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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

Sri Ramakrishna is talking with Kedar and other devotees in the temple of Dakshineswar. It is 5 p.m. on Sunday, the 18th of August, 1882.

Kedar Chatterji hails from Halisahar. He was a Government accountant and served at Dacca for many years. During that time Vijay Goswami used often to talk with him of Sri Ramakrishna. At the very name of the Lord his eyes would be filled with tears. He had formerly been a member of the Brahma Samaj.

Surrounded by devotees the Master is sitting on the southern verandah of his room. Ram, Manomohan, Surendra, Rakhal, Bhavanath, M., and many others are present. Kedar has celebrated a festival to-day. The whole day has been spent in rejoicings. Ram brought an expert musician who sang. When he was singing, the Master was seated on his cot immersed

in Samadhi. M. and other devotees were seated at his feet.

EXPOSITION OF SAMADHI : HARMONY OF ALL RELIGIONS : HINDUISM, ISLAM AND CHRISTIANITY

The Master is talking—explaining what is Samadhi. He says : “When Sachchidananda (the Absolute Existence-Knowledge-Bliss) is realized one gets Samadhi. Then cease all devotional duties for him. I am taking the name of the musician and he himself comes at that time ; what further necessity is there of taking his name then ? How long does the bee hum ? So long as it does not sit on a flower. But, for a Sadhaka (aspirant) it would not do to renounce devotional duties—worship, telling of beads, meditation, prayer, chanting of psalms, pilgrimage, all of these are to be performed.

“If after realization one discriminates

(as a spiritual practice), it is just like the occasional drowsy hums of bees when sipping honey.”

The musician sang beautifully. The Master is pleased. Says he, “In whomsoever is found any excellent quality, as for instance, proficiency in music, in him there is a special power of God.”

The Musician : Sir, how to attain Him?

Sri Ramakrishna : Devotion is the most important thing. The Lord is omnipresent; whom should we then call a devotee?—him whose mind always dwells on God. And so long as there is pride or egotism, nothing is attained. On the precipice of egotism no water of grace can remain, it glides down. I am but an instrument in His hand.

(To Kedar and other devotees.) He is reached through all roads. All religions are true. What really matters is to get at the roof. You can reach it through the brick-and-mortar staircase, through the wooden one, with the help of bamboo-stairs, rope, or even by means of an unclean bamboo.

If you say there are many wrong notions or superstitions in other religions, I shall reply, “What do they matter? They exist in all religions.” Everyone thinks, my watch is going right. What really matters is to have intense hankering (for Him). It will do if one possesses love or attraction for Him. He is the indwelling spirit, He sees our inner hankering, and earnestness. Suppose, a man has a number of children. Bigger ones call him father or papa distinctly, but the little ones can but utter indistinctly the first syllable. Is the father angry with them on that account? The father knows they are calling none but him, only they cannot pronounce properly. To a father all children are equal.

The devotees, again, call Him, the

one and the same person, by various names. There are four Ghats in a pond. Hindus take water from one Ghat and call it *jal*. Muslims take it from another Ghat and call it *pani*. The English take it from another and call it ‘water.’ There are yet others who call it *aqua*. THE LORD IS ONE, HIS NAMES ARE MANY.

II

IN THE CIRCUS. SRI RAMAKRISHNA ON THE KNOTTY PROBLEM OF THE HOUSEHOLDERS AND OTHER MEN OF ACTION

Wednesday, the 15th November, 1882. The 5th day of the bright fortnight of the Bengali month Kartik.

At about 3 p.m. Sri Ramakrishna appeared before the gate of the Vidya-sagar School at Shyampukur in a carriage and took up M. in that. Rakhal and one or two other devotees were in the same carriage. It is now going *via* Chitpore Road towards the Eden Gardens.

Sri Ramakrishna is in a jolly mood like one treated to a light doze of drink. Like a child he is looking out from this or that side of the carriage. At times he is talking to passers-by without their hearing. He says to M., “Just see, all people have an eye to only trivial things; all are after earning bread. No one cares for the Lord.”

Sri Ramakrishna is going to-day to see Wilson’s Circus in the Eden Gardens. On their arriving at the spot, tickets were purchased—eight-anna tickets, *i.e.* of the lowest class. Going up with the Master the devotees seated themselves on a bench. The Master joyfully says, “Fine, from here we can see very nicely.”

Various feats were seen on the arena for a long time. Now a horse is circl-

ing round with great speed; and on its back is standing on one leg an English-woman. On the path are hanging a number of large iron rings; and when the horse passes under them running, the English-woman jumps through them and takes her stand again on the back of the horse on one leg. The horse is wheeling round in full speed again and again; and the woman is seen again and again doing the same.

Now the circus is closed for the day. The Master with the devotees gets down and comes where the carriage was standing in the *maidan*. It is cold. Wrapping his body with a piece of green broadcloth he is talking standing in the *maidan*. Near by are standing the devotees. The small bag containing spices is in the hand of one of the devotees. In it there are a few kinds of spice, specially cubeb.

SPIRITUAL PRACTICES FIRST, THEN THE WORLDLY LIFE. CONSTANT PRACTICE

Sri Ramakrishna says to M., "You saw how the English-woman was standing on one leg on the horse and the horse was running at full speed. How difficult it is! She has practised it long, then only she has acquired the skill. Slight inadvertence, and she will break her hands and feet; it may even cause her death. To lead a householder's life is as difficult as that. After hard and strenuous spiritual practices have a few succeeded in it through the Lord's grace. A great majority cannot. In their attempt to do so, they get entangled sink deeper still, and suffer pangs of death, so to say. A few like Janaka and others remained unentangled in the world because of their hard spiritual practices. Hence the great necessity of such practices; otherwise it is impossible to live in this world non-attached."

SRI RAMAKRISHNA AT THE HOUSE OF BALARAM

Sri Ramakrishna gets into the carriage which drives towards Bosepara of Bagh-bazar and soon appears before the gate of Balaram's house. Accompanied by the devotees the Master gets up to the first floor and takes his seat in the big hall there. The evening lights are burning. The Master is narrating the circus stories. A large number of devotees have assembled; he is talking of God to them—no topic in his mouth except that of the Lord.

SRI RAMAKRISHNA : THE CASTE-SYSTEM AND THE PROBLEM OF UNTOUCHABILITY

The conversation drifts to the caste-system. The Master says, "There is but one means to remove this caste-system; and it is DEVOTION. Devotees have no caste distinction. The moment you acquire love for the Lord, your body, mind and spirit are all purified. Gour and Nitai went on baptizing with the holy name of the Lord and embracing all including the Pariah. A Brahman who lacks devotion is no Brahman; and having devotion, a Pariah is not a Pariah. The untouchables endowed with devotion are pure and holy."

THE ENTRAPPED HOUSEHOLDERS

Sri Ramakrishna is talking of the entrapped householders. "They are, as it were, the silk-worms; they can, if they like, cut their way out of the cocoons. But they have made them with great care and would not leave them; and the result is death. They are, again, like the fish in a trap. The way through which they have entered it is still open, and they can get out through it; but hearing the sweet murmur of the waters and playing with

other fishes, they forget all about it and make no attempt at coming out. The prattles of children are the murmur of the waters; men and their families are the fishes. But, then, one or two run out of it, they are the liberated souls." The Master sings :

SONG

Such is the charm of the Great Enchantress that She has kept all spell-bound. Even Brahma and Vishnu are under the spell; what to speak of the poor mortals.

They make sluices and at their mouths place traps, into which poor fishes enter.

The way to enter and to get out is open all the while, still the fishes cannot flee !

The Master speaks again : Men are like cereals in mill-stones; they are being ground. But the few grains that keep close to the pivot are not so ground down. So one is to hold tight this pivot or the Lord, *i.e.* must resign oneself wholly to Him. Call on Him, take His name constantly, then liberation will follow. Otherwise you will be ground down by the mill-stones of the TERRIBLE DEATH.

The Master sings again :

SONG

This boat of mine, Mother, is about to sink in this ocean of worldliness.

The storm of attachment and the high waves of self-forgetfulness are increasing, O Sankari.

Mind, the helmsman, is inexpert; six passions, the oarsmen, are extremely wayward.

Sailing in an adverse wind, I am through sinking and rising,—am on the verge of death.

The helm of devotion is broken, the sail of faith is torn asunder,

The boat has foundered, what am I to do?

There is no way of escape; this poor soul is at a loss to discover any means.

Let me swim and catch at the raft of the holy name—Sri Durga.

DUTY TO WIFE AND CHILDREN

Mr. Biswas sat long and now takes his leave. He was a moneyed man but with the loss of his character everything has been lost. Now he does not take care of his wife, daughter and others. Balaram referred to him in course of conversation. The Master says in reply, "The fellow is a prodigal and a pauper. Householders have duties to perform, have certain debts to be cleared—the debt to the gods, the debt to the manes, the debt to the Rishis and the debt to their family. If the wife is faithful, she is to be maintained; the children are to be brought up until they attain majority and are able to stand on their own legs.

It is only the monks who should have no saving. Birds and monks do not hoard—so goes the proverb. But birds save when they have young ones—they carry food in their beaks for their young ones.

Balaram : Now Biswas wants to keep company with the holy.

Sri Ramakrishna (smiling) : The monk's Kamandalu (a kind of water-pot) goes with him to all the places of pilgrimage but remains unchanged. It is said that all the trees over which blows the southern wind, turn to sandal wood; but there are certain trees such as the silk-cotton tree, the peepul tree, the hog-plum tree which do not. There are some who go to monks for smoking hemp. (He smiles). Some monks smoke hemp; so these people come to them, prepare it and of course get a share. (All laugh).

III

SRI CHAITANYA'S IMAGE WITH SIX HANDS : VISIT TO RAJMOHAN'S HOUSE :

NARENDRA

Thursday, the 16th November, 1882. The sixth day of the bright fortnight of the Bengali month Kartik.

It was yesterday that the Master went to see the circus in the Eden Gardens; and to-day he has come again to Calcutta. First of all he went to Garan-hata and saw Sri Chaitanya's image with six hands.*

It was in the monastery of Vaishnava monks whose head was Sri Giridhari Das. For some centuries the worship of this image has been going on. The Master saw it in the afternoon.

A little after dusk the Master has come in a carriage to Rajmohan's house at Simulia. The Master has heard that Narendra and a few youngsters have started a branch of the Brahma Samaj and worship there. So he has come to see it. M. and one or two devotees are with him. Rajmohan is an old Brahma devotee.

BRAHMO DEVOTEE AND COMPLETE RENUNCIATION OR SANNYAS

The Master is pleased to see Narendra and says, "I will see how you worship." Narendra sings. Priya and a few youngsters are present.

Now begins worship. One of the young men is praying, "O Lord, may we, by giving up all, remain absorbed in Thee." Perhaps his sentiment has been worked up at the sight of the Master, so he speaks of renouncing all. M. is sitting very close to the Master; so he alone hears him saying in a very low

* It is said that Sri Chaitanya once appeared, to his devotees, as having six hands. This figure represents that.

tone, "Alas! with you it will ever remain an idle wish." Rajmohan is taking the Master to the inner apartments to treat him to a light refreshment.

IV

SRI RAMAKRISHNA AT THE HOUSES OF MANOMOHAN AND SURENDRANATH

Next Sunday is the day of the worship of Goddess Jagaddhatri. Surendra has invited the Master and is anxiously waiting for him. Seeing M. he enquires, "You have come, but where is he?" Just at that moment the Master's carriage has come. Near by is the house of Manomohan. The Master gets down there; he will take rest there for a short time and then come to Surendra's place.

While in Manomohan's sitting-room, the Master says, "The devotion of the poor and the meek is very dear to the Lord even as the finely cut straw mixed with the solution of mustard-cakes is dear to cows. Duryodhan displayed so much pomp and grandeur but the Lord (Sri Krishna) did not go to his house. He went to Vidhur's place. He loves His devotees. As the mother cow runs after her young calf so does the Lord run after His devotees." The Master sings: "For attaining a certain condition of mind do great Yogis meditate for aeons; when that is done, they attract (the Lord) as magnet does a piece of iron.

"Sri Chaitanya used to shed tears of ecstasy at the name of Krishna. The Lord alone is true, all else are false appearances. If man so wills, he can realize God. But he is mad after enjoyments—enjoyments of wealth and sex-pleasure. On the hood of the snake is a jewel, and yet it lives on frogs!

"Devotion is the most essential thing in religion. Who can know God through the intellect? What I want is

devotion. Infinite are His attributes. What will it avail me to know all those. If one pint of liquor makes me drunk, what need have I to calculate how many gallons of wine are there in the distillery? My thirst is quenched with one potful of water, what shall I do with the information as to how much water is there in the world?"

SURENDRA'S BROTHER AND THE POST OF THE JUDGE. CASTE-SYSTEM AND THE PROBLEM OF UNTOUCHABILITY. THEOSOPHY

Sri Ramakrishna has come to Surendra's house and has taken his seat in the sitting-room of the first floor. Surendra's second brother is a Judge; he is also present. A good many devotees have assembled. The Master is speaking to Surendra's brother, "You are a judge; that is good. But know that everything is the manifestation of His power. This high office is but His gift. People think that they are big people. The waters of the roof fall through the lion-mouthed pipe; it appears that a lion is throwing them out from its mouth. But think, whence is this water? Clouds appear in the sky, they pour rains on the roof, the waters glide down through the pipe, then they get out through that lion-mouth."

Surendra's brother : Sir, the Brahmōs speak of the emancipation of women. They are for the abolition of the caste-system. What do you think of these?

Sri Ramakrishna : At the rush of the first love of God things appear like that. When dust-storms come it is difficult to distinguish which one is a hog-plum tree, which a tamarind tree, or which a mango tree. But when they subside, the distinction be-

comes evident. When the storm of the first love subsides, one comes to understand that God alone is good and true while other things are fleeting. Without living in association with the holy and undergoing spiritual practices one cannot properly understand it. Of what good is it to utter the sound-formulæ of Pakhoyaj (a kind of musical instrument)? It is difficult to bring them out in the instrument. What will mere lectures do? Spiritual practices are required; then the true understanding will come.

Caste-system? There is but one way of doing away with it; and that is through devotion to God. The devotees have no caste. The untouchables become purified and Pariahs remain no longer Pariahs, if they get devotion. Sri Chaitanya embraced all in love—even the Pariahs.

The Brahmōs take the name of the Lord. That is very good. If one calls on Him with great earnestness, one is sure to realize Him.

He can be realized through all paths. All call on the same God, though by various names. Just as Hindus drink water from one Ghat of a pond and call it *jal*; Christians from another Ghat of the same pond but call it 'water'; Muslims, again, from yet another Ghat and call it *pani*.

Surendra's brother : Sir, what do you think of Theosophy?

Sri Ramakrishna : I have heard, it deals with miracles. I went to Dev Mondal's house and saw there a man having mastery over a genie. The genie used to fetch him many things. What would you do with miraculous powers? Do they help you in realizing God? If you don't get Him, all is vanity!

INORDINATE AMBITION!

BY THE EDITOR

I

It is a well-known story how a young frog on seeing an elephant told its mother that it had seen a very huge animal. The mother in order to know the exact size of the animal began to inflate her body more and more, all the while asking her young one if she had reached the size of the animal, till she burst out and died. Similar is the case with man when he attempts to know the whole of the universe.

What is the position of man in the universe? A scientist who is gifted also with the imagination of a poet has described that if a star be imagined to be of the size of a grain of sand, then the number of stars in the sky will be as many as there are sands on the shores of all the oceans of the earth. And what is the size of the earth when compared with that of stars? Well, with the exception of a small number of stars, many of them can contain thousands of millions of earth on their bowels. And the vastness of the size of the earth when compared with the size of a man requires no help of imagination to be known. Now, this tiny man, perhaps the infinitesimal particle of the infinite universe, dares to unearth the mystery of the universe—puffs up at what little he has known and aspires to know more and more till the whole secret of nature will be revealed to him and he will stand on the same pedestal with the Creator!

Even the little knowledge man has of nature has emboldened him to reject God, religion, etc. He says he will not believe anything which does not stand

empirical verification, does not submit to the test of reason, and, as such, man finds no ground why he should regulate his conduct by any thought of the life to come, which, according to him, does not exist. Man came into being on the combination of some atoms in certain proportions, and death means nothing but the decomposition of those atoms. "Life is a dynamic molecular organization kept going and preserved by oxygen and oxidation. Death is the natural irreversible breakdown of this structure" If these be the facts about life and death, why should a man have any fear about what will happen after death? The necessity of the religious and moral discipline in the life of many, springs from the fear of death or what it may keep in store. Now, when life and death are known to be nothing but a chemical or mechanical process, man is disarmed of all fears and, as a corollary, is freed of any religious and moral responsibility. Epicureans studied the universe in order to unravel the mystery that is woven round it, so that many might with easier conscience enjoy life. With regard to scientific enquiry also we find that in many instances it has resulted in giving a great impetus to the material enjoyment of life.

II

In the seventeenth and eighteenth centuries when there were some scientific discoveries of astounding nature, people were convinced that life was nothing but the outcome of atomic dance, and the universe was nothing but a

mechanical process. "The mind of a Newton, a Buch or Michael Angelo, it was said, differed only in complexity from a printing press, whistle or a steam saw; their whole function was to respond exactly to the stimuli they received from without." The soul was believed to be the "sum total of the physiological functions of the material organs" or "the collective title of the sum total of man's cerebral functions."

But in process of time, science was faced with mystery—awe-inspiring and overwhelming. When the inconceivable vastness of the universe in comparison with the size of man was discovered, men were seized with fear and a feeling of loneliness in the vast, infinitely vast, universe. And that feeling of mystery and awe is increasing from day to day. Now the idea has changed, in some quarters at least, that the universe can be simply a mechanical process. The meaning of the universe seems sphinx-like and refuses to come within the grasp of human reasoning. In a paper read before the British Association for the Advancement of Science Prof. F. G. Donnan, F.R.S., said, "A hundred or a thousand years from now mathematics may have developed far beyond the extremest point of our present-day concepts. The technique of experimental science at that future date may be something undreamed of at the present time The mystery of life will still remain. The facts and theories of science are more mysterious at the present time than they were in the days of Aristotle. Science, truly understood, is not the death, but the birth of mystery, awe and reverence."

Within a few recent years the very conception of matter and material world has undergone a revolutionary change. The nineteenth century idea was that matter was but the conglomeration of atoms formed by the combination of

electrons. Now, what is an electron? It is said to be a kind of electrical energy. But to a mathematician "energy itself is a mathematical abstraction." As such, electrons in the last analysis are "mere visualizations of a mathematical formula of an undulatory, but wholly abstract, nature. Or perhaps with a nearer approach to actuality, we may think of the electrons as objects of thought." The universe, then, is reduced to a world of pure thought; for matter is said to be composed of electrons. But even electrons can hardly occupy a millionth part of it—the remaining portion is simply a void space. And yet these electrons scattered through a portion of space manage somehow to give us the vivid, though false, impression of substance and solid matter. Did not Sankara, the great Indian philosopher, say that matter is as illusory as our idea of a blue sky?

Man is something more than a combination of a number of cells composed of hydrogen, oxygen, nitrogen and carbon atoms. Combinations of these atoms will not systematically produce a living cell or a human life. Supposing we could completely know the material composition of the universe, still there would remain something which would elude our grasp. Man is more than a combination of cells, for the simple reason that human love, emotion, hopes and aspirations cannot be explained in terms of cell. In the same way, the purpose of the universe is not known though we may know all the stars and the planets in the universe, their exact motion and destination, etc., or, in short, all the laws of nature.

According to Sir James Jeans, the famous scientist and astronomer, "the outstanding achievement of twentieth century physics is not the theory of relativity with its welding together of space and time or the theory of quanta

with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem; it is the general recognition that we are not yet in contact with ultimate reality." In that case we are all in dreams, and in that great universal dream, we mistake the shadows to be substance, and feel confident that we know the truth or are on the way to know it.

Yet, there is a great need for the study of science and scientific enquiry. Not that we shall thereby be able to know all that is to be known of the universe—even in some far, far-off, mid, dark future, but that by being faced with more and more mystery which lies hidden in the universe we shall understand the futility of human endeavour in that direction and feel a deep longing to know Him who is the author of this magic dream in which we all find ourselves enwrapped. When the scientist is faced with the majesty of the infinitely great and the marvel of the infinitely little he is overwhelmed with a feeling of wonder and humility which is not quite different from what attends a religious life. A scientist may not believe in the existence of God in the sense the word is used by theologians, but he is bound to admit the existence of a creative spirit behind the physical universe. And there may come a time when the scientist perceiving the failure of science to know that creative force directly, will lay aside his telescope or test-tube and seek other methods or instruments for the new purpose which has dawned on him.

The aim of all education is to make the human life divine, and science is meaningless if it cannot serve that aim. Or it may be only temporarily that science has been used as a force of destruction or an instrument to pander

to human luxury—for 2 or 3 centuries are but a small particle of time in comparison with eternity—and there will come a time when science will clearly find out its higher mission. Already scientists are heard to say that "modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas."

III

When science began making discoveries which went to undermine the orthodox beliefs and ideas of religion, people were alarmed that religion was in great danger. Persons in power, tried their best to stop or thwart the progress of science—many scientists underwent inhuman persecutions, some had to face even death—till at last science was released from the thralldom of religion, or, as a matter of fact, from all fetters. On our part we believe there can be absolutely no fear from truth. If science discovers new truths, we can apprehend no danger from them. If there is any truth in religion, it will be able to stand the glare of light and will remain invincible and invulnerable under all circumstances. It was simply the weak belief and shaky faith of the so-called religious people, upholding theological creeds as religious truths and mistaking the shadows for substance, that saw a danger of religion in the progress of science.

Nor need we be very particular to find out a scientific basis of religion. This may satisfy the intellect of those who want an explanation in terms of human knowledge, but it is doubtful whether they will turn religious only because of that. Scientific spirit of enquiry into the field of religion has got only this advantage that it saves us from falling into superstitions and dog-

mas, it tests our faith and thus helps us to strengthen it, and we find a guidance in our life to keep to the right track till we reach a position when faith itself will be its own unerring guide. As such, science will serve as an indirect help in our religious life, but even if a religion is found out which is quite in conformity with the latest discoveries of science, simply because of that, people will not find within them a religious impulse or a spiritual hankering. Supposing it could be proved in the laboratory that God exists, will that demonstration create in the mind of people a longing to reach Him?

In our human relationship we do not require the help of any scientific proofs. When a child loves its father, does it go to a biologist to know the nature of their relationship beforehand? When we like an eatable, does our liking depend on the medical value of that thing? When we are enchanted by the sight of a beautiful landscape, do we consult a physicist to know whether our feeling is genuine or not?

Is it a big problem with us, whether we exist or not? We have got a conviction as to the certainty of our existence; it will be a ludicrous attempt to prove or disprove our existence. In the same way, some people feel a sure conviction that God exists and that there is a relationship between them and Him which defies all analysis; they follow a call from within, by following which they make their life blessed. May be they say many things which will not satisfy science, but nevertheless it is true that they have bridged the gulf between the seen and the unseen, which science has failed to do.

The beauty of the morning sun may produce in a man some feelings which to a scientist might seem meaningless, or he may say many things which will

sound like a child's prattle to a scientist; but what doubt is there that the man has really enjoyed the beauty? that the sight has stirred his emotion to its uttermost depths to raise him to a height which will be the envy of a critically-minded scientist? Thus religious men have their own way of building up their religious life. They may get indirect help from science, but will not depend solely on science. Nor has science got any chance of undermining the basis of real religion.

Nowadays many say that people are turning irreligious and that general interest in religion is flagging. Apparently it may seem so. But it is doubtful whether the lives of all whom we call atheists, judging by an orthodox standard of religion, are really irreligious. They may not believe in the orthodox creeds, but yet their relationship with God (or whatever term one may use) may be as strong as that of any man known to be religious. As for instance, a scientist may be driven by his discoveries to a feeling of wonder and humility which is not unlike that of a religious man.

Spiritual truths do not lend themselves to any human interpretation; our language is too poor to describe them. As such, any orthodox interpretation of the teachings of a prophet is bound to be unsatisfactory; any attempt to judge the religious nature of a man by the standard of orthodox creeds and beliefs is bound to meet with a sad failure. The relationship between a man and the Maker is as firm and true as the man feels that he exists. For a time he may seem to forget it; but any insignificant cause may wake up the divine nature in him, and then he will be seized with intense longing to know God.

IV

It must, however, be admitted that science, because of its characteristic outlook, is unable to reach the ultimate Reality. Science occupies itself with the study of the objective world, the external phenomena; the knowledge about them cannot give the whole of the truth that is to be known. The ultimate Truth is hidden behind the universe, and for the realization of that science is a very imperfect instrument. We need a different kind of instrument and a different method of enquiry for that. It is left to religion to study the subjective world and reach the ultimate Truth. Science studies the universe with the help of mind, but mind itself is a part of the material world. As such, how can mind know That which is the creator of matter? How can creation judge the creator? How can a dream know the dreamer? A single brain-cell cannot know the whole process of thought that is passing through the brain. So, in order to know the final Truth, the First Cause, one must transcend mind, go beyond mind. And that is called intuition. Here the searchlight of enquiry is directed within—and not without as is the case in the field of science—till by studying the mind itself, one goes beyond mind and finds that “There shines no light save its own light to show itself unto itself,” and comes face to face with Truth.

In all religions, the mystics have done that—they have transcended the region of mind. In an Upanishad the question was asked, “Led by whom it is that mind does its work?” Really this is the final enquiry,—Who is the director of mind? In our ordinary life mind plays the most important part. With mind we think, judge and discriminate. But how is the mind directed? Who is the “fellow in the

cellarage?” If we know Him, we know the First Cause. The answer given by the Upanishad was, “That which mind cannot bring within its grasp, but by which mind works, know Him to be Brahman.”

Now, how to know Brahman, if the mind itself cannot know Him? It is simply by withdrawing mind from the outward world. Mind functions when it comes in contact with the sense-world. When that connection is stopped, mind settles down and Truth is revealed. It is for this reason that renunciation in one form or other is recommended by every religion as the very first condition for realizing Truth. It may be the giving up of all fruits of action, it may be a renunciation in spirit or renunciation in action, but it is true that so long as mind has hankering for sense-pleasures, Truth will not be realized. Light and darkness cannot remain together; evolution and involution cannot go simultaneously; it cannot be that the surface of the sea will be disturbed by waves and nevertheless the moon will be reflected thereon.

This is another reason why ethical virtues are insisted on as a method of realizing Truth. Because by the cultivation of ethical virtues mind is controlled, is gradually led within from the outward world, it becomes a great help to reach the ultimate Reality. For a scientist, whose field of activity is the phenomenal world, there is no necessity for the cultivation of ethical qualities. But one who wants to know what is behind the phenomena, must withdraw his mind from the phenomenal world.

The reason why everybody does not experience intuition is that our senses easily go outward and like to remain satisfied with sense-pleasures. So long as a child is busy with toys and playthings, its mother does not come. But

there comes a moment in the life of fortunate persons, who feel tired of the world and its vain tumults. Then they feel a keen longing to escape from them by going within. They say :

“Take me, O Mother, to those shores
where struggles for ever cease;
Beyond all sorrows, beyond tears,
beyond e'en earthly bliss;

*Let never more delusive dreams veil off
Thy face from me.*

*My play is done, O Mother, break my
chains and make me free!”*

And when the cry is intense, the Mother really comes. Then all delusions vanish for them, and they know that Truth on knowing which all is known.

ORIGINAL BUDDHISM AS A PHILOSOPHY OF LIFE

BY MRS. C. A. F. RHYS DAVIDS, M.A., D.Lit.

I

When I spoke to you some years ago, I remember I called ‘Buddhism’ a gospel of hope. I should now, so far from retracting that, say it was a gospel of expectancy. That is a step further. Things hoped for may become; things are expected when they are likely to become. As to that, it is of interest, that the word ‘hope’ is very rare indeed in Buddhism. Similarly in the Christian ‘Gospels’ it does not occur at all as doctrine. But in the Epistles it is plentiful, and as such, ranks with faith and love, and is a feature in the ‘high calling’ before the Christian, when the Master had been torn from him.

Patikankha : what may be ‘expected,’ from this or that in conduct, namely, either growth (*vuddhi*) or decline (*hani, parihani*) comes frequently into that which, as suitable for a ‘Philosophical Group,’ I have called early Buddhist ‘philosophy of life.’ It belongs to the very essence of that philosophy. But as to the word ‘philosophy,’ a quaint and ineffective Greek compound at the best, I have nothing to equate it with in Buddhist early teaching. There was in Indian idiom

the unspecialized term *vidya* for knowledge generally, another term *ñana*, a rather later term *nyaya*, and *pañña* (*prajna*), another variant of ‘knowing,’ a lofty term closely connected, in early Buddhism with spiritual growth or becoming.¹ But there was also the word *dharma*, meaning, like *pañña*, the more practical aspect of *vidya*, always associated with ‘what ought to be,’ ‘what ought to be done,’ a word unknown in the Rig-Veda, but which was coming into use before Buddhism was born, like a harbinger of further Divine revelation to come. Original Buddhism took up this term and exploited it to an extent that was new. To it I shall come back. Look upon this talk as a cord of two strands, and Dharma as one. The other strand needs a special introduction.

There had come over North India, as you doubtless know, in the 8th, 7th and 6th centuries of the era B.C. an acceptance of a religion which we now call Immanence, or Immanency, and that of a special kind. Namely, Deity was conceived, not as transcendent to,

¹ *Pañña bhavetabba* : wisdom is to be made-become. *Majjhima N.*, No. 43.

or external to man, but as in and of man. Man's fundamental nature was Godhead, even though as yet on earth he was handicapped by a perishable, imperfect body. Centuries later St. John the Elder reminded Christians: "Beloved, now are we the sons of God." The Indian Immanist said: "We are God. *Tat tvam asi.*"

Was this astonishing assertion accompanied by, or due to, a lowering of the idea of Deity, or to an uplifting of the idea of man?

Most certainly it was an uplift in the idea of man. There could, with this tremendous birthright imputed to man, be no speaking of him as we have not yet outgrown the speaking of ourselves: 'poor miserable selves.' It was the finest case of *Noblesse oblige* ever taught to man. Several things help to constrain man to maintain a certain standard in his 'philosophy of life,' but none approaches this. It was a sublime, a terrific ideal to live up to, even more than our ideal of Divine sonship. We may even hear a much-tried British teacher call his pupil an 'imp of Satan.' But here we have a call to live so as to be worthy of that all-perfection who the pupil by nature is. And more than that: the fellow-man, the fellow-woman was no less 'That.' The he, the she, must be cherished as also an encasement of Deity. Had India, as alas! she did not, followed up, expanded this, the finest basis of ethics I know, what a glorious thing would Indian religion have become!

But was there, with this uplift in man, a lowering in the idea of Deity? In a way, yes. It was impossible to teach a gospel of Immanence and leave the Nature-gods of the Vedas in the position they hold in the Hymns. When Deity had come to take up Its abode in the spirit, the self of man, there was no longer any question of looking out-

ward or upward to gods of sky, tempest, winds, dawn, sun, soma-juice, to Rudra conqueror, to Prajapati father. All these had been more or less superseded by indwelling Divinity, called Brahman, the 'prayed-to,' and Atma, Self. And this curious and interesting result followed, that in becoming disdeified, Devas in general, Indra in particular, were resolved into quasi-human beings of the next and other worlds, men who had lived many times on earth, and were not alien therefore to man, but on the contrary deeply interested in his welfare, his religious welfare. One of the greatest achievements of early Buddhism was this bringing of the worlds closer together, by faith for the majority, by actual personal psychic experience for the minority, who cultivated such intercourse in what was the earlier form of Dhyana.

II

Do you see what this opened up in Indian religion? In Immanence as taught in the early Upanishads, there was the actual 'is,'—man as he is—on the one hand; on the other, a Highest, a Most, a Supreme. *Nothing between!* But this disdeifying of the unseen world of Devas revealed a *More between* the Is and the Most; men in a 'More-becoming' a 'bhiyyobhava,'² between these extremes; a *More* to be traversed, to be won by man on his way to the Most Who he essentially is.

Thus while Immanence uplifted man, and disdeified external deities, it retained Deity, nay, it raised Deity to an ineffable Highest.

And now we see indicated what was, I believe, the expectant philosophy of life in original Buddhism.

² A frequent term in the Nikayas, especially *Samvutta*, 'Mahavagga.'

Let us follow up what I have called an astonishing assertion. You may be familiar with the type-mantra of Immanence: the nine times repeated refrain of father to son: "That art thou." That the 'thou,' the *tvam*, is uttered at all shows the emphasis on it, as it would in Latin and Greek, if not in modern European tongues. The emphasis was not uncalled for. You might say: Madame X is by birth an English-woman, which may be true or false, but which would not, if true, be the most amazing thing you could say about her. For it is not easy to bring into an all-embracing statement of identity a subject who is man as we know him, good, bad or indifferent, and an object, or more rightly perhaps a predicate, who is not Deity if It be not Highest, Best, Most, Perfect. The two terms are so far apart, that the linking copula becomes strained, becomes of more importance than just the verb 'is,' 'art.'

Does it not seem as if we needed to use our Aristotle, and speak of things as being either in potency (*dunamei*) or actuality (*energeia*)? As if, in a saying so irrational on the surface as is 'Deity art thou,' Indian teachers really meant, 'Thou art Deity potentially, but thou wilt become Deity actual—in time?'

As to that, we are ourselves not innocent of over-reaching statements, as when we say, 'The child is father to the man.' This as said is also absurd; we imply, 'the child is he who will become a man of a given sort.' Or he will grow into such and such a man. But, old, very old word though it be, 'become' has ever been ambiguous, and so fails to be the incisive word our other stronger word *worthan* was, which, we let drop from our language. And writers seem to prefer to evade 'become' by using a marvellous variety

of makeshift terms and phrases, less fertile, less pregnant in meaning 'growth' than is our 'becoming.' Becoming meant for a long time mainly 'coming to,' 'happening,' or 'suitable,' while *Bhu* is akin to the Greek *phusis*, and our 'build.' But when *worthan* fell out, it was inevitable that 'become' almost of necessity took its place where any future happening meant not mere recurrence, or happening, but where a certain 'more,' or product or growth came into the future event. Thus already in the Tudor English of the Gospels, we find the word not only serving to render the Greek *prepon*: "thus it becometh us to fulfil all righteousness," but also the Greek *genesthai* (the Pali *bhavitum*): "gave them power to become the sons of God."

Now India had not the Aristotelian pair of terms: potential and actual, but she had this in common with Latin and German: her verb 'to be,' *As*, was defective, and was ever borrowing from the not defective verb *bhu*, to become, which takes inflections as *bhav*,—become, and also *bhav*,—make become. For instance, 'will be' is not an *As*-form, but a *Bhu*-form, and she can only express 'will be' as 'will become': *bhavishyati*. So also for 'may become,' and some other forms. The future tense should therefore have tended to suggest a more than mere futurity, a more than our 'will be.'

Now the introduction of Immanence into Indian religion was accompanied by a curious and interesting increase in the use of the *Bhu*-forms. It amounts roughly, bulk for bulk, to about 300 occurrences as compared with about 40 in the older Vedic literature. Surely this increase was significant of something.

And it is also interesting, and a link between the early Upanishads and the earliest Buddhist scriptures known to

us, the Pali Tripitaka, that the Sutras in the latter carry on a very plentiful use of *Bhu*-forms, especially, be it noted, in the future tense : *bhavissati*, and in the causative forms : *bhaveti*, *bhavana*, *bhavitabbo*, *bhavita*. I am making a Concordance of these and their abundance can be nothing but significant.

English and even German readers of translations will not realize that abundance, because of the way in which most translators evade the use of the words 'become,' and 'werden,' to a degree that is sometimes comic, were it not also tragic. I refer to both early Upanishads and Buddhist Sutras. Take an instance : from the *Taittiriya* :

Amrtasya deva dharani bhuyasam !

May I, O God, bearer of the Immortal—would you say 'be' or 'become?' Surely here is a More prayed for, and not merely a future event as such; added growth, added worth is aspired to, so that thereby dying may for ever be got rid of. Yet here, while Max Müller and Roër and Hume have 'become,' Paul Deussen has *möge ich sein !* 'may I be,' he who had the strong verb *werden* ready to hand!

But then Deussen had his prejudices; he believed, that only Being, and not Becoming was reality, was permanent. He was, in philosophical creed, an Eleatic, a Parmenidean; it was as such that he deliberately evaded the 'werden' in the word *bhuyasam*. When it is English translators who evade the use of 'become,' I believe it is simply because it is not in such approved literary style as are many other makeshift terms. But much progress herein has recently been accomplished by the American Dr. E. R. Hume, who in his *Thirteen Principal Upanishads*, uses 'become' far oftener than any one else,

and rarely fails to do so when it is needed.

III

Now while there was among Brahman teachers the presence of this strong buttress to a defective but important verb, so that 'being' and 'becoming' were more closely allied than with us, and whereas there was going on this preoccupation with expressing things in *Bhu*-forms, as coming to be, a reaction set in³. I think it will have been just when the Buddhist mission began. Teachers arose who said that Becoming always meant subsequent decay; said also, that becoming meant ultimately a production of something from nothing. Both of these arguments were fallacies; they were not made from right premises. As to the former, teachers were seeking an analogy for spiritual things *in material things*. Decay is inherent in the body, but there is no proof that it is so for the immortal adolescence of spiritual man. As to the latter, becoming, if widely conceived, is *not only* the production of something *ab ovo* and *de novo*, but is also the production of something different in a manifold. As when a musician or a poet arranges anew notes and words that were there already, making, it may be, a new divine melody or poem.

But the reactionaries prevailed, and hence it is no wonder, that, whereas many of the Becoming-phrases are left in the Upanishads, the essential mantras of the God-and-man identity were by editors kept severely to the *As*-form: That art thou, etc. And we never read That art thou becoming, or thou wilt

³ I have already treated of this in the Grierson Memorial volume, the print of which has been delayed two years, and in my *Manual of Buddhism*, 1932.

become. But this is the way with old scriptures :—Have we here the very words, or only the changed words of editors who had changed values? Anyway India fell back on to the belief that only in the word *As* could she express Divine reality. *Sat*, (i.e., *A-sat*), 'being,' became the main attribute of Deity. We still see *Bhava*, 'becoming,'⁴ left in as attribute of Deity, attribute ascribed to Deity in creating. This was strangely, almost incongruously, left in, as venerable old things, fortunately for us, do get left in. But it was left 'on the shelf,' unused.

Now the infant Buddhism took up the teaching of *Bhava* just as the Brahmans were turning from it, taking what had been taught to the Few, the wealthy Few, to the Many to whom it was a fresh mandate. Of the Brahman minority, who will still have adhered to God and Man as becoming, we hear nothing. Unless we can thereby account for the record, that *most of the leading first disciples, co-workers with the Sakyamuni, were Brahmans?* The record is undisputed, but no one has yet tried to account for it. (If here I am wrong, I would like to be corrected.) These first teachers will have felt how weak, how unstressed was the Upanishadic teaching as a practical 'philosophy of life'; how curt and slight (if impressive) was the showing, that to become That Who he is, man needs to pass, not merely his years as *Brahmacharin*, but his whole life in perpetual preparation, in a career of training, in short as Wayfarer in a Way leading from what he is to what he *may be expected* to become. All the moral injunctions of the Upanishads could go into a single page.

The pages of Buddhist Sutras, on the other hand, swarm with this training,

⁴ *Maitri*, etc.

this preoccupation with a 'making-become (*bhavana*, *bhaveti*)' in preparation, with this business 'of the Road.' And note how, with this More in living, the More in sodality goes along. Moral conduct was to be practised because as righteous wayfaring it fitted a man for companionship of the worthier who, in 'more-wayfaring,' were beyond, ahead of him.

When students of religious history will begin seriously to read through these Sutras, when they will know enough Pali just to check the translators' liberties, when they can discern sufficiently to get past the monastic superstructures of the monk-editors, then will this word 'become' win at length due appreciation.

IV

Let them not forget that wholesome distrust of us translators. It may be that sometimes we have not the right, the coincident word in our language. Far oftener we default because of our seeing, with Deussen, 'an axe to grind' in the text, which coincides with our own particular religious or philosophic prejudices, or because we are content to make our text accord with the views we have come to accept about the ecclesiastical machinery of which the text has become a vehicle, or it is because we want, before all, to write elegant or vigorous literary English, whether or no this is done at the fearful cost of sacrificing some of the literal truth of the original. Usually these causes are all working, I believe, in each of us translators. And for me it is a happy sign of growth, that, lately only, have I been taxed with writing at times in a heavy unwieldy style, so much more have I been concerned to get literal truth, so much does the reader like to get the jam of good style to make the powder of the actual message palatable.

Let us read a short example of how a translator can leave you quite unaware of what may have gone to help a very pressed emphasis in old Buddhism. And first note this. Disciples are frequently enjoined in the Sutras: "*Evam vo sikkhitabbam* (thus must you train yourselves); the way of training which then follows being usually given with the future of the verb 'to be,' that is, in terms of 'will become.'

"*Samanas!*"—This is the name by which people know you and by which you, being asked: Who are they? should confess: 'We are *samanas!*' Now for you, thus confessing what you are, it is on this wise that you should train yourselves: You should embrace and show forth in your lives the things which really make the *samana*, so as to prove your vocation true and your profession a reality, and see to it, that the alms you enjoy enure to fruit and profit in yourselves, making your pilgrimage not barren, but fruitful unto its harvest. What are these things? Train yourselves (first) to be conscientious and scrupulous. When this is done, you may rest content with the idea: 'Enough is done! We have reached the aim of the *samana*; there's nothing further to be done.' I declare unto you, I protest unto you, let there be no falling back in your aim while aught remains further to be done. What then remains to be done?"⁵

Further stages are named, with the same vehemence of appeal against stopping, but even had I time, I would not give them, so utterly do they belong to monkish training . . . as perhaps was here fit . . . so unessential are they to the religious mandate of a great Helper.

⁵ *Majjhima-N.* 'Assapura Sutta.'

⁶ I have slightly altered the translator's rendering in certain terms not bearing on the passage differently translated, and referred to below.

Now let me read the middle part of the injunction as I would have it translated:—"the things which make the *samana* we will take up and practise, and thus our *samanaship* will become⁷ true, and our profession become a fact, and the alms which we enjoy will become very fruitful agents in us, and thus our religious life will become not barren, but effective and fertile You are to train yourselves saying: We will become⁸ characterized by conscientiousness and discretion. . . ."

How is there not an emphasis here on 'becoming!'

The translator might rejoin, that in Indian idiom one has no choice; 'will become,' 'will be': there is but one way, not an alternative, for expressing both mere future happening (like the tenth tick of a clock compared with the first tick) and growth. I would say to that: Firstly, it is juster to use the borrowed meaning, and not that of the defective verb. Secondly, many, indeed most, Sutras make their injunctions in the very different form: "There are so many lists of good or bad things, dispositions, habits" and the like, which might have been used where we find these more driven-in injunctions. Where the latter occur, let them not lose, by a weaker verb, an ounce of their driving force. If the *bhu*-forms in this passage be rendered by the true and literal meaning of the word, we shall more clearly see the religious importance, the religious earnestness of the things enjoined. We are not on the ground of mere Rules recurrently observed. We are on the ground of a Road in which further advance means further growth, a new coming-to-be, a Way-faring in the More.

⁷ *Bhavissati.*

⁸ *Bhavissama.*

For consider once more how this new moral urge was needed.

V

How did Brahman teachers teach Immanence? It was that in fully truly *knowing* you in your inmost nature were God, you established the truth for yourself. "He who knows this, yea, he who knows he has, he inherits all,"⁹ etc. Now so tremendous a tenet would inevitably constrain you in some measure by its '*noblesse oblige*.' You could hardly, so realizing, be always mean, base, false. But young men are fallible, and we find scarcely any ethical expansion in the Chief Upanishads of the practical philosophy implicated in the tenet. Nothing for instance like the Buddhist 'Tevijja' Sutta, where the Sakyamuni, consulted on the matter, it appears, by young Brahmans, tells them, that the only way to win hereafter companionship with 'Brahma-devas' is, not to invoke gods only, not to sit still about it, not to go to sleep, not to hamper themselves, but so to live *as they believe those Devas live*. He thus brought morality under the sanction of religion. He made the moral life as essentially a procedure in religion as was the rite, the prayer, the sacrifice; nay, as more essentially so. "Think you that to stand on the river bank and pray to the other shore to come over to you will take you over? Nay, make yourselves a raft, and paddle yourselves over exerting your limbs."

It was in this need for the man to become, to grow into a spiritual More than he habitually, normally is, that I see the way in which the Sakyamuni expanded the religion of his day, or, as Jesus put it, "fulfilled the Law not destroying it." His philosophy of life

⁹ See Dr. Hume's chap. IX, *op. cit.*, for a list of such passages.

he put into the figure of a Road or Way. It was a departure from the figure of a City or House, the man dwelling therein as in a shrine containing the Holy of Holies, such as peeps out in the Upanishads: "this city of Brahman . . . the heart . . . wherein man beholds his own greatness," and so on. He converted this static teaching into a dynamic gospel of open wayfaring, among men, among Devas.

And for this man needed will, a word which India had once well worded, but, as we with *worthan*, had let drop, and pathetic are the attempts to make good, in its absence, in the Buddhist Sutras, as I have said elsewhere. In this philosophy of life man had to co-operate with the Highest by willing, by choosing how to wayfare, that is, how to live the philosophy. Again, he was, under this figure to consider himself . . . and by 'self' India meant not the body, not the mind, but the very man, soul, spirit . . . as at once *persisting*, *surviving*, yet *changing*, changing in a way that was called Becoming, or Making-become, or growing.

This is the one of the two strands in my view of the original Buddhist 'philosophy of life.' Man is in a state of Becoming (not merely of change) by which is meant a *willed change* for better or worse, but which 'faith,' which is so highly esteemed in Buddhism, prompted was ultimately for the Better, in that this Becoming was Man seeking and ultimately finding his way to That Who he essentially is, was Man becoming not potentially only, but actually That.

VI

I come back to the other strand: to the original Buddhist exploitation of the word Dharma.

I do not mean Dharma as it came to

be understood in Buddhism : something external to man, fixed, presented, as a Code-law, or as a cosmic mechanism. We do not think of these when we say 'conscience,' and it is in our 'conscience' that we get nearest to original Dharma. In two Sutras we see Gotama, before his mission, seeking a supreme Guide, and virtually substituting Dharma for the Upanishadic 'Self.' We have the idea already in the Upanishads, in the striking term calling the Atma, *antaryamin* : 'inner controller.' And we have the idiom there of "dharmam cara" : walk according to Dharma (which translators much weaken). And the idea, of the Self as witness, and as moral judge occurs in both Upanishads and Buddhist Suttas. For me the following verses, possibly very old, convey eloquently what Dharma was originally for the Sakyan missionaries :

Well doth Dharma protect him in
 sooth who Dharma follows.
 Happiness bringeth along in its
 train Dharma well practised.
 This shall be his reward by whom
 Dharma's well practised :
 Never goeth to misery he who doth
 Dharma follow.
 For Dharma and not-dharma
 have not like results :
 Not-dharma leads to baneful,
 Dharma to happy doom.
 Hence let a man put forward desire
 as to Dharma,
 Delighting in that he findeth so
 good a Wayfarer.
 Standing in Dharma disciples of
 Best of Wayfarers
 Venturing come to the best and the
 highest of refuges. (*Theragatha*,
 '*Dhammika*'.)

Here I now hold, and it is not the only context, it is Dharma that is conceived as the Divine Comrade on life's

way, as when a Christian might speak with humble joy of walking with the Holy Spirit.

Does not this more dynamic idea of Deity as an inner Monitor find echo in our modern poets? Does not the Shakespearian *Tempest* say : "conscience! ay, that Deitie within my bosom!" And Sir Thomas Browne a little later : "There's a Man within who is angry with me!" And Goethe, yet later : "The God within my breast who dwells can deeply move my inmost thought?"

And to return in closing to the Man of the Way, let it never be forgotten, that he is said to have uttered among his last words, and at other times a message blending this fusion of Self and Dharma as *Antaryamin*.

"Live ye as having the Self, as having Dharma as your lamp, your refuge : this and no other."

A word more :—Should it be said—for it is said by many—did he not mean that a man must depend upon no other ultimately than just his human, unaided self, in the sense we use that word? I would reply, even if we grant, which is historically impossible, that for an Indian of that day, the religious use of the word 'self' meant *only* what it means for us (and that is usually our lower self!), is it credible, that such a comfortless, rudderless gospel could ever have so taken hold of men and drawn a great part of the world after it, to be looked upon as their guide and comfort and stay in this mystery we call life and death? It may suit a few Stoic philosophers; it will never have appealed to everyone. It is like chucking a little child into the sea and bidding him swim unaided ashore. Man looks in religion to something bigger than himself. India found this in taking God into her bosom. Gotama found that God so taken was

no still, static ideal, but a mighty urge to the man who was the shrine of That, a Guide within, guiding man in his Becoming, and helping him become.

Take up into the Immanence of the

Upanishads the moral urge¹ in the Way of a will to become a More towards that immanent Most, and you have there, as I hold, the original Buddhist philosophy of life.

SWAMI SHIVANANDA: A TRIBUTE TO HIS MEMORY*

BY B. C. CHATTERJEE, BAR-AT-LAW

We have assembled here this evening to pay our tribute to the memory of the late Swami Shivananda, a direct disciple of the Paramhansa Ramakrishna of Dakshineswar. You have already heard from previous speakers all about the personal aspect of the work done by the great son of India, Swami Shivananda, whose loss you are mourning this evening. I want to say a few words about the collective aspect of the great work done by the Paramhansa Deva and his apostles in which Swami Shivananda was a distinguished participant.

The very first thing I wish to say is that the creed and the mission of Ramakrishna embodies the future hope of mankind. Paramhansa Deva has by the record of his inner realization left us in possession of the glorious fact that Christianity, Islam and Hinduism are essentially one, and represent one great Truth about God. As time goes on, we, of different creeds and sects, countries and continents, strain our eyes more and more for a vision of that shining tableland of the spirit on which Hindus, Moslems and Christians may kneel together to worship the Sun of identical Truth. It is the philosophy and religion of Paramhansa Deva alone which beacon us to that luminous goal and

consummation. Just think how the baffling mystery of that great conflict between monism and dualism, which had torn thinkers and philosophers asunder down the ages, were harmonized in the synthesis of a unique spiritual experience by the Paramhansa Deva. In reading the record of it a new light seems to fall on us from heaven itself and a radiance suffuses our souls, filling us with the vision of man and God being of each other and in each other.

Let us think next of how Ramakrishna Mission has given a new orientation to the doctrine of Karma Yoga by translating the service of man into the service of God. Here is the common meeting-ground for the East and the West—for Hindus, Moslems and Christians; and we need only think how they have met in service and fellowship in the stricken Behar of to-day.

It is also worth remembering that the Paramhansa Deva did not want his creed to remain a cloistered and fugitive thing, but wanted it to assert and establish its reality in the face of Western Science. It would not do for

¹ That does not mean that in the Upanishads there was no 'moral urge.' When the Upanishads declared that man is Brahman, they took for granted that all did not realize this truth because of Avidya. Therefore the whole struggle of a religious life is to remove this Avidya. This, in a way, may be called 'Becoming,' on which the writer lays so much stress.—Ed. P.B.

* Presidential speech at a public memorial meeting held, last March, at Dacca.

us, Indians, merely to scoff at that science. It represents the essence, as also the concrete expression, of that spirit of quest and conquest which started Europe on her mission and career of a new realization in the physical and intellectual domain from the days of the Renaissance. A new faith that aspires to recognition and universal assent, must be able to smile into the very eyes of Science. It is worthy of note that the Paramhansa Deva sent his chosen soldier of the spirit—the great Vivekananda—out to the West for achieving this specific task of the conquest of Science. The fact that the West has since seriously turned its gaze Indiaward is an indication of the seed of invincible strength that Vivekananda sowed of his Master's creed in America and Europe. As the years get on, we shall look hopefully forward to a progressive Indianization of the religious and spiritual outlook of the West. Already the deeper questionings of Western minds take on an Indian complexion.

Incidentally the Paramhansa Deva and his apostles, including the great Shivananda, broke to bits the shackles that had been immemorially cramping the spontaneity of India's life and growth. In choosing the Non-Brahmin Vivekananda for the dissemination of the Vedas and Vedanta all over the world, the Paramhansa Deva crushed under foot the monstrous pretensions of the so-called orthodox Brahman that he was the sole and guaranteed custodian of the Vedas. Let any Indian irrespective of caste be as God-knowing and God-loving as Vivekananda, and he shall have the same authority to propagate the Vedas and Vedanta, as the most blue-blooded of Brahmans. All the nonsensical restrictions about sea-going fell away as dissolving fetters when the chosen 'Chela' of the greatest

Hindu of modern times crossed the seas to America and England. The treasured lore of the orthodox people about feeding and drinking—which was summed up by Vivekananda in the expression "Kitchen Hinduism"—came to naught on and from the day the great disciple of the Paramhansa Deva broke away from foolish orthodoxy.

In fact, the gigantic protestantism initiated by the great Ram Mohan Roy and taking shape in the movement called the Brahma Samaj, came to a spontaneous fruition under the divine touch of the Saint of Dakshineswar. The appeal of Ram Mohan Roy and Brahma Samaj was to and through the intellect; it was bound to leave India untouched. I don't say that there was no need for the protestant movement we associate with the name of the great Rajah. But it awaited the coming of him who could bring to the deepest instincts embedded in our race-consciousness the living touch of God Himself—of the Truth that needs no syllogism for its demonstration. The Paramhansa Deva's word was Truth which burnt up and dissolved the difficulties of a century like an irresistible renewing fire. Indeed, we have been the privileged witnesses of one of those visitations of Divinity in man in the hour of his soul's flagging and failing which constitute the purpose of human history and give it its meaning and dignity.

As students of history we are aware of the cyclic renewals of the human spirit but for which the record of man would have been a very sordid one indeed—one of mere existence and multiplication varied by outbursts of passion, individual, tribal or national. As a matter of history we know that there is hardly a nation or a race on this earth which did not at some time or other come perilously near its doom,

when all the attributes that lie on the Godward side of humanity appeared to have deserted it one by one, leaving an awful emptiness behind, of cynicism and despair—the very blackness and blankness of death. Some sank from this to extinction; but history bears witness to the fact that most of them were borne back to life by the resurgent wave of a regenerating flood which restored to the nation or the race concerned all its pristine possessions—faith, hope, courage, aspiration, and defiance of death. These visitations of Divinity in man, as I have already said, have gone down in history by such names, as Buddhism, Christianity, Vaishnavism and the like.

We remember with shudder to-day that we, the Hindus of Bengal and of India, were trembling on the brink of a spiritual extinction in the last century. The “English-educated Hindu” of the nineteenth century seemed to have lost his very soul—the spirit seemed to have died within him. He had become the sorriest ape, the miserable mimic of his European overlord. To be like the latter in all his external appointments, and even in the inward growth of his feelings and ideas, appeared to be his sole creed of existence. Approval of the Englishmen summed up his experience of the highest bliss; and his disapproval plunged him into abyss of sorrow. Nameless horrors began creeping over the face of India. The educated Bengali strove hard to forget even his mother tongue and preferred to speak his execrable English; he most probably would have forgotten his native tongue but for the saving fact that his mother, sister and wife refused

to forsake their mother language. The Bengali of those days preferred to cover his person with a tawdry mimicry of Englishman’s clothes instead of putting on his own national costume. He all but persuaded himself that his country had never had a civilization and that its salvation lay in its transmutation into a vast suburb of Europe’s civilization. Asia, according to him, had to be translated into Eurasia, India into Anglo-India.

We still thrill to our recollection of the new dawn-light that fringed our Eastern skies, the new life that came pouring into our being, with the oncoming of the new century. Just picture to yourselves how the educated Bengali, that greatest sinner of all in the matter of anglicization, stood suddenly transformed. A storm of patriotic fervour shook him from head to foot, and blew out of him all that worship of the West which had so gripped him in the century that was over. He shouted *Vandemataram* with a new strength in his voice and a new purpose in his eyes and descried all the promise of his country’s future in the revelation of her past. Indeed, he stepped out of his dead self—a perfect miracle of resurrection. The subsequent history is well known to all of us, and needs no recapitulation. Well, gentlemen, behind this miracle we begin to catch the glimpse more and more clearly, as the mist of the passing years lifts slowly, of the radiant figure of one, whom God sent us for our salvation in our hour of peril—the figure of him and of his apostles among whom was the great son of India, Swami Shivananda, who has left us so recently.

HINDUISM IN THE PHILIPPINES

BY DHIRENDRA NATH ROY, PH.D.

(Concluded from the last issue)

V

We now come to the third great source of evidences,—tradition. A good many of the Hindu traditions have, of course, died out, because of the antagonistic attitude which the Spaniards injected into the Catholic faith when they converted the people. Mention about some of them was found in the various letters which the Spaniards wrote to their friends in Spain and which have been compiled together in English translation by the two distinguished Americans, Messrs. Blair and Robertson. Some of the traditions are still lingering in the minds of the people and some are practised even to-day by those who successfully evaded the blessing of Spanish conversion. When the Spaniards first came to the Islands they saw that the Filipinos had many things in common with the people of India. Men in the Philippines, as in India, used the costume consisting of “a short-sleeved cotton tunic usually black or blue, which came below the waist.” Many of them and particularly those of Zambales used to “shave the front part of the head, but wore a great loose shock on the middle of the skull,”—a custom which still obtains among the people of southern India and Orissa. They were dressed in sarongs and on the head they wore the turban which they called *potong*. The women “adorned their hair with jewels, and also wore ear-pendants and finger-rings of gold.” Their cloth was a fine *tapis*, “a bordered and ornamented cloth wrapped around

the body, which was confined by a belt and descended to the ankles.” “Both men and women were in the habit of anointing and perfuming their long black hair which they wore gathered in a knot or roll on the back of the head.” Professor Austin Craig says and it is also recorded in a Chinese book of 1349 by Wang Ta-yuan translated by Hon. W. W. Rockhill that the ancient people of the Philippines practised suttee. It is said, “There are some even who to make manifest their wifely devotion, when the body of their dead husband has been consumed, get into the funeral pyre and die.” This passage also shows that the Filipinos practised the Hindu custom of cremating the dead body, instead of burying it as they do now. Those women who did not die with their husbands were “never permitted to remarry.” In religion the Filipinos, like the Hindus, paid homage to “fire, sun, moon, rainbow, to animals, birds and even to trees and to rocks of peculiar appearance” (Elsdon Best, *Prehistoric Civilization in the Philippines*). “There was no old tree to which they did not attribute divinity; and it was a sacrilege to cut such a tree for any purpose. What more did they adore? The very stones, cliffs and reefs and the headlands of the shores of the sea or the rivers” (Blair and Robertson, *The Philippine Islands*, vol. 12, p. 256). Their God was called Diobata. They abhorred the idea of killing any animals. “There are many swine, deer, and buffalo but he who wishes them must kill them himself,

because no native will kill or hunt them" (*ibid*, vol. 4). They were extremely peace-loving people and not given to the noises of town life.

All these things are so characteristically Indian that without reference to the Filipinos they may be taken by a Hindu reader for descriptions relating to India. While these customs have practically died out in the Philippines and have almost been forgotten, many of them in India are still prevailing among the people.

There are many customs that are still found not only among the non-Christian Filipinos but also the Christian Filipinos, especially those living in the villages. It is not so easy for a foreigner living at Manila to gather them all. Besides, India is a big country and I can hardly pretend to know all the customs and superstitions existing in her various parts, especially southern India which indeed was the greatest source of ancient Indo-Filipino relation; otherwise it might have been possible for me to show that a very large number of still existing old traditions of the Filipinos bear an intimate relation with those that are still extant in India. At any rate, the following may be regarded as good specimens:—

1. Holding religious procession during an epidemic.
2. Bending the head low and putting the hands forward when passing between two persons.
3. When an owl happens to alight on the window-pane of a house, the people in that house will meet some disaster.
4. Early marriages.
5. The belief that if a cat wipes its face with one of its feet, a visitor is coming.
6. The appearance of a planet foretells troubles.

7. If a snake (called *sawa*) stays in your house, you will become rich.
8. If you dream that you lost a tooth, somebody will die.
9. On All Soul's Day (like *Nastachandra Day* in Bengal) people rob their neighbours of edible things.
10. The fear of eating twin bananas for fear of having twins.
11. Burning the seeds of the fruit that has caused stomachache and then drinking the water in which the pulverized burned seeds are mixed.
12. If you get a spine into your throat, have a cat's paw pass over your throat and the spine will slide into your stomach.

Besides these superstitions there are many customs which remind us of India. The villagers, even the comparatively less modernized urban people practise chewing betel-nuts. The method of producing betel leaves is the same as in India. The middle-class Filipinos use an upper shirt which they call *camisa* and which both in name and in form resembles the Indian *camija*. The farmers make their haystacks around a bamboo pole in the same manner as in India. The fishing nets are made and used in the Indian fashion.

Many Filipino legends and folktales still bear their deep Indian tint. For instance, the legend of the Manubo Ango with his whole family turning into stone or the tradition in Oriental Leyte that one committing incest will be turned into stone reminds one of the Indian story of Ahalya in the great epic the *Ramayana* in which it is found that Ahalya was turned into stone because of her adultery with Indra who appeared before her in the guise of her husband

while in fact her husband was away. The god Balituk of the Iphugaws is said to have drawn forth water by piercing a rock with an arrow,—an idea similar to one in the *Mahabharata* in which it is stated that Arjuna pierced the earth with his arrow to get fresh water for the dying Bhishma. There are many other similar legends which have now been mixed up with the stories of the Christian saints and have found access to their Christian tradition.

VI

It has been already observed that the stream of Indian civilization flowing over the surrounding lands beyond was successfully obstructed by the overwhelming power of youthful Islam. Simultaneously with the growing Mohammedan power in India and more especially when that astute Mogul Emperor Akbar had extended his power almost all over northern and eastern India, there began a fresh stream of Islamic force supposedly from Arabia toward further East in Malaysia. Somehow they got foothold in Malacca and Borneo, caused the dissolution of the great empire of Majapahit in the fifteenth century and began slowly to establish power over the tributary states of the fallen empire. A new Mohammedan empire of Malacca was formed and to it the surrounding island territories were compelled to recognize allegiance. "Mohammedanism in the Philippine Islands began with the adventurers who came to Mindanao and Sulu from Borneo and Malacca during the latter period of the Javanese empire of Majapahit, of which these islands were political dependencies, about the close of the fifteenth century. After the fall of the empire the Mohammedan states of Maguindanao on the island of

Mindanao, and of Sulu in the islands to the south-west came into being about 1490 A.D., but thirty years before the discovery of the Philippine Islands by Magellan" (W. C. Forbes, *The Philippine Islands*, vol. 2, p. 4).

The rulers of these island states were formerly called Rajahs, but soon they came to be known as Sultans. With the spread of Mohammedan political power over the Islands began also the introduction of Islamic culture. Arabic alphabet was introduced. "Arabic and Malay books on law and religion were translated into their native dialects and there are still extant manuscript translations of the Koran commentaries, books on law, magic and other literature, as well as original writings in major dialects of Mindanao and Sulu." With Islam there was introduced into the country a new form of government, new laws, a new alphabet, new science, new art, and new methods of warfare. Firearms were not previously known in the archipelago. "The boundary line of the sphere of Islam in the Philippine Islands in 1565 was marked with forts, and was defended with canon and lantakas." But the propagation of Mohammedanism was checked in less than a century by the Portuguese and Spanish invaders from Europe. Had it not been for the sudden arrival of these stronger military powers from the West, Mohammedanism would have spread all over the Islands and made it really difficult for the Westerners to possess the lands. It was said in a memorial by the General Junta of Manila to the Spanish Council, "Further if for their sins and ours, the doctrine of Mahomad comes into their country—and it has already spread over nearly the whole of India as far as Malacca, Sumatra, Java, Burney, Maluco, Lucon and almost all other lands—if it should get a foothold there, and some

have already entered there, it would be an insurmountable obstacle, not only to cleansing the soul from such an obstinate error, but to winning the land; because they will enter straightway and teach the use of arms, munitions, and the science of war."

VII

Having somewhat established its political authority Islam just started to spread itself over the Islands when Spain struck it and began her own peculiar method of colonizing, the outstanding features of which, according to F. Jagor, a famous German traveller of the nineteenth century, were "raising the Cross and thrusting with the sword." While the sacred sword was thrusting the Cross it also took care to cut off people's cultural ties with the neighbouring countries including India. Nor is this all. For, along with the conversion of the native people into the Christian faith they were invariably inoculated with the virus of black prejudice and intolerance against all that was different from what was said to be Christian. That was certainly a very adroit method to make the people feel ashamed of their past and then become willing slaves of their self-appointed mentors.

But while the native people were deprived of all cultural contacts with the neighbouring countries, the Spanish Government in the Islands found it rather unprofitable to stop also all their commercial contacts. Indeed what the Spaniards really wanted was that they should control all such relations so that the vested interests might not be jeopardized. And all cultural contacts with India were stopped by them as these were clearly detrimental to their own supremacy. The little commercial intercourse which they allowed through

them was highly profitable. Far away from Spain they needed a lot of things both for themselves and the natives, which to get from home meant a tremendous cost and a long interval of time while they could get them at a reasonable price and in a much shorter time either from India or China. In this enterprise the Spaniards used the services of the native Mohammedans whom they called Moros. They were excellent pilots who showed wonderful nautical and trade experience in carrying on business with India. Among other things, pans, tempered iron pots, salt-petre, iron, anchors, arms, biscuits, cayro (coir), white cloth and wearing apparel for convicts were their important merchandise. "Those articles are brought every year in Manila from merchants of India at excessive rates" (Blair and Robertson, *The Philippine Islands*, vol. 19, p. 315). From Bengal, the Islands used to receive "abundance of very fine cotton; quantities of sugar and rock sulphur; and a quantity of rice—for which if it were not for Bengal India would suffer." The Philippines used to import also such fabrics as "the fine cambayas and kerchiefs from Madras" which were "dyed with the beautiful and permanent Indian colours furnished by certain plants which are to these days unknown in the Philippines." "The superiority of the dyes of India no colony has been able thus far to imitate." Recommendations were made for "instructors in weaving and dyeing from India."

It was, however, in the Indian ship-building industry in which the Spanish authorities in the Islands appeared to be most highly interested. Indeed, they used to send appeal to the King of Spain for permission to have their ships built and bought in India. In one of these appeals they wrote, "The usual building of ships in the Islands

has so harassed and exhausted the unfortunate natives that it is necessary to have ships built for the Philippines in India and other countries where timber and labour are more abundant." India-built ships were preferred, "for they sell them there made from an incorruptible wood together with a quantity of extra rigging made of *cayro* which is better than that of hemp." Along with the ships they used to receive also "quintals of cordage from India, the anchors and necessary grappling tackle."

It has been found also that the Spanish authorities in the Islands used to bring people from India to be used as slaves. Sebastian de Pineda, a naval officer in a paper to the King of Spain recommended that "slaves be brought thence (India) to serve on the Philippine galleys." There are numerous places in that authoritative collection of *The Philippine Islands* by Blair and Robertson in which has been very clearly mentioned the most nefarious slave-traffic in the Islands from India by the Spaniards, although the same Spaniards were condemning slavery in the Islands. But it is hard to believe that the Spaniards could so easily procure slaves from India where the orthodoxy of both Hindus and Mohammedans would make it all but impossible to find people willing or to compel them to leave their hearth and home for strange lands in the company of strange people. It was probably from the Portuguese settlements at Daman, Diu and Goa and the Portuguese piracy in the Bay of Bengal that the Spaniards used to procure slaves. Indeed the civilized Portuguese were quite expert buccaneers who infested the coasts of Bengal, frequently attacked the innocent villagers and forcibly carried them away. The Portuguese reputation in India goes along with their introducing,

for the first time, syphilis into the land and carrying away the innocent villagers,—men, women, and children forcibly out of it. The Spaniards had no permanent settlement in India and had, therefore, to depend upon these valiant fellow-Christians for this Christian enterprise of forcing men into slavery. India's contact with the Philippines under the hegemony of Spain was, therefore, not of that elevated nature which had once inspired the Filipinos to quietly build up their own civilization. So the Filipinos slowly began to forget their old intimate relation with the people of India. Add to it the deep prejudice, which invariably goes along with one's acceptance of what is known as Christianity, against those who believe differently and it will not be hard to realize what kind of attitude the Christian Filipinos were forming towards India, her culture and civilization.

Again, it was in the year 1762 when the British forces under Admiral Cornish and General Draper attacked and occupied the City of Manila, that there were about 600 Indian sepoys with them. These sepoys along with the other British soldiers overran southern Luzon and the Visayas. When upon the formal termination of the war in 1764 the British withdrew from the Philippine Islands, many sepoys deserted the British forces and settled in the land. But they were just sepoys,—soldiers who by their profession and training had but little knowledge of the cultured life of India and were probably living in their crude ways beside the native Filipinos. Their presence must have aggravated the existing cold feeling towards India as I have known from a reliable source that the attitude of the Filipinos towards the descendants of these sepoys who married Filipino women and settled in

such places as Cainta and Taytay, near Laguna de Bay, does not seem to be quite so social, although in language, faith, manners and customs they are said to be perfect Filipinos. That they are the descendants of those sepoys is known from their physical appearance, but in other respects there is practically very little in them which can be considered as Indian. It is really very unfortunate that the Filipinos under the Spaniards saw only the slaves and sepoys from India but none of her great scholars and philosophers. Not the wonderful philosophies of Sankaracharya, Ramanuja and Chaitanya which were then swaying the mind of the people, but the most humiliating caricature of Indian life,—that was what the Filipinos were taught to believe. Of the various achievements of Spanish rule in the Islands the one that seems to be really surprising is the forging of the attitude of the Filipinos, Oriental as they are, towards Oriental things in accordance with the orthodox Western pattern. To the Filipinos, therefore, India has been as mysterious and fantastic as she has ever been to the superficial West.

VIII

The present conditions in the Philippines reveal few signs of improvement in the attitude of the Filipinos towards India. Politically the Philippines, though under the Stars and Stripes, is actually enjoying a form of autonomy, but culturally it is and will continue to be, for a long time, under the spell of Occidentalism. The Filipinos may, under the strain of the racial bigotry of the West, exhibit some strong feeling against the Westerners, but that does not seem in any way to detract from their loyal adherence to those things which have made those Western-

ers what they are. They may sometimes, in their bitter sense of humiliation, turn against the Westerners and call the different Asiatic peoples as their Oriental brothers, but that does not seem in any way to revive their old feeling of respect for Oriental civilizations. Indeed, their ideas about the East including even the Philippines, their own country, seem to differ very little from those of the West. Once there was at Manila a very large meeting of the International Relations Club in which distinguished Filipino leaders were invited to speak. The first speaker, a high Government official was eulogizing the American nation and confidently describing the various ways in which the Philippines was progressing, under the American flag, far ahead of the other Asiatic countries. He received a great ovation. Quite unexpectedly the President of the club next requested me to speak something. Evidently, I could not see things as bright as the previous speaker and pointed out a few reasons for my disagreement. I was followed by an important educationalist in the Government service who also spoke in the same spirit as the previous Filipino speaker. But he made also a very amusing statement. He said something like this: "We in the Philippines are westernized and it is good that we are. We should frankly admit that the Philippines must turn its back to the East once for all and look to the West for all inspirations of life. This is, of course, not a typically Filipino view, but it is a powerful one. Whether this would be possible or not is beside the point, but it certainly gives us an idea as to how far the Philippines has been drifted away from its Oriental mooring.

So, if there is anything of the ancient Hindu culture and tradition still surviving in the Philippines, it is in spite

of the modern Filipinos. Having been efficiently tutored in the glamour of Western pomp and show for full three centuries and a half, they cannot be expected so soon to shake off that spell and feel enthusiastic about what forms a part of their pre-Western tradition. They may show a little sense of pride in the thought that their history goes far beyond the coming of the Spaniards, but, under the present circumstances, it is just natural for them to evince only an academic interest in the fact that their history is very closely linked with Hinduism.

These are facts that make us feel both proud and sad. We feel proud to think of our worthy forefathers who journeyed far and wide braving the perils of lands and seas and sought to link with India the remote places of the earth with the golden chain of her religion and culture. We feel sad at the sight of that chain being ruthlessly sundered by the cruel hands of strangers and our helplessness to remould that chain and refine our present relationships

IX

But all this refers to the Hinduism of the Filipinos. It is natural for one now to be curious about the present conditions of the Hindus who may be living in the Philippines. In writing about them I should emphasize the fact that by Hindus the Filipinos understand, like the Americans, all Indians without regard to their creeds or faiths. To a Filipino an Indian Mohammedan is as much a Hindu as a follower of the Vedas, for to him a Hindu means only a national type. It is a happy fact to note that the Indians also think of themselves as all belonging to one common motherland and not as Hindus and Mohammedans. It is rather diffi-

cult to give an exact number of the Indians in the Philippines. This is due to the fact that a good many of them are scattered in the provinces of the various islands. At any rate, their number will in all probability not exceed one thousand. Excepting the two Indian professors in the State University the Indians are either merchants or watchmen. The majority of the merchants come from Bombay, especially from that part which is known as Sind, although there are a few Punjabee merchants too. The watchmen are all from the Punjab.

Of all the Indians who are now found in the Islands it is the merchants from Bombay who came here first. So the Filipinos began to know them as Bombays (pronounced as *बोम्बार्ड*). Next when the Punjabees arrived with their long beard and large stature they were also called by the same name. Indeed, the epithet 'Bombay' is more emphatically used for the Punjabee, and the unruly native children begin to tremble and promise to behave well when their parents shout, "Bombay! Bombay!" It is said that at the beginning the ignorant masses acquired a peculiar superstition against the Punjabee Bombays that they were there to kidnap their babies and, as a result, not infrequently did they subject them to mob violence. The term 'Bombay' has thus acquired a derogatory sense and the common people may use it for any Indian. The Indians, at first, used to feel bad when they noticed the coarse tone of the address, but they were helpless and had to put up with it quite stoically until the long use of it has somewhat shorn it of its original coarseness for both the Indians and the Filipinos. The educated Filipinos, however, are generally found to refrain from using that epithet in their dealings with the Indians. In fact, a long

and closer acquaintance with the Indians, who are naturally very pleasing and sociable, is now dispelling the old superstition. The recent movements in India have roused in the Filipinos a very high and respectful feeling for India and her people. And the coming of the two Indian professors in the highest educational institution of the Philippines shows that a new interest is in the making,—an interest in the mutual good understanding and closer fellowship between the two countries.

It has been already mentioned that many Indians are scattered over the provinces. Some of them are out of touch not only with India but also with their fellow-countrymen in the Islands. They have become Christian, married Filipino women, and are slowly forgetting even their own mother tongue. But the majority of the Indians live in large cities, especially at Manila, where they constitute almost half of the entire Indian population in this country. The Sind merchants have an organization of their own which looks after their business interests. A few of them have brought their families. Their children begin their education in the local Catholic schools and swallow all sorts of Christian dogmas while they learn nothing about Indian culture and tradition. Some of the evil effects of it upon the children have already been felt. The Indians do not like it, but they cannot help. Unlike the Chinese and the Japanese who maintain their own schools for their children, the Indians do not find any means to have their children educated in Indian ways. They are too few to be able to do so. There are at most ten Hindu families at Manila, and I doubt if there are as many in the other parts of the Islands. But, it is with a deep feeling of pride that I like to mention the spirit of the few Sikhs who are living here. These

simple-hearted Sikhs from the Punjab, mostly illiterate, are earning their living as watchmen and hawkers in sundry goods. Naturally their income is very little. Yet, to their great honour, they collected, two years ago, about half a lac of rupees from among themselves, bought a costly plot of land in the very centre of Manila, and built a magnificent temple where they assemble every Sunday for prayer and worship. That might have cost most of the Sikhs all their savings and yet how happy they are to make such sacrifices for their religion! When on some occasion I happen to pass by that temple my head almost unconsciously bends low to the devotional spirit of these Sikhs and I wonder if all the Hindus had that wonderful spirit. Most of the Sind merchants, on the other hand, who form majority of the Indian community, at least at Manila, and who are comparatively educated and certainly wealthier, seek usually to spend their leisure times either in the cinema houses where the pictures are mostly of the morbidly erotic type or in some listless manner. Some of them may be found even to frequent the cabarets where the professional bailarinas cater to their desired pleasure. A few of them may devote their Sunday morning, if the weather permits, to playing cricket; but they are just a few and that too only for a few months as this country has a very long rainy season when such kind of game is not possible. And yet, most of these merchants and their salesmen who count more than three-fourths of all the Sindhis are young and unmarried or even if married do not have their families with them. The country is full of American progress including a strong impetus for physical pleasure or what is popularly known as "whoopie." One can certainly imagine how difficult it is for these young Hindus to live up to

their high moral ideal amidst an atmosphere which is so alluring and, especially, when they find no cleaner substitute for their recreation. If the Indian merchants would be willing to spend a part of their one year's profit towards building up something like a permanent club house where the young Indians could get together for wholesome re-

creation, they would be doing a real service to India; for it is these Indians who, by their manner of living, give an impression to the Filipinos as to what India is like. Fortunately, it is expected that this may soon become a fact as a proposal to this effect is already under discussion among the leading Indian merchants.

THE LORD FROWNS

BY SWAMI SACHCHIDANANDA

I

The world seems to be stubbornly going astray, so much so that it has become impossible for human beings to keep it on the right path. Warnings have been sounded now and then, methods of reformation have been preached from the platform and the press, plans have been devised and launched into action, but all have proved of no avail. Every country has been suffering in various ways. Men at the helm are at their wit's end to tackle the problems that are cropping up from day to day. They meet in national assemblies and international conferences, but all to no purpose. Outwardly they show optimism, robust and unflinching, but on their faces is clearly discernible the deep gloom of pessimism,—one might say, of despair.

Why is it so? Because nothing rings true. Everywhere one will see indications of great insincerity. Man talks nice but does hideous, ugly things, professes universal love but does not hesitate to thrust a dagger into the bosom of his neighbour, talks internationally at the League of Nations but signs secret treaties, goes to church or any other religious institution but pays

homage to Satan. Moralists and philosophers, saints and seers, prophets and incarnations—all have, since the dawn of creation, preached that sincerity is the secret of peace and happiness. But who pays heed to them? They are considered to be mere theorists, and of no use where grave matters are to be discussed and settled. Modern man pities the wise, the good and the holy; and admires the cunning, the shrewd and the hypocritical. Wherever there is any manifestation of wealth and power,—be they the result of sinful actions—man bows down his head.

Great nations are called powers. Powers indeed!—but powers of evil, of war and havoc, and, therefore, of misery. Those who protest and point out the picture of the gruesome present and the gloomy future are pushed aside and even persecuted. Churches and universities are being made subservient to political interests. They talk of the destruction of churches by the present Russia. But are the other nations faring better? If Russia is destroying churches, other governments have made the churches dumb tools in their hands—a worse phenomenon. Militarism and imperialism are rampant everywhere. Relentlessly they stifle the growth of all

noble aspirations and obstruct the expression of all high ideals. Thus they have brought the world well-nigh to the brink of destruction.

The activities of all active nations have become a source of evil to themselves and of unhappiness to the whole world. Their trade and commerce, their scientific knowledge, their power of organization—all are wrongly directed. War clouds are seen in the horizon of Europe as well as of Asia. Some who witnessed the horrors of the last War are trying their utmost to prevent another war, but they are in a hopeless minority, their voice is drowned in the clamour of fighting interests. Titans will not listen to the advice of gods. Bellicose nations also will not brook any beneficent counsel from any quarter—they are out for destruction and their only delight is in that.

To-day Japan is as much denying the Lord Buddha as Europe and America are ignoring the teachings of Jesus Christ. All are sailing in the same boat. They all are trying to hasten the coming of doomsday. But amidst all these, what India is doing? She is spoken of as the land of spirituality where were born innumerable saints and seers, prophets and incarnations and which always preached love, peace, and goodwill. What is she doing now? She is steeped in deep torpor, immersed in dark Tamas. India is now inert like a corpse, she is now in deep slumber. Now and then come shocks in the form of floods, famines, epidemics, earthquakes; she awakens to the consciousness of her misery and helplessness—but that is for a time only, she again falls fast asleep.

II

India to-day is trying to live on the borrowed things of the West. Her leaders—with some rare exceptions—

are dreaming of importing Europe to India. Some of them are thinking of Indian problems in terms of what is happening in Russia or Italy. They say they want to live, and consequently do not care for a time-worn culture that has been, according to them, the cause of India's political subjection. Reading history through the eyes of Western scholars, and themselves being the products of Western culture, they fail to see anything wholesome in Indian institutions and look upon them as remnants of medievalism. They try to transplant Western institutions on Indian soil, forgetting that those institutions have not been able to solve the problems of the West.

Man does not live by bread alone. Man cannot remain satisfied with creature comforts only. Now and then the glimpse of some higher ideals comes to him, and he longs to incorporate that in his life. On the basis of such longings for higher life is built up real civilization and culture. If a man is not to ignore the calls of his higher nature, Indian Civilization and Culture will be an object lesson to the modern nations of the world. It will be an irony of fate, if Indians, fascinated by the glamour of the West, fail to study Indian civilization rightly. None will attribute the present degradation of India to religion, if the real spirit of religion is understood. If anyone knows that real religion is the pure love "whose centre is everywhere and circumference no where," he will find it difficult to blame religion. On the contrary, he will realize that religion is the only remedy against all the ills of modern life.

The most essential thing for Indian leadership is that India must be properly understood. And mere theoretical knowledge will not do. One must regulate one's life in the light of that

knowledge. In that case only, one will get spontaneous response from the whole country; otherwise one's efforts for the cause of India will be like going against the current.

Truly is it said that an alien culture has created a wide gulf between the masses and the educated people of the land. Very few of the educated people are in touch with the dumb millions who represent the real India. The masses are as helpless as ever. Very few genuinely feel for them or care to do anything substantial to ameliorate their condition. On the contrary, they are always mercilessly exploited.

Ordinarily, everybody is busy with his own affairs—too busy to look to the sad condition and misery of others. But there come visitations and catastrophes which level all down. Then the rich understand the misery of the poor and people living in wealth and luxury think, to some extent, of their forgotten duties to the masses. Money is raised and relief is organized to help the poor. There comes a stir in the country, and the poor people receive some amount of attention. This has been the trend of events in India in the past few years. To give temporary relief is good, but permanent measures are necessary to do any real benefit. It may be that through various disasters, the Lord is simply calling us to our duties to the masses, but unless the leaders can pull the masses along with them and win their trust and confidence through acts of love and sympathy, there is no hope for the country.

If any tangible result is to be achieved, workers for the cause of India should have the humility of Vaishnavas in their relation to others and the burning faith of Saktas in their own capacity and mission. Egotism in one

arouses egotism in another and thus makes combined work impossible. But false humility also is dangerous—it is worse than open vanity. For, it attracts people for a time, but when the hypocrisy underlying it is known, people are repelled. Egotism can be removed, when work is done in a spirit of service—as worship. Without that work cannot be done unselfishly, and so long as selfish thoughts persist, no good work of a permanent nature is possible. A really unselfish work can easily kindle the spirit of service in others, and he who does that becomes a power.

It is only through such workers that India will regain her lost position in the world. And when India is awakened, she will again be able to spread her gospel of love and goodwill and ensure peace and happiness of the world.

III

Even the darkest night is followed by a bright day. Though present events in the world make one pessimistic, who knows if they do not presage the coming of a happy future? God can make even the impossible possible. Repeated failures of attempts to bring about an amicable relation among the different Western nations have made saner people tired of the present Western civilization; they are thinking of how to base it on some higher ideal. And repeated calamities in India are giving her children a training in unselfish works. Perhaps in these are sown the seeds of the future civilization.

War clouds hovering over the West, calamities in India and elsewhere—what are they? Frowns of the Lord or His smiles? Destruction precedes creation. "Old order changeth yielding place to new." Divine punishments are blessings in another form.

INDIAN RELIGIOUS THOUGHT AS A SUBJECT OF INTEREST IN ITALY

BY PROF. G. TUCCI

The Italian Institute for the Middle and Far East, founded in Rome by the will of Mussolini with the aim to promote the ideal approachment between Europe and Asia, which the present times point out as an absolute necessity of our future, has developed during these first months of life an activity which answers to the immediate aims for which it has been created.

This activity has manifested itself above all, but not exclusively in the cultural field, as one would have anticipated, because it is necessary first to promote amongst us a better and deeper knowledge of the Oriental thought and of its concrete manifestations in the artistic, literary and speculative field. Otherwise it will never be possible to reach the intimate understanding which alone can prepare the way to the so much wanted, and as yet not so easily reached, collaboration.

On account of this the Institute has issued with the generous collaboration of various Institutions, a certain number of scholarships to Oriental students. These scholarships in future shall have not only to increase, but to establish themselves on grounds of reciprocity, so that also the young Italians who devote to the East the best years of their life and their enthusiasms, might come in immediate contact with the people whose culture or artistic, literary, political and economical manifestations they study, and draw from a direct experience that knowledge which no theoretical teaching will ever be able to give them.

Following this initial programme, the

Institute has also invited some personalities of Asia and Europe to give lectures and lessons on the subjects which they most cultivate and to enlighten under different points of view the numerous aspects of the Eastern civilization. It is a work of approach, of understanding and of real and direct culture: because, contrary to what happens in other countries, one cannot say that amongst us a sure, precise and clear knowledge of the essential problems of the Eastern world and of the aspects of its life in this crucial moment of history, when Asia and Europe come all of a sudden on the same trajectory, has yet been acquired.

Professor De Filippi spoke of the Italian travellers and explorers in the East, Senator Maioni on Japan, Prof. Vacca on China, Accademico Pettazzoni on Japanese religions and their reflections on civil and political life. The Director of Stockholm's Museum, Oswald Siren, one of the most accredited students of Chinese Art, will speak shortly on China's artistic ideals. Dr. Taraknath Das, author of a well-known book about India in world politics, will develop a very attractive subject: The Pacific problem seen by Eastern eyes.

Prof. Mahendra Nath Sircar, author of many and valuable books on Indian philosophy, invited by the Institute for the Middle and Far East, has come from Calcutta to develop in five lectures a most interesting subject: The mystic and speculative development of India through some fundamental stages. He has followed a different method from the one universally accepted. He did

not start from the old to arrive to the modern time, but, studying some of the most representative figures of contemporary India, as Ramakrishna, Vivekananda and Aurobindo Ghosh, and illustrating the fundamental attitude of their spirit and their mystic visions or their speculative constructions, has shown how the old Indian soul lives in them once more unexhausted and full of vigour; that Indian soul which already establishes in the sublime philosophy of the Upanishad, and triumphs with all the violence of its mystic impetuosity in the insuperable pages of the Bhagavad-gita and spreads itself in the Tantra.

A whole spiritual and deep current which has never denied itself and lives often unconscious and unknown, even in India of the 20th century, even in the distress of its political passion and in the confusion that the contact with Europe has generated and spread in her. It is a fundamental and essential tendency which accompanied India in the millenary development of its history and represents the intimate and fundamental structure: that tendency for which the world of nature is not studied, classified and reduced to laws in order to have the control and the manage-

ment of it—this is the Western way—but is considered as a passing and vanishing emanation of a deeper truth in whose definite possession the Indians want to forget the anguish of their life and of their suffering.

Not science then, but Mysticism, and not even abstract philosophy, because India has never parted knowledge from life and in the glorious vision of the Tantra has rather pointed the way to transform a logical fact in direct and lived experience.

The lectures of Prof. Sircar have had a remarkable merit in that they, leaving aside any doctrinal classification and any heavy systematical structure, have brought one directly to the essential forms of the Indian thought, to those fundamental intuitions, without which not only one could not think of the religion of India or of her mysticism, but not even of her historical life. And this is especially useful to-day: an organic synthesis of the Oriental thought and of its tendencies which inspire and delineate the most different systems and pervade all the doctrinal constructions giving us, in a complete way, the exact vision of the psyche of a race and make our relationship clear and easier.

THE DEEPEST PROBLEM OF LIFE

BY PROF. D. N. SHARMA, M.A., S.A.V.

I

The problem of Philosophy is as vast as the universe itself—nay, vaster than that. The universe, with its inexhaustible store of richness, wealth and beauty, is not after all the ultimate re-

ality. To the ignorant and the unsophisticated mind it may be all-inclusive, self-sufficient and eternal, but the reflective mind thinks otherwise. To him the principle of uniformity which forces itself upon our attention, whether we will or not, is not the

product of natural phenomena, but something apart from it, something beyond it, something that perpetually vibrates through it and invests it with all the splendour and beauty it enjoys. It is this principle, this power, this divinity which sustains the universe, which is the problem of Philosophy to discover and discuss. It is, therefore, aptly called the science of all sciences.

The matter-of-fact view of the world is that it consists of a multiplicity of objects which somehow or other act and react on one another. "Things happen and events take place in their natural course as a consequence of this dynamic intercourse and this will go on eternally without any visible end." There is no necessity of any extraneous power to guide the movements of the universe and if there happens to be one it is a more passive force. This version does not find favour with most of the philosophers. Even some of the scientists have begun to think otherwise. The world-famous scientist, Professor Arthur H. Compton, of the Department of Physics in Chicago and a Nobel Prize winner, the other day stated, "... to the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us. . . . This strongly suggests that the evolutionary process is not a chance affair but is toward some definite end. If we suggest that evolution is directed we imply that there is a directive intelligence directing it." The tendency of modern science is to trace the origin of the world to a unity. Says a scientist, "The more deeply I contemplate the theorems of atomic physics the more certainly I realize that the appearance of this beautiful world is a form of illusion, that the basis of it is not matter as I once regarded it,

but eternal spirit manifested through thought and life."

The realization of that unity is the supreme goal of human existence. Indeed there are times in the life of every individual when he sits down calmly in the midst of hard toil to ponder over the problems: What is all this for? Where are we drifting? Where do we come from and what is our end? These questions and others of the sort spring up in the breast of every thinking individual. Even a great sensualist has his calm hours, and he experiences flashes of light across the dark mental horizon. "What do these questions indicate? Life as it is, is not self-sufficient—it is not an end in itself. Worldly pleasures and joys cannot give us that solace and peace of mind that we yearn for. They are fleeting and transitory and leave behind them unsavoury memories. Life is felt to be incomplete. It realizes its limitations, it is not only conscious of them but writhes under their burden. Its desire to go ahead is its characteristic. It longs to go beyond itself to attain perfection. This self-transcendence of life convinces us that our finiteness is a passing phase—an illusion, and that man is perfect and infinite all the time." "Is it not written in your laws, I said, Ye are Gods?" (John 10, 34).

II

Knowledge is the goal of human life. Yet life begins with knowledge. Knowledge is there when one learns his A. B. C. It strives to realize itself through its own manifestations. The whole sentence is present in the mind and to express itself it breaks into words which ultimately arrive at the same meaning that was contemplated in the beginning. The ultimate reality is Brahman, but Brahman is also the primal cause. It

cannot be otherwise. In order to manifest itself it must differentiate itself. "For Being to manifest itself as being it must do something, it must act, it must change or become" (Carr—*A Theory of Monads*).

All the differences thus taking rise from the ocean of Being cannot be altogether separated from it. "As the Being (ब्रह्म) splits into particulars, as the Being of its own accord, by its own act, has undergone self-differentiation into diversity in which it manifests itself . . . particulars and determinations which are produced, are, in reality, not utterly and absolutely different, absolutely other from the being." These differences are in it. It does not deny them but includes them within it. Bradley says, "Appearances without Reality would be impossible, for what could then appear? Any reality without appearance would be nothing, for there certainly is nothing outside appearance. The Absolute stands above its internal distinctions. It does not eject them, it includes them." These differences are there for the transcendental Self to manifest and realize itself through them. They have only a relative reality. For *it* they came into being, in *it* they exist, and apart from *it* they have no existence.

This world of relations is not altogether false. It is true, because we perceive it; it is false, because it has no permanence. It exists and has a being of its own; it becomes false the moment it is separated from its original source. But the effect (modification) is real when it is viewed as identical with the cause. It exists as an object to the Absolute (Brahman) which is the subject. Sankara says, "As the sweetness existing in honey cannot be separated from it; as the flavour exists indistinguishably blended in the clarified butter; as the different rivers flow-

ing into the ocean exist there with their differences merged; so all differences exist in Brahman inseparably and indistinguishably merged in it . . . Under no circumstances can these differences remain separated—divided—from the underlying cause (Brahman)." There is no subject-object relation in pure cognition. When thought begins to operate, it disintegrates the original identity of experience into its component parts. Similarly the desire to manifest itself, which is innate in it, (तद्व्यवस्था) inflated the Primal Reality which accordingly differentiated itself, thus becoming *other* though not losing its identity.

This *otherness* has in itself the germ of *Maya* or illusion. It is *Avidya* (ignorance) to regard this otherness as having a separate and independent existence apart from Brahman. To regard it as nothing separate from it is true knowledge. The world as we experience it is the manifestation of this otherness; therefore we are justified in ascribing its origin to *Avidya*. *Avidya* has thus double significance—when it is the source of this perceptual world it is a positive force; when it leads one to the wrong conclusion that the world of *Nama-rupas* (manifestation) is other than and independent of the underlying reality (Brahman), it is *Avidya* in its negative aspect.

This cosmic *Avidya* pervades the whole universe. It might be termed as the wrong location of facts. It gives false colour and identity to the being. It tends to make things appear other than what they really are. It alone is responsible for the duality of things—their real nature and wrong location (*otherness*). Seen through its hazy mist one comes across pairs of opposite things—where there is good there is evil, where light, darkness, where virtue, vice. This duality could not other-

wise be explained. They are sides of the same coin—not real opposites. One will never come across pure and un-amalgamated virtue or sin. They co-exist; they are not separate entities. Our partial vision differentiates where there is no difference. No such difference exists for a clear vision. The idea of sin is beautifully expressed in the parable of Adam's Fall. His wrong knowledge of otherness gave rise to cosmic sin and all the misery consequent thereon. Let this sense of otherness be removed and it will make room for oneness which is the only reality.

III

To root out this sense of otherness and to realize identity, the seeker has to rear in himself a particular *attitude* before he can even dream of realizing this sublime truth. This particular attitude cannot be established all at once. It takes at times the discipline and effort of a whole lifetime. We must needs submit to the rigorous laws of the moral code to transform our entire being and to rid ourselves of the false notion of separateness. The highest moral lessons taught to mankind are: "Resist not evil. . . . Love thy neighbour." The only rational explanation of these fundamental truths is embodied in the axiom (तत्त्वमसि) "That thou art." I should love my neighbour because he is my own self. On no other grounds can moral laws be defended.

Meister Eckhart says, "Morality consists in bringing the soul back to God. In order to realize the purpose, man must negate his individuality, which after all is a mere incident, a nothing;

put off the nothing and all creatures are one. . . . In returning to God, I become one with God again, God has become man in order that I may become God." The Modernists are trying to define "good life" in their own original way, but I shall be on sure ground if I say that good life is synonymous with moral life. Life not based on high morality is the life of a beast. The strongest support of morality is the principle of unity in diversity. This view of life is not without its pragmatic value. "When man has seen himself as one with the infinite being of the Universe when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe, has been melted into that oneness, then all fear disappears. Whom to fear? Can I hurt myself? Can I kill myself? Then will sorrow disappear. What can cause me sorrow? I am the one existence of the universe. Then all jealousies will disappear; of whom to be jealous? Of myself? Then all bad feelings disappear. . . . He who in this world of many sees that one; he who, in this mass of insentiency, sees that one sentient being; he who in this world of shadow catches that reality; unto him belongs eternal peace, unto none else, unto none else." (Swami Vivekananda).

Monism (अद्वैत) then, is not merely an idealistic theory, it is an art and perhaps the only art of realizing the Final Truth. It is a discipline and as such the sure basis of all morality. It is not even without pragmatic value. So long as it fulfils these functions it is sure to have a stronghold on the minds of a vast majority of the right-thinking people.

IN MEMORIAM: TO SWAMI SHIVANANDA

BY MRS. LOTTIE I. SCOTT

I

There is no death for souls like you,
Nor birth, unless you choose
To come again in garments new,
Thy tender blessings to infuse.
We, who have felt thy Holy touch
Do beg of you to bless us still,
While yet we strive to do God's Will.

II

Your gentle face I've never seen,
Save in my sweetest dreams,
I've never heard your voice serene

But somehow, still it seems
That we have met somewhere before.
O! how I've longed to touch your feet
And hear your voice sweet.

III

O memories, God's greatest gift
Within my heart remain,
Until on wings of Love so swift
I hear the glad refrain,
Which tells me I'm at last released,
'Tis only then that I shall see
What your love done for me.

EDUCATION—ANCIENT AND MODERN

BY RADHA KUMUD MOOKERJEE, M.A., PH.D.

Much of our cultural heritage has been lost in our modern life, but perhaps we have lost most in the sphere of education in which India had so much to give and had easily held the palm in ancient times. The picture flashes in my mind of the earliest educational Conference, the transactions of which are reported and recorded in the Upanishads. The Conference met under the patronage of King Janaka of Videha, who invited to it all the learned men of the Kurupanchala—the country representing the various schools of philosophical thought in those days. That Conference made itself memorable for two reasons: (1) the emergence of Rishi Yajnavalkya as the father of Hindu Philosophy and (2) the public participation of a lady, Gargi

Vachaknavi, in the discussions of the Conference. Those were the most glorious days in the history of India when the women of India vied with the men in contributing to her culture and civilization on terms of equality and freedom in intellectual and spiritual fellowship. Yajnavalkya's wife, Maitreyi, was herself a Brahmavadini and followed her husband to the woods to concentrate on the achievement of the highest knowledge. There seems to have been in that age a craze for the highest knowledge. The craze affected even the aristocracy and royalty. We read of princes not merely patronizing learning but, what is more important, themselves cultivating it as students and teachers. It is India alone that has furnished

such singular examples of philosopher-princes, Rajarshis, like Janaka of Videha, Ajatasatru of Kasi, Pravahana Jaivali of Panchala or Asvapati Kaikeya, who themselves figure as founders of new systems and doctrines. Thus did Royalty serve Learning, and Wealth pay its homage to knowledge. Janaka offered his whole kingdom as a gift to his teacher in his enthusiasm for the saving knowledge imparted to him by his teacher. It was in this atmosphere that education achieved its maximum results in producing some of India's greatest men, and a literature like the Upanishads embodying the highest knowledge possible for man. Indeed, judged by its tangible output, the ancient Indian educational system can bear comparison with any other system in the world. There are few men of letters who can equal Valmiki, Vyasa, or Kalidasa in Poetry, Kapila and Kanada, Gautama and Patanjali, Jaimini and Vyasa, Sankara and Ramanuja in Philosophy, Panini and Patanjali in Grammar, Nagarjuna in Chemistry, Aryabhatta in Mathematics or Kautilya in Politics, besides hosts of thinkers and authors whose works make up the vast body of Sanskrit, Pali and Prakrit Literature.

The secret of this educational system lay in its very conception of education. It was the process of drawing out all that was latent in the pupil, a process of his self-realization. Such a process called for a completely different type of schools founded on the closest contact between teacher and pupil possible only when they could live together. The pupil is received into the home of the teacher to whom, as his spiritual father, he owes a new birth and life. His training or education is called *Brahmacharya*, which is a mode of life, and not of merely reading or receiving lessons. Besides study the pupil had

to engage in certain social activities and services which were compulsory. He had to beg for the support of his teacher and school. The Satapatha Brahmana explains that such begging was necessary to train him to a spirit of humility and purge him of all vanity. Next, he had to tend the house, the sacred fires, and even the cattle of his teacher, and to collect wood from the forests, with all that it meant of open air life and close touch with Nature, and a spirit of objectivity, under the governing regulations of Brahmacharya involving the triple vow of Chastity, Poverty and Labour. The discipline of Poverty aided in the realization of the supremacy of Spirit over Matter, of Soul over Sense, while the vow of Labour aided in the realization of its inherent dignity, prompting menial work in the service of the teacher and of the student-brotherhood and exalting the beggary that maintained the Guru-kula.

Such schools were of the nature of Asramas or hermitages, locating themselves in sylvan retreats in the solitude and silence of the forests, where they could give themselves to the highest knowledge such as is conserved in what are called 'the Books of the Forests,' *Aranyakas*. The roots of Indian Civilization lay in these forests. It is essentially a rural, not an urban, civilization. These sylvan schools were, no doubt, poor in appearance, mere leafy huts or thatched cottages, but rich in spirit. They were centres of plain living joined to high thinking. They attached the least value to brick and mortar in the work of education. It is for Modern Education to find out if its housing is not absorbing a disproportionate portion of its resources at the cost of its efficiency in personnel, and thus proving a substantial obstacle to its own progress. But the old Indian Schools correctly appraised and assessed the

relative values of the human and physical factors in educational work. They were nurseries of men, attending fully and strictly to the subtle principles governing life, growth and character, but making only the minimum provision for their material conditions and needs. Their methods may be likened to those of the small, cottage or domestic, industry, turning out products of art by the slow process of skill of hand, and in small numbers, as distinguished from the big factory marked by quick and large-scale production of standardized goods of a uniform quality and pattern. Our modern schools are more and more approximating to these machine-driven factories and their methods of mass production. But true education is a much more subtle and complicated process. It is to produce quality and not quantity. It works by individual handling. The indigenous Indian school believes in the individual and his peculiarities which it respects on principle. It respects the innate and natural differences of individuals and does not merge them in an artificial 'class' created for convenience of treatment. But even the treatment of patients in a hospital proceeds on the basis of their differences in disease and in its remedies, and does not relegate them to a 'class' to receive a common and uniform treatment. Nature has ordained that no two individuals agree in their appearance, look, or form, and much less in their mental and moral attributes. And yet if individual attention and treatment are prescribed for the needs of bodily health and growth, which are visible and measurable, why should a different method, the method of the average, be followed in the case of the growth of mind and morals, the processes of which are not susceptible of any objective, much less a uniform treatment? Every individual has his

own law of being, to which his education must correspond to be effective and fruitful. Much of our modern education ignores the natural and radical differences of individuals, reduces them to an average or a general level, which is artificial, and not true of any individual, but which is made the basis of the whole system, training not individuals but 'classes.' The 'classes' thus created are abstractions, not realities. The schools are busy teaching not real students, but fictitious and factitious students, the conventional students set up by modern Pedagogics, just as Economics has set up the fiction of the 'Economic Man.' There is considerable wastage of educational effort in thus treating individuals by a common or uniform standard without reference to their own vital points of weakness or strength or the rate of natural growth peculiar to each.

I do not think I should enthuse or enlarge more on this fascinating topic of ancient Indian education when so much of it is rendered inapplicable and unsuitable under modern conditions of life and society. We have travelled so far away from these ancient ideals and methods that they seem now to possess only a theoretical and academic interest. It is impossible for us now to advocate a return to the sylvan hermitages, or the monastic *Viharas*, to the hospitable shade of the painted Peepul tree or to the cloistered seclusion of the rock-cut caves in which was built up the intellectual and spiritual life of ancient India. But though that history cannot be revived, it is useful as indicating the indigenous tradition and ways of thought to which our modern social constructions would do well to correspond if they are to take root firmly. We should realize how far our modern schools have suffered for not retaining the old ideas involving the teacher's

personal responsibility for his pupils, his separate treatment of each individual pupil and regulating his growth, the pace of his progress, by his own standard or inherent capacity and not by the average standard of his class. We should see how far we can give scope to the method of individual treatment by means of the tutorial system supple-

menting the class teaching of schools. It is notorious how teachers have now lost control over their pupils, who are taking to ways and activities, in their unguarded time outside the school hours, which sometimes become the concern of their family, society and the state itself.

GREATER INDIA IN SOUTH AFRICA

BY DR. TARAKNATH DAS, PH.D.

During the last few years, with the growth of national consciousness of the Indian people, some of the Indian cultural leaders have begun to think in terms of "Greater India." However, the major part of the activities of those interested in "Greater India Movement" is limited to researches in the field of "Greater India" of the past. From the standpoint of laying a solid foundation of the Greater India Movement, it is very desirable that there should be a thorough understanding of the past of India. India of the past was not isolated in her cultural, commercial and political activities. It may be said that Indian cultural expansion began to recede with the advent of foreign invasions of India. In the past, India sent her teachers, preachers, physicians and merchants abroad. During the nineteenth century, India was forced to send her children abroad as "coolies," "indentured slaves" and in other capacities. However it is a matter of great credit to the people of India who went abroad in most adverse circumstances, that they not only, in the majority of cases, made the best of their difficulties but laid the foundation of better prospects of life for their

posterity. Thus a new Greater India has grown abroad, in Africa, in the islands of Asia, in the West Indies and other parts of the world.

If these children of Mother India received fair treatment and equal opportunity in the new soil, then they might have made greater progress than what they have achieved. In South Africa there are several hundred thousand children of Mother India, and they are trying their best to adjust their lot in spite of the insane opposition of those who are believers in the doctrine of "White Superiority" and "Africa for the White People."

In this connection the following news-item published in the *Indian Views* (Durban) of February 2, 1934, will be of some interest to the readers of the *Prabuddha Bharata*.

"The South African Education Conference of the New Education Fellowship is to be held at Capetown and Johannesburg during the July vacation. It is gratifying to note that the Natal Indian Teachers' Society has been invited to take part in this Conference. Indian teachers are already making preparation. The purpose of the Conference is to adapt education to meet

the rapidly changing needs of society with special application to South Africa. The lectures to be delivered cover a very wide field. Native education is also included. Eminent educationists from all parts of Europe and America have signified their willingness to take part in the Conference. The organizing committee is hopeful that, with the help of the Government of India, an eminent Indian educationist will also take part."

We urge that some prominent Indian educators should go to Johannesburg to attend this educational conference, to encourage Indian educators in South Africa to carry on their great work.

We further urge that Indian Universities should send their best scholars to study the condition of "Indians in South Africa" and publish authoritative works on the subject. Those who are interested in "Greater India" must not limit their activities in researches of Greater India of the past. They should pay some attention to the welfare of those who form the living Greater India of to-day and possibly the founders of the more glorious Greater India of to-morrow.

Florence, Italy.

March, 1934.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः ।

ब्रह्मैवाऽस्मीति या वृत्तिः पूरको वायुरीरितः ॥ ११६ ॥

ततस्तद्गृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।

अयं चाऽपि प्रबुद्धानामज्ञानां घ्राणपीडनम् ॥ १२० ॥

प्रपञ्चस्य Of the phenomenal world निषेधनं negation रेचकाख्यः known as *rechaka* समीरणः breath (अस्ति is) ब्रह्मैवाऽस्मीति that "I am verily Brahman" या which वृत्तिः thought (सा that) पूरकः *puraka* वायुः breath ईरितः is called ततः thereafter तद्गृत्तिनैश्चल्यं the steadiness of that thought कुम्भकः *kumbhaka* (उच्यते is called) अयं this चापि (expletive) प्रबुद्धानां of the enlightened प्राणसंयमः the control of the vital breath (i. e. *prânâyâma*) (भवति is) अज्ञानां of the ignorant घ्राणपीडनम् torturing of the nose (भवति is).

119-129. The negation of the phenomenal world is known as *rechaka* (blowing out the breath), the thought "I am verily Brahman" is called *puraka* (drawing in the breath), and the steadiness of thought thereafter is called *kumbhaka* (restraining the breath). This is the real course of *prânâyâma*¹ for the enlightened whereas the ignorant only torture the nose.

[¹ *Prânâyâma*—Patanjali describes it as "controlling the motion of the exhalation and the inhalation" (II.49). There are three steps in it. The first step is to draw in the breath (*puraka*), the next is to hold it for some time in the lungs (*kumbhaka*),

and the last is to throw it out (*rechaka*). Patanjali holds that the mind will be naturally controlled if its communications with the external world are cut off by restraining the breath. But Sankara, on the other hand, maintains that the breath is entirely dependent on the mind and not *vice versa*; and that instead of frittering away one's energy in the attempt of restraining the breath one should always try to control the mind. When this is accomplished, the restraint of the breath will follow as a matter of course.]

विषयेष्वात्मतां दृष्ट्वा मनसश्चितिमज्जनम् ।

प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः ॥ १२१ ॥

विषयेषु In all objects आत्मतां the Atman दृष्ट्वा realizing मनसः of the mind चिति in the supreme consciousness मज्जनम् absorption (इति this) स ; that प्रत्याहारः *pratyahara* विज्ञेयः is known (असौ that) मुमुक्षुभिः by the seekers after liberation अभ्यसनीयः should be practised.

121. The absorption of the mind in the supreme consciousness by realizing the Atman in all objects is known as *pratyâhâra*¹ (withdrawal of the mind) which should be practised by the seekers after liberation.

[¹ *Pratyâhâra*.—“When the senses giving up their own objects take the form of the mind, as it were, it is *pratyâhâra*” (Patanjali II. 54). But its consumption is reached only when the mind also is absorbed in the supreme consciousness.]

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।

मनसो धारणं चैव धारणा सा परा मता ॥ १२२ ॥

मनः The mind यत्र यत्र wherever याति goes तत्र there ब्रह्मणः of Brahman दर्शनात् by realization मनसः of the mind धारणं steadiness सा that एव alone च (expletive) परा supreme धारणा *dhâranâ* मता is known.

122. The steadiness of the mind due to realizing Brahman wherever the mind goes, is known as the supreme *dhâranâ*¹ (concentration).

[¹ *The supreme dhâranâ*.—“*Dhâranâ*,” says Patanjali, “is holding the mind on to some particular object” (III. i.). But when the mind has the fullest concentration on every object it comes in contact with, realizing all as Brahman and discarding the names and forms that have been superimposed on them by ignorance, then alone one is said to have reached the culmination of *dhâranâ*.

ब्रह्मैवास्मीति सद्वृत्त्या निरालम्बतया स्थितिः ।

ध्यानशब्देन विख्याता परमानन्ददायिनी ॥ १२३ ॥

(अहं) ब्रह्मैवास्मि I am verily Brahman इति सद्वृत्त्या by such pure thought निरालम्बतया being free from all objectivity स्थितिः steady condition ध्यानशब्देन as the word *dhyâna* विख्याता well known (सा this) परमानन्ददायिनी productive of supreme bliss

123. The steady condition which results from such pure thought as “I am verily Brahman,” and which is free from all objectivity is well known as *dhyâna*¹ (meditation), and is productive of supreme bliss.

[¹ *Dhyâna*.—“An unbroken flow of knowledge in some particular object is *dhyâna*” (Patanjali, III. ii). But it is perfected only when one merges all thought in Brahman realizing It to be one’s own self.]

निर्विकारतया वृत्तया ब्रह्माकारतया पुनः ।

वृत्तिविस्मरणं सम्यक् समाधिज्ञानसंज्ञकः ॥ १२४ ॥

निर्विकारतयावृत्त्या By making the thought changless पुनः again ब्रह्माकारतया (वृत्त्या) identifying the thought with Brahman सम्यक् complete वृत्तिविस्मरणम् forgetfulness of all mental activity (इति this) समाधिः *samâdhi* (उच्यते is called) (अयं this) ज्ञानसंज्ञकः known as knowledge (अस्ति is).

124. The complete forgetfulness of all thought by first making it changeless and then identifying it with Brahman is called *samâdhi* known also as knowledge.

[¹ *Known also as knowledge*.—*Samâdhi* is by no means a state of unconsciousness. Notwithstanding the absence of all objective thoughts in it, the pure consciousness is always there. To deny the presence of consciousness in any state is a sheer impossibility ; since it is the very self of the person who will go to deny it. *Samâdhi* is, therefore, rightly called knowledge.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *The Master Speaks* gives, among other things, Sri Ramakrishna’s solution of the problem of untouchability. . . . The purpose of *Inordinate Ambition* is not to show the necessity of limiting one’s desire for acquiring knowledge, but to indicate that different methods should be followed to fulfil different kinds of ambition. To know the Infinite one must become one with it; or, to be more precise, one cannot know the Infinite, one can realize one’s identity with the Infinite. . . . *Original Buddhism as a Philosophy of Life* is a lecture which was delivered last December before the Forum Club, Philosophical Group, London. . . . Mr. B. C. Chatterjee is a prominent member of the Calcutta Bar. . . . The present instalment of *Hinduism in the Philippines* points out the need of devising methods, so that

the Hindus who have to live abroad may not lose touch with the Indian culture. . . . Our readers need not connect *The Lord Frowns* with the controversy whether or no the sins of men invite the wrath of God in the form of famine, flood, earthquake, etc. . . . Prof. G. Tucci is Vice-President of the Italian Institute for the Middle and Far East. The article was originally written in Italian. . . . Prof. D. N. Sharma is on the staff of a college under the Punjab University. . . . Mrs. Scott is a member of the Vedanta Society, Portland, U.S.A. The poem is a proof of her deep veneration for the late Swami Shivananda, though she had not seen him. . . . *Education—Ancient and Modern* is taken from the address delivered by the writer at the last All-Bengal Teachers’ Conference. . . . *Greater India in South Africa* is rather an appeal to the Indian educationists. It may be remembered, in this connec-

tion, that the Ramkrishna Mission has recently sent a preacher to South Africa. A short report of his activities was published last month in the *Prabuddha Bharata*.

A SOUND ADVICE

Everybody knows that the future of the Indian nation depends, to a great extent, on the unity of Hindus and Muslims. If these two communities be constantly fighting with each other, as they are doing now, the future of India is gloomy. But no practical method has as yet been found out as to how the present conflict between the two communities may cease. Some are in despair as to whether the unity will ever be achieved.

In this connection it is very refreshing to hear of the following advice given to Muslims at the last session of the Muslim Youth Conference of South India. Mr. B. Pocker, M. L. C., President of the Conference said :

“Though in this part of India we are comparatively free from the difficulties connected with this question, the Hindu-Muslim tension is such a contagious disease that unless steps are taken to prevent the contagion, it spreads to other regions. If we trace the varying phases of the relationship between Hindus and Mussalmans from time to time within the reach of our memory, not to speak of the historic past, and analyse the various incidents connected with communal cordiality as well as bitterness, we cannot but come to the conclusion that it is only mutual toleration, trust and goodwill that can establish a lasting unity between the two peoples of this country. The next question is how mutual tolerance, trust and goodwill may be promoted between the two communities. Pacts and agreements will be useful only so long as the

parties desire to respect them. But real unity can be attained only by genuine mutual respect born of cultural understanding. If Hindus realize what real Islam stands for and comprehends the principles on which Islam is based and the real tolerance enjoined by the Quran, I am sure no Hindu will ever entertain any ill-feeling or distrust against any Mussalman on the ground that he is a Mussalman. Further, if all Mussalmans imbibe the real spirit of their own religion and follow the sacred example of the Prophet of Islam, it is absolutely certain that no Mussalman will ever harbour any feeling other than of goodwill towards their Hindu brethren. If Mussalmans and Hindus realize that they are both of them sons of the same soil, that their interests are so interdependent that neither can dream of either leaving this land or living exclusively in water-tight compartments in this land, they are bound to respect each other and work together for the common good of the country, which will alone bring happiness to either of them.”

This is, indeed, a sound advice. Though the ideal pictured herein seems difficult to be achieved in practical life, it is better that what is right should be constantly dinned into the ears of the people, so that they may have at least a clear vision of that. Such is the human weakness that rarely an ideal is realized in life in its entirety. But still there should be always an aspiration to reach the ideal. And the nearer a man goes towards the ideal, the better for him as also for others.

AN EXAMPLE

Real social service is done by those who identify themselves with the suffering people, and do not go to them with airs of superiority. In India village re-

construction work very often fails, because those who go to work in the villages, go there in a patronizing spirit and with a zeal for reformation. Naturally, they fail to win trust and confidence of the villagers and cannot achieve any tangible result.

Miss Muriel Lester—who was the hostess of Mahatma Gandhi when he went to London last time—gives her experience in Kingsley Hall in *The Indian Social Reformer* which pointedly indicates the secret of her success in social service she is engaged in.

The East End is the slum of London and has got a notoriety for being a place of criminals. People do not think it safe to go there even in the day-time. But how small is the number of men who genuinely feel for those who live their miserable life there!—or if they feel at all, have the imagination to devise the right method of work!

“There are plenty of agitators and plenty of orators making embittered speeches against the tyranny of the rich and the sins of the governing class, at the street corner, open-air meetings and in the local park, but making sarcastic speeches is an easy thing, once you get the trick of it, and it was obvious that what Bow needed was a strong public spirit that would go a stage further than mere criticism and start to construct, to build, to create a new and better social system.” Therefore Miss Lester went to Bow and became a member of a factory girls’ club, and of a women’s meeting. *She wanted to learn from the people instead of trying to teach the East Ender.* “To this end,” says she, “I took a room in the neighbourhood and welcomed there in my one-roomed home, good and bad, clean and dirty, clever and simple alike.” Soon she was looked upon as an East Ender—so much did she succeed in identifying herself with the local people.

Gradually the moral atmosphere of the locality began to improve. People began to take active part in lectures and concerts, clinics and classes, etc. Their civic consciousness began to improve. Some of them have become Aldermen or Councillors on the Local Government.

From her personal experience Miss Lester denies that the East End is the most criminal district in London. False idea as this is based perhaps on the past events. But now the inhabitants of the place “are the kindest, most courteous and generous people imaginable; it is safe for a woman to walk in Bow at any hour of day or night.”

CRUSADE AGAINST OBSCENITY

In America a movement is on foot against immoral literature and indecent theatre performance “to save,” as they say, “the youth of America from a pollution and debauchery, the like of which America has not known heretofore.” In this, Catholics, Jews and Protestants have all combined. Catholic priests, who number about 30,000 in America, have been asked to use their influence with their congregations for cleaner films. Jewish and Protestant Churches have decided to denounce “vile literature on the newstands and immoral performances in the theatre.”

Dr. Sudhindra Bose writes in the *Modern Review* that the United States Congress recently passed a law authorizing censorship of obscene literature by Customs Officials. It seeks to stop importation into the United States from any foreign country of any obscene book, pamphlet, paper, writing, advertisement, circular, print, picture, drawing, or other representation, figure, or . . . other article which is obscene or immoral. . . .”

There may be a difference of opinions

about what is harmful and immoral, and the difficulty arises regarding how to separate the good from the bad stuff in literature. Grown-up persons may resent any artificial restrictions, and they will not like the idea of having anybody as the guardian of their morals. But this is true that something should be done to protect young boys in their impressionable age.

In this connection one thing is found very interesting. Things which are resented by better minds in the West because of their evil influence on society are making their way in the East.

WHAT IS HAPPENING IN JAPAN

Over and above political instability and economic depression of severe type, Japan, according to the Tokyo correspondent of *The Amrita Bazar Patrika*, is now passing through a great moral and spiritual crisis. He says :

“During the last few years, cases of corruption and evil practices have multiplied immensely. Not only private individuals and Corporation or Municipal officials but high Government officers including Ministers of State, have been found guilty of taking and giving bribes, the amount in some cases exceeding lakhs of Yen. The latest instances are those of Ministers of Commerce and Industry and Education and the Principals and Inspectors of several Primary Schools. . . . During the investigation of the accusations against the aforesaid Ministers, it was revealed

that more than one hundred Diet members also had received bribes in some form or other.”

This hears all the more astonishing, because there is an idea outside Japan that the patriotism of the Japanese is very great and it is a sufficient guarantee against all corruptions.

These scandals have created a great stir in Japan. Some people believe that such things have been possible in Japan, because she has imbibed too much materialistic outlook from the West, and they advocate a policy of “Back to Japan’s own Spiritual Culture.”

It is the opinion of some that everything is fair in politics, and those who take part in it need not have much moral and religious scruples. But if this policy is pursued long, a general moral degeneration is bound to follow. The present condition of Japan, if true, is an example to the point.

“Since she (Japan) commenced to look down upon her own treasures after the World War,” writes the above correspondent, “her troubles began, and all classes of society have since then continued to be infected with the dangerous disease of materialism. Fortunately, many leading Japanese have correctly diagnosed the situation, and if the policy of ‘Back to Japan’s own Spiritual Culture’ is pursued vigorously with success, Japan’s future is bright, whereas if she follows the path of materialism as before, her future is gloomy.”

REVIEWS AND NOTICES

THE RIDDLE OF THIS WORLD. By Sri Aurobindo. *Arya Publishing House, College Street Market, Calcutta. 109 pp. Price Rs. 2/-.*

This little volume, like all other books of the author, contains some of the nicest thoughts of the modern day beautifully expressed or wisely suggested. These writings, the publisher informs us, "were originally issued by him (Sri Aurobindo) in answer to questions raised by disciples or others interested in Yoga or spiritual life, or . . . were observations on letters from outside submitted for comment"; and as such will be of special value to those who want to mould their lives according to his, and of no less value to those who want an intellectual grasp of "the riddle of this world."

Why and how the West has lost its touch with Truth, and India managed to keep it, difference between art, poetry and music on the one hand and Yoga on the other as means to spiritual attainments, the appraisal of science, its method, and its claim to universal knowledge, the discussions on reincarnation and Karma, and Ahimsa and the chapters entitled "Valley of the False Glimmer," "The Intermediate Zone" and "The Riddle of this World"—are quite interesting and illuminating.

How true are the author's conclusions:

"In the West thought is the be-all and the end-all. It is by intellectual thinking and speculation that the truth is to be discovered; even spiritual experience has been summoned to pass the test of the intellect, if it is to be valid—just the reverse of the Indian position."

"Art, poetry, music are not Yoga, not in themselves things spiritual any more than philosophy is a thing spiritual or Science. There lurks here another curious incapacity of the modern intellect—its inability to distinguish between mind and spirit."

"Is it not possible that the soul itself—not the outward mind, but the spirit within—has accepted and chosen these things (sufferings and misfortunes) as part of its development in order to get through the necessary experience at a rapid rate . . . even at the risk or the cost of much damage to the outward life and the body?" "The Truth of the manifestation" is that in the

relations or in the transition of the Divine in the Oneness to the Divine in the Many, this ominous possible (this process of painful evolution through the 'negation of the Power, Light, Peace, Bliss' became at a certain point an inevitable," but "that if the plunge into Night was inevitable the emergence into a new unprecedented Day was also a certitude and that only so could a certain manifestation of the Supreme Truth be effected."

"But the liberated consciousness can rise higher where the problem exists no longer and from there see it in the light of a supreme identity where all is predetermined in the automatic self-existent truth of things and self justified to an absolute consciousness and wisdom and absolute Delight."

Sri Aurobindo's are all fine thoughts poetically expressed. They are so highly poetical and mystical that it is very difficult, at times, to get at the naked truth. For example, take the following sentences: "There are in fact two systems simultaneously active in the organisation of the being and its parts: one is concentric, a series of rings or sheaths with the psychic at the centre; another is vertical, an ascension and descent, like a flight of steps, a series of superimposed planes with the Supermind-Overmind as the crucial nodus of the transition beyond the human into the Divine." He talks of "a conversion inwards, a going within" and of "an ascension, a series of conversions upwards."

The book is, on the whole, brilliant, thought-provoking and illuminating. One very trifling mistake has crept in, which we hope will be corrected in the next edition. It is in page 68: "Harish" should be "Hriday." The printing and get-up of the book are worthy of its matter.

UNIVERSAL PRAYERS. *Published by Sri Ramakrishna Math, Mylapore, Madras. xl+227 pp. Price Re. 1-4.*

Sanskrit literature is a veritable storehouse of wonderful hymns of infinite variety. There is hardly a sage or a poet who has not composed a hymn, and the time of composition covers some three millenniums at the least; hence the wonderful richness and variety.

This handy little book supplies its readers with the cream of this hymnology together with easy running translation into English. The anthologist does not give us the full texts of any of the hymns or rather most of them, but with a true insight selects and presents the best portions that will appeal irresistibly to all hearts. This has given him the advantage of presenting a large number and variety of prayers within a small compass. In Sanskrit and in almost all the vernaculars of the land we have books on hymnology, but none of them has succeeded in acquainting us with such a variety; and the selections too are not so well suited to the modern taste as that of this book. The English renderings are not literal in many places. But a literal translation, we think, would have marred much of the beauty of the hymns. The introduction by Swami Yatiswarananda has greatly enhanced the worth of the book. The devotees will, no doubt, find the book useful. And also those who want to study the historical and psychological development of Hindu hymns, of a rather high type, will find a great help from this nice little volume. The printing and get-up are good.

MOHAN-JO-DARO. By Bherumal Mahirchand. *Published by the author from D. J. Sind College, Karachi. 93 pp. Price Rs. 1-4.*

It is a very valuable book worthy to be kept in every school library. It is based on Marshall's *Mohan-jo-Daro and the Indus Civilization*, the *Annual Reports of the Archaeological Survey of India*, Ramaprasad Chanda's *Memoirs of the Archaeological Survey of India* and many magazine articles written by eminent archæologists and

scholars like Marshall, R. D. Banerji, Dr. S. K. Chatterji, Prof. S. V. Venkateswar. The book will be immensely interesting to those who have not read and cannot (because of the prohibitive price of the bigger volumes) possibly procure the volumes mentioned above. Moreover, the information has been brought up to date. Mr. Mahirchand has a knack of presenting things in a nutshell.

SEVA (SERVICE AS WORSHIP). By Swami Narottamananda. *Published by Swami Satyananda, The Ramakrishna Mission Home of Service, Benares. 156 pp. Price Re. 1/-.*

This book is based on the original Bengali work of that name. Pandit Pramathanath Tarkabhushan introduces the book by a nicely written Foreword. The book contains the history of The Ramakrishna Mission Home of Service, Benares, and a life-sketch of Swami Shubhananda, the founder of the Sevashrama, together with touches here and there of the activities of some of the pioneer co-workers of the said Swami. It will give the public an idea of what India means by Seva.

THE KALYANA-KALPATARU (GOD-NUMBER). *The Gita Press, Gorakhpur, U. P. Price Rs. 2/8.*

The Gita Press is doing much towards popularizing religious literature among the Hindi reading public. Now it has directed its attention to bring out an English monthly dealing with religion. The first issue is a Special Number dealing with various problems relating to God and religion. It contains 307 pages of reading matter and 41 illustrations. And the price is so cheap. We have no doubt that all religious-minded people will read it with pleasure and profit.

NEWS AND REPORTS

'SHIVANANDA MEMORIAL'

Srimat Swami Shivanandaji Maharaj, the President of the Ramakrishna Math and Mission—the revered Mahapurush Maharajji of the devotees—has left the mortal body and joined the Spiritual Fraternity to which he belongs. But he has left behind him thousands of sincere disciples and admirers, both men and women, who are anxious to

have his hallowed memory enshrined in a suitable Memorial of a permanent character.

In order to satisfy this need as well as the burning desire of numerous earnest souls, it is proposed to erect a Memorial Students' Hostel at an estimated cost of Rs. 25,000, in the Ramakrishna Mission Industrial School Compound adjoining the precincts of the Belur Math. This is keenly felt as an urgent necessity, as the boys have to live at present

in workshops and thatched huts. The Swamiji took a keen interest in the School and showed his unfailing solicitude for the welfare of its poor students who daily received his blessings. We confidently hope that generous donations will flow in from all parts of the world, where the serene influence of the Swami Shivanandaji has spread, and that a Memorial Building, worthy of the name of Mahapurushji will come into existence within a short time.

All contributions will be thankfully received and acknowledged at the following addresses :—

Secretary, Ramkrishna Mission Industrial School, Belur Math, Dt. Howrah.

(SD) SWAMI AKHANDANANDA,
President, Ramkrishna Math and Mission, Belur Math, Dt. Howrah.

**THE RAMAKRISHNA SEVASHRAMA,
SHYAMALA TAL**

REPORT FOR 1933

The Sevashrama is situated in the midst of the deep Himalayan jungles interspersed with groups of hamlets here and there. There is no other means of medical relief within 80 miles from it. People often come to be treated even making a full day's journey. The Sevashrama being located near the trade-route between Tibet and the plains, many Bhutias falling ill in the jungles and at Tanakpur, come to it for treatment. Thus the value of the work should not be gauged merely by the number of patients, but by the urgency of their demands and their extreme helplessness.

Another distinctive feature of the Sevashrama is the treatment given to the dumb animals, such as cows, bullocks, buffaloes, which generally suffer from wounds, worms and foot-and-mouth diseases.

The total number of outdoor patients was 1,400 and that of the indoor patients, 5. The number of cattle treated during the year was 493. There were 477 repeated cases. The debt of Rs. 179-10-8 of the Building Fund has been paid off.

Some of its needs are : (1) Rs. 200/- worth of medicines and other hospital requisites, for 1934 to carry on the work efficiently ; (2) a permanent fund of at least Rs. 8,000/- and (3) the endowment of a few beds, each costing Rs. 800/- only.

The total receipts in 1933 amount to Rs. 493-14-2 and total expenditure, Rs. 361-4-6, leaving a balance of Rs. 132-9-8. The Build-

ing account is closed with the last year's debt of Rs. 179-10-8 being paid off.

Contributions, however small, will be thankfully accepted and acknowledged by the Secretary, The Ramakrishna Sevashrama, Shyamala Tal, P.O. Deori, Dt. Almora, U.P.

**SRI RAMAKRISHNA ASHRAMA,
MYSORE**

REPORT FOR 1931-1933

The activities of the Ashrama for the dissemination of religious ideas consist of daily worship, moral and religious classes at and outside the Ashrama, moral discourses to the prisoners in the Mysore District Jail and to the inmates of the Sri Krishnaji Tuberculosis Sanatorium, lantern lectures and discourses and the holding of birthday celebrations of Sri Ramakrishna, Swami Vivekananda, Sri Krishna, Buddha, Christ and other Acharyas as well as of other celebrations such as the Gita Jayanti. Such activities are not limited within the town of Mysore but are carried to other places as well.

The Ashrama keeps a Library which is well utilized by the public. By gifts and purchase the number of books has come to 987. The Ashrama has also published a few books and pamphlets in English and Kannada.

The plan of starting a Students' Home has now materialized, thanks to the gift to the Mission by Mr. M. S. Rangachar, Advocate, Mysore, of a building very near to the Ashrama at Vontikoppal. At present there are 17 students in the Home with a Swami as Resident Superintendent. Every effort is taken to see that the students learn uprightness of character and dignity of labour. Their physical development and progress in studies are also well attended to. The expenses of boarding are divided *pro rata* and collected from the guardians. Already there is a demand for admission. Late in 1933, the site adjacent to the Students' Home was purchased, so that it might not be handicapped in the event of future expansion.

Study Circle: With the gracious help of H. H. the Maharaja, a scheme of higher studies for members of the Ramakrishna Order to be pursued at the Mysore Ashrama was sanctioned by the Belur Math Headquarters in 1932 ; and accordingly six Swamis have already reaped the benefit of an extensive course of studies in Logic, Scientific Method, Ethics, Comparative Re-

ligion, Sociology, Psychology and Eastern and Western systems of Philosophy. The second Study Circle is being formed at present. The classes have been arranged with the kind help of Mahamahopadhyaya Panditaratnam A. D. L. Srinivasachar, Prof. A. R. Wadia, Prof. M. V. Gopalswami, and Mr. V. Subrahmanya Iyer.

The Report draws the attention of the generous public to the fact that though the foundation stone for the shrine of Sri Ramakrishna Paramahansa was laid as early as November, 1928, the plan has not yet been materialized.

The Report acknowledges the gratefulness of the Ashrama to H. H. the Maharaja of Mysore, H. H. the Yuvaraj of Mysore and to H. H.'s Government for their interests in and ready support to, all its activities.

EARTHQUAKE RELIEF

RAMKRISHNA MISSION'S WORK

The Ramkrishna Mission is continuing its earthquake relief work in seven Districts of Bihar, viz., Muzaffarpur, Champaran, Darbhanga, Chapra, Patna, Monghyr and Bhagalpur. Four centres, viz., those at Sitamarhi, Gangeya, and Pupri, in the Muzaffarpur District, and at Jaynagar, in the Darbhanga District, have been closed after the completion of necessary relief work. Distribution of foodstuffs, etc., has been discontinued except at Tateria. At present the Mission is engaged mainly in constructing semi-permanent cottages for the middle classes and supplying materials for the same purpose, repairing their damaged houses, and restoring or sinking wells. The following is a brief report of the activities of the different centres :

At Muzaffarpur 14 semi-permanent cottages have been completed, and 85 are under construction. From March 16 to April 30, 24½ mds. of foodstuffs, 110 pieces of clothes, 50 blankets, 83 utensils and 268 yds. of hessian were distributed to 12 families.

The centre at Sitamarhi (Muzaffarpur) was closed on May 6. Here 16 cottages were constructed, and materials for constructing 6 more were supplied. From April 1 to May 6, 178 pieces of clothes, 65 blankets, 293 utensils, 11 lanterns and 33 yds. of hessian were distributed.

The centre at Pupri, in the above Sub-division, was closed on March 15. Since February 27, 84 mds. 15 srs. of foodstuffs, 783 pieces of clothes, 10 durries, 164 blankets,

112 utensils and 450 yds. of hessian were distributed. Pecuniary help was given to construct 145 huts.

At Motihari (Champaran) 2 cottages have been completed, and 8 are under construction. From March 12 to April 8, 58 mds. 8 srs. of foodstuffs, 236 pieces of clothes, 2 durries, 67 blankets, 129 utensils and 320 yds. of hessian have been distributed to 155 families.

The activities of the Tateria centre (Champaran) cover 30 villages. Owing to the prevalence of acute distress, distribution of foodstuffs, etc., will have to be continued here. From March 12 to April 30, 632 mds. 6 srs. of foodstuffs, 779 pieces of clothes, 51 blankets, 377 utensils, and 1,508 yds. of hessian were distributed to 1,020 families.

At Laheria Sarai (Darbhanga) 15 cottages have been completed, and 5 are under construction. From March 14 to April 30, 4 mds. 18 srs. of foodstuffs, 131 pieces of clothes, 15 durries, 16 blankets, and 20 utensils have been distributed to 6 families.

The rural centre of Manjha (Chapra) was opened on April 8. Up to April 30, 95 wells were restored or repaired, 41 were under restoration, and 7 were under construction.

At Samastipur (Darbhanga) from April 1 to April 30, 3 cottages were constructed, and 7 were under construction, and 500 corrugated iron sheets were sold at half price. Besides, 7½ mds. of foodstuffs, 6 lanterns and 1 tarpaulin were distributed.

At Patna from March 16 to April 30, 21 mds. of foodstuffs were distributed. Materials for the construction of 11 cottages were supplied, 5 houses were repaired, and 3 more were under repair.

At Monghyr 13 cottages have been constructed, and others are under construction. At Jamalpur, in this District, 19 cottages have been constructed.

At Bhagalpur 3 cottages have been constructed, and 86 houses have been repaired.

We are grateful to the Mayor of Calcutta for allotting us from his Earthquake Relief Fund Rs. 60,000 for the above work.

Further contributions will be thankfully received and acknowledged by the following :

(1) The President, Ramkrishna Mission, Belur Math P.O., Dt. Howrah.

(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(Sd.) VIRAJANANDA,
Secretary, Ramkrishna Mission.

15. 5. 34.