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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

Discussion of Sri Ramakrishna's remark: 'This is the last birth of those who would come here.'

(Place: Sri Ramakrishna Ashrama, Bombay. Time: 28 January 1927).

At night, after supper, Swami Shivananda was seated in his room in the Sri Ramakrishna Ashrama at Bombay. Most of the monks and novices of the Ashrama were present. One monk said: 'Maharaj, we have heard that the Master used to say, "This is the last birth of those who would come here." Did you yourself ever hear him say it?' Mahapurushji remained silent for a while and then replied, 'Why, it has been mentioned in the books that have been written about him.'

Monk: 'What is the meaning of this saying of the Master? Does it refer only to those who had seen the Master and had attained devotion and faith through his grace? Or does it mean that this is the last birth of whoever has reverence for him?'

Swami: 'His words meant both. Whoever has deep regard for him, is sincerely devoted to him, and has surrendered himself fully to him, whether he has seen him in the flesh or not, will attain liberation and

not be reborn. But self-surrender there must be.'

Monk: 'Maharaj, will those also be free who have taken refuge in him and have joined his Order?'

Swami: 'Yes, of course, but true liberation calls for complete self-dedication. Even to belong to his fold—is it a mean fortune?'

Monk: 'Why, we do not seem to be making much headway or progress!'

Swami: 'My child, what you have done so far and are doing now, is not negligible. Without his grace even that would have been impossible. How gracious is the Master to you! Not for nothing has he snatched you away from your parents and made you renounce hearth and home. It is because he has been unusually gracious that he has brought you to his fold and given you opportunity to attain the *summum bonum* of life.'

Monk: 'But, Maharaj, we do not feel

that the works we are engaged in have been very conducive to the development of the spirit of renunciation and dispassion.'

Swami: 'Whatever you are doing here is certainly his work, and you are doing it all for his pleasure. You are not actuated by any selfish worldly desire. These activities of yours will undoubtedly foster a spirit of renunciation and dispassion. Do not think that a life of mendicancy in Hrishikesh alone will give you dispassion. For shame! You are certainly on the right track. At present you may not have this consciousness, but in the

fulness of time it will grow and you will be established in it. You will realize that everything is his and that you have nothing to regard as your own.'

Monk: 'Maharaj, we do not seem to have that realization. One cannot know peace unless there is total destruction of the ego in deep meditation. We hardly have good meditation.'

Swami: 'Everything will come in good time, my child. Believe me when I say this.'

* * *

Dol Purnima festival at the monastery—Ramlal Dada's presence—Sri Ramakrishna is God Himself—Swamiji's hymn to Sri Ramakrishna—Mahapurushji's ill health—'I am not the body.'

(Place: Belur Monastery. Time: March-April 1928).

It was the day of *Dol Purnima* (an ancient spring festival commemorating the fertility of the soil, but later associated with an episode of Sri Krishna's life—celebrated by worship and merry-making and popularly known as the *Holi* festival). Since early morning an intensive *kirtan* had been in progress. The Sadhus and Brahmacharis of the Belur Monastery as well as the devotees were beside themselves with joy, participating in the *Holi* festival. While devotional music was going on, Ramlal Dada, the Master's nephew, arrived from Dakshineswar. Spiritual fervour and enthusiasm waxed a hundredfold because of his arrival. He too joined in the *kirtan*. Dressed in a *sari* (impersonating a female part), he started dancing. The song said:

We have discovered Thee in the seclusion of the grove of Nidhuvana! We shall have the sport of *Holi* with Thee, Shyama!

All encircled Ramlal Dada and began dancing. After a while Ramlal Dada, still dressed in the *sari*, went upstairs to see Mahapurushji.

In the afternoon a devotee took his little son to Mahapurushji, saying, 'Maharaj, bless the child so that he may become good and upright.'

Swami: 'You yourself should first try to be good and upright. Then the child will be good and upright.'

It was about dusk. Mahapurushji was strolling on the balcony of the monastery building. Preparations were being made for vespers when Ramlal Dada came to the balcony. Seeing him, Mahapurushji smiled and said: 'Hello, Dada, you did splendidly in the morning. I could hardly recognize you at first. I was wondering who this woman might be. Later I discovered that it was you, Ramlal Dada!'

Both had a good laugh. Ramlal Dada remarked, 'I understand that many had initiation today.'

Swami: 'Yes, Dada.'

Dada: 'It must be quite strenuous to remain seated in one position for such a long time.'

Swami: 'No strain to speak of. On the contrary, it gives me joy—great joy—to tell people of the Lord. So many come here with such yearning for spiritual instruction! I am overjoyed to see the earnestness and sincere longing of these people. It is the Master who draws them here. So long as this body lasts I shall certainly tell people of God and give them His holy name. That is why I am spared by the Master.'

Dada: 'You are so compassionate! That is why you do this at such a sacrifice.'

For a while both kept silent. Then Mahapurushji, in a tone of seriousness, said

softly : ' Yes, Dada. As the days pass, I am becoming more and more convinced that Sri Ramakrishna is God Himself. At first we used to visit him frequently, being attracted by his love. Now we realize, to our amazement, that although he looked and behaved like an ordinary man, he is of cosmic proportions. How many universes are within him !'

Dada : ' I, too, at first had a wrong notion of him. But once in a while, like a flash of lightning, I would glimpse his greatness ; then the next moment my mind would be veiled by doubts and misgivings. One day I asked the Master. " Why does it happen that way ? " He replied, " Otherwise, how would works of service (meaning his personal service) and worship at the temple in Dakshineswar go on ? And who would look after your relatives ? "'

Swami : ' Yes, yes ! Otherwise the Lila (sport) of the Lord cannot go on.'

Dada : ' Now the number of his devotees has grown. During the last few years his ideas have spread so much ! How many people from distant countries, speaking strange languages, come and worship the grounds of the Panchavati grove ! They pick up some sacred dust of the place or leaves from the banyan or *bael* tree, and carry them home !'

The vespers began. The Sadhus and devotees started singing the vesper hymn, composed by Swami Vivekananda, which is as follows :

Breaker of this world's chain,
We adore Thee, whom all men love ;
Spotless, taking man's form,
O Purifier, Thou art
Above the Gunas three,
Knowledge divine, not flesh :
Thou whom the cosmos wears,
A diamond, at its heart.

Let us look deep in Thine eyes—
They are bright with the wisdom of God.
That can wake us from Maya's spell.
Let us hold fast to Thy feet
Treading the waves of the world
To safety. O drunk with love,
God-drunken Lover, in Thee
All paths of all Yogas meet.

Lord of the worlds, Thou art ours,
Who wert born a child of our time,

Easy of access to me.
O Merciful, if we take
Any hold upon God in our prayer.
It is by Thy grace alone,
Since all Thine austerities
Were practised for our sake.

How great was Thy sacrifice :
Freely choosing Thy birth
In this prison, our Iron Age,
To unchain us and set us free !
Perfect, whom lust could not taint
Nor passion nor gold draw near ;
O Master of all who renounce,
Fill our hearts full of love for Thee.

Thou hast finished with fear and with doubt,
Standing firm in the vision of God :
Refuge to all who have cast
Fame, fortune, and friends away
Without question ; Thou shelterest us,
And the world's great sea in its wrath
Seems shrunk to the puddle that fills
A hoofprint in the clay.

Speech cannot hold Thee, nor mind,
Yet without Thee we think not, nor speak.
Love, who art partial to none,
We are equal before Thy sight.
Taker-away of our pain,
We salute Thee, though we are blind ;
Come to the heart's dark cave
And illumine, Thou Light of the light !

Dada : ' I like this hymn very much. Whenever I hear it I feel the Master standing, absorbed in Samadhi, and his devotees surrounding him, chanting it. Well, Maharaj, I will now go to the shrine.'

After Ramlal Dada left, Swami Shivananda said : ' In the early days of the monastery a different hymn, as for instance, " Om, Glory be unto Shiva ! . . ." used to be chanted at the time of vespers. Then Swamiji composed this hymn to Sri Ramakrishna and set it to music, introducing it at the monastery. He himself would play the *pakhraj* (drum) and lead the singing. That was a wonderful sight ! He was so divinely handsome and would put so much spiritual fervour into his singing !'

Swami Shivananda had not been very well since his return from Benares. Often he felt dizzy. He could not walk much, and when he tried to walk, his feet trembled. If any one asked about his health, he would say : ' The body is not in good condition ; there is always some complaint or other. All this indicates a summons for the final

departure. I am ever ready to be gathered into the Mother's lap. By the grace of the Master I am wholly convinced I am not the

body. He has graciously given me that knowledge to the fullest extent.'

THE REIGN OF LAW

BY THE EDITOR

I

In the twentieth century the decay of faith in revealed religions has gone on apace with disastrous results for man's moral nature. Man's conquests of Nature's secrets through science and technology have created the belief, which is very wide-spread, that the panacea for human ills is to be found in the advance of science and the harnessing of scientific achievements towards increasing the comfortableness of man's existence in this world. Man's spectacular control recently obtained over some of the forces of Nature in the atomic world has only added to the decay of faith in the spiritual nature of the universe ; it has made men believe with great intensity that salvation for individuals and nations lies in strengthening themselves with material forces against their present or potential enemies. The law of the survival of the fittest, meaning thereby the inevitability of the moral right for survival of those nations which have the greatest power of destruction in their hands, is the law that underlies the policies of the statesmen of the big powers of the world today.

It is true that they discern a danger lurking in the very basis of all their policies, viz. that in the process of destroying their enemies there is the danger of themselves being almost brought to the verge of extinction, if not completely wiped out. In this connection what the scientists of America say is a very instructive and timely warning. Dr. David Hill, experimental physicist, Dr. Eugene Rabinowitch, physical chemist, and Dr. John A. Simpson Jr., nuclear physicist—

all members of a group of scientists including the atomic scientists attached to the Metallurgical Laboratory of the University of Chicago, a part of the so-called 'Manhattan District' under which the atomic bomb was developed, say, in a considered statement in *Life*, among other things the following :

'Let us realize the fact, however disagreeable, that in the near future—perhaps two to five years—several nations will be able to produce atomic bombs. . . .

'It will be foolhardy to rely on the assumption that we alone—or together with Britain—can deprive the rest of the world of the access to enough uranium for the production of atomic explosives. . . .

'Thus each nation will live in the apprehension that its cities, factories, and naval bases may be mined during peace time and blown up when an aggressor decides to strike. This action may be precipitated by the belief that only by striking first can a nation prevent an aggression against itself. . . .

'A world in which atomic weapons will be owned by sovereign nations, and security against aggression will rest on the fear of retaliation, will be a world of fear, suspicion, and almost inevitable final catastrophe.

'The conclusion cannot be avoided that in the atomic age it will be difficult, if not impossible, for any one nation, big or small, to make itself secure against a crippling attack. . . .

'The only real alternative to headlong race of mankind toward complete destruction of our present civilization appears to be the establishment of effective international con-

trol over the production of atomic bombs everywhere. Not only must the bombs be outlawed by international agreement but an authority must be established capable of controlling the way in which the individual nations are carrying out this covenant . . .'

The futility of war in settling finally any of the problems confronting mankind as a whole is also, slowly but painfully, being realized by statesmen controlling the destinies of nations. Thus we find Truman saying in a Press Conference in Washington on February 8 that the present famine in Europe and Asia is partly due to the after-effects of World War II. Mr. Bevin, the Foreign Minister of England, referring to the impending famine in Asia and Europe in which 1,000,000,000 people are involved says: 'It seems almost as if nature has imposed a penalty upon us for our stupidity in fighting.' In spite of such occasional moments of clarity of vision, it seems that the misery of millions of fellow human beings consequent on World War II and its after-effects has not opened the eyes of men in power, and the same old policies contributing to the disturbance of world peace and the exploitation of politically weaker nations are holding the field both in America and the British Commonwealth, and, strangest of all, in Russia too. The destinies of millions are being determined by a coterie of selfish plutocrats who have managed to get into their clutches the reins of economic and political power over vast regions of the world. The reign of Law, the famous Four Freedoms so pompously paraded during the course of World War II, the promise of democratic self-government to oppressed peoples have all been practically thrown to the winds. The common man in all oppressed countries is aghast at the new reign of might that is being established over the world by the Big Three, as they are called. Regional blocks are being established. The U.S.A. has practically incorporated Canada within its sphere, and extended more effectively its influence over the governments of Central and South Americas during the course of World War II. After the crushing

defeat of Japan by the use of the atomic bomb, the U.S.A. is mistress of both the Atlantic and the Pacific, and has an unrivalled air-force. She has planted her heels firmly over Japan and over half of Korea. Chiang-kaishek's China is under her thumb, for the economic future of China has been mortgaged to the U.S.A. The British Empire has extended its sway not only in the Middle East, but it has also acquired control over Siam, and is also the virtual heir to the Colonial Empires of France, Holland, and Belgium; for Great Britain is the leader of the Atlantic community of nations in Europe. In this capacity Britain has got a special interest in Italy and Greece. Russia also has made substantial gains. Yugoslavia, Austria, Hungary, Rumania, Bulgaria, Czechoslovakia, Poland, and Finland are under her sphere of influence; and she has also gained back the territories she had lost as a result of World War I. Her special interests in Persia, Mongolia, and Manchuria have also to be recognized, besides her claim, conceded at Yalta, for Port Arthur, Sakhalin, and the Kurile Islands. This division of spoils is sought to be legally and morally ratified at the United Nations Organization established as a result of the San Francisco Conference last year. Might wants to reinstate itself morally in the eyes of the common man all over the world by putting on a veneer of law and justice.

II

But the ways pursued by the Big Three promises, to all appearances, to lead to World War III. The lust for domination, whether of the fascist, imperialistic, plutocratic, or totalitarian variety, can never rest satisfied until it has swallowed up the whole world. There can be no political peace in the world unless one group or other is ultimately at the top of all the rest. But, unfortunately for mankind, World War II has not brought about the overwhelming supremacy of any one power. At best it has brought about a temporary but very unstable equilibrium. Britain is thoroughly exhausted by

the war. She wants another long period of peace to recoup her strength, and build up the resources of her vast empire, especially in India. With an India scientifically trained and technologically drilled and regimented, and built up into an efficient fighting unit, she hopes (perhaps an impossible hope) to maintain her position as one of the Big Three. Russia, too, is thoroughly exhausted by the war, though she seems to be more advantageously placed than Britain in a bid for world supremacy. She, however, requires time, like Britain, to reorganize the vast regions under her control, and to perfect secretly bombs equalling or excelling in its explosive properties the atomic bomb which is now the special weapon of the U.S.A. But the U.S.A. is fully ready, in spite of its vast sacrifices in the war just ended, to meet single-handed any opponent who would oppose its will. Yet, being intrinsically a democratic nation, its leaders are afraid not only of public opinion at home, which is at present against any further war, but also, though to a lesser extent, of the moral opprobrium of the rest of the world. Nevertheless, to one probing beneath the surface of world affairs it will seem as if the stage is being set for another test of strength between the powers. The following press message is a typical indication of which way the wind is blowing :

New York, Feb. 12.—Columnist Drew Pearson today reports that President Truman is greatly worried over the Russian situation, though he is inclined to follow Secretary of State Byrnes for a while to see whether his conciliatory policy adopted at Moscow will bring results.

He said that Chief of Staff, Admiral William Leahy, upon whom the President relies heavily for advice—possibly more than Byrnes—told Mr. Truman, ‘I warn you, Mr. President, if we continue to appease Russia we will be up against the same situation we faced between 1937 and 1941 (with Japan) with an eventual war. It will not come right away, but it will come in five years.’

‘The Russians can be our friends, but not if they think they can get away with everything and not if they think they can walk all over us. They are now in the aggressor’s seat and only a firm but friendly hand can stop them. Two and one-half nations came out of this war as leaders—the United States and Soviet Russia, with Britain as a poor third.’

He warned that ‘We cannot play Britain’s game, but we cannot appease Russia. If we do, we will have a war.’—U.P.A.

Now see what Molotov has to say on the

matter. He says that ‘the peaceful policy of the Soviet Union is not a transient phenomenon. . . . It follows from the great need of the Soviet people to create its own new cultural socialist life and form a deep conviction of our people that the Soviet Union will successfully solve all these problems, if ‘the band of aggressors is chained.’ Molotov then refers to the organization of defeated German troops under British control in the British area of Germany ; he complains that ‘in Italy our Allies are still supporting thousands of troops of the Polish fascist, General Anders, who is known for his hatred of the Soviet Union and who is ready for all sorts of adventures directed against the new democratic Poland’; he again points out that ‘in Austria outside the Soviet zone there still exists the Russian “White” Infantry Regiment which during the war was under Hitler’s orders.’ And Molotov thinks, ‘It is quite impossible to explain away such facts as being in the interest of international peace and security.’ He denies that the Soviet Union is aggressive or wants to catch the British Empire by the throat, as Bevin put it. He says, ‘The Soviet Union has no bellicose adventurous groups as exist among the ruling classes in certain other states where imperialists are already encouraging dangerous prattle about a third world war. True partisans of peace and international security will continue to find in the Soviet Union a staunch ally and a secure prop.’ Finally he warns all those concerned, ‘Our army has as never before accumulated battle experience, has gained strength, and become tempered in battle. During the war it travelled the long road of reorganization and has been brought up to the requirements of modern warfare. The morale and patriotism of our troops are well known. The Soviet Government and army leaders are doing all they can to make sure that our army will in no respect be inferior to any of any other country as regards the latest types of armament.’

Molotov’s broadcast was made on Feb. 6. Three days later came another from Stalin underwriting Molotov’s statements. Accord-

ing to Stalin the capitalistic system inevitably produced wars. He says, 'The fact is that inequality amongst capitalist countries usually leads in the course of time to sharp disturbances of balance in the entire world system of capitalism. Countries which consider themselves inferior with respect to raw materials usually attempt by armed force to change the situation in their favour.' Capitalistic wars could have been avoided, 'if there had been a possibility of dividing the export markets equally among the nations, but this is impossible to carry out in the existing capitalistic conditions of world economy.' Stalin asserts that the war has shown that the Soviet system was a virile stable order and superior in those respects to non-Soviet economy.' If you want peace, you must be prepared for war. So Stalin says, 'In order that no one should be tempted to interfere with the peaceful work of the peoples of the Soviet Union, we must, by all measures, strengthen the armed forces and equip them with modern advanced technique . . . Great attention will also be paid to wide development of scientific institutions . . . If we give proper help to our scientists they can not only catch up but overtake in the very near future achievements of science beyond the borders of our country.'

III

Thus we find that at the end of World War II the nations are divided into two suspicious camps after having fought for the purpose of establishing democracy and the four freedoms of Roosevelt. Some people may point out to the United Nations Organization and its work as a factor towards international peace and the introduction of the reign of law among the nations as among the individuals in a country. But by its very constitution it is bound to be an ineffective instrument for the preservation of international peace. The veto power exercised by the permanent members is strangling it. Besides, its members are also tending to form groups round the Big Three. We need not, however, be unduly pessimistic. The

United Nations Organization is a necessary step in the evolution of the Parliament of Man. As Dr. Trygve Lie, its Secretary-General, said, 'On the work of the San Francisco Conference and of the Preparatory Commission, an edifice has been built. The Parliament of Man may still be a dream but in the General Assembly we have established a truly democratic forum for the free and open discussion of the great international, political, and economic problems of our times.'

If ever the reign of law or Dharma is to become paramount in the world, it must be based on principles other than of self-interest of any class, nation, or group of nations. The reign of law must be based on truth, on universal principles governing the conduct of all men and giving a sense of security and justice even to the weakest. To quote the *Brihadaranyaka Upanishad*, 'God created still further the most excellent law (Dharma). Law is the Kshatra of the Kshatra, therefore there is nothing higher than the law. Henceforth even a weak man rules a stronger with the help of the law, as with the help of a king. Thus the law is what is called the true. And if a man declares what is true, they say he declares the law; and if he declares the law they say he declares what is true.' If the United Nations Organization is to become an instrument for the preservation of law throughout the world, it must be in a position to see that all people, irrespective of country, colour, creed, race, and language, are assured freedom from want, freedom of speech and association, freedom of worship, and freedom from fear of domination and exploitation. There must be immediate independence for all peoples who are under the controlling influence of the big powers.

But the reign of law and justice still seems far off. People still walk by self-interest and not by justice and right. Major Woodrow Wyatt, a member of the Parliamentary Delegation that recently visited India, frankly says, 'Being British I naturally put British interests first.' He would give India freedom from British domination and

exploitation not because it is just and right but because India is the lynch-pin of the British Commonwealth, and it pays to have a strong and contented India. He says, 'India is an integral part of the Commonwealth defence scheme. If she ceases to have any association with Britain, the Dominions and our sea routes lie exposed to the world. If, on the other hand, she joins in a military alliance with Britain, the security of the British Commonwealth is assured.' That is the crux of the problem. The strong always profess enlightened self-interest. So Russia wants control over the nations of eastern Europe; America has her Monroe Doctrine extended to include Canada and the whole of the Pacific area. The world begins to move in the same vicious circle. But in the new age where even the masses of all countries are acutely conscious of their rights, it will not do if statesmen are guided by mere self-interest, even if it is enlightened self-interest. World peace must be based on a higher principle. There must be a religious passion for helping and up-lifting all mankind in the spirit of 'Love thy neighbour as thyself.' No more can any nation live unto itself or withdraw into its own shell, without detriment to its own interests. The more favoured instead of looking upon the less favoured as prospective robbers and murderers will have to help them and share with them. Co-operation, and not a suicidal competition for world supremacy will have to be the ideal of all the Big Three. Then only is there hope for mankind. The spirit of love and brotherhood preached by all religions, but unfortunately practised by so few in the world of nations, big and small, must fill the hearts of statesmen who control the destinies of the world at present. Instead of trying to consolidate regional blocks, instead of trying to capture world markets and raw materials

of other nations, instead of increasing the grip of the plutocratic Cartels and Combinations upon world commerce and indirectly upon world politics, there should be a re-orientation on spiritual principles. Instead of spending billions upon billions on the destruction of man and human civilization, the combined productive power of all nations should be pooled to house, feed, clothe, and educate man, and thus serve him truly. The motto of the new age ought to be 'Jive Shivajnane Seva,' service of man, knowing that he is a spark of the Divine Self, the Self that is in all of us. It was to this aspect that Christ also referred when he said, 'Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.' It is upon this rock of love and unselfishness that a new world order has to be built, and not upon the shifting shoals of national or regional self-interest. Then alone can we be safe from the threat of the atomic bomb. Mahatma Gandhi also says :

'There have been cataclysmic changes in the world. Do I still adhere to my faith in truth and non-violence? Has not the atom bomb exploded that faith? Not only has it not done so but it has clearly demonstrated to me that the twins constitute the mightiest force in the world. Before it the atom bomb is of no effect. The two opposing forces are wholly different in kind, the one moral and spiritual, the other physical and material. The one is infinitely superior to the other which by its very nature has an end. The force of the spirit is ever progressive and endless. Its full expression makes it unconquerable in the world . . . What is more, that force resides in everybody, man, woman, and child, irrespective of the colour of the skin. Only in man it lies dormant, but it is capable of being awakened by judicious training.'

IS VEDANTA THE FUTURE RELIGION ?

BY SWAMI VIVEKANANDA

Those of you who have been attending my lectures for the last month or so must, by this time, be familiar with the ideas contained in the Vedanta philosophy. Vedanta is the most ancient religion of the world, but it can never be said to have become popular. Therefore the question 'Is it going to be the religion of the future?' is very difficult to answer.

At the start, I may tell you that I do not know whether it will ever be the religion of the vast majority of men. Will it ever be able to take hold of one whole nation such as the United States of America? Possibly it may. However, that is the question we want to discuss this afternoon.

I shall begin by telling you what Vedanta is not, and then I shall tell you what it is. But you must remember that, with all its emphasis on impersonal principles, Vedanta is not antagonistic to anything, though it does not compromise or give up the truths which it considers fundamental.

I

You all know that certain things are necessary to make a religion. First of all, there is the book. The power of the book is simply marvellous! Whatever it be, the book is the centre round which human allegiance gathers. Not one religion is living today but has a book. With all its rationalism and tall talk, humanity still clings to the books. In your country every attempt to start a religion without a book has failed. In India sects rise with great success, but within a few years they die down because there is no book behind them. So in every other country.

Study the rise and fall of the Unitarian movement. It represents the best thought of your nation. Why should it not have spread like the Methodist, Baptist and other Christian denominations? Because there was no book. On the other hand, think of the

Jews. A handful of men, driven from one country to another, still hold together because they have a book. Think of the Parsis—only a hundred thousand in the world. About a million are all that remain of the Jains in India. And do you know that these handfuls of Parsis and Jains still keep on, just because of their books? The religions that are living at the present day—every one of them has a book.

The second requisite, to make a religion, is veneration for some person. He is worshipped either as the Lord of the world or as the great Teacher. Men must worship some embodied man! They must have the Incarnation or the prophet or the great leader. You find it in every religion today. Hindus and Christians—they have Incarnations; Buddhists, Mohammedans and Jews have prophets. But it is all about the same—all their veneration twines round some person or persons.

The third requisite seems to be that a religion, to be strong and sure of itself, must believe that it alone is the truth; otherwise, it cannot influence people.

Liberalism dies because it is dry, because it cannot rouse fanaticism in the human mind, because it cannot bring out hatred for everything except itself. That is why liberalism is bound to go down again and again. It can influence only small numbers of people. The reason is not hard to see. Liberalism tries to make us unselfish. But we do not want to be unselfish—we see no immediate gain in unselfishness; we gain more by being selfish. We accept liberalism as long as we are poor, have nothing. The moment we acquire money and power, we turn very conservative. The poor man is a democrat. When he becomes rich, he becomes an aristocrat. In religion, too, human nature acts in the same way.

A prophet arises, promises all kinds of

rewards to those who will follow him and eternal doom to those who will not. Thus he makes his ideas spread. All existent religions that are spreading are tremendously fanatic. The more a sect hates other sects, the greater is its success and the more people it draws into its fold. My conclusion, after travelling over a good part of the world and living with many races, and in view of the conditions prevailing in the world, is that the present state of things is going to continue, in spite of the talk of universal brotherhood and all that nonsense.

Vedantism does not believe in any of these teachings. First, it does not believe in a book—that is the difficulty to start with. It denies the authority of any book over any other book. It denies emphatically that any one book can contain all the truths about God, soul, the ultimate reality. Those of you who have read the Upanishads remember that they say again and again, 'Not by the reading of books can we realize the Self.'

Second, it finds veneration for some particular person still more difficult to uphold. Those of you who are students of Vedanta—by Vedanta is always meant the Upanishads—know that this is the only religion that does not cling to any person. Not one man or woman has ever become the object of worship among the Vedantins. It cannot be. A man is no more worthy of worship than any bird, any worm. We are all brothers. The difference is only in degree. I am exactly the same as the lowest worm. You see how very little room there is in Vedanta for any man to stand ahead of us and for us to go and worship him—he dragging us on and we being saved by him. Vedanta does not give you that. No book. No man to worship. Nothing.

A still greater difficulty is about God. You want to be democratic in this country. It is the democratic God that Vedanta teaches.

You have a government, but the government is impersonal. Yours is not an autocratic government, and yet it is more powerful than any monarchy in the world. Nobody seems to understand that the real power, the

real life, the real strength is in the unseen, the impersonal, the nobody. As a mere person separated from others, you are nothing, but as an impersonal unit of the nation that rules itself, you are tremendous. You are all one in the government—you are a tremendous power. But where exactly is the power? Each man is the power. There is no king. I see everybody equally the same. I have not to take off my hat and bow low to anyone. Yet there is tremendous power in each man.

Vedantism is just that. Its God is not the monarch sitting on a throne, entirely apart. There are those who like their God that way—a God to be feared and propitiated. They burn candles and crawl in the dust before Him. They want a king to rule them—they believe in a king in heaven to rule them all. The king is gone from this country at least. Where is the king of heaven now? Just where the earthly king is. In this country the king has entered every one of you. You are all kings in this country. So with the religion of Vedanta. You are all Gods. One God is not sufficient. You are all Gods, says the Veda.

This makes Vedanta very difficult. It does not teach the old idea of God at all. In place of that God who sat above the clouds and managed the affairs of the world without asking our permission, who created us out of nothing just because He liked it and made us undergo all this misery just because He liked it, Vedanta teaches the God that is in everyone, has become everyone and everything. His majesty the king has gone from this country; the kingdom of heaven went from Vedanta hundreds of years ago.

India cannot give up his majesty the king of the earth—that is why Vedanta cannot become the religion of India. There is a chance of Vedanta becoming the religion of your country, because of democracy. But it can become so only if you can and do clearly understand it, if you become real men and women, not people with vague ideas and superstitions in your brains, and if you want to be truly spiritual, since Vedanta is con-

cerned only with spirituality.

What is the idea of God in heaven? Materialism. The Vedantic idea is the infinite principle of God embodied in every one of us. God sitting up on a cloud! Think of the utter blasphemy of it! It is materialism—downright materialism. When babies think this way, it may be all right, but when grown-up men try to teach such things, it is downright disgusting—that is what it is. It is all matter, all body idea, the gross idea, the sense idea. Every bit of it is clay and nothing but clay. Is that religion? It is no more religion than is the Mumbo Jumbo 'religion' of Africa. God is spirit and He should be worshipped in spirit and in truth. Does spirit live only in heaven? What is spirit? We are all spirit. Why is it we do not realize it? What makes you different from me? Body and nothing else. Forget the body, and all is spirit.

These are what Vedantism has not to give. No book. No man, to be signalized from the rest of mankind—'You are worms and we are the Lord God!'—none of that. If you are the Lord God, I also am the Lord God. So Vedantism knows no sin. There are mistakes but no sin, and in the long run everything is going to be all right. No Satan—none of this nonsense. Vedanta believes in only one sin, only one in the world, and it is this: the moment you think you are a sinner or anybody is a sinner, that is sin. From that follows every other mistake or what is usually called sin. There have been many mistakes in our lives. But we are going on. Glory be unto us that we have made mistakes! Take a long look at your past life. If your present condition is good, it has been caused by all the past mistakes as well as successes. Glory be unto success! Glory be unto mistakes! Do not look back upon what has been done. Go ahead!

You see, Vedanta proposes no sin nor sinner. No God to be afraid of. He is the one being of whom we shall never be afraid, because He is our own self. There is only one being of whom you cannot possibly be afraid; He is that. Then isn't it really the

most superstitious person who has fear of God? There may be someone who is afraid of his shadow, but even he is not afraid of himself. God is man's very self. He is the one being whom you can never possibly fear. What is all this nonsense, the fear of the Lord entering into a man, making him tremble and so on? Lord bless us that we are not all in the lunatic asylum! But if most of us are not lunatics, why should we invent such ideas as fear of God? Lord Buddha said that the whole human race is lunatic, more or less. It is perfectly true, it seems.

II

No book, no person, no personal God. All these must go. Again, the senses must go. We cannot be bound to the senses. At present we are tied down—like persons dying of cold in the glaciers. They feel such a strong desire to sleep, and when their friends try to wake them, warning them of death, they say, 'Let me die, I want to sleep.' We all cling to the little things of the senses, even if we are ruined thereby; we forget there are much greater things.

There is a Hindu legend that the Lord was once incarnated on earth as a pig. He had a pig mate and in course of time several little pigs were born to Him. He was very happy with His family, living in the mire, squealing with joy, forgetting His Divine glory and lordship. The gods became exceedingly concerned and came to the earth to beg Him to give up the pig body and return to heaven. But the Lord would have none of that; He drove them away. He said He was very happy and did not want to be disturbed. Seeing no other course, the gods destroyed the pig body of the Lord. At once He regained His Divine majesty and was astonished that He could have found any joy in being a pig.

People behave in the same way. Whenever they hear of the impersonal God, they say, 'What will become of my individuality?—my individuality will go!' Next time that thought comes, remember the pig, and then think what an infinite mine of happiness you

have, each one of you. How pleased you are with your present condition! But when you realize what you truly are, you will be astonished that you were unwilling to give up your sense life. What is there in your personality? Is it any better than that pig life? And this you do not want to give up! Lord bless us all!

What does Vedanta teach us? In the first place, it teaches that you need not even go out of yourself to know the truth. All the past and all the future are here in the present. No man ever saw the past. Did any one of you see the past? When you think you are knowing the past, you only imagine the past in the present moment. To see the future, you would have to bring it down to the present, which is the only reality—the rest is imagination. This present is all that is. There is only the One. All is here right now. One moment in infinite time is quite as complete and all-inclusive as every other moment. All that is and was and will be is here in the present. Let anybody try to imagine anything outside of it—he will not succeed.

What religion can paint a heaven which is not like this earth? And it is all art, only this art is being made known to us gradually. We, with five senses, look upon this world and find it gross, having colour, form, sound and the like. Suppose I develop an electric sense—all will change. Suppose my senses grow finer—you will all appear changed. If I change, you change. If I go beyond the power of the senses, you will appear as spirit and God. Things are not what they seem.

We shall understand this by and by and then see it: all the heavens—everything—are here, now, and they really are nothing but appearances on the Divine Presence. This Presence is much greater than all the earths and heavens. People think that this world is bad and imagine that heaven is somewhere else. This world is not bad. It is God Himself, if you know it. It is a hard thing even to understand, harder than to believe. The murderer who is going to be hanged tomorrow is all God, perfect God. It

is very hard to understand, surely; but it can be understood.

Therefore Vedanta formulates, not universal brotherhood, but universal oneness. I am the same as any other man, as any animal—good, bad, anything. It is one body, one mind, one soul throughout. Spirit never dies. There is no death anywhere, not even for the body. Not even the mind dies. How can even the body die? One leaf may fall—does the tree die? The universe is my body. See how it continues. All minds are mine. With all feet I walk. Through all mouths I speak. In every body I reside.

Why can I not feel it? Because of that individuality, that piggishness. You have become bound up with this mind and can only be here, not there. What is immortality? How few reply—‘It is this very existence of ours!’ Most people think this is all mortal and dead—that God is not here, that they will become immortal by going to heaven. They imagine that they will see God after death. But if they do not see Him here and now, they will not see Him after death. Though they all believe in immortality, they do not know that immortality is not gained by dying and going to heaven, but by giving up this piggish individuality, by not tying ourselves down to one little body. Immortality is knowing ourselves as one with all, living in all bodies, perceiving through all minds. We are bound to feel in other bodies than this one. We are bound to feel in other bodies. What is sympathy? Is there any limit to this sympathy, this feeling in other bodies? It is quite possible that the time will come when I shall feel through the whole universe.

What is the gain? The pig body is hard to give up; we are sorry to lose the enjoyment of our one little pig body! Vedantism does not say, Give it up; it says, Transcend it. No need of asceticism—better would be the enjoyment of two bodies—better three. Living in more bodies than one! When I can enjoy through the whole universe, the whole universe is my body.

There are many who feel horrified when

they hear these teachings. They do not like to be told that they are not just little pig bodies, created by a tyrant God. I tell them, 'Come up!' They say they are born in sin—they cannot come up except through someone's grace. I say, 'You are Divine!' They answer, 'You blasphemer, how dare you speak so? How can a miserable creature be God? We are sinners!' I get very much discouraged at times, you know. Hundreds of men and women tell me, 'If there is no hell, how can there be any religion?' If these people go to hell of their own will, who can prevent them?

Whatever you dream and think of, you create. If it is hell, you die and see hell. If it is evil and Satan, you get a Satan. If ghosts, you get ghosts. Whatever you think, that you become. If you have to think, think good thoughts, great thoughts. This taking for granted that you are weak little worms! By declaring we are weak, we become weak; we do not become better. Suppose we put out the light, close the windows, and call the room dark. Think of the nonsense! What good does it do me to say I am a sinner? If I am in the dark, let me light a lamp. The whole thing is done. Yet how curious is the nature of men! Though always conscious that the universal mind is behind their life, they think more of Satan, of darkness and lies. You tell them the truth—they do not see it; they like darkness better.

This forms the one great question asked by Vedanta—Why are people so afraid? The answer is that they have made themselves helpless and dependent on others. We are so lazy, we do not want to do anything for ourselves. We want a personal God, a saviour or a prophet to do everything for us. The very rich man never walks, always goes in the carriage; but in the course of years, he wakes up one day paralysed all over. Then he begins to feel that the way he had lived was not good after all. No man can walk for me. Every time one did, it was to my injury. If everything is done for a man by another, he will lose the use of his own limbs.

Anything we do ourselves, that is the only thing we do. Anything that is done for us by another never can be ours. You cannot learn spiritual truths from my lectures. If you have learned anything, I was only the spark that brought it out, made it flash. That is all the prophets and teachers can do. All this running after help is foolishness.

You know, there are bullock carts in India. Usually two bulls are harnessed to a cart, and sometimes a sheaf of straws is dangled at the tip of the pole, a little in front of the animals but beyond their reach. The bulls try continually to feed upon the straw, but never succeed. This is exactly how we are helped! We think we are going to get security, strength, wisdom, happiness from the outside. We always hope but never realize our hope. Never does any help come from the outside.

There is no help for man. None ever was, none is, and none will be. Why should there be? Are you not men and women? Are the lords of the earth to be helped by others? Are you not ashamed? You will be helped when you are reduced to dust. But you are spirit. Pull yourself out of difficulties by yourself! Save yourself by yourself! There is none to help you—never was. To think that there is, is sweet delusion. It comes to no good.

There came a Christian to me once and said, 'You are a terrible sinner.' I answered, 'Yes, I am. Go on.' He was a Christian missionary. That man would not give me any rest. When I see him I fly. He said, 'I have very good things for you. You are a sinner and you are going to hell.' I replied, 'Very good, what else?' I asked him, 'Where are you going?' 'I am going to heaven,' he answered. I said, 'I will go to hell.' That day he gave me up.

Here comes a Christian man and he says, 'You are all doomed, but if you believe in this doctrine, Christ will help you out.' If this were true—but of course it is nothing but superstition—there would be no wickedness in the Christian countries. Let us believe in it—believing costs nothing—but why is

there no result? If I ask, 'Why is it that there are so many wicked people?' they say, 'We have to work more.' Trust in God but keep your powder dry! Pray to God and let God come and help you out! But it is I who struggle, pray and worship, it is I who work out my problems—and God takes the credit. That is not good. I never do it.

Once I was invited to a dinner. The hostess asked me to say grace. I said, 'I will say grace to you, madam. My grace and thanks are to you.' When I work I say grace to myself. Praise be unto me that I worked hard and acquired what I have!

All the time you work hard and bless somebody else—because you are superstitious, you are afraid. No more of these superstitions bred through thousands of years! It takes a little hard work to become spiritual. Superstitions are all materialism, because they are all based on the consciousness of body, body, body. No spirit there. Spirit has no superstitions—it is beyond the vain desires of the body.

But here and there these vain desires are being projected even into the realm of the

spirit. I have attended several spiritualistic meetings. In one, the leader was a woman. She said to me, 'Your mother and grandfather come to me.' She said that they greeted her and talked to her. But my mother is living yet! People like to think that even after death their relatives continue to exist in the same bodies—and the spiritualists play on their superstitions. I would be very sorry to know that my dead father is still wearing his filthy body. People get consolation from this, that their fathers are all encased in matter. In another place they brought me Jesus Christ. I said, 'Lord, how do you do?' It makes me feel hopeless. If that great saintly man is still wearing the body, what is to become of us poor creatures. The spiritualists did not allow me to touch any of those gentlemen. Even if these were real, I would not want them. I think, 'Mother, Mother! atheists—that is what people really are! Just the desire for these five senses! Not satisfied with what they have here, they want more of the same when they die!'

(To be continued)

SOME ASPECTS OF CHAITANYA'S LIFE AND PHILOSOPHY

BY SWAMI JAGADISWARANANDA

The Ganges of Bhakti (devotion) in Bengal has branched into two sacred streams of Vaishnavism and Shaktism. Like Shaktism, Vaishnavism has produced a vast literature in Bengal, both in Sanskrit and Bengali, from the 15th century right up to our times. Chaitanya is the centre of Vaishnava literature of Bengal and his philosophy, as systematized by his immediate and remote followers, is what is known as the Bengal school of Vaishnavism.

Chaitanya was born at Navadwip (Bengal) on *Dol Purnima* day in the month of Falgoun in 1486 A.D., and passed away in the month

of Ashar in 1533 at Puri, Orissa. He became a monk at the age of twenty-four, took Sanyasa from Keshav Bharati at Katwa, went on pilgrimages to Benares, Brindavan, and other holy places throughout India for six years, and spent the last eighteen years of his life in maddening divine ecstasy at Puri. His father was Jagannath Misra and his mother was Sachi Devi. His elder brother Viswarupa renounced the world in early youth and was not heard of after that. Chaitanya was named Viswambhar, but his parents fondly called him Nimai. Because of his fair complexion he got the name of

Gouranga. Even during his lifetime Chaitanya was worshipped as an Avatar. As a boy he mastered Vyakarana and other branches of Sanskrit learning and opened a Sanskrit school in the Chandi Mandap of Mukunda Sanjaya Punyavanta at Navadwip. At the time of Chaitanya, Navadwip was the greatest seat of Sanskrit learning in Bengal. During the reign of the Sen Kings Navadwip became the capital of Bengal for some time. Since then Navadwip has retained its importance and reputation throughout India as the seat of Navya Nyaya. Chaitanya's father was originally an inhabitant of Sylhet (a district, then of Eastern Bengal, now of Assam), but emigrated to Navadwip. Lakshmipriya, the first wife having died of snake-bite, Chaitanya married Vishnupriya, who after her husband's renunciation lived like a nun with her mother-in-law.

Chaitanya went once to East Bengal on a tour and there earned a lot of money and fame. He went to Gaya to offer Pinda to his departed father and there got spiritual initiation from Iswar Puri, an itinerant saint and a disciple of Madhavendra Puri. Nityananda and Advaitacharya, two of the close companions of Chaitanya, were disciples of Madhavendra Puri. Again Chaitanya's mother Sachi Devi's Guru was Advaitacharya. After returning home from Gaya, Chaitanya became altogether a changed man. His boyish pranks, which had worried his neighbours and relatives almost out of their lives, vanished for ever. The Guru opened the flood-gates of his religious consciousness and made him God-intoxicated. Chaitanya began to take the name of Krishna, day and night, and wept bitterly for His Vision. A passionate devotion to Krishna kept him overwhelmed always. He could not teach his students any more. Brindavan Das in his *Chaitanya Bhagavata* described thus the state of Chaitanya's mind: 'Chaitanya said to his students, I cannot continue teaching you any more. I see always before me the beautiful figure of Krishna as a boy playing on his Murali (Flute) tunes so sweet and enchanting that it intoxicates me with Prema. Do you

see Him like me? If not, try to see Him and call on Him. Whatever sound enters my ears I hear as Krishna's name. The earth appears to me as the abode of Lord Krishna.' So Chaitanya dissolved his school. In the company of Nityananda, Advaita, Srinivasa, Gadadhar, and other devotees he started Sankirtan every day, and brought about a far-reaching religious awakening at Navadwip, and other places of Nadia. At the time of repeating Krishna's name horripilation, perspiration, shivering, and other physical signs of Prema Bhakti were visible on his person. Sometimes he used to lose outer consciousness while repeating God's name. With such divine madness it was no longer possible for Chaitanya to remain bound to the world. His firm resolve of leaving the world was communicated to his wife and his mother to whom this came as a bolt from the blue. Without their knowledge, Chaitanya one night left his home to become a Sanyasi. Nityananda, Gadadhar, Chandra Sekhar, Mukunda, Brahmananda and other close companions, as arranged before, met him at Katwa. Here at his earnest importunity, he was initiated into Sanyasa by Keshava Bharati and given the name of Krishna Chaitanya. But he was popularly known as Chaitanya or Gouranga.

At Ramkeli, a village near modern Maldah, a district in North Bengal, Chaitanya met Rupa and Sanatan, two of his future prominent disciples. They were then ministers of Husen Shah, the then Nawab of Bengal at Gaud, the capital of the province. They resigned their high positions and joined Chaitanya at Benares and Prayag respectively. These two disciples were deputed by Chaitanya to write the philosophy of Vaishnavism according to his teachings and to re-discover the holy place of Brindavan. Brindavan was not so well known then as it is now. It was Chaitanya and his followers who made Brindavan so famous. Chaitanya lived in Brindavan at a place which is still pointed out by tradition. The poet describes the burning Vairagya (dispassion) of Rupa and Sanatan as scorching the leaves of a tree

under which they were resting. Their brother's son, Jiva Goswami, also became a monk after the passing away of Chaitanya. It is said that the fourth ancestor of Rupa and Sanatan was a chief in Kanara. The younger brother of the chief rebelled and dethroned him. He, being a pious and devoted Brahmin, migrated to Bengal with some money and movable property. Rupa and Sanatan were well versed in Persian, the then court language of the province, and so had been appointed as ministers by the Nawab. Wherever Chaitanya went with these disciples and companions, he turned the place into a veritable heaven. The place where he used to halt with his party was flooded with religious fervour and Bhakti. He had so charming a personality, and so enchanting was his beauty that people could not take away their gaze from him. His very presence and Kirtan turned the minds of the people Godward. With Chaitanya and his party people used to repeat the Lord's name loudly and dance in joy. Chaitanya commissioned Nityananda to return home and lead an ideal householder's life. Nityananda obeyed his injunctions, went to Khardah, got married and became the leader of the Bengal Vaishnavas. Advaitacharya was another leader of the early lay Vaishnava community. He used to live at Shantipur (West Bengal), another stronghold of Gaudiya Vaishnavism. It is said that at the heart-felt prayers and sincere solicitations of Advaita, the Lord consented to come down as Chaitanya to save people by the redeeming powers of God's name and revive Sanatana Dharma. Chaitanya was essentially a Prophet of Bhakti. He did not favour the spread of or practice of Jnana. Once Advaita, while at Shantipur, held daily discourses on the Gita before distinguished audiences and explained the superiority of Jnana over Bhakti. The news reached Navadwip and roused Chaitanya and others, who in a body went to Shantipur. When they arrived there Advaita was absorbed in delivering his discourse before a gathering rapt up in appreciation. Chaitanya took his seat

among the audience unnoticed, and at once asked Advaita this question: 'Oh bald-headed old fellow, tell me which is greater, Jnana or Bhakti?' Then Chaitanya got excited and impatient, ran to Advaita, dragged him down from the pulpit by his hair and beat him with his closed fists right and left. Advaita's wife, Sita Devi, who was very anxious to save the life of her old husband, shouted aloud to stop the beating. Chaitanya did accordingly, while roaring thus as described in the *Chaitanya Bhagavata* (3.19): 'I was in Yoga Nidra in Kshira Sagara. You called me from above in order to glorify Bhakti and rescue people of the Kali Yuga immersed in worldliness. Now you hide Bhakti and preach Jnana. If you have no mind to spread Bhakti, why did you rouse me from my sleep and bring me down?' Sarva Bhauma, another leading Vedantist of those days, was also converted by the overpowering Prema of Chaitanya. Transformation of Jagai and Madhai, two hardened sinners of Navadwip by the saving grace of the saint proved beyond doubt that Chaitanya was a saviour like other world teachers.

Swami Prakashananda, a Vedantist monk of Benares, was converted by this Prophet of Prema into a follower of Bhakti. Prakashananda, alias Probodhananda, has left a Sanskrit book in which a short account of Chaitanya's life is available. But Krishna Das's *Chaitanya Bhagavata* and Lochan Das's *Chaitanya Mangal* are the most popular works in Bengali dealing with the life and philosophy of Chaitanya. Dr. Biman Bihari Mazumdar's voluminous work on the subject, *Chaitanya Chariter Upadana*, is another standard book published by the Calcutta University. Sanatan Goswami, Rupa Goswami, Jiva Goswami, Vishwanath Chakravarty and Baladev Vidyabhushan are the five famous philosophers of the Bengal school of Vaishnavism. According to *Chaitanya Charitamrita*, two works of Rupa Goswami named *Vidagdha Madhava* and *Lalita Madhava*, Sanskrit

dramas on Krishna Lila, were read out to Chaitanya at Puri. But three other works of Rupa Goswami namely *Bhakti Rasamrita Sindhu*, *Ujjala Nilamani*, and *Laghu Bhagavatamrita* are important works on Chaitanya's philosophy. Sanatan Goswami's *Brihad Bhagavatamrita* and *Vaishnavatoshini*, a commentary on the *Bhagavata*, Jiva Goswami's *Bhagavat Sandarbha*, Viswanath Chakravarty's *Rasa Kadambini* and *Bhavartha Dipika*, a commentary on the *Bhagavata*, Baladev Vidyabhushan's *Govinda Bhashya* on the *Brahma Sutras*, Paramananda's *Chaitanya Chandrodaya* are the authoritative works on the philosophy of Bengal Vaishnavism. Mahamahopadhyaya Pramathanath Tarkabhushan in his Adhar Mukherjee lecture on Gaudiya Vaishnava Dharma in the Calcutta University in 1939 has rightly observed that Jiva Goswami's *Bhagavat Sandarbha* tops the list of them all, as it systematizes the philosophy of Chaitanya in the light of logic. *Bhagavat Sandarbha* is also called *Shad Sandarbha*, it being divided into six Sandarbhas, such as Tatwa Sandarbha, Bhakti Sandarbha, Priti Sandarbha, Bhagavat Sandarbha, Paramatma Sandarbha etc. The *Bhagavata* gives three names to the Deity according to various psychological types of worship. The three names are Bhagavan, Paramatma and Brahman. Why did not Jiva Goswami write any Sandarbha on Brahman though he wrote on Bhagavan and Paramatma? The philosopher feels called upon, of his own accord, to give an explanation of this conspicuous omission. He says: 'Bhagavat Tattwa having been explained, Brahma Tattwa is also thereby explained. A separate Sandarbha on Brahman is therefore redundant.' This explanation is however unsatisfactory as Paramatma Sandarbha also becomes unnecessary on the same ground. So some scholars surmise that the Nirakara Nirguna Brahma Tattwa, devoid of dual conceptions, does not suit his philosophy. However that may be, *Bhagavat Sandarbha* of Jiva Goswami is one of the outstanding Sanskrit works on Indian philosophy. Two

great philosophers appeared in medieval Bengal: Madhusudan Saraswati and Jiva Goswami who were contemporaries. As Madhusudan was of Vedanta, so was Jiva Goswami of Vaishnavism. It is regrettable that the *Bhagavat Sandarbha* has not yet attracted sufficient attention of the scholars as it ought to. Paramananda, alias Kavi Karnapura, appears to be the earliest writer on Chaitanya's philosophy. His *Chaitanya Chandrodaya* was composed during the lifetime of the saint. Paramananda and his father Shivananda were dear disciples of the Master and lived with him at Puri for a considerable period. Paramananda was blessed with the privilege of receiving the saint's *prasad* daily. His record, therefore, most authentic and happily precedes *Chaitanya Mangal*, *Chaitanya Bhagavat* and *Chaitanya Charitamrita*. The last of the three Bengali works has been rendered into Hindi, English, and other languages. Prof. Choudhury's English translation of this book, which is one of the most popular sacred works in Bengali, is quite good. Two or three modern works on this subject are also readable. I mean Sir Jadunath Sarkar's *Sri Chaitanya and His Companions*, Sisir Kumar Ghosh's *Lord Gouranga* in two volumes and Dinesh Sen's *Chaitanya and His Disciples*.

The Bible of Bengal Vaishnavism is the *Bhagavata*. But the existence of this scripture before the twelfth century is not yet definitely proved. Not to speak of Shankara, even Ramanuja has not quoted any passage from the *Bhagavata* in his many works. But Ananda Tirtha, who is the founder of a school of Vaishnavism and appeared towards the end of the twelfth century has accepted the *Bhagavata* as an authority, and copious quotations from the *Bhagavata* are found scattered throughout his works. Ramanuja who preceded Ananda Tirtha depended on *Vishnu Purana*. The *Bhagavata* (38-40) makes mention of Dravida Desha as follows: Many of those who are born in Satya, Treta, and Dwapara Yugas pray to the Lord to be born in the Kali Yuga, as in this age devotees of Narayana are born in large numbers.

Though in other provinces the number of such devotees is small yet in Dravida Desha their number is vast. Those who drink the sacred waters of the rivers Tamraparni, Kritamala, Mahapunya, Kaveri, and Mahanadi in the west become purified and devotees of Vasudeva. But Vaishnavism does not originate in the *Bhagavata*. Vaishnavism is of Vedic origin. In the *Rig Veda* there are several Vishnu Suktas. In one of the Suktas, as explained by Sayanacharya, it is said, 'Vishnu is the source of the universe. When his grace descends on earth, we can pray to him. His name is adorable and effulgent. Know it to be the supreme means of attaining the four ends of human life and repeat it with love. O Vishnu, thus repeating your name we will be blessed with your grace and finally realize you.' Jiva Goswan in his *Bhagavat Sandarbha* has quoted this Sukta and explained it in his own way. Nama-Japa is the central Sadhana of Bengal Vaishnavism. Following the foot-steps of the *Rig Veda*, many Puranas have commended Nama-Japa as a Sadhana. The *Skanda Purana* says: 'How sweet is the name of Krishna. It is the sweetest of all sweet sounds. It is the best of all good things. The name once repeated with faith or even carelessly is sure to save a man.' The *Agni Purana* says that those who repeat Krishna's name even heedlessly will certainly be liberated. In the 12th Skanda of the *Bhagavata*, Sukadeva says to King Parikshit: 'O King, the Kali Yuga is no doubt the ocean of evils. But it has one redeeming feature. In this age man will be free from Samsara by the repetition of God's name.' Chaitanya's main teaching also is this: 'Hari's name alone is the only way, the only shelter in this Kali(dark) Age. Absolutely there is no other way.' The name and the named being essentially one, by taking the name the named one, that is God, is attained. This is the simplest but surest Sadhana of Vaishnavism. The Lord has a number of names and in each name He has put His full power. And there is no fixed time or place to repeat His name.

But Japa as a Sadhana is common to all schools of Vaishnavism. Hence it cannot be said to be a characteristic only of the Bengal school. Vaishnavism of Bengal is characterized by Madhurabhava or Gopibhava. In this Sadhana, the Sadhaka looks upon himself as a Gopi in love with Krishna. There was no marital relation between Krishna and the Gopis. In the social sense such love is illicit, but it is considered stronger than even conjugal love. According to this school of Vaishnava philosophy, Krishna alone is the Purusha and all others including men are Prakritis. When Mira Bai the famous Gopibhava Sadhika of Rajaputana, went to Brindavan to have a Darshan of the famous Vaishnava saint, Sanatan Goswami, a prominent disciple of Chaitanya, he first refused to see her as she was a woman. But when Mira Bai reminded him of this saying: 'In Brindavan Krishna is the only Purusha, all others are Prakritis,' Sanatan was ashamed and gave an interview to Mira Bai. In *Radha Tantra*, *Gotamiya*, *Vishnu Yamal*, and other works much is written about this doctrine of Vaishnavism. A full-fledged conception of Gopibhava is found in *Bhagavata*. The five chapters called Rasa Panchadhyaya of the tenth Skandha of the *Bhagavata* while delineating Rasa Lila gives a clear idea of Gopi Tattwa. When Krishna went to Mathura the Gopis in Brindavan were pining away due to the pang of separation from him. Uddhava, Krishna's friend, was deputed by the Lord to go to Brindavan and console the Gopis. Uddhava came to Brindavan with a mind to teach Brahmatattwa according to Advaita Vedanta to the Gopis so that they might have dispassion for the world, think of the illusoriness of phenomena, and forget Krishna. But he saw to his great surprise that the Gopis were being consumed by burning love for Krishna, and their minds were absorbed in the deep thought of Krishna. He realized the uselessness of teaching Jnana to the Gopis and said: 'After death if I am to be born again on this earth, I would like very much to take birth as a

small plant, grass, or weed of Brindavan on which falls the sacred dust of the feet of the Vraja Gopis who have given up their nearest and dearest ones as well as the world for the sake of Krishna and have adored him as the be-all and end-all of their lives.'

Chaitanya, unlike other Indian Acharyas, placed Bhakti above Mukti. To him Bhakti is the supreme end of life and when it is attained, Mukti is obtained like a fruit in the palm. The highest form of Bhakti is Madhurabhava, of which Radhika was the living embodiment. The Vaishnava teachers hold that Radhika incarnated as Chaitanya in order to taste and teach Madhurabhava, technically called Mahabhava in the Bhakti Shastras. Chaitanya used to look upon himself mostly as Radha and weep bitterly for Krishna. When Chaitanya met Ramananda during his pilgrimage in the South the former asked the latter to describe to him the nature of Bhakti. The latter accordingly began to describe to him one kind of Bhakti after another. At last Mahabhava was described by Ramananda as follows, as given in the *Chaitanya Chandrodaya*, a Sanskrit drama of Kavikarnapura: 'When we met in Vraja I forgot totally that you are my Beloved and I am your lover. During our intimate union, all my thoughts were hushed up into dead silence. The idea of distinction as you or I vanished. Today again has arisen in my mind the idea of distinction between you and me as lover and the Beloved. I wonder how life vibrates in my body when the idea of distinction has come.' This was said by Radha to Krishna. While Ramananda was telling this to Chaitanya, the latter heard this with rapt attention just as a snake hears the music of a charmer, and then covered the mouth of Ramananda with his own hands. The Bengali work named *Chaitanya Charitamrita* in the course of narrating the same incident records this saying of Radhika: 'After seeing you (Krishna), my love and attraction for you have increased infinitely. My physical frame trembles with this tidal torrent of Prema. The idea that you are a man, and I am a woman is obliterated from

my mind. Our bodies are only separate but our minds are one.' Consorted union of Radha and Krishna is therefore used as a suitable and significant symbol of Mahabhava.

Viswanath Chakravarty, the great Vaishnava philosopher of Bengal defines Mahabhava thus: 'That state of Bhakti is called Mahabhava in which a moment's separation of Krishna is unbearable. When the bliss of crores of worlds is nothing compared to the bliss of union with Krishna, when separation of Krishna is much more painful than the bites of all snakes, scorpions etc. existing on earth, it is the state of Mahabhava. Modana and Madana are the two kinds of Mahabhava.' The Mahabhava has eight kinds of Sattwik Bhavas, such as Stambha (stillness), Sweda (perspiration), Romancha (horripilation), Swarabheda (change of voice), Vepathu (trembling), Vaivarnya (variation of complexion), Ashru (tears), and Pralaya (absorption). These divine emotions are called Sattwik as they overpower both mind and body. The Sattwik Bhavas, according to the degree of blissfulness, are of five kinds: Dhumayita, Jwalita, Dipta, Uddipta and Sudipta. Chaitanya composed a few Sanskrit verses in which he describes beautifully the Mahabhava as experienced by himself thus; 'In the separation of Krishna, to me a moment seems to be as long as an age, tears roll down the eyes as rain and the world appears to be empty.' It is said that only a few disciples of Chaitanya such as Ramananda, Rupa, Sanatan, Swarup Damodar, Sikhi Maiti and Madhavi Dasi grasped and practised Mahabhava.

Mira Bai of Rajputana, Narsing Mehta of Gujerat, Sathari, an Alwar saint of South India, and Sri Ramakrishna in our age practised Madhurabhava like Chaitanya. Mira Bai's songs are full of the fervour and fragrance of Mahabhava. In one of her songs she sings: 'The wounded alone can understand the pangs of separation from Krishna. I wander lonely in the forest in search of a physician who can heal the wound of my heart. But I get none. No human physi-

cian can do so. Only when Krishna becomes my physician, he can relieve me of the pain. O Lord, without you I have no hunger in the day and no sleep at night. I can no longer live without you. Vouchsafe your Darshan to me.' Sri Ramakrishna practised Mahabhava in the temple-garden of Dakshinেশwar on the bank of the Ganges near Calcutta and remained in this state for long six months. During this period he totally obliterated from his mind the idea that he was a man, was dressed in the guise of a woman, and lived and moved just like a woman. At that time he daily plucked flowers, prepared garlands and decorated the image of Krishna in the temple. Eight Sattwik Bhavas appeared in full force in the person of Ramakrishna. The pang of separation from Krishna was felt as a burning sensation all over his body. Drops of blood oozed out from the pores of his body, his limb-joints were loosened, as it were. In this state he used to lie sometimes on the ground senseless like a dead man. In due course he was blessed with the vision of Radha whose divine beauty he described thus: 'The effulgence and sweetness of Radha intoxicated with the vision of Krishna is beyond words. The exquisite beauty and the complexion of her limbs are as fair as the pollen of the flower named Nagakeshar.' After this vision, all the nineteen forms of Bhakti comprising Mahabhava were manifested in his person and he looked upon himself as Radha. Ramakrishna was so profoundly established in Mahabhava that not only his mind but also his entire nervous system and even his physical frame yielded to it. Afterwards Ramakrishna got the Darshan of Krishna.

Then he had the realization that he himself was Krishna. Sometimes he saw Krishna in every object and being of the world. The Gopis of Brindavan in their pang of separation looked upon themselves as Krishna and saw him everywhere outside. Sri Ramakrishna was of opinion that next to this is the supreme realization as told by Advaita Vedanta. The devotees come down a step lower than this dizzy height and stay in

Mahabhava in order to taste divine bliss.

Sathari, the sixth Alwar saint of South India, seems to be the earliest Sadhaka of Madhurabhava. His compositions are incorporated in the Dramidopanishad (*Dravidam-naya*) well known as Dravida Sama Veda. A summary of contents of this Tamil work is found in Abhiramavaradacharya's *Dravidopanishadtatparyam*, a copy of which is preserved in the library of Dr. S. N. Das Gupta of Calcutta. In the introductory verses of this Sanskrit book, salutations are offered to Sundaravaradacharya who has a Sanskrit work named *Dravidavedásangati* which is summarized in Abhiramavaradacharya's treatise. It is learnt from this book that Sathari in his early boyhood was vouchsafed a beatific vision of Krishna. After this experience, the infant boy gave up sucking the mother's breast and remained speechless till the sixteenth year. Boyish pranks left him in his boyhood. In the sixteenth year, divine love which the Vraja Gopis cherished for Krishna rushed up in him. It is said in another verse of the *Dravidopanishadtatparyam*: 'The Bhakti Shastras speak of the female nature (Kamini Bhava) of all beings and the male nature (Purusha Bhava) of Krishna alone. Like all other human relations, conjugal relation can very well be established with Krishna, for his qualities attract man and woman alike. No feminine love as that of the Gopis appeared in Sathari.' Vedanta Desikacharya, a notable scholar of the Ramanuja sect and contemporary of the Vedic commentator Madhvacharya, has composed a Sanskrit poetical work named *Tatparya ratnavali* on the same subject as dealt with in the compositions of Sathari. In the seventeenth verse of *Ratnavali*, it is said, 'Sathari followed the path of Prema trodden by the young maids of Brindavan, and enjoyed the bliss of Krishna. Krishna is Rasaswarupa, full of Bliss and Beauty. He is of charming complexion as that of the coloured clouds of the rainy season. To love and enjoy Krishna is the *summum bonum* of human life.' Whether Sathari derived the doctrine of Madhura-

bhava from the *Bhagavata* cannot be definitely ascertained from the writings of any one mentioned above. But most probably *Bhagavata* is the earliest work that treats of Madhurabhava which is later fully developed in the philosophy of Chaitanya and technically known as Achintyabhedabheda.

The doctrine of Achintyabhedabheda which is pivotal in Chaitanya's philosophy is a unique feature in Indian thought. It is different from the philosophy of Ramanuja, Madhva, Vishnuswami, Nimbarka, Vallabha and other Acharyas of Bhakti. Bengal school of Vaishnavism is characterized by this doctrine of which Rupa, Sanatan and Jiva Goswami are the main exponents. The consorted figure of Radha and Krishna most adequately symbolizes this doctrine. The Bheda (difference) and Abheda (identity) of Radha and Krishna is Achintya (unthinkable). Jiva Goswami in his *Bhagavat Sandarbha* says: 'Krishna and Radha, Shaktiman and Shakti are identical as well as different at the same time. Their identity is as real as their difference, for both are of the nature of Chit.' 'The Sakara form of God is as real as the Nirakara form. The Saguna is as much true as the Nirguna.' 'The Shrutis speak of reality as both Sakara and Nirakara, the personal and impersonal. To attribute a higher degree of reality to the impersonal aspect and a lower degree of reality to the personal aspect is to think one Shruti stronger and another weaker—which is nothing short of blasphemy.'

Jiva Goswami argues and illustrates his point thus: 'As a cloth of variegated colours appears many to one noticing the colours and at the same time appears one to another looking to the cloth as a whole, so Shakti and Shaktiman are one as well as different from different angles of vision.' The same argument is forwarded in the *Narada Pancharatra* in another way thus: 'As a jewel looks differently coming in contact with blue, yellow and other colours, so according to difference of meditations, the Lord puts on a variety of forms.'

Chaitanya, like other Acharyas, accepted

the Shruti as the highest authority. In the *Chaitanya Charitamrita* (3.6) as also in *Chaitanya Chandrodaya*, the following incident is narrated: 'To the great Vedantic scholar, Sarvabhauma, engaged in the expounding of Shankara's commentary on the Vedanta Sutras, Chaitanya said: "Shruti is the greatest of all authorities. Whatever the Shruti says is authoritative beyond doubt. The primary meanings of the Shruti, i.e. the Upanishads are given in the Aphorisms of Vyasa. But you torture them and give to them secondary meanings." ' Jiva Goswami also offers salutations to the teachers (Gurus) of Advaitavada in his philosophical work and says: 'He, who is called Brahman by the Advaitins, is the self-same Bhagavan of the Bhaktas, and the same Reality appeared as Krishna. This Paramatattwa by his natural Achintya Shakti (mysterious power) exists in the four aspects of Swarupa, similar Vaibhava, Jiva and Pradhana; just as the sun exists as the solar ring, internal radiance, outside rays and their reflections.' As the radiance of fire lying in one spot spreads far around, so the Shakti of Para Brahman manifests as the universe.

Then Jiva Goswami goes on describing the various forms of Shakti. Shakti is of three forms in his view. The first form of Shakti is Antaranga (Internal) otherwise called Swarupa Shakti. With the help of this Shakti, the Lord exists in His full glory as well as in the forms of Vaikuntha etc., which are also forms of His glory. The second aspect of Shakti is called Tatastha by which the Lord manifests Jivas, and the third aspect of Shakti named Bahiranga (External) assists the Lord in the creation of matter and external world. It may be asked whether this threefold Shakti shares the nature of the Lord or is separate from Him. If it is separate, what then is its relation to the Lord? With a view to solve this question, *Bhagavat Sandarbha* proceeds as follows: The nature of Shakti does not fall within the category of logical understanding. The *Vishnu Purana* also speaks of Shakti as natural to the Lord but it is unthinkable

(Achintya) to us. Rishi Maitreya asked Parasara, 'How can creation and other powers be attributed to Brahman who is Nirguna, Aprameya, pure and free from all adjuncts?' Parasara in reply to this question observes: 'As the burning property is inherent in the fire, so the creative power adheres to Brahman. As the powers of all existent things are objects that cannot be logically known, so is the creative power of Brahman unthinkable.' Sridhara Swami, while commenting on the passage of the *Vishnu Purana* quoted above, observes: 'The agency of Brahman in creation etc. should not be doubted. The adjunct Prakriti Gunas as Satwa etc. He is Apra- "Nirguna", means that He is devoid of meya i.e. not limited by Desha (space). Kala (time) and other limiting adjuncts. He is Shuddha i.e. without body or assistants. God's creative power (Shakti) can be understood only by Achintya Jnana which means alogical knowledge. The relation between Shakti and Shaktiman cannot be thought of either as identical or separate. It is mysterious and can be intuited by a supersense.'

The Vaishnavas slightly differ from the Vedantists in the matter of Vedic authority. Jiva Goswami following the footsteps of Chaitanya does accept the Vedas as the supreme authority but does not, like the Vedantist, hold the Puranas, *Mahabharata* etc. as secondary authority or Smriti dependent on the Vedas. The Vaishnava philosopher contends that the *Mahabharata*, *Bhagavata*, etc. are included in the Vedas and should be considered as authoritative as the Shruti, and that *Bhagavata* being the best of all Puranas, the Vaishnava philosophy draws freely from it. He also makes bold to attempt a synthesis of Vaishnavism and Vedanta in his monumental work, but how far he has succeeded in his mission is left to the students of comparative religion to decide. He says that Brahman of Vedanta and Bhagavan of Vaishnavism are not different but one, emphatically the same Reality experienced by aspirants of different competency from various planes. He stresses that

what differs is the angle of vision, never the Reality, the Tattwa, perceived by them. It is a question of emphasis on one aspect of God or another.

Prema Bhakti is the supreme end of human existence in the view of Chaitanya. This Prophet of Prema calls Prema Bhakti, the fifth end of life, it being above Dharma, Artha, Kama and Moksha. Even Bhakti is superior to Mukti in his opinion. There is no denying the fact that in this vale of tears, when life becomes dry and dull, a drop of Bhakti can sooth and sweeten it and make it worth living. Without it, life is no better than a desert. None can deny this common experience. Prema Bhakti is the best transformation of Hladini Shakti, which is a form of Swarupa Shakti of God. The Para Shakti of God mentioned in the *Shvetashvatara Upanishad* is none other than the Swarupa Shakti mentioned in the Bhakti Sutras. The Upanishads do admit the Shakti of Brahman. Vaishnavism accepts this point and develops it further in its own way. Here Vaishnavism gives palm to Shaktism though their conceptions of Shakti are not concurrent.

In the *Vishnu Purana*, it is said that Swarupa Shakti of God is of three kinds: Hladini, Sandhini and Samvit. These three kinds of Shakti are in reality one, but they are variously named by their actions. The three Shaktis, Hladakari (Heartening), Tapakari (Heating) and Mishra (Mixed), existing in Jivas are not in God as He is above Gunas, whereas the Jivas are under the sway of three Gunas. Hladini Shakti is the best expression of the threefold Swarupa Shakti of God. Jiva Goswami explains thus: In the Shrutis, Reality is described as Sat. The Lord upholds his Sattwa (existence) and His creation by the power which is called Sandhini. The Lord is of the nature of Jnana and the power by which He Himself becomes the object of His own knowledge and knows His creations is said to be Samvit. Hladini Shakti is that power by which the Lord as Bliss is aware of His blissful nature and makes the Jivas taste His bliss (Ananda). This idea of Vaishnavism

fully accords with the Vedic doctrine that Brahman is Bliss. Love for the Divine which is ingrained in human nature but lies dormant, is roused up by this Hladini Shakti. This divine power appears in us just after the dawn of consciousness in the form of unsatisfied desire for happiness in order to make us enjoy the divine bliss. This Shakti that descends from God leads us ceaselessly, life after life, on the path of religion till we are blessed with the beatific vision. Eternal satisfaction is impossible by any other bliss. That is why dissatisfaction does not leave us till God-vision is attained. The great Vaishnava poet Vidyapati has sung rightly: 'From birth, the eye sees beauty, but it is never satisfied with seeing the same. The ear hears music life-long but thirst of hearing is never quenched. In lakhs of lives, embrace of the beloved is enjoyed but no satiety is attained.' But when Prema Bhakti dawns man is satisfied for ever. Rightly the Upanishad declares that the Infinite alone is Bliss and the finite can never quench the human thirst for happiness.

This is a short outline of Achintya-bhedabhedavada which is the technical name for Chaitanya's philosophy. A student of comparative religion may hazard a remark after study of this doctrine that the philosophy of Chaitanya lays undue emphasis on the personal and qualified aspect of God and

relegates the impersonal and unqualified absolute aspect to the background.

We conclude this short survey of Bengal Vaishnavism with the following prayer of Chaitanya who taught Kirtan (devotional singing) and Japa (repetition of God's name) as the supreme means of attaining Bhakti and Mukti: 'Glory to Kirtan of the Lord's name, which purifies the heart, puts out the wild fire of worldly life, throws soothing moon-light on the white lotus of salvation which is the breath of spiritual wisdom, swells the ocean of Ananda and imparts to us the taste of Amrita (nectar). O Lord, though Thy name has the power of saving us, it is most unfortunate that we have no love for it. Being more humble than a blade of grass and more forbearing than a tree, honouring others and renouncing egoism, one should praise His glory incessantly. O Lord, I do not want wealth, wife, friends or learning. Be gracious to grant me only selfless devotion to Thee. I am immersed in the ocean of worldliness, so look upon me as the dust of Thy holy feet. In the repetition of Thy name, when will my eyes shed tears, my voice be choked and my hairs stand on end? Even if Thou crush me under Thy feet, scorch me with Thy separation and treat me otherwise cruelly, Thou art the only Lord of my life.'

PEACE AND SCIENCE

BY PROF. B. S. MATHUR, M.A., B.A. (Hons.)

The Role of Science in Peace

Writing in *The Hindustan Review* of September, Sir S. S. Bhatnagar, F.R.S. refers emphatically to the role of science in times of peace, or to be more correct, he is thinking in terms of the advantages that science will give to humanity. Generally science is regarded as having nothing to do with peace all over the world. By many it is considered

to be greatly powerful in working for war and its conduct. This ungodly generation of mankind has to thank science for its existence. This view is not held by Sir S. S. Bhatnagar: 'It appears, however, more than likely that the role of science in winning the peace is going to be even more spectacular and successful than its achievements in winning this war and that science may at least expect to

get better consideration at the hands of the new democracy which is now emerging out of this war.'

One thing has been admitted in clear words: science has worked for the successful termination of war. That is tremendously true and the scientists may well think that they have been mainly responsible for the peace that seems to have dispelled the clouds of war, at least for the moment. Mark 'at least for the moment.' Scientists cannot think of a permanent peace—peace that is the real desire of heart, unless there is the return of God. The return of God implies righteousness, and that is not possible till materialism, which is inseparable from the present trend of scientific progress, is got rid of. It can certainly be admitted that for the moment scientists by their great invention of the atom bomb have suddenly terminated the war. But that is not the end of the war, certainly not in the sense that peace has come. Of this he is conscious. So he is rightly thinking of the role science may play towards the establishment of a secure world order. Really science has to show its achievements in winning the peace. Only the future can indicate the fulfilment of the promise so timely and delightfully given by science.

This promise is sure to be fulfilled if, as indicated by Sir S. S. Bhatnagar, 'there are more outstanding achievements in science and technology.' What does this mean? Our economic status must register an improvement. That means that our present ills are due to want or poverty that is killing all of us. To some extent this is true. All ills are due to poverty. And what is the greatest ill? Lack of godliness, but we can have it in plenty only if we are free to think of God. This we can do only if we are free from economic needs. This comes to mean: let us work to eradicate poverty. This science can do.

Scientists are not war criminals

Science can teach us to be peaceful and peace-loving. 'The atom bomb experts are

in revolt'—this news is front-paged by *The Evening News* with reports that Britain's leading scientists are binding themselves together in an organised body to combat the misuse of the great discovery of the atom bomb by governments and war departments. Here is a statement of the great desire that the world's great scientists are feeling about the use or rather the misuse of their discovery. From this binding together of the leading scientists of Britain and America it is manifest that they are not working for the destruction of all humanity. This may be termed, with all justification, the return to God. I have substituted 'to' for 'of,' with a certain purpose. Now, the idea is that scientists are thinking in terms of happiness of the entire humanity. This is certainly *a return to God*.

If this consciousness of the great end and purpose of life is readily obtainable, if the idea of destruction is removed and all efforts are directed towards the achievement of peaceful pursuits, all will be for the happiness of mankind, and people will have no cause to blame the scientists. Even now blame attaches to those who have these scientists, in their employ. The man who pays the piper calls the tune. All this resolves itself into this: freedom is of the essence. The position is clear. Let the scientists be free to think and work out their thoughts. It may be pointed out that they have to be cool and calm; otherwise their success will be a dream. And no man, in his senses, is capable of killing others. It is not right to describe man as a blood-thirsty animal. He is a social being, keen on living in society. He can live in society if he is devoted to pursuits of peace and construction. Co-operation and fellowship cannot be forgotten. But all this is an ideal position if calmness does not characterise our attitude in life. Scientists have this *calmness* in an ample measure, and so they are able to think on a higher plane. Many wonders are made possible. And if these wonders are used for the destruction of mankind certainly the scientists are not to blame. Who is the

criminal? The master whom they serve. I think this master is not wealth; if that is so the scientists are criminals.

No, scientists cannot be considered the criminals. They are only mad after knowledge. All the world, all about it, all within it is their portion and property. They do not make a secret of it. That is the fault, in the present circumstances. They reveal not because they are ambitious and vain, and want to pass for learned persons. The desire of their heart is to think and, I may say, to work in terms of good of mankind. And for this thought of theirs they must be admired. So they are not the war criminals.

Atomic Power

Now we are aware of the destructive aspect of atomic energy. Rightly it has been maintained that this energy has won the war for the Allies. If that is not the entire truth, it can at least be said without any exaggeration that the war was cut down by the atomic power, released for the use of the Allies by the invention of the atomic bomb. But this should not make us blind to the other side of the thing. Atomic power can be used in times of peace also. It can be utilized for constructive purposes, which alone can enable us to get rid of the menace of an ever-devouring war. They say we can easily and justifiably dream of a New Order, made possible by its utility. Here is a question which was put to Bernard Shaw: Should atomic power be as suddenly used for industrial constructive purposes, as it has been for destruction? Do you fear that the enormous displacement of labour that would ensue would result in even more suffering to the proletarian population, than what the Industrial Revolution of 180 years ago caused?

Bernard Shaw's answer: 'I cannot place any limit to political stupidity. The first enemy to be destroyed by the atomic bomb may be the tse-tse fly or the anopheles mosquito. That would make the earth much more habitable than it is at present.' Beyond a doubt Shaw has given a just reply. You may say that directly the question has not

been answered. But the aim that science can set for achievement is indicated in crystal clear words. The earth must be made more habitable than it is at present: it must be a blossoming garden, where human flowers grow and thrive in plenty and comfort. In this new world he cannot think of unemployment. His ideal is of a contented humanity. So science can provide employment and food. His answer to another question, bearing on this very matter is: 'This is plenty of work for the dismissed warriors to do. But it must be planned and organised for them. It can be done. We shall see whether it will be done. The alternative is the dole. All the governments are on trial.'

The common-sense view is that as a result of the end of this war there will be a vast unemployment. The warriors will be free to do what they would like to. This question will create, it is feared, an endless stream of difficulties. I think this is a baseless fear. We will have to take pains to turn these warriors from war to peace, and this can be achieved if we find some work for them. Now is the occasion for human ingenuity. On the edge of our experience we can dream of new things that have to be done if we aim at a huge all-round progress. As already stated, we need an intensive educational campaign. Just for a moment realize what education can accomplish for misery-ridden humanity!

Why not change the face of the earth? This is the question that seems to be agitating the minds of the great scientists of the world. Professor Harris Massey, senior member of Britain's Atomic Research Mission to the United States, says: 'Atomic energy can be used to create lakes and rivers and change the face of earth.' That will be a wonderful achievement. This atomic energy can move mountains, too. Certainly the future in the light of these ideas, as given by Prof. Massey, will be a thing worth striving for. That way wild nature will be tamed, and it will be harnessed to the advantage of man. This should be the science of Peace.

Science and Peace

In the words of Prof. A. V. Hill, F.R.S., 'the only hope indeed of averting the disaster which science, misapplied, could inflict on humanity is an international brotherhood of scientific men, with a common ethical standard by which potential crimes of this character would be exposed and prevented. This idea is not new: but certainly it deserves all attention and sticking to. If international friendships between great scientists are established we shall not be a helpless witness to such a great destruction as carried out so ruthlessly by atomic energy. It was in 1934 that Professor Gilbert Murray and Rabindranath Tagore exchanged letters, emphasizing the value of international friendships of the great intellectuals of the world: 'I cannot but look to the thinkers of the world to stand together, not in one nation but in all nations, reminding all who care to

listen of the reality of human brotherhood and the impossibility of basing a durable civilised society on any foundation save peace and the will to act justly.' And to this Rabindranath Tagore replied: 'Willingly therefore I harness myself, in my advanced age, to the arduous responsibility of creating in our Educational Colony in Santiniketan a spirit of genuine international collaboration based on a definite pursuit of knowledge, a pursuit carried on in an atmosphere of friendly community of life, harmonised with Nature, and offering freedom of individual self-expression.'

So this world of ours has a great future of peace and achievement for all mankind, if the great scientists, all the world over, combine to think in terms of a universal peace and achievement. Ideas are more powerful than these aeroplanes and machines. So what is urgently needed is a new approach on the part of these great scientists.

THE GREAT ILLUSION

BY MOHAN LAL SETHI, D.Sc.

Sir Norman Angell wrote a great book bearing this title in 1910 and he was awarded a Nobel Prize. I am not referring to the great Illusion of the Nobel Laureate. My target in this autobiographical sketch is the Illusion of illusions—this mighty Samsara.

One of the greatest of living men has observed, 'Life for me is a series of disappointments.' You will excuse me if I say, 'Life is a series of disillusionments for me.' I have not tried to improve upon the saying of the great man. I have simply stated what I have felt.

As a school-going boy I was struck by the learned majesty of the head master of the school where I gathered a few crumbs of knowledge. Soon after I started learning

the English language, I listened to a speech delivered by our head master. In that speech I could understand only a few monosyllables—yes, no, it, his, this, that, etc. I was struck by the immense number of words which flowed like a steady unending stream from the mouth of the head master. Sitting that morning in the school hall, listening to the head master, my child mind imagined that the great head master knew every word of the English language. I grew up with this belief—illusion as it proved to be later—and slowly worked up my way through the school forms till I reached the higher classes and sat daily at the feet of the learned head master. I found day after day that the head master had very frequently to consult a large volume called dictionary.

I was astounded. I had imagined that he knew all the words of the English language but I found ultimately that he did not. That was of my first disillusionments.

From the school I went up to the university and there I had the rare good luck of sitting at the feet of one of the most learned professors who carried all his profound learning with an equal measure of humility. As an undergraduate I went one day to his room with a question which had baffled me. When I had stated my question he said, 'Consult Willis, there it is,' and he pointed to one of the shelves in his room. I was confounded. I stared at him open mouth. He gathered my meaning and observed, 'Mohan Lal, nobody carries everything in his head. The best informed people know what thing is where and in case of need they look up those places.' This was my second disillusionment.

Much later in life, I was sitting and reading one evening in summer when my domestic drudge went out to make water, as was his wont, after his evening meal. He had no sooner gone out than came rushing in, all in a fright. I was a little disturbed and said, 'What has happened to you?' He said, 'There is a snake, sir, on the roadside and I have come to fetch a stick to kill it.' 'Put on your shoes,' I said, and did the same myself. Armed with sticks, both of us dashed out to kill the snake. The boy was ahead of me and he knew the place where the reptile was. Reaching the spot he gave three blows in quick succession and then thinking that the head of the snake was crushed, he tried to turn it over. When he did so, we discovered that it was no snake but a piece of old discarded rope. We had a hearty laugh over the mistake. The illusion of the snake created by the rope was dispelled and we came in. He went about his work peacefully and I set to thinking.

I believe many have had a similar experience. The illusory snake is much worse than a real snake. A real living snake, when it comes across one's way, more often than not, left to itself, quietly glides away.

You may be terrified on noticing it but if you wait and give it a chance, it will slip away and get out of your way. On the contrary the illusory snake does not sneak away. It does not budge an inch for the simple reason that it cannot, and it continues to frighten you. As long as you do not take courage in both hands and try to destroy it, it will remain on your nerves. When you gather up strength and give it a blow the illusion is dispelled and you laugh at your folly. You regain your lost peace of mind. Now picture to your mind the fate of timid people who do not possess the strength of mind to try to destroy the imaginary snake. They remain terror-stricken all along and live a miserable life.

Disillusionments fall into two groups: (a) those which end in material loss and (b) those which end in enlightenment. Those of the first group are very painful and make us miserable. For instance, a man fondly believes that his little son is a genius, and builds a great future for him. When the lad grows up and proves himself to be an ass, the father is disillusioned with regard to the son. The illusion of the son being a genius, as long as it lasts, is a source of happiness, but when disillusionment comes, sore is the disappointment.

The illusion of the snake in the rope belongs to the second group and is the cause of unhappiness as long as it lasts, but if and when disillusionment comes, great is the relief and peace of mind that follow. The great illusion of the universe also falls into the second group. When disillusionment with regard to this illusion comes and one sees the substratum of the illusion, viz. Brahman—great is the enlightenment and realization is the result. Men of realization in the East and West affirm with one voice that realization cannot come until the illusion of the universe vanishes.

The substratum of this illusory universe, viz. Brahman, is hidden from one's view on account of ignorance. The great Shankara has sung:

'Just as blueness in the sky, water in the

mirage, and a human figure in a post are but illusory, so is the universe in the Atman.' (*Aparokshanubhuti*, 61).

For the man in the street the universe around is an exhibition in plurality (duality as some would call it). To hold his own, he has to wage an endless struggle. The odds are very much against him. Willy-nilly he carries on the struggle from the cradle to the coffin. In the mad materialistic world he is seldom endowed with the inclination to sit down for a while and meditate on the whys and wherefores of his being. The plurality around a person is apparently so real that he cannot see the Reality—oneness—behind it. To peer through the thick veil of illusion which envelopes the Reality, it requires a great refinement of sense and sensibility. The spell which this plurality has cast over mankind is seldom broken and a Swami Ram Tirath is born only once in a way who realizes the Reality.

Swami Ram Tirath used to address his

audiences 'My own Self in the form of ladies and gentlemen.' Swami Ram Tirath was a man of realization. There are many still alive who had the privilege of personal contact with him and they affirm that a happier man they never saw before or since. What was the cause of perpetual bliss in which Swami Ram Tirath had his being? By means of Viveka (discrimination) the Swami had destroyed the illusion of plurality (duality) which engrosses us, and stood face to face with Reality and perpetual bliss was his reward. Until and unless a person is disillusioned with regard to this Samsara, he cannot find peace and happiness.

This final disillusionment is the harbinger of bliss. Lesser disillusionments are the lot of all and sundry, but final disillusionment falls to the lot of some rare spirits.

'What delusion, what sorrow is there for the wise man who sees the unity of existence and perceives all beings as his own Self?' (*Isha Up.* 7).

ANCIENT INDIAN POLITY

BY KALIKA PRASAD DUTTA, M.A.

We are indeed fortunate that compositions and compilations by ancient masters, which have been left to us as a legacy, form a veritable compendium of sources which throw much light on our past. Amongst those eminent scholars, who have done capital work in the field of ancient Indian polity, special mention should be made of Jayswal and Law. But for them many interesting chapters of ancient Indian polity would have remained in total darkness.

Our main topic veers round the three well-known terms of ancient Indian polity, viz., *Arthasāstra*, *Rājasāstra* and *Kshatriyavidyā*. But are these synonymous? To come to a successful conclusion of our argument, we must make a thorough study of the contents of the *Arthasāstra* of Kautilya, *Sāntiparva* of

Mahābhārata, *Saptamaḥ* and *Aṣṭamaḥ Sargaḥ* of the *Manu Samhitā* and the *Sukranītisāra*. All these books, more or less elaborately, describe such important factors as war, peace, system of government, judiciary, and espionage etc. Kautilya's *Arthasāstra* is by far the best treatise on the subject. But none of these books, as we know, are in their true shape nor could one be assigned to any particular epoch. Additions and interpolations have got mixed up with the original. This and other factors have indeed made our task difficult of ascertaining the priority of one text over the other.

Now coming back, what is *Rājasāstra*? Though no clear-cut definition is to be found, the texts are not silent about it. Often directly or indirectly, the principles of king-

ship (*Rājasāstra*) are referred to. In brief, it is an enumeration of the principles strictly to be obeyed by the King in the affairs of state (*Rājya*) both in its internal and external aspects. Obviously the word *Rājan* has its root in the word *Ranj* (to please). The Kshatriyas, as the tradition says, were born of the arms of the Creator. The arms signify prowess and the Kshatriyas were thus created for the protection of the people, and war, *dhanadāna* (bestowing of gifts), and studies in political science (*adhyayan*) were to be their principal virtues (*Sānti Parva*, ch. 60). A Kshatriya was so named as he guarded the Brahmins from Kshata (destruction). In short, the acquisition of knowledge (*Vidyā*) for the proper management of state by the ruling caste (Kshatriyas) was popularly known as the *Kshatriya-vidyā*. Throughout the pages of the *Mahābhārata* the Kshatriyas are recipients of the highest praise. *Arthasāstra* is defined by Kaṭilya as a "compendium of almost all the *Arthasāstras*, which in view of acquisition and maintenance of the earth (*Prthivyā lābhe pālāne cha*) have been composed by ancient masters"...Manu speaks in the same vein when he says—

*Alabdhancaiva lipseta labdham Rakset
Prayatnatah
Rakṣitam Vardhayencaiva Vrddham
Patreṣu Nikṣipet (7.99)*

It is now apparent that *Rajasāstra* and *Kshatriya-vidyā* are but variant names of one and the same fact, principles of kingship. But is *Arthasāstra* synonymous with these two? A passage in the *Śukranīti* seems to indicate that. Thus—

*Sruti Smrtya Virodhena Raja vṛtyādi
Sasanam
Suyuktyārthārjanam yatra hyartha
Sāstram samucyate*

Rajavṛtta (affairs of the king) belongs to the same category of word as the *Rajasāstra* (principles of kingship). A closer examination of the contents will reveal to us some interesting points.

Why was the king created? The *Mahābhārata* (*Sānti*, ch. 67) says that in the absence of the *Dandadhara* (monarch) the

strong will devour the weak like big fishes swallowing the smaller ones (cf. also *Arthasāstra*, ch. 4—*Dandadharaḥ...matsyanyayamudbhavayati*). The administrative machinery of a state is, according to all these texts, divided into seven *Angas* (divisions) viz. the king, ministerial body (*Amātya*), department of treasury and revenue (*Koṣa*), judiciary (*Danda*), allies (*Mitra*), the country (*Janapada*) and forts (*Durga*). Every member of the seven bodies (*Angas*) has a distinct part to play. The king, to begin with, must be well versed in the Vedas. His competency to rule is to be judged by his efficiency in *Sādgunyam* (*Sānti*, ch. 69; also *Artha*. B. 7. ch. 1). Among other qualifications, with which the king must equip himself, learning of restraint and discipline was the foremost. He should also be active (*udyogī*), keep company with the mature experts (*Vrddha*) and establish safety and security in the empire. As the supreme head of the state, his responsibility was great and among his daily duties were included examination of accounts, acceptance of receipts, gathering information from the spies etc. He had also to take ample precautions for personal safety. But his principal duty was to see his subjects well governed. The well-being of subjects depended largely on the proper management of state affairs (*Artha*. B. 1. chs. 17, 20, 21 and also *Sānti*, chs. 56, 59, 71, 85, 97, 120 etc.) Manu says—

*Kshatriyasya parodharma prajanameva
palanam (7.144)*

But 'a single wheel cannot move.' Hence the king has to seek the advice of a number of faithful advisers, chief among them being the *Purohita* and the *Amātya* (ministerial body). Growth and prosperity of a kingdom depended largely on the good relations between the king and the *Purohita* (*Sānti*, chs. 72-74). The most trusted among the *Amātyas* were to be appointed as *mantrins* (*Sānti*, chs. 68, 83 and also *Artha*. B. 1. chs. 8-10). Kaṭilya says that the *mantrins* should be free from all evils (*Sarvopadha suddhān mantrinaḥ kurvataḥ*, B. 1. ch. 16). They should be loyal and religious-minded (*Sānti*,

ch. 68). Politeness, impartiality and intelligent behaviour were to be their principal virtues (*Śānti*, chs. 80, 85) and it was incumbent upon the king to consult the ministerial body on all matters of importance. It seems that the king's power was not unlimited. (*Artha*. B. 1. ch. 15).

We shall now try to describe the methods adopted by the king for 'acquisition and maintenance of earth'. A submissive king (*Avirodhī*) soon meets his doom like the mouse in a snake's hole (*Śānti*, ch. 57). Firstly, about acquisition. The texts are very explicit on this (cf. *Manu* 7.99; *Śānti*, ch. 69). The ancient masters all agree that the acquisition of lands, or conquest of neighbouring countries, is absolutely necessary for a successful kingship. War and peace seem to be the two chief weapons for 'acquisition'. Various ways are chalked out viz. institution of spies, winning over factions for or against an enemy's cause, sending of envoys types of war, and nature of alliance etc. It is well-nigh impossible to narrate all these in detail in such a limited space, but the most striking feature is the thoroughness of the theory that the ancient masters expound. *Manu* says that a Kṣatriya's rituals consist in waging wars (*Samgrāmāt Kṣātram Dharmamanusvaram...*). We are also told (*Śānti*, ch. 94) that the king shall at first try to win over his enemies without resorting to war; if however all his attempts fail, he may do it (*Danḍastvāgatikā gatih...*). Espionage also was a formidable weapon to tackle the enemy; the more efficient the system would be the more it would be helpful to the king in his quest of 'acquisition', (*Artha*, B. 12, ch. 4; B. 13, ch. 3 and also *Śānti*, chs. 86, 89). The king is called 'Chārachakshu' (seeing through spies).

Now about 'maintenance'. As it has been

stated elsewhere, protection (*Rakṣā*) of the state should be the king's greatest virtue (*Śānti*, ch. 69). Therein is sketched the picture of an ideal state. Much emphasis is laid on *Danḍa* (*Śānti*, chs. 58, 68 and also *Artha*. B. 1. chs. 4, 5). Further, the whole of *Aṣṭama Adhyāya* of the *Manu Samhitā* is devoted to the efficient functioning of the judiciary. Unrighteous among the Brahmins were not exempt from penal servitude (*Śānti*, ch. 56). *Koṣa* (revenue and treasury) and *Pura* (forts) are, as we know, mentioned as necessary components of the seven *Angas*. Sources of revenue, proper management of the amount received, different types of forts (*Pura*), the method of building all these, and the means to protect them are in detail described in the relevant texts (cf. *Śānti*, chs. 57, 69, 88, 120; *Manu* 7.69-77, 127-32, 137-39; *Artha*. B. 2. chs. 4-8, ch. 35). *Kautilya* however says that more care should be taken for safety against intrigues and conspiracies within the state than from dangers outside (*Artha*. B. 9. ch. 3). Espionage was thus a necessity and not only that, appointment of officials in the state machinery, in the light of these, was of vital importance (*Artha*. B. 2. *Manu* 7.114-125)... In short like the harmonious working of the spokes of a wheel (*Chakra*) the king should rule over his kingdom, acquired or inherited, with the co-operation of the *Seven Angas*. Only thus can he foster the growth and prosperity of an empire. But as the supreme head of the state, he should always be circumspect like the crane, powerful like a lion, greedy as the tiger, and swift like the hare. As *Manu* says—

*Bakavachhintayedarthān Siṃhavachha
parākramet
Vṛkavachhāvaluspeta Sasavachha vini-
vaṣpatet. (7.106)*

SACRAMENTAL MARRIAGE

BY J. M. GANGULI

There have been many questions and cross questions in the evidences before the Hindu Law Reform Committee regarding sacramental marriages. There can be no doubt that the bulk of the community, in fact almost cent per cent of the masses, leaving out the infinitesimally small number of radical reformists, would not think of reducing marriage to a mere contractual relationship tottering on the fickle will of one or the other of the contracting parties. There can be no doubt also that whether the masses want or feel the need of it or not the reform, either today or tomorrow, will be imposed on them, because the few forwardists who presume to speak for them, have the voice to make themselves heard and the power and the means to make things move in the direction of their angle of vision. Various arguments they put forward; skilful exposition of social iniquities in the community and the rectification of the same have been made by them; the difficulties and hardships of a few under the rigidity of the existing conditions have been brightly described in detail without reference to the fact that under all systems and conditions and under all subtle legal devices and ingenious constitutional framework exceptional individual hardships would and must occur and always do occur, and without considering that the real aim of all legal jurisprudence is not to go zigzag to meet such cases but to look after and provide for the general well-being of the masses. To give a crude analogy which is likely to be misinterpreted: A poor man is starving; his children have nothing to eat; his neighbour is squandering money and therewith even doing mischief and committing moral sins; but yet if the hungry man were to go and touch a pice of his neighbour the rigid criminal law will be with full force on him. If the law be not rigid there will be no end to trouble and no

firm stand for social safety and security.

The thing is that the violent impact of the current Western culture with all its impressive and alluring material glories with ours has so bewildered and excited some of us out of our judgement that we have lost regard and patience for our own national and religious customs and traditions and we accept as good and proper whatever idea is blown in from the West. The educated people, as the result of the standardized mass system of education which they come through, have generally lost their independent thinking and judging capacity and the power of mental concentration and deep reflection. They can hardly sit at rest, lonely, for any length of time meditating, they hardly have the inclination to pray and worship for a moment. Not unnaturally, therefore, they would seldom stop to think if there can possibly be any evolutionary significance in those age-old traditions, which they off-hand condemn. 'Time has changed; prejudices must go; we must be rational in our doings'—such cheap arguments are used to cover their own lack of inspiration and as plea for their unrestrained impulsiveness to follow merely the lead of the West. 'Religion must not be mixed up with and dragged into every little thing of life'—the Western ultra-moderns have said. We hear the same now in this country at every corner from every school-going boy and girl. 'Religious superstition and social orthodoxy have brought about our ruin'—is another echo reverberating from all sides. 'We should face the facts of husband-wife relation without shrouding the same in religious mystery'; 'Freedom of human will, and force of our *natural* impulse in marriage and in other things should not be restrained by religious injunctions and traditional taboos'—are other common assertions dinned into our ear. A missionary of Western civilization of today visiting India will

be glad to find the Indian educated rapidly progressing. He will not be struck by the fact that he is in a country where people from time immemorial have looked at life as if it were a great spiritual manifestation, for the realization of which impulses had to be restrained and life had to be lived philosophically with definite divine purpose. Such purposes, such life are the aims of religion, and, therefore, a Hindu not only looked at marriage on which so much depended but also at all other relations and acts, which in divers ways fulfilled that purpose as a whole, with reverence and sacredness. Marriage to them was not a mere sex relationship, the commitments of which had to be legally regulated, but a great, purposeful union to serve a great purpose, viz. to give birth to *better and better* beings, for which the parties must have religious and reverential feelings to each other.

However, I will not dwell on that point here, for the object of this writing is to refer to another issue brought forward by the reformists. While taking evidence, in Bombay, a member of the Reforms Committee is reported to have asked the so-called no-changers if they knew that their ranks were being depleted because of those who found the present laws to be too stiff and inconvenient for their fancies and inclinations going out of the Hindu fold. Possibly he thought that that aspect of the thing would strike home vitally, and no doubt it does cause anxiety and nervousness in those who are perturbed by the competitive race for numbers run by other religions. Such anxiety is, however, incompatible with and even likely to be harmful to the basic ideas on which Hindu theological philosophy stands. Hinduism has not looked to number but to quality, and has recognized the great

strength of *janma samskara* and its strong controlling influence on current life. 'Stay in your own religion, because that is the most natural and suitable for you'—has been its teaching to all. That teaching has restrained propaganda in Hinduism and has prevented indiscriminate infiltration of people without the natural bent of mind for its philosophy into it. A religion starts on the sure road to decay and degeneration as soon as it develops craving for numbers and takes to missionary activity. It thereby gets the number desired, but coming in, under the allurements of clever and persistent propaganda, with different mentality, temperament, and *samskara*, the new-comers become disintegrating elements within that religion. The philosophy and ideals of that religion are now looked at and interpreted differently according to the capabilities and inclinations of the new elements. From the spiritual advancement the aim of the religion now almost imperceptibly and steadily tends to selfish communal and political grouping. The history of the decay and distortion of all missionary religions testifies to that. The ardents and enthusiasts among the Hindus should, therefore, bear this in mind, and should not be keen to follow the examples of other religious missionaries. They should not feel nervous at the prospect of depletion of their numbers by the going out of some who lack proper respect and reverence for the teachings and injunctions of their religion and do not want to restrain their impulses according to those teachings and injunctions. Hinduism would so much be purified by such depletion, and, shining with purer lustre, it will serve the spiritual needs not only of the Hindus but of mankind in general much better.

HOW TO AVOID SPIRITUAL FRUSTRATION

By S. P. TAYAL, M.Sc.

At some period or another of a man's life comes to him the question : What have been the achievements of his human existence on this globe, in what way has he been different from or superior to animals who simply live, enjoy sense-pleasures, and procreate ? He looks back and finds that the answer to this question does not redound to his credit as a human being. A sense of frustration grips his soul, and he is compelled to find what after all was expected of him, what it was he could have done and said he had fulfilled his life's purpose.

The Vedantin would expect that every man who has a spark of the Divine in him should devote his life to the knowing of himself, and by knowing himself to knowing his principal, the Supreme Self. If he has not achieved this in his lifetime, he has been a failure, and his has been a wasted opportunity after attaining the highest specimen of the forms of existence on this earth. Teachers of other religions set before us more or less the same standard by which to evaluate the measure of our success. It cannot be denied that this is the highest good. But is it given to all to negotiate the Everest, and if we cannot reach that sublime summit, are the beauties of the under-hills so mean and negligible as to be despised and discarded ? The panorama that opens out before one who has attained godhead, who has identified himself with the universal, is no doubt incomparable, and the ecstasy and beatitude that are his by far surpass any pleasure that material objects can give. But one may not have the good luck of Vivekananda, nor his capacity and mental background. Nevertheless, if he has striven to attain that condition, however humbly, he may be sure he has sown the seed which will fructify in God's good time.

As in religion so in politics, a leader does not monopolize patriotism. He may be better able to give expression to the burning desire

of the common man for the good of his country. This does not, however, take away a tittle from the sacrifices the common man undergoes in his humble way, as long as he is sincere and does not fall a prey to 'a handful of silver or a ribbon to stick in his coat.' This means that he who aspires to the title of a patriot must give up many an advantage which his country's enemy may offer him, and the measure of his success as a patriot is the price his adversary sets on him. If he cannot be bought, he may be only a modest follower. Yet he need not be cast down, though the part he plays in the actual achievement be negligible, for he has humbled the enemy in so far as he has refused to bow down before his might and authority. Such a man has no occasion for frustration, for he has lived his life manfully.

Taking another example, a man of the world, a worldly-wise man, will perhaps measure his success by the pile he has made, by the number of men he keeps under his sway, by the palatial buildings he has erected, and by the respect he commands, not because of any intrinsic worth there is in him, but because of the power of his wealth which he wields over his men and sycophants who gather round him for personal ends. He may have given large charities, may have endowed orphanages and hospitals, schools and infirmaries, poor-houses and Dharmshalas, but if he has done all this for the sake of earning a title or common praise, or for the satisfaction of seeing his name blazoned forth in news-sheets, he has not succeeded in acquiring even the position of an honest farmer who earns his daily bread by the sweat of his brow, and from the little he earns gives a frugal meal and scanty shelter to a wayfarer who happens to knock at his door. But if the millionaire is kindly to his men, and humble and just, rather liberal than niggardly, recognizes the services of his men, respects and

honours them as even he expects them to respect and honour him, and above all is honest, which means a good deal, for it all depends on the standard of his honesty which, if it is pliable enough, may overlook and condone many an act which, strictly speaking, may not be honest at all, he has lived well. If he has set his standard high, and cares more for his vow of uprightness than for profits made at its cost, and withal possesses all the virtues enumerated above, however closely he may look back on his life, he will find no cause for frustration, for he has constantly peered inside into the fountain of all motives and has assured himself that they were always pure.

The patriot and the millionaire, who have their hearts at the right place, may not be religious men outwardly, and may have no conception of the identity of their souls with the Infinite. They are still advancing towards that consummation, for they have already identified themselves with so many men. The probability, however, is that they are highly religious, for fear of God and faith in His immense goodness alone can keep them on the right path. They have judged the true worth of worldly possessions, for otherwise they would not renounce them in favour of higher things which belong to the soul. The patriot would not prefer a life of poverty and trials and tribulations to the life of plenty and ease and comfort which could be his for the mere asking. Nor would a millionaire renounce many a large source of profit, if he set greater store on it than on fairness and honesty which must be sacrificed if that profit were to be made. But the life of the millionaire is really wasted if profit at all cost be his only aim, and if he then faces frustration at any stage of his career, he must thank himself for it. The frustration itself is, however, a lever with which a man's life may be raised, for here is an opportunity for him to begin afresh and to make a resolve never to sacrifice things of the spirit for things of the world. And if he prays to God for strength to sustain him in his resolution, He will make his resolve steadfast.

This criterion for judging the purposefulness of a man's life may be applied to all walks of life, for, in whatever position a man is placed, that is his Dharma, and if he follows his vocation honestly, always giving first place to first things, he is taking big strides towards his goal. Without this honesty a man cannot be said to be true to himself, which means that he must listen to his inner voice, if he would be saved from the blinding gloom of frustration which must overwhelm him sooner or later. This voice of God is an unmistakable guide which will steer him clear of all shoals and backwaters if it is nurtured by constant obedience to its call and not allowed to be enfeebled by constantly overruling it when finally it ceases to warn and guide. When such a catastrophe befalls a man he is doomed, for then there remains nothing for his reclamation.

When a man has made his choice to tread the God's way, as distinct from the worldly way, he may still find all his efforts and practices making no headway and his lower nature gaining mastery at times when the lures of the world successfully practise their charms on him. He knows that he must shun pleasures of the flesh, and, as a matter of fact, he has turned his face resolutely away from all worldly enjoyments, but he has not been able to kill desire which constantly rises in his mind. He may not fall a prey to the fascinations which come his way. Yet he may, at the same time, be mentally shaken and revolve in his mind the possibility of enjoying once more those pleasures which he enjoyed in the past with such relish. The persistence with which he is assailed by these blandishments may prove too much for him, and he may at times be dejected. But the following verse of the Gita should give him encouragement enough to enable him to continue his endeavour :

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवज्रं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

The sense-objects fall away from the man of austerity, leaving the longing behind; the longing also dies out by seeing the Highest.

So the longing can only vanish when one

has realized God than whom there is nothing more fascinating, none more full of allurements. This is only possible when the all-consuming longing for God is the only longing which possesses his mind, and he has made Him his be-all and end-all. Desires churning his inner self on occasions should not give room to a sense of frustration, for he has the examples of the great spiritual giants of the past who conquered desire and attained bliss. It is the endeavour which

counts. He may reap its fruit in the next birth, or the next after it, for no endeavour is lost or thrown away. Even in this life he is perhaps more fearless, more honest, more at peace, and more full of faith and devotion, and less greedy, less lustful, and less overpowered by anger and attachment. If he has made an advance towards these qualities, however small that advance may be, he has spent his life well and he may be proud of it.

NOTES AND COMMENTS

TO OUR READERS

In *Conversations with Swami Shivananda*, this month, the Saving Grace of Sri Ramakrishna in his aspect as an Incarnation is stressed by Mahapurushji. *Is Vedanta the Future Religion?* is a lecture delivered by Swami Vivekananda in San Francisco on April 8, 1900. It has not been hitherto published. We have got it through the courtesy of a friend in America. . . . Swami Jagadiswarananda's *Some Aspects of Chaitanya's Life and Philosophy* is a learned and highly informative article on the subject. . . . In *Peace and Science* Prof. B. S. Mathur pleads for a right understanding of the role of science and points out how, properly utilized, science can become the greatest bulwark of peace. . . . Dr. Mohan Lal Sethi, D.Sc., graphically shows how the Vedantic idea of the ultimate illusory nature of the world was revealed to him as a result of a very common experience, the mistaking of a piece of rope for a snake. . . . Mr. Kalika Prasad Dutta, M.A., delves into the historical past of India and as a result gives us *Ancient Indian Polity*. . . . Mr. J. M. Ganguli makes a vehement plea for maintaining the sacredness of the tie of marriage and its spiritual nature. . . . In *Spiritual Frustration* Mr. Tayal discusses some of the mental troubles affecting most people, and shows how these can be avoided.

SWAMI VIVEKANANDA ON WOMEN OF INDIA

Writing in the *Indian Social Reformer* (2 February 1946) under the title 'Swami Vivekananda on "our women",' a distinguished writer (Mr. K. Natarajan?), who has chosen to remain anonymous, recalls his happy meeting with Swami Vivekananda when the Swami was in Madras both before and after his first visit to the West. He writes :

I suppose I am one of the few now living who met Swami Vivekananda while yet a wandering Sanyasi. Sir Brajendranath Seal, who was at college with Narendra Datta, has told us of the early spiritual struggles of young Narendra. He tried the Brahmo Samaj but did not find the peace of mind he sought. Seal introduced him to some English poets and German philosophers; still Narendra found no satisfaction. He wanted a Guru in flesh and blood. This he found in Sri Ramakrishna Paramahansa. It must have been shortly after he took Sanyasa that my old professor Sundararaman found him trudging along the road in Trivandrum.

The Kashaya (ochre robe), all over India, ensures respect and hospitality. The professor was struck by the bearing of the boy-Sanyasi who spoke English fluently and showed himself a deep student of philosophy and literature of both East and West. He passed him on to friends in Madras. I met him at the Triplicane Literary Society one morning. There was a gathering of friends interested in philosophy. Dewan Bahadur Ragoonath Row, then an untiring propagandist of social reform, especially remarriage of young Hindu widows, presided. Young Vivekananda was then a militant opponent of everything savouring of the West. . . . A year or two after that he was enabled to go to America with just enough money to pay for his passage. With great difficulty he managed to attend the first World Congress of Religions in Chicago, in 1893, and instantly made his mark by his eloquent address on Hinduism which was greeted with enthusiasm. After that many doors were opened to him in

America and England. His return to Madras was signalized by a mass meeting which he addressed over an hour. Among the addresses presented to him was one from the Social Reform Association. His reply to it was something of a snub. But a day or two later he came to the Association and was in a very gracious mood. He told us that it was young men of the type whom he saw there that he wanted for the service of the motherland.

In his repeated talks to the Triplicane Literary Society, which had given him his first introduction to the public, Swami Vivekananda emphasized that workers in the field of social reform should not fail to invoke the aid of the great and glorious things of our past. He wanted that reforms should come from *within* and be constructive.

Referring to the Swami's deep love for the motherland, and his active interest in working for the advancement of the welfare of Indian women, the writer continues,

He always spoke of India as Mother or Motherland and there was a deep note of veneration whenever he mentioned the word . . . The Indian problem, to Swami Vivekananda was comprised in two words, 'Women and the People.' The downfall of India was due entirely to the neglect of the welfare of women and the people. The key to both problems was the same—education. There was no difference in Vedic literature between men and women as regards education and vocations. Women, like men, should move with the times, but any attempt to modernize Indian women, 'if it tries to take our women away from the ideal of Sita, is immediately a failure, as we see every day. It is interesting to note that Swami Vivekananda was in favour of training women in the art of defence and holds up the Rani of Jhansi as a pattern for Indian womanhood. Swami Vivekananda maintained that Hindu scriptures did not forbid the Sanyasa Ashrama to women, and he had a great scheme for organising bands of Brahmavadinis and nuns to carry knowledge and enlightenment throughout the country.

Replying to an interviewer who asked Swami Vivekananda if he (the Swami) was satisfied with the present position of our women, the Swami emphatically said, 'By no means.' Swami Vivekananda's idea was that

Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.

He wanted that Indian women should emulate the illustrious example set before them by their forbears who held aloft the banner of purity and spirituality. His prophetic utterance runs thus :

So shall we bring, to the need of India, great fearless women—women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai, and Mira Bai—women fit to be mothers of heroes, because they are pure and

selfless, strong with the strength that comes of touching the feet of God.

Addressing the Constructive Workers' Conference at Madras, Mahatma Gandhi stressed the importance of women's role in social uplift and national regeneration.

He had been telling repeatedly, and he would say again, that women should go to villages and work there. They must attend to the improvement of the condition of the village womenfolk. They must attend to the health and sanitation of the villages and to the education and culture of the womenfolk. All these should be done in a spirit of love and service and not as a mere formality. . . . Educated women should make it a point to get into villages and teach the children there to read and write and to lead clean lives. (*Hindu*).

SCIENCE NOTES

Leaving the higher flights of imagination for a while into which one finds himself blown up, while investigating the reality of matter and existence, let us now find some explanation, some antecedence, for this universe, with its suns, planets, satellites, stars, and comets, too numerous to count and contemplate. Let us begin with the earth with which our existence is intertwined. The first thing which strikes us is the arrangement of conditions which make life possible, and the first among these first conditions is the regulation of temperature on which life so abundantly depends. The range of temperatures within which life can flourish is very narrow indeed ; instances of men frozen to death in the frigid zones are often reported in papers, as heat strokes are none too rare occurrences in temperate and torrid zones. And yet the limits of temperature between which the two calamities overtake us are -50°F. and 150°F. , a range of 200° only which is a drop in the ocean compared to the temperature of the sun which is supposed to be 50 million degrees.

It will thus be seen how life hangs by a flimsy thread between two contingencies of extermination by blazing heat and bleak cold, if only the distance of the earth from the sun varies by about fifty miles, bringing it nearer to the sun or making it recede from it. This fifty miles of our common parlour, it should be remembered, is only a hair's breadth in terms of celestial distances of trillions of

miles. The earth is ninety-two and a half million miles from the sun, and the range of fifty miles works out to only one in two million, which shows in bold relief how we are ever present to the chances of being frozen to death or burnt to ashes by the slightest relaxation of God's law which fortunately admits of no departure, however small, to our immense relief. Our apple-cart is, therefore, liable to be upset by the slightest deviation, and the sheer good luck that it is not so upset is nothing but God's grace which is given the name of chance by those who feel shy of acknowledging God's dispensation in this material world. They say we came into being accidentally, when the furious whirling of the sun, in a molten or gaseous state, let loose a huge spark, hurled at a tangent, which lost its heat in course of time and became solid. Acted upon by other gravitational forces, it stopped at a lucky distance from the sun where life could evolve and thrive. This distance is maintained by these very forces, of gravitation, which provide rigging to this system of terrestrial bodies, and which make it impossible for us to be thrown out of our

path, and out of our range of temperatures essential for our existence.

Believers in God, however, cannot be satisfied with an explanation which ultimately lands them on chance, and must regard it as no explanation at all, and as something unworthy of man's intelligence, who cannot shut his eyes to the elaborate system of laws which govern this universe, and which scientists themselves have discovered. Play of fortuitous forces cannot result in an organized existence, and accidents do not conglomerate to form laws, or take the place of a rule. They may only be exceptions. Laws of matter, laws of force, and other such laws presuppose a design and a designer, and a Divine Designer at that, for no human engineer is capable of conceiving such a vast machine, what to speak of managing it. But the hand of God is invisible, and science takes no cognizance of what she cannot judge before the forum of human sense organs, in their nakedness or aided by mechanical devices. That is the reason why science fights shy of the Primordial Cause, and takes shelter under the spacious roof of chance which protects her from all ugly questioning.

REVIEWS AND NOTICES

FRENCH STORIES FROM ALPHONSE DAUDET.
 BY INDIRA SARKAR. *Published by Chatterjee & Co., Ltd., Calcutta. Pp. 114. Price Rs 4.*

Alphonse Daudet (1840-1807) was a ceaseless writer of novels and stories. His short stories give evidence of his brilliance and wit, saturated with humour and intensity of sincerity. He can claim a number of good dramas like *La Dernière Idole* (1862), *Les Absents* (1864), and *Le Sacrifice* (1869). But in India he is altogether unknown. That is rather strange. In these days when the world can be studied in a small corner as a result of a great influx of books, it is certainly beyond comprehension why such a great intellectual remains in obscurity so far as India is concerned. Of course there is one thing: perhaps he has not been popular in India because he invariably based his stories on ideas taken from the south of France. But this cannot be the only reason for this neglect. Thomas Hardy wrote Wessex novels, and yet he is quite a powerful and popular writer. Hardy has a philosophy which is communicated to us in clear words by the aid of irony and humour. Alphonse Daudet, perhaps, lacks a definite philosophy and, as such, he cannot be a perennial

joy. Yet Srimati Indira Sarkar deserves to be congratulated on her efforts to popularize Daudet by translating his stories for all who know English. I will call it a great achievement: the greatness of the achievement increases because the translation has been done in these days of distress and sorrow created by the great bath of blood that has just ceased. It is hoped that this kind of work will receive greater and greater encouragement as through translations of foreign literature we can hope to build a structure of a lasting peace. If politics has failed to give us peace, we can hopefully turn to culture and literature.

In his 'Introduction,' Prof. Olivier Lacombe says, 'The stories here translated are very famous. Their exquisite charm and delicacy of their art are as fresh as ever. And the merit of the translator cannot but be increased by the high quality of her text and the exacting expectations of the readers.' Certainly the stories must be infinitely fresh and alive judging from their freshness and 'life' in the translation. Definitely a translation cannot be a substitute for the original in beauty and achievement. But there is no help, and the readers who are not acquainted with the original

must be thankful to the translator for her pains and excellence in recapturing the beauty of the original. Her ingenuity and skill are brought into full play. Apart from the inherent high quality of the stories, she has her own excellence as a translator. One will definitely wish that a translation should be rather 'liberal': if it is too literal, as it is the case here, it is bound to lose some interest and charm of the original. 'Translation,' according to John Dryden, 'is not so loose as paraphrase, nor so close as metaphrase.' Translation is a difficult thing; it requires a lot of reading, of past and of present. A representative writer of an age can be a good translator if he possesses an insight into the past from which the original is taken.

I have no hesitation, however, in recommending this translation to many in this country who are keen on cultural contacts. One will like Srimati Indira Sarkar to continue this work of establishing new cultural contacts, which are so helpful in international relations. These contacts will lead to international understanding and peace.

B. S. MATHUR

AMONG THE GREAT. BY DILIP KUMAR ROY. Published by Vora & Co., Publishers Ltd, Bombay. Pp. XX+330. Price Rs. 10.

The author, a brilliant student of the Calcutta University, chose music as his vocation. He knew very clearly that music could not offer him much worldly prospect, but he thought that he could serve himself, his country and humanity best through the cultivation of his musical talents. Though his love for music has still remained unabated, he has now become a member of the Yoga-Ashrama of Sri Aurobindo at Pondicherry. These facts pointedly indicate how the author has got a sensitive mind and how he is moved by dreams and idealism. He has at present got refuge in the message of Sri Aurobindo, but in his early youth he was oppressed by conflicting thoughts and diverse forms of visions and ideals. At that time he would discuss with various leaders of thought many problems of life, society and the world as a whole. In this book is given the faithful record of conversations and correspondence he had with five great men of the world representing five different walks of life—Romain Rolland the artist, Gandhi the saint, Bertrand Russell the thinker, Rabindranath Tagore the poet, and Sri Aurobindo the seer.' The subjects discussed cover many fields—from the nature of the Ultimate Reality, from 'how to attain that poise which made one impervious to life's hardest blows' to the problems of sex and birth-control, but in each case the conversation reveals the freshness of outlook of the author. It is a great capacity to draw out any man through conversations, and the task is greater when the person with whom the conversation is carried is a master-mind, but Mr. Roy proved himself equal to the task, and he has laid the readers under a deep debt of gratitude by allowing them to share his joy of conversations he had had with some towering personalities of the world. As the conversations were not simply from intellectual standpoint, but touched many intricate and important problems of life, one will find solace, strength and guidance from the reading of the book.

GANDHI'S CORRESPONDENCE WITH THE GOVERNMENT. 1942-44. 2ND EDITION. Published by Navajivan Publishing House, Ahmedabad. Pp. xxxii+360. Price Rs. 2-8.

The popularity of this publication is evident from

the demand it has had from the public. Within a short time of its publication, the first edition has been sold out necessitating the issue of this next edition. In the present edition, some fresh matter has been incorporated, viz., the document of draft instructions to the Working Committee, which is being released to the public for the first time; also some further correspondence with Lord Samuel and the Government of Bombay.

SANSKRIT-ENGLISH

A CRITIQUE OF THE BRAHMASUTRA (III. 2, ii-iv). BY DR. P. M. MODI. Published by the author, Bhavanagar. Pp. 469. Price Rs. 12.

Dr. P. M. Modi deserves the most heart-felt congratulation of all Sanskrit scholars for his marvellous and thought-provoking work entitled *A Critique of the Brahmasutra* in which the learned doctor has tried to find out the real meaning and import of some of the *Brahma Sutras* with the help of the modern critical method called 'the historico-critical-cum-philosophical method'. His findings are so much thought-provoking and epoch-making that it is really difficult, if not impossible, to discuss them within a small compass. Opinions will, we are sure, certainly differ with regard to his conclusions, but nevertheless, the work under review deserves the most careful and sympathetic study by all unbiased scholars.

It is a well-known fact that the different systems of Indian philosophy are not meant for mere table-talk or academic discussion; they are rather, to be treated as a particular way of *Upasana* (worship), called *Manana* (deliberation), and for the matter of that, the decisions and findings of the great Acharyas are to be implicitly obeyed and followed. Yet it is our firm conviction that this type of critical survey will by no means jeopardize the cause of the study of the *Brahma Sutras* in the orthodox way. Truth, they say, reveals itself in many ways. It has got various phases. The approach to it is certainly possible from many directions. What harm, therefore, is there if the learned doctor tries to see the truth from a different angle of vision?

In the introduction to his book, Dr. Modi has given, in some detail, almost all his findings which will certainly help the reader to follow the detailed arguments placed forward in support of his conclusions.

The learned doctor has tried to find out the real meaning and import of some of the Vedanta aphorisms (III. 2, ii-iv) and has added copious notes by way of explanation of the *Sutras*. Wherever he has advanced a new theory he has spared no pains to substantiate it with argument and necessary quotations. There are so many points raised in almost every page of the book that it is simply impossible to do justice to them in a short review.

Nevertheless, we are feeling obliged to note down in brief some of our observations about the work. If a reader happens to come across the book, he will simply be puzzled to learn some new theories. The assumption that Shankaracharya had originally derived his doctrine from Buddhism will, we fear, be difficult for the scholars of Advaita philosophy to accept. It is, of course, a well-known fact that even in past days Shankaracharya was denounced as a disguised Buddhist. But even then the critics of those days did not go so far as to deprive the great Acharya of the credit of originally advancing a theory. To say even by way of a counter example that Shankaracharya believes in *Saguna* and *Nirguna* aspects of *Brahman* is nothing but advancing a new theory in

the name of the great philosopher. The claim of an important discovery that the Sutrakara accepted as authority for Brahman the Vedantas, i.e. the Upanishads only, is not in the least understandable inasmuch as the Sutrakara may possibly be well understood to have done so according to the convention that mainly the Upanishads deal with Brahman. The statement that the most important portion of the *Brahma Sutras* is Pada 3 of Adhyaya III seems contrary to all possible arrangements of subject-matter in ancient scriptures in order of importance. As regards the conjecture of the loss of tradition in the interpretation of some of the *Brahma Sutras*, the learned doctor seems to have been satisfied with his own argument that the discovery of the meaning of each of those Sutras substantiates his proposition. But everybody, we are afraid, will not be satisfied with that argument. Surely, something can never be affirmed or negated of some other thing by an argument which, up till now, is not established beyond doubt. The opinion that the word 'Smriti' in 'Smriti Pada' does not mean 'Sankhya' but it means the 'Gita' will give rise to

much discussion, because the Gita is supposed by many scholars to be a later production. The reference of *Brahma Sutras* in the Gita (XIII. 5) has set the scholars to furious thinking about the possible priority of the *Brahma Sutras*. The statement of the traditional methods of indication as seven in number, instead of six, seems to be a printing mistake. The number is six and not seven, inasmuch as Upakrama and Upasamhara are treated as one indication.

There are so many interesting points to be discussed and important issues raised in the book that we are feeling constrained, under practical considerations, to refrain from a detailed criticism. However we can unreservedly recommend the book to all lovers of Indian philosophy, particularly of Vedanta. The learned foreword by Dr. S. N. Das Gupta has greatly enhanced the value of the book. Dr. Modi will do a great service to the cause of Indian philosophy if he makes a critical study of other important treatises in like manner.

DINESH CHANDRA GUHA, M.A.,
Kavya-Nyaya-Tarka-Vedantatirtha

NEWS AND REPORTS

SRI RAMAKRISHNA'S BIRTH-PLACE

The village of Kamarpukur in the Hooghly District is hallowed by the birth of Sri Ramakrishna, the Prophet of modern India. As with the passage of time the life and teachings of the great Saint are bringing solace to the hearts of innumerable people all over the world through the preaching of the monks of the Ramakrishna Order, the village is slowly gaining in importance and developing into a place of international pilgrimage. Especially now, with the end of the global War, the thoughtful people of every nation realize that there is something wrong in the Western outlook on life, an outlook that in the course of nearly a quarter of a century could plunge the whole world into the blood-bath of the two most horrible wars ever witnessed. Naturally the eyes of the world are turned towards India for guidance and help. From the different foreign centres of the Order we are receiving indications that the life and message of Sri Ramakrishna are making an irresistible appeal to the people of those countries.

In India also the wider public is showing genuine and unmistakable interest in everything connected with the Saint's life. So we feel that Kamarpukur will be gradually drawing more and more pilgrims in the near future. Moreover, it is high time that the nation paid its debt of gratitude to the Saint whose advent has raised India as a nation in the estimation of the world, by undertaking to improve the condition of the village where he was born, as also by suitably preserving the place of his birth and building a befitting memorial there.

It is with this intention that we have decided to open a branch centre of the organization there, and have applied to the Government for acquisition of nearly 5½ acres of land, including Sri Ramakrishna's ancestral home, for starting a dispensary, a school, an international

guest house, a museum, etc., along with preserving the place of his birth. Over Rs. 1,00,000/- is required to work out the scheme. We earnestly appeal to the generous public as well as to our friends and sympathisers to lend us a helping hand in materializing this object.

Contributions will be thankfully accepted by: The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission

RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

REPORT FOR 1945

The Ramakrishna Mission Students' Home, Madras, has completed, with the end of 1945, the forty-first year of its useful career. The activities of the institution are those of (1) the Home proper, (2) the attached Residential High School, (3) University education, (4) the Industrial School, (5) training of war technicians, (6) the Centenary Elementary School, and (7) the boys' schools at Thyagarayanagar.

(1) *Home*: There were 270 permanent boarders at the beginning of the year; there were 83 withdrawals and 82 admissions, and the total strength at the end of the year was 269. During the same period, out of a total of 21 day-scholars at the beginning, there were 4 withdrawals, leaving a total of 17 day-scholars at the end. The Seva Praveena Samiti, charged with the work of distribution and management of household duties did good and efficient work. Ample scope was provided for the moral, religious, and cultural training of the inmates of the Home through congregational worship, religious services, classes in music, and scriptural discourses. Garden work formed an important part of the boys' manual training. Most of the boys

took keen interest in various extra-curricular activities such as volunteer and other students' organizations, and acquitted themselves with credit. Most of the 'old boys' of the Home continued to keep in touch with the institution and help it with collections and contributions of money.

(2) *Residential High School*: The School continued to work, for the fourth year, in its evacuation camp at Uttiramerur, in temporary sheds. The total strength of the school at the end of the year was 181, of whom 164 were residential and 17 day-scholars. The special features of the School are—small classes, simplicity in furniture and dress, individual attention to pupils, tutorial supervision outside school hours, Sanskrit education, and manual training. The course of studies is planned in accordance with the S.S.L.C. scheme, and the medium of instruction is Tamil. In the last S.S.L.C. Examination, 33 were declared eligible out of 38.

To afford training in manual work for the boys of the school, there are three sections—carpentry, weaving, and cane-work—with qualified instructors, together with a section for hobbies, at present confined to mat weaving and tailoring. Besides turning out useful and saleable wares, these sections helped considerably in general repairs to building and furniture, and the supply of bedding and clothing to the inmates.

The boys took active part in physical exercises and games of various kinds, and in extra-curricular activities such as boys' literary union, excursions, and Seva Praveena Samiti. As many as 66 students of the school were in receipt of scholarships from various sources during the year.

(3) *University Education*: There were 27 students studying in the various outside colleges. Out of 13 who appeared at the different university examinations, 12 came out successful, 2 with distinction, thus maintaining the high standard of efficiency, 19 students were in receipt of various scholarships.

(4) *Industrial School*: In addition to the existing buildings, an auxiliary shed was completed and occupied during the year. The Jubilee Workshop, attached to the school, is becoming more and more popular. It is fully equipped with up-to-date tools and appliances for all types of automobile repair. The school prepares students for L.A.E. Diploma and the course extends over 4 years. The strength of the school was 78 at the end of the year. 14 students were the recipients of scholarships. Out of 13 candidates sent up for the final examination, 9 came out successful, 2 with first class. During the year, the students of the Industrial School were taken out, on excursion, to different workshops in the city.

(5) *Training of War Technicians*: This section was converted into a 'civil' centre with effect from 1st December 1945, and a few enrolled trainees who preferred to complete their training were retained, while the majority of the trainees were either demobilized or transferred. The total number of trainees at the end of the year was 24 only—11 fitters, 12 turners, and 1 machinist. Some improvements and alterations were made in the fitting shop at Thyagarayanagar during the year. The hostel, attached to this section, for which the Government of India have sanctioned a grant of

Rs. 1,33,594 during the year, is going to be used as a civil hostel, for future trainees, since its change over from 'civmil' to 'civil.'

(6) *Centenary Elementary School*: This school which came into existence in 1935, as a part of the commemoration activities in connection with the Birth Centenary of Sri Ramakrishna, and which was under a management independent of the Ramakrishna Mission, was taken over by the Mission Home Committee during the year under report. It is now located in the premises of the Home pending construction of a separated building for it. The present strength of the Elementary School is 203—117 boys and 86 girls.

(7) *Boys' Schools, Thyagarayanagar*: This group of schools has had a phenomenal growth and the present total strength is 3,213. During the year there was an unusual rush for admissions and new sections had to be opened in each class. The total strength of the teaching staff was 133. Of the 276 pupils sent up for the S.S.L.C. Examination, 214 were declared eligible, one of them securing the cash prize for the highest number of marks in Tamil. 18 out of 24 pupils passed the Madura Tamil Sangham Examination during the year.

Full scope was afforded to the boys for all-round development through such activities as debating societies, literary unions, volunteer corps, scout group, celebration of festivals, recitation, etc. General education was supplemented by religious and moral instruction. More books were added to the library during the year, and the class-library system was organized on a definite and useful basis. The reading room proved extremely useful. Physical education was not, in any way, less important. Tournaments in various games, group competitions, and athletics formed a special feature of the schools.

Boys took part in literary and music competitions. They conducted a manuscript magazine, went on short trips to places of educational interest, and did very useful and efficient service by taking active part in the Junior Red Cross. In all 307 concessions were awarded by the Government, 28 pupils were granted war educational concessions, and 81 pupils were given concessions in school fees by the management. The number of inmates in the attached hostel was 70 during the year. Special classes were conducted for backward boys, and the routine of life was well arranged so as to contribute to the training and development of the body, mind, and spirit of the inmates. Out of 10 inmates who appeared for the S.S.L.C. Examination, 9 were declared eligible.

Finance and Needs: For the year under report, the total running expenditure on all the sections amounted to Rs. 1,11,559-10-3 and the total receipts to Rs. 1,02,054-11-6, resulting in a deficit of Rs. 9,504-14-9. In addition to grants and interests from endowments, the management have yet to find Rs. 40,000 annually by way of subscriptions and donations to keep the work going on the existing lines with its schools and hostels. Rs. 200 will keep the Home for one day. One boy can be maintained by an annual contribution of Rs. 300 or by an endowment that will fetch that amount by way of annual interest. The management appeal to the generous public for contribution and bequests, big and small, which will place the Home above want.