

# Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

## AN INTERVIEW WITH SWAMI VIVEKANANDA

**“WE ARE HYPNOTIZED INTO WEAKNESS BY OUR SURROUNDINGS.”**

[The Hindu Philosopher who strikes at the root of some Occidental evils and tells how we must worship God simply and not with many vain prayers.]

“The Swami Vivekananda has created a high degree of interest here in himself and his work,” said C. C. Everett, D. D., LL. D., of Harvard University, in speaking of the Swami Vivekananda at the Parliament of Religions, held at the World’s Fair in Chicago. “There are, indeed, few departments of study more attractive than the Hindu thought.—We Occidentals busy ourselves with the manifold. We can, however, have no understanding of the manifold if we have no sense of the One in Whom the manifold exists. The reality of the One is the truth which the East may well teach us; and we owe a debt of gratitude to Vivekananda that he has taught this lesson so effectively.”

The Swami is among us now, and we, too, may hear this “truth” if we will. He must preach for his devotees the strange, old gospels of the East.

A strikingly picturesque figure, the Swami Vivekananda is certain to attract sympathetic and unusual attention. Deeply learned in Sanskrit lore, familiar with all the phases of contemporary life, thoroughly versed in world-history, his friends are found in all classes and countries.

The Swami is a charming person to interview.

Pacing about the little room where he was staying, he kept the small audience of interviewers and friends entertained for a couple of hours.

“Tell you about the English in India? But I do not wish to talk of politics,” he said. “From the higher standpoint it is true that but for the English rule I could not be here. We Indians know that it is through the intermixture of Indian and English cultures and ideas that the salvation of

India will come. Fifty years ago all the literature and religion of the race were locked up in the Sanskrit language; to-day the drama and the novel are written in the vernacular, and the literature of religion is being translated. That is the work of the English, and it is unnecessary, in America, to descant upon the value of the education of the masses."

"What do you think of the Boer war?" was asked.

"Oh! Have you seen the morning papers?" the monk inquired. "But I do not wish to discuss politics. The English and the Boers are both in the wrong. It is terrible—terrible—the bloodshed! England will conquer, but at what fearful cost! She seems the nation of Fate!"

And the Swami, with a smile, began chanting the Sanskrit for an unwillingness to discuss politics.

Then he talked long of ancient Russian history, and of the wandering tribes of Tartary, and of the Moorish rule in Spain, and displaying an astonishing memory and research. To this childlike interest in all things that touch him is doubtless due much of the curious and universal knowledge that he seems to possess.

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## THE MASTER SPEAKS

[FROM THE DIARY OF M.]

SRI RAMAKRISHNA IN THE HOUSES OF  
BALARAM, RAM AND ADHAR. 1883

Sri Ramakrishna comes from the temple of Dakshineswar to Calcutta. He will first go to Balaram's house, then to Adhar's, whence again to Ram's. The famous devotional singer Manohar Sain will sing of Sri Krishna at Adhar's house. At Ram's house there will be a recital of some acts of the Divine Incarnation (of Sri Krishna). To-day is Saturday, the 1st June, 1883.

While coming in a carriage, the Master talks to Rakhal, M., and other devotees: "Look here, when love for the Lord comes, sins etc. take to their heels, even as the waters of puddles get dried up in the heat of the summer sun."

THE WORLDLY ATTACHMENT OF MONKS  
AND HOUSEHOLDERS

So long as there is love for worldly things, attraction for sex and wealth,

spiritual realization is impossible. Having worldly attachment, (formal) renunciation is of little avail. This (worldly attachment after renunciation) is as loathsome as looking at what has been once spat out.

After a short pause the Master continues: "The Brahmos do not accept God with forms. Narendra says 'Idols.' (Smiles.) He says, 'He (*i.e.* the Master) still goes to the Kali temple'."

The Master has reached Balaram's house. At 4 p.m. Yajnanath has come from Nandanbagan to invite the Master there. In their house at Nandanbagan the Brahmos hold their annual celebration. Yajnanath says, "Please come early." The Master says, "I have no objection to come early if I keep well."

SRI RAMAKRISHNA AND THE VISION OF  
GOD IN MAN AND ECSTASY THEREFROM

Yajnanath gone, the Master suddenly enters into a trance. May it be, he is

seeing that the Lord has become this universe and finite souls, that He is walking on earth as man? He talks to the Mother of the universe: "Mother, what art thou showing me! Stop. What! Even more! What, through Rakhal and others! Ah! all forms and the like are vanished! Yes Mother, what is man but a cover? Yes, a mere cover; inside it is all Thyself—consciousness.

"Mother, the modern Brahmos cannot taste Thy sweetness. Their faces, their eyes, are dry. Without love, pure and unselfish, everything is vain.

"Mother, I begged of Thee to give me a fit companion. Is it for this that Thou hast given me Rakhal?"

#### SRI RAMAKRISHNA IN ECSTASY OF DEVOTIONAL SONGS AT ADHAR'S HOUSE

The Master has come to Adhar's house. Arrangements for Manohar Sain's songs are going on.

Many devotees and neighbours have come to see the Master. All want to hear something from the Master's lips.

*Sri Ramakrishna:* (To the devotees) Bondage and salvation—both are, because He wills. It is He who has kept us ignorant and in bondage. Again when He would will and call us, we would be free. The child has gone out to play. It is now time for the meal and the mother calls.

When He wills to free a soul, He makes him keep company of the holy; moreover He puts into his heart an earnest hankering for Himself.

*A neighbour:* What sort of longing is required, Sir?

*Sri Ramakrishna:* That sort of longing which the clerk has when he loses his job. He goes from office to office and asks, "Sir, is there any vacancy?" When true longing comes, the man gets restless. How to get the Lord—this one thought gets possession of him.

With a finely pointed pair of moustache, sitting on a sofa and with a lighted pipe in the mouth, no one can realize God.

*The neighbour:* Can holy association bring about this longing?

*Sri Ramakrishna:* Yes, it can. But there are individuals who are so abandoned that even this can do them no good. The mendicant's water-pot (made of the rind of a bitter gourd) goes with him to all the holy places but remains as bitter as ever.

Now the singing of devotional songs will begin. The Goswami sings of Radha's pangs of separation caused by her own pique:

"Radha says, 'Friend, bring me my Krishna, I can't live without him.'

"*A female Companion:* 'Radha, Krishna would have made us the sharers of his blessedness, but your pique has made it impossible. You do not get joy at his happiness, otherwise why should you show your pique?'

"*Radha:* 'My friend, the pique, you talk of, is not mine. It has gone with him against whom it was directed.'

Lalita, another female friend of Radha, speaks a few words in support of Radha.

Goswami goes on: "The friends began to search for Krishna about the Radhakundu. They found him at last on the bank of the Jumna in the company of Sridam, Sudam, Madhumangal. Vrinda acts as the go-between and talks to Sri Krishna."

Then followed the songs depicting various acts of Sri Krishna: Sri Krishna in the guise of a Yogi, the episode of Jatila, Radha giving alms to Sri Krishna, Yogi plays the palmist, foretells of her imminent danger and instructs her to worship Katyayani, the Mother of the universe.

THE HUMANITY OF AVATARAS OR  
DIVINE INCARNATIONS

Singing finished, the Master is talking to his devotees.

*Sri Ramakrishna*: The Gopis (Radha and her female companions) worshipped Katyayani. All are under the control of Mahamaya, the Primordial Energy. Even the Divine Incarnations have recourse to this Maya while playing their human parts on earth. Just see, how bitterly did Rama weep for Sita! "Even Brahman weeps being caught in the meshes of the five elements"—so goes the adage.

In His Incarnation as the Boar, the Lord, after killing (the demon) Hiranyaksha, passed his days happily with His litter. Forgetful of Himself He was nursing His brood. The gods consulted among themselves and sent Siva, who destroyed His body with his trident. Not before this the Lord went away to His eternal abode. Siva had asked Him, "Why art thou thus self-forgetful?" To that He replied, "I am all right, don't disturb me!"

Now the Master is going from Adhar's house to Ram's. There he heard the recital of Uddhava's conversation (with the people of Vrindavana). Kedar and other devotees were present there at Ram's house.

II

MASTER'S LIFE FROM HIS OWN LIPS

*Sri Ramakrishna* is talking, in his own room at Dakshineswar, to his devotees—now standing, now sitting. It is 10 a.m., Sunday, the 10th June, 1883. Rakhal, M., Latu, Kisor, Ramlal, Hazra and many others are present.

The Master is narrating his own life stories.

*Sri Ramakrishna*: (To the devotees) In my childhood, when I lived in my native village, all, men and women, loved me. They used to hear me sing.

I could imitate people well; they used to witness and hear all that. The ladies would keep delicious things for me. Everyone had a great trust in me. All thought of me as their own child.

But I was then a joy-loving lad. Families that were happy and artistic, I would frequent; but where there were miseries, I fled from.

Among the boys there were some good people. I would make friends with them. Some were made bosom friends ceremonially. But now they are out and out householders. Some of them come here and seeing me exclaim, "Ah! we find you the same old fellow of the primary school!"

In the primary school, reckoning or computation was a puzzle to me. But I could draw pictures well, and could make pretty images of gods.

FOND OF CHARITABLE HOUSES, AND OF  
THE RAMAYANA AND THE  
MAHABHARATA

Wherever there were charitable guest-houses, free alms-giving, etc., I would often go and carefully observe their workings. Was there a reading from the Ramayana or the Bhagavata? I was sure to hear it most attentively. But if in the reader could be found some vanity, I would expose it to others by mimicry.

The coquetry of women I could well understand. I would mimic their words and accents. I could understand their mental characteristics from their appearances and dresses.

But no more talks about the worldly people.

The Master now asks Ramlal to sing. Ramlal sang a few songs.

SRI RAMAKRISHNA BESIDE HIMSELF WITH  
EMOTION AT RAMANAMA—THE DIVINE  
LOVE OF THE GOPIS

While hearing a song about Rama, the Master sheds tears and says, "Once

when I was in the Jhau (a kind of tamarisk tree) grove, I heard a boatman sing this song about Rama. As long as I was in the grove, I shed tears. I had to be carried to my room."

Now the song is about Sri Krishna. Akrur has seated Sri Krishna in his chariot and is taking him away to Mathura. Seeing this the Gopis have clasped the wheels of the chariot, some have laid themselves flat in front of the wheels. They are all holding Akrur responsible for it. They do not know that Sri Krishna is going there of his own accord.

*Sri Ramakrishna:* (To devotees) Ah! What a wonderful love the Gopis have! Radha drew a picture of Sri Krishna in her own hand, but did not draw his feet—as if thereby to prevent his going away to Mathura!

In my childhood I was very fond of singing these songs. I could sing out all the songs of such musical dramas, so much so, that some thought I had belonged to one or other of the dramatic parties.

A devotee has a new cotton wrap on. Rakhal's nature is like that of a child.

He has brought a pair of scissors and is going to clip the useless ends of the wrap. The Master says, "Why clip them? Let them remain. They look nice like the ends of a Shawl. (Turning to the devotee) Well, what's its price?" At that time British-made clothes were much cheaper. The devotee: "One rupee and six annas per pair." The Master: "Well, What do you say? A pair for one rupee and six annas only!"

After some time the Master says to the devotee, "Go to the Ganges and have your bath. Who's there? Give him some oil."

When the devotee had returned after bath, the Master gave him a mango from the ledge. He says, "Let me give him this mango. He has passed three university examinations. Well, how is your brother at present?"

*The devotee:* Yes, the proper medicine has been administered to him. Only, he is to work a little.

*Sri Ramakrishna:* Can you procure a job for him? That would be well. You will be his surety.

*The devotee:* Let him come round first, then everything will be all right.

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## THE REVOLT OF THE EAST

BY THE EDITOR

### I

A rich man passes as wise simply because of his wealth, though he may not have a grain of intelligence except what is required for money-making. People fear to call him a fool, so he is known to be wise. Or because of his dazzling success in amassing money, it is taken for granted that he has wisdom with reference to every other thing under the sun, and his advice is even

sought for that. Thus he is permitted to meddle in things about which he has not the least experience; and the impudence of a rich man to talk about religion, education, social reform and what not is silently tolerated by the world.

The same thing is observed in international affairs. Because the West has flaming success as far as material things of the world are concerned, everything

it does or thinks is supposed to be good, or a model for imitation. Or, to be more precise, the West succeeded so much, on account of material power, in stupefying the mind of the East, that everything Western passed, for a time, as enviable and covetable, and many in the East wanted to transplant that into their country.

But falsehood cannot stand long. A counterfeit coin must be detected some day or other. So we find that a tendency has already come to look at the Western philosophy of life with a critical eye at least by some Oriental people. Nowadays, while there is a section of people in the East who are still enamoured of Western things, there are a growing number who are not ready to accept them without due consideration and proper evaluation. Fortunately, the latter class of people are on the increase everywhere in the East. They accept only those things from the West which are necessary for success in the competition for power and struggle for existence—*i.e.*, to meet the West on its own ground—and nothing more. The hollowness of the inner life of the West has been severely exposed to these people; a happy dis-illusionment has come over them, and they are looking to their own strength and the treasures hidden in their own culture and civilization.

## II

There are ups and downs in the life of nations as well as of individuals. And in the life of competition we learn as much from our failures as from our successes. Or rather our failures teach us better lessons than our successes; for the former unmistakably put before our eyes our defects and weak points and thus give us an opportunity for correction, while easy success in the struggle

of life makes us off our guard and stops all chance of improvement.

If we look back upon the events that took place in the world two or three centuries ago, we find that at that time while the Western countries were striving their best to solve the material problems of life, the Eastern countries, living in comparative ease and comfort, were too much given to dreaming and philosophizing. While the former were struggling to have more lands for colonization, greater opportunities for the expansion of trade and commerce, and better means of livelihood, the latter were living a life of contentment with what they possessed. In the past, many of the Eastern countries scored great success even in those fields where the West is still now struggling, but at the time we are speaking of, they seemed to be enjoying the fruits of their past achievement and ceased from all further struggles.

But in a race, even a swift-footed hare, if it sits idle, is defeated by a slow-moving tortoise; and in the battle of life whoever will fail to put his best foot foremost will be left behind by others who are always keen and alert. So when the Eastern nations were dreaming, the Western countries took them by surprise and got mastery over them in various fields. The nations of the West gave ample proof that they had greater military power and organization, more statesmanship and better worldly wisdom; and they began to drain away money from the East and exploit the Eastern people of their selfish purposes. The political history of Turkey and Persia, India and China, Burma and Siam tells the self-same story: the Western powers came seeking an opportunity to expand their commerce and gradually became the dominating factor in political life.

It is no use saying that the activities of the Western people in the Eastern countries have been marked by treachery, falsehood and craftiness. To speak in that strain is simply to make a parade of one's follies. In the struggle for political power, people are not actuated by saintly ideas, and those who have not sufficient shrewdness and capacity for organized action, at least in so far as these are necessary for self-protection, must suffer defeat and be left to bemoan their lot. If the Western nations nowadays rule the political destiny of Eastern countries, it is because the former got an advantage over the latter when they were sitting idle in too much self-complacency.

### III

A great benefit of the impact of the Western culture on the civilization of the East has been that it has brought about an awakening amongst the Oriental nations. When the Western nations first came to the East they succeeded in impressing upon the minds of many that they were superior people; they struck so much terror into the hearts of many that simply by the influence of that they carried many things through. With regard to the affairs in China of some years back, Mr. Sant Nihal Singh, the well-known journalist, speaks from personal experience, "In China, one sees a single European police officer walking along, holding in his hands the queues of a score or so of Chinese prisoners who, vagabonds and malefactors though they be, make no attempt to wrench themselves free." He further says: "Almost all over the continent, the comparatively cultured Oriental is obsequious in his attitude toward even the mediocre Westerner. In fact, the material superiority of the Occidental has gone on unchallenged for so long that to-day, to most Asiatics,

white skin has come to be synonymous with superior talents; and the white man, no matter what his status may be amongst the members of his own race, represents to Easterners great strength of mind and body and invincible skill at arms, offensive and defensive." But nowadays perhaps the spirit is to a great extent gone. The Easterners at present are trying to shake off their inferiority complex in every walk and have succeeded in many cases. They are trying to develop such qualities and organize themselves in such a way that they will be the peers of the Westerners in every respect.

The first decade of the twentieth century marks a great epoch in the history of Asia. For it was in this period that in the battle-field of Manchuria, Japan broke for the first time the spell of the superiority of the white races. After that there has come a stir of life throughout many countries in Asia. China is no longer ready to pocket the insult of the white races silently. She has revolutionized her Government and is eager to establish her political rights before the nations of the world. India is passing through a great political unrest. Revolutionary changes have come over Turkey and Persia. The islanders of the Philippines are dreaming of political independence. A love for Western democracy is visible amongst the people of Siam. Japan has conclusively proved that she is equal to the Western nations even in matters of military skill and political diplomacy. And that fact has infused new hopes and aspirations amongst all other people in the East.

### IV

Political subjugation is not so bad as cultural conquest. The greatest evil of political dominance is that it emasculates a nation even in the matter of

culture. A conquered race begins to think or it is impressed upon it that it is also culturally inferior. And when the morale of a nation is broken there remains little chance of its recovery. This simple fact does not occur to the mind of a politically subordinate race that a man may be physically very strong but that does not necessarily mean that he is also culturally, morally and spiritually superior to one whom he can defeat in wrestling; that physical strength is no index to one's moral superiority. And therefore it is led to believe that it has no culture and civilization worth the name simply because it has no political status.

This is what was the idea of many Asiatics till very recently. Fortunately that spirit is rapidly passing away. The Easterners have begun to search for the treasures that are hidden in their own culture and civilization, and they have been fully disillusioned from the notion that the white races are necessarily culturally superior. Modern means of communication have given facilities to the Easterners to see the life of the Westerners at home at close quarters, and they have seen how the society of the latter is in no way better than theirs, if not worse. Hundreds of students from the Oriental countries are flocking to the European and American Universities, and many of them have established their intellectual superiority over the Western scholars. Many Universities of the East have become sensitive about their self-respect—their students show indifference about getting foreign degrees though they establish their qualification for them. Many Eastern professors have made a name in Western countries—nay, they are much in demand and eagerly sought for. They have proved beyond doubt that political inferiority is no indication of intellectual inferiority. In fact, there is disillusionment

in all quarters. A Chinese writer says, "Already the Occident has shown that it dominates the Orient not so much because it has a better religion, loftier morals or higher intelligence, as because it knows how to fight and how to make money."

The sign of strength is that one is so confident about it that one does not make any effort to establish it. The cultural assertion of the Eastern countries indicates that the inferiority complex is still lingering in their minds. In fact, it is. But it is breaking, and it is only a question of time when it will be completely shaken off. The system of education, political disabilities, ignorance, want of intimate contact with Westerners—many such things have contributed to the creation of this diseased condition of the mind amongst many Easterners. But fortunately that phase is passing away, and there are sure signs of the approach of a new dawn.

In this connection it must be gratefully acknowledged that, in many cases, it was many Western savants who pointed to the Easterners the glories of their culture and civilization. The Eastern minds were so much stunned because of their political defeat that they became quite incapable of appreciating the value of their own treasures. There is an Indian story that in a company of travellers one was counting if any was missing. But while doing that, as the man did not count himself, he found the number always less by one and, therefore, was in great perplexity till somebody pointed out his mistake. The same has been the case with the Eastern nations. While praising the achievements of the West they ignored their own works. They needed the help of some Westerners to point them out their mistakes. And it is a great credit to the West and a sign of life among the



Western nations that some people could get rid of all racial prejudices to study and appreciate Eastern learning.

## V

The revolt of the East is most clearly visible in the field of religion. Backed by their respective Governments, various Christian missions spread wildly, in the last century, in different countries in the East. Though in them there were some Christians who led praiseworthy lives, there were many who were Christians only in name. Naturally the root cause of the spread of Christianity was, not the beauty of its message—though it is not denied that the sublime teachings of Jesus can assuage spiritual hunger of sincere souls—but something else: namely, the prospect of worldly position and other material advantages, insidious method of propaganda, etc. Now almost everywhere Christian missionaries are meeting with obstacles in the matter of getting converts. Their conduct is critically observed, and as many of them do not live up to the ideal preached by Jesus they are looked upon with disfavour.

Formerly the Christian missionaries were noted for their vilifying other faiths. But now the Easterners have seen how foolish is the attempt of the missionaries to establish the superiority of Christianity over other faiths. Therefore the Christian missionaries have changed their front—their attitude is now one of co-operation with other faiths. The report of the Commission of the Laymen's Foreign Missions Inquiry distinctly says: "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. . . . The Christian will regard himself as a co-worker with the forces within each religious system which are making for righteousness."

But, we are afraid, the advice has come too late. Already the Christian missionaries have created a disgust in the minds of many by their acts of vilifying other faiths.

In the meantime Oriental religions and religious ideas are spreading in the West. Demands for them in the West are more and more keenly felt. For a long time Oriental religions were passive, but due to the general awakening they also have shaken off their sloth and become aggressive. Hinduism, Buddhism, Jainism, Islam—all are now more or less finding adherents in the West. The spread of Vedantic ideas in the West is styled by an American writer as "the amazing adventure of an Eastern faith in a Western land." In the introduction to *Hinduism invades America*, Harry Emerson Fordick says: "To thoughtful minds, it has long been obvious that there would soon come a time when the great Eastern religions, sure of the superiority of their spiritual life over the mechanized living of the Western world, would come to us with the deep conviction that they were the heralds of the world's true gospel."

There are some in the West who view with alarm this invasion of Oriental ideas into the West. Some say that Miss Mayo wrote her notorious book as a counter-attack against the East. She vilified India as, according to many, India typifies the East. If she could succeed in belittling Indian thoughts before the world, she could succeed in stopping the inroad of Oriental thoughts into Western countries.

It must be here said that Oriental thoughts have no chance of getting a permanent footing amongst the Western people, unless the bearers of these messages are of exemplary character. Taking advantage of the earnestness of many Westerners to receive Oriental thoughts, many persons of doubtful

character and ability are already reported to be making material gains. It need not be said that they are likely or sure to create a disgust for the East in the minds of even those Westerners who are in sympathy with Oriental religions. There should be a bureau to check the activities of these irresponsible people, who are betraying the cause of their countries and casting a slur on their fair names.

## VI

It is idle to dispute over the question which religion is superior to which religion. Let us suppose that there is a religion which is best in the world. Even in that case, if the followers do not follow the ideal, what good will come out of that religion? Christianity is being disintegrated in the West and has become a subject of criticism in the East, because many of those who profess the faith do not regulate their life accordingly. Oriental religions also run the same risk, if their followers, flushed with their popularity in the West, put their whole energy only into propagating their faith and do not care so much for improving their personal lives.

But undoubtedly the West is greatly in need of Eastern ideas as the East was in need of a shock from the West to break her passivity. The West, especially after the Great War, is passing through a severe spiritual and moral crisis, from which she can recover with nothing but the acceptance of Eastern philosophy and religion. The West has got many objects of luxury, but it does not know how to live. The Westerners are nowadays throwing away all accepted beliefs, but have found none

which they can live by. So there is chaos and anarchy everywhere. Science has supplied the Western nations with infinite powers, but it has given them also seeds of self-destruction. There is dissatisfaction on all sides. Some say that all things portend the coming doom of the present mechanical civilization of the West. With all their boast of culture and civilization, the great mass of people in the West are, to quote one famous English writer, "emotionally at the level of savages and culturally at that of schoolboys." Hence the great danger when they have infinite power at their hands. Unless they learn how to regulate that through self-discipline and self-sacrifice, what doubt is there that they are heading towards self-destruction?

In this respect the West has got to learn much from the Eastern nations which have got the experience of thousands of years at their back. Indeed the East lacks strength and power to translate its ideas into practice, but coming into contact with the West it will be forced to develop dynamic spirit in life. Already it is trying to do that. Daily the East and the West are being more and more closely knit together through easier and easier means of communication. The future result of this will be that the East will rise from its torpor and forget its self-complacency, and the West will realize the vanity of its material power without having the knowledge of a proper philosophy of life. Now, in this welding of the East and the West, in the fusion of Eastern idealism and Western activism, lies the future of civilization and the safety of humanity.

# RELIGION AND WORSHIP

BY SWAMI ATULANANDA

To the question : "What is religion?" perhaps a dozen different answers can be given and have been given. And each of these answers may be relatively true. The answer simply reveals the state of mind of him who answers the question.

To some minds the question never occurs. As long as man is steeped in materialism, as long as he is satisfied to eat, drink and be merry, as long as the animal life satisfies him and he cares not what becomes of him when his life is cut off, there is no room for the question : What is religion? Man goes on in his happy-go-lucky way; he is concerned only with the life he is enjoying or hopes to enjoy. Or, perhaps, seeing himself as a unit in the vast ocean of humanity he may stretch out a helping hand to as many as he can reach, hoping to bring happiness and comfort, not only to himself, but also to others. Or, man may have reached a high moral and ethical standard, he may live an exemplary life, and still not be religious in the higher sense of the word. Religion would be to him an equivalent for morality. "Treat others as you would like to be treated by them, do the greatest good to the greatest number," would probably be his definition of religion.

Others who believe in a life hereafter and in God as the creator and ruler of this universe, would add to the moral life a life of prayer; and they would regard religion as a means for attaining a happy state hereafter.

And then there are those with whom religion means a system of faith, worship and piety. Religion with them

stands for sanctity,—for that which makes holy.

Leaving aside the different views regarding religion held by the different religious sects and systems of thought, we will now take our stand on the platform of Vedanta and we will see what answer meets the question from that quarter. Religion, according to Vedanta, stands for the means employed by man to re-unite the soul with its source, which is God.

That re-union may mean, according to the different schools of Vedanta, in the first place that the soul dwells near God,—retaining its individual existence, apart from, but near, God. In the second place it may mean perfection or liberation of the soul from worldly bondage, God being regarded as the great Oversoul, the sum total of all souls, the ocean in which the perfected soul appears as a wave; or, in the third place it may mean that the individual merges in the great Absolute,—the soul, renouncing separate individuality, merges into the Great Individuality, the all-embracing Spirit. This is union and identification with Brahman, the Absolute, the God of the Advaita Vedantist.

Holding to this last view, religion then stands for *that* which leads to the realization of this union with the Absolute. Man always is God, but he has forgotten his divine nature. Religion reminds him that God and man are one, brings to him this self-realization, this knowledge that man is God. The dictum of religion then is : Man, know thyself, for knowing thyself thou wilt know God and knowing God thou shalt

enjoy the highest bliss. Religion then is the search for God in man, the realization that God is the soul of man, the consciousness, the divine part in man.

This requires a good deal of explanation, and the whole problem resolves itself into the question: What is man? Having solved this fundamental question, all other questions, such as "What is God?" and "What is the relationship between God and man?" will stand self-revealed.

What is man? Man as he appears here on earth is body, mind and Spirit. That man is body and mind is obvious enough. But the statement that man is Spirit, is not so obvious and is doubted by many. What do we mean by Spirit? Spirit is that part of man which is immortal, eternal, beyond birth and death.

To prove scientifically that man is Spirit, is of course impossible; for science cannot deal with that which is beyond the laws of nature. And nature is but one insignificant manifestation of that which lies beyond nature, of the great Spirit which we call God. But, we have other proofs, and they are the testimonies of those who have known the Spirit, the recorded experiences of the sages,—what we call the Scriptures. These sages through years of minute investigation and experimentation have discovered within themselves the immortal germ, their own divine, eternal being; and that they have found to be the Spirit, God in man. To them it is as evident that they are the eternal soul as it is to us that we are this mortal mind and body. And they declare that by a certain mode of living, by certain practices, every human being can have the same realization, the same direct experience that he is Spirit, part of God. And this direct experience is after all the highest, the most unmistakable proof that we can have on any subject.

Man can see and feel and experience that he is the Eternal Spirit. There is *then* no longer room for doubt. If the whole world stands up and says you are deluded, the sage answers: I know myself, I am realizing every moment of my life that I am the immortal Spirit, what further proof do I require? Do as I have done, search, and you will have the same experience.

To attain to that realization is the highest aim of religion, the highest aim of life. It remains of course for us to decide whether or not we shall follow the path that leads to that goal.

Every religious truth is based on experience. But so long as that experience has not come to us, we shall have to be satisfied with the testimony and advice of those who are more fortunate, who have had that experience. Their testimony must be our authority from which we must draw our inspiration and encouragement; it must be the working basis of our efforts. This is the part that the Scriptures play in the religious life,—they are the text-books.

Man is an individual, that is, he has feelings and emotions, he holds ideas and thoughts in relation to the external world. Each one has his own individuality. There are no two persons alike. But why is there so much difference in individuality? Why do men run so far apart in their physical and mental make-up? Birth, circumstances, surroundings, no doubt, have much to do with it. But how is it that children born of the same parents, raised under the same conditions, brought up under the same circumstances, in the very surroundings, grow up sometimes as different in character and personality as if they were entire strangers to each other.

Vedanta teaches that behind all creation there is an infinite tide, struggling to express itself. And this struggle is

evolution in manifestation. This tide is the Spirit, the consciousness that is present everywhere in the universe. It is the soul of nature. That soul, that Spirit, is perfect in itself. It cannot be acted upon by anything; only a veil is spread before it, hiding its perfection. This universal soul when involved or locked up in matter, appears as if split up into individual manifestations, as man, animal, plant or mineral. It forms the consciousness, the life, the substance of all that lives; it is the soul, the eternal, indestructible Reality behind this ever-changing, ever-perishing nature; it is the immortal behind the mortal, the spiritual man within the material being. And all the difference between man and man and between man and animal and plant and animal is nothing but the greater or lesser manifestation of that Spirit.

When the soul is released, is no longer under the sway of matter, then it is called God. As long as it is veiled by matter it appears as nature in all its manifestations. Everything is potentially God. God dwells in all things, He is the soul, the Spirit, the Immortal in every living being. That is what we meant when we said at the beginning that man is made up of body, mind and Spirit.

The soul in man being perfect at all times does not evolve. It is only the physical and mental man that is subject to evolution; the instrument evolves, but not the soul. The personality, the individuality evolves,—what we may call the ego of man evolves. That is, the ego eliminates more and more of the obstacles that prevent the soul from shining through. And this process of evolution is only possible through reincarnation. Man is born again and again, always gathering new experiences thereby to grow, to evolve. These experiences gathered through hundreds of

births have given a certain shape to man's physical and mental make-up, have formed his character, have shaped his individuality.

At the dissolution of the physical body man is translated into a region of temporary happiness or misery, and that we call death. But that is not the end, for the Spirit cannot be satisfied until it can manifest its own perfection. So pushed on by the Spirit within, man takes birth again, gathers new experience, removes a few more of the bars and passes on. And this play is enacted until man becomes perfect and the soul can manifest its own divinity. This is the end of evolution, it is the goal towards which everything in the universe is proceeding.

The ego of man evolves. Rising to the height of human life and plumbing its depths, experiencing all that life has to teach, a memory of these experiences is retained in emotional and intellectual generalizations. Each infant has already its own past experiences which have taught it and formed its character and individuality. Therefore children born under exactly the same circumstances, treated in the same way, raised alike, respond so differently to their surroundings, and grow up so different from each other. Different seeds may be planted in the same soil, receive the same amount of care, but each seed grows up according to its own characteristic,—the apple seed into an apple tree, the grape seed into a grape vine.

Man, then, is Spirit temporarily incased in mind and matter. Through the process of evolution mind and matter will be mastered and the soul freeing itself from these bondages will become free. God will return to God.

Man is different from God only so long as he is not aware of his Godhood. Knowing that he is God, man becomes

God. But that knowledge must be more than an intellectual understanding. It must become an experience, a realization, a fact clearly perceived. And the path of religion leads man to that perception. Therefore Vedanta understands by religion any means that leads to that Self-realization. Knowing himself, man knows God, the Divine Spark within him.

The question that now remains to be answered is : What are some of the means to attain to that knowledge? All means that lead to God-consciousness, all our religious practices, no matter what form they may take, can be summarized under the heading, 'Worship.' Worship is the process by which man seeks union with the Divine. But worship is not possible unless there be a conscious relationship between the worshipper and that which he worships. Worship cannot be blind worship. We cannot worship unless we have a conception of what we worship. And the more defined, the more clear, that conception is, the truer, the more sincere and intense will be our worship. We must have formulated our conception of what God is, then will worship be at all possible.

Worship is really natural with everyone. It is a spontaneous act of the human mind. But the objects of our worship vary with every one of us, and also the manner in which we worship. Every being is directing his thought and energy towards some end in view. And whenever our mind and will is focussed in a certain direction, we worship.

We see, then, that worship need not necessarily be directed towards God. We may worship wealth or fame or a person. But, says the Hindu, even when worshipping worldly ends you worship God unconsciously; for God is the only attraction in the universe. Every

object, every person derives his attraction from God residing in that object or person. If God should withdraw Himself from the object, it would no longer have any attraction for us,—the life, the essence, the quality of the thing would be gone; living things would be dead, material things would lose their flavour, their attraction.

Knowing this, all worship becomes sacred, even the worship of material things. If we direct our efforts towards the attainment of wealth, we really worship that object of God which expresses itself as prosperity. So, the Hindu says, in that case we worship the goddess of abundance. When we crave for learning, when our whole desire goes out towards the attainment of intellectual knowledge, we worship the goddess of learning.

And so we find in the Vedic Pantheon the mention of innumerable gods and goddesses, each standing for a certain personified aspect of the Divine Being. "I am the learning of the wise, the wealth of the prosperous," says Sri Krishna. But all such worship for material and personal ends is regarded in India as the lowest form of worship. As long as we worship God for some return, for name or fame, or wealth, or health, or prosperity, our worship is of a low order. All such worship represents the childhood of religion. Says Sri Krishna : "Four kinds of devotees there are,—those who worship in times of distress, those who want learning, those who seek material prosperity, and the wise who want to attain Me. Of all these, the wise, ever steadfast and devoted to Me, the Supreme Being, excels. I am supremely dear to the wise man and he is most dear to Me."

True, divine worship begins when man worships the Supreme Being, when he desires God and Him alone. But to

worship that Supreme Being we must establish some relationship with Him, otherwise our worship will be meaningless and will bear no fruit. So first of all we have to think about God. What is God? How can we approach Him? How shall we worship Him? We have seen that God is the soul in man. *I*, denuded of my personality *am* God. But how to realize that? How to worship God, if *I am* God?

There are some highly spiritual persons who can say : '*I am God,*' and say it with conviction born of experience. For such there is no higher worship than always to remember that they are God, and to live up to it. In pleasure and pain, in success and failure, in health and disease, they remain unmoved, knowing that they are Spirit, beyond the sufferings of this world. But that is very difficult. Still, we must try. We must remind ourselves constantly that we are the Divine Spirit. It means, then, that the mental '*I*' worships the God '*I*.' Our worship then takes the form of meditation on our Divine Self. Trying to keep from our mind all ideas of the little self, we try to feel that we are one with that Ocean of Infinite Bliss which is God. It may not suit all minds, but those whom it suits will find it a very helpful practice. In whatever occurs in life we must try to remember that nothing can affect our real Self, that we are beyond pain and disease, that all suffering belongs to the body, but not to us. Even death cannot affect us, it can only affect the body. This is a very high form of worship, but difficult.

There are other forms which are easier and therefore better suited to the majority of us. Let us see what some of these forms are.

Hindus believe in Divine Incarnations, that is, they believe that God sometimes takes human birth to teach

and help humanity. Sri Krishna is regarded as such an Incarnation of God; and so are Buddha, Jesus and others. These manifestations of God are perfect even from their birth, but often they go through great struggles and severe religious practices to show us that by great efforts alone the goal can be reached. They are always conscious of their divine nature, they know that they are God in human form. And when their task on earth is done, the body drops off, and in their spiritual form they watch over and bless humanity. And they gather up within themselves those devotees who take shelter at their feet.

For most of us it may be easier to worship God in one of these manifestations, be it Jesus, or Krishna, or Buddha, whosoever appeals to us most.

We must remember that true worship means unification. The worshipper must gradually be transformed into Him whom he worships. We cannot be transformed into that which we worship in a physical sense, though to some extent that even seems possible. We have all heard of the stigmata of St. Francis of Assisi. But in the mental plane it is much more marked. And on the spiritual plane it becomes a perfect union. And it is really the Spirit that we worship.

What made Jesus, the Christ? Not his body, but his spiritual practices. It is the Christhood that we worship, more than the personality. It is the Buddha quality, the Buddhahood, that made Prince Siddhartha, the Buddha. We cannot become a Jesus or Siddhartha, but we can become Christ and Buddha. And our worship must finally result in the attainment of that Christ-state. The individual existence must be merged into the existence of him whom we worship. So if we worship Jesus, we must try to forget our-

selves in him,—our every act and our whole life must be directed and dedicated to him and our whole heart must go out towards him,—then we may hope to attain to Christhood. The little self must go, and the Christ-self take its place. "I live and yet not I, but Christ liveth in me," said St. Paul.

When we experience intense love, the whole world changes to us, everything becomes bright and joyous through that love. And now consider how great must be the transformation in him whose love for God has reached its full intensity. That is why we cannot always understand these lovers of God. Their love is so great that sometimes they forget parents, wife and children. All worldly bondages snap asunder. Then love has become universal, beyond distinction. The sight of everything in the world fills such a devotee with overflowing love. That is the divine vision. In all things he sees his Beloved. Saints and sinners are alike to him, for his worldly vision is blinded by the ever-flowing tears of divine love. Spiritual understanding has erased all feeling of distinction. In every being the Beloved dwells. This world has become the blessed playground of his Lord. And he dances and laughs and weeps for joy, for always he is with his Beloved.

In man, in beast, in plant, in rock and mineral, he sees the Lord trying to hide Himself. But the lover cannot be deceived. The piercing eye of love discovers the Lord behind the disguise. Is not that a blessed state worth trying for? Can we ridicule any attempt of the devotee to reach that state, be the attempt even so rude to our worldly eyes? Are not all means sanctified when this vision is the goal?

We may begin our practice of devotion in the simplest form, just a prayer that our hearts may be drawn

towards Him. If our prayer is fervent enough, then there is nothing that we cannot gain by prayer. God even endows us with the faith and perseverance and intensity that are necessary to attain the end. Whatever we ask of Him in all sincerity, He gives us. Let us therefore ask for the best and the highest, for that which will bring us everlasting happiness.

God Himself is the greatest treasure that man can possess. Having Him, no worldly possessions can tempt us. Fame and riches and success, these are all insignificant bubbles on that Ocean of Bliss which is God Himself. To ask for anything besides Him reveals our ignorance and impoverished state of mind and heart. Possessing Him, the heart becomes satisfied and all burning desires are put to sleep. For "God is our father, our mother, our friend, our beloved," says the Vedic text. Whatever a father, or a mother, or a friend can mean to us, God means to us. In Him we find the protection and guidance of a father's heart, the deep love of the mother for her child, the comfort and joy of true companionship.

These are the different relationships that the devotee feels towards God. To some He is a father, to some a friend, to others a mother or a master, to some a lover and to some like a beloved child. These relationships are natural; they spring from the heart. And in India the devotees make it a point to intensify these relationships.

When God is worshipped as the Master, every act is offered to Him. Life becomes a service of the beloved Master. The Master's will must be done, not my own will. Thy will be done, I am Thy faithful servant. If God is worshipped as the Father, then I must be His beloved son, always looking up to Him for advice and guidance.



If God is worshipped as Mother, then I may go to Her for consolation, for rest and for the tender touch of the mother's heart. If God is the Lover, then all barriers break and the devotee and his Beloved meet in the sweet embrace of Love.

It may seem strange to us. But let us try, and we shall see how sweet is the response. Religion is so simple when once we begin to practise it. The secret lies in whole-hearted, unquestioning devotion. A child-like prayer, a little love-offering, a service done in His name, is all that is required of us. Let us begin with that. And gradually we shall grow, and our love will increase.

And then we shall be able to follow Sri Krishna's advice : "Fill thy heart with God alone, work for Him, be devoted to Him. Worship and adore Him. Thus uniting thy heart with Him and regarding Him as the highest soul, thou shalt come into eternal peace."

May that become the rule of our lives. And then, perchance, in the still hours of meditation we may hear the Divine Voice, whispering in our ears : "My child, make your heart a throne for Me, be pure, and love Me, and whenever you call on Me, I shall surely be with you." This is the divine promise made by God through all His Incarnations.

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## SCIENCE AND NATIONALISM

BY DR. A. V. HILL, F.R.S.

In 1796, Britain being then at war with France, a French scientific sailor, Chevalier de Rossel, a prisoner of war in England evidently on parole, dined with the Royal Society Club in London on the invitation of Alexander Dalrymple, the hydrographer to the Admiralty. The Navy, as well as the Royal Society, clearly regarded scientific standing as entitling its holder to civilized and friendly treatment, regardless of the misfortune of a state of war between the two countries.

Among the instructions issued by the Admiralty to the captain of H. M. S. *Rattlesnake*, in which Huxley sailed in 1846 as "a surgeon who knew something about science," was the following :

You are to refrain from any act of aggression towards a vessel or settlement of any nation with which we may be at war, as expeditions employed on behalf of discovery and science has always been considered by all civilized communities as acting under a general safeguard.

These short extracts from relatively modern history provide a text for this lecture. Science and learning have for several centuries been regarded by all civilized communities as entitling those who follow them to a certain immunity from interference or persecution—provided that they keep to the rules. You will notice that in both instances the Admiralty appears; they were chosen particularly for that reason. Sailors are apt to be friendly and chivalrous people, but also they realize—as the Admiralty has realized in its long association with the Royal Society of London—that such practical matters as lives and ships depend in some degree upon science, discovery and invention. In the second place, I would emphasize that this view of the position of science in the world at large does not involve any lack of pride in, or affection for, one's own country, that there is in fact as much to say for it from the point of view of old-fashioned

chivalry as from that of modern internationalism. Science is a common interest of mankind: whatever the barriers or the difficulties or the struggles between them, civilized societies have accorded a certain immunity and tolerance to people concerned with scientific discovery and learning.

Why should science be singled out in this way? Merely by an ancient privilege based on an aristocratic and capitalistic tradition? Certain Russian colleagues, attending an international congress in London in 1931 on the history of science, made a vehement and mass protest against the claim that the progress of scientific ideas as such deserves a better place in general historical study. According to them science must be regarded not for its own sake but simply as the handmaiden of social and economic policy; probably they would protest even more vehemently against my present claim that in a certain sense science and learning are superior to and above the state. I would not, as a matter of fact, be ashamed to base an argument in part upon an aristocratic idea, for in science all men are not equal, any more than they are in strength, in courage or in goodness; but although historically privilege may have had something to do with the tolerance shown to science, there is a much better reason for the safeguards given it by decent nations. The reason is that its methods of thought, its direct appeal by experiment to a universal nature, the new powers given to mankind in general by its application, so obviously do not depend upon the opinions, or emotions, or interests of any limited group that any civilized people will admit that it transcends the ordinary bounds of nationality. Religion, literature, art depend in part upon customs, emotions, race, climate, age and sex. The religious instinct, the artistic sense, may be universal enough, but

their expressions can be so different that they may lead sometimes to strife rather than co-operation. In science, however, although mistakes are common and much that is published had better have been burned, although controversies are frequent and deplorable, although vanity and self-interest may hinder scientific progress as they may any other form of human endeavour, one fact remains certain. As all who are acquainted with the history of science and its present world position know, its discoveries do gradually build up a structure which is approved by all sane men; in the last three hundred years the experimental method, which is universal, has produced results beyond all previous human achievements. It is this universality of its method and results which gives science a unique place among the interests of mankind.

Science may be grossly misapplied, whether in making poison gases for war or in poisoning the decent sense of mankind. If scientific people are to be accorded the privilege of immunity and tolerance by civilized societies they must observe the rules. These rules could not be better summarized than they were 270 years ago by Robert Hooke. Among Hooke's papers in the British Museum, Weld records a statement, dated 1663, which was probably drawn up after the passing of the Second Charter of the Royal Society. It begins as follows:

The business and design of the Royal Society is—To improve the knowledge of naturall things, and all useful Arts, Manufactures, Mechanick practises, Engynes and Inventions by Experiments—not meddling with Divinity, Metaphysics, Moralls, Politicks, Grammar, Rhetorick or Logick.

and continues:

All to advance the glory of God, the honour of the King . . . , the benefit of his Kingdom, and the generall good of mankind,

Not meddling with divinity, grammar or rhetoric! To avoid such meddling is one price the scientific man must pay for his immunity: not a very heavy one, perhaps, though times come, as at present, when it is difficult not to meddle with morals or politics.

Scholars and scientists possess varying degrees of capacity in practical affairs. One disadvantage of prominence in any calling is the fact that the world, at least its newspaper reporters, is apt to believe that the views of the prominent person are of importance in matters altogether unrelated to his special capacity. The views of Bernard Shaw, the Jester, are quoted on politics or science: Soddy, the Chemist, writes fantastically about economics: famous astronomers get entangled with divinity or metaphysics. No doubt it is to be desired that Shaw should take an interest in science and Soddy in economics: preferably a reasonable and not an emotional interest: my contention simply is that their views need not be taken more seriously than those of more ordinary people. The most distinguished of mathematical physicists of to-day, Einstein, recently proposed at the Albert Hall that a place where young mathematicians could work undisturbed might be found in lighthouses: one pities the poor sailors who would depend upon their lights!

Newton, shortly before his death, is reported to have said—it were well if others had the same modesty:

I know not what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

It is true that many distinguished scientists have been men of great general capacity; a man of such capacity is likely to be distinguished at any task

he undertakes. The converse, however, is certainly not true; many of the most important contributors to science have been extreme specialists—rather dull dogs: others have been dreamers, poets, artists, rather than men of broad understanding. Their views on general topics may be entertaining, but they demand no special attention.

Not meddling with morals or politics: such, I would urge, is the normal condition of tolerance and immunity for scientific pursuits in a civilized state. I speak not with contempt of these—indeed the scorn with which some superior people talk of such necessities of social existence as morals and politics seems to me intolerably childish and stupid. The best intellects and characters, not the worst, are wanted for the moral teachers and political governors of mankind; but science should remain aloof and detached, not from any sense of superiority, not from any indifference to the common welfare, but as a condition of complete intellectual honesty. Emotion, entirely necessary in ordinary life, is utterly out of place in making scientific decisions. If science loses its intellectual honesty and its political independence, if—under Communism or Fascism—it becomes tied to emotion, to propaganda, to advertisement, to particular social or economic theories, it will cease altogether to have its general appeal, and its political immunity will be lost. If science is to continue to make progress, if it is to lead to the advancement and not to the destruction of human institutions, it must insist on keeping its traditional position of independence, it must refuse to meddle with, or to be dominated by, divinity, morals, politics or rhetoric.

It is not always possible to avoid such meddling—as the life of Huxley showed. Much of Huxley's time was spent in battling with prejudice, in countering

the attacks which were made upon the freedom of science to come to its decisions solely on scientific evidence. The traditional views of divinity, metaphysics and morals, aided by the resources of rhetoric, appeared in array against the Darwinian hypothesis and against evolution in general. Huxley realized the necessity of insisting on the independence of science, on the need of eliminating all other considerations in coming to scientific conclusions; and he knew—what all good fighters know—that offence is the best form of defence. He carried the war into the enemy's country so effectively that—apart from the vested interest of anti-vivisection—there has been in Great Britain no attempt to persecute scientific research and opinion for half a century. The world, and his country in particular, owe to Huxley a great debt for the freedom he won for science and scientific thought.

Such freedom, however, though fairly and hardly won, is not a permanent and inevitable attribute of science. At intervals it has to be maintained by further struggle. Like all great achievements of mankind, unless there are some to watch and guard, it may be destroyed in a night. The attachment of certain branches of science to competitive industry, desirable enough within limits, if it went too far might lead to the control of such science by industrial interest. The necessity of science in modern warfare might in some future Thirty Years' War give it a purely national instead of an international basis. Its use for propaganda might prostitute it before the world. The coercion of scientific people to certain specified political opinions, as in Russia, Germany or Italy, may lower the standard of scientific honesty and bring science itself into contempt. Economic necessity may—it already does—so force

young men, for reasons of advertisement, to unnecessary and premature publication, that the international burden of scientific literature may become top-heavy and unstable with disastrous consequences. These possibilities must be watched, and from time to time some champion of scientific independence must stand out, like Huxley, to do battle for freedom.

We are witnessing to-day, all over the world but particularly in Europe, an extraordinary phenomenon, the growth of a peculiar kind of "nationalism." The word "nation" is old enough, but the thought—or rather the emotion—which it arouses now is new. Since the dawn of history Europe has had its tribes, its village communities, its cities, its confederations, its kingdoms, its republics, its empires. It is in the process of developing—in many cases rather of inventing—its nations. Unfortunately, neither blood nor language or religion, nor continuity of territory affords any basis for the definition of a nation, and many of the difficulties of Europe to-day are due to the impossibility of deciding which nation is which. Now nationalism, like love of family, is a good thing when tempered with reason. Nobody seriously grudges the Scot his little jokes about Scotsmen, or the Devonian his boasts about Devon; the Californian, the Virginian and the New Englander all have their local conceits and prejudices, but these do not prevent them from working together as reasonable beings. To make your town or community happier, wiser or more prosperous, is a decent and worthy ideal; as I hold, it is worthy to try to maintain the traditional hospitality of England to those in other countries who are persecuted for causes other than crime. When, however, nationalism leads to excesses of the kind we have seen in the last years,

not alone in Europe, but all over the world, when violence and hatred are preached as its necessities by otherwise decent people, then indeed one begins to think of nationalism not as a pleasant virtue but as a hideous disease.

As a natural reaction, of course, to nationalism, we see internationalism developing. Internationalism needs no more to be flabby and without character than the puritanism of the seventeenth century or the movement of the nineteenth to abolish slavery. One needs not to have a low opinion of one's own country to appreciate the virtues of others. Those who dislike war most—as the students who went from our universities in 1914 showed—are often the best fighters. The tendency to internationalism is displayed in the growth of international law. International finance, if its operations were large enough, might tend to promote agreement rather than strife. Travel results, in general, in less ignorance and bigotry, though it must be admitted that there is a type of ignorance and bigotry which returns home even more ignorant and bigoted than before. In literature and art internationalism first made itself felt. To write the history of any literature would be impossible without account of its foreign indebtedness. If the phrase “the republic of letters” is appropriate, “the republic of science” merely expresses a commonplace. International congresses, international measures of natural constants, geographical and navigational data and to-day radio (though that, alas, can be used also for fostering nationalism) are signs of the common interests of reasonable people in different countries. It can only be a matter of time before engineering standards, currency, and even some social customs, are much more uniform than to-day.

Another tendency, fostered by the

same conditions, is to religious and political toleration. Earlier in the lifetimes of some of us still comparatively young, progress in this direction seemed inevitable; persecutions had fallen out of fashion. Even the Jews, whose history for centuries had been full of blood and tears, whose name had been a byword and reproach, had been admitted to all the rights of citizenship in all civilized countries. Violence, like drunkenness, was becoming disreputable. The last few years, unfortunately, have seen a reversal of “progress” in this respect at least, and gentleness has ceased to be admired: communism, and its natural—its inevitable—anti-body, fascism, have taken charge of the minds of a large section of human society, and religious and political toleration is on the wane.

It needs no historian to recall how learning, scholarship and art, on the one hand, and natural philosophy and technology, on the other, have from early days been largely international in their scope. In the western world, torn often with cruel and useless struggles, these were the only common interests of mankind. It is pleasant to remember how philosophers and scholars could, usually without hindrance, even in time of war, continue uninterrupted their intercourse with other countries. A document now more than 700 years old records the presence at Padua of French, English, Norman, Provençal, Spanish and Catalan students. Later at Padua 22 “nations” were represented, 12 from Italy itself, 10 from beyond the Alps. In the fifteenth century there were about 100 French students there, nearly as many English and Scottish, over 300 German. In spite of all difficulties of transport and communication there was a very real international sense in the humane pursuit of learning. Had learning and science had no other gifts at all to offer

to mankind, their habit of transcending language, nationality and prejudice would have made them, more perhaps than anything else, worth while.

Religion should have played, and sometimes actually did play, this part; too often, however, it was associated with the bitterest struggles of all. The persecutions of the Huguenots in France continued for nearly three hundred years; the last serious persecution was as late as 1815. The Edict of Nantes, which has been described as "one of the most flagrant political blunders in the history of France," caused, it is estimated, in a few years, the loss of nearly half a million citizens—citizens who, when assured of liberty of conscience, always showed themselves loyal and desirable subjects. Many of these emigrated to England and Prussia, where they contributed greatly to the commerce and culture of their adopted countries.

The growing interest in science led in the seventeenth century to the foundation of societies and academies; those of London, Florence, Vienna and Paris were started about the middle of that century, that of Berlin in 1700. These academies, by their friendly relations with foreign scientists—the Royal Society published a large part of the writings of Leeuwenhoek and also of Malpighi—did much to uphold the superiority of science to national frontiers. One effect of this, however, was an increased use of the native tongue in scientific communications, instead of Latin, and this proved an obstacle to scientific intercourse. At the present time, in some countries, national pride rather than ignorance of a foreign tongue insists on publication in languages unknown to the majority of scientific workers. The spread of nationalism acted in the same direction. France, for example, in recent

years has been singularly unwilling, perhaps unable to realize the need, to send her young men to study in foreign countries—with the result that in most subjects her science has lagged behind that of England, Germany and America, and even of some of the smaller countries of Northern Europe.

Increasing ease of transport to some degree compensated the abandonment of Latin as a common language. As communication, however, became easier and education more wide-spread, one might have expected that the common interests of mankind would have been more evident than they were. It almost seems to be true that the gods, when they offer one gift, send with it some counter gift to plague mankind. Nationalism in its present embittered form, spreading like a cancer over the earth, is one consequence of the very forces which one might have hoped would have made people realize their common humanity. A tinge of education, instead of making people more reasonable, seems to render them an easier prey of unscrupulous propaganda, more subject to the hysteria of mass suggestion. If one's only form of literature is the cheaper press, with its appeal to emotion rather than intelligence, it is little wonder that one should be led, contrary to reason, into emotional absurdities. It would not be difficult for a cynical observer, experienced in neurology, to find exact clinical parallels to those hysterical outbursts of nationalism which make all attempts at a reasonable solution of world problems so difficult. These disorders of mind and emotion have spread themselves by the imperfections of the very factors which one hoped—would render them less likely. Never before were wars on so national a scale: never national hatred so wide-spread, national illusions so obstinate.

If there be one single idea which, by common consent and with common applause, represents the contribution of England to the common welfare that idea is freedom—freedom of action, freedom of belief, freedom of thought and speech. The American Commonwealth was founded by English people on the same idea. Often, it is true, Englishmen have sinned, sometimes grievously, in this respect, but a jealous tradition, on the one hand, and bitter experience, on the other, have kept their country on the whole the freest in the world.

Now freedom, like health, may be a citizen's birthright, but it needs safeguarding. It is easy to allow bad habits to creep in unobserved, to tolerate a weakness or disease in its earlier stages until it gains too firm a hold. Freedom, like physical fitness, requires a constant effort. Those who will not fight for freedom do not deserve to be free. We cannot trust to the victories of our forefathers : we must be ready—as Huxley was ready—to take part in the conflict ourselves.

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## THOUGHTS ON DEATH AND IMMORTALITY

BY NAGENDRANATH GUPTA

On the physical plane the problem of life and death is very simple : there was no life before birth, life endures only so long as one has being and there will be no life after death. It may be put more tersely : man was not, man is, man will not be. There seems to be no mystery at all.

\*

The fear of death is both incomprehensible and unreasonable. After death man will be in no worse position than he was before birth. If there was no existence before birth there may be none after death ; if existence apart from the present life was possible before birth it may be also possible after death. Either way, the relation of life to death remains unaffected.

\*

The fear of death is, in the main, a physical fear. It is an apprehension of a violent wrench wresting the vital principle from a living organism. A man winces and his skin shrinks at the anticipatory dread of a lash whistling

through the air and about to fall on his bare back. Here, however, the fear is combined with knowledge ; the man knows that the lash hurts cruelly and he realizes in imagination the pain about to be inflicted upon him.

\*

The terror of death is the dread of the unknown. Very few people really and wholly believe that there is a heaven or a hell, believe, that is, in the sense that the faith is retained to the very end and is a shield against the fear of death. The picture of a heaven and a hell is conjured up to fill up the obvious and oppressive blank after death. Heaven and hell are made up of large chinks cut out of the earth. All the horrors of hell are made up of materials that can be found upon the earth ; and heaven is merely a concentrated essence of the joys of the world. Very few people can reconcile themselves to approaching death in the certain prospect of a future heaven or hell.

It is not difficult to understand or define the precise nature of the fear inspired by death. It is just like that of a man who is being shoved off the edge of a precipice, with this difference that the man knows there is death at the bottom, but no one can tell what awaits him when he is hustled out of life. Man is familiar with life; he takes the rough with the smooth, and muddles along as well as he can. When, however, he is made to step off the face of the earth and plunge into space he is afraid. Afraid he must be with the nameless terror of the unknown. The fear of death is that of the plunger into infinite space, or a bottomless pit.

\*

Very few people, however, are haunted by the fear of death in life. If death were an ever-present dread, life would become intolerable and people would be driven crazy. In actual fact, the fear is more speculative than real. There is a merciful dispensation by which, although in the midst of life we are in death, we are always wrapped up in forgetfulness of death.

\*

When long ago the god Dharma, or Truth, in the shape of a bird, asked the exiled King Yudhisthira in the forest, "What is strange?" the wise King replied that nothing could be stranger than that although countless persons were dying every day the living fully believe that for them there will be no death. The ancients were wise, and what was strange in the age of the Mahabharata is equally strange to-day.

\*

Death awaits life in a hundred shapes apart from old age. There is no law, no time no order regulating death. Life alone is uncertain, death is certain at all times, though it chooses its own time. Yet life, short or long, is care-free, and the terror of death does not

embitter its sweetness. There may be an occasional trepidation and fluttering of the heart as when the shadow of a passing falcon falls upon a trembling dove. Life itself holds no menace of death just as the sunlight gives no indication of the darkness of night.

\*

The physical aspect of death presents no difficulties. The body is built up of perishable matter and is subject to natural decay. The longest life is in truth a very brief span. Man has devised means for measuring time but in point of fact time is immeasurable just as space is illimitable.

\*

Life as we see it is in reality a cluster of deaths: the life of yesterday is as surely dead as the life of ten thousand years ago. Life is merely the thread of memory on which are threaded the dead days like flowers that are fresh to-day but fade to-morrow, and this process continues until the thread snaps or is filled.

\*

Yet we know that this conception of life is deceptive, that the anatomical and physiological structure of the body does not exhaust the whole of our being, and there is something which is not enclosed in the grey substance of the brain. If it had been so there would have been no speculation about the soul, or the possibility of life after death.

\*

The ordinary functions of life are dependent upon the working of the delicate mechanism of the body. When that mechanism ceases to work physical life comes to an end, but it does not necessarily imply the cessation of all power possessed by man. It cannot be denied that even after death the spirits of some men continue to be a living force and to influence living men.



It is not possible for what is perishable to produce anything imperishable just as the lesser of two things cannot contain the greater. There is an immortal spark in mortal man; in most instances it remains latent, in a few it bursts out into a flame and glows as a beacon light to guide the feet of others.

\*

The tangible and the palpable must inevitably perish. The hard flesh, the hard possessions coveted by the grosser ambition of man cannot endure because all material is subject to dissolution. Empires with all their magnificence, their turrets and towers and imperial palaces standing proudly against the sky-line all crumble into dust and with the passing of time not a vestige of empire is left, and the earth finds its own level just as water seeks its own.

\*

For time flows in a single direction only. There is no ebb and flow, no tidal phenomenon in the current of time. We need not wait for the returning tide of time that will wash ancient Greece and Rome ashore. The angler can pay out the line from his wheel and wind it in again, but the line of time is ever running out and not an inch can ever be pulled back.

\*

It is the intangible and the impalpable that last and therefore Thought endures while the Thing passes. The Aryan kingdoms in India are dead but Aryan thought lives; the Greek and Roman empires have vanished but Greek and Roman thoughts are still dominating Europe.

\*

Both in outside nature and that other world which is behind nature, the realm of spirit, the strongest forces are in visible and subtle. What is more powerful than the wind, what is more tremendous and terrible than the light-

ning? Yet both are impalpable, elusive. So is what we call the soul, subtler, finer, more pervasive than any of the elements, or the mighty but unseen powers of nature.

\*

Gross matter may disintegrate and resolve into its original constituent electrons, water may evaporate into its component gases, but air and the electric fluid, which are subtle, always retain the vital principle. There can be no precise analogy between the physical and a higher plane, but as a basis for comparison it is suggestive.

\*

In the undeniable fact that the thought of man may survive for thousands of years we have the first glimpse of immortality. The brain of man is capable of fashioning objects that may exist long after the body has perished. Above the intellect, however, is the spirit that seeks the way to eternal life and therefore the teacher is greater than the creator of things of beauty. The soul shines more brilliantly than the intellect. The Buddha is greater than Valmiki and the Christ is greater than Shakespeare.

\*

The conception of immortality is always relative and the common use of the word is more rhetorical than precise. Immortality comprehends all time and that is beyond the reach of all imagination and speculation. There is nothing like a beginning or an end of time and immortality is an abstraction that cannot be realized.

\*

When we speak of a man as immortal we merely imply that he has accomplished something which will live or has lived for a considerable length of time. When we call the poet Kalidas immortal we have in mind only his works and not his soul. The word is

almost invariably used in a figurative sense.

\*

Immortality is not the resurrection of the dead, nor the breathing of the breath of life into the dry bones lying in the valley of death. For the immortal there is neither birth nor death, nor life hereafter, but an immanent consciousness of being, co-existent and co-eternal with time itself.

\*

If we are accustomed to speak loosely of immortality we know still less of the identity of the individual for whom immortality is claimed. Every one of us is an egoist, for humility is only an effort to combat egoism, and yet we know nothing of our own ego, nor do we know anything of the real Self of the people we meet.

\*

Is the likeness in the mirror a reflection of our true self? We know it is not; still we admire our faces and features in the glass, and there are many Narcissuses who fall in love with their own beauty, though there is no handy pool over which they may overbalance themselves and in which they may be drowned.

\*

The eye cannot penetrate the husk of flesh, the mind cannot reach beyond our thoughts, but neither the body nor the mind holds that by which the Self may be identified. We are content with the semblance that is mistaken for Self.

\*

The belief in the transmigration of the soul takes for granted the existence of the soul apart from the body. That is the real Self. It passes from one body into another in the same manner that we lay aside an old garment for a new one.

The recollection of previous births is a belief that exists in the East and startling instances occasionally occur even in the West. In certain countries in Asia very young children are encouraged and helped to remember their former births. The Grand Lama of Tibet is always discovered as a young child re-born from his previous incarnation.

\*

This may be a superstition, but the Buddha, one of the acutest reasoners that the world has ever known, a teacher who emphatically rejected all miracles and who in all things took his firm stand upon reason, spoke of hundreds of previous births as calmly and casually as we speak of incidents of yesterday. So prevalent was the belief in previous births among the wise Aryans of ancient India that there is a particular Sanskrit word signifying the peculiar gift of remembrance of past lives.

\*

This is a longer thread than the one on which we string the happenings of a single lifetime. The ego spreads out itself over different births at different times. The line of memory runs out and reels in and lands the stories of other lives lost in the waters of oblivion.

\*

The ancient Egyptians surrounded the dead with the trappings of life and their kings and great ones were buried with all the paraphernalia with which they had been familiar while living. Perhaps the Egyptians believed that the mummies would rise and eat and drink like living men. The careful preservation of the bodies of the dead must have been due to some such belief.

\*

Of a somewhat similar nature is the belief that the dead will arise on the Day of Judgment on hearing the trumpet. The flesh may be devoured by

worms and the bones may crumble into dust, but the spirit abides in the grave awaiting the call to final judgment.

\*

These beliefs identify the Self or the soul with the body, and they conflict with the other belief that the dead body cannot hold the living soul. The impermanent flesh cannot be the permanent abode of the immortal soul. Apart, however, from the physical semblance of the body we can form no conception of the indwelling Self.

\*

Yet the belief is shared by different peoples of the return to the earth and to a new life of prophets and superior beings who existed before. Particular men have been called divine incarnations, and they are said to come again and again. The manifestation of divinity in the flesh is the revelation of certain attributes.

\*

The identification of the Self remains as baffling as ever, for the ordinary faculties of man are inadequate for the recognition of what can neither be seen nor felt, nor comprehended by the ordinary intelligence of the mind. If the Buddha or the Christ were to re-appear on the earth how would they be recognized?

\*

As we name the Buddha we think at once of the innumerable imaginary pictures of the Blessed One and the statues that are to be found by the thousand. Before the mind's eye rises the image of a stately, august and noble figure—the noblest that human eyes have ever beheld—with the shaven head and the yellow robes of a monk, bare-footed, with the beggar's bowl in the hand that had cast away a kingdom, or the Master sitting cross-legged discoursing to his disciples, his face calm

and profound as the Law that he preached.

\*

The imaginations of many artists have represented the Christ as a slender figure with a face of the purest and highest Semitic type, bearded and with long hair, large expressive eyes with unfathomable depths of love and compassion. We behold the Son of Man with his single robe reaching from the neck down to the feet, preaching in a clear, musically modulated voice the Sermon on the Mount. And when they put upon him the purple robe in cruel mockery and the crown of thorns—a crown more glorious than any that has ever glittered upon the brow of king or emperor—Pilate stretched forth his hand and exclaimed, *Ecce Homo*, Behold the Man! And we see him again with his tortured limbs and bleeding brows bending under the weight of the cross on the way to Calvary!

\*

In the history of humanity there have been no two other personalities that have been a higher inspiration or a nobler incentive to art. The imagination of the artist who conceived the image of the Buddha or the Christ had the exaltation of religious fervour, and the hand that painted or carved the likeness ceased to be profane. When we see a face resembling a picture of the Christ we exclaim, How Christ-like! Another face of the ancient Aryan type with the wonderful calm of the Buddha stamped upon it reminds us of him.

\*

That would be no recognition but merely a trick of the fancy. No true likeness of either of these teachers of humanity is in existence, none was taken in their lifetime. All that we see to-day is the work of subjective art, idealized portraits projected by the imagination of gifted artists and caught by

their brush or chisel. Thus, if the Buddha or the Christ were to appear again among men in the shape in which they moved while on earth they would not be recognized.

\*

Again and again the only identity we can think of is the physical shape of a man, but that is not his Self, the essence of his being. The Buddha and the Christ did what they were destined to do and for them there will be no more travail of birth or pang of death.

\*

What we really see when we behold a man is the veil behind which the ego is hidden and we constantly speak of ourselves without knowing what we are. The eye deludes us even when we look outside ourselves. The truth dawns upon us only when we look into the inside of things and we learn the truth about our own selves when we gaze deep down into our being.

\*

The belief that the spirits of men and women haunt the earth after death merely touches the fringe of the larger and deeper truth about the immortality of the soul. The identity here is in reference to the individual as known in life. The medium gets *en rapport* with the spirits of the dead, who materialize before the eyes of the beholders as shadowy images floating in the air, a kind of disembodied aura retaining a semblance of the living.

\*

The believer cannot get away from the conditions of this life. The dead appear as misty images of the living, they speak with the voices of the living. The dead speak of this world in the same manner as the living, relationships are remembered as in life. A son beholds his dead mother, a bereaved wife sees her departed husband. It is a protraction of the illusion of Maya,

the projection of the trivialities of life beyond this life. The mind moves in the uncertain and long twilight of the gods.

\*

The kinship of blood is unconcerned with the soul, the untrammelled ego to which all time is as a present moment. The experience of life is that blood is both thicker than water and thinner than air. A son may be devoted as well as ungrateful, a father may not bear the sight of a son. According to one scripture the first blood-guiltiness of man was fratricide. There is no relationship that can stand between the murderer and his victim.

\*

The faith in the appearance of the dead before living eyes rests on the belief that this life is the beginning of all things. No thought is taken of what may be behind the living, it is not realized that this life is merely a link in a chain of which the length is lost in the past. Is it not obvious that the past exercises a potent influence upon the present and, to a certain extent, moulds the future?

\*

It is fascinating, this vision of the spirit-world, the borderland across which the released spirits pass into purgatory or paradise. For a time they linger in the world, though not of the world, reluctant to cut themselves entirely adrift from the moorings that held them bound to the flesh and the kinships of the flesh. It is thrilling to think that they move about in the air and the ether unperceived, like silent phantom ships passing in the night.

\*

The miracle of the dead coming to life is a paradox. A man may be seized by a cataleptic fit or fall into a trance, and he looks like one dead. All animation may be suspended, the eyes may be

glazed, the heart and the pulse may cease beating. To all outward appearance the man is dead.

\*

Specially must this have been the case when the science of medicine and the art of healing were in their infancy. A man lying in such a state was easily mistaken for dead and when he was recalled to life and living consciousness it was regarded as a miracle. A touch might do it or a voice reaching his subconsciousness.

\*

The paradox lies in the fact that for the soul there is no death and for the flesh that is dead there is no revival, no resurrection. A holy man possess-

ing psychic or mesmeric power may be able to heal disease and infirmity by his touch or his spoken word, but it is no miracle. It is the exercise of a highly developed gift denied to ordinary people.

\*

The recurrence of births is not the repeated appearance of the individual as he was known and recognized in his generation. The true Self remains unknown in one birth as much as in another. The fleshly garb in which the Self is clothed and hidden is neither re-born nor duplicated. The marks of identity by which alone we distinguish one individual from another disappear with the flesh.

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## WHAT VEDANTA OFFERS THE WEST

BY A WESTERNER

It is our purpose to point out some of the benefits which would accrue to the West should she accept Vedanta. The present article is merely introductory in character. Each point presented may be expanded at will by the understanding reader.

*First:* The West needs a redefinition of what constitutes greatness in a man or woman. Vedanta affords that redefinition.

According to Western standards a man is 'worth' a thousand dollars or a million dollars if he has legal possession of that much money. But what a man legally possesses is of slight importance, and certainly does not constitute his worth.

According to Western standards, a man who has been instrumental in the slaying of multitudes of human beings is one of the heroes of humanity. But such a man has yet to learn one of the

more elementary lessons given to men as they approach The Path.

*Second:* The West needs a redefinition of what is essential and therefore true in Christianity or any other religion. Vedanta affords that redefinition.

The story of Jesus and his teachings as found in the New Testament are illuminated and transformed by the light that Vedanta casts upon them. We dare not even say more on this point at this time.

*Third:* The West needs a redefinition of what constitutes spirituality in a man or woman. Vedanta affords that redefinition.

A soul-shaking experience awaits the man who is ready to read sympathetically and understandingly the biography of Ramakrishna. Call his visible appearance and conduct as unimpressive as an oyster in its shell, if you will (though many of us think far other-

wise), yet if you know you must recognize within the shell The Pearl of Great Price!

Have you read the sayings of Ramakrishna? Fitted as they are to Oriental hearers, they may fall strangely on your ears at first. But keep company with them until they are no longer strange. Then there will come to you a Voice out of the Silence—a message too transcendent for words—a message you need—a message to thrill you and transform you.

*Fourth*: The West needs a redefinition as to what constitutes spirituality in the physical body. Vedanta affords that redefinition.

We have heard a great deal about the poverty of India and the lack of certain winsome factors of appearance. Poverty may be heart-rending anywhere you find it, and it may be found in any country of the world. The poverty of India is just the 'wrong side' of the robe—you can look on the other side of the robe if you will.

The West has gone to great lengths to bring spirituality down to earth and transform that spirituality, if possible, into material wealth, into dollars and cents. There are others who can say with penetration, "Vanity of vanities! All is vanity and vexation of spirit." They know that the way of progress is not to slow down spirituality in order to crystallize wealth, but to speed up the vibrations of the man so as to make him sensitive to values that make all material values seem by contrast as mere trash.

*Fifth*: The West needs a redefinition of what constitutes mental excellence. Vedanta affords that redefinition.

I think that it was Ruskin who said in effect: "There are thousands who read for one who thinks. There are thousands who think for one who SEES."

The push of the Western civilization, as is well known, is toward concreteness. This is evident in the thinking of the Westerner. He thinks about THINGS. He loves to read stories or go to motion picture shows.

The message of Vedanta is that the thinker can never become a seer while he confines himself to concrete thinking. Nor can he attain the perception of Unity which is essential to seership until he becomes adept in abstract thinking, and spiritual and powerful in his abstractness.

*Sixth*: The West needs a redefinition of what constitutes true bliss or happiness. Vedanta affords that redefinition.

The West has put forth extraordinary efforts to obtain that which was supposed to afford happiness. The desired objects were obtained, but the expected happiness failed to 'materialize'—partly because happiness or bliss is not material as we ordinarily use the term.

Strange as it may seem, bliss may be obtained as easily as a breath of air or a drink of water, and may be found in a pure, unmixed state. But the realm in which it is found is above that of the realm of concrete thinking, or perhaps it would be clearer to state that bliss and unity are both found at the same time and in the same way. To know that All is One, and to experience that Oneness—that is bliss.

*Seventh and last*: The West needs a redefinition of what constitutes the essence of the Universe. Vedanta affords that redefinition.

It is almost childish to point out that the wrapping paper does not constitute the value of a gift or a purchase, but the young West has looked upon the wrapping paper, the mere externals, of the Universe, and has called them the Universe.

A little more discerning is the verse :  
 Back of the loaf the flour, and back  
 of the flour the mill, and back of the  
 mill the sheaf, and the sun, and the  
 shower, and THE FATHER'S WILL.  
 To get back to the Divine Will, the  
 Divine Love, the Divine Power—that  
 is the true mission of one who aspires  
 to seership—the true mission of one  
 who would achieve realization and  
 assist his fellow men to do the same.

What we have just observed regard-  
 ing the benefits of Vedanta, while inclu-  
 sive, is necessarily sketchy in detail.  
 Let us now be a bit more specific.

*Vedanta offers to the Westerner an  
 improvement of his physical life.*

There is a story in the Old Testament,  
 familiar to Jews and Christians, of the  
 bush that Moses viewed, a bush that  
 kept burning, and yet was not con-  
 sumed. When Moses drew near he  
 drew the sandals from off his feet, for  
 the place surrounding that bush was  
 holy ground. And as he looked and  
 listened, he found that the flaming fire  
 within the bush was 'the angel of the  
 Lord.'

So it is that man himself becomes a  
 burning bush if, with the tutelage and  
 teaching of Vedanta, he becomes, to  
 change the figure, 'a temple of The  
 Most High God.'

It needs to be remembered that the  
 physical body is but the foundation of  
 the 'skyscraper' of bodies that a man  
 has. (The figure is not to be taken  
 literally, since the bodies intermingle).  
 Yet, as a skyscraper has to have a lower  
 and larger and stronger foundation for  
 the higher lift in the sky, so the Divine  
 Man needs to have a body specially  
 prepared to be his physical foundation.  
 The knowledge of how to make this pre-  
 paration is found in Vedanta.

*Vedanta offers to the Westerner an  
 improvement in the finding and per-  
 formance of his mission.*

There is a Western teaching to the  
 effect that the twofold mission of man  
 is to preserve his life and perpetuate  
 his kind. What do the lowest  
 animals do other than preserve their  
 lives and perpetuate their kind?  
 "Know thyself" was the old Socratic  
 teaching. If a man thinks of himself  
 as an animal, he lives an animal life.  
 If he recognizes the distinctive nature  
 of his mind, and values it, he may live  
 as a scientist and a philosopher. But  
 Vedanta 'comes along' in the providen-  
 tial time and place, and shows man  
 that he is more than man as usually  
 interpreted. Man is a manifestation of  
 the Divine.

There is even a higher teaching,  
 which needs more elaboration than we  
 can offer here, to the effect that there  
 is only one Being, and that Being is  
 God. So any man is God, if he recog-  
 nizes the fact that God is all and God  
 is One.

To some Western minds it is blas-  
 phemy for man to call himself God,  
 but the facts are quite opposite to this.  
 It is productive of great humility if we  
 realize that we are in ourselves nothing  
 at all; our thinking is God thinking;  
 our loving is God loving; our working  
 is God working. How unifying it is to  
 know that the same Spirit which  
 animates us animates every other  
 human being, so that we are working  
 at the same time where this body is,  
 and thousands of miles away!

Just now the West desperately needs  
 the teaching that man is Divine, and  
 that it is high time for him to be about  
 his Divine Mission.

*Vedanta offers to the Westerner an  
 improvement in his attitude toward and  
 relations with material possessions.*

Vedanta teaches that true possession  
 is that possession which is the filling of a  
 real need. 'I am a cell in the body of

God. As I provide for the nourishment of the cells in my physical body, so God will take care of me.'

An outstanding Western ambition seems to be the acquisition of what might be called 'gold.' This gold is able mainly to secure only conveniences for the physical body or titillations for the lower emotions. How fragmentary and unworthy such an ambition is!

Once a man becomes aware of the fact that all property really belongs to God, and that God Himself, and no other, is in his heart of hearts, he does not need longer to struggle for the possession of what is already His. His next problem is to find how little place he should give to the material side of life, to the end that he may give as much place as possible to the nobler and higher things of the complete life.

Of late there has been a great return to chaos of money conditions throughout the world. Let us hope that in the readjustment to follow the Westerner may find himself richer in his plainer living because he is now nobler as a mind and as a soul.

*Vedanta offers to the Westerner an improvement in his attitude toward and his experience of pleasure.*

One of the regrettable teachings given to the Westerner is that there is an eternal heaven somewhere, in which one may be very happy after he dies. But in order to obtain admission to this heaven he must deny himself many of the pleasures deemed desirable. As a result, we have the spectacle of the church people who are living in a world apart, and the non-church people who are frankly seeking pleasure here and now in this present world. Both of these classes are falling short of the high privilege that is theirs.

Vedanta teaches us that we are living in heaven now, and need but to raise

our consciousness to find that heaven, even while yet in the body. But even apart from the realization of such a high state of consciousness, there is a way of life taught by Vedanta which offers pleasure of a type scarcely dreamed of by the ordinary meat-eating, alcohol-drinking, tobacco-smoking, woman-chasing and sex-'movie' attending worldling.

*Vedanta offers to the Westerner an improvement in his attitude toward and his experience of knowledge.*

The Westerner faces first a division between secular and sacred truth, just as there is a distinction between Sunday and the other days of the week. This is bad enough, but when he comes to what is called truth the condition is far worse. He finds that there are scores and scores of sects, contradicting one another on what constitutes the truth in sacred matters.

Is it surprising that so many million Westerners have given up all religious matters in disgust as superstition and lies?

Vedanta, with its doctrine or teaching of Unity, reminds us that all truth is sacred. And truth itself is always one. There cannot be Presbyterian mathematics and Baptist mathematics. There is but one mathematics, and that is true and always true.

There is but one truth about the life of the soul (which is the life we are always living, whether we eat or drink, or whatsoever we do) and that truth is found in the essential teachings of each one of the great religions.

Having found this truth, and built upon it as upon a rock, the aspirant finds that it is not what he merely knows that counts, but what he loves and does as well as knows. "Salvation by faith alone" is not possible unless we redefine faith beyond its ordinarily accepted meaning.



*Vedanta offers to the Westerner an improvement in his art and artistic activity.*

It is unsatisfactory to think of art as simply certain restricted activities, such as sculpture, architecture, music. Is it art to make the figure of a man in stone, and any less an art to actually fashion real men more closely after the likeness of the Divine?

The Westerner commonly thinks of his art as something apart from and in addition to his real living. The illuminated Oriental knows better. He knows that art is life and life is art.

It is no small achievement to paint or carve a masterpiece. But in Vedanta we find a yet more inspiring opportunity, that of BEING a masterpiece.

Is it not significant that while the West has the money to BUY works of art, and especially the newest West, it is the older, so-called 'poverty-stricken' countries of the world that furnish and have furnished the most and best masterpieces? Where people ARE masterpieces it is possible for them also to effect masterpieces.

*Vedanta offers to the Westerner an improvement in his family life.*

It is not our purpose here to introduce the complex problem of whether the aspirant is to be a celibate or a householder. Least of all is this a legal question, since some who are legally married are celibates in fact, while some who are legally single are not living the single life.

The Westerner likes to think that womanhood is better treated in the West than in the East, and conveniently closes his eyes to the terrific percentage of divorces and the still higher percentage of unhappy homes.

Of course, to the man who forms his judgments on the sight of mortal eyes, the comfortably appointed home of the

West is the happier and the holier one. But what are the facts?

It is a trite statement, and a true one, that money does not make a home happy. Nor does the woman of the home have to be the intellectual or volitional superior of the man to make the home happy. She does need to be a loving, wise and helpful mother, sister and daughter, and this Vedanta helps her to accomplish.

*Vedanta offers to the Westerner an improvement in his social life.*

Vedanta shows us how highly important it is for us to be selective in our actual contacts and yet inclusive of the entire human race, and indeed all beings, in our love and blessings.

Let us put it this way: when we are in a receptive mood or attitude, we need to surround ourselves with vibrations so high that only the highest and best influences can come in. But when we are in a radiating attitude we are to be even as the rain which the Father sends down on both the just and the unjust; we are to be as the ripening fruit tree, which drops its fruit on the ground for any and all beings, supposedly unworthy as well as the others.

It is only through the teachings of Vedanta, or like teachings in the purer forms of the world religions, that we can find how to project the force that is creative in the forming of a better society.

Through Vedanta we see the way to form a theocracy in society, not one technically or historically so-called, but a genuine fashioning of Society by the Divine into the Divine Pattern.

*Vedanta affords to the Westerner an improvement in his national life.*

If one were to ask what is the greatest evil that has come upon the nations to blast them in the past, and what is the greatest danger in the immediate future or even the more distant future, the

most frequent answer might be—WAR. If so, one needs only to look at the present attitude and the past history of the cradle of Vedanta—India—to realize that the influence coming out of that cradle is pre-eminently an influence working for WORLD PEACE. And world peace means peace in your own country, whatever country that one may be.

What we have said on this sub-topic is really but the outer wrappings of a more fundamental discussion of what Vedanta will do for a country through the man who incarnates its teachings, for a really sublime opportunity unfolds before us of radiating benediction and bliss to millions and millions of people.

*Vedanta affords to the Westerner an improvement in his spiritual life.*

It may be said that this entire article has had to do with a man's spiritual life, since it has had to do with spiritualizing everything in his life. So we need now only to draw to a fitting conclusion.

If the patriotic citizen loves his own country most of all, and is willing either

to live or to die for her, the citizen of the City of God loves the people of all countries and of all times. If it is sublime to transcend the shackles of self and the family and live for one's country, it is yet more sublime to live for the whole world, and indeed, for all time, and for Eternity.

It is at this point that Vedanta offers a valuable, one might almost say an indispensable, service. For if it is a sublime idea to be able to shower bliss upon countless millions of beings throughout the universe, it remains only an idea so long as we think of ourselves as poor, grovelling worms, able only to continue a mean sinning existence, and a continual crying of 'pec-cavi'—(I have sinned) to a vague and distant God.

Vedanta relieves us of this unspeakably depressing situation. We find that God is not in some distant heaven, but is here with us, in fact is within us. We find that there is but One Being in the universe, and God is that Being, and we, conscious as we are of existing, are therefore aware that God and we are one.

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## A STUDY OF INDIAN SCULPTURE

BY PROF. E. E. SPEIGHT

In her *Indian Sculpture*,\* the new volume in the Heritage of India Series, Dr. Stella Kramrisch, of the University of Calcutta, has produced one of the finest books ever published in India. Besides the text of 256 pages of excellent typography and with a full Index. There are fifty plates with 116 photographs of outstanding examples

of sculpture from Harappa to Vijayanagar.

A survey of such extent by Dr. Kramrisch is of the greatest importance, for, to judge by her published work in German and English, she has succeeded in getting beyond the Western point of view and into the atmosphere of the Indian tradition, which is by no means a matter of the full consciousness, but partakes of the depth and darkness and ghastly cavern-lights of

\**Indian Sculpture* by Stella Kramrisch.  
Calcutta: Association Press.  
Elsewhere: Oxford University Press.

mind still under the sway of irresistible apprehension and religious obsession, in the older sense of the term.

Dr. Kramrisch tells us that 'Indian sculpture has at all times essentially carried out its own inherent trends, and only secondarily put them into the service of religion.' But a perusal of her book certainly leaves one with a sense of the all-pervading presence of what we associate with religion in India, where it is not sanctity nor a subdual of natural instincts that is meant by the term, but often a heightening of the vital impulses, and a conscious participation, with whatever inherited strains of character, in the largely life of nature around.

Sculpture that has been created under such conditions is bound to be much more difficult to interpret than the more strongly individual art of the West, where the ultimate intention is not the production of something to be worshipped, nor the maintenance of a tradition, but the expression of personal reaction to life.

The peculiar excellence of Dr. Kramrisch lies in her cool and impersonal treatment of an art which came into birth and passed through significant stages of development under subjective conditions very different from those which obtained in European sculpture. Her criticism is always based on the particular work of art before her, and we are enabled to follow this astute process of appraisal the better, thanks to the rich collection of illustrations provided. Her own difficulty is that she is interpreting to the modern world the emergence, from the palæolithic darkness into the full glory of classical achievement, of an art whose technique can only have been known to the initiated few at any stage.

The difficulty has been increased by the necessity of employing a termino-

logy which involves other implications than in the West. To Dr. Kramrisch 'classical' does not denote "a phase of art parallel to or dependent upon, any in Europe. It indicates Indian artistic utterance in its fullness. In this sense the Vedas could be called classical with regard to Indian religious and philosophical thought." The interpretation of Indian terms has also called for subtle differentiation such as few living writers could convey so ably as Dr. Kramrisch: "*Vahana* means a conveyance. Animals were such conveyances of the gods. Originally the figure of the divinity was not represented, but the animal conveyed its presence. In this sense a composition, too, may be called a *vahana* for it conveys an everlasting presence. This term differs from the *symbol*, which denotes a substitute and contains only an illusion. It is not shaped by the living reality. It is not form, but just a mere sign. A symbol may, however, as any other motif, become integrated into a form context."

Dr. Kramrisch for her interpretation seems to have created a medium of her own which in its assurance carries strong conviction and everywhere reflects a mind which resists all temptation to satisfy the casual enquirer. You will find here no purple patches, nothing romantic, no recognition of the ineffable; but everywhere a sane, masterly, and well-knit valuation, constantly vivified by original analogy, of technical achievement under the particular conditions which a highly trained modern mind, with a predilection for the impartial attitude of the scientist, conceives to have obtained during the creative periods of Indian sculpture.

It goes without saying that such an appreciation ignores popular demands, with one very important exception, the demand of the steadily increasing pro-

portion of minds to-day which are eager to break through the restrictions of all closed systems, even that of science itself, into a deeper and higher consciousness.

The work of Dr. Kramrisch partakes of the severity of the mathematician, the physicist and the psychologist, the aloofness from popular conception and the uncanny powers of expression of Henry James himself. Every page is heightened by the unexpected in phrase or epithet, by original diagnosis and strenuous sifting of words. Her language is difficult to follow and impossible to imitate, for she stands alone in her insight and presentation, though to judge from certain recent translations of Russian critics, notably one in the 1930 *Hibbert Journal* on Russian Communism as a New Religion, she may be one of the fore-runners of a school of criticism of wider range and intenser organization than yet attained. What she writes has so much observation and reflection behind it that it simply has to be read again and again. The mind may refuse to accept the discipline of the method, but we can only admire the devotion to what is, after all, the ideal of research. The aim of her book is "to arrive at an understanding of Indian sculpture, and to name some of its outstanding qualities that are not, and could not be, classified in the ancient manuals, but are vitally present in the works of art."

Dr. Kramrisch divides her survey into three sections, Ancient, Classical and Mediæval sculpture. Her detailed examination of the character of form she summarizes is as follows :—

#### 1. Ancient Sculpture.—

- (a) Sculpture of the Indus Valley : Dynamic naturalism or innervation (the energy which brings about movement).

- (b) Mauryan Sculpture : Impersonal record of the seen and stagnant compactness in rendering it.

#### 2. Classical Sculpture.—

- (a) (Madhyadesa, Vengi and Dekkhan).  
 (i) Fluid and plastic.  
 (ii) Dynamic and compact.  
 (b) (Mathura, Vengi and other provinces). Fullest plastic and naturalistic modelling.  
 (c) (Aryavarta, Dekkhan and elsewhere). Transubstantiation of the human body. Rarefied plastic and naturalistic modelling.  
 (d) (South Indian and Dekkhan). Plastic conception comprising volume and space, light and darkness as one 'body-space' on the basis of transubstantiated form.

#### 3. Mediæval Sculpture.—

(Various regions). The plastic conception discharges its various trends, such as naturalism or linear rhythm, in various provinces and phases.

Similarly Dr. Kramrisch traces the development of Inner Meaning from the matter-of-fact representation of the supernatural by the side of, or within, the seen, in aboriginal sculpture, to sated and civilized approval of an earth-bound sense of being alive, of Mauryan. Then on through the abandon to the unending and vegetative rhythm or to the intensity of the moment of Sanchi, Bharhut, Bodhgaya and South India; the hedonism of Mathura and transcendentalism of Vengi, as alternatives of an experience of life which turns back upon itself; the establishment by plastic forms of the balance between the urge of the unformed and the experience of the limitless; the identity of inner life and

cosmic substance; and the reflective approach, of whatever kind, towards the experience of the formless.

Space does not allow of more than a reference to the hundreds of brilliant passages in this masterpiece of criticism, which definitely places Dr. Kramrisch, by achievement as well as promise,

among the very foremost of living critics of art. It will bring her recognition wherever it goes, and it is to be hoped that this recognition will be definitely marked and worthy in India, where she is, with ceaseless activity, devoting her rare powers to the elucidation of the genius of past ages.

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## SUFISM

BY AGA SYED IBRAHIM DARA

A large number of Sufi sages had already become famous and preached their doctrines even before the word Sufism came into existence or Sufism began to be regarded as a separate creed. The word "Sufism" originated, as it is generally believed, not from the word "Saf" (pure) but from the Arabic word "Suf" meaning wool—referring to the woollen caps which the Sufis put on. In the beginning the Sufi teachers and Dervishes were hard to distinguish from the body of the main religion. The first man who came forward as a purely and distinct Sufi preacher and preached Sufism in the form of a separate religion and as a system of spiritual practices was Abu Hasim of Kufa, who also founded a monastery for Sufi training at Ramleh in Palestine before 800 A.D. It was from his time that Sufism began to take the form of a separate doctrine. He based his teachings on the sayings of the Prophet and the mystic sentences of the Quoran. There are many such sentences in the Quoran as—"Wherever you turn there is the Face of Allah: Allah is nearer to you than your very neck vein: All shall one day return to the presence of the Lord: Allah shall make the dead rise from their graves even when they have turned to bones and ashes as He

reviveth a dried up plant by a shower of rain: Surely those who are capable of striving hard will one day meet the Lord: Verily there are signs in this book and guidance for the knowers which others can see not, nor comprehend:" etc. etc., which can form a basis of mystic teachings.

Abu Hashim gave symbolic explanations of the Quoran and Hadis and showed many Sufi practical methods and practices of spiritual attainment.

After him we come across the names of many Sufi sages giving their explanations. Jenned of Bagdad who was a Sufi sage of great fame writes in his explanation of Sufism, "It begins from taking leave of the world and renouncing the objects of senses and what men deem to be good, and taking to prayers and fasts." Maruf of Bagdad defined Sufism as a theosophy the aim of which was to apprehend Divine Realities. Quietism soon passed into mysticism, and mysticism entered the higher realms of spiritual truths. "Every aspiration was centred in the inward life of denying the self and living in God." Soon the aspiration and effort began to bear the fruits of Realization. The famous king of Balkh who like Buddha renounced his kingdom, expresses himself thus: "O

God, Thou knowest that the eight paradises are little to the great honour Thou hast done to me.”

A great push was given to Sufism by the work of Rabia and her sayings, which by the beginning of the third century had become famous and spread all over Egypt. They made its ideas lucid and clear and brought great purity into Sufi teachings. After Rabia a long line of Sufi women sages came into existence, who played a very important part in its growth. Sufism tended to become more a doctrine of devotion and love than of knowledge and ascetism.

Dhul Nun the ferryman collected the sayings of Rabia in Egypt (859 A.D.) and developed the doctrine of Marifat—Gnosis—Utter Union with God. The Sufi beliefs at this stage were that God is the source of all reality and can be seen and attained and a complete union with and gnosis of Him is possible. The universe emanated from His Being for His self-expression—“Hama-az-oost,” *i.e.* “All is from Him.” The other theory was that all that exists and everything in the world is God, and all creation is He Himself in disguise. It is called the doctrine of “Hama oosr”—“All is He.” The Sufis believed in the possibility of getting direct contact with and vision of God, who, according to them, can be realized in the heart of all but is also reached by rising above the mind and seen as the Transcendent. Their effort was to attain Union with God by means of inner consciousness, for which there were many ways.

There were no fixed rules or rites or practical methods of discipline common to all. Different sages, or schools and fraternities advocated their own rules to their disciples, and followed mostly those which seemed suited to their nature. They all started with the complete renunciation of the world, took to

long prayers and fasting, etc., and discovered their own methods. Almost all the sages passed through a period of severe penance of some kind or other. “Zikir,” the praise of God, including the reading of the Quoran and the chanting of the names of God, was considered more important than even the daily five prayers incumbent on all Muslims. ‘Tawakul’—utter reliance on God and leaving oneself in the hands of God—was so strictly observed that keeping for oneself some little thing for daily maintenance or even the taking of the medicine was considered a “breach of trust.” Tawakul is defined as the renunciation of all personal motive, initiation and volition, and leaving oneself entirely in God’s hands. This was most important and was considered absolutely necessary.

It is interesting to note at this stage the outer influences upon this new spiritual system. As Muslims were close neighbours and directly in conflict with Christians, they could hardly escape the influence of the Christian monks and saints, and some of their ideas and practices have come into Sufism. This influence had its effect mostly on the Sufis of Syria. They had frequent debates and discussions and quarrels with one another. Conversations with Christians are given also in the biographies of some sages. The next great influence was that of Buddhism which prevailed in the provinces of Balk, Trans-Oxiana, and Turkistan before the Mahomedan conquest. Later on, the Buddhist monks carried their religion and philosophy among the Muslims of these countries, and no doubt the Sufi section was influenced by them. The story of Ibrahim Adam, the king of Balk, who renounced his kingdom, might have originated from the Buddhist influence, from the stories and examples of Buddha preached by the Buddhist monks. This

is evident that many Buddhist practices have come into Sufism. The excessive use of the rosary might be of the Buddhist origin; the system of forming stations "Mukhamat" on the long forest roads might be a copy of the Buddhist examples.

The theosophy of Sufism is said to be influenced by the Neo-Platonic philosophy of the Greeks between 800 and 860 A.D., when the tide of the Greek learning was at its height. "It streamed into Islam," writes a critic, "from the Christian monasteries of Syria, Persian Academy of Jamdeshpur in Khurjistan and from the Sabians of Harran in Mesopotamia." "The so-called theology of Aristotle," argues the writer, "which was translated into Arabic in 840 A.D. is full of writings of Pseudo-Dionysius which were widely known throughout western Asia. It is not a mere coincidence that the doctrine of Gnosis was first worked out in detail by the Egyptian Sufi Dhul Nun (d 859) who is described as an alchemist theurgist."

In the third century the tendency of Sufism was to separate itself from the religious theology and become an independent religion. It was rapidly evolving its own literature and forming its own traditions. During this century it made a great progress, and spread almost everywhere. Many sages got great spiritual realization by their hard penances and severe austerities. New ideas began to get into Sufism. This was the time when the conflict between Sufism and the orthodox religion became inevitable. The Sufi teachers were mercilessly persecuted; for, their ideas had become quite incomprehensible to the believers of religion. A sage, Hosain Mansoor, who attained Godhead, travelled all over Islamic countries spreading his doctrines of "Anal Haq"—"I am God." He wrote forty-four books on

the subject. He was subjected to all manner of tortures and cruelties. Ultimately he was put on a cross, mercilessly tortured and put to a cruel death. Mansoor was a brave and heroic soul; to the end he remained firm, quiet and unmoved and preached the truth of his doctrine that it is possible for man to rise to Godhead and that he himself had become God. He gave to Sufism much that is of permanent value in it. After his death his own son Hasim Bin Mansoor started an Order of Dervishes who went from country to country preaching the doctrine of "Anal Haq" and the advanced ideas of Mansoor. The next great sage was a profound teacher and a revered master, the great Bayazid Bastami. He brought a flood of new ideas into Sufism which put even the work of Mansoor into the background. His life is wonderful and inspiring from the beginning to the end. He had many spiritual experiences, and realized Union with God. He introduced into Sufism the idea of Fana Filla—the idea of merging individual will into that of God.

Bayazid's sayings on the subject are:—

"I went from God to God till they all cried to me in me."

"O Thou I"

"In my vesture there is nought but God."

Sufism after these sages became a strong religion which could not only defend itself against all attacks but also challenge the wisdom of religious preachers. A famous school of saints was found in Egypt, where great Sufi masters formally imparted instructions to disciples.

In Persia Sufism took a valuable turn by evolving a new spiritual poetry which is a marvel in literature. Persian poets developed a new imagery of their own, and described

the relations of human soul and God in "glowing allegories of earthly love, beauty and intoxication." The mystical quatrains of Abu Said of Khorasan (1049 A.D.) are specially worthy of praise. They are so beautiful that they are everywhere read with delight up to this day. There are other great and famous examples like Omer Khyyam, Hafiz and Rumi. All the Persian Sufi poets used symbolic language and mystic similes.

Jallaludin Rumi expounded the entire doctrine of Sufism in his great *Masnavi*—a beautiful work of rare poetic excellence which took him forty years to complete. In it he gave a synthesis of the entire system of Sufism and its various doctrines. It is the best work of its kind in existence. The philosophy of Rumi is what is mainly the belief of the devotional Sufi. God is the central Reality of all existence. He is All-Love, All-Beautiful. God manifests His beauty through His creation. The Divine attributes of man are covered by a Veil. But the Spark of Divinity is within all. Darkness is displaced by the Light, and God can be realized in conditions of Ecstasy. Hell or Ignorance has no real existence and melts before the Sun of Truth like snow. Only God remains in the End. He is All. It is said that while Rumi would be writing it, all his companions would get into Divine ecstasy and rapture. Rumi added music and dancing to the Sufi practices.

Before we come to the study of Omer Khyyam, Hafiz and Sadi a word is necessary about the great work done by the Dervishes\* and the Fakirs in spreading Sufism. Many great Sufis founded their own Order of Dervishes or Fakirs who went from country to country preaching their doctrine.

\*The word literally means—knocking at doors.

Some of the Sufi sages were great writers, and there are many books in Persian and Arabic on Sufism. Sufism has evolved a great literature and various systems of philosophy. Though these books tend to give a synthesis of Sufism, they all seem to say the same thing in different ways. It is believed that the traveller journeying towards God passes through series of stations "Mukamat." They are (1) Repentance, (2) Abstinence, (3) Renunciation, (4) Poverty, (5) Patience, (6) Trust in God, (7) Surrender to the Will of God. It is interesting to note that the "condition of a disciple" such as fear, hope, love come next in turn. The "Stations" given above are considered as a primary stage leading to perfect "faith" and "meditation"—which end in Finding and Attaining.

We have already dealt with Abu Said and Rumi, and here we shall say a few words about Omer Khyyam, Sadi and Hafiz. Omer Khyyam though not out and out a Sufi was yet a philosopher who by means of his beautiful and thought-provoking *Rubiyats* drove in the mind of the race his daring philosophy and many spiritual ideas. Its one effect was to wake up the mind, to make it more creative and open to inspiration.

The message of Hafiz was milder and more spiritual. He appealed to the heart, sentiments and emotions; demanded utter surrender of mind and reason and insisted on giving up all rules, however great be their authority, and on obeying every word of the spiritual guide. The message of Hafiz was, to quote his own words, "Soak even your prayer carpet in wine if your spiritual guide tells you to do so. For he who knows the Truth knows also the stages and customs of the Path." He preaches renunciation, love and worship and utter disregard for the religious



preachers, whom he mercilessly denounces everywhere. His song found entrance to every home in Persia and his fame spread far beyond the limits of his country.

The songs of Hafiz and Sadi are far more popular in India than the Rubayats of Omer. They are sung where Omer's name is not even heard. The scientific Europe likes Omer better. Sadi, the Bulbul of Persia, was a Sufi poet and said many wise things. His life too was a very interesting example to his followers. He spent the first thirty years of his life in acquiring learning at the feet of the greatest scholars and masters of his time; the next forty years in travelling far and wide from Egypt to India, gaining experience and visiting sages and the last forty years of his life in solitude where he wrote his twenty-four books and poetry. He is of a more moral bent of mind than any of his contemporary and teaches piety and forbearance. His stories are nice and simple. They have become very popular and famous wherever Persian is read. He relates an interesting incident from his travels and says, "Never in my life I prayed to God for any worldly thing nor doubted His munificence except on one occasion, when my feet were torn and complained to God, and the next man who met me was one who had lost both his feet. Seeing this I prayed and was grateful for His great bounty to me and gladly resigned once more to my fate."

These poets made Persia a land of Sufism where songs came forth as abundantly as wild flowers. The natural charms of Persia, its mountains, forests, rivers and gardens also helped to increase this tendency, and Sufism thrived far better here than it had done in any other country.

But all along the Sufis were subjected to much persecution. A free fight last-

ing for centuries issued between the Sufis and the upholders of orthodox religion. The best Sufi sages and poets were persecuted and put to death most mercilessly. Omer Khyyam too had the same fate. Even the peaceful and pious Sadi had to travel often in disguise to escape his persecutors. The last great fight of Persia which has almost freed it from the shackles of theology and brought clearer atmosphere, has taken place recently in the time of Bahauallah, who never spared a moment to denounce the outer forms of religion, which religious-minded people stick to at all costs. He wished that the world got rid of all these religions in the years to come so that the Spiritual Sun of Truth might shine forth brilliantly. He also emphasized the fact that Prophets and Messengers of God are coming constantly in every age and at no time the world will be without them. They form so many links, as it were, of one great chain, so many waves of one vast ocean. The chief thing is not the outer religious systems they preach but the inner Truth that reveals the source of all truths. Such in brief was the faith of Bahauallah.

Coming back to the growth and development of Sufism in Persia we find that the religion has suited the country most beautifully. Sufism has brought to Persia great spiritual possibilities for the future also. There is every possibility of Persia becoming a spiritual nation like India, and we find that Persia to-day is spiritually far more awakened and advanced than either Turkey or Arabia. There is a great possibility of a new spiritual awakening in Persia. One cannot help observing that being a neighbour to India Persia will surely strengthen its spiritual side greatly, and if a greater

contact, more friendly relations and understanding be established between the two countries, as was the case in the past, there is a hope that it will lead to great spiritual results, and the good of the world. Sufism too will reap a rich spiritual harvest and reach a height it never attained before.

### VAKYA-SUDHA

उपेक्ष्य नामरूपे द्वे सच्चिदानंदतत्परः ।

समाधिं सर्वदा कुर्यात् हृदये वाथवा बहिः ॥ २२ ॥

22. Being solely devoted to Existence-Knowledge-Bliss and disregarding name-and-form, man should always practise concentration of mind<sup>1</sup> either inside or outside the heart.

<sup>1</sup> Practise concentration of mind—The constant thinking of names and forms have perverted our view of the Reality. So to get the real view we are to reverse the process by constantly thinking of Brahman, which is possible only by withdrawing our minds from names and forms.

सविकल्पो निर्विकल्पः समाधिद्विविधो हृदि ।

दृश्यशब्दानुवेधेन सविकल्पः पुनर्द्विधा ॥ २३ ॥

23. Samadhi (or concentration of mind) is of two kinds : with distinction and without distinction ; those with distinction again are of two kinds, viz. connected with objects and connected with mere words.

कामाद्याश्चित्तगा दृश्यास्तत्साक्षित्वेन चेतनम् ।

ध्यायेद् दृश्यानुविद्धोऽयं समाधिः सविकल्पकः ॥ २४ ॥

24. Desires etc. which are (modifications) of the mind are the objects. Contemplate on Consciousness as the witness of these. This is *Samadhi with distinction connected with objects*.

असंगः सच्चिदानंदः स्वप्रभो द्वैतवर्जितः ।

अस्मीति शब्दविद्धोऽयं समाधिः सविकल्पकः ॥ २५ ॥

25. The kind of Samadhi in which one thinks, "I am Existence-Knowledge-Bliss, unattached, self-luminous and void of all duality," is known as *Samadhi with distinction connected with words*.

स्वानुभूतिरसावेशाद् दृश्यशब्दानुपेक्षितुः ।

निर्विकल्पः समाधिः स्यान्निवातस्थितदीपवत् ॥ २६ ॥

26. When owing to the intense enjoyment of the bliss of Self-realization all objects and words disappear (altogether one attains *Samadhi without distinction*, which is like the steady flame of a lamp in a place free from wind.

[All these kinds of Samadhi are to be practised within the heart. Next follow three which are to be practised outside it.]

हृदीव बाह्यदेशेऽपि यस्मिन्कस्मिंश्च वस्तुनि ।

समाधिराद्यः सन्मात्रान्नामरूपपृथक्कृति ॥ २७ ॥

27. The Samadhi is known as the 'Preliminary,' when, like the one within the heart, the concentration is directed to anything outside it and when it separates the name-and-form from Brahman, the Pure Existence.

अखंडैकरसं वस्तु सच्चिदानंदलक्षणम् ।

इत्पविच्छिन्नचित्तेयं समाधिर्मध्यमो भवेत् ॥ २८ ॥

28. "The Reality is one indivisible homogeneous whole, characterized as Existence-Knowledge-Bliss"—such an unbroken thought is known as the 'Intermediate' Samadhi.

स्तब्धीभावो रसास्वादात् तृतीयः पूर्ववन्मतः ।

एतैः समाधिभिः षड्भिर्नयेत् कालं निरंतरम् ॥ २९ ॥

29. The calmness born of the enjoyment of the bliss (of Brahman) as before<sup>1</sup> is the third (kind of) Samadhi. (A seeker after Truth) should pass his time in (practising) these six kinds of Samadhi.

<sup>1</sup> As before—i.e. as stated in verse 26. The difference between the two kinds of Samadhi is that one is got by fixing the mind on something outside the heart, while the other is got by fixing it within the heart.

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ ३० ॥

30. When the (false) knowledge "I am the body" is gone and the true Self realized, the mind attains Samadhi wherever it goes.

भिद्यते हृदयग्रंथिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ३१ ॥

31. Seeing the Higher and the Lower<sup>1</sup> (Brahman) the knot of the heart<sup>2</sup> is unfastened, all doubts are dispelled, and fruits of action<sup>3</sup> fall off.

<sup>1</sup> The Higher and the Lower Brahman—i.e. Brahman without or with attributes.

<sup>2</sup> The knot of the heart—Desire etc.

<sup>3</sup> Fruits of action—There are three kinds of fruits of action, viz. those which have begun to bear fruits (Prarabdha), those that are waiting for favourable circumstances to do so and are stored up in the subconscious (Sanchita), and those that will be ours as a result of our doings in this life (Agami).

अवच्छिन्नश्चिदाभासस्तृतीयः स्वप्नकल्पितः ।

विज्ञेयस्त्रिविधो जीवस्तत्राद्यः पारमार्थिकः ॥ ३२ ॥

32. The 'individualized,'<sup>1</sup> the 'reflection of Consciousness,' and the one created in dreams being the third—these are the three kinds of Jiva or individual self; of these the first is true.<sup>2</sup>

<sup>1</sup> *The individualized—i.e.* from Brahman by Intellect etc. This Jiva is not really a different entity from Brahman nor is a part of It, but is Brahman Itself. That it looks separated and finite is due to the false limiting adjuncts, intellect etc.

<sup>2</sup> *Is true—i.e.* abides through all eternity without any change or evolution whatsoever.

अवच्छेदः कल्पितः स्यादवच्छेद्यं तु वास्तवम् ।

तस्मिञ्जीवत्वमारोपाद् ब्रह्मत्वं तु स्वभावतः ॥ ३३ ॥

33. The individualization is imaginary but wherefrom it appears to be individualized is real. Its Jivahood is due to superimposition; Brahmanhood on the contrary is its real nature.

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम् ।

तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

34. The (Vedic) words like "Thou art That" etc. have spoken of the unity of this 'individualized' Jiva with Brahman and not of the other two Jivas.

ब्रह्मण्यवस्थिता माया विश्लेषावृत्तिरूपिणी ।

आवृत्त्याखंडतां तस्मिञ्जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

35. Maya with its Projecting and Veiling Powers resides in Brahman and conjures up this world and individual souls by veiling its unbreakable wholeness.<sup>1</sup>

<sup>1</sup> *Its unbreakable wholeness—Brahman* is not something consisting of parts. It is not a compound. It is one indivisible whole.

## NOTES AND COMMENTS

### IN THIS NUMBER

*An Interview with Swami Vivekananda* is got from the old papers of an American disciple of the Swami . . . . The present instalment of *The Master Speaks* corresponds to the sixth chapter of *Sri Ramakrishna Katha-mrita*. The chapter will be completed next month . . . . *Religion and Worship* is from a talk given by Swami Atulananda to an American audience . . . . Prof. A. V. Hill is an old contributor to *Prabuddha Bharata*. Many

may know that he got the Nobel Prize for the year 1922. The present article is from his last Huxley Memorial lecture. . . . Nagendranath Gupta needs no introduction to Indian readers. He is well known as a veteran journalist and writer. Last year he wrote an article, similar in nature to the present one, on 'THE PROBLEM OF PROBLEMS.' We hope to publish another article from his pen in the coming issue. . . . *What Vedanta offers the West* is written by an American professor. He is too un-

assuming to give out his name . . . . Prof. E. E. Speight is a new comer. He has been senior professor of English at the Osmania University of Hyderabad since 1923. Previous to that time he was in Japan for fifteen years, first in one of the leading provincial colleges, and from 1918 in the Imperial University of Tokio. In Japan he was in close touch with Buddhism in its various forms, and made a special study of arts, whose origin has such intimate connection with India. He has written much poetry and much critical work on Oriental subjects for the leading journals of India, Japan, England, and America . . . . Aga Syed Ibrahim Dara is a deep student of Sufism. Last year he presented to our readers the biography of some Sufi saints.

#### A GREAT CONTRADICTION

Modern man is very sensitive about his freedom of thought and action. He cannot brook that society, State, religion, or anybody should object to the views he holds, or interfere with the actions he likes to do. He wants complete freedom in these matters. If he submits to the canons of society or the laws of State, it is because he is forced to do so—he does that against his will, and not without considerable fretting and fuming. He is always eager to assert his freedom against the wishes of any authority—mundane or spiritual, if it is possible, and he always seeks an opportunity for that.

But, strangely enough, his philosophy of life is such as will turn him into an inert automaton. Though the latest development of physical science indicates that matter is an illusion or at best a mathematical thought, modern man believes more in matter than in spirit. And if man is all matter, he is subject to the inexorable laws of

matter, and, as such, cannot claim any freedom whatsoever. Modern psychology also tends more towards determinism. Behaviourism makes a man—at least his mind—a silent instrument in the hands of external bodily stimuli. A man, according to the behaviourist, does not think independently of external stimuli. The very thinking is a muscular movement like tennis play or golf. Psycho-analysis asks man to believe that he is a slave to the vagaries of the unconscious, he has no control over that. It is useless to regulate the conscious mind, because the unconscious holds the rein of life. Any attempt towards self-control or self-restraint is unhealthy because it means a revolt against nature. So the best thing a man should do is to obey his impulse, however debasing that may be. Modern writings—especially novels—try to show that man is helpless against his animal instincts; if he does not follow them he will suffer wrecks on the shoals of life. And modern man swallows these ideas like gospel truths. Now, if these are true, where is man's freedom of thought and action, about which he is so very keen? Wherein lies his difference from inert matter or an unreasoning animal?

On the contrary, those who think that life should be built up on the basis of self-control and self-restraint, believe that man has got power and freedom to regulate his life; he can make himself a god on earth or go down to the level of brutes if he so chooses; he himself is the maker of his destiny. It is true, it is not so easy to control the mind or subdue the flesh; but if through struggles for ages a man has, from the stage of amoeba, come to the present state when he has got some amount of control over external nature, why should we not expect that there will come a time in the future when huma-

nity will have as much power over the internal nature as over the external? And even now do we not find persons who are perfect masters of themselves?

### PRIDE GOETH BEFORE DESTRUCTION

Nineteenth century Europe was very confident of its superiority over the East in every field of activity. But the way in which modern Europe is managing its affairs betrays the inner hollowness of European civilization. It may be that in future the West will grow wiser by its bitter experiences of the present and seek to learn from the East how to live better.

Speaking about the pride of the West, a notable writer says in *The Virginia Quarterly Review* (as quoted by *Review of Reviews*): "It is not impossible that the tables may be turned upon the West. The technological pre-eminence of the Western nations may be lost in the next half century, as that of the British isles was lost in the last, through the mere dispersion of machinery throughout the world. The differences of culture will then stand out nakedly at the level of social psychology; they will be differences in what men are, not in what they have. If it should happen that passive resistance should succeed as a tactic in India, and Bismarckian method fail in Manchuria, the postulates of Occidental politics will stand discredited by Asiatic experience. If there should then come about a crumbling of Western self-confidence, a loss of morale in the presence of a culture exhibiting superiorities at the psychological level, the time will have arrived to balance the books of civilization by subjecting the West in its turn to revolutionary internal pressures arising out of contacts with the East."

In the meantime the East also will wake from its deep sleep, give up sloth and learn to put better energy to life.

### THE REAL CAUSE

It is generally complained that our universities do not prepare the students for life; on the contrary, they make them unfit to face the problems which await them in the world. Such complaints are to be heard not only in India but in other countries too. With respect to American education a contributor to the *Forum* says: "Colleges are often condemned on the ground that they do not fit their students for life in the busy world of to-day. The tender young graduate emerges from a sheltered collegiate atmosphere into the realities of the humdrum routine of living with all its disillusionment and matter-of-fact-ness; the college gets the blame."

But, according to him, the college is not to blame. The crisis arises out of the fact that the educational sanctuary and the world have got different standards by which to judge and evaluate life. To support his statement he makes some poignant comparisons of life in and out of college:

In a college the student mixes with persons whose aims in life are other than the acquisition of money and who have, through necessity or choice, given up all hope of making a fortune. But in the outside world the objective of all is expressed in terms of dollars. College lays emphasis on honesty and sportsmanship, but the world winks at dishonesty and illegal practice and, often, even encourages them. In a college teachers get their respective positions because of their attainments and characters, but in the world incompetence is rewarded with responsible positions. In the world the

student "sees the henchmen of bosses drawing salaries higher than the most expert of his academic preceptors" and that for little or almost no work. The authorities of a college must be honest, conscientious and reliable. But those who control public life are under no such restrictions.

Naturally, those who have lived in the college atmosphere during their formative period, find themselves at sea when they enter the world. The writer sarcastically suggests that new colleges and new universities should be started, whose sole aim will be "training for life," *i.e.* which will train students to cultivate those traits which are admired in the world.

Even making allowance for exaggeration, one might say that there is an amount of truth in what the writer says. It is a pity that moral virtues have got only a theoretical interest for the world. It is for this reason that many students find it difficult to adjust their life when they come out of their colleges. Their idealism, their noble dreams and aspirations are shattered to pieces by the first cold touch of the world. But idealism has got its value because it runs counter to the facts of the world and refuses to submit to the mode of average life. The hope of humanity lies in the fact that there are some persons whose standard of right and wrong does not change when they mix with the world and they are the same under all temptations and ordeals.

#### DR. PARANJPYE'S RATIONALITY

Speaking about the Cult of Guru before the University Philosophical conference, Dr. R. P. Paranjpye, the Vice-Chancellor of the Lucknow University, indulged in talks, if the press report is correct, too irrelevant to be expected from a man of his position.

Posing to be a rationalist he tried to show the weakness of the Guruvad and gave a catalogue of facts as to how the system is being abused. But as a man with capacity to reason and argue he ought to have shown his knowledge also of the brighter side of the cult of Guru. For rationality is no synonym for cynicism. Common sense tells us that if there is any necessity for a teacher in the field of education, there is a necessity for the same even in the field of religion. It is as much irrational to say that the system of following a teacher in religious life is bad because there have been charlatans who exploit the credulity of people, as to advise that all educational institutions should be demolished because there are professors who are false to their profession. Dr. Paranjpye warns the educated people against occultism, theosophy, Vedantism, etc. He does not say definitely what he means by occultism. If he means by the word the activities of miracle-mongers, we have no objection. But, how is it that he places occultism, Vedantism, etc. in the same class and betrays his confusion of thought about them?

The growing popularity of what Dr. Paranjpye very self-complacently calls Vivekanandism is, according to him, the result of reaction to the exaggerated worship of Mill, Spencer and other philosophers of the rationalistic school in the last century. If Dr. Paranjpye would care to study Vivekananda before seeking cheap notoriety by criticising a great man, he would find that the reason why the teachings of Swami Vivekananda are popular is that he appealed as much to the intellect as to the heart—nay, he appealed to the whole man. Swami Vivekananda strongly advocated the necessity of following reason till that was transcended by something higher.

Perhaps Dr. Paranjpye thought it more convenient to talk from ignorance.

Because in that case only one can talk most freely.

## REVIEWS AND NOTICES

**INDO-ARYAN LITERATURE AND CULTURE [ORIGINS].** By Prof. Nagendranath Ghose, M.A., B.L., Dean of the Faculty of Law, Dacca University. *The Book Company, Ltd., Calcutta.* xxvi+287 pp. Price Rs. 8.

The author has blazed a new trail in the field of research of Ancient Indian History. The modern Indo-Aryan culture, he proposes to prove, is not the wholesale gift of the Vedic Aryans of Panchanad; the non-Vedic people, too, had a large share in its formation. In converting the Vratyas of the East and the "Middle Country" into the Vedic fold, the Vedic people of those parts were absorbed in the ocean of the non-Vedic races, and got from them many things such as imperialism, caste-system, the true institution of Asrama, many charms and incantations, some grand royal Yajnas, the Upanishadic Atma-vidya—many of which are of vital importance to Indo-Aryan culture. The Vedic people contributed most of the Yajnas, the ideas of a commonwealth, and above all their mores and the systematizing intellect of the Brahmans. Another important point, which he touches upon but has not yet fully elaborated, is that these non-Vedic people were not necessarily non-Aryans but that they were a previous wave of the same Aryan stock which had settled in the riverine plains of Northern India and established a very wonderful civilization with which the civilization of the newly arrived Aryans did not compare. This civilization, though died out in the Indus Valley, long before the advent of the Vedic Aryans, survived in the eastern valleys of the Ganges and the Jumna. The Indo-Aryan literature too is composed of materials supplied by the Vratyas, i.e. fallen Vedic Aryans and non-Aryans as well as by the full-blooded Vedic Aryans. The author's interpretation of what he considers to be the original, or at least the main theme of the Mahabharata, which he styles the Draupadi Saga, is also very interesting.

Whether the hypothesis advanced by the learned author will be accepted by the historians working in this particular field,

is very difficult to say. But this much is certain that he has struck a new note which is quite inviting. His hypothesis gives an honourable place in the make-up of the wonderful Indo-Aryan civilization to all the varied peoples that now come under the general term 'Vedic-Aryan'; and it is highly probable that the author is right, at least to a great extent. We feel no hesitation in commending the book to a careful study by all who are interested in Ancient History of India.

**THE GHERANDA SAMHITA.** Translated by Sris Ch. Vasu, B.A. *Theosophical Publishing House, Adyar, Madras.* xviii+132 pp. Price Rs. 2.

This publication has brought before the English reading public a famous primer of Hatha Yoga. From this, of course, no one would or should take to practising some of the exercises, which are always dangerous when not helped by an expert Guru. The book however gives some faithful information to the aspirant and the curious, thus urging them to know something more of this important art and science.

The translation is lucid and faithful and, being free from bias of any kind, helpful too. The well-written introduction will go a great way in convincing the readers of the utility and the dangers of the art and science of Hatha Yoga.

**THE UTTARA GITA.** Translated by B. K. Laheri. *Theosophical Publishing House, Adyar, Madras.* 57 pp. Price As. 8.

This little book gives the Sanskrit text in Devanagiri characters and a free English translation and a few notes (also in English) by Mr. Laheri. The translation is, on the whole, lucid, though too much freedom has been taken with some of the verses. The notes, except at some places, are also good. The text of the book under review does not agree with the one followed by the famous commentator Goudapadacharya in no less than a dozen places. Moreover this Uttara Gita is not found in many, if any, of the extant editions of the Maha-



bharata. So the translator would have done well to inform his readers of the source of his text and his reasons for differing from the renowned Acharya.

**SPIRITUAL PROGRESS.** Sayings and writings of Keshub Chunder Sen. 106 pp. Price not mentioned.

**SELECTIONS FROM MAHATMA GANDHI.** By Nirmal Kumar Bose. 231 pp. Price As. 8.

Published by Navavidhan. Publication Committee, 89, Mechuabazar Street, Calcutta.

The first book contains choice passages from the speeches and writings of Keshub Chunder Sen, selected by his daughter. The booklet is likely to give peace, consolation and guidance to many.

The second book gives in a nutshell the opinions of Mahatma Gandhi on various subjects. It is a timely publication.

**SRI GOURANGA—THE MAN.** 229 pp. Price Rs. 2.

**THE TEACHINGS OF SRI GOURANGA.** 194 pp. Price Rs. 2.

By Swami Durga Chaitanya Bharati. M. L. Dey & Co. Booksellers & Publishers, 66 & 67, College Street, Calcutta.

These two little volumes fulfil a long-felt want. A life free from supernormalities and sectarianism which will eschew unnecessary details and bring into relief the true beauty of the character was a desideratum. These two volumes will evoke reverence for the God-man in the readers without narrowing their outlook. The ecstatic divine love of Sri Gouranga and his compassion for humanity have been well painted. His doctrine of divine love has been discussed in some details and that, we think, reverently and impartially. The author's analysis and exposition of this, his comparing it with Sankara's Advaitism and finding out their points of similarity, his refutation of the criticism of misunderstood Advaitism, his bringing out the superiority of the philosophy of love in our practical religious life—are all true and interesting.

So far as the philosophy of Sri Gouranga is concerned we entirely agree with the author of these two volumes; we do so also as to the main interpretation of his life and activities. But on one very vital point we cannot see eye to eye with the author. It is the author's mediumistic (though qualified) interpretation of the God-man's dual person-

ality. The fact of "possession" in the mediumistic phenomena is itself being questioned by many.

It is not a fact that Sri Chaitanya was unconscious of his Avatarhood. No Vaishnava would admit it. The Divine Incarnations are always careful not to disclose their identity to one and all. All the prophets and incarnations of God were surely conscious of their divinity and divine missions and declared them to their devotees of the inner circle in no uncertain terms. Sri Chaitanya was conscious of his divinity as well as his humanity.

Again the reason the author has adduced or rather hinted at of the expulsion of Haridas does not seem to us to be correct.

Save these two points the volumes are really enjoyable.

**THE SUPERNORMAL.** By G. C. Barnard, M.Sc. Rider & Co. Paternoster House, E.C., London. 256 pages. Price 7/6 net.

The book is a very good "critical introduction to Psychic Science." The author so far as we can judge, has greatly succeeded in his attempt at interpreting the supernormal phenomena such as Telekinesis, Materialization, Cryptesthesia, Telepathy, Precognition, Clairvoyance, etc., in the light of modern science and philosophy. He has steered clear of the Scylla of the ghost theory and of the Charybdis of the unbelief of the naturalists who explain them away as mere frauds. The author's attitude towards the subject is quite scientific—he is severely critical, accepting nothing without crucial tests but is sympathetically inclined to accept facts for investigation without any initial prejudice either for or against them. His knowledge of the modern sciences including depth-psychology and acquaintance with both the Eastern and Western systems of philosophy and mysticism have no less contributed to the success he has achieved.

**CONFLICTING TENDENCIES IN INDIAN ECONOMIC THOUGHT.** By Shib Chandra Dutt, M.A., B.L., F.R. Econ. S. (London). vii+225 pp. Price Rs. 5.

The book contains the following chapters: (1) The two Poles of Indian Economic Thought. (2) Gandhi's Economic Ideas. (3) Gandhi on the Economic Problems of India. (4) (Prof. Benoy Kumar) Sarkar on the Modern Economy. (5) Sarkar on the Economic Development of India. (6) Conclusion. All the chapters excepting Ch. II and

Ch. VII were published under different titles in *Prabuddha Bharata* from 1929 to 1931.

**THE ECONOMIC SERVICES OF ZAMINDARS TO THE PEASANTS AND THE PUBLIC.** By Pankaj Kumar Mukherjee, M.A., B.L. 22 pp. Price 8 as.

**INTERNATIONAL PRISON LEGISLATION.** By Pankaj Kumar Mukherjee, M.A., B.L. 13 pp. Price 4 as.

*The above three books are published by N. M. Ray-Chowdhury, 11, College Square, Calcutta.*

## NEWS AND REPORTS

### THE PASSING AWAY OF SWAMI NISCHAYANANDA

As we were going to press we got the sad news that Swami Nischayananda, a disciple of Swami Vivekananda, passed away on the 22nd October.

Swami Nischayananda came from Maharashtra, and, before joining the Order, belonged to an army. When after his triumphal success at the Parliament of Religions at Chicago, Swami Vivekananda attracted wide notice and aroused keen enthusiasm in India, Suraj Rao, as Swami Nischayananda was formerly known, heard his name. He was so eager to see Swami Vivekananda that he went to Madras to meet him when the latter returned from America. This meeting was a source of unique inspiration to Suraj Rao, and he was eager to give up all to devote himself solely to the cause of religion. But he got much obstacle to have his resignation accepted by the army to which he was attached. People thought he was suffering from mental disorder, and, in consequence, put him under severe medical treatment till he was finally given up as lost and relieved of his duties.

A little while after he joined the Order, he was sent to the Ramkrishna Mission Sevashram at Kankhal, Hardwar, and so unflinching was his devotion to the work he had undertaken that he spent his whole life at one place and died literally in harness. Ever since he joined the Ashram at Kankhal, he left the place only once, and that was to see Swami Turiyananda, who was on his deathbed in Benares.

His untiring labour and earnest zeal were greatly instrumental in developing the Sevashram into a big institution as it is seen to-day. He was an embodiment of the spirit of service, renunciation and self-sacrifice. His purity of character, his iron determination to follow an ideal against all difficulties, and, above all, his great devotion to the

Guru, will ever remain an object-lesson to all.

He was a great Karma-yogi, and demonstrated practically how the worship of Daridra Narayana, as preached by Swami Vivekananda, can foster the growth of spirituality, and make one's life holy, noble and sublime.

Om Santih! Santih!! Santih!!!

### THE RAMKRISHNA MISSION—GENERAL REPORT

*An account of activities from 1931 to 1933 with some up-to-date information*

The report shows a steady progress of the activities of the Ramkrishna Math and Mission. It must be noted that the Ramkrishna Math and Mission are distinct institutions, though they are closely associated and have their headquarters at Belur Math. At present there are 95 centres under the headquarters, distributed as follows: 80 in Bengal, 2 in Assam, 8 in Bihar and Orissa, 11 in the United Provinces, 1 in Delhi, 2 in the Bombay Presidency, 1 in Central Province, 19 in the Madras Presidency, 4 in Ceylon, 2 in Burma, and 15 in foreign countries. The activities of the Mission are of three types—missionary, educational and charitable. Missionary work consisted in disseminating the ideas and ideals of the Sanatan Dharma as illustrated in the lives of Sri Ramakrishna and Swami Vivekananda. With a view to this end, thousands of discourses, conversations and classes were held and lectures were delivered from different centres in India and abroad.

The educational activities of the Mission include starting Schools, Students' Homes, Libraries, Orphanages, etc. There are at present 60 Day Schools, 24 Night Schools, 15 Students' Homes, 39 Libraries and Reading Rooms and a number of Orphanages. Vocational training and education for the backward classes have received attention from the Mission.

The Charitable works of the Mission are of diverse kinds. Most important of them are the relief activities at times of flood, famine, etc., and hospitals. Ramkrishna Mission hospitals—both outdoor and indoor—are to be found in different important cities of India, including one big Sevasram in Burma. The value of the charitable activities of the Mission is more than even what the huge figures of patients and recipients indicate. These activities have inspired other bodies to start similar works and institutions; as such their importance is much more than what the statistics says.

The preaching work of the Mission is gaining in importance and volume. The Mission has got as many as 15 centres outside India—1 in the Straits Settlements, 12 in the United States of America, 1 in South America and 1 in Germany. They are not only preaching religion, but have also become instrumental in breaking barriers of prejudices, racial hatred, etc.

The charitable disposition of the public towards the Mission is often exploited by many fraudulent persons. The Mission authorities, therefore, warn the generous public that no contribution should be made to any person who approaches them in the name of the Mission without possessing a Letter of Authority duly signed by the President and bearing the embossed seal of the Ramkrishna Mission. It is also necessary to point out that the mere association of the name of Sri Ramakrishna or Swami Vivekananda with any institution does not imply that the central organization at Belur is responsible for its activities.

#### RAMKRISHNA MISSION VIDYAPITH, DEOGHAR, BEHAR

##### REPORT FOR 1933

With the year 1933, the Vidyapith, a residential school for Hindu boys, completed the twelfth year of its useful existence. Its special features are adequate arrangements for games, out-door exercises and excursions, vocational classes, moral and religious training through devotional music, daily prayers, worship, religious festivals, etc., and training to develop organizing capacity through Boys' Own Court, etc.

**Students and Accommodation:**—The year opened with 88 boys on the rolls and the number gradually swelled up to one hundred. The need for more accommodation is keenly felt.

Practical Classes have been opened in Tailoring, Typewriting and Gardening. At present 20 boys are undergoing training. The opening of a carpentry class is under consideration.

**Library and Laboratory:** The institution spent Rs. 394 for the Library and the Laboratory. Both these, however, require more up-to-date collections.

**Pecuniary help:** Owing to the abnormal economic depression, public contribution for the recurring expenses fell down considerably. The institution still maintained three free students on an average and granted concession to about 30 more.

**Result of the Matriculation Examination:**—The result of 1933 was encouraging, all the six boys, sent up for the examination, having passed, 5 in the first and one in the second division.

**Homœopathic Dispensary:**—The institution conducts a homœopathic dispensary, where patients of the locality are treated.

**Finance:** The receipts in the General Fund together with the last year's balance amounted to Rs. 26,818-7-5; and expenditure Rs. 17,341-0-3. Those of the Building Fund are Rs. 6,571-13-3 (including a loan from the General Fund of Rs. 1,850) and Rs. 5,761-9-0, respectively.

**Needs:**—Some of the needs of the institution are:

- (i) A separate shed for vocational classes estimated at Rs. 1,000 only.
- (ii) Rs. 2,500 for the improvement of the Gymnasium.
- (iii) A Prayer Hall with a shrine estimated at Rs. 6,500 and
- (iv) A separate house for the Library and Reading Room, the total cost of which may come to Rs. 7,500.

Contributions towards these will be thankfully received and acknowledged by: The Secretary, Ramkrishna Mission Vidyapith, Deoghar P.O., Santhal Parganas.

#### RAMKRISHNA MISSION SEVASRAMA, KANKHAL, HAP'DWAR

##### THE ANNUAL REPORT FOR 1933

The above Institution entered into the 33rd year of its existence in 1933: It has been serving the suffering humanity by establishing an indoor hospital, an outdoor dispensary, and other ways.

**Medical Relief:** The number of persons who obtained relief during the period under review in the indoor and outdoor departments was 17,525.

**Indoor Hospital:** The total number of patients admitted into it was 870, of whom 806 were cured and discharged, 42 left treatment, 22 died and 12 were under treatment at the close of the year.

**Outdoor Hospital:** During the year altogether 34,848 patients, of whom 18,193 were old cases and 16,655 new ones, were treated in the outdoor dispensary. The daily average number of the local poor people who were served in the dispensary was 94.92. Besides medical aid, 447 patients were also supplied with diet, necessary clothings, etc.

**Night School:** A free night school is being maintained with a view to imparting primary education to the children of the local depressed classes. There were 32 boys on the rolls. A paid teacher has been engaged, for teaching the vernaculars of the Province.

#### PRESENT NEEDS :

1. **Workers' Quarters:** A separate building for the workers consisting of four rooms and two verandahs is estimated to cost Rs. 8,000.

2. A building for the night school which is at present being held in the verandah of the outdoor dispensary causing great inconvenience during the rains and winter. The building will cost Rs. 5,000.

3. Rs. 2,100 to complete the guest-house establishment whose main building was completed last year.

4. A rest-house for the relatives and friends of patients estimated at Rs. 5,000.

5. A permanent endowment fund for the Sevasrama, sufficient for the maintenance of the remaining 54 beds at the rate of Rs. 3,000 per bed. Another permanent endowment fund of Rs. 40,000 is required to serve the Ayurvedic Department, to be shortly started.

6. The cost of the temple erected by drawing a temporary loan from the general fund has not yet been completely met.

7. Sufficient funds to establish a Sevasrama at Rikhikesh.

This year's total receipts are Rs. 20,520-15-2, and expenditure Rs. 11,399-6-6 only. All

contributions will be thankfully received and acknowledged by: the Secretary, Ramkrishna Mission Sevasrama, Kankhal, Hardwar.

#### RAMKRISHNA MISSION RELIEF WORK IN ASSAM AND BEHAR

Our flood relief work in Assam is going on from six different centres in Sylhet and Nowgong. Between the 12th and 25th September 131 mds. 30 srs. of rice were given to 2,388 recipients of 73 villages in Sylhet. 225 pieces of cloth also were distributed in that area. Besides these, agricultural help also was given. During this period 26 mds. 5 srs. 12 ch. of rice were given to 697 persons of 43 villages in Habiganj.

Dharamtul centre discontinued the distribution of rice from the 18th September and took up the work of hut-building. On the 18th September this centre gave 94 mds. 14 srs. of rice to 1,859 distressed persons of 40 villages and distributed 850 pieces of cloth to the needy. Towards the end of September this centre as well as the one at Phulaguri was closed.

Our earthquake relief in Behar was stopped by September. The audited account of the same will be soon published.

Relief operation in Assam will have to be continued till the middle of December. But as the funds at our disposal are depleted, we appeal to the generous public for further contributions, which will be thankfully received and acknowledged at the following addresses:—

- (1) President, Ramkrishna Mission,  
Belur Math, Howrah.
- (2) Manager, Advaita Asrama,  
4, Wellington Lane, Calcutta.
- (3) Manager, Udbodhan Office,  
1, Mukherjee Lane, Baghbazar, Cal.

Sd. VIRAJANANDA,  
Secretary, R. K. Mission.

7th October, 1934.