

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

## GOSPEL OF SRI RAMAKRISHNA

### THE WAY TO THE REALIZATION OF GOD

*Girish* : “What is the way for us?”

*Sri Ramakrishna* : “Devotion is the one thing essential. It reveals itself in three different shades as characterized by Sattva, Rajas and Tamas. The Sattva aspect of devotion appears under the garb of a meek and humble attitude while that of Tamas displays the violence of a robber, as it were, seizing things by force. One possessed of that devotion exclaims, ‘I have uttered Her name, and what sin can attach to me! Thou art my own mother, and Thou shalt have to vouchsafe Thy vision unto me!’”

*Girish* (with a smile): “It is from you that we take our lesson in this Tâmasic type of devotion!”

*Sri Ramakrishna* (smiling): “There are signs of God-realization. One is merged in Samâdhi. Samadhi is of five kinds. First, it is like the movement of an ant; the Mahâ Vâyû or the Great Energy creeps up slowly like an ant. Secondly, it is like the swift and

joyous movement of a fish in water. Thirdly, it is like the zigzag course of a reptile. Fourthly, it is like a bird springing from branch to branch. And fifthly, it is like the movement of a monkey; the Great Energy jumps up, as it were, to the Sahasrâra in the brain and the mind is plunged into Samadhi.

“Samadhi may again be classified in a different way into two. The first is called the Sthita-Samadhi in which one completely loses all sense of the external world. It may last for hours or even for days. The second goes by the name of Unmanâ-Samadhi. In it one withdraws the mind at will from all directions and places it on God.

(To M.) “Have you understood this?”

*M.* : “Yes, revered sir.”

*Girish* : “Can He be realized through spiritual practices?”

*Sri Ramakrishna* : “People have realized Him in so many ways. Some

realize Him by undergoing a strenuous course of spiritual disciplines and austerities. They are called Sâdhana-Siddhas. There are, again, a few who are born with the knowledge of God. Narada, Shukadeva and such other souls belong to this class. They are called the Nitya-Siddhas or the ever-perfect ones. There is a third class comprising the Hathât-Siddhas or those who attain the vision of God un-awares. They stumble on this realization. It is like one coming to possess a vast property through a windfall, as our Nanda Bose did.

“There are, again, the Svapna-Siddhas and the Kripâ-Siddhas, that is to say, those that attain the vision of God in a dream, and those that attain perfection through His grace.”

So saying, the Master loses himself in a spiritual mood and sings:

‘Is it given unto all to be blessed with such wealth as the vision of My Divine Mother of the dark blue complexion?’

What a trouble it is for me that my mind, steeped in ignorance as it is, does not understand this!

What a difficult practice it is, even for Shiva, to plunge his mind in the contemplation of those crimson feet!

One, absorbed in the thought of the Mother, looks with utter indifference even on the possessions and pleasures, enjoyed by kings and potentates including Indra, the king of heaven.

A single glance of grace from the Mother sets him afloat on joy eternal!

The king of Yogis, the king of ascetics, and the king of gods meditate in vain to have a glimpse of those blessed feet—so difficult it is of attainment;

Kamalakanta is devoid of all virtues, but still doth he desire to have the vision of those blessed feet!

The Master remains absorbed for a

time in divine ecstasy. Girish and other devotees are standing before him. A few days back, in the Star Theatre, Girish displayed great violence of language towards the Master. But now he is in a quiet mood.

*Sri Ramakrishna* (to Girish): “I like this attitude of yours—this calm attitude. I, therefore, prayed to the Mother saying, ‘Mother, be pleased to bestow on him a quiet mood, so that he may not use any foul words towards me.’”

*Girish* (to M.): “I feel as if somebody is holding my tongue and not allowing me to speak.”

The ecstatic mood of Sri Ramakrishna still continues. His mind is turned inwards. Slowly he is becoming dead, as it were, to the world of men and things.

Now he has regained to some extent his normal state and is trying to bring the mind down from that higher plane. He looks at the devotees and at the sight of M., says, “They go there to Dakshineswar. But what is that to me! The Mother knows everything!” (To the neighbour boy): “Well, my good sir, what do you think? What is the duty of man?”

All are silent. Is this a hint from the Master that the one aim of human life is to realize God?

(To Narayana): “Won’t you pass the examination? Hear me, my dear, ‘He that has set himself free from the fetters of the world is the Shiva and he that is still under them is the Jiva.’”\*

The Master is still in that ecstatic mood. A glass of water is placed near him. He drinks that now and amuses himself by saying, “How is it

\* There is a pun on the word ‘pass.’ The Bengali word with an equivalent sound means a ‘fetter.’ The idea is that the acquisition of a new academic degree is as good as putting a fresh fetter on oneself.



that I could drink water even in this state of spiritual mood!"

### THE YEARNING FOR GOD

It is not yet evening now. The Master is talking to Srijut Atul, brother of Girish. Atul has taken his seat before the Master with other devotees. A Brahmin neighbour is also sitting there. Atul is a practising lawyer in the High Court.

*Sri Ramakrishna* (to Atul): "This is my advice to you: You should pay attention to both the aspects of life. You should perform your secular duties and at the same time exert your best to obtain devotion to God."

*Brahmin Neighbour*: "Can one attain perfection without a Brahmin birth?"

*Sri Ramakrishna*: "Why not? It has been laid down in the scriptures that a Shudra may attain devotion in Kali-Yuga. There are also the instances of Shabari, Ruidas and Guhak Chandâla."

*Narayana* (smiling): "Brahmins and Shudras, all are the same."

*Brahmin*: "Can salvation be attained in a single life?"

*Sri Ramakrishna*: "What can remain unattained if once His grace descends! If a light is brought into a room immersed in darkness for a thousand years, does it dispel the gloom by degrees? The whole room

becomes illumined the moment the light is brought into it!

(To Atul): "A spirit of burning dispassion is required. It should be like a sword drawn out of its sheath! To one possessed of such dispassion (*Vairâgyam*), his relatives appear as deadly snakes and his home, a veritable pit.

"God should be adored and worshipped with a sincere and yearning heart. *There is not the least doubt that He responds to sincere prayers.*"

An absolute stillness reigns over the place. All have listened with rapt attention to the words of the Master and are absorbed in deep thoughts over them.

*Sri Ramakrishna* (to Atul): "Why? Don't you have such a strong desire, an earnest yearning for God?"

*Atul*: "How little is the mind attached to Him!"

*Sri Ramakrishna*: "It requires practice. One should practise daily to pray to Him. It is not attained in a day. Daily practice of prayer brings in its wake a strong longing for God.

"How can one expect this yearning to dawn on him if he is engrossed day and night in worldly things? *Jadu Mullick* used formerly to hear and talk of God with an amount of eagerness, but lately he has developed an aversion for it. He keeps himself surrounded day and night by a band of flatterers and indulges in worldly talks."

## LETTER OF SWAMI TURIYANANDA

Brindaban, Aug. 16th, 1904.

My dear Mr. . . . ,

I thank you for your kind letter of July 4th which was replete with the news of you all. It was so good of you to write to me such a long descriptive letter. Your money order has also duly reached. I am sorry that you have sent it to me out of your income which I know is scarcely enough for your own requirements. However I wish to tell you here that you should not strain yourself for me in any way. For that would hurt me much. I got a letter from Miss . . . a few weeks ago in which she told me how Mr. . . . , the children and herself were in the Ashrama and how they enjoyed the peaceful atmosphere there and were benefitted thereby. Her letter delighted me exceedingly. Will you kindly thank her for me? I am sorry I cannot write replies to all the letters I got. But I know Miss . . . will understand it and will excuse me. I am doing much better now. Physically I have improved a good deal. But my nerves are not restored to their proper condition yet. I still feel nervous debility at times and my head is not quite free from the weakness either. Mother alone knows what She is doing with me. But that She is doing the very best for me, I have not the least doubt about it. It does not matter where and how She keeps me, but it would give me infinite delight if I can hear that you all are keeping close to Mother and have made Her the sole aim and end of your lives here and hereafter. It is such a pleasure to learn that . . . is doing better and that he is liked and loved by you all so much. It would be nice if he

can come to the city at least for a little time. He has been living in one place for quite a length of time. A little change may prove beneficial to him in more ways than one. But he is so considerate and will do what is proper and good I feel sure. I could not understand very well about the "petition" you have mentioned in your letter. But whatever it might be you need not be so much concerned and sorry for signing it. It should not be given so much importance at any rate. I apprehended some misunderstanding that was going on in the city with regard to me some time ago. Of course I could not understand the nature of it. However I immediately stopped writing letters to my friends there, which I thought might be the cause for it. I am for peace and harmony and would sacrifice anything to keep them. Life is already full of vexation and troubles and we need not try to add to them any more. May Mother bless you all. May you all stick to nothing else but Mother. "Sufficient unto the day is the evil thereof", never forget this. Hold on to Mother and whatever tries to obstruct it reject the same altogether forthwith. . . . Your growing spiritual condition on account of the mantram has delighted me beyond all description. May it be with you ever more. My blessings and love to your very dear children and best wishes and love to . . . and . . .

With best wishes and love to you as ever,

Yours in the Mother,  
Turiyananda



## HUMILITY AND TOLERANCE NECESSARY FOR THE PURSUIT OF TRUTH

The pursuit of truth has its own technique; it also demands a certain discipline. Students of truth who have taken up for investigation the external world of nature invariably approach their quest with an open mind. Freeing themselves of all prejudices, they cultivate the power of accurate observation and the capacity for weighing all available evidence. By patient endeavour, guided by a keen receptive mind, they arrive at conclusions, which they are ready to lay aside if further evidence disproves their validity. Science knows no limitations of caste, creed or nationality or even of time. The scientist of to-day fully utilizes the achievements of all his predecessors and freely bequeaths his own achievements to his successors. There is nothing hidden or occult in the wide fields of science; a new discovery, a fresh addition to the store of scientific knowledge is immediately declared from the house-tops, as it were. Periodicals in all progressive languages speedily set about to circulate the new truth to scientists all over the world. The scientist seeks no material gain; we are not concerned here with the prostitution of science for private gain by men who are not scientists. The truth-seeker, the pure scientist who is sustained in his arduous endeavours by intellectual curiosity and the earnest desire to advance the bounds of human knowledge is fully engrossed in his work; he has neither the leisure nor the inclination to think of the stock exchanges and such other money-making avenues. Even his own personal emolument, he usually makes over to the advancement of the cause that is near and dear to his heart. Another

characteristic of the scientist is his extreme humility. It was a great scientist who said that knowledge was as broad as the sea and that the individual seeker was like a little child which busied itself picking pebbles on the sea-shore.

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Now coming to those truth-seekers who have taken up for exploration of the internal realm of the spirit, we find that the best among them are even humbler and more tolerant than the scientists. They whom the world reveres as prophets, spiritual giants and sons of God, call themselves the servants of humanity; they plainly tell us that other prophets and seers have preceded them and that they themselves have come not to destroy, but to fulfil. In unequivocal language they acknowledge that there are many paths leading to the same goal and that 'all religions are in substance one and the same.' The humility and tolerance of the little child is held up by them as an example for us to follow. 'Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven,' are the words spoken by a son of God. Truth-seekers in the spiritual realm divest themselves of all worldly possessions; voluntary poverty is enjoined by them on all who seek to follow their teachings. Great prophets have appeared in the world to help humanity in the critical periods of its chequered history. But the race has never been extinct at any time. The lesser prophets are known as saints, seers and mystics. They have appeared in all countries, in all ages. Although separated by time and space, they bear

among themselves a very close family resemblance. Their spiritual experiences are so similar and carry conviction to all earnest souls by their universality and simplicity. All that are pure in heart and seek truth with an open mind pay the highest respect to the prophets, seers, saints and mystics of all nations and of all lands.

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Mystics are the finest flowers of the human race, and as such, they belong to the race as a whole. They stand outside the limitations, restrictions and codes of regulations of organized religions; nevertheless, institutional religions, in order to promote their own ends, have often freely drawn upon the teachings of the sons of the spirit. Mystics care more for the spirit of truth than for the forms in which it expresses itself; whereas, institutional religions seldom tolerate any deviation from form and procedure and by their insistence on externals often miss the spirit of truth. As investigators in the domain of the spirit, mystics transcend the conventional limitations of society; nevertheless, they have been potent centres around which widespread organizations for social amelioration have often sprung up. Mystics are creative; their writings exhibit originality and testify to the fact that their thoughts had their origin in the depths of the spirit; the professors of institutional religions, on the other hand, are commentators, their function seems to be to interpret religious truths to conform to the theory and practice of the religious sect to which they belong. These considerations lead us to the conclusion that religion is a social activity, whereas the quest of the highest spiritual truth is super-social.

Society needs a religion as much as it needs a judicial system, an economic programme and a scheme of education.

In ancient and medieval societies all these were brought within the framework of religion. Religion in those days had a sort of a totalitarian control over the body, the mind and the spirit of its votaries. Priests and prelates were vested with spiritual and temporal power. They controlled education and framed the laws of the country. The growth of the universities, the general advancement in knowledge, and the widespread attempt in all countries to attain the ideal of universal literacy had the effect of weakening priestly power. The new vistas opened up by astronomical and physical science gave a rude shock to the smug and comfortable cosmology of ancient religions. Archaeological and historical research and the conclusions of biological science gave a different story about the origin of man and the incredibly long time that elapsed before civilization and recorded history began. The spread of science has also effected a revolution in men's modes of thinking. Personal authority does not count in the domains of science. The investigator is called upon to prove his conclusions before accepting them.

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The tools of science, we mean the technique which positive science adopts for arriving at truth, have been found to be so valuable that thinkers began using the same technique for the investigation of other subjects also. Higher criticism aims at subjecting the Christian religious scriptures to the same scrutiny as that to which other historical documents are subjected. The doctrine of special creation mentioned in the Genesis is questioned by science which also challenges the right of any individual or body of men to check any other individual from pursuing truth in his own chosen way. This attitude on the part of thinking men has given rise to the classical conflict between science and



religion. Throughout the ages, there have been men who, blinded by a mistaken zeal for what they considered their religion, have persecuted other men for holding slightly differing views. We have heard of the horrors of the Inquisition of the medieval ages and the concentration camps of modern times. The reasons for such violent methods adopted by religion are not far to seek. In spite of its super-social pretensions, religion as it exists in practice is entirely a social activity; and it is well known that the social organism resents any un-called for intrusion into its settled order of life. India solved this problem by putting the Sannyasin, the disinterested seeker of truth, outside the pale of society. He was free to carry out his experiments with truth in his own way unobstructed and unobstructing.

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The professors of institutional religions have also strongly held the view that certain religious truths should be accepted on the basis of faith, for such truths, they say, do not admit of proof in terms of the established canons of reasoning known to logic and methodology. Reason being a product of life cannot prove life, much less can it prove the spirit, is the usual argument advanced by them. There is a certain amount of weight in this argument as may be seen from the controversies raging between the rival schools of rational thought and intuitional insight. The case for the professors of organized religions becomes weak when they make claims of special revelation and apostolic succession. When they want us to accept on their word that the highest truth was revealed to only a single individual who lived in some place at some definite time and that they who are the successors in the legitimate line of discipleship hold the keys to that revealed truth and further tell us that

we should accept that truth on their own terms, or be damned eternally, the bold spirits among us prefer eternal damnation to the accepting of such patent drugs advertised as a sure cure for all our spiritual ills. The Vedantists—by which term we shall denote all seekers of the highest truth, regardless of the official label attached to them—are always humble and tolerant and extremely reasonable. They are always ready to undergo the necessary discipline and win truth by their own efforts. If you prescribe forty days' fasting, or the maintaining of absolute silence for the same number of months, or the observing of unbroken celibacy for the same number of years, the Vedantist is quite prepared to give a fair trial to your suggestions. He is ready to undergo any arduous discipline to secure that freedom which the realization of the highest truth brings in its wake. But let it be clearly understood that the Vedantist seeks that freedom and that truth as his inalienable birthright and not as a free gift from any person or group of persons.

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Let us try to state briefly the attitude of the Vedantist towards science and religion. The Vedantist accepts the claims of positive science within the limitations it has set for itself. In the domain of the spirit he is prepared to accept intuition as a means of discerning truth provided it is universal, that is, accessible to all sons of men who are prepared to undergo the necessary discipline. God, according to the Vedantist, is no respecter of persons. If He revealed Himself in the midst of a burning bush, some thirty-five centuries ago, to a certain individual in far-off Egypt, He is sure to reveal Himself now and for all time to come to other individuals of other lands. Subject to this condition the Vedantist is



ready to accept all religions as so many pathways to the same Reality. Soham or the Hebrew version of it I Am That I Am is the name of that Reality. It is the goal of all men, some have already reached It, others are approaching It and yet others are loitering on the pathway, sightseeing. They have temporarily lost sight of the goal. Ultimately all have to reach the goal, there is no exception. There is no chosen race and there is no eternal damnation, says the Vedantist. The idea of a chosen people is Semitic; it was necessary to rouse up from lethargy a fallen and enslaved race such as the Israelites who sojourned in Egypt. By persisting in the claim, the Jew has become a very much unwanted individual in all countries among all nations.

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The Vedantist never picks up a quarrel with those who make the claim of special revelation and apostolic succession. More than one sect makes the claim and the Vedantist is perfectly contented to be a mere spectator and allow the rival claimants for special revelation to fight among themselves and settle the issue. Further, he values his time and would forge ahead with an open mind to seek for the pearl of great price. Has the Vedantist the right to interpret other religious scriptures? There is no question of "other." Even as the scientist claims to make full use of the material furnished by all his predecessors, so does the student of truth claim the right to peruse all religious scriptures of all lands. The Christians may put forward special claims to the ownership of the Holy Sepulchre and the Muslims may claim exclusive rights over the Kaaba in Mecca. We do not contest their claims.

But the words uttered by Christ and Muhammad, two of the greatest sons of humanity form the common heritage of

mankind. They spoke in the name of God, our common Father. They declared that they received the truth from God, the source of all truth, all beauty and all goodness. With humility and tolerance we approach these great teachers and listen to their voice. We love them, we revere them and none shall stand between us and our beloved teachers.

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In this connection, we desire to quote *in extenso* from the *Harijan* the reply given by Mahatma Gandhi to a Muslim research scholar who questioned his right to interpret the Quran. Mahatmaji makes mention of the distinguished Muslim friends who presented him with copies of translations of the holy book and also mentions the fact that many pious Muslims had remarked that he was a better Muslim than most Muslims in that he acted in the spirit of the Quran and knew more of the life of the Prophet than most Muslims. He then proceeds to say :

"The research scholar is right in imputing to me the desire to read my meaning into the Quran. Surely there is no harm in it so long as I remain absolutely faithful to the text and approach my task with a prayerful and open mind. My correspondent should know as a scholar that an interpretation of a life or a book is not necessarily correct because it has been handed down for generations. An error does not cease to be one after a given number of repetitions by a given number of men for a given number of years. The Biblical texts are still being corrected. And many good Christians believe that the Christianity of the West is a negation of Christ's central teaching. It is just possible that the research scholar's views about the qualifications required for reading and interpreting the



Quran and his own interpretation are wrong, and that my being a non-Muslim is no bar to my reading the Quran or interpreting it. And it is not at all impossible that my interpretation may be found to be right. It will be an evil day if the reading and interpreting of religious books are to be confined only to those who wear particular religious labels. I ask my correspondent and his companions, as their friend, to shed what in my opinion is their gross intolerance and give the same credit to others for seeing truth as they claim for themselves. No one has a monopoly of truth. All truth represented by imperfect humans that we are is relative. We can each act according to our lights. God alone knows the reality. That being so, it behoves research scholars at least to be humble and tolerant. Fanaticism and intolerance can neither conduce to research work nor advance the cause they represent."

These words admirably sum up the whole situation. With characteristic lucidity Mahatmaji expresses in a few well-chosen words many profound truths. In the coming age of closer world co-operation it is necessary for us all, Hindus, Christians, Muslims and others to dine together and pray together. In many of the Ramakrishna Mission monasteries, we observe the Christmas Day with as much fervour as devout Christians. In the residential schools in Ceylon conducted by the Ramakrishna Mission, Muslim, Buddhist and Hindu children dine together and whenever they wish to do so attend each other's prayers and no parent ever objected to this. The present writer has also very pleasant memories of participating several times in the birthday celebrations of the Prophet and speaking on that great life which it was the proud

privilege of Arabia to bestow to the whole world.

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The Vedantist lays emphasis on the super-social aspect of religion. That is why it is possible for him to fraternize with the followers of all faiths. In a way, it is considered necessary by him for his own spiritual development to approach all faiths with a prayerful and open mind. Think of the joy of realizing the same truth, through seemingly different paths. Sri Ramakrishna, the prophet of the harmony of religions has given the modern world the lead for the achieving of inter-religious unity and inter-communal concord. His message is for all castes, creeds and nationalities. The best minds of the world have expressed themselves in favour of it. The message is old, it belongs to all great faiths and has been expressed by many prophets, saints, seers and mystics. Sri Ramakrishna lived it, realized it in all its bearings and thereby made it dynamic. It certainly elevates human character and makes man more social and sociable.

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Humility and tolerance are of paramount value for the earnest aspirant for spiritual realization. They also play a very important part in the pursuit of truth in the domains of science and philosophy. No sane man refuses to be inoculated against hydrophobia because Louis Pasteur, the discoverer of the serum and the method of inoculation happens to be a Frenchman. No one will credit with sanity the unfortunate individual who refuses to study the *Transcendental Aesthetic* on the ground that Immanuel Kant is a German. If Carlyle and Gibbon without assuming the label of Muslims derived profit and pleasure by studying the life and teachings of the Prophet, why should the

same profit and pleasure be denied to any one of us? At the approach of peaceful eventide the muezzin from the minaret calls the faithful to prayer. At the break of the new dawn of toleration, harmony and mutual understanding, the Sage of Dakshineswar calls upon all mankind to sink all differences and bend down in prayer to the All-Merciful.

Through the mouth of his chief disciple, he offers this prayer on behalf of all who stand for harmony and toleration: "May He who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea."

## BUDDHI-YOGA IN THE GITA

BY D. S. SHARMA, M.A.

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Nothing shows the intellectual robustness of the teaching of the Gita as the place that is assigned in it to Buddhi or understanding. If we gather together all the passages in which the word Buddhi and its synonyms (Dhi, Prajna etc.), derivatives and compounds are used, we get a new light on the teaching unperceived before. Let us begin with the psychological analysis given in the third chapter.

"The senses are great, they say; the mind is greater than the senses, greater than the mind is the understanding (Buddhi), but what is greater than the understanding is He (the Atman)."

The Gita is, of course, following here its great prototype—the Kathopanishad, which in a famous passage compares the soul in the body to a hero in his chariot and Buddhi or understanding to his charioteer. The Upanishad says:—

"Know then that Self is the master of the chariot and the body is the chariot. Know then that the understanding is the charioteer and the mind is the reins. The senses are said to be the horses, and the objects of sense are the paths."

This Upanishadic scheme is generally followed in the Gita—namely, the ascending order of the senses, the mind, the understanding and the self—except that sometimes Ahamkara or self-consciousness is interposed between the mind and the understanding as in the Sankhya system. Buddhi is thus next only to Atman in man. The rational element in us is next only to the spiritual element. Therefore it is not by suspending our reason but by fully exercising it that we can rise to the highest level of the spirit. In some schools of Theism, Christianity for example, intellect and reason are almost always suspect. They say that reason is opposed to faith, that intellectual enlightenment is generally inimical to love of God and that salvation lies in righteousness and love and not in knowledge or the training of the understanding. Christ is quoted as saying that "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." But this only means that we should be as innocent as a child and not as ignorant as a child. For our



talents are as much God-given as our emotions. And it should not be forgotten that Christ has also a parable about "the talents" and says that he who does not improve his stock shall be deprived of it. At any rate in the well-balanced philosophy of the Gita intellect is neither neglected nor over-emphasized. Accordingly the discipline of man is always the discipline of the whole man—Indriyas, Manas and Buddhi. And enlightened understanding plays as prominent a part in Bhakti-Yoga and Karma-Yoga as in Jnana-Yoga. The Bhakti that is taught in the Gita is no unbalanced emotion any more than the Karma that is taught there is unenlightened action. This will be clearly seen when we note carefully the implications of what the Gita calls Buddhi-Yoga and the relation of this Yoga to other kinds of Yoga.

Let us take, for instance, the passage in the second chapter in which the expression Buddhi-Yoga occurs for the first time.

"Far inferior indeed is mere action, O Arjuna, to equanimity of mind. So take refuge in equanimity. Miserable are they who work for fruit.

"A man of even mind puts away here both good and evil. Therefore strive for Yoga. Yoga is skill in action.

"Sages of even mind, who give up the fruits of their actions, are freed from the bond of birth and go to the place where no ills exist.

"When thy understanding has crossed the slough of delusion, thou wilt become indifferent to what has been learnt and also what is yet to be learnt.

"When thy understanding which is distracted by the Vedic texts rests steadfast and firm in spirit—then wilt thou gain true insight."

In all these verses either Buddhi-Yoga or Buddhi-Yukta or simply Buddhi is

used. And from them we infer that according to the Gita, Buddhi-Yoga implies (1) equanimity or evenness of mind, (2) detachment, (3) freedom from the pairs of opposites, (4) absence of error or delusion and (5) ability to rise above the letter of the law and to rest steadfast in spirit. In short it is the preliminary discipline of the mind which is indispensable to every mode of spiritual life. Buddhi-Yoga is the basis of all types of Yoga—Karma-Yoga, Bhakti-Yoga, Dhyana-Yoga and Jnana-Yoga. In fact that is one of the reasons why we find that these are never mutually exclusive. And I think we are justified in saying that Karma-Yoga is only Buddhi-Yoga *plus* disinterested action, that Bhakti-Yoga is only Buddhi-Yoga *plus* loving devotion to God, that Dhyana-Yoga is only Buddhi-Yoga *plus* unwavering contemplation of the spirit, and that Jnana-Yoga is only Buddhi-Yoga *plus* a vision of the oneness of all things in the Absolute.

It is interesting to notice that in the following verses where worshippers are described, Buddhi-Yoga is mentioned as the means by which they reach God.

"Their minds are fixed on me, their lives rest in me, and of me they ever converse enlightening one another. Thus are they delighted and satisfied.

"On those that are ever devoted to me and worship me in love I bestow the Buddhi-Yoga by which they come to me." X. 9, 10,

Again in the description of the two paths—the downward path and the upward path in II. 62-65—we are taught that the loss of Buddhi (Buddhi-nasha) in the former and the steadfastness of Buddhi in the latter are the last stages.

Further light is thrown on the importance of Buddhi in the Gita by the use of the word Vijnana as distinguished from Jnana. These two words—Jnana

and Vijnana, that is, spiritual realization and intellectual enlightenment—are mentioned in conjunction in five different places—III. 41, VI. 8, VII. 2, IX. 1 and XVIII. 42. If we examine these verses we realize what great emphasis the Divine Teacher lays on intellectual enlightenment. According to Him intellectual enlightenment is next only to spiritual realization. In fact spiritual realization is never complete without the enlightenment of the understanding. For He says :—

“I will set forth to thee in full both Vijnana and Jnana which when thou hast learnt nothing more remains for thee to know.” VII. 2.

“As thou dost not cavē, I will expound to thee this profound secret of Jnana along with Vijnana, by understanding which thou wilt be released from evil.” IX. 1.

The connection of Buddhi with Vijnana is obvious. The awakening of Buddhi results in Vijnana as the awakening of the Atman results in Jnana. The latter is the fulfilment of the former and not its negation.

At the same time the Gita is not unaware of the dangers of the understanding. In its characteristic way it speaks of three kinds of Buddhi—Sattviki,

Rajasi and Tamasi. The last type is described thus :—

“The understanding which being enveloped in darkness regards wrong as right and which reverses all values is Tamasi.” XVIII. 32.

And this type is best illustrated in the description of the wicked men in the sixteenth chapter :—

“Men of demoniac nature know neither right action nor right abstention. Nor is purity found in them, nor good conduct nor truth.

“They say, ‘The world is false, without a moral basis and without a God. What is there that does not spring from mutual union? Lust is the cause of all.’

“Holding this view *these lost souls of small understanding* who commit cruel deeds come forth as enemies for the destruction of the world.” XVI. 8-10.

Thus, though the Gita is a theistic gospel and ends on the note of self-surrender, its object is not to bring a weak, ignorant, anaemic self to the feet of God, but a strong enlightened and fully developed self. Its view of the intellect of man may be expressed in words similar to those of an English poet who expressed his view of poetry thus :—

“Poetry does not save the soul of man, but it makes it worth saving.”

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## TO KNOW GOD

To acquire the knowledge of God deep contemplation is more useful than study, sighs serve better than reasonings, tears better than beautiful thoughts, prayer better than reading, the consideration of heavenly things better than the care of the things of the earth.

—*Life of union with God.*



# CHRIST, THE CONQUEROR OF SATAN

BY SWAMI VIJAYANANDA

St. Luke narrates the story of Christ's fight with Satan in this way: "And in those days he did eat nothing; and when they were ended, he afterwards hungered." Indeed it is quite natural for Christ not to eat anything during the forty days of intense spiritual joy and the superhuman attempt to remain established in it. After forty days of fasting, when he came back to His body, He felt hungry; and at the same time, in the form of memory, there came to His consciousness the thought that though food was not present there, with a fraction of the power which He had just abandoned, He could change the very stones into delicious bread; but He knew that this would be to fall into the trap of vanity. Later in His life we find Him using many of those powers against which He had fought. What caused this differential procedure? Because later He was Master of the powers; He constantly felt and knew in His heart of hearts, that it was the Father Who was working through Him. But at this first stage of formation, in this period of the establishment of the union between the Son and the Father, He still felt separate from His Beloved God. At this stage, though the temptations were only in the form of memory they were not powerful enough to drag Him away from His joyous state; nevertheless, their presence was felt,—they were there. The temptations in the aggregate are personified into a tempter, the Satan of Christendom, a false representative of the Divine Personality.

After remaining submerged, so to say, in Divine Love, for full forty days, the

individual self was almost completely cleansed. It had reached the state of perfect communion with the Universal Self in which every joy is enjoyed and every sorrow suffered. So, His past memories could not tempt Jesus any more to retrace His steps. Let us read again the story of this fight, already virtually won by Jesus, the Anointed One. St. Luke tells us what he might have heard directly from the lips of St. Paul: "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written that man shall not live by bread alone, but by every word of God." Needless to point out that when Divine Love is born in man then the only food which sustains him is the word of his Beloved God. But, notwithstanding that, if we are real searchers, we shall see that this first utterance of the Son of God, on coming down from His lofty, ecstatic experience, has a deep significance. Christ says that man is not only an eating animal. By referring to eating He has included the whole of our animal necessities. He exhorts us mildly to forget that we are human animals, and moreover He invites us to the field of Divine Love. He tells us that all our hunger will disappear if only we feed ourselves with the words of our Beloved, God. We all know that the hunger for food is the lowest manifestation of all hungers, desires. How to go beyond all these causes of sorrow? The Son of God says: "Feed yourselves with every word of God." With this utterance He silences the smaller

desires once and for all. Now let us see what He did with greater and subtler desires.

“And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.” After the conquest of the animal propensities and their past memories, the next to be conquered is the lure of power. We must not forget that with Jesus one of the very first motive forces in the search for Divinity was the suffering of the children of Abraham. Since His childhood, He had heard of it; as a youth He must have seen His own brethren persecuted and maltreated, He must have suffered tremendously seeing the Jews treated by the Romans as beasts of burden; and He also, like the rest of His race, must have prayed fervently for Divine intervention, for the promised king mentioned in their sacred books. All those prayers were but noble desires, prayers for help from persecution. In all those prayers, while thinking of the sufferers, unconsciously He included Himself, which was most natural. Was He not a Jew Himself? Did not His parents fly away to Egypt when He was a baby? So you see that His prayers and noble thoughts were not completely selfless. Had they been so, He would not have suffered from their consequences; He would not have suffered from the temptation of power, presented before Him in the form of offered empires. And not only that, but their glory, the vanity of the emperors, also came to trouble Him.

It is said that selfless, non-egoistic work cleanses our spirit, and we do a certain amount of charity in our life;

but still we feel perplexed to find ourselves more or less in the same obscure place where we started our good works. Sometimes, certain people complain of having felt more tied, their existence more complicated after years of charitable work. Why does this happen? Because all those noble souls did not know one very important fact, namely, they never knew the secret of keeping unattached from their objects of charity. It is not unusual to find people who work in different charitable institutions with identical aims, becoming narrow and mean, and criticizing and attacking each other. This egoism which is very difficult to efface has been the cause of many noble religious schools degenerating into sects of fanatics! We all know that it is extremely difficult to get away from this Satan of ours, this egoism; fortunately the only way to purify ourselves is to drop the past, ignorant ego. There are many ways of achieving this. If you are introspective, if you truly feel that your present existence is not real, if it appears to you that your ego of to-day is nothing but a bundle of thousands of ignorant ‘I-consciousness,’ and further if you are disturbed by the many unrealities with which you feel yourself covered, which do not allow you to be your true self; then without losing a single moment, begin saying to yourself, “I am not this.” Continue repeating this idea in your mind, and at the same time watch your mental plane, where innumerable I’s will present themselves to tempt you, to confound you; but do not be nervous, nor bewildered; accept none of those presentations of your unreal impermanent selves. Only be steady, keep on with this practice, day in and day out, until you have purified yourself completely from all those transitory shadows of your self; then Reality will shine within you, and you will be free.



The second path is for those who are dynamic in nature; people who are the benefactors of human society; men and women, who not only feel for the needy but are active in assuaging their sorrows and sufferings. These people, if they ever find themselves becoming too attached to their work, if they ever feel that this attachment is causing them sorrow, if they are ever disturbed by the idea that their noble, benevolent work is taking them away from their Ideal, be it union with the Father in Heaven or Eternal Salvation, then I think, it is time for them to begin to search for the cause of their discomfiture. A little steady, though it may be painful, watching will bring up to their conscious plane the fact that although they were doing apparently selfless work, they were not completely free from their little ego, which had maintained its narrow separate existence; the ego which instead of growing towards universal consciousness, had clung to its mistaken origin, and all the time was behaving as the former Mr. So and So, or Miss or Mrs. So and So! If you are lucky enough to find this fundamental defect in the path of your evolution, then you must hurry to correct yourself. Your practice, Mr. Benefactor of suffering humanity, should begin with abstaining from the fruits of your work. Do all the noble work that you were doing before, perform it with greater zeal, take more such work if you can manage it, but be more than careful to remain absolutely free from the results of your work. Then, if you are religiously inclined, offer all the results of your work to the blessed feet of God. If you can do this, you will see that you are working much more than before, and with almost no feeling of dejection or worry, and above all, you will very soon begin to feel that work, in place

of binding you, in place of forging new rings to your already long existent chain of bondage, is freeing you completely.

As far as the idea is concerned, this cleansing work is easier to those who are religious by temperament, and devotees by nature; let them offer their whole existence to their Beloved. Let them live for Him, work for Him, let them not be separated, even for a single moment, from the eternal presence of God. To do this, they have to consider all beings as a manifestation of the Divine and they must treat them as such. If they can ever accomplish this, their will, their desire, will be converted into Divine desire and Divine Will; and being firmly established in their practice, they will surely reach the state of complete God-union, which Christ in His life shows us.

Jesus Christ went through all these practices and many more. For, not only did He reach the culmination of human aspiration, liberation from all miseries, (which can be attained by any of the paths mentioned by Him), but He had to practise them all so as to remain an ever-luminous ideal for all people, whose approach towards the same Divinity differs according to their capacity for understanding in the first place, and secondly, according to their upbringing and environment. It is wrong to believe that Christ is an ideal only for Christians, and that others do not, and should not, try to adore Him. This idea of making Christ the personal property of a limited group of people, however large that group may be, is the narrow-minded attempt of unconscious zealots, who in their unpardonable ignorance, make the horrible blunder, the crime of converting this universal figure into a sectarian idol. Is not His call universal, when He says, "Come unto me all ye that labour



and are heavy laden, and I will give you rest?" (Matthew. 11, 28).

When Christ was tempted by power and vanity His reply was worthy of the Son of God. He said, "Get thee behind me, Satan; for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve." Fame is the last frailty of a noble mind. How many noble souls have fallen into the immeasurable pit of fame and lost themselves! His puny ego again tried to lift its head to hear the insinuating invitation of Satan; and He reminded it that the only object of adoration was "the Lord thy God," and He went on reminding His already subdued little self, that if it had not already learnt how to worship the Lord it would have to undergo the process of purification by serving Him and Him alone. But, still one more conquest had to be made before perfection: The conquest of the temptation of psychic power which is far more difficult and subtle in nature, the root of superhuman powers, the most invisible of human forces, the power that makes human beings seem God-like, the power that presents itself under the guise of doing good, the power that to-day is drawing thousands of devotees into its grip, the power that is seldom known to ordinary people in its real nature, the worst venom that can destroy devotion; the power that can only be managed by absolutely pure people; that power, the psychic power was trying to tempt Him now. In the same Gospel of St. Luke, we read these lines: "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, He shall give angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time

thou dash thy foot against a stone," Christ knew that the Almighty protects us always, but here was the chance to prove the truth of it, and yet He did not accept it. Why? Because, even to harbour the thought signified first loss of faith in God, then doubt of the love with which He was saturated. And the Great Master, the future Saviour of Humanity, knew very well that the greatest attraction to the human mind was the reckless use of superhuman powers, the working of miracles. No, it was too late for the distant memory of the vanishing individual ego to come up and try to supplant the Universal Soul, which Christ was becoming. Desires, expectations, hopes, powers, illusions, vanity, ignorance with all its manifestations, in the form of unnatural happenings were fading away from the memory of the Son of God. First, He was tempted by the supernatural powers to convert them to the use of daily needs, by turning a piece of stone into bread; then came the earthly powers with all their glare and glitter, and lastly the same supernatural powers appeared on the surface of his consciousness, in the form of trying to satisfy vain curiosity, by testing the love of His Beloved! But it was too late. The first form of temptation He answered by the command to love. He reminded His ego to live "by every word of God." To the second form of weakness His reply was the word of authority. He said: "Get thee behind me, Satan"; but the third and the last plainly shows that He was established in His Self. Hear Him saying this, and let us all repeat it with Him, for thus we shall be able to put ourselves in contact with the Universal Soul and be on the sure way to salvation: "And Jesus answering said unto him, It is said, Thou shalt



not tempt the Lord thy God." This is the first positive utterance of Jesus Christ after being fully established in the union with His Father in Heaven. The gem that John the Baptist passed

to Jesus the Nazarene, as Christ, He gives back to the world with wonderful brilliance. From the race of the suffering Jews, He came out as the Conqueror of Ignorance.

## RELIGION IN THE HOUSEHOLDER'S LIFE

BY KALICA P. DATTA, M.A.

The Āshramas, or the four stages of life, formed the basic structure of the ancient social system. Strict observance of the rules of life was enjoined by the old texts. Of these four, Gârhasthya or the second stage of life was by far the most important, for the householder (Grihapati) was the main stay and support of the other three Āshramas. He may not accumulate wealth nor allow it to harden the soul and dry up the spring of noble sentiments. Acts of charity, liberal bestowing of gifts and kindness to living beings were to be his prime duty. He should always cherish the idea that the realization of the supreme Brahman was to be his ultimate end.

The period of study (Brahmacharya) being completed, one had to marry, obviously to enter into the second phase of life. Once the great sage Vishvâmitra exclaimed: 'Jâyedastam!' or 'wife is the home.' Marital union was sacramental to a degree. As soon as a man sets up as a householder, he virtually entangles himself in ritualistic matters. The domestic rites embrace the whole course of his life. The Brahminical texts attach great importance to and hold high in esteem the place of rituals in the life of a householder. Sacrifice was one of the most important duties to be performed. In the present article we shall endeavour to draw a picture of the Grihya and Shrauta sacrifices, which

were everyday occurrences in those days.

For the Grihya rituals, the domestic fire was exclusively required. This fire was called the Grihya Āvasathya. The first and foremost duty of a householder was to keep the sacred fire burning and it had to be kept, until his retirement from the world. Offerings were made twice a day, in the morning and in the evening. In the absence of the Grihapati, the wife could offer oblations. A Brâhmana could also officiate. The Grihya rituals were manifold. The Sûtra writers e.g., Āpastamba, Āshvalâyana, Pâraskara and Gobhila, to name but a few, lay much emphasis on the precise rendering of such sacrificial acts.

Of all, the Pañchamahâyajñas or the "five great sacrifices" were essential. These consisted in making oblations to gods (Devayajñas), to the beings (Bhûtayajñas), to the manes (Pitriyajñas), the study of Vedas (Brahmayajñas) and offerings to men (Nriyajñas). Hospitality was looked upon as a religious duty. At the domestic fire (Grihya Agni), the householder also had to perform certain other kinds of "small sacrifices" (Pâkayajñas). These were a kind of monthly offerings on new and full moon days. The "small sacrifices" were mainly of four types viz.,

- (a) Huta, or those poured into fire;
- (b) Ahuta, or those exposed outside;

(c) Prahuta, or sacrifices to the created beings; .

(d) Prâshita, or "tasted food".

An accurate picture of these rituals is to be found in the Grihya texts of Âshvalâyana and Gobhila. Again at certain times of the year, a number of important sacrifices were performed. These were (i) the "Shrâvani": celebrated in the month of Shrâvana, when foods and drink were given to the snakes; (ii) "Praushthapada" and "Âshvayujî": ceremonies in the month of Âshvina, on the full moon day; (iii) "Âgrahâyanî" and "Chaitrî": performed in the months of Mârgashirsha (first month of the year?) and Chaitra respectively.

In addition to these, the Grihya texts describe multiple of ceremonies relating to agriculture and cattle; the harvest feast; fulfilment of special wishes; averting of misfortunes and curing of sick persons and so on. There were also rituals for the consecration of houses, gardens and ponds etc.

Much has been said above on the Grihya rituals, we think. Now it is imperative on us to write something on the Shrauta sacrifices. Undoubtedly, these were more complicated than the former. In a broad sense, the Shrauta rites, which were celebrated with due regard even to the minutest details, could be classified under three heads. These were the 'Nitya,' 'Naimittika' and the 'Kâmya' sacrifices. The 'Nitya' sacrifices, as the name implies, were daily ones. 'Naimittika' and 'Kâmya' accordingly were those undertaken on special occasions and for special purposes. For example, the gods were invoked for granting of children, prosperity in life and so on. From a technical point of view, however, all the Shrauta ceremonies could be termed as 'Havir-yajñas' or the sacrifices at which only

'Havir' i.e., ghee was offered. These were of various types, viz.:

(a) Agnyâdheya sacrifice: or the ceremony of setting up of the sacred fire. These were three to four in number. It was a duty incumbent on every householder to establish these sacrificial fires in the household;

(b) Darsha-Paurnamâsa rituals: these were the rites celebrated on the new and full moon days;

(c) Châturmâsya rites: these were performed at the beginning of each of the three seasons;

(d) Sautrâmanî sacrifices: the essence of such type of rituals lay in the offering of Surâ (a type of drink) to the Ashvins, the twin-gods and to the Goddess Sarasvatî;

(e) Nirudhapasubandha Sacrifices: or the sacrifice of animals. It was compulsory for every householder to perform these on full moon days in the rainy season; a significant point to note is that even oxen were offered as oblations to the gods.

Besides, there were the "Pindapitriyajñas" or the offering of foods to the manes, "Vaishvadeva" sacrifices in the spring, "Varunapraghâsa" rituals (invocations to the Rain-god) during the rains. Further, we read of the "Soma-yajñas". The simplest of them was the 'Agnishtoma' and the more complicated ones were the 'Ukthya', 'Vâjapeya', 'Atirâtra' and the 'Aptoryâma'. Elaborate descriptions of such rituals are to be found in most of the Shrauta texts. We should take note of the fact that the latter rituals were but different forms of "Agnishtoma" sacrifice under different names only. The actual ceremony of the "Agnishtoma" lasted for a day only in which the Soma juice was pressed and foods were offered to the god Agni. But the ceremony was preceded by a long period of hardship and penance,



during which the householder and his wife had to lead an austere life. The purchasing of the Soma plant is an interesting feature of this kind of ritual. The characteristic thing to note in connection with the "Haviryajñas" and "Somayajñas" is, that in both of these sacrifices, kindling of at least three fires to which offerings of cakes, grain, milk and honey were made—was an essential factor. In the case of "Somayajñas," however, offering of Soma plant was an addition only.

This, in brief, is a correct representation of the religious rites as

such, performed by the householder. His was not a life of luxury, but one of penance. The difference between the Grihya and Shrauta ceremonies lies in the fact that in the Grihya rites, the householder was the primemover; whereas in the Shrauta rituals, the priests held the upper hand.

Though, during the centuries that followed, rigidity on rituals in domestic affairs submerged into woeful laxity, yet even up to this day—in many pious Indian households, these Grihya and Shrauta rites are performed with scrupulous sincerity.

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## SAINT THERESE, THE ILLUMINED SOUL

BY MARCEL SAUTON

[This article is the sequel to 'The Bhakti Yoga of Saint Therese' published in the *Prabuddha Bharata* of September, 1940.—Ed.]

### *The Visions and the Inner voice of Saint Thérèse*

"Who is it to whom my soul is obedient with all her strength?"

According to Saint Thérèse there are three types of visions:—

The corporal visions seen by the external senses; those of the period called purgative—that period which corresponds roughly with the first stage of meditation.

The imaginary visions seen by the inner senses, which correspond with the second and third stages of meditation—those of the period called the illuminative.

The intellectual visions: These visions are not seen through the form of images. They correspond to the third stage—the period of union. Here the divine presence is felt without the intervention of the senses. Saint Thérèse had very little of the corporeal visions. We

shall try to understand how these inner visions, called imaginary were formed in her. In the beginning a part of the body appears, for example, the hands, then the Divine Face and then the entire body.\* All passes as if in a photographic negative film, that is just to be developed. Saint Thérèse considers this as only one of the preparations for her soul where she is free from all surprise and fear.

These visions are impregnated with a white luminosity that surpasses everything that can be conceived. It is one 'infusion of splendour' that charms the

\* This corresponds so closely to what the Hindu scriptures speak of as the "Pâdâdi keshha" and "Keshâdi pâda" meditations, where different parts of the body appear in visions. The great saint and profound Sanskrit scholar, Sri Narayana Bhatta of Malabar, who lived almost at the same period when Saint Thérèse lived describes his visions of Sri Krishna in the same manner in the last canto of his celebrated work 'Narayaneeyam.'

sight without giving fatigue. There is a clarity that is illuminating. The saint compares this light with one flow of limpid water through a crystal through which sunlight is refracted. In comparison with this light even bright sunlight fades to the dull light of a sombre morn. In brief, this majestic Inner Light will appear too natural and the sunlight will appear as artificial.

Sometimes these visions come like nice imageries; sometimes otherwise. To Saint Thérèse, He who appears is no other than Jesus Christ Himself. The nature of these visions depends on the degree of clarity.

We cannot establish here any kind of comparison between these visions and the pictures we have seen of them. For portraits are often without life, whereas He who appears before Saint Thérèse is all LIFE, accompanied by an incomparable majesty. These visions so 'ravished' her that her body could not support them.

"Too, too contracted are these walls  
of flesh,

This vital warmth too cold,

These visual orbs tho' inconceivably  
endowed, too dim

For any passion of the soul that  
leads to ecstasy."

—Wordsworth,—*Excursion*.

Her inner joy so overwhelmed her that she at times lost the Holy Presence. The saint adds that she could not analyse the details of the vision; each time she attempted to do it, the vision disappeared completely.

To explain to us what she means by intellectual visions the saint says; "It is just as if one person without having ever known anything, without having studied anything finds herself in the possession of all the sciences. One cannot explain how or from where this knowledge comes." She knew that God was at her right side and that He was

the witness of all that happened to her. She could at no time ignore that He was with her, ever present by her. To her the greatest evidence of God was that she saw Him with her own eyes. Jesus made her comprehend His presence in a manner clearer than sunlight. Even before Jesus informed her, "I am here," that fact was already imprinted on her reason; and even before that impression was made she had an intuitive knowledge of it.

To indicate the imaginary or intellectual visions the saint uses the term "eyes of the soul." In the beginning, all her visions appeared to her as illusory as she ignored their possibilities. Afterwards she accorded to these visions a greater reality than the perceptions given by bodily sensations.

#### *The Divine Voices Saint Thérèse heard*

The first words that Saint Thérèse heard in her meditations were the following: "I do not wish that you converse with ordinary people, but only with angels." From that moment she could experience affection and love only for those that loved God. It was not in her power to act otherwise. Her heavy cross was to establish any type of relationship with any one who did not practise meditation. "Have no fear my child, It is me; I shall not abandon you. Have no fear of anything." At that period, the saint was frightened by apparitions of demons that obsessed her continuously. She confesses that she could not rest in plain day-light alone in one room. And the above words of Jesus were sufficient to liberate her from all fears. She was not afraid to fight with all the demons of the world single-handed, and at the same time. Let us hear what she says: "Now come all! I am the servant of the Lord and I want to see what you all can do against me." And Jesus tells her: "Of what have you



to fear? Don't you know that I am all-powerful? I shall accomplish all that I have promised you." Saint Thérèse was in pain and suffering. She just received the divine mission to found a new convent. All persons were leagued against her—her superiors and even her confessors. In fact the whole town opposed the realization of her projects. She was in trouble. She was on the point of abandoning her enterprise. But for her the voice of Jesus was sufficient to enliven all the ardour of her soul. She triumphed over all difficulties.

Saint Thérèse heard the words: "Don't take them to heart, I shall give you a 'living-book'." During this period the Inquisition caused many valuable books to be burnt, and amongst them were some the saint loved to read. Saint Thérèse tells that she did not in the beginning, fully comprehend the value of the above divine words of her Beloved Lord. Later on she understood that 'His Majesty' was the 'living-book' wherein she read and realised all truths. From the numerous examples of her life we can follow that whenever she was confronted with sorrow, or was being tested in any other way, it was to this 'living-book' she always turned for the necessary consolation. But how was she to know that these were the words of Christ and not hallucinations of her own fancies. She gives us the reasons: When it is the Lord that speaks one is forced to attend whether one wills it or not. In Him words and deeds are simultaneous in their expression. He makes the soul disposed towards Him and thereby the soul is enabled to serve Him. He makes her soft and clear. He gives her His Peace and His Joy—Shanti and Ananda. This favour is showered on her when she is most distracted and troubled, that is to say, when it is impossible to formulate any proper reason for this. The words we

ourselves give utterance to are soon forgotten; but those that proceed from Him, transform us. These teach us in one moment all the truths. He teaches in one moment truths that we cannot discover ourselves; they come impregnated with celestial fire. They come when He wills and not when we want Him. Certainly, only very slow progress can be achieved, if we rely on our own exertions, following advices, or reading books or undergoing disciplines. But here it is the Lord that works and in one instant everything is clear without any effort on our part. At this moment a communication is established between the Lord and the soul; and the Lord does not cease to enrich her every day. He becomes the soul of the soul.

#### *Raptures of Saint Thérèse*

"Be sure that God gives Himself to those that do not fear to leave everything for love of HIM. He does not make any exception; He loves every being."

When one reaches the fourth stage of meditation, in the moment when the union is complete, sometimes a divine cloud intervenes unexpectedly. It takes the soul with her and opens up to her the splendour of the kingdom that is prepared for her. There are different stages in the state of rapture. Consciousness of the body is more or less attenuated. In the most elevated stage, it would appear that the soul no more animates the body. All natural forces disappear. The pulse is almost suspended; arms get extended and relaxed or hands become stiff. In the beginning Saint Thérèse was frightened. She had no idea of the lot that came to her; and she had to call in the aid of all her courage to bear this experience. That was according to her, martyrdom and joy at the same moment. But her ardent desire to see God made her



endure everything. Sometimes the raptures precipitated into her before she had any time to think of what was befalling her. They came with such an impetuosity and irresistible suddenness that she felt being carried away by a very powerful eagle.

This state of the soul Saint Thérèse calls the 'flight of the soul,' 'transport,' or 'elevation' or 'ecstasies.' They all have the same characteristics. They transform the soul in a complete fashion. One hour in that state was sufficient for her to acquire empire over all creatures, a liberty in which she could no more recognise herself. All virtues blossomed in her. She no more had a will of her own. In this state, the soul renounces her free will and hands it over to the Lord, like the governor of a strong fortress surrendering his keys. According to Saint Thérèse one could not speak of all that one sees or hears, in the course of the raptures. During the period that the rapture lasts, no faculty of the soul has any sentiment of its own. Nor does the soul realize what passes inside. It is in return from the state of rapture that the soul suffers as it has been obliged to come back to life. She understands clearly the illusion of the world. Everything in her is completely changed.

The divine force lasts longer or otherwise according to the favour received. The suffering that sometimes accompanies as an after effect of this stage occurs because the soul does not effect a complete disposition towards this divine state. Then it is the Lord that must strengthen it little by little, and give her a courage that will trample everything else underneath. "God works in relation to the soul to the degree the soul permits the Lord His liberty." The Lord spoke to her one day to have no fear whatsoever and to estimate His Grace more than any other favours

hitherto received. The soul is purified in the crucible of agony that comes with the nearness of rapture. There the soul is fashioned into gold in the melting pot. We can now ask ourselves the question that the saint poses in the 22nd chapter of her book. When Saint Thérèse reached the fourth stage of her meditation she was advised by her confessor, to abandon her pet meditation—the holy humanity of Jesus (i.e. to see Jesus as a God-man). She was asked to make her meditation more abstract. This meditation has been for her a source of perpetual inspiration and well-being. It might have been easy for others to renounce their chosen Ideal, but to her she could see only inconvenience and danger in it. The feeling of gratitude she entertained towards her divine Master made her revolt at the idea. To her it was a Grace from the Lord that He permitted the devotee to meditate on Him. She condemns him who by his own choice attempts to elevate himself to a contemplation of this type without the sanction from the Lord Himself. That was for her a grave defect of character, a lack of humility. "If His Majesty likes to place us in the front order of the princes of His court, and amongst His most intimate favourites, let us go there simply; if not let us serve Him in the most humble offices and let us not ourselves select to sit in the front rank."

#### *Saint Thérèse—her Siddhis*

Without the least searching for them, Saint Thérèse seems to have had the most remarkable powers, *Siddhis*. She admits that during different periods of her meditations she was entirely lifted from the ground and had levitations. This power was accorded to her when she was with the public. She did not like that and when she attempted to resist it, "powerful forces—which she



did not know to compare with—raised her up by her feet.”

She was during a long period obsessed by apparitions of demons accompanied by violent strikings on the walls. These appear to have been real materialisations and were produced when she was either lost in inner spiritual experience or when she had obtained as a result of her prayers, spiritual grace in favour of someone she was interested in. It would look as if she was paying by her suffering some transgression in the life of her friends for whom she had made the intercession through her prayers.

The numerous eventful happenings in her life were announced to her some two or three years in advance. She affirms to us that all her predictions turned true.

Once illness made her take to bed during day time when she should have attended a religious festival. That day she could not even get up from her sick bed to attend the holy Mass. But lying on her bed she saw everything, she heard the chants and the music, and when she got better and returned to her duties she recounted to her friends in detail a full account of the religious festival she participated while lying in her bed.

She tells us that she knew from a distance those in the convent that made only a verbal renunciation. She knew those that made it in all sincerity. “I discerned those that made little progress and those that made much. One soul that has had real experience will see everything clearly.” Here we must remember that in her youth she had exercised a grand influence on all who came into contact with her. Now as she made spiritual progress, her empire over the souls only widened. She recognised that her prayers were very powerful, that her Lord was actually enchained by Love and He fulfilled

all the promises He had given her. She effected many cures. She made a greater number of spiritual cures. Her own confessor began to confess to her. Her reputation increased. People came from all parts to consult her. Doctors of theology came to converse with her. They sought her advice and opinion. The most august personages from the royal court came in search of this woman that had retired from the world. The disciple now became the teacher. From her spiritual position she played a very important part during her very lifetime. Even after so many centuries, her influence is as potent and living. Saint Thérèse incarnates in herself the purest Christian spirit and her book merits to be the breviary of all those that are “the servants of Love.”

*The Relation between the conception of Vedanta and that of Saint Thérèse*

“I searched in vain outside to find you, when in reality you were within me. I searched you by the public places in the cities of the world. I did not meet you. I searched you outside when you were inside.”—St. Augustine.

And St. Thérèse adds that this method is incomparably the best. There is no need to go to heaven, neither too long from ourselves.

Saint Thérèse took Jesus as her ideal. And that ideal is that of complete renunciation that excludes all bargain. The celestial madness of St. Thérèse made her accept all the logical consequences of that attitude.

During her meditations she got some glimpses of this moral ideal, and she understood from the beginning that she was far from realizing it. But she applied herself with an extraordinary will power, with an indefatigable heroism, to approach this whatever be

the suffering she may have to undergo to realise it. The knowledge came. Saint Thérèse understood the external world as an illusion and she went in quest of reality. In the course of her voyage she had to destroy all the bondages that attached her to her ancient surroundings. She was full of fear. She surmounted that fear. She liked frivolous conversation; she condemned that in silence. It was necessary that she should accomplish it completely, this inner purification, at the point of honour and thereby realise real humility. The moral urge grew in her in relation to her inner development. It was in this way that the transformation worked. The "Old Man" died; the divine reappeared. This happened in intervals at the beginning; but afterwards it came as a continuous process of the fulfilment of the divine. She understood that God was in her; she understood also that He was in all creatures. It was in this way that St. Thérèse arrived at a complete possession of the Love Divine.

We shall see here that the saint in practising Christianity arrived at the same general conception that Vedanta leads us to. We shall now proceed to examine the principal points of resemblance.

*Illusion of the world—Maya.* For St. Thérèse the exterior world is only one dream, one illusion, one fun, one lie and childish play, one prison. All that passes, all that is created is nothing, one can even say beneath nothing. She sought another life where there was no change.

The spiritual world was for her the only reality. She no more believed except through the eyes of the soul. She went even so far in her opinion as to say that among the living she would consider as veritable dead those who did

not practise meditation. Was it perhaps with this attitude that Jesus said "Let the dead past bury the dead?" The one reality in her life was that Saint Thérèse saw God. It came not as the fruit of her studies. It came as a result of her inner experiences. For many years she felt in her the divine presence. That rapture of her soul gave her complete union with God. Henceforth she had the certitude that God was in all creatures, that He contained in Himself all the creatures, and that He loved with a love that was all-embracing.

*Grace.* "Why God works like this? He works as it pleases Him."

Saint Thérèse insists at each moment on the importance of real humility on which alone any solid edifice of spiritual life can be constructed. The great error of the beginner is that he attempts to raise himself before God Himself is prepared to do it. Never should one imagine that our personal efforts give us the title to spiritual consolations which one must not search by himself. God gives His bounty to those that He wills when it pleases Him; but it is important for those that commence to receive His blessings to have generous resolutions, to detach themselves from all things and from all persons and to estimate at its value the grace received.

All souls that have given themselves to God and imagine themselves after many years to have merited the Grace of God will never arrive at perfection.

If God does not find the souls decorated with the required disposition, He prepares it Himself to enrich the devotees. Indeed He does not often give His Grace in proportion to the solicitude with which one cultivates His garden. We have, on the contrary, to think that the more we serve Him the more we are indebted to Him. Are we



to file a process against Him for our proper interests? For one centime we pay Him for our debt, He gives us thousand ducats. For love of God let us be generous. Let those who want to be calculative be left alone. They are unworthy even for this world.

The only thing that counts is the love of God; for love gives birth to love. Here is the secret of the grandest of all human forces. Immediately as one is in harmony with the Love of God, he gives himself without counting the consequences, entirely in His hands. He loves him who loves Him. That love is the only thing we must attempt to get; all the rest will follow.

Saint Thérèse heard from her Lord "Alas! my child, there are only few that love me really. If one loved me I shall not hide my secret. Do you know what is it to love me really? It is to know that all things that are disagreeable to me are falsehoods."

*Witness.* In descending within herself Saint Thérèse has discovered in herself a constant Witness of all her works. She tries her best not to displease Him. Herein one finds the essential element of her transformation.

*Sacrifice.* She is led by the exercises of meditation to make successively the sacrifices painful for the purification that is to be accomplished. Jesus intervenes from time to time to animate the ardour of His warrior. We think of Krishna exhorting Arjuna to whom the Saint is a sort of a spiritual sister. Both of them belong to the *Kshatriya* caste. And they both receive the same teaching: Have no fear, do not be afraid of anything, fight, fight.

Saint Thérèse tells us again: "The desire for perfection must reach such a point that we must be like soldiers who are enriched by the booty of war and who desire the war, for to them that is

the only way to realize the Lord." If I must die, why I should not die.

This fight demands of her one super-human courage: It becomes necessary to fight even against those whom we love, the friends, the relations, who are on the opposite ranks. What is therefore necessary is discrimination. One should remain as master of oneself; for says Saint Thérèse, troubles in life and succumbing to them remove the liberty of mind and courage for doing great things.

We must fulfil before all that duty which is under immediate charge-duties of our profession and of our rank. It is only by the fulfilment of duties we can march towards perfection. But that is only a means and not an end; for we shall have sooner or later to fulfil more onerous duties.

*Knowledge.* Saint Thérèse had received the education of the nobility of her times. In fact we can suppose her instruction was very limited. Thanks to her meditations she received from her divine Master a veritable instruction. She understood that by ourselves we are nothing and this is the only knowledge that really counts in spiritual life. She received all the powers necessary directly from God. She learned that the more a soul submits herself to meditation, the more God awakens real knowledge in her. God gives at times to one old little thing more light on the path than to a person however learned he may be.

Saint Thérèse recognised that she was not curious of anything, that she desired only her salvation and His Majesty took care to teach by Himself all that was necessary.

*Love.* The way of love is the shortest of all paths. It is love that bridges the distances. It is the veritable master of the soul. Under the empire of that

sentiment, she is so much outside herself that she does not see that which separates from God.

One has the fire that seems to come as from on high. And that is the fire of the real Love when His Majesty wills it. Immediately as one approaches Him, the Old Man dies.

*Happiness.* Immediately as the inner clarity appears, immediately as that whiteness illumines, not only one has the knowledge, but at the same time, the repose and the peace—Shanti, love,—Bhakti—the felicity pure—Ananda, and serenity. Let us meditate on the last words of the saint: "Life became one kind of dream. I did not discover in myself either joy, or profound pain. If I wished to rejoice in that contentment which that pain inflicted on me, it would have been as difficult as for a sage to recount his dream in getting out of it. The Lord willed to free my soul from that excessive sensibility, for I was then not yet dead to the things of the world."

"I understood what it was to walk in truth, in the presence of truth. This truth that dawned on me as a Grace from God, is the verity itself. It is without beginning and without end. All the other truths depend on this fundamental Truth, as all other loves depend on that Love and all the other grandeurs on that Grandeur." We shall not attempt to narrate more points to show the similarity in the mysticism of St. Thérèse and that of the Indian saints. In France it is Monsieur Romain Rolland that has attempted a *rapprochement* between all the great mystics of the world. The example of Saint Thérèse only proves again that behind the phraseology that each epoch utilises, under the symbols particular to each religion, the same eternal verities appear and reappear. It is therefore on the fundamental truths that bring us all

together and not on the separatist notes that divide, that men of good will and understanding should strive to build the future arc of unity. Religion is above all a fact of individual experience and as Swami Vivekananda has said, dogmas, rituals and books are only secondary means.

We have seen that St. Therese has passionately practised union by Love. She insists often in her confessions on the value of disinterested work. "The fruits of our garden belong to the Lord." Her life is also a living example of Karma Yoga. Many of the great minds have dreamed of a Bible of humanity. This work is destined to find its revelation one day. But before it actually is revealed, a long labour of preparation and penetrating understanding has to be accomplished. And St. Thérèse is sure to find therein a place of merit.

Saint Thérèse had a superhuman courage. For she had to find her way all alone without practically any outside help. She presents equally a character singularly interesting. She incarnates in herself the Spanish genius. Conserving in herself the ardent passion that animates her race, she knows how to conquer herself. She learns the art of submission to the Divine Will and she discovers in that force the process that leads her to heroic realizations.

Today\* Spain is in blood and fire, for it has searched in the exterior world and not in the interior that equilibrium of opposite forces. At a time when Europe and the entire world is being menaced by a war of extermination let us remember this lesson that she gives to the leaders of the world: "The intelligence of truth is a state made for kings. Cannot this state be

\* This article was written in 1988.



made more advantageous for them than empires? Then what equity would they for working for the acquisition of grand not see?"

## MYSTICAL EXPERIENCE AND HUMAN PERSONALITY

BY C. S. BAGI, M.A., B.T.,

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The best use we can make of life is to let it burgeon into a many-sided worship of the All-Giver. It is also the highest mystical act to convert all life's activities into a confession of gratitude to our Maker. The following words of Sri Basava express the sincere devotee's prayerful attitude towards God.

"There be some that are rich;  
they may build temples to you  
(or they may not)—  
stony, mortal edifices.  
I am not rich—poor me!  
And yet, be my legs the pillars,  
my body the shrine,  
my head the golden pinnacle;  
thus will I decree  
your imperishable home,  
O Lord, Kudala Sangama!"<sup>1</sup>

Of all blasphemies, therefore, that of disputing a mystic's sanity is the least excusable. What seems like lunacy in him is his passionate conviction of the Divine Cause. He knows no rest nor comfort until he gains his goal. He is loath to make peace with the giddy whirl of life on any terms foreign to his goal. We call this madness, mania, obsession, compulsion, and maybe a score of other technicalities of the psychoanalyst's jargon. But how can we be sure that our psychoanalysis is not itself a matter for further psychoanalysis? How can

we be sure that our weird names for mystical mania are not themselves but symptoms of a worse mania? It may be that we secretly relieve a repression by calling a mystic a masochist. One never knows. One often suspects the *bona fides* of psychoanalysts' pretensions. How often do they not seek refuge in their learned technicalities when honest abuses would land them in certain trouble? But let us hear what the great mystic Jesus says in the matter.

"But woe unto you Scribes and Pharisees, hypocrites! Because ye shut the kingdom of heaven against men: For ye enter not in yourselves, neither suffer ye them that are entering in to enter."

What then is mysticism? What are mystics travailing to teach us?

The plain answer is "We do not know." Mr. Karel Wienfurter almost frightens us out of our attempts to know. "The way of the mystic" he tells us, "is narrower than a hair, and can be compared to the edge of a razor stretched over a precipice."

Perhaps it is. But disappointing as our attempts to understand mysticism are likely to be, it will be an even greater disappointment not to know why we do not understand it. We account it no serious disability that we do not grasp particular intricacies of the theory of Relativity. But our entire selfhood protests if we fail to see why we cannot follow Einstein beyond a certain point.

<sup>1</sup> Translated from the original Kannada by Professors S. S. Basawanal and K. R. Srinivasa Iyengar.

Is mystical experience like Relativity a specialized branch of Higher Discipline?

The analogy of Relativity suggests to us a possible clue to the mystery of mystical experience. The Mystic Way is not a negation of the Human Way even as Relativity is not a denial of the simple Laws of Numbers. It would be truer to say that mystical experience is the complement, extension and transcendence of the human.

Paradoxical as it seems, what we call a human being is a pure convention, a figure of speech by which we signify a part for the whole. Man is no more a complete Being than a 'mill-hand' is only a detached forelimb or a 'mad-cap' an article of wear. Surrounding us and extending from us is an Infinitely Bigger Personality who moves with our movement and stays with our stopping, like a faithful double of ourselves. It is no idle boast, but a veritable fact, that a whole mountain moves somewhere in space if Mr. Tom Thumb but lift his little finger, and the Eternity resounds if he but whisper.

Poor Man! Perhaps it is to some benefit that he has not disciplined his perceptions and faculties to a recognition of his total selfhood. Else he were frightened by his own immensity as a child is by its magnified shadows.

In the dizzy scramble of Evolution we either would not or could not (certainly we did not) grow a Sixth Sense to see ourselves as Heaven made us. A deep spell guards us from self-knowledge. Nothing short of a Mystical Cataclysm can restore us to our full stature.

"There is an inmost centre in us all,  
Where truth abides in fulness; and  
  around  
Wall upon wall, a gross flesh hems it in,  
This perfect clear perception—which  
  is truth;  
. . . . . and to 'know'  
Rather consists in opening out a way  
Whence the imprisoned splendour may  
  escape,  
Than in effecting entry for a light  
Supposed to be without!"<sup>2</sup>

<sup>2</sup> Robert Browning.

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There is really no difference between matter, mind, and spirit. They are only different phases of experiencing the One. This very world is seen by the five senses as matter, by the very wicked as hell, by the good as heaven, and by the perfect as God.—Swami Vivekananda.



# A PHILOSOPHIC VIEW OF THE ULTIMATE—II

BY SWAMI DESHIKANANDA

## THE VIEW OF THE SCIENTISTS AND THE PHYSICISTS

If the ancient philosophers of India have had to come to the conclusion that the world is unreal from the analysis of the waking state, dream and deep sleep, let us see what modern scientists, physicists and astronomers say about this world. Till recently scientists and physicists, after doing laborious experiments, told us that the world was made up of minute atomic particles which were indivisible. But the most modern scientists tell us a different tale. They say that atoms may be divided further into protons and electrons, which are now known as the positive and negative charges of electricity. It is also said that these are non-material substances. To say, therefore, that the physical world is composed of a material substance would be one of the greatest illusions of our day. The solid material world of the past century has now merged into the immaterial waves in the thinking of our modern scientists and physicists. "Matter has been analysed to the point where in its ultimate reality it is non-material stuff, the stuff out of which the material world and our minds alike have emerged. The notion of substance has dropped out of modern science. Matter and energy seem to be one and the same thing." (*Outline of Modern Belief* by J. W. N. Sullivan and W. Gmesison p. 780). The scientists find it very difficult to demarcate the line where matter ends and mind begins. Now many are of opinion that matter is a derivative of mind. The dualism of matter and mind has disappeared.

## OBJECTS OF THE WORLD ARE MENTAL CONSTRUCTS OR THOUGHT ACCORDING TO SCIENTISTS

"We live in a world of pure thought. The one ultimate reality is mind. When he (Jeans) says that the universe begins to look more like a great thought than a great machine he means that the mind is original existence, and that perceiving and thinking are the expression of the mind's activity." (*Outline of Modern Belief* by J. W. N. Sullivan & W. Gmesison, p. 785). We may now with advantage bring back to our recollection what Gaudapada said hundreds of years ago about the world. He says that the world is an imagination (Kalpanâ) of the mind. The background of the universe is the mind, and the world is perceived when the mind is active or when it begins to think. For example, we perceive the world only when our mind acts in the waking and dream states, and it ceases to exist when the mind ceases to act as is the case during deep sleep (Sushupti). The waking world is of the same mind stuff as the dream objects are made of. ". . . we are such stuff as dreams are made of . . ." says the poet.

"The old division into idealist and realist, he considers rather crude. But the fact that a thing is does not mean that it is non-material. The essential nature of everything we perceive may be mental. The objective universe that we all have in common may consist of thoughts in a universal mind with which we are all in contact or of which we all form part." (*Outline of Modern Belief* p. 785). ". . . so long as they (the

objects of the world) are not actually perceived by me or do not exist in my mind, or that of another created spirit, they must either have no existence at all, or else subsist in the mind of some eternal spirit." (*Outline of Modern Belief*, p. 784). We may do well to recollect here that Sir James Jeans, the great scientist, more or less agrees with Bishop Berkley who, to explain away his solipsism, brought in, out of sheer necessity, a God in whose mind the whole world exists. Similarly, Sir James Jeans also assumes that the objective universe must exist in a universal mind of which we all form part. But, we may venture to state that here the scientist has become a little unscientific in asserting dogmatically, without any proof or verification, that the objective universe must exist in a universal mind. How does he know, we may ask, and what is the proof?

#### THE STUFF OF THE WORLD IS MENTAL

"The basal stuff of the world, Eddington calls 'Mind-stuff', but he does not postulate complete identity of mind-stuff with consciousness, he does not materialize or substantialize mind. . . . That is to say, the nature of matter is of the same nature as thoughts, feelings, emotions—it is mental." And Sir Arthur Eddington further "holds that consciousness is fundamental; physical world has no actuality apart from its linkage to consciousness; the external world is of nature continuous with the mind. Mind is the first and most direct thing in our experience, and, adds that all else is remote inference." (*Outline of Modern Belief*, pp. 825 and 827). Modern psychologists also are of the same opinion that what we are aware of or conscious of directly is our own mind and the object we perceive is only a remote something, an inference.

#### RELATION OF THE RELATIVE TRUTH TO THE ULTIMATE TRUTH

If this world which we hug to our bosom as substantial is unreal like the stuff of a dream, or the 'mind-stuff', or if it is mental as the scientists call it, what relation has this relative (Vyâvahârika) to the ultimate (Pâramârthika)? If the ultimate Truth is non-dual and one without a second, what are these many that we see around us in this world? This question leads us naturally to that difficult problem whether this world is produced from or is the effect of any Brahman or Truth or God. If so, what is the causal relation?

According to Vedanta four theories (Vâdas) are laid down to explain this world: Ârambhavâda, Parinâmavâda, Vivartavâda and Ajâtavâda. Ârambhavâda says that the effect is already existing in the cause, the difference being in form and name only—for example, clay and pots made of clay, or gold and ornaments made of gold. Parinâmavâda tells us that the effect is produced or manifested from the cause just as curds from milk or plants from seeds. Vivartavâda tells us that the so-called effect is a mere illusion projected by our own minds owing to wrong knowledge, e.g., the rope mistaken for the snake, the stump of a tree seen as a ghost in the dark, signposts on the road-side taken for the policeman, etc. Ajâtavâda declares that though there is an appearance of cause and effect, in reality there is neither cause nor effect. Shankara, who comments on Gaudapada's Kârikâs, (IV. 4) says that "Thus quarrelling among themselves by supporting 'existent and non-existent causes', they refute their respective opponents' views and declare, in effect, the truth that there is no creation at all."

If we critically analyse the different theories of causality, we see that each contradicts the other. In the first theory



clay pots and gold jewels are taken to be the effects of clay and gold respectively. But it is idle to say that clay pots or gold ornaments are different from clay or gold. When the same clay or gold persists in the pot or jewel, it is absurd to say that pot or jewel is the effect of clay or gold. Secondly, Parinamavada says that something new emerges in the course of evolution which was not in the cause, e.g., mango-seed and the plant or the fruit. This is open to serious objection that an entity cannot come out of a non-entity. How can something come out of nothing? Thirdly, Vivartavada makes it clear to the enquiring mind that the so-called effect, viz., snake caused from the rope is but an illusion, for in truth, the rope did not produce the snake at all. It is but an imagination or projection of the mind owing to erroneous knowledge. So the Ajatavada was declared as true by Gaudapada who said that nothing is born, nothing is produced (Ajâti). The appearance of 'many' (Nânâtvam) is due to ignorance (Avidyâ or Mâyâ).

This does not mean that in Vyavaharika or the relative world we don't see many, or that the universe is false. So far as our waking world is concerned and so long as we don't enquire into the ultimate cause of things, the causal theory holds good. But when we enquire, we see that the causal theory cannot be proved or established even in this world and much more so from the standpoint of the ultimate truth. So, Gaudapada declared to the world, centuries before Christ, that causality cannot be proved and it is idle to say that this world is produced or evolved from God. For there is no proof to that effect. Before explaining the viewpoint of Gaudapada, let us examine the latest discoveries of the scientists on this point of causality.

To contrast the two bodies of opinion let us first take Sir Arthur Eddington's views. He is one of the chief and most emphatic exponents of the conviction that the law of causality has broken down and must be abandoned. Let us see what his conclusions are, leaving aside, for the moment, the scientific evidence. We have already quoted him saying that "all indications are that strict causality has dropped out permanently." "Other eminent physicists have expressed a similar view. He speaks of this as one of the most revolutionary changes of scientific thought of the present century. . . ." Now let us turn to Prof. Einstein. He admits the impossibility of maintaining causal sequence in the inner process of atomic physics in the present state of knowledge; in the ultimate elements of the physical world it cannot be shown that the law of causality holds good; it would seem as if it did not. As Prof. Lindemann puts it, causal law "fails completely when applied rigidly to the behaviour of the ultimate particles of which reality is composed." (*Outline of Modern Belief*, Vol. I, p. 286). The Quantum Theory of Max Planck developed in atomic physics led to this great discovery.

Gaudapada, centuries before Christ, summarizes his conclusion thus: "The inability (to reply), the ignorance (about the matter) and the impossibility of (establishing) the order of succession (of the cause and the effect) clearly lead the wise to stick to their theory of absolute non-evolution (Ajati). The ignorance regarding the antecedence and the subsequence of the cause and the effect clearly proves the absence of evolution or creation. Nothing whatsoever is born either of itself or of another. Nothing is ever produced whether it be being or non-being or both



being and non-being." (Mândukya Kârikâ, IV—19, 21 and 22.)

#### SELF OR ATMAN

From the above analysis of and enquiry into the nature of the world and the objects of perception we have come to the conclusion that the world and the objects of it are unreal and the appearance of the manifold is but an illusion. Then the question which arises is what is that which knows the unreal nature of the world and objects and what is that which, before this enquiry into the nature of the objects and the world, took the world as real and substantial.

The theologians and the mystics answer that that which knows the real nature of the world is 'I' or Jiva which is a part or a manifestation of God and which is encased in this mortal body. Their authority for this belief is either the scriptures or yogic experience. But the Vedantins who advocate non-duality through enquiry into the nature of the world, reason and experience do not dogmatically posit anything. They lead and take the aspirants to the realization of non-duality through enquiry into the nature of the universe and the Jiva. They believe that when the notions of the reality of the world and the Jiva are clearly examined, *i.e.*, their unreal nature is realized, what remains is pure Atman. This Atman remains as the sole real factor and entity which is aware of the unreal or the changing nature of this universe and objects. Jiva is as unreal as the universe we experience.

Readers may wonder why on earth we should worry ourselves so much in analysing the nature of the universe and proving its unreality quoting ancient Vedantins and modern scientists and physicists, if it is only the nature of the 'I' which is to be explained. The reason is that the 'I' can be deduced and

realized only through the process of elimination through enquiry into the nature of the universe. We should not dogmatically or mystically assert or declare that "Know this is Jiva, Atman or Brahman. For this is what the scriptures say." This kind of dogmatic assertion does not satisfy the modern scientific mind. Hence we had to enquire into the nature of this universe and evaluate the experiences of the whole life—in waking state, dream and deep sleep. This is the unique feature of the higher Vedanta, for it does not assert anything without proof or verification, nor does it rely on any external authority however great it may be.

The fact that the universe exists is known by a knower. This knower of the universe is verily ourselves. Generally speaking, the existence of knower is made known because of an object that is known. So, knowledge means and includes the subject-object relation, and it is the awareness of the object by the subject. This kind of knowledge we are having in our everyday experience in the waking state and in dream. We refer to this kind of experience when we say that "I know this," "I experience this." So, wherever and whenever a knowledge or an experience of a thing takes place, we always conclude that there should be subject-object relation, or the relation between a knower and a thing which is known. So, our knowledge comprises in knowing a thing. But the Vedantins say that there is a kind of awareness when there is no subject-object relation, or to be explicit, there is knowledge without an object, for example, in deep sleep. In deep sleep there is no object and yet the sleeper feels when he awakens that he had slept well. None can deny that this is not an experience.

So, we generally take 'I' or ego to be that experiencer or knower of body and



the senses, and of this universe. And in the West, this ego or 'I' is said of the knower of the waking state only, whereas in the East some Vedantins go further and take the waking state and the dream experiences as well. It is also our experience that the waking 'I' is not the dream 'I'. And in deep sleep this 'I' ceases to be. But yet, we know that we had the memory of waking experience, dream experience and deep sleep experience. One thing becomes clear from this analysis that the so-called 'I' exists only so long as the objects exist. When the objects cease to exist, as in deep sleep, the 'I' also ceases to be. This fact is well borne out by the scientists. "Alone in the silence of the night and on a scene of thoughtful occasions we have demanded, can this self, so vividly central to my universe, so greedily possessive of the world, ever cease to be? Without it surely there is no world at all! And yet this conscious self dies nightly when you sleep, and we cannot trace the stages by which in its blessings it crept to awareness of its own existence." (*The Science of Life* by H. G. Wells, G. P. Wells and Julian Huxley, p. 852). If 'I' dies every night in sleep and if we are this 'I', then we should every morning get up a new or separate person. But we continue to be the same person, and have the memory of our previous actions and experiences.

Then what is the 'I' or ego? And who is this awareness that knows the changes of this 'I' or this conscious self which dies every night? This 'I' which says "I am Mr. So and So" and which identifies itself every time with the activities of the body, mind and senses, as the Judge in the High Court, the father before his children, the husband before his wife and the master in the presence of servants, is the 'I' which we know in our everyday life. Freud, the great psychologist of our day, says

that "The ego is first and foremost a body-ego, it is not merely a surface entity, but is itself the projection of a surface . . . that it is first and foremost a body-ego." (S. Freud—*The Ego and the Id*. So the psychologist agrees with us that the so-called 'I' is but body-consciousness. The Buddhists also say that 'I' is an aggregate of the body, feeling, perception, will and reason and it is not only unreal, but is changing every moment. Then the doubt arises what is this 'I'? Or what is this self-consciousness which is expressed as "I know; I feel; I enjoy; I am miserable; I dream; I slept well." If this self-consciousness or 'I' is only a "body-ego" and "dies nightly", what is that consciousness which knows the body-ego and its nightly death? Really if the constant change of the 'I' and the death of 'I' or self is to be perceived, the perceiver or the knower of this change and death should naturally be unchanging, and if it is unchanging, it must be eternal and if it is eternal, it can be one only, without a second. Then what is the relation of this unchanging and eternal consciousness to that changing 'I'?

It is in everybody's experience that a thing cannot change its nature, e.g., fire can never be cold anywhere at any time. If the 'I' is at one time happy and at another time unhappy, and is also undergoing changes from the waking state to the dream and from the dream to the deep sleep, the conclusion is that it is a passing phase of something else and is dependent on something else for its sustenance and *status quo*. To the Vedantin anything other than the perceiver is object; that is to say, all the percepts including the bodies and the ego are objects and as such are unreal and changing. So, as already said, change and unreality are perceived only by that which is unchanging and real.

That which is unchanging must be one without a second and hence it must be beyond misery and happiness, for where is happiness or misery where and when there is only one without a second?

#### TO CONCLUDE

If the so-called 'I' is constantly changing, and is also happy at one time and miserable at another, and this fact is perceived by me, then I must be that perceiver who knows the change, happiness and misery of the so-called 'I'. The inevitable conclusion, therefore, is that I am the perceiver of the change, happiness or misery and hence I must be beyond change, happiness or misery. Ashtavakra, therefore, says "Boundless as space am I. The phenomenal world is like a jar. I am like the ocean and the phenomenal

universe is like the wave. I am indeed in all beings and all beings are in me. This is knowledge." This is one without a second. It is therefore present everywhere and is conscious of everything as it is everything. This is always the knower or the witness and as such it is Pure Consciousness. This Pure Consciousness (without subject-object relation) is the perceiver or knower of the changes of the ego-I am I. The ego-I is only a reflection of this true 'I' which I am. This true 'I' when it identifies itself with the Upâdhis (adjuncts) is called the transmigrating, enjoying or suffering 'I'. This true 'I' is my true nature, and as such I have no change, neither do I suffer nor enjoy, for I am always a witness (Drik) and a Seer.

Ye shall therefore know this 'I' and this shall make you free. This is the *summum bonum* of our existence.

## SRI VEDANTA DESIKA

BY BRAHMACHARI BHAKTICHAITANYA

The name of Venkatanâtha or Vedânta Desika is only known to a few that are familiar with the history of Srî Vaishnavism. In his contribution to the development of Visishtâdvaitic thought, he comes only next to Srî Râmânûja. If it was given to Srî Râmânûja to systematise the philosophy of Visishtâdvaita by composing erudite and elaborate disquisitions on the Vedânta Sûtras and the Bhagavad Gîtâ, the task of consolidating the work and making it proof against attacks was achieved by Desika in no small degree. He was the son of Ananta Sûri by Totârambâ, the sister of Âtreya Râmânûja, a great scholar of repute, and was born in 1269 A.D. at Tuppil near Conjeeveram.

Nothing is known of the early life of Desika save that he was a youthful prodigy of Upanishadic learning, Prabandhic lore and different systems of Indian philosophy. His uncle Âtreya Râmânûja, a student of Varadâchârya, otherwise known as Nadâdûr Ammal, the famous Pandit of that time, must have specially instructed his nephew in Srî-Bhâshya and other works of Srî Râmânûja. Before his twentieth year, Desika seems to have mastered all the sciences and arts of the day, as he himself says in verse 15, Act I of his Drama Samkalpa-Sûryodaya.<sup>1</sup> But before long, the tremendous attraction of an itinerant life, associated with the

1 विंशत्यब्दे विश्रुतनानाविधविद्यः ।



*wanderjahre* of many saints and savants, cast a spell upon him. Accordingly he started on a tour of pilgrimage to the North and went as far as Badarikâshrama. Once his training was complete, he gave to the world in succession the several works which have given him a high place in the apostolate of Srî Vaishnavism.

It is not possible to give even the bare outline of Desika's works, which are wide in their range and number more than a hundred. He has composed many original poems in Tamil on various subjects. All his productions are characterised by a poetic language with a wealth of information and are charged with ethical fervour and profound spiritual insight. His *Tattvamuktâkalâpa* with his own gloss on the same entitled *Sarvârthasiddhi* is a poetical treatise on philosophical themes; his famous work *Adhikarana-Sârâvalî* is a compendium of Srî Bhâshya. He wrote a commentary called *Tâtparyachandrikâ* on Srî Râmânûja's commentary on *Bhagavad-Gîta*. The *Nyâya-siddhântjâna* was followed by *Sesvara-Mîmâmsâ* which elucidates the theory that *Pûrva* and *Uttara-Mîmâmsâs* are part of the one whole and that the former is theistic. He composed *Yatirâja-Saptati* on Srî Râmânûja, his great ideal and Guru. His *Pañcharâtrarakshâ*, *Rahasyarakshâ* and *Sachcharitarakshâ* are standard works on the daily practices and principles of Srî Vaishnavas. *Yâdavâbhyudaya* is one of his famous epics, composed in a graceful style. The famous Advaitic scholar *Appayya Dîkshita* was so much enamoured of this epic that he wrote a valuable commentary on it. It seems Desika had a great esteem for *Kâlidâsa* whom he called *Kavisârvabhauma*. The *Meghadûta* of *Kâlidâsa* won the admiration of Desika and made him compose *Hamsa-sandesa*, one of the

most elegant poems in Sanskrit. Desika was not only a prolific writer but also a poet. Once when his title "The Lion among poets" was questioned by some Pandits, he composed *Pâdukâsahasra* (a work of one thousand verses) in a very short time, all with reference to a single theme, namely, the holy sandals of the Lord.

Desika's ability as a versatile poet is tested in his Vedantic drama *Samkalpasûryodaya* (Dawn of the Divine Will or Grace) in ten acts. This marvellous allegorical drama reveals him as a supreme playwright with a high altruistic temperament, whose special aim in view was the salvation of mankind. It is interesting to note that he ignores the usual *Râsas* such as *Sringâra*, *Vîra*, *Karuna*, etc., which appeal to popular taste and builds the play on *Sântirasa*, which is the abiding sentiment of the play. When the *Nati* asks how the embodiment of the Emotion of Peace in this Drama could be accounted when the Masters of the histrionic art maintain that there is no such thing as the Emotion of Peace, he puts the reply in the mouth of the stage-manager that 'the Erotic Emotion pampers the ways of the wicked; the Emotion of Valour breeds mutual contempt; the Emotion of Wonder borders on the grotesque; the other Emotions are paltry enough. By elimination, Peace stands as the only Emotion that allays the agony of mankind'. It is no wonder that Desika's great intellect, subtle logic, quick and masterly arguments and poetic talents brought him the titles of *Kavitârkikasimha* (the Lion of poets and philosophers) and *Sarvatantrasvatanttra* (the Master of all Science and Knowledge) in his life-time itself.

Desika sacrificed a great career for his spiritual convictions; his utter scorn for the decorum of the royal courts and secular greatness knows no bounds.

When his friend and contemporary, the renowned Vidyâranya, requested him to go to the royal court of Vijayanagara, he made light of the offer and said, "To a person devoid of desires, a king is but a straw."<sup>2</sup> Not being disappointed at this reply, Vidyâranya renewed his invitation by asking him to come under the golden umbrella of royal patronage. This also met the same fate by a further reply as follows: "Shall not the grains found in the harvest field appease the fire of appetite? Shall not the handful of water from a tank suffice to keep up life? Shall not the tattered undercloth found without any effort on the highways be useful? Vain, Alas! Wise men resort to kings just for the sake of the span-spaced stomach."<sup>3</sup>

Vidyâranya was not prepared to stop even at this stage. He promised to bring the king Bukkarâya himself to a place not far off from the capital where he requested Desika to meet the king. To this Desika sent his famous reply which is characterised by a very high sense of renunciation and pure devotion. It is as follows; "Father's earnings I have none; my own earnings I have none; grandfather's (Sri Varadarâja, the Deity of Kanchi) wealth alone I own on the summit of the Hastigiri."<sup>4</sup> Very few householders can resist the temptation of the sunshine of the royal patronage - as exemplified in the life of this ideal Brâhmana who led a life of Unchhavritti (on alms) till the end of his life though he had embraced a householder's life. Desika's life of true renunciation permanently cemented the bond of friendship between him and

Vidyâranya. It is chronicled that Desika once sent his polemical work Satadûshani to Vidyâranya for criticism, but the latter could find no fault but an aspirate over too much. Here is a lesson to the modern philosophers of conflicting schools who not only do not find a single point of agreement, but also belittle even the personal character of their opponents, in a manner not worthy of their ultimate pursuits in life, namely, the search after truth. In this case, we find, that though Desika and Vidyâranya had belonged to fundamentally different schools of philosophy, in which none spared the other in their philosophical criticisms, yet they had mutual respect, admiration, sympathy and veneration.

An interesting incident gives us a glimpse of Desika's judicial temperament. Once he was requested to become the judge in a controversy between Vidyâranya and Akshobhya Tîrtha, then the pontiff of the Dvaitins. While the Advaitins maintain that the arbitrator expressed his opinion in favour of Vidyâranya, the Dvaitins maintain that he pronounced judgment in favour of Akshobhya Tîrtha. Probably Desika's judgment was so subtle, sagacious and critical that each party claimed that the decision was in its favour. It is a pity that we do not have any record of the proceedings of this disputation which could have exposed many obscure points in the two rival systems of philosophy.

Desika's extreme gentleness and modesty bring to our mind, in bold relief, his unique personality. Two instances are quite sufficient to give us an idea of his character. When he won victory over an erudite Pandit in composing the Pâdukâsahasra within three hours (while his rival could compose

2 निस्पृहस्य नृपस्तृणम्

3 सिलं किमनलं भवेदनलमौदरं बाधितुं  
पयः प्रसृतिपूरकं किमु न धारकं सारसम्।  
अपलनलमल्लुकं पथि पटञ्जरं कञ्जरं  
भजति विबुधा हाहह कुञ्जितः कुञ्जितः ॥

4 नास्ति पित्रार्जितं किञ्चिन्नमया किञ्चिदार्जितम्।  
अस्ति मे हस्ति शैलाग्रे वस्तु पैतामहं धनम् ॥



only 500 verses taking a whole night) he was highly applauded by the assembly of scholars for his great success. But the Kavitârkikasimha very modestly praised his opponent's production instead of bragging his own glory in the following manner : "A sow brings forth a hundred of its extremely wretched young ones in no time, but a she-elephant produces a baby-elephant, worthy of all kings."<sup>5</sup>

One Vaishnava gentleman invited Desika to his house to test his humility. He had hung some sandals over the door-way. Desika entered the house and at once discerned that the mischief was deliberately intended to humiliate him when he would pass beneath the sandals. When the host was keenly observing the reactions in the behaviour of the guest, Desika, without moving a single muscle in his face, took the sandals and placed them on his head and exclaimed, "Some depend on the merits of their work and some on knowledge, but we depend on the shoes of God's lieges."<sup>6</sup> This strange and unexpected action of Desika must have come down on his critic like a bolt from the blue.

Desika's great service to the cause of Sri Vaishnava philosophy was the saving of the Srutaprakâsikâ, the great gloss on the Sri Bhâshya of Sri Râmânûja, by the famous Sudarsana Bhattârya, from destruction when the army of Malik Kafur, general of Allauddin sacked Srirangam in 1327 A.D. Sri Sudarsana Bhattârya, before he was killed in the general massacre, handed over to Desika his work as well as his two children. Desika with the precious

gloss and the two children fled to Mysore territory where he stayed for a time. After some years having come to know that Srirangam was freed from the ruthless hands of the vandals, he returned to the holy city and resumed his old office.

Desika spent much of his time at Srirangam and Tiruvahindrapuram as an ideal householder living a life of absolute poverty. He spent the last years of his life in quiet meditation retiring from all philosophical wranglings. It is chronicled that he passed away after completing the full span of life.

Traditions are unanimous in telling that Desika was the incarnation of the Bell in Tirupati temple. This may sound rather ludicrous to a modern mind and critic. But we need not take it very seriously. Can this not be symbolically interpreted? Just as the resounding chimes of a big bell send its vibrations in all the directions, the fame of Desika spread to the four corners of the land.

Desika was a versatile genius and a true philosopher, who did not divorce philosophy from the realities of life. In those days of religious fanaticism he combined in himself the most generous tolerance to the views that were not his own with the courage of his fundamental convictions. The life of Desika impresses one with the contraries; he was a Kavi and a Târkika, a saint and a savant, a stern ascetic and a householder. One sees him as a merciless debater with dialectical skill in great controversies, fighting with the lightning shafts of reason; another sees him as an Âchârya expounding the scriptures with authority; for the third he is an ideal saint with innate beauty of character; for the fourth he is a mystic in whom boundless Parâ Bhakti to the Deity and burning love for his spiritual teacher are blended in perfect symphony.

5 सूते सूकरयुवती छतशतमत्यन्तदुर्भगं भटिति ।  
करिणी चिराय सूते सकलमहीपाललालितं  
कलभम् ॥

6 कर्मावलम्बकाः केचित्केचिद्ज्ञानावलम्बकाः ।  
वयं तु हरिदासानां पादरत्नावलम्बकाः ॥

# SONNET SEQUENCE TO SRI RAMAKRISHNA

## II

Within Your heart, that sacred concert hall,  
Where like a vina all Your strings would sound  
The agonies and joys let loose to fall  
On man, came Mahamaya to expound  
The motley music. Lovely, great with child,  
Was She, who bore and nursed the babe, and then—  
The child between Her jaws, the play run wild—  
Who crunched and swallowed it, and went again.  
And through it all there rose, and still there swells,  
The sovereign song Your unsheathed spirit plays,  
The selfless love that leads men from the hells  
And heavens that Mahamaya makes of days,  
And brings them, an innumerable throng,  
Into Your heart, to fill their depths with song.

## III

None but the words of God were to Your mind  
So cool as sandal-paste in heat of day;  
The worldly words, like wasps, left stings behind  
That only Mother Ganges could allay.  
For You were full of God,—You were a well  
Unfathomably deep, wherein, full-blown,  
A single lotus, Your heart's honey-cell,  
Invited bees to come unto their own.  
And black bees came. The devotees swarmed round  
Your blossomed being, gathering the flow  
Of clear sweet words, or waited, wonder-bound,—  
For even as You spoke, Your mind would go  
Into deep bliss—for You to reappear,  
With words the gods themselves strained down to hear.

—Dorothy Kruger



## NOTES AND COMMENTS

### A RETROSPECT

For a number of years it has been the practice of the *Prabuddha Bharata* to write under the caption "In This Number" short notes and comments on the Editorial and the articles published in each Number. We are modifying that practice slightly by taking into consideration, not each Number individually, but all the twelve Numbers collectively and making a general survey of the matter published during the year. We shall begin by considering the Editorials. In the opening month of the year, writing under the heading, 'On the Threshold of a New Era', we endeavoured to show that the charter of spiritual freedom granted to India by Sri Ramakrishna and Swami Vivekananda and the contributions to knowledge and culture made by Indian poets, scientists and philosophers as well as the Dharmic ideal in politics set up by our great national leader Mahatma Gandhi had enriched the national life of India and that India has a message of deliverance to the nations of the world. In 'The Southport Convention of Religions' we commented upon the spread of the Vedanta in England and other foreign countries. In 'The Application of the Vedantic Ideal to Educational Problems' we sketched the details for the application of the dynamic philosophy of Vedanta to the solution of a pressing national and international problem. 'As a Nation Thinketh' showed how national self-realization inevitably leads to national emancipation. 'The Rights of Man' proposed for world discussion by Mr. H. G. Wells provoked the Editorial under that heading, and the proposal of the World Congress of Faiths to deliberate upon

'The Common Spiritual Basis for International Order' led us to write on that theme. Under the caption 'The New Freedom' we endeavoured to show how the shackles that bound the nation were steadily dropping down. 'Silent Sources of Life and Strength' showed that the real wisdom of human life is compounded of the experience of ordinary men. In 'The Future of India' we moved forward in time and beheld this great country taking her rightful place among the nations of the world. In 'The Quest of the Beautiful' we considered the triune aspect under which Reality presents Itself and laid special stress on the part that Beauty plays in developing the social virtues. Under the caption 'National and Communal Interests' we discussed the means for promoting national unity. The essential factors for the attainment of religious harmony were sketched by us in this month's Editorial on 'Humility and Tolerance Necessary for the Pursuit of Truth.'

### SRI RAMAKRISHNA AND SWAMI VIVEKANANDA

'Ramakrishna Paramahansa' by Pandit Amaranath Jha, M.A., F.R.S.L., Vice-Chancellor, Allahabad University, 'Sri Ramakrishna' by Prof. Prem Chand, M.A. (Cantab), 'What is Ramakrishna' by Prof. Dr. Benoy Kumar Sarkar, 'The Master and his disciples' by Kakasaheb Kalelkar, 'Our Priceless Possession' by Dr. Radhakumud Mukherjee, M.A., P.R.S., Ph.D., 'The Message of Swami Vivekananda' by the Hon'ble Dewan Bahadur Sir A. Ramaswami Mudaliyar, Kt. and 'Swami Vivekananda, the Prophet of New India' by Prof. Sheo

Narayan Lal Srivastava, M.A., dwelt on the lives of the Master and his chief disciple and the significance of their advent to India and the World. 'The Gospel of Sri Ramakrishna', 'The Letters of Swami Turiyananda', 'The Final Truth' by Swami Turiyananda and 'Pranayama' by Swami Vivekananda contributed new material to the Ramakrishna-Vivekananda literature. 'Art and the Ascetic' by R. Ramakrishna, M.A., L.T., 'The problem of Religious Tolerance' by Prof. S. N. L. Srivastava and the Note on 'Three Great Messages', directly touched upon the message of the Master.

#### THE LIVES OF MYSTICS AND THE MYSTIC PATH

'A Prophet that made History' by Swami Pavitrananda, 'Christ, the Conqueror of Satan' by Swami Vijayananda, 'Jesus and the Kingdom of God' by Prof. Gaur Govind Gupta, 'The life of Ibrahim Adam' by Aga Syed Ibrahim Dara, 'The Venerable Louis of Blois and his Writings' by Wolfram H. Koch, 'The Bhakti Yoga of St. Thérèse' and 'Saint Thérèse, the Illumined Soul' by Marcel Sauton, 'Vaishnavism in Bengal' by J. M. Ganguli, M.Sc., LL.B., 'Mysticism and Poetic Moods' by Prof. A. C. Bose, M.A., Ph.D., 'Mystical Experience and Human Personality' by C. S. Bagi, M.A., 'Saints settle Utah' by Jane Higbee Hoppe, 'Sri Vedanta Desika' by Brahmachari Bhaktichaitanya, and the Notes on 'Spiritual Freedom' and 'The Value of Prayer' dealt with the lives of mystics and the mystic path.

#### PHILOSOPHIC THOUGHT

'The philosophy of Spinoza' by Prof. S. N. L. Srivastava. 'Reason and Revelation' and 'The Finer ranges of Psychic Life' by Prof. Mahendranath

Sircar, M.A., Ph.D., 'Santayana, an Advance towards an Evolutionary Universe' by Anil Kumar Sarkar, M.A., 'Alexander's Theory of Space-Time' by Dr. Satish Chandra Chatterjee, M.A., Ph.D., P.R.S., 'Analysis of Perception and its relation to Reality' by B. Kuppuswamy, M.A., 'The Message of Philosophy to the Modern World' by Kumar Pal, M.A., 'God and the Problem of Evil' and 'A Philosophic View of the Ultimate' by Swami Deshikananda, 'The Apparent and the Real Self' by Dinesh Chandra Bhattacharya, Shastri, Tarka Vedanta-Tirtha, 'The Empirical Ego, Metaphysical Ego and Mystical Ego' by R. M. Loomba, 'Some post-Kantian proofs for the Reality of God' by S. S. Raghava-char, M.A., 'The Preacher of Non-dualism, his Qualifications' by Pandit Durga Charan Chattopadhyaya, B.A., 'Reason and Intuition' by Prof. P. S. Naidu, M.A., 'Reason and Intuition' (A Defence) by V. Subrahmanya Iyer, B.A., 'Sri Krishna's Message to the Warring World' by Dr. M. Hafiz Syed, M.A., Ph.D., D.Litt, 'Silent Mind and the Inner Voice' and 'Discourses on the Gita' by Anil Baran Roy, 'The problem of the Purushottama in the Gita' by Brahmachari Bhaktichaitanya, 'Buddhi-Yoga in the Gita' by Principal D. S. Sharma, M.A., 'Vedanta and Science' by Swami Nikhilananda, 'From Nature to God' by Kapileswar Das, M.A., B.Ed., 'Source of Ideal Happiness' by M. V. Narasimharao, B.A., B.L., 'What is Evil?' by Dr. Mohan Singh, M.A., Ph.D., D.Litt; 'A Credo' by Mahidas, 'The Life Divine' by the Editor and the Notes on 'Hinduism, a League of Religions', 'The Spiritual Value of Science', 'New Ways of Thinking', 'The Vale of Tears', 'The Ethics of Conquest' and 'Man, the Unconquerable' treated of topics connected with philosophic thought.



### THOUGHTS ON EDUCATION

'New Orientations of the Educational Creed' by Prof. Dr. Benoy Kumar Sarkar, 'Guru Nanak's Conception of Education' by Prof. Teja Singh, M.A., 'Lord Buddha and His Educational Philosophy' by Dr. Debendra Chandra Das Gupta, M.A., Ed.D., 'Education for Journalism' by Dr. Sudhindra Bose, 'Student-life in pre-Buddhist India' and 'The Education of Man' by Taponath Chakravarty, M.A., 'Edmond G. A. Holmes and his services to Indian Thought' by Dr. M. Hafiz Syed, M.A., Ph.D., D.Litt., 'Education for building a greater World' by S. Sivaraman, M.A., L.T. and the Notes on 'The Rights of the Child', 'Freedom in Education', 'Intellectual Co-operation in Ancient India', 'Buddhist Universities as Centres of Culture', 'Music, Sacred and Secular' and 'Education in Bengal' dealt with topics relating to education.

### AIDS TO RELIGIOUS PRACTICE

'The Attainment of Freedom' and 'Worship and Meditation' by Swami Prabhavananda, 'Why far away' by a Recluse, 'In Praise of the Divine Name' and 'Yoga and the Perfection of Character' by the Editor, 'Religion in the Householder's Life' by Kalica P. Datta, M.A., dealt with certain aids to the religious life.

### RELIGIOUS SONGS AND LEGENDS

'Guru Arjun's Love-Song' by Prof. Teja Singh, 'Prayer to the Lord' and 'Ode to the Divine Mother' by John Moffitt, 'The Golden Age', 'Still Dawn', 'The First Ecstasy' and 'Sonnet Sequences to Sri Ramakrishna' by Dorothy Kruger, 'Behind the Veil' by C. C. Chatterjee, M.A., B.Sc., 'Muchukunda's Prayer to Sri Krishna' by Swami Prabhavananda, 'Conquest of Death' by Prof. P. K. Acharya I.E.S., M.A.,

Ph.D., D.Litt., 'The Abode of the Lord of Dancing' by Prof. P. S. Naidu, M.A., 'Kedarnath and Badrinath' by Swami Pavitrananda, 'The Sacred Hymn of Awakening', 'The Golden Legends of Ancient Madura', 'Thadathakai, the Pandyan Princess', 'The Highwayman and the Heavenly Wayfarer', 'The Dust at the Devotees' Feet', 'The Divine Ambassador' and 'Men mightier than the gods', by the Editor and 'Abu Kasem's Slippers' by Prof. Zimmer come under the heading of religious songs and legends.

### INDIAN CULTURE

'America's Interest in Indian Culture' by Dr. Horace Poleman, 'The West needs Vedanta' by Dr. Eustace Haydon, 'Scriptures of Asia' by Nicholas Roerich, 'Indian Poetry and Drama' by Kalica P. Datta, M.A., 'The Ten Idylls of Early Tamil Literature' by the Editor and the Notes on 'Sanskrit and Indian Culture', 'Translations of Early Tamil Classics', 'The Cultural Relations between China and India', 'Modern Knowledge and the Indian Languages', 'Sindhi Literature', 'The Marathi Literary Congress', 'Building up of Vocabularies' and 'Common Script for All India' relate to Indian culture.

### INDIA AND THE WORLD

'The Importance of India to the Western World' by Prof. Joachim Wach, Ph.D., Theo.D., 'India's Message of Peace and Harmony' by Swami Ghanananda, 'East and West' by Prof. M. Hafiz Syed, M.A., Ph.D., D.Litt., 'Modern Civilization and Present-day India' by Shib Chandra Dutt, M.A., B.L., 'India's role in the New World-Order' by Santosh Datta, 'The Myth of over-population' by Prof. R. S. Srikanthan, M.A. and the Notes on 'The



Real India', 'The Task before Youth,' 'Planning for the Future', 'The Unity of Humanity', 'The All-India Women's

Conference', and 'The Hindu Mahasabha in Session' deal with India's problems at home and abroad.

## REVIEWS AND NOTICES

**THE SOCIAL AND ECONOMIC IDEAS OF BENOY SARKAR.** EDITED BY PROFESSOR BANESVAR DASS, B.S., CH.E. (Illinois, U.S.A.), CHEMICAL ENGINEER, WITH A FOREWORD BY DR. NARENDRA NATH LAW, M.A., B.L., PH.D. *Published by Messrs. Chucker-vertty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. xvi+470. Price Rs. 8.*

Sri Ramakrishna and Swami Vivekananda granted the charter of spiritual freedom to modern India. Other eminent sons of Bengal have contributed and are contributing their quota towards formulating the charter of intellectual freedom. Self-realization, individual as well as national, begins with the quickening of the spirit; before the awakened spirit can mould its environment in conformity with its high purpose and lofty aim, it has to throw its light on the mind enabling it to see the past, the present and the future. The enlightened mind then proceeds to create things of lasting value; consequently prophets are followed by poets, scientists and philosophers, collectively known as creative thinkers. A nation that aspires for freedom pays great attention to the work of its creative thinkers, for it is they that free the national mind from the shackles of ignorance and superstition. The intellectual freedom granted by them leads to national freedom in the fullest sense of the term. Political, economic, social and cultural freedom are achieved as a result of right thought and right endeavour. Thought precedes action. Creative thinkers are the harbingers of national awakening. In any country, their number is always limited. Prof. Benoy Kumar Sarkar occupies a place in the foremost rank of the creative thinkers of modern India. The epoch-making educational revolution associated in Bengal with the glorious Swadeshi movement of 1905-14 gave Prof. Sarkar the occasion for some of his earliest writings in which he formulated his Educational Creed. Accepting the traditional view of life, he has endeavoured to show what modifications could be introduced to suit existing conditions. This

characteristic is uniformly noticeable in all his writings. From 1914 to 1925 Prof. Sarkar travelled abroad and investigated the social and economic life of various countries in Eur-America. Returning to India, he has engaged himself in teaching, research and publications and the inspiring of a band of scholars to do original research in social and economic sciences.

The volume under consideration gives an account of Prof. Sarkar's publications during the last three decades and a half. It reveals the wide range covered by Prof. Sarkar not only in the Sociological and Economic fields but also in the allied fields of Philosophy, Education, Aesthetics, Religion and Politics. The Editor and the Publishers deserve to be congratulated on the clear arrangement of topics and the excellent manner in which the printing has been done.

**A SYNTHETIC VIEW OF VEDANTA.** BY P. N. SRINIVASACHARI, M.A., RETIRED PRINCIPAL AND PROFESSOR OF PHILOSOPHY, PACHAIYAPPA'S COLLEGE, MADRAS. *Printed and published by The India Printing Works, Mylapore. Pp. 160. Price Rs. 1-8.*

The studies contained in this little volume are largely a collection of articles published in the pages of the *Vedanta Kesari*. Though written at different times they represent a connected whole in view of the fact that the one aim that actuates the author through all of them is to discover the hidden string of harmony that underlies the apparently diverse teachings of the Vedanta that have lent themselves to various interpretations by different commentators.

The soul of India lies in her spirituality which attained its highest fulfilment at the discovery of the truth that reality, as it is in itself, is one and undivided and admits of no diversity or differentiation in it; but viewed from the relative plane of human existence it appears as many with various names and forms attributed to it. It may appear in as many forms and be invested with as many names as there are stand-



points from which it can be viewed. People, placed in different conditions of life and possessed of various temperaments and dispositions as they are, look upon the same reality in different lights and thus vary in their approaches to it. So the difference lies in the various modes of approach and not in the ultimate goal.

The recognition of these facts endowed India with a wonderful synthetic genius that finds expression in her art and literature, ethics and philosophy and every other sphere of life. To crown all it has given her a synthetic religion, the most catholic and universal in its character, that can harmonize all differences and assimilate alien cultures by absorbing whatever is true and good in them.

All these facts the learned author points out by a masterly analysis of the various teachings of the Vedanta and the different doctrines built upon it. His treatment of the subject is scholarly and at the same time imbued with a deep spiritual fervour that sways the reader. In an age swept over by discords and dissensions, we welcome the book as a timely publication, that, by preaching the Vedantic truth of the ultimate oneness of all men, will help the dawn of a new era of peace and amity in the world.

**PHILOSOPHY OF LOVE.** (NARADA BHAKTI SUTRAS). BY HANUMAN PRASAD PODDAR. Published by The Gita Press, Gorakhpur. Pp. 342. Price Re. 1.

Bhakti is undoubtedly the easiest and most natural way to draw the mind away from the fleeting objects of the senses and enable it to realize God. It has been the one constant theme of our sages and saints. The Scriptures and the Gita speak highly of the glory of the Bhakta and of the efficacy of the path of divine love. The well-known Sutras of Narada constitute an important and authoritative exposition on the subject of Bhakti. And every one yearning for the love of God would greatly benefit in his spiritual practices by a study of these Sutras. As such we welcome the publication of the book under review, which presents the fruits of an impartial and

extensive study of the Bhakti Sutras of Narada by one who is an ardent devotee and also a popular writer. This work was originally written in Hindi and serially published in the *Kalyan*. The English translation was also brought out in the *Kalyana Kalpataru*. The book contains the Sutras in original, each Sutra being followed by a running translation and copious commentary. The author has divided the Sutras under different topics, thus drawing the attention of the reader to the important points such as the signs of real Bhakti, the means of attaining it, what a Bhakta should scrupulously avoid and what he should assiduously practise. The commentary is very enlightening in many places and the footnotes touch upon various subjects in detail. The author has extensively drawn quotations from the Scriptures, the Gita, Mahabharata, Bhagavata, Tulasidas Ramayana and many other works to supplement his commentary. The commentary reveals an open mind, free from bias, and a sincere desire on the writer's part to enter into the real meaning of each Sutra. He observes that Bhakti is not really opposed to Jnana or Karma. This is only too true as every Vedantin knows. Without Jnana it is not possible to have "constant and unalloyed love" towards God. For love bereft of the consciousness of the divinity inherent in the beloved object, turns out to be merely corporeal and no better than lust arising from desire for the gratification of the senses. Narada, referring to the love of the Gopis towards Sri Krishna, says that though they worshipped God as their lover, they never forgot his God-nature. Again Karma-Yoga or the performance of disinterested work for the sake of God, as enjoined in the Gita and also in these Sutras, is absolutely necessary for the purification of the heart without which there cannot arise single-minded devotion. The clearness and simplicity with which the author treats his subject, and the method of illustrating his points through the analogy of commonplace incidents and short stories make it easy for the average reader to go through it and profit thereby.



## NEWS AND REPORTS

### **THE RAMAKRISHNA MISSION, DELHI BRANCH, NEW DELHI**

A short account of the work done by the Branch during the year 1989 is given below.

**Religious preaching:** Weekly classes and discourses on the Gita in English, the Tulsikrit Ramayana in Hindi, and the Gospel of Sri Ramakrishna in Bengali were held at the Ashrama and a class on the Bhagavatam in Bengali was held at the New Delhi Hari Sabha. Another class on Sri Ramakrishna-Vivekananda literature was started from the month of September. Weekly and bi-weekly Bhajans and Kirtans were performed in the Ashrama and outside. The total number of outdoor and indoor classes during the year was 164 and 197 respectively.

The birthday anniversaries of Sri Ramakrishna, Swami Vivekananda and other spiritual leaders of the world were duly celebrated.

**Library and reading room:** The library contained 1,026 books and the reading room had 24 newspapers and magazines on its table. Both were made good use of by the public.

### **THE RAMAKRISHNA MISSION ASHRAMA, SARGACHI, MURSHIDABAD**

The report of the Ashrama for the years 1988 and 1989 places before the public an account of its various activities during these two years.

The orphanage of the Ashrama gave shelter to 8 and 6 boys respectively in the years 1988 and 1989. Proper arrangements were made for the education of the boys. The Upper Primary School and the Night School conducted by the Ashrama had 57 and 25 students respectively on their rolls at the end of the period under review. The charitable dispensary treated during these two years a total number of 48,298 patients including 428 surgical cases, and provided medical relief to 1,877 cattle. Some parts of the district were overtaken by a flood in 1988, when rice, cloths, blankets and medicines were distributed among the dis-

**Outdoor general dispensary:** The total number of patients served in the dispensary was 28,821, which included 82 minor surgical cases. Diatetic help was given to 11 poor patients.

**The Free T. B. Clinic:** The total attendance of patients was 15,074. Besides general treatment, artificial pneumothorax and gold therapy were given and phrenic operations and removal of glands were performed. The number of surgical cases was 882. A Lady Health Visitor was appointed for the first four months of the year who paid 682 visits to the houses of the patients and gave them necessary instructions for their cure and against spreading the contagion. But this effective means of preventive work had to be given up for want of funds.

Besides the above activities 45 pieces of cloth, blankets, etc., were distributed among the poor, and help in cash was given to some deserving persons.

The authorities appeal to the generous public for funds to carry on the various activities undertaken by the centre.

tressed people of those areas. In 1989 a fire broke out in the village of Rukanpur and rendered many people homeless. The Ashrama took up relief work and built houses for them again. A poor family was helped with regular doles of rice and 129 pieces of cloth were distributed among the poor.

A branch Ashrama with a library was started in a rented house in the town of Berhampore. The library contained 1,954 books and 15 newspapers and magazines at the end of the year 1989. Two classes on the Bhagavad Gita, one in the branch Ashrama and the other in a different locality of the town, were held regularly every week. The birthday of Sri Ramakrishna was celebrated in the town with a programme for seven days.

### **SRI RAMAKRISHNA AYURVEDIC FREE DISPENSARY, SALEM**

The report of the Ayurvedic Free Dispensary for the period from 1st March, 1989 to

1st March, 1990 begins with a short account of its useful career from its inception. In



the starting year the Dispensary treated only 5,123 cases, which figure has mounted up to 28,231, in the year under review. It bears an eloquent testimony to the growing popularity of the institution which is, no doubt, due to the helpful and sympathetic service it renders to the people.

The activities of the Dispensary are not confined within its four walls. One instance will illustrate the fact. Closer acquaintance, in course of treatment, with the inhabitants of a village disclosed a number of cases suffering from Guinea worm disease. On investigation it was found to have been due to conta-

mination of water of the well which supplied drinking water to the locality. Measures were at once taken by the authorities of the Dispensary to remove the cause and the step-well was converted into a draw-well with numerous pulleys and a big platform. Ever since the disease has disappeared. This is an uncommon feature of its activities which is not usually met with in similar institutions.

The Dispensary is now situated in its own building erected by the munificence of a kind friend and appeals to the generous public for financial help to carry on efficiently its work of service to the poor and the afflicted.

### *THE RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN*

The Sevashrama has been conducting a hospital for the last thirty-three years, which renders medical relief to the numerous pilgrims, Sadhus, Vidyarthi and the poor people of Brindaban and the surrounding villages.

The indoor department contains 32 beds. The total number of cases treated during the year was 289 of which 254 were cured and discharged, 6 were relieved and discharged, 3 were discharged otherwise, 14 died, and 12 remained under treatment at the end of the year. The total number of surgical cases in the indoor hospital was 38. The outdoor dispensary treated 34,195 cases of

which 13,115 were new and 21,080 repeated ones. The total number of surgical cases in this department was 554. Besides these, cloths and blankets were supplied to poor and needy people and 27 persons were helped with cash.

The following are the immediate needs of the Sevashrama: (1) Rs. 5,000/- for a nursing room and a wall fencing; (2) Rs. 5,000/- for a permanent kitchen; (3) Rs. 15,000 for an outdoor dispensary building, half of which has already been promised; (4) Rs. 6,000/- for a guest house; (5) Rs. 10,000/- for an embankment and a landing Ghat; (6) endowments for beds; the cost for endowing a bed is Rs. 3,000/-.

### *THE RAMAKRISHNA MATH AND MISSION, SONARGAON*

Since its inception in the year 1915 the Mission has been rendering services to the public in various directions and has been a great source of light and relief to the ignorant and the afflicted. Besides helping people with doles of rice, clothes, money, and medicines the Mission has been maintaining a Free Library and Reading Room and conducting classes and arranging lectures and discourses for the dissemination of both secular and spiritual knowledge. The Free Students' Home run by the Mission affords all facilities to its inmates to build up an all-round life. The Mission rendered yeoman's service to the poor and the afflicted on the occasions of the earthquake in 1918, the cyclones in 1919, 1926 and 1938, the floods in 1931 and 1938, the cholera and malaria epidemics in 1922, 1923 and 1937, and the famines in 1919, 1924 and 1927.

With the object of affording greater facilities to the Mission for the propagation of the ideas and ideals for which it stands, and for further expansion of its beneficent activities, the people of Sonargaon decided in a meeting held on 10th May, 1940, to celebrate the Silver Jubilee of the institution in January, 1941. A programme consisting of various items has been fixed up, a few of which are mentioned below:—

1. The establishment of a permanent fund for the Mission at Sonargaon;
2. The erection of a Silver Jubilee Memorial Building for the Students' Home;
3. The publication of a Silver Jubilee Commemoration Volume on the teachings of Sri Ramakrishna and Swami Vivekananda;
4. Literary, music and sports competitions, exhibitions and other similarly interesting and educative functions also will form part of the celebration.



A Silver Jubilee Committee with a Working Committee, an Advisory Committee and a number of Sub-Committees has been formed to work out the scheme. The membership of the Silver Jubilee Committee and the Advisory Committee, which is open to all, requires one to pay a fee of Re. 1/- and Rs. 3/- respectively. A minimum sum of Rs. 10,000/- will be required to materialize the scheme. The authorities send their appeal to the generous public to enlist

themselves as members of the Committees and also to contribute liberally to the Silver Jubilee Fund. An appeal for such a worthy cause will, it is hoped, meet with ample response.

All contributions will be received by the General Secretaries, Silver Jubilee Committee, Sonargaon Ramakrishna Mission, P.O. Aminpur, Dt. Dacca, and thankfully acknowledged.

### THE RAMAKRISHNA MATH AND MISSION, BANKURA

A short account of the report of the centre for the year 1939 is given below.

The Math Branch of the Ashrama celebrates the birthdays of almost all the great teachers of the world. It has got a library which is utilized by the workers, the inmate Vidyarthis and also the outside public. A religious class was held every week in the Math and occasional lectures and discourses on various topics of religious and cultural importance were organized during the year.

The Mission Branch conducts a Free Primary School which had 42 students on its roll at the end of the year under review. It runs a homoeopathy school in which 13 students were under training during the year. Of these students 9 were residing in the monastery. A Home for students of the general line was started during the year. The monastic members of the Ashrama went out occasionally on lecturing tours to neighbouring places. Some students were helped partly with their examination

fees and some needy people were helped in cash and kind. The Homoeopathic Dispensary conducted by the Ashrama treated 84,205 cases during the year. Besides giving outdoor relief the medical students and doctors of the Ashrama visited the poor patients in their respective houses in the town and the neighbouring villages. The daily average attendance in the Dispensary was 231 and the number of surgical cases during the year was 193.

*Present needs :* 1. Rs. 3,000/- for a building for poor patients, coming from far-off places, to stay. 2. Rs. 6,000/- for a Students' Home. 3. Rs. 2,000/- for a library building. 4. Rs. 2,500/- for Workers' quarters. 5. Rs. 250/- for a hand-pump for the Dispensary well. 6. Rs. 500/- for up-to-date surgical appliances and accessories for the Dispensary. 7. A reserve fund for the institution. 8. Rs. 600/- for the guest house and library room of the Math.

### THE RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

The activities of the Society, as embodied in its report for the year 1939 may be classified as follows :

*Religious :* Three religious classes, one in the Society's premises and two outside, were held every week during the year under report. The birthday anniversaries of Sri Ramakrishna, the Holy Mother and Swami Vivekananda were duly celebrated when meetings were organized in which men of light and leading were invited to speak. Weekly religious sittings with occasional lectures were held in the Vivekananda Ashrama on the Subarnarekha.

*Educational :* Two libraries with reading rooms attached to them, were maintained,

one in the Society's premises and the other in the Vivekananda Ashrama. The total number of books issued during the year was 3,974. Four Primary Day Schools and one Night School are conducted by the Society. In three of these schools tuition is completely free and in one by part. Books and appliances are supplied free to the three free schools. A total number of 369 students received their education from these schools during the year. The Students' Home conducted by the Society accommodated 12 boys in 1939.

*Philanthropic :* Patients were nursed in their houses and in the hospital whenever required. Firewood was supplied for cremation and dead bodies were cremated. Occa-



sional help both in cash and kind was rendered to indigent people. Co-operation in social and philanthropic works was lent to the Welfare Department of the Tata Iron

& Steel Co., Ltd. and other organizations whenever it was needed. The Society appeals for funds for the upkeep of its manifold humanitarian works.

### *THE RAMAKRISHNA MISSION INDUSTRIAL HOME AND SCHOOL, BELUR MATH*

The report of the institution for the year 1939 gives an account of its activities during the year, a short summary of which is given below.

The Industrial School provides training in cabinet-making, dyeing, weaving and tailoring. There were 50 students on the roll at the close of the year under report, of whom 33 were residents in the Home and the rest were day-scholars. Of the 13 students who appeared for the final examination of the school during the year, 11 came out successful. Two students received scholarships from the District Board and ten were given stipends from the school funds. Almost all the students were in receipt of aids in some form or other. The school maintains a small library containing books on industrial and technical subjects. The Dairy and Agricultural Section of the school provides training to the boys in those subjects.

In the Home there is arrangement for imparting some general education to the boys. Almost the whole of the household work and management of the Home are in the hands of the students. Music is taught to the boys and daily congregational service and weekly religious classes help them to develop spiritually. The boys have an association in which they discuss every week various subjects of interest. Excursions to places of educative value are occasionally undertaken. All facilities for physical exercise and games are provided to the boys.

A permanent endowment fund of Rs. 30,000/- for the maintenance of the boys and a sum of Rs. 20,000/- for the extension of the workshops, library and the hostel are the immediate needs of the institution. Arrangements may be made for perpetuating the memory of the donor or his near and dear ones.

### *THE RAMAKRISHNA-VIVEKANANDA CENTRE OF NEW YORK*

On Monday, April 15th, Swami Yatiswarananda arrived in New York City from Sweden, after six and a half years of pioneering work in Europe on behalf of the Ramakrishna Mission. The ship by which he sailed was the last to leave Norway before the outbreak of war in that country. The Swami was welcomed here as the guest of the Ramakrishna-Vivekananda Centre, where he plans to remain for a number of months prior to an extended tour of the United States, when he will visit all the American centres. During the closing weeks of the season, the Swami has graciously consented to conduct the regular Gita class on Tuesday evenings.

In order to introduce Swami Yatiswarananda to the members and friends of the

Centre, a special service was held on Sunday morning, April 28th, at which the Swami spoke on "Vedanta and Modern European Unrest." He emphasized the fact that there will be unrest in the world as long as men continue to live by a double standard, with one set of ideals for themselves and another for those whom they exploit. He said further that there is no general solution for the world's problems; only if each individual strives for self-improvement can society in any measure be improved.

The same evening the annual Ramakrishna Birthday dinner was held at Schrafft's, 220 West 57th Street. The speakers on this occasion were Swami Yatiswarananda, Mr. H. S. Malik, I.C.S., O.B.E., Mr. Henry T. Volkening, and Swami Nikhilananda.

### THE RAMAKRISHNA MISSION, NARAYANGANJ

The activities of the Mission, during the year 1939, come under the following heads:

*Educational*: The Students' Home, which was started in 1938, accommodated 22 students during the year under review. Of these 17 were paying and 5 free. Attention was paid to an all-round physical, mental and spiritual growth of the boys. The library and reading room conducted by the Mission contained 1,540 books and 21 newspapers and magazines which were well utilized by the students and the local public.

*Religious*: A number of 231 classes on the Bhagavad Gita, the Upanishads and other scriptures was held in the town and the neighbouring villages and 11 lectures on various religious subjects were organised.

The birthday anniversaries of Sri Ramakrishna, the Holy Mother and Swami Vivekananda were duly celebrated and the Durga Puja was performed.

*Philanthropic*: The homoeopathic dispensary treated a total number of 8,062 cases. Rice was distributed among some poor and needy families and 28 persons were helped with cash.

*Present needs*: (1) Rs. 15,000/- for acquisition of land and Rs. 30,000/- for construction of a building for the Students' Home; (2) Rs. 2,000/- for the erection of a library building; (3) Rs. 500/- for a gymnasium; (4) Rs. 2,500/- for a kitchen; (5) Rs. 500/- for a tube-well; (6) Rs. 500/- for construction of two latrines.

### THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

The Sevashrama has been working for the last thirty-nine years for the amelioration of suffering humanity. The report for the year 1939 puts before the public a short account of its activities during the year.

The total number of patients treated in the indoor hospital was 1,235 of whom 1,043 were cured, 140 relieved, 31 died and 21 were under treatment at the close of the year. The outdoor dispensary treated 25,078 cases. The daily average attendance in both the departments was 102.

The Sevashrama runs a free night school for the adults and children of the depressed

classes. There were 80 students during the year under review.

There are two libraries in the Sevashrama, one for the workers and the local public and the other for the indoor patients.

*Present needs*: 1. Rs. 20,000/- for general ward with accommodation for 20 beds; 2. Rs. 6,000/- for a laboratory; 3. Rs. 6,000/- for land and building for the night school; 4. Rs. 6,000/- for underground drainage; 5. Rs. 3,700/- for repaying loan for a land already purchase; 6. Rs. 3,000/- for a Ghat on the Ganges canal; 7. Endowments for 35 beds in the indoor hospital, each costing Rs. 4,000/-.