usefulness of reason has never been questioned (Cf. *Sankara-bhâshya* on *Brahma-Sutras* I. 1. 2, 4; II. 1. 11). It is in fact the uninterrupted contemplation that is the immediate precursor to the revelation of Truth. In Vedantic literature both reason and intuition have been acknowledged as a synthetic method of approach to Reality, and as such it would be wrong to presume that intuition by which one rises to the level of unitary consciousness negates what intelligence posits. Intuition does not cease to be rational simply because reason is trans-

cended. Spiritual intuition is the crown of reason and as such occupies the supreme place in the discernment of Truth (*Sankara-bhâshya* on *Brahma-Sutras* I. 1. 2; III. 4. 15). In the words of Prof. Radhakrishnan, "When we talk of intuitional truths, we are not getting into any void beyond existence. It is the highest kind of experience where the intellectual conscience of the philosopher and the soaring imagination of the poet are combined. These intuitional truths are not to be put down for chimera simply because it is said that intellect is not adequate to grasp them. The Whole, the Absolute, which is the highest concrete, is so rich that its wealth of content refuses to be forced into the fixed forms of intellect. The life of spirit is so overflowing that it bursts all barriers. It is vastly richer than human thought can compress. It breaks through every conceptual form

and makes all intellectual determination impossible" (*Reign of Religion in Contemporary Philosophy*, Ch. XIII, p. 440). Thus the Hindu philosophic thought reflects a spirit of synthesis in which reason and intuition have been given each its legitimate place of importance in the process of self-realisation. The unity we reach by means of intuitive insight is the presupposition of all intellectual progress. Intuition, in short, is only the higher stage of intelligence,—intelligence rid of its separatist and discursive tendencies. The Occidental minds with their predominantly intellectual bias find it hard to leap over the hurdle of so-called rationalism into the depths of intuitional experience which to the Oriental genius is not a 'fantastic speculation' but the natural culmination of a life of philosophic contemplation and intense spiritual discipline.

REVIEWS AND NOTICES

EASTERN RELIGIONS AND WESTERN THOUGHT. BY SIR S. RADHAKRISHNAN. *Oxford University Press, Oxford, 1939.* Pp. 394. Price 15s. net.

Every new book from the pen of Professor Radhakrishnan is a fresh revelation of his catholic outlook and his profound interest in the problems of human culture and living. The work under review is a highly precious contribution to the realisation of world-unity on an abiding foundation. When other forms of mobilization are threatening our present civilization, Prof. Radhakrishnan has endeavoured, by "a mobilization of the wisdom of the world", to indicate the lines along which unity and harmony are to be achieved. He shows how in the fulfilment of the supreme task of our generation,—the task of giving a soul to the growing world-consciousness,—the fundamental insights of Eastern Religions, especially Hinduism and Buddhism, are to be of vital importance. The revealing word of the Eastern Religions, the Islamic, the Chinese

and the Indian, is mysticism, and mysticism means direct contact with ultimate reality which is sure to issue in the spirit of toleration in the sense of positive fellowship and mutual appreciation; in the spirit of universality and world-embracing love, and in absolute freedom from all forms of rigid formalism and narrow conventionalism. The rationalism and humanism of the West should be supplemented by Eastern mysticism, if humanity is to be saved from the disintegrating forces which threaten it. The thesis of the book under review may be summed up as: East is East, and West is West, and yet the twain shall meet as ever they met in the past. It is out of such meeting through cultural interpenetration that the organisation of human society in an international commonwealth may be effected, and that larger synthesis may be worked out which alone can give the "spiritual basis to a world brought together into intimate oneness by man's mechanical ingenuity."

Eastern Religions and Western Thought is a collection of lectures delivered by Prof. Radhakrishnan in the years 1936-8. Though a collection, it is still a unity, in so far as there is an evident identity of outlook binding the nine Chapters which the book comprises.

The first Chapter demonstrates that the present age with its all-pervasive unrest, uneasiness and uncertainty is in travail with a new world-order, and that creative self-expression of the world's unborn Soul can be brought out not through professions and a series of programmes but only by a dynamic self-identification with the spirit in the hearts of men. The second Chapter states that Hinduism, many of whose features can be traced back to Indus Valley Civilization, considers the goal of life to consist in the realisation of our inmost self which is behind the physical, the vital and the mental, and which is identical with the cosmic spirit. Religion is for the Hindus the cult and practice of *abhaya* and *ahimsâ*, of freedom and love. It is freedom from formalism, conventionalism and all forms of mechanisation; it is freedom from *mâyâ* which means our ignorant attachment to false values. And this freedom naturally culminates in boundless love for the entire creation. Real freedom and love can, however, be attained, as Hinduism is never tired of insisting, only through ethical self-purification; and so the charge that Hinduism is not sufficiently ethical is entirely groundless. The third Chapter dwells upon mysticism which with its emphasis upon the personal experience of God and direct contact with the creative spirit is affirmed to constitute the heart and inward essence of religion. Prof. Radhakrishnan reveals a deep and luminous insight into the basic principles of Hinduism when he proceeds to meet the charge of Schweitzer and Heiler that Indian mysticism is world-and-life-negating, ethically indifferent and paralyzing of the life impulse. The essence of the Hindu view is a dual process of negation and affirmation. The negation of our ignorant and passionate attachment to world and life lays the foundation only for a deeper affirmation of them as grounded in an all-sustaining principle. Chapters IV to VII demonstrate the deep indebtedness of the West to the East in the sphere of the spirit from the very dawn of her civilization: In the Western religious tradition there are

three currents of thought—, the Graeco-Roman, the Hebrew, and the Indian. Chapter IV traces the successive phases of ancient Indian culture such as the Indus Valley civilization, the Vedic age and the age of the older or canonical Upanishads, and shows what important results follow at every stage from the cultural penetration of the West by Eastern ideas. The next Chapter traces the evident influence of Eastern mysticism on the teaching of Jesus, on the important schools of thought both before and after him, on Gnosticism, Neo-Platonism and Scholasticism. The next Chapter exhibits the same influence on contemporary Western thought through the medium of such outstanding thinkers as Emerson, Walt Whitman, Maeterlinck, Romain Rolland, Keyserling, etc. Chapter VIII says that the most remarkable feature of the Eastern religions is the pervasive spirit of toleration which makes them exist side by side in bonds of positive fellowship. This spirit of toleration is born not of intellectual curiosity, political expediency, lack of depth of conviction or indifference; it is born of an integral realisation of the unitary character of Truth having yet a multitude of aspects and a variety of manifestations. The last Chapter throws light on the informing principle of the Hindu organisation of society. We are told what a wonderful adjustment of the conflicting needs of the individual and the society was accomplished by the Hindus through a synthesis and gradation of the fourfold object of life (*purushârtha*), the fourfold order of society (*varna*), and the fourfold stage of life (*âshrama*). The dominant idea behind all these fourfold schemes is the idea of spiritual freedom which gives the utmost self-realisation to human nature by lifting man to a status which is at once super-individual and super-social.

Prof. Radhakrishnan's charming mode of presentation and the magnificent style which lends a singular beauty and freshness to every piece of his writing are too well known to require any special mention here. We have no doubt that his "Eastern Religions and Western Thought" will captivate the imagination of every reader and open up new vistas of thought before him. It should be read and re-read by all who have set before themselves the ideal of world-unity.

PROF. HARIDAS CHAUDHURI, M.A.

TO BECOME OR NOT TO BECOME (THAT IS THE QUESTION!). BY MRS. RHYS DAVIDS. Luzac & Co., 46 Great Russell Street, London. Pp. 162. Price Rs. 1-9; cloth bound Rs. 2-6.

The title of the book poses Hamlet's celebrated problem in a different manner. For the author it is more vital to know that man is evermore growing and realizing the vast potentialities that lie dormant in him than to remain content with a mere assurance of his just continuing to be after physical death. But the reader should not expect that the book is going to hold out any metaphysical arguments for her faith in the evolving man. It does no more than attempt to show what sense the root *bhû* and its word-plant bore in the early Upanishadic and Buddhistic literature. She does not conceal her deep-seated sympathies for the gospel of becoming. Existence would seem pointless to her, were man in his essence without a dynamic urge towards a greater and a yet greater fulfilment. And she believes that an examination of this particular stem and its plant reveals that during the days of religious ferment represented by the earlier Upanishads and the early Buddhist literature man was taught by the teachers to be in essence evolving, and that latterly India fell away from that ferment; and the dynamic urge in man's nature became submerged under an effort to maintain a static ideal.

The *bhû*-forms do not appear to be much in evidence in earliest Vedic Samhitâs; their increasing frequency of occurrence in the earlier Upanishads points, according to her, to the emergence of a new idea, a new faith in man as a wayfarer ever journeying to a More towards a Most. She accuses the translators of a grievous myopia, which failed to see the true significance of the root *bhû* and its forms. Their usual translation of the *bhû*-forms into the *be*-forms of the European languages has missed the intended meaning of the original texts. The root *bhû*, she maintains, originally conveyed the dynamic notion of becoming, and once we understand it in this sense the early Upanishads begin to present us with a new gospel, which declares the essential man to be no less than as evolving and growing. Early Buddhism which is intimately related to the teachings in the earlier Upanishads preaches the same message. And "that the higher unity of both being and nothing was the conception of becom-

ing" was, she believes, as true for Goutama as it was centuries after for Hegel.

The whole question of man, nature, and God has been discussed threadbare for centuries in the Indian philosophical systems on the far wider basis of the whole Upanishadic texts. So it seems rather late in the day to read a new (?) meaning into the nature of man as taught by the early Upanishads on the insufficient and narrow basis of an interpretation of the meaning of the root *bhû* and its word-plant. It is uncritical to a degree to attach any precise significance to the word in a sentence apart from its relation to the wider context and the philosophical background of the Upanishads. And the reviewer sees no reason why the *bhû*-forms should be consistently translated into *become*-forms except that the author prefers certain idioms at some places and, of course, that she desires to find a particular meaning there.

The early Upanishads clearly present man in a two-fold aspect; empirical and real. The empirical man is born and dies, changes and grows, and not only evolves but also often retraces the steps of evolution and is degraded into a less. The real man is unborn, deathless and sinless, non-active and a mere witness. The failure to recognize this distinction is the root of a good deal of misconception and confusion. The *bhû*-forms will accordingly bear both the meanings according to the context where it occurs. It is unfortunate that the author twists words like noses of wax to suit her purpose. For example, it is absurd to equate the *asi* of the Upanishadic Mahâvâkya with *bhavasi* and to render the *bhavati* in *tad api esa sloka bhavati* as 'becomes.'

It is further pointless to make use of statistics as she does. The relative scarcity of *as*-forms as compared to *bhû*-forms gives her no support whatever for her thesis. Can she be unaware that verbs, particularly the *as*-forms, remain often understood in the texts? (Comp. Br. Up. III. 9.28; Taitt. Up. II. I). The author attempts to present a philosophy from a hopelessly wrong end, and so the result of her effort is practically nil.

THE JAPJI OR GURU-NANAK'S MEDITATIONS. RENDERED INTO ENGLISH AND ANNOTATED BY PROF. TEJA SINGH, M.A., KHALSA COLLEGE, AMRITSAR. To be had of Star Book Depot, Hall Bazar, Amritsar. Pp. 79. Price Re. 1.

The *Japji* of Guru Nanak is one of the most sacred books of the Sikhs. Its devo-

tional appeal is unique. It contains many practical hints about religious life, which will be of great help to a man of any faith. As such it deserves to be read by a wider public. An English translation of this book was a great necessity. The present beautiful translation, done by a Professor of English who at the same time is a leader of the Sikh community in the Punjab, has fulfilled this need in a most satisfactory way. The book contains also an introduction, synopsis and notes, which will be very useful in understanding the main theme.

ALLAHABAD UNIVERSITY STUDIES.
Senate House, Allahabad.

The Allahabad University has of late brought out for its various sections a number of valuable books on sciences and arts, which contain original contributions from some distinguished scholars of the University. They are :—1. *Critical Reviews and Essays, 1820-50*—by Ashutosh Banerji. 2. *Nagarjuna and Sankara*—by A. C. Mukherjee. 3. *The Indian Legislature (1910-1919): Its Working: Interpellations, Legislation and Resolutions*—by M. S. Kamthan, D. Litt. 4. *Sovereignty and International Law*—by K. R. R. Shastri, M.A., M.L. 5. (a) *New Ideals in the Treatment of Epidemic Dropsy*—by Dr. C. C. Palit, D.Sc., and Dr. S. N. Basu, M.B.; (b) *Chemical Examination of the Seeds of Solanum Xanthocarpum (Schard and Wendle). Part II—The Constituents*—by Mahadeo Prasad Gupta and Shikhibhusan Dutt; (c) *Chemical Examination of Indigofera Linifolia, Retz. The Isolation of its Active Principle*—by the same; (d) *Constitution of Santalin*—by Jagraj Behari Lal. 6. (a) *A Study of Some Rusts of Allahabad. Part I*—by R. M. Arora, M.Sc., and (b) *Flora of Allahabad. Part II*—by G. D. Srivastava, M. Sc. 7. *Cytoplasmic Inclusions in the Oogenesis of Apanteles Machaeralis Wlk*—by P. N. Chatterjee, B. Sc., (Hons.), M. Sc.

THE MESSAGE OF ETERNAL WISDOM.
By SWAMI RAMAKRISHNANANDA. Published by *The Ramakrishna Math, Mylapore, Madras. Pp. 237. Price Rs. 2.*

Among the monastic disciples of Sri Ramakrishna, Swami Ramakrishnananda occupied a unique place. He was noted for his profound spirituality, high intellectual power and unflagging spirit of service to the Guru. Sri Ramakrishna loved him immensely for his unflinching devotion and sincere service and Swami Vivekananda once described him as the "pillar of our Mission." The lectures collected in this volume were delivered by him on various occasions during his pioneering work in South India. The lectures cover a variety of subjects throwing ample light on the Vedantic conceptions of the macrocosm and the microcosm, the different paths to self-realization, the divine and blissful nature of the soul, etc. The profound philosophy of the Upanishads has been expounded in a rational but simple way and the Swami has clearly shown the concurrence of Vedantic thought with the findings of modern science in more ways than one. The book has been well edited, nicely printed and beautifully got up. It contains a well-written introduction giving a detailed account of the Swami's life and a useful index. We hope all lovers of Vedantic literature will gladly welcome this volume.

THE CALCUTTA MUNICIPAL GAZETTE.
MUNICIPAL BILL NUMBER. *Central Municipal Office, Calcutta.*

The "Special numbers" of the Calcutta Municipal Gazette are always noted for their meritorious articles and efficient editing. The present issue before us is replete with numerous facts regarding the Calcutta Corporation. There are many interesting contributions by eminent public men and councillors on the remarkable growth and development of India's premier city.

NEWS AND REPORTS

**THE VEDANTA WORK IN SEATTLE,
WASHINGTON, U. S. A.**

Being the premier city of the Northwest Coast of the United States of America and a gateway to the Orient, Seattle has a fairly large cosmopolitan population. Thinking that it would be a good field for the

spread of the universal teachings of Vedanta, Swami Vividishananda came to this city and gave a series of lectures in September, 1938. The meetings were held in Mayflower Hotel, a downtown prominent hotel, and the response, judged by the fairly large attendance, was more than satisfactory. Many

from the audience gave their names, expressing the desire for the establishment of a permanent centre and the continuation of the work. The *Seattle Post Intelligencer*, a foremost daily, was gracious to give the Swami publicity by announcing his opening lectures in a news item and printing his picture.

Since then the Swami lectured every Sunday at the same hotel till the end of the season and his subjects covered a wide area, dealing with the various aspects of Hindu philosophy and Indian culture in general. Feeling the demand for a serious study of original texts and practical guidance in spiritual matters, a group was formed in October, and two to three weekly classes were held at the Swami's residence, 135 Harvard Avenue, North. Along with discourses on the Upanishads—Isha, Katha and Kena, brief courses of lessons on Raja Yoga and Karma Yoga were given, followed later by a more thorough study of the Aphorisms on Yoga by Patanjali.

As people came to know more about the Swami and his great message, he was asked to fill several outside lecture engagements. In November, in response to an invitation, the Swami gave four lectures in Everett, a neighbouring town, about thirty miles from Seattle. The small town mustered strong to hear the Swami at the Unity Hall and were impressed by the breadth, rationality and practicality of his ideas. After the series, in compliance with the request of a group interested in Oriental philosophy, the Swami gave a course on Yoga, visiting Everett once a week for two months. Besides, the Swami spoke on "Women of India" under the auspices of Phi Delta Theta Mothers' Club one afternoon. The talk elicited interesting questions which were answered.

The next and last important engagement was the invitation to speak before the Women's City Club, an influential women's organization, devoted to activities of general civic interest, with a large membership. The Swami spoke on "India and Her People", illustrating the talk by his collection of beautiful slides.

The outstanding event of the season's activities was the public meeting in connection with the birthday anniversary of Sri Ramakrishna. It was held on March 5, 1939, in the Mayflower Hotel. Devotional music, vocal and instrumental, added to the solemnity of the occasion and

the programme, which was varied and interesting, lasted for full two hours. In addition to the Swami, two distinguished guests addressed the meeting and they were Mr. Z. Ying Loh, Chinese Consul, and Professor E. P. Horowitz, Sanskrit scholar, who had the privilege of knowing Swami Vivekananda in London and spent some years in India. The hall was literally packed and many had to be turned away for want of standing space. The audience was visibly moved by the deep spiritual significance of the meeting and left with a feeling of reverence for Sri Ramakrishna, the modern Hindu prophet, whose soulful message aims at bridging the gulf between the East and the West.

On the 5th of May, 1939, an equally imposing public meeting was held in Mayflower Hotel in memory of Lord Buddha, the Light of Asia, to whom one third of the human race owes its allegiance. The meeting was well attended.

The work, started in September, 1938, as an experiment, continued till the end of June, 1939, which marked the close of the season. In spite of the many trials and tribulations overcome and to be faced in future, the work is progressing very satisfactorily.

SRI RAMAKRISHNA BIRTHDAY ANNIVERSARY AT NEW DELHI.

The celebration of the 104th Birthday Anniversary of Sri Ramakrishna commenced on the 21st February, 1939. After Mangal-aratrikam, Bhajan, Kirtan, Puja, Homa, etc., about 1,100 people including Daridra Narayans were sumptuously fed in the afternoon.

The public meetings in connection with the Anniversary were held at the Ashrama premises on Saturday and Sunday, the 11th and 12th March, 1939. The meeting on the 11th March was held under the presidency of Swami Madhavananda, Secretary, Ramakrishna Math and Mission, who was specially invited for the occasion. The programme of the day commenced at 3 p.m. with a piece of orchestral music arranged by the courtesy of Ushabani Sangh and songs by others. At 5-30 p.m. the public meeting opened with a song by Swami Viswanathananda followed by the Vedic hymns recited by an Acharya. Lectures in English, Bengali and Urdu were delivered by Mr. C. B. Young, Vice-Principal of St. Stephen's College, Delhi, Prof. M. Mujeeb of Jamia Millia and

Swami Bhaskareswarananda, President, Ramakrishna Ashrama, Nagpur. The President brought the meeting to a close by a neat speech. Sri Sri Ramanama Sankirtanam was then performed by Swami Viswanathananda and others. Akhand Kirtanam organised by Sanatan Dharma Sevak Sangh, Paharganj, commenced at 9-30 p.m. and continued throughout the night without any break.

On the second day, soon after the Akhand Kirtan was over, a Kathâ from the Ramayana on Bharat Milan was given by a learned Pandit. After an interval of a few hours Speech Competition by college students on the Life and Teachings of Sri Ramakrishna commenced under the presidency of the Hon'ble Pt. P. N. Saprû. This was a new item of celebration introduced this year. Nine students spoke in English and two in Hindi. The function, though the first of its kind, was eminently successful. It concluded at about 5-30 p.m. after having lasted for more than 3 hours.

After this the public meeting of the second day commenced under the presidency of the Hon'ble Sir N. N. Sircar. Like the first day the meeting opened with a song by Swami Viswanathananda and Vedic hymns by an Acharya. Lectures in English, Hindi and Bengali were delivered by the President, Sardar Raghubir Singh, Advocate, Delhi, Swami Bhaskarshwarananda, Pandit Dinanath Bhargava Dinesh, Mrs. R. K. Nehru, Prof. Bijan Raj Chatterjee and Swami Madhavananda. After the speeches Sir N. N. Sircar distributed prizes to the students who had taken part in the Speech Competition. The President concluded the proceedings by a short speech thanking the organisers of the Utsava and the various speakers. Kali Kirtan, the next item on the programme, was performed by Swami Viswanathananda and others. All were treated to Prasad. About 3,000 Daridra Narayanas were fed.

AN APPEAL FOR TAMLUK R. K. MISSION FLOOD RELIEF WORK

We have opened relief-centres to relieve the acute distress in the twenty villages in Thana Pingla and three others in the Thana Panskura, District Midnapur, which have been afflicted by floods on account of the breaches in the embankment of the Chandya river. The seedlings and other crops have all been destroyed. There is no hope of cultivation this year. Many houses

have been pulled down by the floods. All communications have been suspended as the roads are under water. Indeed, the sufferings of the people know no bounds. About forty-five maunds of rice are being distributed in doles amongst about one thousand recipients. Even this is not quite sufficient. We have had to curtail the number for want of sufficient funds. We shall have also to distribute medicines and diet, etc., very soon, as this is the season when malaria breaks out in a virulent form in this part of the country. The small amount with which we started work has been expended. We shall have to close our centres, if sufficient contributions are not forthcoming. We trust our appeal for funds will not go in vain, and contributions will pour in so that we would be able to carry on our relief work properly. Contributions, however small, will be thankfully received by the undersigned.

(1) Pramatha Nath Basu, Secretary, Ramkrishna Mission Sevashram, Tamluk. P.O. Tamluk, Dt. Midnapur.

(2) Swami Vishokatmananda, Head of the Tamluk Ramkrishna Mission Flood Relief Centre, Village Kalukhara; P.O. Gobardhanpur; Dist. Midnapur.

THE RAMAKRISHNA MATH AND MISSION CHARITABLE DISPENSARY, BHUBANESWAR

REPORT FOR THE YEARS, 1937 AND 1938

The activities of the above Math and Mission centre can be grouped under the following main heads:—

Missionary: The Swamis of the Math visited various places in Orissa where they held meetings, lantern lectures and conversations.

Educational: The Free Primary School started in 1933 had a fairly good number of boys on the rolls, during each of the two years under review. The boys were provided with many of their necessaries besides academic requirements.

Relief Works: The Mission undertook two relief works during the period under review: (1) flood relief in the districts of Puri and Cuttack in the year 1937 and (2) cyclone relief in the districts of Puri and Ganjam in the year 1938.

Philanthropic: The Charitable Dispensary connected with the Math treated 40,698 cases during 1937, of whom 28,642 were new and 12,056 repeated ones; during the year

1938, the total number of patients treated was 35,607, of whom 24,163 were new and 11,444 were repeated ones. Minor surgical operations were 63 in 1937 and 79 in 1938.

As the present arrangements and accommodation seem to be quite inadequate some extensions and alterations are urgently needed. For this purpose a sum of about Rs. 4,000 will be required. We hope the generous public will respond to the appeal.

THE RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

REPORT FOR 1938

The Vivekananda Society has successfully completed the nineteenth year of its useful career. During the year under review the activities of this Society were as follows:—

Religious Work : Except during festivals, religious classes were regularly held on three days of every week at various places of the city. The birthday anniversary of Sri Ramakrishna was celebrated with great *éclat*, when lectures in English and Bengali by many distinguished Sannyasins of the Mission were arranged.

Educational Work : The Society runs four primary day schools and one night school. In three of the schools tuition is free and the boys are also supplied with books and appliances free of charge. The total number of students in all the schools was 328 at the end of the year under review and the average daily attendance was 281. There were 10 boys in the Students' Home in 1938, and altogether 9 members in the Workers' Home. The Society maintained two libraries and a reading-room for the free use of the public.

Social and Philanthropic Work : The Society undertook the work of nursing patients, cremating dead-bodies for the poor and helpless, occasionally helping the stranded and indigent people with cash or other necessaries and co-operating with the other social and philanthropic organisations in the town.

At present some more buildings for the schools and one separate block for the Students' Home are urgently necessary. Also the financial position of the Society is causing anxiety to the management. We hope the generous public will gladly offer their unstinted co-operation and support to this useful institution.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

REPORT FOR 1938

The thirty-eighth annual report of the R. K. Mission Home of Service, Benares, shows a steady development in all the different activities of the institution. There were 145 beds in the Indoor General Hospital. The total number of cases treated in this department during the year under review was 1,832, of which 1,170 were cured and discharged, 209 were relieved and discharged, 194 were discharged otherwise, 134 died and 125 remained under treatment at the end of the year. The daily average of indoor cases was 110.8. The total number of surgical cases in the Indoor Hospital was 387, of which 155 were major ones. The Refuge for the aged and invalid men contained 25 beds but as beds were not sufficiently provided for, it was possible to keep only 4 permanent inmates during the year. The Refuge for aged and invalid women had 23 inmates during the year. The Refuge for paralytic patients accommodated 20 paralytic cases. Under the Dharmasala Fund, 209 men and women were given food and shelter. The total number of new patients treated at the outdoor Dispensaries of the Home of Service was 83,483 as against 64,420 of the previous year, and the total number of repeated cases was 1,38,058 as against 1,10,776 of the previous year. The daily average attendance in the outdoor department was 607 and the total number of surgical cases was 1,951. Outdoor help in the form of cash, clothing and food was supplied to about 202 persons consisting of poor invalids and helpless ladies of respectable families. Special and occasional relief was given to 1,280 persons. The total receipts for the year amounted to Rs. 47,194-14-2 and the expenditure to Rs. 48,021-9-0.

The immediate needs of the Home of Service are:—

(a) *Home for invalid women*:—A building having accommodation for about 50 helpless invalid women has been already constructed. Now funds are required to make provision for beds in this Home.

(b) *Endowments for beds for the sick and invalid*:—The cost of endowing a bed in the surgical ward is Rs. 4,000/-, in the general ward is Rs. 3,000/- and in the Home for invalids is Rs. 2,500/-.

(c) *Bedding and clothing.*

(d) *T. B. Sanatorium* :—The Home of Service feels the necessity of starting a special sanatorium for the treatment of Tuberculosis. For this purpose a plot of land is being acquired at Ranchi in Chota-Nagpur, and two doctors are already receiving special training in the treatment of T. B. cases. A sum of at least one lakh of rupees will be necessary to start the work. An appeal is made to the generous public to come forward and help the Home of Service in all its needs.

Any contribution, however small, will be thankfully acknowledged by the Hony. Asst. Secretary, The R. K. Mission Home of Service, Benares.

THE RAMAKRISHNA MISSION, SEVASHRAMA, LUCKNOW

REPORT FOR THE YEARS 1937-1938

The Ramakrishna Mission Sevashrama, Lucknow, has completed the 24th year of its existence. The activities of the Mission during the period from January, 1937 to December, 1938, were as follows :—

Medical Relief :—The total number of patients treated during these 24 months was 2,07,206, of which 52,981 were new cases.

Regular Monetary Relief :—Monthly allowances in cash were granted to 8 helpless

widows of respectable families and 6 poor, old, invalid persons.

Temporary Relief :—Temporary help was given to 92 persons. About 120 persons, mainly strangers including sadhus and students, were accommodated in the Ashrama premises free of charge.

Educational :—The Free Night School maintained by the Sevashrama had 69 students on the roll on the 31st December, 1938. Poor and deserving pupils were supplied with books and other requisites free of cost. The Ashrama maintains also a free reading room and library for the use of the public.

The needs of the Sevashrama are as follows :—(1) A sum of Rs. 70,000/- which may bring a regular monthly income of Rs. 200/-, so that the work of the outdoor Dispensary may be carried on smoothly. (2) A sum of Rs. 8,000/- for a separate well-furnished operation theatre. (3) Rs. 4,000/- are necessary to construct a separate building for the Night School, and for its upkeep at least a monthly income of Rs. 50/- will be required. (4) A sum of Rs. 3,000/- each is required to construct a guest house, a kitchen and to finish the main building. (5) For improving the present library and also to create a permanent fund for the various needs of the Sevashrama, generous financial aid from the public is earnestly sought for.

RAMAKRISHNA MISSION FLOOD RELIEF WORK

The public are aware that for the last five weeks we have been carrying on flood relief work in Union No. 12 of the Daspur Thana, in the Ghatal Sub-division of the Midnapur District. On the 17th September, our fifth weekly distribution was finished. In this week we distributed from the Shyamganj centre 34 mds. 20 srs. of rice among 895 recipients belonging to 11 villages, and from the Dudhkumra centre 24 mds. 19 srs. of rice among 637 recipients belonging to 10 villages. Besides 2 mds. 21 srs. of rice were distributed as temporary help. Although the water-level rose again recently some people have been getting employment. Hence the total quantity of 61 mds. 20 srs. distributed this week was less than that of the previous week.

The relief has to be continued for three or four weeks more. But our funds are almost exhausted and need immediate strengthening. In aid of these thousands of suffering and homeless men, women and children we earnestly appeal to the generous public for contributions, which, however small, will be thankfully received and acknowledged at the following addresses :

- (1) The Secretary, Ramakrishna Mission, Belur Math, Dt. Howrah.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(SD.) SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission
22nd September, 1939