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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

THE DIVINE INCARNATION OR AVATĀRA

BY SWAMI VIVEKANANDA

Jesus Christ was God—the personal God become man. He has manifested himself many times in different forms and these alone are what you can worship. God in His absolute nature is not to be worshipped. Worshipping such God would be nonsense. We have to worship Jesus Christ, the human manifestation, as God. You cannot worship anything higher than the manifestation of God. The sooner you give up the worship of God separate from Christ, the better for you. Think of the Jehovah you manufacture and of the beautiful Christ. Any time you attempt to make a God beyond Christ, you murder the whole thing. God alone can worship God. It is not given to man, and any attempt to worship Him beyond His ordinary manifestations will be dangerous to mankind. Keep close to Christ if you want salvation; He is higher than any God that you can

imagine. If you think that Christ was a man, do not worship Him, but as soon as you can realize that He is God, worship Him. Those who say He was a man and then worship Him, commit blasphemy; there is no half-way house for you; you must take the whole strength of it. “He that hath seen the Son hath seen the Father,” and without seeing the Son, you *cannot* see the Father. It would be only tall talk and frothy philosophy and dreams and speculations; but if you want to have a hold on spiritual life cling close to God as manifest in Christ.

Philosophically speaking, there was no such human being living as Christ or Buddha; we saw God through them. In the Quran, Mohammed again and again repeats that Christ was never crucified, it was a semblance; no one could crucify Christ.

The lowest state of philosophical religion is Dualism; the highest form is the Triune state. Nature and the human soul are interpenetrated by God, and this we see as the Trinity of God, nature, and soul. At the same time you catch a glimpse that all these three are products of the One. Just as this body is the covering of the soul, so this soul is, as it were, the body of God. As I am the soul of nature so is God the soul of my soul. You are the centre through which you see all nature in which you are. This nature, soul, and God make one individual being, the universe. Therefore they are a unity, yet at the same time they are separate. Then there is another sort of Trinity which is much like the Christian Trinity.

God is absolute; we cannot see God in His absolute nature, we can only speak of that as "not this, not this". Yet we can get certain qualities as the nearest approach to God. First is existence, second is knowledge, third is bliss very much corresponding to your Father, Son, and Holy Ghost. Father is the existence out of which everything comes; Son is that knowledge. It is in Christ that God will be manifest. God was everywhere, in all beings, before Christ, but in Christ we became conscious of Him. This is God. The third is bliss, the Holy Spirit. As soon as you get this knowledge you get bliss. As soon as you begin to have Christ within you, you have bliss, and that unifies the three.

THE UPLIFT OF RURAL INDIA

BY THE EDITOR

I

The population of India has been growing in recent years at a very rapid rate without a corresponding rise in production and income. It has increased by nearly 100 million or 89 per cent. in the last fifty years between 1881 and 1931. Out of the total population, 89 per cent. live in villages, there being 696,831 villages against 2,575 towns in the whole of India. According to the Census of 1891, the population dependent on agriculture was 59.8 per cent. It rose to 71.8 per cent. in 1911 and to 78 per cent. in 1931. These figures go to show that three out of every four persons in India earn their livelihood from the land. If we compare notes with some of the progressive countries of the world, we find that during various years between 1921 and

1931, England and Wales had 7.1 per cent. of the total working population employed in agriculture, fishing etc; U.S.A., 22.0; Canada, 31.2; Germany, 30.5; France, 38.8; Japan, 50.8; and India, 67.2.

It is thus obvious that the Indian cultivator is the mainstay of the economic well-being of the country. The rural problems of India should therefore be solved as early as possible for strengthening and safeguarding the economic future of the country. It is more necessary at the present than ever, as the world conditions are undergoing great changes in economic structure and outlook. The Report of the Royal Commission on Agriculture in India (1928) observes: "If the inertia of centuries is to be overcome, it is essential that all the resources at the disposal of the State should be brought to bear

on the problem of rural uplift. What is required is an organized and sustained effort by all those departments whose activities touch the lives and the surroundings of the rural population."

II

The poverty of the rural population in India is colossal in its magnitude. The life of an average cultivator is as miserable and wretched as can be imagined. With the speedy growth of population from generation to generation the land has been divided into fragmented holdings. The average holding in agriculture is 4 acres, whereas an economic holding should be 6 if wet, and 40 if dry. In 1921, there were on an average 2.2 acres of cultivation per worker in Bengal and about 8 acres in the major provinces except Bombay, North-West Frontier Province, and the Punjab where the average was said to be 10½ acres. The excessive pressure on land is one of the most depressing conditions in the villages of India. It is more keen because there is not the diversity of occupations and because the teeming millions depend upon agricultural land as the chief means of support.

Some think of introducing scientific practices and modern methods to improve the agricultural condition of India. But the holdings are so small that scientific methods cannot be profitably applied to increase production and income. Besides this, scientific agriculture involves the use of costly implements and improved manure which the poor peasantry can hardly dream of purchasing. Abject poverty has not only been a bar to any progress in agriculture, but has brought forth a number of difficulties that have added to the complete ruin of rural India. Mr. K. Krishna Iyengar points out in his recent book on Indian Civics: "The root causes for this state of things have

been: (1) the decay of industries which have resulted in an abnormal pressure on land, (2) the disintegration of the village community by a modern government which has made the Patel and the Shanbhog or headman and accountant Government servants, introduced the ryotwari system of land tenure and a tortuous system of law and justice, and which collects its dues directly from each *pattadar* instead of from the village as a whole, and (3) the disappearance in most cases and the displacement of the old landed aristocracy".

Over and above poverty, there is the appalling extent of illiteracy prevailing among the peasantry, on account of which they cannot take any forward steps to better their condition by the improved methods of the day. Want of sanitation has rendered them victims of various epidemics and the general condition of their physique has enormously deteriorated. In addition to these, they are enmeshed in debt and at the same time have to pay taxes too heavy for them, which again are collected with mechanical regularity and inhuman severity. Then there are natural calamities such as drought, floods, and famines which visit numberless villages of every province in India and they have become almost annual occurrences.

III

On account of over-population, the soil of India during the last hundred years has been used for the supply of grain. This has led to the continual decrease in the grazing land of the country, which has terribly told upon the life of the Indian cattle. The scanty supply of milk has consequently necessitated the withdrawal of milk from the diet of the poor villagers, the majority of whom are vegetarians either by choice or from necessity. The absence of milk from

diet has added to the already declining state of their health and it has increased the death rate in the Indian villages. This too is one of the reasons why the infantile mortality in India has superseded that of any other country in the world. The breeding of good milch kine has been suggested as a remedy thereof. But it is useless if there be not the supply of sufficient fodder for them. In a recent circular to the Governors of provinces, Lord Linlithgow, the present Viceroy, while commending the important problem of cattle-breeding as a means of improving the condition of the Indian peasantry observes that he is having it considered officially as he feels very strongly that there is no point in trying to improve the breed of cattle if the fodder is not there for their nourishment. The problem of meeting the fodder deficiency can be solved by reserving pasture lands in every village of India. In this connection, *The Indian Social Reformer* recently observes: "This can be done only by the State assuming responsibility for seeing that no animal useful to husbandry dies of starvation. When the stud bulls have done their duty, the cost of maintaining the cows during the months of gestation is beyond the means of the peasantry. Many young cows are sent to the slaughter-house because their owners cannot afford to maintain them when they are not yielding milk. Unless Government or other agencies come to the relief of the raiyat either with a subsidy or by taking over the care of the cows for the time being, it is to be feared that the animals will be killed for food before they bring pedigree calves into the world. One thing leads to another, and unless the problem is viewed and dealt with as a whole, the best intentioned efforts are liable to end in failure".

The encroachment on the grazing

lands of India has been made to an enormous extent by the railways and the reserve forests. If the superfluous railway lands could be restored, and the grazing rights in the reserve forests could be obtained, the cattle of India would have had a large supply of green fodder. Again, there are waste lands all over India which lie undiscovered. It is the duty of the State and the public to find them out and utilize them for feeding the cattle. Agricultural experts are wanted to teach the people of the villages how to preserve the green fodder by modern improved methods. So if the question of fodder supply be taken seriously along with arrangements for good breeding, the problem of milk will be greatly solved. Moreover, healthy cattle are required for the plough and draught. Sanitary dwellings and veterinary aid are very much wanting for the protection of cattle. Thus the problem of cattle protection is part and parcel of rural reconstruction in India. So far as the problem of cow protection is concerned, it is not a Hindu problem alone but a humanitarian issue to be seriously considered by all the communities of India. Considering the close relation of cattle to agricultural improvement and rural uplift, the State and the public should by all means support the running of model dairies, breeding farms, tanneries, and Pinjrapoles.

IV

The distribution of occupations in rural India is a problem which should receive great attention. In India the loss of occupations other than agriculture has made 78 per cent. of the total population live by agriculture alone. In industries, trade, transport, and administration people should engage themselves more and more for increasing production. Sir M. Visvesvaraya

observes in his *Planned Economy for India*: "Sufficient diversity of occupations is lacking; modern machinery and scientific methods have not been introduced into the country on any appreciable scale to help in increasing production. If there were a balanced structure of occupations, less than half the population now employed in it would be sufficient for agriculture. In the natural course, the rest of that population should be provided with work in industries and other occupations. It wants large-scale operations and the adoption of a multi-production programme to do this. Appropriate changes should be effected to safeguard the country's future interests in this respect." The most unhappy thing is that peasants have lost their old occupations and industries. The manufacture of cloth used to support a good number of peasants in the villages of the olden times. But when the manufacture had been lost, the spinners and weavers lost their occupations. Cartmen and boatmen began to starve when railways and steamships usurped the fruits of their labour. Craftsmen, dyers, and carpenters had to give up their professions to a great extent on account of modern competition. The old industries have to be revived and new industries need to be discovered for creating a diversity of occupations. The upper classes living in villages and towns should patronize the home industries to save the rural population of India.

V

The manufacture, sale, and consumption of liquor, country spirits, hemp drugs, and opium have demoralized the peasantry of India and have robbed them of the last vestige of their strength and stamina. The drink and drug evil has filled the cup of their misery and driven them to rack and ruin. If the

State and the public do not undertake the task of checking the drink and drug evil among the ignorant masses of rural India, there is no other way of lifting them up from the terrible quagmire. It is well for the State and the people to recollect the famous words of Lord Chesterfield in a speech delivered by him in the House of Lords in 1748 against the Excise and Licence revenue derived from intoxicating drinks: "Luxury, my Lords, is to be taxed, but vice must be prohibited. Let the difficulties in executing the law be what they will. Will you lay a tax on the breach of the Commandments? Would not such a tax be wicked and scandalous, because it would imply an indulgence to all those who would pay the tax? This Bill (to license liquor shops for the sake of revenue) contains the conditions, on which the people are to be allowed henceforth to riot in debauchery, licensed by law and countenanced by magistrate. For, there is no doubt, but those in authority will be directed by their masters to assist in their design to encourage the consumption of that liquor, from which such large revenues are expected.

"When I consider, my Lords, the tendency of the Bill, I find it only for the propagation of disease, the suppression of Industry, and the destruction of mankind. I find it the most fatal engine that was ever pointed at a people—an engine, by which all those who are not killed will be disabled, and those who preserve their wits will be deprived of their senses."

Both the Hindu and the Muslim scriptures prohibit intemperance, and caste disciplines and public opinion are always against it. So prohibition is not difficult at all, if the State and the people want to introduce it for the welfare of the country. The United States of America was the first country in the modern

world to adopt prohibition as the national legislative policy. During the period of the prohibition law it considerably succeeded in preventing the making and using of intoxicants. American schools gave regular lessons on the evils of drinking and using narcotics. By means of educational organizations and anti-narcotic meetings the people of the country adopted plans for the eradication of the evils and the campaign was carried on from one end of the country to the other. Are such things impossible in India? We think it would be a far easier task in India, if the State and the public pay some attention to the problem. The evil of gambling and betting also can be combated in the same way in the villages of India.

VI

The adult persons of a village should be taught elementary lessons on the three R's, home industries, hygiene, self-reliance, temperance, and thrift. Education is the only remedy for the backwardness of the rural population. In the Japanese villages about 60 per cent. of the local taxes is spent on educational institutions in the village itself. Arrangements for recreations like occasional festivals, Jâtrâs, Kathakatâ, folk-dance, sports, and the physical activities of Âkhâda should be made and encouraged by the village improvement associations. These will create a healthy atmosphere in the villages of India and the peasantry will be saved from gambling, drinking, and other pernicious evils. By means of gradual propaganda

through pamphlets and preaching, such social customs and superstitions as prove disastrous to the health and character of the villagers should be fought against. Thus, the village associations can do much by way of training the rural population of India. In this connection, Sir M. Visvesvaraya's observations are noteworthy: "In the present circumstances of the village population, it will be difficult, if not impossible, to find the money and the teachers for all the training indicated. But the people of each village group should do all they can by self-help, that is, through the activities of its most prominent leaders, or through *panchayets* or *ad hoc* communities to provide these facilities. The first thing that a village should do is to form a society to promote education. One such society should extend its activities over a number of villages so that the services of a sufficient number of intelligent men may be secured to carry on efficiently the duties expected of it. If the societies are able to collect small sums of money and organize co-operative effort for promoting education, both theoretical and practical, Government and local bodies might be able to give small grants to supplement the funds locally collected."

It is doubtful if the villagers will be able to help themselves if the educated remain in towns and cities and be indifferent to the welfare of the rural population. The time is ripe when the educated should go in large numbers to their village brethren and begin the work of nation-building from there.

THE TWIN MESSAGES OF RAMAKRISHNA

BY REV. SAMUEL H. GOLDENSON, D.D.

It is customary to open one's remarks upon occasions such as this,* by saying that one feels privileged to take part in this celebration. I shall begin in the usual way, for this is indeed a privilege. But I want to indicate immediately why, and in what sense you are so regarded. The degree in which one may entertain the sentiment of being privileged depends upon the nature, the importance, and the worthwhileness of the things that we celebrate. If I were invited to take part in a celebration, let me say, of the first pavement laid on Broadway, I might to some extent regard this as privileged, for pavements are great conveniences.

But from the standpoint of the deeper things of life, one cannot go quite into an ecstasy of raptures about pavement. I do not know whether the principal streets of Athens in the fourth and fifth centuries before this era were paved, but I do know that at that time, Pericles and Socrates and Plato and Aristotle spoke and wrote great things in Athens; things of the line of thought that has influenced the life of mankind until this very day. If I were, therefore, invited to take a part in the celebration of the founding of the Academy of Plato or the Lyceum of Aristotle I would indeed deem it a very great privilege.

Similarly, do I feel it a privilege to participate in recalling the life and teaching of a great Hindu Saint and Prophet, Ramakrishna. For, in human life, the spirit is nourished by philoso-

phy and religion more than by any other discipline, and this man, Ramakrishna, in his own life achieved the highest and noblest reaches of both of these departments of human thought and sentiment. It is not for me to go into detail in describing the contributions of this great man, for there are others here on this very platform more competent than I—men who are disciples of his, and who belong to the same great tradition.

But I wish to indicate what seems to me to be the two outstanding lessons that we, of this part of the world, may well draw from this great Master's teachings.

One is a negation, a very important negation; the other is an affirmation, equally important. The negation is in his protest, in the protest of this great Hindu Saint against the compelling and all-absorbing claims of the senses and the appetites. May I repeat this sentence; the negation is the protest, the honest protest against the absorbing and compelling claims of the senses and the appetites. Western civilization seems to be developed in one problem above every other, and that problem is how to satisfy the ever-increasing wants of society. All our thinking seems to be centered in matters which deal with the problems and processes concerned with the producing and distributing of the means of life. Some of these things we describe as necessities; others as conveniences; still others as luxuries.

The great Hindu seer brushed aside all these things by putting the claims of the soul above them all. That is

* Sri Ramakrishna Birth Centenary celebration meeting held in the New York Town Hall, March, 1936.

his negation. This is not altogether new in the history of mankind, but the important thing is that a contemporary of ours was able to demonstrate in an extreme fashion that one can find joy, real joy and great satisfaction in life, without forever looking for the things that will give us bodily comforts, and bodily conveniences.

Of course, it takes a great soul to be able to achieve so much happiness, with so little worldly goods. The least that we can learn from him—I do not say the most, I say the least—the least that we can learn from him is that we do not need as much of worldly things in order to get some good out of life. I do not need so much of the worldly goods in order to give, or to get some good out of life. Unfortunately, there are many of us who cannot think of getting any good out of life until after we have got the most of things.

I say the least we can learn is that we can get some good out of life without so many things to own and to possess.

But the meaning of this lesson goes deeper than that. If we think of the misunderstandings and the antagonisms that prevail in our midst, we shall realize that most of them have to do with the very scramble for things.

At this very moment in our City there is a strike going on. And what, at bottom, does this mean? It means that there is a conflict of interests, that the dissatisfaction is with the division of wealth and of property as in the strife that underlies the opposing interests of capital and labour.

So in the antagonisms that prevail in the international world to secure the large material markets, and all of these manifestations of human restlessness, dissatisfaction and warfare are due to nothing more than the preoccupation

with material things, and material success.

The second great lesson that we may draw from Ramakrishna's teaching, is his affirmation of the spiritual unity that underlies the universe. This affirmation is related to the negation. Once we discipline our minds to transcend the divisions that have to do with material things, then we are in a position to see nothing but over-arching unity.

You see how the negation and the affirmation are related. We cannot have an affirmation of the universe so long as we live in the world of devising materialism.

There are many concepts of unity, many expressions and approximations of it. At bottom we have the unity that is merely immunity in character. It is oneness as opposed to manyness, singularity as opposed to plurality. Such a unity is purely formed as all numerical notions are formed.

Then there is a unity caused by what the scholastic writers used to describe as the principle of individualization; things are individual in their separateness because of the unique place that they occupy in space and in time, because a thing is where nothing else can be at the same time, and that thing is always subject to influences that play upon itself alone; hence it is bound to remain separate and individual.

Then there is a unity which is a unity of similarity produced by the same mould through which plastic things are made to pass. That also is a unity. When instead of a physical mould acting upon things we have a powerful human will forcing men to voice the same views, or adopting the same habits, then we have a kind of similarity which we describe as regimentation. This regimentative attitude in human conduct is what is meant by solidarity. A great many

people talk of solidarity. They want solidarity. But what is solidarity? It is nothing more than a mass attitude of obstruction or opposition to men, to causes, and to persons without regard to their merits or their rights.

These are false unities. Next we have a higher unity, but not the highest still, the artistic unity, the unity in which the creative poet, or painter, or sculptor, produces by representing the individuality of things, the individuality of tone, the individuality of colour, the individuality of form, and by bringing these individual things together in some happy and beautiful blend. That is the creative power of genuine art. Here is the unity artistic in character.

I imagine that the reason why Keats said that a thing of beauty is a joy forever is precisely because in such a manifestation the individual retains his individuality, and yet blends itself happily in the whole.

And, the supreme unity within which is incorporated the finer elements of all the others is the spiritual unity. This is the outstanding contribution of the great Hindu Prophet whose life and teachings we have come here to celebrate. This unity is universal and eternal. It is the unity in which the abiding essence of being or spirit permeates all things, and forms them with strands that link them with all things in the heaven above, and the earth, and the waters under the earth.

With Emerson we say, "There it is! There is no great and no small, and the thing that maketh all; where it cometh

all things are, and it cometh everywhere."

Isaiah sees this unity in its joyous expression when he describes it in the following language: "Although it is said, 'I dwell in the high holy place, and yet also with him that is lowly and contrite, to revive the spirits of the whole and to quicken the heart of the contrite.'" That is the exalted and the lowly brought into one single unity of love.

But where are the two principles that Ramakrishna can join in one utterance? A great negation on the one hand, a negation of the compelling claims of need, material things on the one hand, and the affirmation of unity, the unity of spirit on the other. I ask, where are the two principles expressed in one utterance? And the answer forms, "It is found in the Scriptures, where the Lord reminds us, that man does not live by bread alone, but by all that goes out of the mouth of the Lord." Here we have in one sentence the negation and the affirmation.

May I say further that these two great lessons, the negation and the affirmation have been the lessons taught not only by the Hindus and in our own Scriptures, but also by all the universal saints and seers, by the men who are able to achieve a universal outlook and an inner vision, and here especially before us the mission of Ramakrishna is that he was able to embody these ideals supremely, in our everyday life, and in a manner to give us a renewed confidence in the ultimate trials of the spirit.

THE REALITY OF SPIRITUAL LIFE

BY DR. M. H. SYED, M.A., Ph.D., D.Litt.

How do we know the reality of spiritual life? By living the life that is needed for it, by direct personal experience and from the undeniable evidence of people who in the past as well as in the living present have actually experienced it. The direct experience which comes after long waiting, inner struggle and moral culture, has to be preceded by the testimony of seers gifted with divine vision. We have to watch their life closely and keep in intimate touch with them to realize the marked difference in their and in our lives; and it will not be long before we discover to our joy and satisfaction that their inward serenity is never ruffled, their balance of mind never disturbed, they are compassionate to a degree, utterly unselfish, ever ready to serve their fellowmen without any distinction whatsoever, they are neither repelled by the repellent nor are they attracted by the attractive, they generally sit loose on the object of senses, they are will-ruled, their passion-nature is calmed and they are deeply peaceful.

Such a life as theirs, is enough to inspire us with well-reasoned faith in the reality of life higher than our own. This faith is based not on mere hearsay, nor is it dogmatically imposed upon us by some timeworn tradition and awe-inspiring authority, but on the searching testimony of our critical, analytic and discriminative mind that has trained itself to weigh evidence and to test the value of a theoretical knowledge by its application to everyday life. Thus when we learn what is written in authentic books about the qualifications of a spiritually developed man, we test their

truth by dispassionately and fairly examining the life of such persons who are reputed to be spiritual or lay claim to any kind of higher life.

The writer had a fairly good opportunity of coming in contact with many Yogis, Sannyâsis and Muslim Sufis and Mystics. He writes with a certain amount of personal knowledge. In more than half the cases he noticed with no little mortification that some of them were sadly lacking in ordinary moral virtues which are admittedly believed, and rightly too, to be uncompromising conditions of any advance in spiritual life. Some of them had not subdued their desire-nature, nor, sufficiently controlled their mind: whereas others acted quite contrary to their professions. Side by side with such persons who were wanting in some moral qualifications or other, he had the inestimable privilege and great good fortune to come in close touch with a few of them who were distinctly head and shoulders above the common run of humanity; their moral acquisitions were of a secure and exalted kind, they were unmoved by joys and sorrows, gain or loss, honour and dishonour. In a word they completely fulfilled all the necessary conditions laid down for a spiritual life in the sacred scriptures of every religion. Their actions and professions never contradicted each other. They lived up to their highest ideal. It was on such occasions as these and from the lives of such regenerated men as they that the reality of a truly spiritual life dawned on the mind of the writer of these lines. Teachings in books like *Bhagavad-Gitâ*, *Upanishad* and *Light on*

the Path, which he thought at one time to be visionary and impracticable, utterly incapable of being translated into one's actions, were seen so very deeply assimilated and glaringly evident in their everyday life. Truly speaking, they are the experts of the science of life and they should be trusted as much (if not more) as one trusts an expert in the realm of physical science. In the beginning every student of science is not capable of testing the truth or falsity or the comparative value of any statement or theory. He has to depend entirely, for some time to come, on the reliable testimony of those savants who spend

their lifetime in patient investigation and research before they have direct knowledge.

Thus we should have faith and trust in such adepts and experts in the science of Self as we found by our own test to be worthy of our imitation and a safe guide to our higher life.

The success in this endeavour as in the domain of pure physical sciences, is as sure as ever. We need not only have faith, hope and courage but the will, perseverance, and what is appropriately called the sublime patience of an investigator.

DIFFERENT TYPES AND STAGES OF EMANCIPATION IN SANKARA'S SCHOOL OF VEDĀNTA

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

The Advaita conceptions of Emancipation can be broadly classified under *two* heads,—regard being had to the question of ways and means :

(a) In the first place, the relative forms of emancipation which are attained by means of devotion to Personal Godhead.

(b) Secondly, the form of Emancipation achieved by trans-empirical knowledge.

The first kind is again capable of being subdivided into *three* different types of salvation, the variations arising from the nature of the object of worship :

(a) In the first place, there are worshippers of Hiranyagarbha, the Demiurge, occupying a lower status than the Supreme Creator Isvara. The powers of this Demiurge are rather of a delegated nature, and in

the hierarchy of created beings, he is regarded as the first-born and the most exalted person. Now, those who successfully follow the path of his worship, as prescribed in the Upanishads, are translated into the abode of Hiranyagarbha by a graduated course of journey through a hierarchy of blessed worlds as detailed in the *Upanishads*. Now, the question arises whether these blessed souls who reach the highest heaven are liable to a reversion to the cycle of transmigration. The answer to this question is not found on the surface. There is of course a definite statement of Bâdarâyana, based on the text of the *Upanishads*, that these blessed souls reach their final union with the Highest Absolute after the cessation of the particular cycle of creation along with Hiranyagarbha when his term of office

expires.¹ But Ānandagiri explicitly states that this holds good in the case of those spirits who worship the Highest Personal God, technically called the Causal Brahman (Kârana Brahman), *in and through His* manifestation as the Hiranyagarbha, technically known as the Effected Absolute (Kârya Brahman).

(b) Those who worship only Hiranyagarbha without any reference to his Causal Background in Isvara are, however, liable to revert to the world-order after the cessation of the existing cycle of creation.² This state of blessed existence cannot be strictly speaking called 'salvation' in any sense. It is practically on a par with the periodic residence in lower heavens attained by the worshippers of the particular rulers of these regions. The reason for this difference of fate lies in the fact that Ultimate Salvation can be achieved only through the Supreme Knowledge of the identity of the self with the Absolute. Now, the worshipper of Isvara under the form of Hiranyagarbha has reached a state of spiritual progress which makes the dawn of the Saving Knowledge a matter of natural sequence,—while his less blessed companions revert to the world-order for their spiritual deficiency, and failure to realize the unity of Hiranyagarbha with Isvara.

(c) There is another category of blessed souls who worship the Highest Personal God directly and without reference to His lower forms of

manifestation. Now, these persons, according to Sankara, find union (though *not oneness*) with Isvara, and as a consequence equally share with Him in all His glories and blessedness, except the special prerogative of the world-business (i.e. creation and the like), which exclusively belongs to Isvara.³ Now, though it is the highest station in an individual's life, consistent with the manifestation of his individuality, it is not the supreme form of Salvation, which is possible only in the merger of the individual into the Absolute Impersonal God. This Supreme Salvation is open only to those who have received the Highest Spiritual Light and realized their *unqualified unity* with the Absolute. But the worshippers of Personal Godhead have got this privilege that they will reach beatitude in Final Release as a matter of course.⁴ They have not to pass through the different heavens (which serve as different stations on the way to the world of Hiranyagarbha) like the worshippers of Hiranyagarbha, and they also are not limited within the jurisdiction of Hiranyagarbha, and are not in any way dependent upon the fate of Hiranyagarbha for their release. So the worshippers of Isvara reach a level of existence much higher and much more perfect than those of Hiranyagarbha. But still it is a lower state of perfection in comparison with the Final Release which means absolute identity with Unqualified Brahman in whom Mâyâ, the principle of limitation, has no existence.

¹ "Kâryâtyaye tadadhyakshena sahâtaḥ param abhidhânât"—"On the passing away of the effected (world of Brahman) (the souls go) together with the ruler of that (world) to what is higher than that; on account of scriptural declaration."—*Br. Su. IV. 3. 10.*

² "Imam iti viśeṣanât anâvṛttir asmin kalpe. Kalpântare tvâvṛttir iti sûcyate"—Ānandagiri, *Ch. Up. Bh. Tikâ, IV. 15. 5. A. S. S., pp. 236-37.*

³ "Jagadvyâpâravaram prakaranâd asan-nihitatvâc ca"—*Br. Su. IV. 4. 17.*

⁴ "Samyagdarsanavidhvastatamasâm tu nityasiddhanirvânâparâyanânâm siddhainvânâvṛttih. Tadâsrayenaiva hi sagunasaranânâm apy anâvṛttisiddhir iti"—*San. Bh. under the Sutra—"Anâvṛttih sabdâd anâvṛttih sabdât"*—*Br. Su. IV. 4. 22.*

We have fully discussed the theory of Salvation propounded by Appaya Dikshita,⁵ and we have found that according to him the highest form of Salvation is the attainment of unqualified identity with Personal Godhead. And the Supreme state of Salvation implied in the identity with Impersonal Absolute is not within the access of individuals so long as the world-order is not exhausted. This Final Release can be reached only with the Emancipation of the last individual self. We have already subjected this theory to a critical examination and found it to be riddled with inconsistencies. But the most damaging drawback of this theory is that it makes the attainment of the Highest Salvation a mere matter of chance over which neither Isvara nor, for that matter, the individual self identified with Him, has any control. The last soul is the luckiest of all; because, he reaches the Highest Salvation instantaneously, and he owes his good fortune to a mere accident.

This attainment of unqualified Isvarahood, Appaya Dikshita thinks, is accessible only to those who have received the highest spiritual illumination. About the Saguna worshippers of Isvara, he is in thorough agreement with Sankara that their salvation consists in the attainment of the glories and powers of God minus His Cosmic Activities.⁶

⁵ In the writer's paper entitled "A critique of Appaya Dikshita's conception of Moksha" (published in "Indian Culture," Vol. I. No. 2).

⁶ " tesam paramesvarena bhoga-sâmye'pi sakalajagatsristisambhârâ-

Thus it is evident that the aphorism :—

"And on account of the indications of equality of enjoyment only,"⁷ refer to a lower form of relative salvation only and not to the Supreme Form of Emancipation; because, the individual soul, in the state of Ultimate Release, does not retain its character as a knowing subject. The knowledge of self (Ahambuddhi) disappears, since the limiting condition (i.e. the internal organ which is a product of the Avidyâ belonging to each individual self) is also destroyed.

But according to Râmânuja and other sectarian commentators, these Sutras unmistakably point to the state of Final Emancipation; and they affirm that the individual soul, as a part of Brahman, retains its self-sense even in the released condition.

The basis of this fundamental difference lies in the acceptance and non-acceptance of the reality of the individual selves. The Advaitins regard the individual souls as unreal, as the limiting condition (i.e. Antahkarana—the internal organ) is false, being but a product of individual nescience. The followers of Râmânuja, on the other hand, posit the Jivas as real—retaining their self-consciousness.

disvâtantryalakshanam na niravagraham aisvaryam ; muktânâm tu nihsandhibandham Isvarabhâvam prâptânâm tat sarvam iti mahato viseshasya sadbhâvât"—S. L. S., pp. 514-17.

⁷ "Bhogamâtrasâmyalingâc ca"—Br. Su. IV. 4. 21.

WHAT JAINISM STANDS FOR

BY PROF. HIRALAL JAIN, M.A., LL.B.

According to the Jaina Purânas, there was a time when the whole society of men lived in peace and harmony, without any trouble and without any struggle, every one getting what he wanted and being satisfied with what he got. There was then no distinction of the ruler and the ruled, the master and the servant, and no idea of mine and thine. There was then no religion. But the happy state of things was disturbed when the idea of private property and ownership caught the fancy of man. The harmony of society was then broken and an era of struggle for life and existence, with its consequent warfare and trouble, commenced. It was at this stage that the great teachers of the age preached religion in order to avoid, or, at any rate, to control, as far as possible, the clashes of worldly interests by placing before men certain higher ideals. Thus, according to Jainism, religion originally came in, not for safeguarding the future life of men in heaven, but as a measure to keep peace on earth, promote goodwill amongst mankind and inspire hope of a higher life in the individual.

Various systems of religion have grown in the world at different times in different lands. If analysed closely and intelligently, they will all be found to contain the same truths and the same morals. Differences will be found to exist in details and for the reason that particular aspects of truth and morality are emphasized in one in a particular manner and not so emphasized in another. Jainism has attempted a *rapprochement* between these seemingly warring systems by a breadth of

vision which goes under the name of Syâdvâda or Anekânta. The doctrine of Anekânta draws attention to the fact that there are innumerable qualities in things and beings that exist, and ever so many sides to every question that may arise. We can talk about or discuss only one of them at a time. The seeming differences in statements vanish when we understand the particular point of view. I say, "I am mortal". Another man says, "I am immortal". These are diagonally opposite statements between which there seems to be very little common ground. Can we accommodate both in one system? Jainism says, "Yes; please try to understand the view-point of each statement before declaring them to be irreconcilable. Is it not that the one who says he is mortal is emphasizing the phenomenon of birth and death of this body, about which there can be no dispute, while the other who says he is immortal is thinking of the imperishable nature of things in their essence. The form of things may change, but their substance, call it the soul or the primal matter, continues to subsist. Nothing that is can be annihilated." In the Jaina terminology, the one who calls himself mortal is true from the point of view of form or acquired qualities, while the other who calls himself immortal is true from the point of view of substance or inherent and essential qualities. Thus, what is irreconcilable opposition in the eyes of others is, to a Jaina, not only a mere difference of point of view but a necessary stage in understanding a thing in all its aspects. The two statements are supplementary of each other and go together to convey

the truth. It is because a part is mistaken for the whole that the difference arises. Jainas illustrate this by a significant story. Seven blind men went to get an idea of the elephant. Each of them could feel with his hands only one part of the huge animal, and when they sat down to compare notes, they began to quarrel. The one who had only felt the elephant's leg said that the animal was like a huge round pillar; the other who had felt the tail declared the animal to be merely like a stick, while the third who had felt the elephant's ear affirmed on oath that both of them were wrong, for, he was sure the elephant was like a winnowing basket. Thus they quarrelled without any hope of coming to terms, for each had the conviction of personal experience in the matter, till, at least, a man with eyes told them that they were all right and all wrong. They were right because each of them had stated a part of the truth and they were wrong because they wanted to pass a partial truth for the whole truth. Put all the partial truths together and you get the whole elephant. Every difference in religious and philosophical ideas—in fact, in all opinions and beliefs—may, in this light, be understood to furnish not a cause for quarrel but a welcome step towards the knowledge of the real truth. It is from this point of view of its synthetic outlook that the Jaina system has been claimed by its own logicians as a synthesis of all the so-called false beliefs.

We have seen above how a difference, or, to be more accurate, a seeming difference of opinion may arise between two persons when they are actually speaking about two different aspects of the truth. There would, similarly, be a great manifestation of difference when they both use the same word in different senses. One says, "God is the creator of the universe". Another says, "God

is not the creator of the universe". In spite of their utter difference the two statements can very well be reconciled if the idea of God in each case is analysed when it will probably be found that the one who believes God to be the creator means by God the ultimate power of Nature which is at the root of all that exists, while, the other means by it the absolved soul, the ideal of peace and supreme bliss which his opponent perhaps calls by some other name such as the Muktâtmâ or the like.

There can hardly be any thing of practical value in life which will hold good for all times and all places in exactly the same way. Yet these important factors of time and place are frequently neglected or forgotten in estimating the truth of different statements, and this furnishes yet another fertile source of misunderstanding. A time was, for example, in the history of the Aryan people when animal sacrifice on a large scale might have been necessitated by the circumstances, namely, extension of colonies, clearing of forests and making the land suitable for agriculture. Similarly, when one kind of profession began to attract too many people irrespective of their capacity for it, while other important and vital professions began to be neglected on account of the hardness of life involved therein, it became justifiable to bring into force the law of Varnâsrama, so that there might be men enough for all kinds of necessary work in society. It would however, not be just nor fair to maintain and emphasize these institutions of animal sacrifice and caste-restrictions when the time for them is passed.

We might feel inclined to blame Islam for its unsparing enmity to idol-worship and the institution of cow-sacrifice. But if we study the conditions prevailing in Arabia at the time when its great

Prophet Muhammad preached these ideas, they become quite intelligible to a reasonable mind. At that time the most barbarous brutalities were in vogue for idol-worship, and even human sacrifice was prevalent. If to suppress this barbarism Muhammad preached against idol-worship, and if, not being able to make people give up animal sacrifice altogether he substituted the cow for man, we have to thank him rather than censure him. It must be remembered in this connection that the cow was not as useful to the Arabs as it is to the Indians; it was the camel that was more useful to them. Similarly, the marriage laws and the law of divorce that the Prophet promulgated, howsoever unfair they may appear to us today were, no doubt, a great improvement upon the conditions that prevailed there before him. But what was right in Arabia at a remote age cannot be claimed to be equally right today and in India. We must take into consideration the difference in time and place.

This is the doctrine of Syâdvâda or Anekânta or view-points which forms the basis and the *sine qua non* of the Jaina system of thought. It requires that all facts and assertions should be studied in relation to the particular point of view involved and with reference to the particular time and place. If these differences are clearly understood, the differences in principles will vanish and with them the bitterness also. Obviously, this is the best means of promoting common understanding and goodwill amongst the followers of different faiths. One might say that this is mere common sense and that the principle is presupposed in every system of thought. It must, however, be remembered that the principle if kept in the background is always forgotten when needed most, and that common sense, unfortunately, is a thing which

is most uncommon. In the Jaina system the principle is always kept in the forefront, and hence, religious toleration and fellowship is the essence of Jaina philosophy.

I shall now deal with another principle of Jainism which is also of very great importance and of universal application, but which has frequently been misunderstood and misrepresented. This is the principle of Ahimsâ or non-injury to living beings. Primarily, the preaching of Ahimsâ was directed against the institution of animal sacrifices in which hundreds and thousands nay, millions of dumb and barmless creatures were butchered in the name of religion. This necessarily set the Jaina saints a thinking and they asked the question, "Is this shedding of blood really necessary for the betterment of the soul?" They received an answer from their inner conscience that the shedding of blood was not only not necessary, but it was against all canons of settled and peaceful religious life and holy conduct. But when the mind is blinded by fanaticism, reason which alone can guide us as to the requirements of time and place becomes obscured and superstition and custom take its place. So the Jaina saints decided to reawaken people as to their duty towards themselves and towards all other beings. They emphasized Ahimsâ as the rule of good conduct. Briefly stated, it comes to mean this. Life is sacred in whatsoever form it may exist. Therefore, injure no life, and let this be the highest ethical principle. Be a gentleman: a gentleman is one who has no tendency to do violence. Every religion worth counting recognizes the sanctity of human life: Jainism wants the same feeling to be extended to other forms of life as well, namely beasts, birds, and smaller creatures. But one might say that life in the world is well-nigh impossible with absolute abstention

from injury to all forms of life. So Jainism distinguishes various kinds of injury according to the mental attitude of the person committing it; for, it is the intention that causes sin. It is conceded that a good deal of injury to life is involved even in the daily duties of an ordinary man, such as walking, cooking, washing and the like pursuits. The various operations of agriculture and industry also cause destruction of life. Life, again, may have to be injured and even destroyed in the act of defending one's own life and property. So with the catholicity which characterizes all its rules, Jainism does not prohibit a householder from committing these three kinds of Himsâ which may be called accidental, occupational, and protective; rather, shirking from them would be considered a dereliction of duty. It is only the injury for injury's sake, for the merest pleasure or the fun of it without any thought and without any obvious higher end to serve, that a householder is recommended to guard himself against. Whenever the occasion arises, let him ask himself the question, "Is it necessary for me to injure this being, and if so, what is the minimum amount of injury that will serve the needs?" This much care and caution would save him from a lot of wanton destruction.

It is not the infliction of physical injury alone that constitutes Himsâ, but violence in words and violence in thought is also Himsâ, and one must abstain from these too. Would these be called by reasonable men principles calculated to weaken communities and nations? In this age of armament and rearmament, one feels inclined to say 'Yes' to this question. But if religion has to fulfil its mission of bringing peace on earth and goodwill amongst mankind, it must always emphasize the ultimate good, and declare evil as evil

howsoever unavoidable it may appear at any particular time. Consistently with this view Jainism wants abstention from injury to life to be established as a rule of good conduct; it wants to make people gentlemen who have no tendency to do violence to anybody. With its outlook of Anekânta, Jainism recognizes that it is not always easy or good to abstain from inflicting injury; in such cases it recommends us to go by the rule of minimum of injury.

The other Jaina ethical vows are truthfulness, abstention from stealing, and sex-fidelity which need no comments here. They, together with the vow of Ahimsâ, it might be said in passing, constitute such a nice and simple code of good conduct that a reasonable observance of it would leave no scope for the application of any of the sections of the Criminal Procedure Code. The fifth and last vow requires some explanation here. It is called 'Parigraha Parimâna Vrata' or the vow of setting a limit to the maximum wealth that one would possess. As said above more than once, the aim of Jainism is to avoid as far as possible, undesirable clashes in life and consequent disharmony in society. Under the present vow, a householder is recommended to fix beforehand the limit of his worldly belongings which he would never try to exceed. If and when he has reached that limit, he will either try to earn no more, or, if the earnings come in spite of himself, he would devote the surplus to charitable purposes the recognized forms of which are medical help, spread of education, distribution of food and other measures of relief from suffering. The spirit of the vow is clear. One should not be too greedy or selfish. The common wealth is limited, and so, in fairness to others, one should take to himself only as much as, according to his own reasonable estimate, he needs.

This is good for the individual satisfaction as well as for the society. One cannot fail to recognize in this vow a very quiet and peaceful attempt at economic equalization by discouraging undue accumulation of capital in individual hands. It is, however, no fault of the religion itself if such noble principles have frequently been recognized in their violation rather than in their observance. At the same time, it cannot be denied that the vow has created in the Jaina community a very charitable disposition as a result of which large amounts of money are devoted every year to deeds of philanthropy and so many charitable institutions are being permanently financed by the community.

Yet another principle of Jainism might be mentioned here. Jainism does not preach that there is any special power ruling over the destinies of men from behind or above. On the contrary, it teaches that every individual works out his own destiny by his own mental and physical exertions which, by themselves, generate energies that bring to him agreeable or disagreeable experiences. This is the Karma theory of Jainism which has been worked out in great detail. According to it, nothing, as a rule, will come without effort, and no action will go without its appropriate result. It makes each individual fully responsible for his progress or decay—a sort of complete individual autonomy. The Jainas wor-

ship, not the creator or the destroyer of the universe but those great saints whom they believe to have known the ultimate truth and to have preached it to humanity. These saints they call Tirthankaras, i.e. those who made it easy for others to cross over the ocean of life.

It will be seen that in a religious system like this there is no place for a distinction of caste and creed, and for a struggle for form and ceremony, and if within the Jaina community these weaknesses exist, they are in spite of specific religious injunctions against them and as a result of the close association of the Jainas with communities where these play an important part. In its philosophy as well as ethics Jainism has close affinities with Hinduism and Buddhism, and, in fact, with every other religion such as Christianity and Islam which have all the same end in view, namely, the salvation of mankind. It, however, stands to the credit of Jainism that it actively seeks a synthesis with all other systems through its outlook of Anekânta, and logically proves that it is one truth which is revealed to us through its several aspects. It also wants non-violence in thought, word and deed to be established as a rule of good conduct. Thus, it makes a definite move towards a common understanding amongst all faiths that have been and that may be, and a feeling of brotherhood among all men.

MY MEMORIES OF SWAMI VIVEKANANDA

BY MARTHA BROWN FINCKE

Early in November, 1935, I landed in Calcutta and set foot for the first time on the soil of India. As I left my home in the United States of America journeying westward to encircle the globe, I thought of myself as a tourist in the different countries through which I passed. Only when I reached India did I in thought become a pilgrim. As a pilgrim I went the day after landing to the Belur Math on the farther side of the Ganges to bow my head in reverence before the tomb of the great Swami Vivekananda. In the upper room of the guest-house I met Miss Josephine MacLeod, his devoted friend. I also met several of the resident Swamis. When to each of them I said that I had once known Swami Vivekananda, their eagerness to hear of that far-off meeting surprised me. It was indeed to me one of the most vital influences of my life, but could it mean anything to others? Since they assured me that it was so, I am setting down my recollections of those two days, now 42 years ago, when I came under the influence of that great man.

In September, 1893, at the World's Fair, held in Chicago to commemorate the 400th anniversary of the discovery of America by Columbus, a Parliament of Religions was a part of the programme. To this journeyed the then unknown young Hindu monk, Swami Vivekananda. His power over the audiences who heard him set forth his universal Gospel, and the magic of his personality, are common knowledge.

At the close of the Parliament, in order to be independent of the personal benefactions of his admirers, the Swami

engaged with a Lecture Bureau to tour the States beginning with the East, and early in November he came to the town of Northampton, Massachusetts. This charming old town, half-way between New York and Boston, and since prominent as the home of Calvin Coolidge, is situated on low hills in the Connecticut Valley just before the river plunges into the gap between Mt. Tom and Mt. Holyoke. In flood seasons the low-lying meadows about the town shine with the covering waters and the purple outline of the Mt. Holyoke range forms the horizon to the south. Stately elm-trees border the streets and the place had then a slumberous aspect except when an eruption of students woke it to animation. For a women's College formed the centre of its intellectual life, Smith College, founded in 1875 by Sophia Smith for the higher education of women.

To this College I went as a Freshman in the fall of 1893, an immature girl of eighteen, undisciplined but reaching out eagerly for the things of the mind and spirit. Brought up in a sheltered atmosphere, in the strictest Protestant Christian orthodoxy, it was with some misgivings that my parents saw me leave the home and be exposed to the dangers of so-called "free-thinking". Had not one of my friends gone the year before to Vassar College and was rumored to have "lost her faith"?

The College dormitories were not large enough to house all of the incoming class, so I with three other Freshmen boarded in a square brown house near the campus. This was kept by a lady whose independent spirit and

humorous outlook endeared her to us, despite her despotic rule. College lectures for the whole body of students with compulsory attendance, were of frequent occurrence, and many well-known leaders of thought visited us.

On the Bulletin for November was the name of Swami Vivekananda who was to give two evening lectures. That he was a Hindu monk we knew, nothing more, for the fame he had won in the recent Parliament of Religions had not reached our ears. Then an exciting piece of news leaked out; he was to live at our house, to eat with us and we could ask him questions about India. Our hostess' breadth of tolerance may be seen in receiving into her house a man with dark skin, whom the Hotel had doubtless refused to admit. As late as 1912 the great poet Tagore with his companion wandered through the streets of New York looking in vain for shelter.

The name of India was familiar to me from my earliest childhood. Had not my mother almost decided to marry a young man who went as a missionary to India, and did not a box from our Church Missionary Association go each year to the Zenanas? India was a hot land where snakes abounded and "the heathen in his blindness bows down to wood and stone". It is astonishing how little an eager reader like myself knew about the history or literature of that great country. The life of William Carey I had read, had heard of St. Francis Xavier at Goa, but it was all from the missionary standpoint. You must remember "Kim" had not yet appeared. To talk with a real Indian would be a chance indeed.

The day came, the little guest-room was ready and a stately presence entered our home. The Swami's dress was a black Prince Albert coat, dark trousers,

and yellow turban wound in intricate folds about a finely shaped head. But the face with its inscrutable expression, the eyes so full of flashing light, and the whole emanation of power, are beyond description. We were awed and silent. Our hostess, however, was not one to be awed, and she led an animated conversation. I sat next to the Swami and with my superfluity of reverence found not a word to say.

Of the lecture that evening I can recall nothing. The imposing figure on the platform in red robe, orange cord, and yellow turban, I do remember, and the wonderful mastery of the English language with its rich sonorous tones, but the ideas did not take root in my mind or else the many years since then have obliterated them. But what I do remember was the symposium that followed.

To our house came the College President, the Head of the Philosophy Department and several other Professors, the ministers of the Northampton churches and a well-known author. In a corner of the living-room we girls sat as quiet as mice and listened eagerly to the discussion which followed. To give a detailed account of this conversation is beyond me though I have a strong impression that it dealt mainly with Christianity and why it is the only true religion. Not that the subject was the Swami's choosing. As his imposing presence faced the row of black-coated and somewhat austere gentlemen, one felt that he was being challenged. Surely these leaders of thought in our world had an unfair advantage. They knew their Bibles thoroughly and the European systems of philosophy, as well as the poets and commentators. How could one expect a Hindu from far-off India to hold his own with these, master though he might be of his own learning? The reaction to the surprising result that

followed is my purely subjective one, but I cannot exaggerate its intensity

To texts from the Bible, the Swami replied by other and more apposite ones from the same book. In upholding his side of the argument he quoted English philosophers and writers on religious subjects. Even the poets he seemed to know thoroughly, quoting Wordsworth and Thomas Grey (not from the well-known *Elegy*). Why were my sympathies not with those of my own world? Why did I exult in the air of freedom that blew through the room as the Swami broadened the scope of Religion till it embraced all mankind? Was it that his words found an echo in my own longings, or was it merely the magic of his personality? I cannot tell, I only know that I felt triumphant with him.

In speaking with a Swami . . . at the Belur Math, he said that to him Swami Vivekananda personified Love. To me that night he personified Power. I think that I can explain this from my later knowledge. No doubt these great men of our College world were narrow-minded, of closed convictions, "wise in their own conceits". How could they accept the saying "Whosoever comes to Me through whatsoever form, I reach him?" At Chicago the Swami had recently felt the rancour of Christian missionaries and undoubtedly his accents took on an austerity as he felt the same spirit in these representatives of Western learning. To them Love would not appeal, but Power can awe even when it does not force agreement. The discussion, beginning with the utmost courtesy, became less cordial, then bitterness crept in, a resentment on the part of the champions of Christianity as they felt that it was "thumbs down" for them. And truly it was. The repercussion of the triumph that filled me then is with me to this day.

Early the next morning loud splashings came from the bathroom, and mingling with them a deep voice chanting in an unknown tongue. I believe that a group of us huddled near the door to listen. At breakfast we asked him the meaning of the chant. He replied, "I first put the water on my forehead, then on my breast and each time I chant a prayer for blessings on all creatures". This struck me forcibly. I was used to a morning prayer, but it was for myself first that I prayed, then for my family. It had never occurred to me to include all mankind in my family and to put them before myself.

After breakfast the Swami suggested a walk and we four students, two on each side, escorted the majestic figure proudly through the streets. As we went we shyly tried to open conversation. He was instantly responsive and smiled showing his beautiful teeth. I only remember one thing he said. Speaking of Christian doctrines, he remarked how abhorrent to him was the constant use of the term "the blood of Christ". That made me think. I had always hated the hymn "There is a fountain filled with blood, drawn from Emmanuel's veins" but what daring to criticize an accepted doctrine of the Church! My "free-thinking" certainly dates from the awakening given me by that freedom-loving soul. I led the conversation to the *Vedas*, those holy books of India he had mentioned in his lecture. He advised me to read them for myself, preferably in the original. I then and there made a resolve to learn Sanskrit, a purpose which I regret to say I have never fulfilled. Indeed as far as outward result goes, I am a case of the good seed choked by thorns.

One rather humorous outcome of this advice about the *Vedas* should not be omitted. The following summer a pretty little Guernsey calf was added

to the family live-stock, and when my father gave it to me, I named it "Veda". Unfortunately the little one only lived a few months and my father said its name had killed it.

Of the succeeding lecture I can say nothing. The great Swami left us and I never saw him again. I even lost sight of his journeyings through our country and did not know that he made another visit to it two years later. And yet those two days of his mighty presence have certainly coloured all the rest of my life. I wrote to my family a detailed account of this visit, expressing myself so strongly that my devoted but over-solicitous father became alarmed. He pictured me leaving the faith of my fathers and becoming a disciple of the Swami. He used argument and ridicule, and to spare him further anxiety—for I adored my father—I stopped talking of my new thoughts, and kept them to myself.

I often think of the time I have lost, of the roundabout way I have come, groping my way, when under such guidance I might have aimed directly for the goal. But for an immortal soul it is wiser not to spend time in regrets,

since to be on the way is the important thing.

One reads of the seeds found in Egyptian sarcophagi, buried thousands of years previously and yet retaining enough vitality to sprout when planted. Lying apparently lifeless in my mind and heart, the far-off memory of that great apostle from India has during the past year begun to send forth shoots. It has at last brought me to this country. During the intervening years—years of sorrow and responsibility and struggle mingled with joy—my inmost self has been trying out this and that doctrine to see if it was what I wanted to live by. Always some dissatisfaction resulted. Dogmas and rituals, made so important by orthodox believers, seemed to me so unimportant, so curbing that freedom of the spirit that I longed for.

I find in the universal Gospel that Swamiji preached the satisfaction of my longing. To believe that the Divine is within us, that we are from the very first a part of God, and that this is true of every man, what more can one ask? In receiving this as I have on the soil of India, I feel that I have come Home.

MATTERS ECONOMIC

BY SHIB CHANDRA DUTT, M.A., B.L.

OUR UNIVERSITIES AND ECONOMIC DEVELOPMENT

Our Universities have a definite part to play in the economic development of the country and the programmes and policies of our universities should be closely co-related to the industrial and commercial activities in the country. This point was stressed in a speech of Prof. S. N. Bose at the Senate House in connection with the Education Week in Calcutta in

February last. An extract from his speech is given below :—

"Science cannot be made to face social problems adequately unless and until universities are linked up with industrial and commercial activities in the country, and co-ordinated with such concerns as make practical use of scientific investigations.

"What we have to bear in mind is that the question of scientific training and that of industrial and technical

activities in the country do not fall apart. What is therefore of supreme importance is that we should provide for as direct an interchange of services as possible between our educational institutions and technical and industrial centres."

INDIA'S PRE-EMINENT NEED—
INDUSTRIALIZATION

Presiding over the annual general meeting of the Mill-owners' Association at Bombay on March 23 last Sir Joseph Kay in the course of his speech is reported to have spoken as follows:—

"Industrialization is profoundly important to this country and must not be judged by the embarrassments which it may occasion to Western interests and Western industries. It *provides more work for the people and relieves pressure on the land* and must lead to what is so necessary in India, *a better and higher standard of living for agriculturists.*" (Italics are ours.)

THE TEA INDUSTRY

832,935 acres in India are under tea. The yield in India in 1934 was 383 million pounds. The amount invested in the industry is £75 million. It gives employment to about one million persons.

Out of 1,046 gardens in Assam in 1934, 336 were owned by Indians. Indians also hold considerable shares in European and Indian managed rupee companies.

In the United Kingdom the consumption of tea is ten times that of coffee; whereas, in the U.S.A. and the continent the consumption of coffee far exceeds that of tea.

Great Britain is the largest market for tea in the world. Up to the beginning of the Crimean War Chinese tea only used to be consumed in Britain. Consumption in that country reached

its record amount of 462 million lbs. in 1931, of which 248 million lbs. came from India, 119 million lbs. from Ceylon, 68 million lbs. from Java and Sumatra and 6 million lbs. only from China. In 1934 of the tea consumed in Britain 90½ per cent. was imported from within the Empire and 9½ per cent. from the outside.

Considering the acreage under tea, China occupies the first place in the world. Most of her tea, however, is consumed within the country.

Before the war Russia used to import annually about 177 million lbs. At present Russia does not annually import more than 50 to 60 million lbs. Tea has been planted in 85,000 acres in Georgia. That area is expected to produce 40 to 50 million lbs. of tea per annum and would thus make Russia almost self-contained as regards her requirements of tea.

BRITISHERS AND THEIR FOOD

The British nation spends on:—

	£	millions	a	year
Meat	...	294	„	„
Fruit	...	119	„	„
Milk	...	106	„	„
Bread	...	51	„	„
Butter	...	54	„	„
Sugar	...	49	„	„
Vegetables	...	40	„	„

The total amount spent on food is about £1,075 millions a year. This comes to nine shillings per head and is less than one-third the total national income.

A diet adequate according to modern standards is beyond the reach of 50 per cent. of the population.

To make the diet of the poorer groups adequate for health and physique the consumption of milk, eggs, butter, fruits, vegetables, and meat has got to be raised by 12 to 25 per cent.

These particulars are to be found in "Food, Health and Income" published by Messrs. Macmillan & Co. prepared on the basis of data collected by the Rowett Research Institute and the agricultural Marketing Boards.

THE FEDERATION OF INDIAN CHAMBERS OF COMMERCE

At a meeting held in New Delhi on April 5, the Federation of Indian Chambers of Commerce is reported to have passed, among others, resolutions recommending (1) that there should be a statutory majority of Indians on the boards of Port Trust in India, (2) that Government should collect complete statistics and data in regard to capital, production, growth, and methods of competition of non-Indian industrial enterprises and concerns operating in India, (3) that 2 as. per cwt. of the Rs. 1-5 per cwt. of the excise duty imposed on Sugar manufactured with the vacuum pan process should be set apart for raising the standard of cultivation of cotton both as regards quantity and quality, (4) that steps should be taken to ensure the employment of *Dufferin* cadets by shipping companies plying the coastal trade of India as well as by those receiving mail subsidies and patronage from the Government, and (5) that adequate duties should immediately be imposed on coal and oil fuel and a Committee of Inquiry should be appointed for examining the present position of the coal industry with a view to suggesting remedies for its rehabilitation.

ENGLAND AND THE EMPIRE

Is England doing all she can for the development of the Empire? The reply to this query, as given by Lord Bledisloe, a former Governor-General of New Zealand, would appear from the following extract from his speech he is report-

ed to have delivered at a dinner of the Cheltenham Chamber of Commerce. (*Statesman*, 31-3-36) :—

"No one who had spent five years as he had, on the other side of the world in intimate association with a highly educated people with strong Imperial instincts and in close and continuous contact with Empire trade problems could fail to be struck, on the one hand with Britain's wisdom in the realm of international finance and her amazing stability and recuperative power in a mad world of short-sighted economic nationalism, and, on the other, with *the non-utilization of her vast Imperial resources and the unenterprising stay-at-home attitude of her population and her capital, although endowed with a territorial heritage and undeveloped natural resources to which the history of the world presented no parallel.*

"Lord Bledisloe said he could not help contemplating *the millions of monetary capital lying idle in the banks, the millions of fertile acres idle in the Empire and the millions of people remaining idle and impoverished in this crowded country without wondering whether they could not by efficient organization be profitably united in triune partnership to the advantage of Empire welfare.*" (Italics are ours.)

CALCUTTA CORPORATION GRANTS

The Calcutta Corporation has budgeted for a total grant of about Rs. 5,10,000 in the current year for educational institutions, libraries, charitable organizations etc. The amount has been distributed as follows :—

Primary Schools and Primary Departments of Post-Primary Schools—Rs. 92,669 ;
Tols and Madrasahs—Rs. 15,474 ;
Night Schools—Rs. 9,294 ;
Primary Departments of Secondary Schools—Rs. 74,698 ;

Industrial and Technical Schools—
Rs. 1,17,000;
Libraries—Rs. 47,500;
Alms Houses and Charitable Institutions—Rs. 1,26,600;
Zoological Gardens—Rs. 26,000.

THE LEIPZIG FAIR

The Leipzig Fair is the greatest of its kind in the modern world.

It dates from the year 1156.

Till about the middle of the nineteenth century that was a merchandise market, where goods used to be actually brought for sale. Because of the revolution in the methods of production and transport it developed into a Samples Fair, where merchants bring a choice of samples, the goods being supplied later direct from the factory to the shop.

“Leipzig lies in the centre of the great industrial region which produces first the goods which can best be sold at a Samples Fair. Not all machine-made goods can be sold by travellers. All those articles which are bulky, heavy or fragile are best and cheapest bought and sold at a Samples Fair. No picture, no description can tell a buyer the exact nature, range and method of working of many articles. But he can see all those things if he visits a fair, for he has an unequalled opportunity of seeing at one and the same time the products of competing firms. Toys, musical instruments; haberdashery and fancy goods, glass, porcelain and pottery; metalware, domestic and kitchen equipment. A glance at the map shows that all these are produced in Central Germany. For nearly a thousand years they have looked to Leipzig as their market place; and when the change had to come, economic and, geographical conditions combined to make the old merchant city of Leipzig the site of the modern Samples Fair.”

The number of exhibitors rose from about 1,300 in 1897 to 4,253 in 1914, and 8,325 in 1919. In the later years the number remained near about 10,000.

The total number of buyers rose from 20,000 in 1914 to 125,000 in 1932. The number of foreign buyers in the Spring of 1930 was 32,420. They included not only visitors from the European countries and America, but also from India, China, Japan, and Australia.

The Fair stands as a monument to Germany's genius in trade and industry. Germans take a justifiable national pride in it.

The fair was held last in the Spring of this year. It will again be held in the Autumn.

FALL IN THE IMPORT OF MATCHES

The “Arthik Unnati”* for Chaitra, 1342 B. S. draws our attention to the fall in the import of matches into India. The extent of the fall would be evident from the following figures :—

	Rs.
1923-24	1,45,92,000
1924-25	88,89,000
1925-26	98,45,000
1926-27	65,60,000
1927-28	39,87,000
1928-29	17,29,000
1929-30	10,81,000
1930-31	4,11,000
1931-32	1,05,000
1932-33	52,000

The fall is attributed to two causes (1) increase in the production of matches within the country and (2) the heavy duties on imported matches.

INDIA'S ECONOMIC POSITION—SOME HOPEFUL FEATURES

Some hopeful features in the present economic position of India were referred

* A Bengali Journal of Economics edited by Professor Benoy Kumar Sarkar.

to by Mr. P. W. Thorns, Professor of Economics, Madras University, in "a speech delivered before the Madras Economic Association." Those features are, to quote the speaker himself.

"Firstly, the comparatively self-sufficient economy of India which makes an external market necessary for only a small percentage of its total production has enabled this country to face the depression better than most of the specialist industrial and agricultural countries which have in the past played a much larger role in world economy. Secondly, the diversified structure of Indian agriculture—the wise mingling of many food crops with some money crops nearly everywhere—staved off starvation and stood the rural folk in good stead at a time when the more powerful agriculturists of America and Australia were in the doldrums. "Thirdly, the remarkable increase in industrial production, helped by productive tariff and cheap capital, came as a god-send to urban labourers and made up for the loss of employment resulting from the rapid fall in the Government's public works expenditure. The extent of this industrial expansion has not been fully realized. The production of sugar increased by 500 per cent since 1929; in other lines, the increase has not been so phenomenal, but talking of the major industries, the increase between 1929 and 1935 has been about 45 per cent. During the same period industrial production in most of the Western countries declined rapidly. It was fortunate that such an improvement took place at a time when India's export trade was falling and imports were becoming too expensive to purchase."

The extract is taken from the *Statesman* of March 25, 1936.

GERMAN RECOVERY

What is at the root of economic recovery in Germany? Not natural recovery on the part of business, but huge Government spending for public works and the re-armament programme. The necessary means are said to be found from credit expansion. The extent of the credit expansion would appear from the following figures:—

	Feb. 1935	Dec. 31st 1934	June 30th 1935
Short-term Government debt ...	1,987	4,760	5,725
Employment creation bills ...	0	2,600	2,143
Special bills (approximately) ...	0	700	3,000
To be deducted due to duplications† ...	300	1,350	1,380
Total ...	1,700	6,700	9,500

The figures are in millions of marks.

The figures are taken from an article on "The Miracle of German Recovery" by George M. Katona in the "Foreign Affairs" (New York) for January 1936.

The said writer says that credit expansion has been going on at the rate of 600 million marks per month.

He opines that the credit expansion has already reached 'the danger zone', and that either Germany must effect rigorous economies, which would increase unemployment or, the extent of the inflation would lead to the condition of 1923, thereby dealing a death-blow on the saving classes.

There is, however, a third way out, viz. in natural recovery on the part of business.

† A part of the Treasury certificates was issued to guarantee the payment of Government bills.

BLESSED ANGELA OF FOLIGNO

BY WOLFRAM H. KOCH

“Vos estis tam sancti sicut vultis”—
“You are as holy as it is your wish to be”—

Ruysbroeck

The green valleys and murmuring streams of Umbria have been the silent witnesses of many a saintly life and of many a heart given to God and to the fulfilment of His will, and Umbria's cities and villages in the planes and the hills—beginning with Assisi, the home of the Poverello—preserve almost without exception the name or the holy memory of a saint. Whoever travels through those parts with an open eye and ear is met at every step by the luminous record of some holy life, spent in the service of the Divine and humanity, that has left an indelible impression in the hearts of the people.

In one of these places, Foligno, Blessed Angela was born in the year 1249. The first part of her life was given to worldly pursuits and worldly ambitions. She married, had a number of children, and was so possessed by worldly thoughts and wishes, that she wholly neglected her religious duties, going even so far as to make fun of all those who tried to bring her closer to that which is unchanging.

Then, all of a sudden, as in the case of many a saint, there came a great change over her. One night in a dream she heard a voice asking her to alter the course of her life. So, the following day, while crossing the Cathedral Square, she decided to enter the church for a few moments, where she listened to the words of a monk who happened to be preaching when she came in. And there a great light illumined her soul, making the indefinite yearning of

her heart all the more strong and inexorable. A short time afterwards death carried away her husband and all her children, leaving her free to follow and to fulfil her mission in the world. She sold her house and her estates, distributed the proceeds amongst the poor and the helpless, and began to dedicate her whole life to God, freeing herself from all worldly obstacles and following Christ's but all too often forgotten commandment: “If any man will come after me, let him deny himself and take up his cross and follow me.”

For, after her dream the idea of giving herself wholly and unconditionally to God alone had goaded her on to ask Him to release her from all worldly ties, including those of her family, and there is a passage in her works which gives us a glimpse of her state and the all-consuming fire of her dispassion, where she says:

“It so happened that through the will of God my mother who had been a great obstacle in the way I had begun to follow, died. Shortly after that, death carried away my husband and all my children. But having asked God to liberate me from all obstacles when I began my penitence, I felt a great consolation at their death, although suffering very much in the flesh. From that time onwards, God having granted me His grace, my only thought was that my heart should always be one with the heart and the will of God, and that the will of God and His heart would on their part be one with mine.”

She knew that "all worldly love shall grow and perish as the flower of the field in summer, and shall be joying no more but as it were one day, so sickly shall it last a short while, but after that end in sorrow. And so doubtless it shall be bitter to fond lovers. Their pride and play in false beauty shall be cast into filth, that shall be with them endlessly when they are downcast into torments", as the Hermit of Hampole has said. And knowing this, she consciously turned away from all time-bound emotions and gave herself to that one Love which alone knows no change and no fear.

Many critics, not understanding such depths of spiritual yearning, have severely condemned this attitude and found her heartless and self-centred to a degree, but when seen in the right light and perspective, sacrificing the lesser to the greater, sacrificing what, at least to some extent, is exclusive and belongs to the domain of "I" and "Mine", to the all-inclusive, can never be taken as a sign of heartlessness, but it is a sure indication of the dawn of the true spirit of brotherhood and non-attachment in a soul.

How could Christ have said to His mother: "Woman, what have I to do with thee?" How could He have answered those who came to tell Him that His mother and brothers were standing outside: "Who is my mother and who are my brethren? My mother and my brethren are these which hear the word of God and do it." Or how could He have gone to the Samaritans if He recognized or approved of our narrow, exclusive feelings and pride of tribe and family, which are always apt to darken our horizon to the eternal truths of the Divine through attachments that are nothing but a form of expanded egoism as soon as all our relations with others

are not seen against the unchanging background of the all-inclusive who is eternally beyond our narrow conceptions of family and tribe, which in many cases are but attempts at and excuses for self-aggrandizement. So long as this is not clearly recognized in the life of the devotee, all his "solutions" of the spiritual problem and the love of God remain ideational only and bear no real and lasting fruits. So there is the beautiful passage in the *Brihadâraṇyaka-Upanishad*, which says:

"It is not for the sake of the husband, my dear, that he is loved, but for the sake of the Self that he is loved. It is not for the sake of the wife, my dear, that the wife is loved, but for the sake of the Self that she is loved. . . . It is not for the sake of all, my dear, that all is loved, but for the sake of the Self that it is loved. The Self, my dear Maitreyi, should be realized, should be heard of, reflected on and meditated upon. By the realization of the Self, my dear, through hearing, reflection and meditation, all this is known."

Near Spello, on her way to the tomb of Saint Francis, Angela had her first vision, where the Spirit told her: "I am come to bring thee happiness. I shall accompany thee as far as Saint Francis, conversing with thee and making thee taste Divine pleasures. I am He Who spoke to the Apostles. I am the Spirit. Do not be afraid. I am thy Saviour. I have been crucified for thee. I suffered hunger and thirst, and loved thee so greatly that I shed my blood for thy sake. Ask any grace for thyself and for thy companions. It shall be granted thee."

And then the vision accompanied her up to the tomb of Saint Francis and stayed with her till she left the Church. When it left her, she fell

down in a swoon on the threshold, crying: "Love, Love, having scarcely known Thee, Thou hast forsaken me again!"

After her return home she confided everything to her confessor, Brother Amaldo, who ordered her to reveal all the secrets of her soul, all the consolations showered on her by the Lord, he himself writing down under her dictation the account of everything she saw and heard. But when this was read to her later, she asked in great surprise: "But did I say this? Ah, words cannot render my thoughts. My secret will remain mine", for to her it seemed as if of the fire which was consuming her heart only a little ashes remained and only a few miserable sparks had been caught and preserved. But then what a warmth these "sparks" still emanate even today if carefully studied!

As in the lives of all mystics we find periods of great coldness and desolation sweeping over her, alternating with moments of great spiritual illumination and ardour—the dark night of the soul. At such times terrible temptations assailed her, making her quail and implore death to liberate her from fleshly bonds, which made Saint Francis of Sales say of her: "None after Job ever had to undergo harder tests than she." The Spirit returned to her sometimes only after weeks and weeks of agony, of coldness and desperation, consoling her and giving her unspeakable joy and bliss. And on such occasions her words would attain poetic heights and a clarity of expression which find but few parallels in the literature of her times, where she, the illiterate woman, rises, though without her knowing or even wishing it, to the very summits of eloquence and art.

But nobody who is consumed by the Divine Fire of Love can live long.

Her body very soon began to give way under its onslaught, not being made to dwell in regions generally denied to embodied beings. About Christmas 1308, feeling her end approaching, Blessed Angela called her faithful companions round her bed and dictated them the following will:

"Love one another, and let your humility be deep. I leave all I possess to you, all I had from Jesus Christ: poverty, the scorn of the world, pain. Those who will accept such a heritage will be my children indeed; they will be the children of God, destined for Life Eternal."

After a short silence she laid her hand on the head of each of her companions, saying: "Be blessed, my dear ones, blessed by the Lord and by me. Be blessed all, you who are present, and all those who will come in future. Christ gives you His blessings with His hand warm with blood as it was when He was crucified." After that there reigned deep silence. Her body that had been tortured by terrible pain for some time past seemed to find rest in a deep stillness. Only her face radiated superhuman joy and bliss. Thus she passed away in peace and blissful serenity on the 4th of January, 1309.

Few in number though they be, her works are splendid jewels of the religious literature of the Italian Trecento. Among much that is narrow and limited in outlook they contain treasures well worth preserving for all times, treasures which are a real joy for all those who appreciate true art and the deep consolations of Divine thought given through one of the innumerable instruments of the Divine for the awakening of poor blindfolded and greed-intoxicated humanity. Angela's words may be but a melody played on a single string, but their

sweetness is such that they will find their way into many a heart, raising it to the Divine and helping it in transcending its lower nature.

The following passages are taken from the "Way of the Cross" (La via della Croce) and from Angela of Foligno's most famous work, "The Book of the Wonderful Visions, Consolations and Instructions" (Il libro delle mirabili visioni, consolazioni e istruzioni).

"The highest good of the soul is true and perfect peace, without which no other good satisfies the reasonable soul. So the soul should endeavour to gain true peace in itself, which peace cannot be had without perfect love of the Creator, rest being found in the perfect love of God. Thus whoever desires perfect rest should seek to love God with his whole heart, for in such a heart dwells God, Who alone gives and Who alone can give peace. Now, he who desires to love God perfectly must divest himself completely of the love of every creature, so that there be nothing between himself and God. And the number of things standing between is equal to that of those which man loves and can love except God. To put it shortly: Whoever desires to gain perfect peace should remove all other love and should not love anything but God or for God's sake, for then he will soon attain that true love which is so hard in the beginning. One must walk along the thorny path of the Cross of Christ, which is the only way that leads the soul to the peace which the world cannot give."

"Now if you wish to know the Way of the Cross and what it is like, learn what has been revealed about it to a saintly person, who, desiring to know and find anew the Way of the Cross, was inspired by the Lord that she must needs despoil herself in order that she

might, naked and all the more lightly, pass on to the Cross, viz. that she must forgive all those who might have offended her, then divest herself of all earthly things and of the love of all men and all women, of friends and relations, of parents, and finally of all love for herself, thus giving her whole heart without anything standing between to Blessed Christ. Now behold, my soul, how the Lord desires thee without any created love or any burden of worldly things standing between, and begin walking along the Way of the Cross."

"And the very first beginning should be that thou separate thyself from all love for earthly things. Nay, love and serve poverty as much as thou canst, following the advice of Christ, our highest and perfect Master in Whom from His birth by the Virgin till His death on the Cross thou dost not find anything but the greatest poverty, however hard thou mayest seek. O safe way, quick way, pure way, holy way, Poverty of Jesus Christ, which He wishes to find in His perfect disciple, as He says in the Gospel that he who does not renounce all things he possesses cannot be His disciple."

"Leave the things of the world and naked follow Christ Who for thee wished to die naked on the Cross. Thou too must be naked, O my soul, thou who wishest to be a perfect disciple of Jesus Christ, having to fight continually against evil spirits who are naked and do not possess anything in this world. I tell thee that he who fights dressed against a naked person can very soon be thrown on the ground, for he has something by which he can be caught and held fast. Thus whoever wishes to gain victory over his enemy should throw away all garments, so that he may not be caught by them and to fall. And the gar-

ments of the human body are all earthly things.”

Blessed Angela of Foligno stresses poverty again and again in a true Franciscan spirit and makes of it one of the pivots and chief supports of all spiritual life. So she says :

“If thou possess perfect poverty, O my soul, thou shalt have removed the things which prevent thee from uniting and from communing perfectly with the highest Master. And it has been said that the first step to this perfect poverty is not to possess or to wish for the things of the world except in so far as they are sufficient for our barest needs. But even this poverty does not suffice thee, O my soul, if thou dost not separate thyself from the love of all persons, even from that for father and mother, but daughter and son, and from all love for thine own body. And thou shouldst realize how greatly such love for thy parents and all others separates thee from the true love of the highest Father, Eternal God. For then thou hast put something between thee and God, when thou lovest anything that separates thee from His love. This is the reason, as has been said by a very holy person, why many who seem to be highly spiritual, are deluded, who, however hard austerities and penance they may undergo, living in continual discipline of the body, do not reach a perfect state, because they cherish for themselves or for some other creature some affection which stands between them and God. And because of this standing between, which they keep, they change their minds and do not remain steady.”

No doubt, the above attitude and advice will seem extreme to many readers who do not see the deeper problems of spiritual life, but prefer to remain in the shallow waters of merely moral actions and purely moral duties,

prevented as they are, through their manifold attachments, from realizing the true implications of Christ's teachings as well as of those of other Great Ones and God-men. As has been said before, sacrificing the lesser for that which is greater, sacrificing the small bonds and affections of human life for the sake of something more inclusive in which, at the same time, everything else is contained, does not mean any lack of love or responsibility. On the contrary, it means allowing ourselves to be ruled by higher forms of, both which exclude all our littleness and narrow affections which have only our inordinate clinging to the ego, garbed in such forms of love, as their centre. The human mind always tries to delude us as to the real issues at hand, giving eternal values to many things which are but subtler expressions of our pleasure-seeking and self-centred instincts. When reading such passages it should never be forgotten that mystics like Angela of Foligno gave their whole life, in fact all they possessed, to God and spent it in His service, and for that very reason, they had to destroy all narrowness of affection, even that for their nearest and dearest, and were not to be deluded by their own egoism coming in the garb of duty to their own limited circle. Who of the people mercilessly criticising such an attitude and instruction would be ready to sacrifice even the tenth part of what Angela of Foligno sacrificed for the sake of the highest and the only eternal ideal?

“Remove all things that stand between and raise thy heart so that it does not love inordinately any created thing, neither ourselves nor outside ourselves. And if a person is not placed in such a condition that he can do without possessions or wealth, he should at least have his heart empty

of all love for them. And if he comes to lose them, he should be pleased and take this as a great gift from God."

"But even this poverty does not lead thee to perfect peace if thou dost not possess something else. Thou wouldst be little acceptable to God, even being despoiled of earthly and worldly things, if thou wert dressed and burdened with vices and wouldst not despoil thyself wholly of all carnal appetites. Thus thou needs must divest thyself of every vice and make thy soul and thy body continually to live in following the Cross of Christ, so that thou wouldst not satisfy neither thy soul nor thy body with anything if this be not a cause and a way to make thee unite with Blessed Christ."

Now we shall take up some passages from her best known work, "The Book of the wonderful Visions, Consolations and Instructions" (*Il libro delle mirabili visioni, consolazioni e istruzioni*) which has been translated into some of the most important European languages.

"I realized that if I desired to move towards Jesus Christ I had to divest myself of myself in order to be lighter and more free, i.e. I had to forgive all those who had offended me, to put away all earthly anxiety, to forget that I was living amidst men, to detach myself from all friends, from parents and from all persons I knew, to free myself from all my possessions and from myself, and to give my whole heart to Christ Who had shown me so much grace, and to walk along the narrow path, along the difficult path of tribulation."

"After having had the vision in which God showed Himself to me as Power and Will and Justice integrating and harmonizing themselves, I was elevated higher still. And then I did not behold either Power or Will or

Justice in the manner I have told. I beheld something stable, united and evident, of which it is absolutely impossible for me to say anything except that I felt in it every Good synthesized. But I did not even succeed in seeing all this Good as something separate from the rest. It was, in short, the unspeakable, the incomprehensible Whole."

"And at this sight my soul left the state in which it had been before and lost itself in an ineffable ecstasy; I do not know whether in the body or out of it. I only felt that for me, during this Divine Intoxication, nothing existed of my past life."

"This vision left in me the annihilation of vice and the certainty of virtue, so that from that time I love good and evil, guilt and virtue, because I feel that nothing can break the harmony of the Divine Law."

"The true depth of this vision lies in that, that all is useful for the righteous man, good as well as evil, virtue as well as vice. And the soul which has this intelligence of the Divine decrees and of their profundity shall have its fruit in God."

"When returning from having tasted this Divine Love I feel wholly contented and angelic and I even love fools and murderers and the very demons. And while immersed in this ineffable fullness, I would not feel any pain if a dog were to bite me, nay, I should not be aware of it even. Then I have no painful memory of the Passion of Christ, nor could I have it, the very idea of tears being contradictory to this love. So the Passion of Christ has become nothing but a luminous way of life to me."

"Once I was lifted up in spirit and beheld God with a clearness and a fullness as never before. In this vision I no longer saw God as Love even, nay,

I myself lost the love I was carrying in myself and became non-love. Then I beheld God as a Darkness. And if I say 'darkness' I mean to indicate something so perfect in itself that It cannot but appear to us as a negation as It surpasses the limits of our thought and intelligence."

"As the Divine Whole is all darkness, I see It with greater certainty and greater superhuman power, the more It appears to me in the darkness and silence of the ineffable. From the day on which I beheld this darkness which surpasses all perfection, darkness seems to me light, and all that is beauty and light of the spirit here below seems to me but true and blackest gloom."

"When I behold God in the most absolute darkness I feel neither joy nor fervour, nor devotion, nor love. My body does not tremble, is not agitated, is not moved; it is listless, rigid in absolute negation, in absolute silence which paralyzes the tongue in the mouth. Only the transhumanized soul beholds."

The above quotations from Angela of Foligno's Visions are in no way exhaustive. In fact, they could never be so as there is no doubt that the book should be read carefully as a whole if one wants to be in a position to appreciate it and assess its true value.

We shall end with some passages taken from the 'Instructions' where she speaks about prayer and true Divine Love, clearly distinguishing the latter from all kinds of self-seeking and selfish prayer which is so common and can be found everywhere, no matter to what special religion or denomination the so-called pious person belongs. She says :

"Prayer requires a pure soul. Therefore endeavour to attain purity of mind and purity of body before entering into prayer. Delve into thyself, investigate

thy good works, uncover all thy bad actions, descend to the most hidden intentions behind thy fasts, prayers, and tears. Examine all thy faults and wrong-doings, one by one, and see that thy diligence be equal only to thy contempt."

"Man's perfection is knowing God's immensity and the nullity of the ego. Every negligence, every laziness is a darkening and a going away. Push them from thee. Approach and be the light."

"Guard thyself carefully from giving thyself to anybody before thou hast not learnt to separate thyself from others. Guard thyself from thine own fervours, i.e. from the spirit in which they have their origin, before they can create havock. See what is their beginning, middle and end. Compare thy inspirations with the Book of Life, which is Christ, and if that is their direction, follow them."

"Whoever loves God in order that He may preserve him from infirmity and from the tribulations of the body and the dangers of the world, loves himself first and then God. He loves without order, for God must be loved first, before anything else, nay, all things should be loved only as works of God and through God alone."

"All the Good that becomes thought and action in us is the work of Uncreated Love, of that Love which does not become extinguished in itself in all eternity. His be the honour and the glory for all times to come."

The modern mind has the tendency of underrating the value of self-denial and asceticism in spiritual life, so there are many people by whom the spirit of Angela of Foligno's writings is taken to be something perverse and unhealthy, as the sign of an abnormal and diseased soul, but asceticism need not be negativistic or issue from an un-

healthy or unbalanced state of mind. True self-denial, true asceticism, as taught by all the Great Teachers and all the Saints of the East as well as of the West, is something positive, something heroic, purposeful and fearless, and it is just the opposite of unhealthy austerities and self-torture or mere abnegation, and is never made an end in itself. The earnest spiritual seeker must first reduce the claims of his body and his senses and all their clamourings to a minimum so as to liberate enough energy to be used on higher planes of activity. And as soon as a man realizes the existence of higher truths, he must rise above the considerations of his physical cravings and emotional longings and lower affections, for the sake of himself as well as for the welfare of others. Being non-attached himself, he must not create attachment in those whom he meets. Angela of Foligno's message is essentially the message of egolessness, the message of that Indian Saint who sings :

“Thou alone art; and all is Thine; neither I nor Mine have any being, yet

man calleth thee, I and Mine”, clothed in a Christian garb and in Christian imagery : the timeless message of the One Eternal Reality and of the shadowy and unstable nature of the “I” and its companions and handmaidens.

Even now in the stillness of some Umbrian valley or walking over some Umbrian passes with the planes lying far below in the shimmering light of an Italian autumn day, the saints of Umbria seem to accompany us, making us penetrate more and more into the deeper significance of their words : realities and meanings that may even be deeper than they themselves ever realized or divined, being but the strings in the hands of the Divine Player.

“Thou alone art and the universe is Thine; yet man in his conceit saith I and Mine. Thou alone art; and death cannot kill Thee; but I and Mine will presently die. Thou alone art; Thou art Thine Own Self; but I and Mine are nowhere. Thou alone art; and Thine alone will cross this ocean.”
(*Dadu*)

LIGHT ON THE PATH

O Mind, come let us hasten hence
 Once more to our beloved home!
 Why through this world, this foreign land,
 Dost thou in guise of stranger roam?
 Not one thou seest here is thine,
 But all present an unknown face :
 Ah, why dost thou thine own forget,
 Enamoured of this alien race?

O Mind, spring up the rugged path
 Of Truth! Let Love thy lantern be!
 For treasure all the Virtues hide
 Safe in thy purse, in secrecy!
 Lust, Hate, and Error are the thieves
 Who wait to steal thy pilgrim's gold;
 But Calmness keep, and Self-restraint,
 To guard thee, thy two watchmen bold!

A shelter, called Companionship
 Of Holy Men, lies on that way :
 There rest when weary, there inquire
 Thy path if thou shouldst go astray.
 But if thou findest cause for fright,
 Call on thy Sovereign's name in prayer :
 For He is monarch of that road,
 And Death himself defenceless there !*

* TRANSLATED BY JOHN MOFFITT FROM THE NOTED BENGALI SONG, E.G. "MANA CHALA NIJA NIKETANE. . . ."

HINDU MYTHOLOGY

BY SWAMI VIVIDISHANANDA

Every religion has its philosophy, ritual, and mythology. Philosophy may be described as its foundation, ritual its superstructure, and mythology its detailed decoration. Without philosophy a religion becomes narrow, fanatical, and superstitious; without ritual it turns into a bundle of theories having no applicability in life; and without mythology it is dull and unattractive, and as such, unintelligible to the masses who do not understand abstract principles and metaphysical discussions.

Hinduism is fortunate in not only having a deep philosophy and an elaborate system of rituals, it has also an inexhaustible supply of mythology.

In the hushed silence of the evening, children of a Hindu home gather around their grandparents in a corner of the house lit by an earthen lamp and listen spellbound to the stories drawn from the *Purânas*, the mythologies. From time immemorial in India this story-telling has been one of the most interesting and effective means of instilling higher ideas and ideals into the minds of children, the future nation.

We shall present here a few of such stories.

Long long ago the gods entered into an alliance with the demons and undertook to churn the ocean which is supposed to be the receptacle of the priceless treasures of the world. Mount Mandâra was used as the churning stick and Vâsuki, the King of serpents, as the rope. The gods caught hold of the serpent's tail, whereas the demons his head, and they started churning, which continued for years. The flames of the serpent's poisonous breath scorched the faces of the demons, but the clouds which drifted towards his tail refreshed the gods with cool life-giving showers. All eyes were intent on the results as both the parties laboured night and day.

At last, lo and behold, from the ocean rose the Wish-bestowing cow, gladdening the bystanders, followed by the successive appearance of the Divinity of Wine; the Celestial Tree, perfuming all the world with the fragrance of its flowers; the Heavenly Nymphs of entrancing loveliness and grace; the comely Moon; the Divine Physician, holding in his hand a cup of the dew of life, the ambrosia; and the Goddess of Prosperity, radiant and beautiful

beyond comparison, seated on an open lotus.

It was the climax, sending a thrill of unspeakable joy and bliss to the gods, demons and all. The Sky-elephants anointed the Goddess with pure water poured from golden vessels, the Milky Sea adorned her with a garland of unfading flowers, and the World-architect decked her with celestial jewels, while the enraptured saints and sages poured forth their songs of praise.

There was a rush and scramble amongst all for the treasures, each wanting to have the best and costliest. Last, to the dismay, consternation and horror of all, upsprang the deadliest of poisons, threatening the wholesale destruction of the universe. Who would drink the poison and save creation? The gods and the demons, quailing with fear, stood speechless and inactive.

Siva watched from a distance the whole thing and overpowered by a supreme compassion came to the rescue without any consideration for his own life, drinking gladly the poison which gave a blue streak to his throat. And since then Siva became the God of gods, commanding the greatest respect, admiration, and homage of both the mortals and the immortals and standing unique because of his unparalleled sacrifice.

Is not this story poetic and fascinating, having a lesson of superb value? We shall pass on to our next story.

One day the Mother of the universe wanted to test the intelligence of Her children and gathered around Her the whole household. Lakshmi, the Goddess of Wealth, and Saraswati, the Goddess of Learning—the two daughters, came followed by Ganesa, the God of Success and Wisdom, and Kârtikeya, the God of Warfare. All were eager to hear what the Mother had to say. At last breaking the silence the Mother

said, "Children, who amongst you can go around the world and return to me the quickest? To the winner goes this precious necklace of mine, a gift from my father. Let the boys try first."

Kârtikeya, very optimistic, smart and quick, rode his fast-moving peacock and started on the race. Ganesa, to all appearances, queer, slow and heavy, did not make any effort to move from his seat till his brother must have traversed a great territory. The Mother of the universe is the energy, the source of everything, omnipresent, omnipotent and omniscient. In Her we live, move, and have our being. By going around Her one accomplishes the circumambulation of the whole universe. By pleasing Her one pleases all. Thinking thus, Ganesa like a true philosopher simply walked around the Mother, and as an act of love and worship bowed down to Her, taking the dust of Her feet.

Supremely pleased with Ganesa's intelligence the Mother embraced him and blessed him, giving him the precious necklace. Kârtikeya returned home tired and worn out and yet hopeful that he would be the winner. But to the surprise and disappointment, he found that his fat brother had already gained the victory, sitting jubilant with the necklace around his neck. The Mother explained the mystery and it was a great lesson to all.

This story has a great moral, the purport of which is that if we realize God we shall get all that we seek and more, for He is the fountain of everything that we prize in life. We shall now tell our concluding story.

Aswapati, the king of Avanti, had a daughter, Sâvitri by name. She was exceptionally accomplished as she was exquisitely beautiful. No wonder that she would be the most beloved of her parents and people who considered her

a precious diamond adorning the court of Avanti.

Fond of travelling she would often go out with her maid and visit the different parts of her father's kingdom. In the course of one of such travels she came to a forest-retreat where she met a young man named Satyavân. Attracted by his beauty and the rare qualities of his head and heart, she fell desperately in love with him and wanted to marry him. On inquiry it was found out that the young man was the son of the king of Sâlva, who, driven out of his kingdom, had been living in the forest with his family in exile.

In spite of the present poverty of Satyavân's family, considering his royal parentage and his personal qualifications the match was desirable in every way. But Sâvitri's parents could not think of giving away their daughter in marriage to one who was destined to die within a year, for that was the reading of the astrologers. Both the king and the queen tried in vain to dissuade Sâvitri who was firm as adamant. She had given her heart to Satyavân and was resolved to marry him at any cost.

The marriage ceremony being solemnized, Sâvitri left the capital and went to live with her husband in his forest-abode. Although deprived of the comforts she had been used to, she considered herself the happiest creature on earth. She shared with her husband the joys and sorrows of life and was a real soul-mate. She nursed and cared for her husband's aged broken-hearted parents, cooked their meals and did all the work of the household. In this way a year rolled by and the fatal day came. Satyavân did not know anything about it, but Sâvitri counted the day to the minute and resolved to be by her husband's side at the time.

Satyavân was going out into the forest to collect firewood and fruit. Sâvitri

begged to be allowed to accompany him, and they went happily on clasping each other's hands. Time flew unknown to both till the sun went down, enveloping the forest with darkness. As they were about to return home, Satyavân complained of a severe headache and fell down dead. Alone in a deep forest infested with wild beasts and deadly snakes, Sâvitri sat with the corpse of her husband—stricken with grief and not knowing what to do.

The messengers of Death came to take away the soul of dead Satyavân. But as Sâvitri sitting with her husband's dead body on her lap looked like a goddess surrounded by a divine light they dared not approach and had to go back.

Now Death himself came to the scene and had a similar experience. Standing at a distance he addressed Sâvitri: "Good and great woman, your husband is dead. Let me take his soul to the other world. There is no use being with him any more." Sâvitri silently rose and left the corpse. As Death was taking the soul out of Satyavân's body and was hastening away, he found Sâvitri following him. "My good girl, why are you coming with me? No living being can set his foot in the realm where I live. I will give you anything you want provided you do not follow me." Sâvitri was still pursuing him, determined to win back the life of her husband. In order to get rid of her, Death granted her successively three boons. By the first boon Sâvitri's father who had no son would be blessed with one. By the second boon her father-in-law who was blind would have his sight back. By the third boon her husband's family would get back their lost kingdom. After granting these boons Death thought that he would be able to escape the tenacious girl and started running. But Sâvitri followed him like a shadow. Death was really

bewildered. "Let me alone," said he annoyed, "Allow me to return to my kingdom. Ask for anything you want except your husband's life. It shall be given you." "If you are kind," replied Sâvitri, "may I have more than one son from Satyavân?" "Granted," unwittingly shouted Death, as he was hastening away. But Sâvitri was still at his heels. Death turned back dismayed and addressed Sâvitri, saying, "My good girl, you are trying the impossible. Your husband is dead. He cannot come back to life. Go home." "O great God," replied she, "How can I have more than one son from Satyavân if you take him away!"

Although puzzled, Death was immensely pleased with Sâvitri's intelligence, love, and devotion. "Most excellent girl," said he, "you are really divine. Your faith and devotion toward your husband is more than exemplary. As a reward, I shall for once do an act which

was never done before. Your husband shall live. Go home in peace."

In India there is the custom of repeating every morning before arising the names of holy persons as an act of ritual. As Sâvitri represents the ideal of Indian womanhood, her name, along with others, is on the lips of all every morning.

Myths are myths and should on no account be taken literally. They may be based upon facts or they may be simply allegories, with a good deal of poetical embellishment in either case. While studying them what one should look for is not the truth of every minute detail, but the moral and spiritual principles they stand for. Myths, whatever country they may come from, are valuable. Without them the religions of the world would undoubtedly be poorer. Students who would try to enter into their spirit and understand their inner significance, would always appreciate them.

THE PUNJAB AND SRI RAMAKRISHNA

BY PROF. HIRA LALL CHOPRA, M.A.

Totâpuri, a Sadhu belonging to the Nângâ Sampradâya of Ludhiana visited Dakshineswar at a time when Sri Ramakrishna needed some light about Advaita Vedânta the most. A tall stout Punjabi who would constantly keep the fire lit by his side mocked at the very idea of Bhakti and would scoff at the humiliations which a Bhakta underwent for his Realization. He was an ardent adherent of Absolute Brahman and would not allow any Mâyâ to intercept the way. Sri Ramakrishna, a keen enquirer of all the various paths of Realization as he was, took time by the forelock and began a serious Anu-

bhava of the Advaita Vedânta, keeping to himself at the same time due consideration for devotion.

By various incidents and accidents that are narrated in details in the biography of Sri Ramakrishna, the Saint of Dakshineswar manifested to his Guru the powers of Mâyâ or Sakti whereas he learnt from him the mode of direct communion with the Absolute. In short, it was Totâpuri who for the first time taught Advaita Vedânta to the prospective Prophet of this age. He entered Dakshineswar in the capacity of a Guru and after a short stay he realized that he was more of a student

than a preceptor of Sri Ramakrishna when he left it.

The lessons on Advaita Vedânta imparted by Totâpuri were given with clearer exposition and more vivid explanation to Vivekananda by Sri Ramakrishna. After a diligent study of all the prevalent knowledge of his time, and being disappointed with it, Vivekananda met Sri Ramakrishna with his heart clean as a slate. Impressions engraved on it became permanent. Any subject or any topic that Vivekananda spoke about or wrote upon would give out the flavour of the philosophy of Advaita Vedânta. After his return from the West, invitations practically from all corners of the country poured upon him. He made a memorable tour of the whole of India visiting important cities and towns where at each place invariably he was welcomed as a victor and a saviour of Hinduism. Lahore, the capital of the land of Five Rivers could not be excluded. Thousands of thirsty souls of this province quenched their spiritual thirst with the sweet words of the Swami. At Lahore, for hours together he spoke on Vedânta and kept the audience spell-bound. That lecture is one of his masterpieces and classical utterances.

Amongst those who were making all arrangements for his lectures, was a youngman, who soon after passing his M.A. very creditably from the University of the Punjab, had recently been appointed a joint professor of Mathematics in Forman Christian College, Lahore. His name was Tirtha Rama Goswami. He invited Swami Vivekananda to his place and to a dinner also.

The words of the Swami kept ringing in the ears of Tirtha Rama long after they were spoken. Tirtha Rama, who was traversing the path of Bhakti, felt an abrupt change in himself and took to the study of Advaita Vedânta. The previous study of Islamic Sufism had already paved a way for him which required a little of method and systematic training. The Swami's visit supplied him with that. The inspiring message which came from the feeling heart of the Swami and falling from his shivering lips, reverberated throughout the province. It was a remarkable piece of oratory delivered eloquently by the Swami in a manner all his own.

These words hastened the Sannyâsa of Tirtha Rama who presented himself to the world in a new ochre-coloured garb with the name of Swami Rama Tirtha and visited Japan and America raising aloft the banner of Hinduism in far-off lands declaring hope and sympathy for the sophisticated multitudes of these lands, saturated with materialism. He carried on the unfinished task of Swami Vivekananda in the sphere of Vedânta and created an indelible impression of the greatness of India and Hinduism on the mind of everyone, who came in contact with him.

Bengal and the Punjab have always been sharing hands in heralding the cause of Religion and there was no reason why not at this juncture when the fangs of the civilization of the Twentieth Century were trying to crush the ideals of Hindu Culture, these two provinces should not have acted in harmony and unison to save the common cultural heritage of India.

ATMABODHA

BY SWAMI SIDDHATMANANDA

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।

भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

विविक्तदेशे आसीनः Sitting in a solitary place विरागः free from attachment विजितेन्द्रियः with the senses controlled अनन्यधीः with undivided attention (सन् becoming) तं that अनन्तं infinite एकं one without a second आत्मानं the Âtman भावयेत् (one) should meditate on.

38. Retiring into a solitary place, being free from attachment, having controlled the senses and with unflinching devotion, one should meditate on the Âtman which is infinite and one without a second.

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।

भावयेदेकमात्मानं निर्मलाकाशवत् सदा ॥ ३९ ॥

अखिलं All दृश्यं visible objects धिया by discrimination आत्मनि एव in the Âtman alone प्रविलाप्य merging सुधीः a wise man सदा always निर्मलाकाशवत् (undefiled) like the clear sky एकं one without a second आत्मानं the Âtman भावयेत् should meditate on.

39. Merging all the visible objects in the Âtman alone, through discrimination, a wise man should meditate on the Âtman which is one without a second and is always (undefiled) like the clear sky.

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।

परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

परमार्थवित् The knower of the Supreme Truth सर्वं रूपवर्णादिकं all objects having form, colour, etc. विहाय abandoning परिपूर्णचिदानन्दस्वरूपेण in the state of having absolute Knowledge and Bliss अवतिष्ठते remains.

40. Giving up all forms and colours, etc., the knower of the Supreme Truth remains in the state of having absolute Knowledge and Bliss.

ज्ञातृज्ञानज्ञेयभेदः परात्मनि न विद्यते ।

चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव सः ॥ ४१ ॥

ज्ञातृज्ञानज्ञेयभेदः Differentiation of the knower, knowledge and knowable परात्मनि in the Supreme Self न विद्यते does not exist सः He (the Supreme Self) चिदानन्दैकरूपत्वात् being the essence of Knowledge and Bliss स्वयमेव in His own glory दीप्यते shines.

41. The differentiation of the knower, knowledge, and knowable does not exist in the Supreme Self who shines as absolute Knowledge and Bliss, in His own glory.

एवमात्मारणौ ध्यानमथने सततं कृते ।

उदितावगतिज्वाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२ ॥

एवं Thus सततं constantly आत्मारणौ ध्यानमथने कृते meditation on the Âtman being done like the rubbing of two pieces of wood for kindling fire उदितावगतिज्वाला the flame of knowledge thus kindled सर्वाज्ञानेन्धनं the fuel of all ignorance दहेत् destroys.

42. As the flame kindled by the constant rubbing of two pieces of wood burns fuel so the flame of knowledge arising from the constant practice of meditation on the Âtman destroys all ignorance.

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।

तत आविर्भवेदात्मा स्वयंमेवांशुमानिव ॥ ४३ ॥

अरुणेनेव Like the light of the dawn (destroying beforehand intense darkness) बोधेन by the (dawning of) knowledge पूर्वं beforehand सन्तमसे हृते the delusion of the mind being destroyed ततः then आत्मा the Âtman स्वयमेव Itself अंशुमानिव like the sun आविर्भवेत् becomes manifest.

43. Just as the sun rises after the darkness has been removed by the light of the dawn even so the Âtman manifests Itself after the delusion of the mind has been destroyed by the dawn of knowledge.

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।

तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

आत्मा The Âtman तु expletive सततं ever प्राप्तोऽपि even though (it is) attained अविद्यया due to ignorance अप्राप्तवत् (भाति) (appears) as not attained तन्नाशे that (ignorance) being destroyed यथा स्वकण्ठाभरणं like a necklace on one's own body (तथा so आत्मा the Âtman) प्राप्तवद्भाति appears as attained.

44. Though the Âtman is ever attained It appears to be unattained, due to ignorance. When it (ignorance) is destroyed, the Âtman appears as attained just as a necklace on one's own body (although the wearer sometimes thinks of having lost it through mistake).

स्थाणौ पुरुषवद् भ्रान्त्या कृता ब्रह्मणि जीवता ।

जीवस्य तात्त्विके रूपे तस्मिन् दृष्टे निवर्तते ॥ ४५ ॥

स्थाणौ पुरुषवत् As a stump of a tree is mistaken for a man भ्रान्त्या through delusion ब्रह्मणि on the Brahman जीवता कृता the Jivahood is superimposed जीवस्य of the Jiva तात्त्विके रूपे the real nature तस्मिन् दृष्टे that (Brahman) being known (जीवता) निवर्तते (the Jivahood) ceases.

45. As the stump of a tree is mistaken for a man so through delusion, the Jivahood is superimposed on the Brahman. The Jivahood ceases when its real nature—the Brahman is known.

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमञ्जसा ।

अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥

तत्त्वस्वरूपानुभवादुत्पन्नं 'Arising from the realization of one's real nature ज्ञानं knowledge दिग्भ्रमादिवत् as the right knowledge of the path removes the confusion of directions अहं ममेति चाज्ञानं the ignorance such as 'I' and 'mine' बाधसा immediately बाधते destroys.

46. As the right knowledge of the path removes the confusion of directions, so the knowledge arising from the realization of one's real nature, destroys immediately the ignorance such as 'I' and 'mine.'

NOTES AND COMMENTS

IN THIS NUMBER

The Divine Incarnation or Avatâra is an unpublished writing of Swami Vivekananda. . . . In the Editorial we have offered some suggestions for *The Uplift of Rural India*, and they are mainly those that touch the lives and the surroundings of the rural population. . . . Rev. Dr. Samuel H. Golden-son is Rabbi of the temple of Emanu-El, New York. *The Twin Messages of Ramakrishna* is the summary of a lecture delivered by him on the occasion of the Sri Ramakrishna Birth Centenary celebration held in the New York Town Hall, March, 1936. . . . Dr. M. H. Syed stresses the need of faith, hope, courage, and also the will and patience of an investigator on the part of those who seek after *The Reality of Spiritual Life*. . . . Prof. Ashokanath Bhattacharya is a lecturer of Sanskrit in the University of Calcutta. *Different Types and Stages of Emancipation in Sankara's school of Vedânta* is a paper read by him in the Convention

of Religions, held at Puri under the auspices of the Sri Ramakrishna Birth Centenary celebration towards the end of June last. . . . Prof. Hiralal Jain belongs to King Edward College, Amraoti. *What Jainism stands for* is the summary of his speech delivered at the Convention of Religions in connection with the Sri Ramakrishna Birth Centenary celebration, held at Nagpur in March last. . . . *My Memories of Swami Vivekananda* is reprinted from the last June issue of *India and the World*. Martha Brown Fincke belongs to Mt. Holyoke College, U.S.A. . . . *Matters Economic* are some of the economic facts and figures which deserve the attention of those who are concerned with the industrial and commercial activities of modern India. They have been culled from different sources by Mr. Shib Chandra Dutt. . . . *Blessed Angela of Foligno* by Mr. Wolfram H. Koch gives an inspiring account of the saint's life and teachings. . . . *Hindu Mythology* by Swami Vividi-

shananda dwells upon some mythological stories of India in a simple, attractive form. . . . Prof. Hira Lall Chopra belongs to Sanatana Dharma College, Lahore. *The Punjab and Sri Ramakrishna* shows how Bengal and the Punjab share hands in heralding the cause of Religion.

THE LOAD OF THE SĀSTRAS

Recently there has been some noise in the press about the Sāstras and their injunctions, and the names of Ramakrishna and Vivekananda have been bandied about by parties in support of one position or the other. In this connection the question of reason *vs.* authority has also been mooted. From what has appeared it is clear that there has been a lot of misunderstanding. It is therefore necessary to have a firm grasp on Ramakrishna-Vivekananda's ideas about them. We are far from asserting infallibility in what we say; we only claim the advantage of closer contact with the genuine tradition and the greater opportunity of knowing their views intimately. It must be made plain at the outset that Ramakrishna has to be understood through Vivekananda who was endowed with the fullest authority by the former to interpret and broadcast his ideas and to translate them into practice. On occasions Vivekananda had to fight his brother-disciples who at times took him to be a bit of a handful and a revolutionary. And once Vivekananda himself said to some of them that if they wanted to know Ramakrishna they must first try to know him. And they did not demur.

What were Vivekananda's views on the question of reason *vs.* authority? What would he have said about the attempts that are being made to bolster up the most hateful privileges, irrational practices and degrading customs in the

name of the Sāstras, but in utter defiance of reason and common sense? His bitterness against them knew no limits. His blasting denunciations of all sort of religious cant, sophistry, dogmatism and oppression that go against reason and common sense would do credit to firebrand communists. His ridicules and taunts picking out holes in the orthodox arguments supporting putrid practices specially revealed the devastating character of his controversial logic. He once remarked that the Indian manhood was being crushed down by the weight of the Sāstras and that the Indians must learn rather to stand upon them and view the world with the natural light of common sense. He attached the greatest importance to reason in human affairs. He had due respect for unimpeachable authority, but he never sacrificed reason at the altar of that 'demi-god'. For him it was infinitely superior to be a healthy and rational atheist than to be a gullible misologist. Says he :

"People who deny the efficacy of any rationalistic investigation into religion, seem to me somewhat to be contradicting themselves. . . . Now the question arises if the light of reason is able to judge between inspiration and inspiration, and if this light can uphold its standard when the quarrel is between prophet and prophet; if it has the power of understanding anything whatsoever of religion. If it has not, nothing can determine the hopeless fight of books and prophets which has been going on through ages; for it means that all religions are mere lies, hopelessly contradictory, without any constant idea of ethics. The proof of religion depends on the truth of the constitution of man, and not on any books. . . . These books are the outgoings, the effects of man's constitution; man made these books. We are yet to see the books that made man. Reason is equally an effect of that common cause, the constitution of man, where our appeal must be." (Complete Works Vol. I. pp. 366-368).

Again :

"Everything, it (religion) claims, must be

They are still potent enough to live and to make ever newer conquests. The world needs them for its salvation. It is impossible for a keen student of world's thought-currents to escape the conviction. The Hindus have not lived through some of the darkest centuries in vain.

What we lament is not the reformer's zeal, for Hinduism (meaning thereby the Hindu Society) stands in need of a good deal of spring-cleaning, but a lack of inwardness and spiritual outlook among some of the reformers. Under a thin veneer of religiosity there is an ugly and active calculation of political and economic gains on either side. This has not only partially obscured real issues, but has also held out chimerical hopes to the depressed classes. To have a clear idea of the problem of the depressed classes it is necessary to view things in retrospect. What is meant by Hinduism? It has more a social import than a religious significance. Again how is it that the Hindu society came to be split up into thousands of sects and castes? It is a long and interesting story of which no Hindu need be ashamed. At some distant time a band of Aryan-speaking people came to India, who laid the basis of all the future culture and civilization of the country. In the course of time they were almost swamped by the indigenous population and the incoming hordes who periodically swept over the soil of India from beyond her borders. This almost ever-recurring problem of the welter of races and culture was solved not by the victors' scimitar but by a slow process of acceptance, assimilation, and absorption. For ages India has been a laboratory for religious, cultural and racial experiments, where conflicting elements have been united in a higher synthesis. Here the people lived and let others live. The problem

of different races and cultures was solved by a hierarchical organization of society and not by the annihilation of the vanquished as in many other parts of the world. Considering the contemporary conditions and the relatively undeveloped ideas of the time it must be said that India achieved a magnificent thing. But times are changed and the old order must yield place to the new. Privileges have to go. This is a social task. It does not entail the abandonment of one's religion and spiritual ideals.

Thus what was India's glory in the past has become its very handicap in the present. This has of course to be overcome. But all such reform must be based on a genuine spiritual outlook if it is to be enduring. Men have a habit of fighting for selfish ends in the name of righteousness. But that only prolongs troubles and obscures issues. Another question which obtrudes itself in this connection is whether the depressed classes will really improve their lot by forsaking the religion they were born in. No such magic transformation of their condition can be contemplated. Examples at least are not encouraging. It is because they will raise anew in the new communities the same problems which they brought to the Hindu society in days gone by. It is only culture which can raise them effectively. Unless there be transmission of culture no mere resolutions or granting of illusory privileges can be of any avail. And there can be no genuine transmission of culture and no preservation of Hinduism until the reformers proceed in a spirit of service and with a belief in the greatness of Hindu spiritual culture. History is full of examples how spiritual vitality has withered away among sections of men as a result of unintelligent reform.

YOGA AND THE WEST

Of late the West has been much attracted by Yoga. But with its characteristically superficial outlook in spiritual matters it has generally misunderstood it as it has so often misunderstood almost everything Indian. Some have condemned Yoga as a mere flight-mechanism which enables the individual to shirk all sorts of social responsibility and to escape the hard realities of life. By some it has been hailed as a means of improving physical health or beauty or perhaps attaining a little mental efficiency. Others among whom can be counted some of the most learned have appraised it as a way of gaining power in the world—a most egotistical and ambitious venture. Still others have missed its universal character and have discovered in it only a particular, racial type of psycho-therapy. The fact is that the generality of men in the West seems temperamentally incapable of grasping the supreme value of things spiritual. They can appreciate them only by dragging them down to mundane levels or by assigning them values in terms of bread and butter. We far from hold that spiritual matters have no earthly significance or that is either wholly shameful or ridiculous to consider the earthly benefits of a spiritual outlook. The fact that has to be grasped is that spirituality far transcends in significance everything that can be measured by a calculus of worldly loss and profit.

It is therefore with some sense of surprise that we turn to an account of Yoga by Mr. Gerald Heard in an issue of *The Twentieth Century*. The author is an anthropologist and philosopher who has made valuable contributions

to the study of men, science, and religion. He believes that the modern civilization is surely heading towards self-destruction and that if it is at all to be saved it can be saved through Yoga alone. By Yoga practices he understands “the attempts to use consciousness as it is used on the outer world, but so as to explore the inner world of consciousness itself.” Again Yoga practices are, says he, an attempt “to recover the direct consciousness of our extra-individuality. This is not a matter of belief or dogma. It is an empirical procedure. It is an advanced psychology.” The bane of modern civilization has been its one-sided material advance which threatens to give rise to an “unquestioning individualism which will unhinge and derange society.” To balance the increasing command over the physical world when the mind becomes “cramped and shrunken into its specialized absorption with means and the mastery of matter, then the psycho-physical exercises of reunion with its whole life would again expand it to its full and right stature and dilate the narrowed focus of consciousness until it would again see the whole, and itself as part.” He believes it is Yoga alone which can give us the insight into and the knowledge of the solidarity of mankind, which is so essential for the salvation of modern civilization. It is by the collective practice of the discipline of Yoga that its teaching can be made real. The author might not have said the last word on Yoga or spiritual culture, but what he says at least comes very near to them. It is refreshing to learn at any rate that he has progressed much beyond the crude conceptions of Yoga held by the learned as well as the uninformed in the West.

REVIEWS AND NOTICES

MEDIEVAL MYSTICISM OF INDIA.
By Kshitimohan Sen. *Luzac & Co., 46, Great Russell Street, London. Pp. xxx+241.*

The absence of genuine historical literature in India has been the subject of many trite observations. The charge is not wholly true even in the field of political history. But the hackneyed complaint betrays a failure to appreciate the living course of Indian history which has flowed along channels other than political. For good or ill the vicissitudes of political fortune have rarely troubled the masses of India. They have rarely questioned the *de facto* power and have patiently submitted to the yoke of rulers, fair, black, brown or yellow. Fates of courts and courtiers have been mostly ignored and remain comparatively unnoticed in literature and tradition. But to them who can discover the artery through which has coursed the life-blood of the people, there is no dearth of materials out of which to construct a genuine history. It may lack in chronological precision, but the logic and process of evolution are perfectly clear. It is the story of her spiritual venture through the ages.

The subject has so far attracted little attention, and there are portions in the field which have not as yet been scratched by the plough of investigation. In the present work the author has attempted to plough an almost virgin field, and though the yield is not abundant he deserves to be complimented for initiating a new venture. Originally delivered in Bengali as the Adhar Mookerjee Lecture at the Calcutta University in 1929, it briefly recounts the story of the mystics of Medieval India. The epithet medieval as applied to Indian mysticism has to be understood, the author points out, in a sense somewhat different from the usually accepted one in the West. True, there have already been a few works on the saints and the sects of India, notably, *The Religious Sects of the Hindus* (2 vols.) by the late Akshay Kumar Dutt, which has laid all future workers in the field under a permanent debt. The scope of the present work, however, is not exactly the same. It is at once narrower and wider. It not only seeks to avoid beaten tracks but aims to present hitherto unnoticed facts in the light of recent discoveries. The author has long interested

himself in the field, and his distinguished contributions in this direction have already earned him some reputation. The reader, therefore, naturally takes up the work with the expectation of finding an elaborate and authentic treatment. If, however, the reader is somewhat baffled in his anticipation on the first count, it is because the limitations imposed by the lectureship forbade any detailed handling of the subject; so that at places the book is hardly anything more than a mere catalogue of names of saints, their works and sects, and the account as a whole is jejune.

The central theme of the work which the author has tried to keep in the foreground is the story of India's "effort to bring about a synthesis in the midst of diversities of various kinds," during her middle ages. The book comprises two lectures, the one devoted to the orthodox thinkers, that is, those who were followers of tradition, customs and scriptures and the other to the liberal thinkers, that is, those who dispensed with the above and created a new tradition themselves. Though the material is abundant there are almost insuperable difficulties in the way of presenting a true history of the Indian Sâdhanâ, not the least of them being *odium theologicum* and priestly white-washing. Some followers of particular sects have not hesitated even to burn old texts for fear of letting out what they considered to be troublesome facts. The account starts with the advent of Islam whose impact upon the Hindu society deepened and broadened the indigenous spiritual life. We first of all hear of the orthodox Mahomedan saints. It is a mistake to suppose that Islam conquered India only politically. To some extent she conquered her culturally also. But to achieve such a consummation, more was needed than the brutal might of Muslim soldiery. "It needed the coming of Mahomedan saints and Sâdhakas for accomplishing such a task." They found ready materials for conversion among the downtrodden millions of India. These illustrious new comers appeared first in the Punjab and Sindh. Prominent among them were the famous Makhdum Saiyad Ali al Hujwiri, Khwâjâ Muinuddin Chishti of the Chishtiyya School of Sufism with his numerous follow-

ers, Bahauddin Zakaria, pioneer of the Suhrawardi sect in India, Shah Inayat Shah Latif, Bedil, Bekas and others. Some of them exerted a considerable influence upon certain sections of the Hindu community. These sufi saints were eyed with suspicion by the orthodox Muslims. Apart from some of their heterodox tendencies, these saints and their sects bore marked traces of the Hindu influence. The liberal influence of these saints permeated some Mahomedan writers also e.g. Abdul Rahim Khân Khânân who wrote an admirable poem named Rahim Satsai and to whom we are indebted for the preservation of the most of Surdas's devotional songs of Krishna, and Azam Shah, son of Aurangzeb, whose recension of the Satsai by the Vaishnava poet Bihâri "is admirably looked upon as the best of its kind event at the present time." Next we come to some orthodox Hindu saints, propounders of the Neo-Bhakti cult, like the Alvares of South India, Ramanujis, Mâihva, Ananda Tirtha, Nimbarka, Vallabha and others, who "made efforts, in different ways, to keep their own religions and spiritual culture alive. A section of them tried to introduce liberal ideas with the maximum retention of old laws and customs, while the other section, in contrast with these virtual conservatives in the attempt of creating an unity and synthesis, paid least heed to old scriptures and customs." The liberal thinkers derided the orthodoxy of both the faiths, railed at ceremonials and externals and insisted upon a natural and healthy religion. It is said that the origin of such sects is lost in the mists of antiquity. Among the radical reformers of India Ramananda's name stands foremost. Next come others almost equally important namely, Kabir and Dâdu and their numerous followers. We hear of many such thinkers. Some attempts have been made at places to hint at their teachings and views. The saints, who did not found any sect or tradition, have been left out. All these liberal thinkers, the author remarks, "had a desire to establish through spiritual Sâdhanâ a brotherhood and a friendly unity among the followers of different religions. Sâdhakas after Sâdhakas exerted themselves for this end and they have either attained some degree of success or met failure, but a cessation of effort in this direction never occurred." One who goes through the works learns how modern religions and social reformers like Rammohun and Daya-

nanda have been anticipated in nearly all of their major aspects by a host of medieval saints. There are a number of appendices on Dâdu and the Bauls. The author has made a praiseworthy beginning. We await with interest further detailed work on the subject.

THE GREAT TEMPLE AT TANJORE. By J. M. Somasundaram. *Printed at Solden & Co., Madras, S. E. Pp. 89. Price Re. 1 or 2 sh. net.*

This is a monograph on the Rajarajesvara or the Sri Brihadisvara Temple of Tanjore, which has been acclaimed by some as "by far the grandest temple in India". Built by Râjarâja the Great (985-1014 A.D.), it is the most magnificent monument of the might and ability of the Chola rulers. The temple is an example of the early Chola Art, but, as the author points out, during its subsequent history it came to contain additions and decorations at the hands of the posterity, so that a visitor can study, without leaving its precincts, something of later architecture of the South as well. The writer has collected the chief points of historical and traditional interest associated with the temple for the guidance of visitors. The work contains an adequate description of the plan of the temple. A number of plates of panellings, stone-reliefs, and sculptured and metal images enhances the usefulness of this guide.

BULLETIN OF LEAGUE OF NATIONS TEACHING. *Published every year by the Secretariat of the League of Nations, Geneva. Pp. 317.*

The League of Nations seems to function most successfully in its peace-time activities. This Bulletin is not of general interest, but is quite useful to teachers of history, geography, modern languages, and international relations—if those teachers wish to arouse international ideas in their students. It is especially valuable for its up-to-date bibliographies.

Those who wish to carry on propaganda in favour of the League will find many useful suggestions. There are articles describing the health services, fact-finding surveys, and other functions of the League in the non-political field, and detailed reports of all League activities in relation to education.

K. M.

BUDS AND BLOSSOMS. By Tanguturi Sriramulu. *Published by the author,*

Halkett's Gardens, Rajahmundry, South India. Pp. 80. Price Re. 1.

A collection of poems in English. They always rhyme, and usually scan, regardless of the strain upon the meaning. The author's friends will probably be glad of an opportunity to get a collection of his writings.

K. M.

PILGRIM'S STAFF. By Ram B. Motwani. *Published by the author, Larkana, Sind. Pp. 128. Price Re. 1.*

This anthology of quotations follows the author's earlier collection, "Sacred Moments". It is made up of short selections, one for each day in the year, culled from such varied sources as the *Mahâbhârata*, *Omar Khayam*, the English and American poets, the *Bible*, Annie Besant, and popular gospel hymns. It should be an interesting collection for those who read very little and like their moral instruction rhymed. This is the kind of a book people choose for a gift.

In all fairness, when the compiler of an anthology makes a book with other people's writings, he should give the sources of all his quotations. The book is neatly printed but inexcusably marred by numerous typographical errors which are no less irritating because they were belatedly discovered and listed at the end of the volume.

K. M.

LAKSHMI'S TRIUMPH. By D. S. Ramachandra Rao. *Published by G. A. Natesan & Co., Madras. Pp. 212.*

Corey Ford, in one of his lighter moments, tells of a fleeing hero who "jumped on his horse and rode off in two directions". This delightful novel has attempted the even more impossible feat of going in several directions at once. It is admittedly propaganda for the Congress ideal, and a protest against the caste system in India. In addition, it is addressed to Western readers and seeks to give a picture of village life in South India. And some readers might think that it was propaganda for Christianity.

As Congress propaganda and a protest against caste, the book is far from effective because it is so obviously addressed to Western readers. The strength of the book lies in its picture of the changing social life in India. As a Westerner, I enjoyed the details of Indian life and the conversations which attempted to carry over into English the characteristics of village speech.

There are many minor errors in the author's English, his frequent homilies are by no means profound, and the book ends in a fog of visions. But there is a real need for novels which paint a true picture of Indian social conditions, and this book makes a good start in that direction. Much of it is very pleasant reading.

K. M.

NEWS AND REPORTS

SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

EUROPE

The Birth Centenary was celebrated in many places of the Continent in May and June last.

At Warsaw where among the intellectuals there is a large number of disciples and admirers of the Master, the celebration consisted of holding of a public meeting where glowing tributes were paid to Indian culture and religion which, even in this materialistic age, could produce a Ramakrishna and a Vivekananda. Besides, the devotees issued memorial cards and published special articles in newspapers and magazines on the teachings of the Master,

on the occasion. Celebrations were also held at Wiesbaden and St. Moritz on a modest scale and newspapers published articles on the life of Sri Ramakrishna.

At Versoin near Geneva, a well-attended public meeting was held at the Institute Moonier, an international school, in celebration of the Centenary. Swami Yatiswarananda who is now in Europe in connection with the work of the Ramakrishna Mission, was specially invited to address the meeting. He spoke in English which was translated into French by an interpreter for the benefit of the audience which was mostly French. Swamiji spoke also at another meeting on the following day, on the message of Sri Ramakrishna and his lecture was illustrated by lantern slides. He was invited to speak

at two other meetings,—one held at Geneva and the other at Lausanne, in connection with the Centenary. As a result of the Swamiji's activities a small group has already been formed at Geneva who are taking steps to spread the message of Sri Ramakrishna all over the Continent. A Vedanta Society is being formed at this international city for the purpose of carrying on propaganda work.

In France, at the Sorbonne, two lectures were organized on the occasion of the Centenary celebration, by some professors of the University. This has resulted in awakening among the French people a keen desire to know more of India's spiritual treasures. To meet public demand, some of the works of Swami Vivekananda have already been translated into French and they are among the best sellers of religious and philosophical books in France today.

SINGAPORE

On the 24th of February last, the Tithi Puja of Sri Ramakrishna took place and was attended by the Vivekananda School children and a few interested members.

A meeting was held with a prayer and a welcome speech by the President of the Mission, Swami Bhaswarananda. Then Mrs. J. T. N. Handy commenced the day's proceedings by a introductory talk which was followed by three lectures two in English and one in Tamil.

The most enjoyable function of the evening was a concert staged by the Vivekananda School children. The first part was a dialogue depicting India, ancient and modern. The significance of the speeches and songs which were rendered in English and Hindi had a telling effect on the audience.

The 28th of February was specially chosen as the second day of the celebrations so as to enable the members as well as outsiders who reside in the Native State of Johore to be present in Singapore to take part in these activities. The Committee was highly gratified to find a large gathering of Johore residents and an equally good crowd of Singapore people. A keen interest was taken by the ladies on this day too.

On the 29th of February, a Conference of Religions was held. Nearly one thousand people comprising Indians (who were in the majority), Europeans, Eurasians, Chinese, Arabs, Persians, Siamese, and other nationalities were present. Representatives from

Christianity, Islam, Buddhism, Zoroastrianism, and Hinduism explained briefly the essential tenets of their respective religions. This sort of religious gathering being unique in the history of Malaya was much appreciated by the people present.

The local Vivekananda Sanmarga Sangams Music Party conducted Bhajans on the first of March last, when all present irrespective of caste, creed, colour, and rank partook of the lunch specially arranged for the day. According to the programme the meeting was started. Mr. A. S. Ponnambalam was on the Chair, Mr. M. K. Chidambaram, B.A. spoke on "The Present State of Indian Society", and Mr. V. Chandra Raj on "Sri Ramakrishna and the Harmony of Religions", in Tamil.

Hindi Lectures were also delivered for the Hindi-speaking community. Mr. Jamnadas Purushottam took the Chair. Mr. Bhagavan Bali Sharma and Mr. S. S. Varma were the speakers. They spoke on the life and teachings of Sri Ramakrishna and the Harmony of Religions respectively. After the lectures were over, the audience was entertained by Hindustani and Tamil Music.

PURI

A Convention of Religions was held at Puri in connection with the celebration of the Sri Ramakrishna Centenary which came to a close on the 7th June last. The Raja Saheb of Puri, the Chairman of the Reception Committee, welcoming the delegates who represented different faiths and religions emphasized the essential unity of all religions and referred to the spirit of synthesis that marked out the teachings of Sri Ramakrishna from those of other prophets.

Swami Viswananda, the head of the Ramakrishna Asrama at Bombay, who presided over the Convention, said that the Centenary of Sri Ramakrishna was now being celebrated all the world over. Was it not significant, he asked, that savants and church dignitaries of Europe and America were enthusiastically participating in those celebrations?

Prominent among others who spoke at the Convention were Bhikku Maitteya of the Mahabodhi Society (Buddhism), Mr. I. A. Isaac (Judaism), Rev. J. Johnson (Protestantism), Rev. Father P. Tober (Catholicism), Moulvi Zahur Hossain of Lahore (Islam), and Pandit Dinesh Chandra Bhattacharyya.

On the closing day of the Convention, Mr. P. N. Banerjee delivered a lecture on the evolution of different religions in India from the Vedic period upto the present age and his lecture was illustrated by lantern slides.

Previous to the holding of the Convention of Religions, a ladies' meeting was held at the local Zilla School Hall, which was attended by many respectable ladies of the town and the sea-beach. Mrs. Hemalata Tagore presided and prominent among those who spoke at the meeting were Srimati Sukhalata Rao, Srimati Manibala Devi, Srimati Chanchala Devi, Srimati Aparna Devi, and Fatema Begum.

The Centenary celebration concluded with Pujas and Homa performed at the Sri Ramakrishna Library, where in the afternoon there were readings from the Gospel of Sri Ramakrishna. This was followed by the feeding of the poor whose number was about 1,200 altogether.

CALCUTTA COLLEGE STUDENTS' MEETING

Under the auspices of the Inter-Collegiate Students' Ramakrishna Centenary Committee a meeting was held on Tuesday, the 17th March at Asutosh College, Bhowanipur. Prof. Joygopal Banerjee of Calcutta University presided.

Prof. Jyotish Chandra Banerjee, Prof. Harimohan Bhattacharya and Swami Sambuddhananda addressed the meeting.

The President in conclusion delivered a thought-inspiring lecture. He pointed out the ideal aspects of Ramakrishna-Viveka-movement which were 'Renunciation' and 'Service'—the characteristic aspects of the Indian nation. India has never been notorious for aggrandizement. The Rishis and saints of the Hindus have never preached their religion before the world by declaring that his religion is the best and only religion to be followed, Hinduism has never proselytized. To a Hindu religion is a question of realization and not an expansion by number. Self-realization is the ideal of Religion and self-realization can be attained only by renunciation. The learned speaker referred to the strict austerities and renunciation of Sri Ramakrishna. And the renunciation, evoked a universal love in him which has spread to-day all over the world. His love knew no restriction. He did not make any distinction between a man and a man, between the high and the low. It is his universal love and universal religious acceptance that stand as the noblest service to

humanity—and the apostle of these ideals is known to the world by his illustrious disciple Swami Vivekananda.

DHAN GOPAL MUKHERJI

We are greatly shocked to hear of the premature death, and that under tragic circumstances, of Mr. Dhan Gopal Mukherji in July last in New York. Mr. Mukherji was one of the limited number of Indians who have established their name as a writer in the field of English literature. Some of his books were the "best sellers" of the year in America. By reading his *The Face of Silence* Mon. Romain Rolland became interested in the lives and teachings of Sri Ramakrishna and Swami Vivekananda, whose biography he himself afterwards wrote. By the death of Mr. Mukherji *Prabuddha Bharata* has lost one of its distinguished contributors.

Dhan Gopal Mukherji was born in the year 1890 in Calcutta. Led by a spirit of enterprise, he left the parental protection and care while still very young, and went to Japan. From there he went to America, where after passing through a period of great stress and struggle he made a name as a journalist, author and lecturer.

Though he lived practically his whole life in America, his love for Indian ideas and ideals remained unshaken. He was an ardent devotee of the Ramakrishna Mission, and got spiritual initiation from Swami Shivananda, the late lamented President of the Order. He visited India twice and had a mind to do so again at an early date. But alas, that was not to be! May his soul find that Bliss which he so eagerly sought for during his lifetime.

THE RAMKRISHNA MISSION FAMINE AND FLOOD RELIEF WORK

BENGAL FAMINE

Our workers from the different districts of Bengal inform us that the famine conditions are worsening as the cultivators are getting unemployed after finishing their season's work in the fields. We have therefore had to increase our doles. During the last four weeks ending on the 15th August, the Mission distributed 488 mds. 37 srs. of rice amongst 10,450 recipients. Of these, 389 mds. 23 srs. were given from Gabura, Jhapa and Nakipur centres of the Khulna district amongst 8,118 recipients of 32

villages, while from the Joyrambati centre of the Bankura district 1,799 recipients of 21 villages got 74 mds. 28 srs. During the same period there were only two distributions from the newly opened Lakshmibati centre of the Birbhum district, in which 493 persons belonging to 23 villages received 24 mds. 26 srs. of rice. The Joyrambati centre distributed some new and old cloths.

ARAKAN FLOOD

The flood relief work in the Kyaukpyu district of Burma continued during the period. There were four centres at Cheduba, Thippon, Aṅareoh and Gangadaw. At the request of the Deputy Commissioner additional work was undertaken at the Ramree area. From the four centres in Cheduba Island 13,207 persons received doles of 940 mds. of rice weekly. Temporary dispensaries were opened in the distressed area, and medical relief was given to many thousands.

BENGAL FLOOD

On receipt of an urgent call for help from our Malda centre in North Bengal, the Mission decided to start immediate flood relief measures for the distressed people of the district. Details of the work have not yet been received and will be published in our next report.

The funds at our disposal are getting exhausted, while the situation is becoming more desperate every day. The famine relief work in Bengal requires to be continued till the next harvest. We therefore appeal to

all to contribute to our funds so that thousands may be saved from starvation and death.

We have great pleasure in acknowledging with thanks the receipt of the following noteworthy contributions to our Famine Relief Fund during the period:—

Calcutta Baled Jute Association	...	Rs.	1,000	0	0
Sj. Sasi Bhusan Law, Calcutta	...	,,	100	0	0
Mr. B. N. Pal, Calcutta	...	,,	100	0	0
Dr. R. D. Modi, Ahmedabad	...	,,	125	0	0
Raja Radha Raman, Pilibhit (2nd instalment)	...	,,	200	0	0
China Bazar Glassware and Enamelled Ware Dealers' Association, Calcutta	...	,,	500	0	0
The Save the Children Society, London, through Lady Muriel Paget	...	£	46		

Contributions will be thankfully received at any of the following addresses:—

- (1) The President, Ramkrishna Mission, Belur Math P.O. Howrah Dist.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(SD) SWAMI MADHAVANANDA,

Acting Secretary,

Ramkrishna Mission.

23rd August, 1936.