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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI VIVEKANANDA

BY DOROTHY KRUGER

Vivekananda, Mahadev,
God of the lowest of the low,
For love of harlots, lepers, thieves,
Leaving the Silence and the snow.

For pity of the pain of man,
Being on earth, at once all-where,
Touching with quiet hand the heart
Made breathless by its own despair.

Vivekananda, Mahadev,
Shadowless, shining, like the sun,
Drawing the lower self of each
Into the stainless higher one.

Loosing no wrist in the ascent,
Though some, through terror, fight your hold
Before Himalayan lift of peaks,
So distant and so blue-white cold.

Vivekananda, Mahadev,
What matter scratches, kicks, to you,
Who drank black poison from your hand,
Whose throat will always be dark blue.

PILGRIMAGE TO THE UNKNOWN

BY THE EDITOR

I

The quest of truth is not the monopoly of any particular individual. Consciously or unconsciously, every person—a peasant or a prince, a poet or an artist, a philosopher or a scientist—is marching silently towards the realization of the infinite potentiality of his being through the particular vocation to which he is born. But in most cases the limited human intellect, gross and unrefined as it is, picks up from the flow of life only those bits which are considered significant and useful for practical purposes in this earthly sojourn. In fact this inordinate fascination for things mundane more often than not makes the unwary pilgrim forgetful of his real destiny, and as a result he stumbles and gets severe knocks in the course of his arduous journey through the vast wilderness of worldly life. But such is the constitution of the human mind that, despite this temporary set-back and self-forgetfulness, it cannot help reacting to the faint but audible messages from the Unknown, eternally hammering at the door. It begins to feel a growing discontent; and time comes when even the bounties of Nature—the plenty and profusion of life—fail to carry consolation to the soul that yearns for something nobler and more permanent than the fleeting phenomena of earthly existence. For, in the words of Mr. Royce, “lost though we seem to be in the woods or in the wide air’s wilderness, in this world of time and of chance, we have still, like strayed animals or like migratory birds, our homing instinct.” It is this spontaneous inner urge for

the realization of our immortal heritage—our divine potentiality—that very often upsets all our cold-blooded calculations and shatters to pieces the rosy dreams of life or at times catches us up to heightened levels of consciousness in which wonder and mystery speak to us alike even in ‘the little speedwell’s darling blue.’ The human soul can never remain permanently satisfied with the gaudy baubles and gewgaws of this Vanity Fair. Like a chrysalis maturing in the cocoon of matter, the soul of man must one day burst forth and spread its wings in the sun of pure reality. It feels an instinctive longing for its home—its place of rest—in the realm of the Infinite, the realization of which is the *summum bonum*, the ultimate end of human life and quest. In fact it is the Infinite within, that stimulates and colours all our strivings on earth, and quickens into life an insatiable urge for the boundless expansion of our thought and aspiration. Nothing short of realization of the infinite glory of our being can silence the throbbing aspiration of the soul; for that which is infinite is bliss and peace everlasting, which it is but vain to seek in the finite objects of Nature. So does the Sruti say, “That which is finite is mortal but that which is infinite is bliss immortal. It is this Infinite which is to be sought after and not the finite” (*Chh. Up.*). Indeed this Infinite is the Soul of all souls and is nearest and dearest to us all,—a fact which has been eloquently proclaimed in the Vedanta, the crown of Indian philosophy. In the interesting dialogue between Maitreyi and the Sage Yājñavalkya it has been declared, “It is not

for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. . . . It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear, should be realized, should be heard of, reflected on and meditated upon. When the Self, my dear, is realized by being heard of, reflected on and meditated upon, all this is known" (*Brih. Up.*). Indeed it is this inherent love for the Atman—the Existence-Knowledge-Bliss absolute, which is the Soul of all souls, that makes everything else in the world so near and dear unto us. This is the goal, the glorious object of our quest in life. When this Supreme Self—the infinite potentiality of our being—is realized, "all the knots of the heart are torn asunder, all doubts are dissolved and all effects of works good or bad, are destroyed once for all" (*Mund. Up.*).

Rightly did Swami Vivekananda point out that this pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses, and to evolve the spiritual man, this striving day and night to make the Infinite one with our being—this struggle itself is the soundest and most glorious that man can make. The lower the organization, the greater the pleasure in the senses. The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought and philosophy, in arts and the sciences. Spirituality is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the higher for those who can

appreciate it. So, even on the utilitarian ground that man is to seek pleasure, he should cultivate religious thought, for it is the highest pleasure that exists. The attainment of infinite bliss, or for the matter of that, of the 'Soul which is Bliss Itself' (*Tait. Up.*), is the ultimate end of human life. For, pleasures that are short-lived and are sought in the ever-changing world of phenomena bring in their train only misery, both mental and physical, and do never lead to the surcease of suffering in life or in death. The Sruti scans the different degrees of bliss ordinarily manifested in the ascending order of beings in the universe from man up to Prajâpati, the creator of the world, and points out with unerring precision that even 'a hundred-fold of this bliss of Prajâpati (the macrocosmic being) is only the unit measure of the *ânanda* of Brahmâ (Hiranyagarbha whose plane of existence is the Satyaloka). The Sruti makes it perfectly clear that even this *ânanda* of Brahmâ is but an infinitesimal part of that infinite bliss that arises from the knowledge of Brahman, and that the person who has been blessed with this supreme illumination is no longer smitten by the prick of any desire for enjoyment here or in the life hereafter, and is not also afflicted by the thought 'why I have omitted what is good or why I have committed sin; as the person who knows the Atman, considers them both (virtue and sin) as the Soul Itself' (*Tait. Up.*).

II

But the question is asked: If the attainment of this Supreme Bliss is the *summum bonum* of human existence, what is that element that deflects the course of his mind and intellect from the pursuit of this lofty spiritual ideal? The scriptures of the Hindus have given a pointed and unequivocal answer to this oft-repeated query of humanity. In the

Gîtâ it has been declared that this world of beings, deluded by the threefold dispositions of Nature (*i.e.*, *sattva*, *rajas* and *tamas*), is not able to know Him who is transcendent and eternal. Indeed the divine spell or *mâyâ* (the veil of nescience) is hard to transcend. But those who take refuge in Him, the Soul of all souls, shall get beyond the limitations of time, space and causation, and become ultimately united with Him. In fact the consciousness of a separate individuality distinct from Brahman, the Supreme Self, is the source of all bondage. This false ego or individuality, as Acharya Sankara has pointed out, is but a mere reflection of the Self on the intellect (*buddhi*) like the reflection of the sun on the water in a vessel or a lake, and is known in Vedantic terminology as *jivâtman* that feels a differentiated existence apart from the Universal. Needless to say, the *jiva*, by the very fact of his self-imposed limitations and assumed separateness, creates manifold wants and miseries for himself, and by his false identification with intellect and body, he raises spectres of fear around him and drags on a miserable existence on earth till the dawn of Knowledge. The Sruti beautifully illustrates this phenomenon by means of a simile: "Two birds (the Supreme and the individual souls) of beautiful plumage closely united in friendship reside on the self-same tree (the body). One of them (the individual soul, the *jivâtman*) enjoys the sweet (and bitter) fruits thereof (the effects of good and sinful deeds); the other (the Supreme Soul) looks round as a Witness (without eating). Being seated on the same tree (with the Supreme Soul), the deluded one (the individual soul) immersed (in the relations of the world) is grieved for his helplessness. But when it beholds the other, the long worshipped Lord and His glory, he becomes free from all grief" (*Śwetâswatara Up.*). In

short when the *jiva* comes to realize the transcendent majesty of his own Self which is the lord of all beings and is untouched by the passing humours of life, even as the sun is not really tarnished by the dirt of the materials on which it reflects, then the dreams of his suffering and enjoyment disappear, and he enjoys the unbroken, eternal bliss of his own Self. He then comes to realize that it is his Self—the all-pervasive Atman, that interlooms, like the warp and woof, all the diverse objects of Nature. As a matter of fact it is this self-knowledge that enables him ultimately to transcend all pairs of opposites and overcome all fear. For fear is begotten of a sense of differentiation. "When there is duality, as it were," so says the Sruti, "then one sees something, one speaks something, one hears something, one thinks something, one knows something. But when to the knower of Brahman everything has become the Self, what should one see and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one know and through what?" (*Brih. Up.*). Fear exists for him who (through ignorance) makes even the slightest differentiation between him and the Supreme Soul (*Tait. Up.*).

III

The question has often been asked and is still being asked how the apogee of spiritual life can be reached. "The self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal" (*Katha Up.*). Innumerable are the pitfalls on the way and countless are the desires that lurk in the human heart. Indeed the bewildering array of adverse forces on the way cannot but dishearten even the boldest of pilgrims in his march to the realm of peace

everlasting. But the Sruti, like an unerring guide, has shown and unfolded before humanity the real trail to be pursued for the achievement of the highest end of human existence. What is needed, she says, is the unyielding tenacity of a Nachiketas who had the courage to knock even at the very portal of Death to wrench from him all the secrets of life and the saving knowledge of the Self. No blandishments, no prospects of earthly glory and pleasures could dislodge him from his iron determination to envisage the Truth. He rejected with a profound disdain all the magnificent offers made by the Lord of Death, and boldly told the Tempter, "All these enjoyments are short-lived. They wear out the glory of the senses. And, moreover, the span of life of all is limited. With Thee, remain Thy horses, with Thee Thy dance and song" (*Katha.Up.*). A sincere aspirant after Truth is therefore called upon at the very outset to distinguish between what is good (*sreyas*) and what is pleasant (*preyas*), inasmuch as the latter with its fleeting charms forges new fetters for the human soul and makes it 'whirl upon the wheel, and hug and kiss its spokes of agony, its tire of tears, its nave of nothingness'. So does the Sruti say, "One thing is what is good (*sreyas*) and another what is pleasant (*preyas*). Both, having different objects, chain a man. Blessed is he who, between them, chooses the good alone, but he that takes to what is pleasant, loses the goal" (*Katha Up.*). The Sruti has therefore sounded the tocsin of alarm at the very beginning and declared that this discrimination between the real and the unreal, the renunciation of desire for the enjoyment of the fruits of action here and hereafter, the possession of sixfold wealth (*i.e.*, the control of the internal and external organs, withdrawal of mind from sense-objects, forbearance,

mental concentration, and unflinching faith in the words of the spiritual guide and the scriptures) are the *sine qua non* of a happy consummation of spiritual life. It is but a truism that in this arduous and perilous journey the careful guidance of an adept is of primary importance; for how can the fools who, themselves being plunged in ignorance and oppressed by misery, go round and round, can guide the erring and the ignorant through the vast wilderness of life to the final destination? So it has been said, "Soul (Atman) can never be comprehended, if taught by an inferior (ignorant) person, as it is thought of in various ways; but when it is taught by a teacher (seer) who beholds no difference, then there is no doubt concerning it; otherwise the Soul that is subtler than the subtlest, is not realized by mere vain ratiocination based on limited understanding. Wonderful is indeed the speaker of the Soul, equally ingenious the pupil; wonderful indeed is he who comprehends it taught by an able teacher" (*Katha Up.*).

IV

But such is the constitution of the human mind that one single method can hardly be set down as the sole avenue of approach for all to the acme of perfection in spiritual life. Temperamental differences in men have led to the promulgation of different methods in the scriptures for the realization of the ultimate Reality. Thus the paths of *jnâna*, *karma*, *bhakti* and *yoga*, as enjoined in the Smritis and the Sruti, reflect the need of humanity for suitable means to the realization of their ideal, according to the mental predilections of different individuals. It will be doing a violence to human nature to boil down all methods into a single hide-bound system and to prescribe it for all temperaments. The Hindu philosophical

thought has therefore accommodated in its comprehensive scheme a sparkling variety of systems and methods for the apprehension of the fundamental truths of life. But whatever be the technical differences in the processes, the scriptures are unanimous that the highest realization will never become an actuality unless the seeker after Truth practises self-control and endeavours to acquire the wealth of mental purification and concentration. What is needed therefore is infinite patience to get a complete mastery over all the creative ideations of the mind. "Like unto the emptying of ocean (drop by drop) with the tip of a kusa-grass, the human mind is to be controlled with untiring zeal," so says Gaudapada (in *Mând. Kârikâ*). It is only by constant practice (*abhyâsa*) of meditation and renunciation (*vairâgyam*) of all desire for enjoyment that this unruly and turbulent mind can be brought under control. A clarified mind—a mind that has been chastened and subdued by means of either unselfish work, devotion to the Lord, discrimination between the real and the unreal, or constant meditation—becomes the suitable medium for the manifestation of the supreme light of Truth. Therefore it is that it has been so emphatically declared in the Sruti, "Through the (purified) mind, the Soul is to be realized" (*Brih. Up.*). It cannot be denied that, in whatever sphere one may struggle for the grasp of the ultimate Reality according to his temperamental bias, one-pointedness of mind which is the natural outcome of mental purification is an indispensable pre-requisite for the solution of the intricate problems of life. Indeed "neither the one who has not ceased from wickedness, nor the unrestrained, nor the unmeditative, nor one with unpacified mind can attain this (Knowledge). He who is intelligent, ever pure and with mind

controlled, reaches the Goal whence none is born again. Thus the wise relinquish both joy and sorrow, after having realized by means of meditation on the inner self that ancient effulgent One who is hard to be seen, who is subtle and immanent and who resides in the sanctuary of heart" (*Katha Up.*). This is indeed a realization which gives a quietus to all cravings for ever, and brings eternal comfort to the soul of man. This pure comprehension does not come in a fragmentary or truncated form demanding completion by something else. It is sovereign in its own rights and carries its own credentials. In short, it is a state which, in the words of Rabindranath, is beyond all limits of personality, divested of all moral or aesthetic distinctions; it is the pure consciousness of Being, the ultimate Reality, which has an illumination of bliss. Though science brings our thoughts to the utmost limit of mind's territory it cannot transcend its own creation made of a harmony of logical symbols. In it the chick has come out of its shell, but not out of the definition of its chickenhood. But so far as the final freedom of spirit as visualized by the Indian mind is concerned, our consciousness, through an intensive process of concentration and quietude, reaches that infinity where knowledge ceases to be knowledge, subject and object become one—a state of existence that cannot be defined. It is only in such a state of realization that our earthly pilgrimage comes to an end, and the pilgrim becomes united with the much-coveted Object of his spiritual quest. "As pure water poured into pure water becomes the same, so the self of the sage, which has been purged of its dross, the ego, by right knowledge, becomes one with the universal Self, Brahman" (*Katha Up.*). "As the flowing streams having relinquished their names and

forms, merge in the ocean, so does the illumined soul, being free from the tentacles of name and form attains to the effulgent One,—the Supreme Purusha”

(*Mundaka Up.*). This is the end of the journey; this is the consummation devoutly to be wished by every seeker after peace everlasting.

SACRED MEMORIES OF SRI RAMAKRISHNA*

BY SWAMI AKHANDANANDA

It was the summer of 1883-84. I was in my teens, being about 15 to 16. The first day that I went to the Master, he very smilingly and lovingly seated me beside him and the first question he asked was, “Hast thou seen me before?” I answered, “Yes, I was then a little boy. I saw you once in the house of a devotee.” (During a small function there I saw him very much emaciated, and passing into Samâdhi after a word or two. No pulse could be felt, nor did his eyes wink, and the body became stiff. His mind would come down to the body only if the appropriate name and idea of God with ‘Om’ would be repeated into his ears, but this would be immediately followed by his again returning into Samâdhi). Calling out to Gopal-dâ, the Master said smilingly, “Listen, listen, he says he saw me when he was a little boy! O when he was a boy!”

At his request I spent that night at Dakshineswar. With the decline of day he asked me to go to the Panchavati after making my obeisance in the Kali and Vishnu temples. In the evening I came back to the Master’s room. The bell of Arati was ringing, the spacious Kalibari was vibrating with its peals, incense was burning and the room was so dark that the Master could not be seen. He was sitting still, losing all outer consciousness.

When I was returning home next morning, he said smilingly, “Come again on Saturday.”

Saturday. He would not allow me to come back. After evening Arati, he gave a mat to me and said, “Spread it,” (on the round portico facing the Ganges). He lay down and said, “As if a child with its mother,” and asked me to meditate in an easy posture and said, “Take your meal ready before you in any way; it will appease your hunger,” and that was the day he initiated me. Then he spread his legs over my lap and asked me to massage them. I was an athlete then, so I did it a bit vigorously. He exclaimed, “What do you do? What are you doing? My legs will be bruised and broken. Do it gracefully, softly and slowly.” Then I found how soft the body was,—as if butter was spread over the bones.

At that time I practised many austerities,—cooking my food, bathing in the Ganges four times a day, and keeping long, unkempt hair. One day the Master told me, “You are a little boy, why are you so old-fashioned? So much is not good.”

Even before going to the Master I practised the daily breathing exercises, so much so that some of the signs were experienced by me, *i.e.*, perspiring, trembling, etc. I used to hold my breath

* Translated from the original Bengali *Smritikathâ*.

with a dip in the Ganges for some time daily. When the Master heard this he prevented me from doing all these, because they might result in an incurable disease. He said, "Repeat the Gayatri daily."

The Master knew that I was austere and orthodox and would take that food only which was cooked by myself and that was why I always went to him during the afternoon, stayed with him for the night and would come back in the morning. So in order to make me less austere and more liberal, one morning he did not allow me to come back. I clearly placed before him my difficulties, to which he said, "Go and take the sacramental food of the Mother, which is very pure; then again it is cooked with Ganges water." At length I agreed and proceeded to take it. Looking back after a few steps, I found the Master watching whether I was going to the Kali or Vishnu temple. I took the dishes of the offerings without meat. Coming back I found him waiting for me with a betel in his hand, but this I would never take. Again he insisted, "Take it. It is always very good to take one or two after a meal. That removes all foul smell from the mouth. What harm if you take it? Look at Naren—he eats hundreds of betels; he eats whatever he gets, but what of that? Such large eyes always turned inwards! He passes through the streets of Calcutta and sees the houses, carriages and everything full of Narayana (God). Just meet him."

So did I the very next day and found him on the bed in one of the outer apartments reading a big volume on 'Budh-Gaya'. The room was untidy, so also the bed. But I was charmed to find 'Naren'—a little bearded, serious-looking and divinely formed. I told him, "Master has sent me to you." "Sit down," he said. Then he went in and

coming back asked, "You went to the Master? Come again."

The Master, "You went to Naren?" "Yes, whatever you said is too true." "How do you know so much at the very first sight?" "I found his big eyes, with mind nowhere out, as if he was not in this world. He was reading big volumes of English books. The room was ill-arranged." The Master, "Go to him again, make the most of his company."

When alone, I thought, "Should I then give up my austerities?" One afternoon some householder devotees were asking the Master, "Sir, these little boys come to you to become monks, leaving the worldly life. Is it good?" The Master, "You see only this life of theirs and not their previous ones, in which they have finished everything. One mother has four sons. Three are mad with enjoyment and one is eager to renounce. Look at that boy. Such are the tendencies when *sattva-guna* (divine qualities) blossoms forth." These words of the Master doubled my devotion to my austerities.

The Master used to say, "Perform your Japa and meditation more on Saturday and Tuesday. Saturday is Honey-day." (Sani-bar—Madhubar).

Sometimes I saw him talking to devotees, at others singing and dancing, or weeping bitterly, and sometimes lost in rapture, or in Samâdhi. Time flew on without our knowing its passage.

He used to make us sit in meditation and ask afterwards, "Well, while praying, did tears roll down thine eyes?" Once I said, "Yes." He was so glad! Next he explained, "Tears of repentance come from the corners of the eyes nearer to the nose, and tears of love flow down from the opposite corners. Do you know how to pray?" So saying he spread his legs like a little child and began to cry aloud, "Mother, give me knowledge, give me devotional love:

Mother, I don't want anything else. I can't live without Thee, O Mother!" The knot of his cloth gave way and he then looked just like a little child. With melting tears overflowing his breast he passed into deep Samâdhi. At this the idea rose strong in me that the Master had prayed thus all for the sake of me.

About dreams he said, "If in a dream somebody comes and lights lamps one after another, or fire breaks out, or if one calls out his own name, these are good. The last one is the best sign."

Somebody reported to him that Col. Olcott, an American of the Theosophical Society, had left everything and had become a Hindu. We looked at his face to see if he were pleased. Much annoyed, the Master said, "Why did he leave his own religion?"

One day he remarked, "Little boys find everything full of life and consciousness, e.g., when the leaves are moving, the boy says, 'Stop, stop, I will catch the grass-hopper'. The lightning flashes and dazzles, and he says, 'Look, look, it is striking fire out of flint'."

One morning (I spent the previous night with him) the Master took me into the Kali temple (never before had I entered it) and showing me the image of Shiva, said, "Look, this is Shiva full of consciousness!" I felt as if Shiva was breathing. The Master said again, "See how the conscious is lying down as if unconscious!" I was silent and spell-bound and felt so. So long I had thought this was an ordinary image just as elsewhere. But what is this? It is living! What a great joy the Master pumped into my heart! It cannot be expressed, it can only be felt.

The Master then arranged all the ornaments of the Mother each in its place. In the meantime his cloth fell off and he looked intoxicated. With great difficulty could I bring him to his room

where he remained in Samâdhi for a long time. What shall I speak of that day? I could not feel how the day passed on! —meditating all the time on what the Master had shown me. The Master sang so many songs that day while his mind mused on some inner object.

Another day, from a Sadhu I learnt a couplet meaning, 'Everything is Brahman, whether in ant or in elephant.' I quoted this to the Master. He smiled and said, "But the Sakti (energy) is not the same in both. Brahman is one, but is there no variety in the manifestation of Sakti?"

One evening at Dakshineswar, the Master, with mind indrawn, was speaking at intervals, "The Ishtam is Atman, Vision of the Ishtam is realization of Atman."

Early in the morning the Master was in his room repeating, 'Om, Om, Om' and the whole room was as if spell-bound in Samâdhi. God was realized in and out.

One day in the house of a devotee, the Master, talking with the Mother, was saying, "Mother, how can I give my mind and life unto Thee (when) Thou art the mind, and Thou the life?" After that with his eyes half-shut and talking to himself, he was saying, "Fie, fie on those whose minds are attached to *kâmini* and *kânchana* (lust and gold). Mother, they won't have anything." So saying he began to spit on the palm—so much so, that it rolled down and wetted his sleeves and then the mattress. The whole scene of wonderful ideas impressed me and others and till to this day it is the prop and support of my entire life.

Another day. Overnight I was with him. In the morning very lovingly he talked with those that came. I was loitering in the temples. In every Shiva temple, I was bowing down and repeating 'Namah Sivâyâ Sântâyâ etc.' Then

I came back to him, when he asked me to accompany him for a bath in the Ganges. There the accountant of the Temple-Garden was rubbing his cracked feet, with one foot in the Ganges and the other on the steps. He did not even care to glance at the Master. The Master slowly stepped into the Ganges up to his thighs and gently putting water on the head, he took some water in his mouth, gargled, and then let the water fall into the hollow of his palm. It was this which made it clear to me how deeply he felt that 'Gangâbâri is Brahmabâri'—'the water of the Ganges is that of Brahman.' For him it was as if very painful even to step into it.

A rustic rushed in and inquired of the accountant as to the number of fishes in the pond, of the fruits in the orchard and the cost thereof, and so on. The Master looked at him with a sideward glance and with a bit of annoyance in his face.

After bathing we came back to his room; I sprinkled a little of Ganges water on the dry cloth which he put on. Next he took some *prasâd*.

Just then a man asked for some pice. The Master told me, "Take those four pice on the shelf and give them to him." After I had given them to him he said,

"Wash your hands with Ganges water." This I did. Then the Master took me to a picture of Mother Kali and for a long time he made me clap my hands and repeat 'Hari-bol, Hari-bol' and he himself did the same. With this incident he screwed into my mind this idea for ever that 'money is to be hated more than filth and *excreta*'. Since then I have travelled for 14 years and throughout I have never touched a single pice, and even now, if I shrink from money, it is due to that fact. Now it seems to me that he did so much for me. For the good of the world he undertook the bondage of the body, that is why he did so much for us.

That man from the Ganges steps came and asked, "Is Harish there? Harish?" Far from answering, the Master said, "Well, you are a Brahmin, with 3 quarters of your life spent away. Over and above, this is the bank of the Ganges, and here you are not reminded of your chosen Deity! You talk of fish in the pond, fruit in the garden and net income from them all. Fie, fie on you." The Brahmin, instead of being repentant, got annoyed and went away. Thakur asked me to sprinkle Ganges water on the ground where he stood.

THE FULFILMENT OF BEAUTY

BY DR. J. H. COUSINS, D.LITT.

In approaching the problem of the fulfilment of beauty, that is, the carrying of beauty into life as a refining social influence and individual release, we shall recognize the modern aesthetical dogmas that beauty is not limited to objects of art, and that art is not all necessarily beautiful. There is beauty in nature as well as in art. There is an art of lying

as well as of painting. But we shall do small credit to our intelligence if we fall into mental paralysis before the tyranny that is sometimes assumed by words, and before the notion that nothing can exist that is not clearly defined. It is true that intellectual *arguing* gets nowhere unless terms are clarified. But aesthetical *experience* either in the

creation or contemplation of a work of art is a vital experience, and the collateral *experience* of beauty is its reward. Definition is here detrimental to reality. We cannot allow ourselves to drift into the syllogism that, because there can be beauty without art, and art without beauty, therefore there is no relationship between art and beauty. The poetry of wordless nature does not invalidate the poetry of poetry; neither does the recognition of "life" in a dead statue deny life in a living being. It is plain to experience that there is a recognizable activity that may be identified as art-activity, though there are other activities that may be termed artistic. It is equally plain that there are objects that express more fully than others a quality identifiable as beauty, though there are objects not specifically artistic that are in some way beautiful.

We can bring the matter into a fairly accurate and short yet comprehensive statement, as follows: "Beauty receives an expression in the art that has a specially dynamic influence and direction; and art attains a special quality, power and endurance when it expresses beauty." We need not here summarise the characteristics associated with beautiful objects. We are concerned not with ideas of beauty, but with the gaining of some idea of the power that beauty may become in moulding the materials and activities of daily life to the excellence of one or other of its aspects.

On the influences that can be exerted by the arts, we have Plato's report of the idea of Socrates, as given in *The Republic*. Discussing the idea that "good style and harmony and grace and rhythm spring naturally from goodness of nature—not the good nature we politely speak of when we really mean weakness—but from a truly good and beautiful character of mind," charac-

teristics which must "always be the aim of young men who are to fulfil their calling," Socrates says:

"And I suppose the art of design is full of such qualities; and so are all similar crafts, weaving, embroidery and architecture, and the fashioning of other useful things. . . . For all these are graceful or clumsy. And clumsiness and harshness and discord are akin to a vulgar style and a vulgar temper, while their opposites are akin to the opposite, to a steady and noble temper. . . . Then, is it only our poets whom we must order and compel to print the images of noble character in their poems . . . ? Rather we must seek out . . . artists, who by their own virtuous nature can divine the true nature of beauty and grace, so that our young men, dwelling in a wholesome region, may profit every way, if every way there strike upon their eyes and ears from works of beauty a breeze, as it were, bringing health from kindly places, and from earliest childhood leading them quietly into likeness and fellowship and harmony with the beauty of reasonableness. . . ."

In that paragraph is contained the whole case for art in education.

A somewhat similar idea of the influence of art, and particularly the art of poetry, is expressed by a writer, John Dennis, whose small work, *The Advancement and Reformation of Modern Poetry*, is little read today, but exerted an effect on Shelley's unforgettable *Defence of Poetry*. "As the misery of man proceeds from the discord and those civil jars that are maintained within him, it follows that nothing can make him happy but what can remove that discord, and restore the harmony of the human faculties. So that must be the best and the nobler art, which makes the best provision at the same time for

the satisfaction of all the faculties, the reason, the passions, the senses. . . In a sublime and accomplished poem, the reason and passions and senses are pleased at the same time superlatively."

Of the service of beauty in history Emerson, in his essay on Art, says:

"As far as the spiritual character of the period overpowers the artist and finds expression in his work, so far it will retain a certain grandeur, and will represent to future beholders the Unknown, the Inevitable, the Divine . . . that which is inevitable in the work has a higher charm than individual talent can ever give, inasmuch as the artist's pen or chisel seems to have been held and guided by a gigantic hand to inscribe a line in the history of the human race. . . Thus, historically viewed, it has been the office of art to educate the perception of beauty. We are immersed in beauty, but our eyes have no clear vision. . ."

In view of the situation in the world to-day as between various strata and groups of humanity, with the growing negation of the fundamental characteristics of beauty (unity, design, balance, proportion, rhythmical sequence) it cannot be claimed that art has made a success of its office. This failure, as Emerson indicates, is due to man's lack of capacity to respond to the vision of beauty. But the response, let it be said, must not end with responding. It is only a cultured blindness if it does not translate its vision into the stuff and movement of life. This is the open secret of the passing of Greece and Rome, of the Mauryan and Mughal empires. They passed because they offended against one or other of the "holy laws" of beauty, for there is a deep truth underlying Nietzsche's saying that "only as an aesthetic phenomenon is existence and the world eternally justi-

fied." And this is the acid test of affairs in the world to-day, when the blindness to beauty in life is so widespread as to threaten a universal stumbling into the darkness and ugliness of world-wide strife.

We shall realize that this threat is no mere fancy if we seek out some of the predisposing causes of the non-fulfilment of beauty. In doing so we shall also uncover the ways and means towards its fulfilment.

1. One predisposing influence towards the non-fulfilment of beauty through the arts, as pointed out by Croce (*Aesthetic as Science of Expression and General Linguistic*), is the separation of art from the general cultural life. This is much the same complaint as Tolstoy's (*What is Art?*) against the deprivation of the people of participation in art-activity, and the setting up of a false superiority between artists and people.

It is this separation between art and life that has led in our time to the apparent contradiction of the beneficent effects of art-activity, which educationists and physicians have noted, by nations in both hemispheres that have in their past contributed immortalities to the history of art. The contradiction is based on a double error of thought. No nation, as nation, has yet been a complete "aesthetic phenomenon." All that has happened has been the creation of master-pieces by individual artists. These have been given superficial appreciation by the nations in which the artists were born because they have gratified national pride. The test of the depth of appreciation of art comes when hatred and violence, awakened by small groups within the nations, lay bare the not yet outgrown "ape and tiger" elements in unregenerate human nature.

Art can transform the disunity of life, its lack of design, its want of balance, its

defective proportions, its spasmodic movements, into the likeness of the essential characteristics of beauty; and we can prophesy with lamentable assurance the ultimate disappearance of nations, no matter how physically powerful they appear to be, that do not respond to the full requirements of art. These requirements are not fulfilled in the occasional production of masterpieces, or even in a nation-wide following of tradition. They will only begin to be fulfilled by the nation that realizes that life without art is as dead as art without life; and that art, to make life a living reality, must be universal and continuous experience. When this is achieved, there will be no separation such as Croce observed between art and life, for all life will be raised to the level of the artistic and beautiful; and there will be no separation between artists and people, such as Tolstoy deplored, for the people will express the divine creative impulse that is in all nature.

2. A second predisposing influence towards the non-fulfilment of beauty is the falling away in the arts from idealism, with its stretch towards the higher and purer aspects of beauty; and the pursuit of art either as a cold-blooded copying of the external appearances of life in the manner called realism, or in a hot-blooded expression of the lower impulses and desires in human nature. Two terms are involved in this diagnosis (idealism and realism) that have mixed and erroneous connotations in their general use.

Both idealism and realism, as generally thought of, involve a mutual deficiency, in the exclusiveness of the one towards the other. To the extent that idealism concerns itself with the relatively permanent things of life—with aspiration, intuition, imagination, and the higher mind—those things that liberate

the consciousness from the dictatorship of its physical agents, into the aristocracy of the spirit, it may be regarded as of greater importance than realism. Realism concerns itself with the objective things in life, which, by their intimacy with time and space, partake of the transiency of the latter, and by their preoccupation with the modes and implements of expression, and the relatively lower things of life, tend to reduce the consciousness to servitude under its own agents.

But when idealism turns itself outwards towards expression, when it immerses itself in the successively denser strata of feeling, thought, succession, design, language verbal or artistic, and instrumentality, it cannot retain its idealistic purity, for its expression must take on the inevitable limitations of its media. It is in order that the limitations of expression—limitations of definiteness as well as of indefiniteness—may be surmounted, that the utterances of vision and intuition have to be interpreted and reinterpreted; that the Sermon on the Mount has to be followed by the Epistles and Commentaries; and the Vedas by the Upanishads and Puranas. Neither can expressive idealism ignore the available media of expression and their natural limitations, otherwise it would not find expression. Idealism cannot exist without realism.

On the other hand, realism can have no relationship to reality while it seeks to live without the imagination and the higher experiences of consciousness. The attempt to eliminate everything but direct perception of objects cannot make even a beginning in the visual arts, sculpture and painting, since we literally "walk by faith," faith in experience that enables us to correct the upside-down and inside-out retinal pictures, and through an incalculable number of inferences put the world in its proper

position. This is a subjective experience. A purely objective thing is an impossibility: realism cannot exist without idealism.

Further, to lay undue emphasis on technique is to make a disproportion as between what is expressed and how it is expressed. If any weighting of the scales is allowable at all, it should be in favour of the inner realities of expression, not the external symbols. Emphasis on technique means undue attention to rules and regulations, and negatives any claim to real objectivity through the intrusion of technical abstractions. Objects created under such conditions—and modern art is largely of this kind—are not, Professor C. J. Ducasse says, “the objectification of artistic feeling, but in truth only the objectification of a recipe. . . . When we hear much mention of ‘technically very fine painting,’ it is salutary not to forget that there can be also such a thing as a technically very fine murder” (*Philosophy of Art*).

The arts in India have never moved far from idealism. Mughal art in its prime, in architecture plus decoration, and in painting, though it renounced religious themes, had a respect, amounting to devotion, for delicacy and dignity, and was thus aesthetically idealistic.

Buddhist architecture and painting had the same dignity, though not the same aesthetical exquisiteness, as Mughal art; and it extended its reach towards a fuller idealism in its delineation of the personal attainment of spiritual illumination and liberation.

Hindu art, in all its phases, has added to the range of Mughal and Buddhist art a psychological and cosmic stretch that gives it the rank of the most inclusive art of humanity. So all-embracing is it, indeed, that it has included within its iconographical idealism a realism in the depiction of certain aspects of human

life that is sometimes too frank for even those who are accustomed to the reserve of the American talkie and the London monthly magazine cover!

But Indian art developed also a consciousness of the use of its productions in the stimulating of personal and social idealism. The temple arts, even in their “realistic” phases, were used as means of development of the idealistic side of human nature. They presented cosmic ideas in deific figures which, in addition to their theological appeal to Hindu devotion, embodied principles of universal import. They delineated incidents that may be treated as allegory, and interpreted into psychological experience, literally “sermons in stones.” But, in addition to the mass use of art, Indian aesthetics advocated the use of pictures for the higher development of the individual both as individual and social unit. In the *Vishnudharmottaram* (an aesthetical appendix to the *Vishnu Purāna*) it is laid down that a good picture can be used for the fulfilment of one’s *dharma* (duty) and the attainment of *moksha* (liberation). That is to say, the contemplation of a picture expressing a worthy idea or admirable feeling will gradually call the same idea or feeling out of latency into consciousness, and ultimately make it dynamic in the individual’s life, and thus subtly elevate the tone and capacity of the individual’s discharge of duty to the family, the municipality, the nation, or humanity at large. Simultaneously with this social transformation, the individual will experience a parallel transformation of inner desire and taste; for the companionship of an object that speaks beautifully in any of the accents of beauty, spiritual, æsthetical or intellectual, will release the individual who looks on it purposively from the bondage of ugliness, with its attachments to its instruments, into the

freedom of beauty in feeling, thought, and action.

Other cultures have set high value on the use of art as the expressor of beauty. The expectant mothers of ancient Greece looked with intent on the sculptured representations of the Olympians in the hope that their coming children might look like Gods. Modern America uses arts and crafts in the treatment of juvenile delinquency; and advanced educators in various parts of the world are doing the same not only for the curing of delinquency but for its eradication by the inclusion of creative activity as an integral element of school education, a substitute adventure in creation for the adventures in destruction that youth will make just so long as education does not provide it with the incentive and opportunity and materials for satisfying its inherent but frustrated creativeness. But it is to the credit of India that, in the evaluation of the use of art just mentioned, she has given to humanity the loftiest, most inclusive, and most effective formula for the fulfilment of beauty, and for the attainment of a true and beautiful responsiveness to the idealistic impulses behind life.

It may be well to say here, that in all such considerations, involving references to authors past and present by way of substantiation and illustration of our study, no special value is attached to the old or the new as such. Ancient and modern are the Janus faces of one experience that is forever new to the percipient, though as old as humanity.

“When you return, the youngest of
the seers,
Released from fetters of ancestral
pose,
There will be beauty waiting down
the years,
Re-visions of the ruby and the
rose.”

That is how an American girl of nine,

Nathalia Crane, expressed her response to the eternal contemporaneousness of beauty. Re-visions will naturally come in adaptations of the outer appearances of things to changed ways of looking at them. The unchanging thing is the ruby that outwears all crowns and rings, and the rose that survives the garden of Sadi and the vases of ancient Greece.

Emerson speaks up for modernity in his essay on “Art,” where he says:

“Beauty will not come at the call of a legislature, nor will it repeat in England or America its history in Greece. . . It is in vain that we look for genius to reiterate its miracles in the old arts; it is its instinct to find beauty and holiness in new and necessary facts. . . Proceeding from a religious heart, it will raise to a divine use the railroad, the insurance office, the joint stock company, our law, our primary assemblies, our commerce, the galvanic battery, the electric jar, the prism, and the chemist’s retort, in which we seek now only an economical use. . .”

Emerson is here thinking of the creations of beauty by genius. But a much more modern, and everlasting, and universal, way of looking at beauty and art is not as special manifestations of genius, but as a right of every human being, no matter how far removed from the category of genius; the right to have the opportunity of becoming artistic, though not necessarily of becoming professional artists, just as everyone has the right to be given the opportunity to become literate, though not necessarily to become litterateurs.

It is notable, for its significance, though it is natural to Emerson, that his modernity, as expressed in the foregoing quotation, proceeds from “a religious heart.” In the same essay he has said that “as soon as beauty is sought, not from religion and love, but from

pleasure, it degrades the seeker." Behind this statement there is the principle that the satisfaction of the lower pleasures attaches the individual to the organs of satisfaction, and thus degrades him, whereas the satisfaction of the higher pleasures, such as are derived from true religious activity and true love, sets the individual free from lower desires. This is ultimately the most searching test of the fulfilment of beauty.

3. A third predisposing influence towards the non-fulfilment of beauty through the arts in life, is the modern commercializing of certain of them as publicity allurements to sense-gratification and the cultivation of luxuriousness. Emerson, in the passage already quoted, listed certain modern expedients in which, in his time two generations ago, only an "economical use" was sought. Since then the Occident has attempted to make an artistic, as well as an economical use of modern mechanical inventions, by making them subjects of poetry, music, sculpture and painting. This recognition of the aesthetical potentialities of modern inventions probably began with Tennyson's oblique and mistaken reference to railways as running in "ringing grooves." Since then, every addition to the "gadgets" of sensuous life has been made either the direct subject or an illustrative expedient of Occidental verse. European and American painting and sculpture have reacted somewhat similarly; and even architecture, in certain buildings labelled "modernistic," has aped the appearance of steamers and engine-rooms. In this and in other ways the special power of the arts has been used, not in its high service of the annunciation of the creative spirit in humanity, but as an infective agent of the debilitating suggestion that humanity's destiny is to become a slave to its own fabrications.

But not only has art thus made a more than adequate compensating movement away from the merely economical use of modern things, to which Emerson referred; it has even been reduced to the humiliation of acting as a pander to human vanity, greed and sensuality by being used in the always excessive and frequently mendacious effort to make people spend their small supply of money on things for which they have no real need. When excess and falsehood are given a spurious elevation in being tricked out in the appearances of beauty, they are capable of exerting a much more serious influence towards moral and intellectual ugliness and debasement than "plain unvarnished" lies; for those who are capable of utilizing power for gain through stimulating unnecessary and mainly deleterious appetites in their fellows, are capable also of inflicting destruction and death on their fellows in pursuit of any end that they may deem sufficient excuse for exercising their power over the forces of nature.

Aesthetical teleology, that is, the study of ultimates of art and beauty, points towards the fulfilment of beauty through the arts in life. The elevation of life, the building of "Jerusalem in England's green and pleasant land," the implementing of idealism in "the daily round, the common task," the organization of society on the basis of "the unity of life and the community of its forms," these are but expressional variants of an underlying effort to make life artistic—economically artistic, socially artistic, physically artistic, culturally artistic. Such an effort is integral in human necessity, and must ultimately be successful despite obstruction and deflection; and its agents must be in full affinity with its purpose, they must themselves be "aesthetic phenomena."

We recall the idea of Socrates that

artists must be found who are fitted to surround the young men (who would be the leaders in the proposed Republic) with reminders of and incentives to beauty in character and conduct. In this, Greek and Vedantic thought are at one in their recognition of the influence of the arts on humanity and its institutions: we remember the teaching of the *Vishnudharmottaram* regarding the use of a good painting as a means to fulfilling one's duty and achieving liberation into one's higher nature. But the incongruity of slavery in Greece and of group exclusiveness in India, despite the eternal verities that each expressed in its highest thought, prevented the fulfilment of their vision of the high uses of art. The limitation in Grecian life is seen in the very idea of choosing artists to conform to an intellectually seen formula of a particular type of human organization.

Perhaps the most serious flaw in the Socratic application of art to the influencing of psychological conditions (a matter brought to the perfection of degradation in modern advertising) was the restriction of its service, in a so-called "Republic", to "young rulers"; for the divisions between them and the people, and also the women, of Greece, would tend to cancel the "fellowship and harmony" intended to be inculcated by carefully chosen artists, by inducing a cultural priggishness which is one of the least artistic of human characteristics.

In order to meet the needs of our time, we have to better the exclusiveness of the "Republic," though we cannot better its method: indeed, India has not yet begun even to try either this or the parallel Upanishadic use of pictures in the development of artistic character, individual and social. The Indian States and Provinces, though their individual members enjoy music,

have not had a glimmer of the sagacity of the ancient kings in China who put music into the education of the people because of its power to purify the mind. Some day Indian educational authorities will do so; and when they do, they will be wise to bear in mind the hint of Confucius on the relationship between virtue and music as an important point in educational technique. Confucius said that a man who did not possess the human virtues had nothing to do with music. The aphorism is true in two directions. A musician, or teacher of music, who lacks the human virtues, is liable, positively, to turn the emotional potency of music into the stimulation of sentimentality and over-sensuousness, or, negatively, for want of higher sympathies, to neutralize the power of music both to raise "a mortal to the skies" and to draw "an angel down." In the other direction, the choice of music to be used in education is a matter calling for keen judgment, in view of the power of music to add a special intensity to normal feeling and thinking, and thus to increase the possibilities of both good and evil in the character and action of the individual. And what applies to music and character applies to all the arts in some measure.

As a concluding general consideration, we take it that the two most threatening features of life today, in the world at large, are the falling away of reverence and the slackening of discipline. In the Christian world it has taken five centuries to bring the reaction from the millennium of religious mediaevalism to its fullest expression. In the Vedic world the reaction from circumstances roughly similar to those of the "Dark Ages" of Europe has only recently begun, but is moving at an ever accelerating pace as increased facilities for cultural invasion bring both challenge to and allurements away from traditional

modes of thought, feeling and conduct. It is characteristic of such reactions that they have little time and less inclination to look into the implications of impulse. They cast away religion because certain historical creedal modes and institutions have not been prophetic enough to adapt themselves to enlarging knowledge: they renounce strict morality because certain of its inhibitions have become irksome to a growing sense of freedom. But this, to those who realise that the hunger of the spirit is at least as real as the hungers of the body, and that all life moves within essential law, is as unwise as giving up eating because some foods have become distasteful, or demolishing a house because it has restraining walls between its liberating doors.

But when such crises arise out of the depths of human nature, argument is of no more avail than lecturing on the inconsiderateness, not to mention the dangers, of seismic upheaval to an erupting volcano; and suppression is only calculated to aggravate matters, even as compression can turn the mild and beneficent air into a devastating explosive. The days of enforced reverence for religions have passed: Europe has, indeed, entered on a phase of enforced irreverence. The new Humanism seems to be but the usual substitution of one

objective for another. Life without something of enlargement of desire beyond bodily satisfactions can only become an articulate animalism; and without discipline can only relapse into savagery. But reverence and discipline can no longer be imposed from outside. They must rest upon inherent worth, and arise inevitably out of the nature of circumstances.

We believe that humanity has, in the universal participation in creative art-activity, first in education and afterwards in life, the surest and most effective means of bringing into life the sense of enlargement, the glimpse of perfection, the touch of universality, that transforms apparently insignificant things into hieroglyphs and codes of illuminating and inspiring and purifying revelation and discovery and achievement. Such activity, which yields up its joy to the participant under accepted inevitable laws governing each particular art-form, produces in the participant a parallel understanding of the laws of individual and social life, and, by reducing egoistic deflections away from creative purpose, as well as by increasing responsiveness and effectiveness, makes the individual a much more accessible receiver and communicator of the Will behind life that is forever seeking instruments for its fulfilment.

ECONOMIC TIT-BITS

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

THE ECONOMIC SITUATION IN FRANCE

France is a great Republic and is one of the Great Powers of the world. It is a pity therefore to see how she is passing through a series of financial troubles of the first magnitude. A good idea

of her economic situation can be derived from the article on that topic in the "International Affairs" (London) for March, April, 1938, by the Hon. George Peel. The main points in his article are put down here in a nut-shell.

It may cause surprise to many but it

is a fact that proportionately to her revenue the debt of France is the heaviest in the world. Great difficulty has been experienced by a series of Governments in balancing her budget. Even if the ordinary Budget of 1938 is balanced, it is doubtful if the Extraordinary Budget can be balanced. The difficulty in her budgetary position has arisen from the fact that since 1870 France has devoted herself to the creation of a Colonial Empire. She has also had to increase her military forces and preparations to meet a possible onslaught from Germany. Expenses in connection with the Great War and those consequent upon the reconstruction of northern France were met with borrowed money. The realization of reparations from Germany was not sufficient to enable her to meet the expenses consequent upon the reconstruction. Since after Germany tore up Part V of the Treaty of Versailles and occupied the Rhineland, her military expenditure has had to be further added to. French economic life is practically on a War footing for the last 40 to 60 years. Considering the ordinary and the Extraordinary Budgets together, out of a total expenditure of 78 milliards in 1938, 42 milliards would go for military purposes.

Although the Chautemps Government has been imposing extra taxation, the French are usually averse to extra taxation, as a result of which debts increase more and more and a good deal of the revenue goes to meet the debt charges. Her present fiscal system is outwardly uneconomic. She mainly relies upon a large number of indirect taxes, many of which yield little revenue. Direct taxes were given up by Napoleon and have begun to be re-imposed since 1914. Because of evasions and fraud, the yield from her income-tax is meagre. She has tried to raise the wage level, but the

cost of living has risen practically *pari passu*. Hence, the rise in the wage level has not brought forth any substantial benefit. The world depression of 1929 affected her in 1932, but because of the fluctuations in the value of the franc, France has not been able to share in the world recovery which set in in 1935. The uncertainty of the economic situation has accentuated the hoarding habit and has caused fluctuations in the rate of interest. Production has been greatly affected. Even now it is much below the 1929 figure. Fall in production has caused trade balance to be adverse.

Her economic ills are deep-rooted and numerous. All those may be traced to (1) the pressure of military expenditure and (2) the lack of able financiers. It has been aptly said, "She has had great statesmen, fine soldiers, but few eminent financiers."

ECONOMIC GERMANY IN 1937

The information communicated by Dr. M. J. Elsas and published in Memorandum No. 70 of the Royal Economic Society (London) contains very useful details about the economic situation in Germany.

We learn from the information that the Four Year Plan for making Germany self-sufficient as regards raw materials has been going ahead. Artificial petrol and rubber have been produced. Methods have been found out for making wool substitutes from straw and from fish albumen and for making oil from grape pips. New methods are being introduced in all sorts of manufactures.

The State is becoming more and more responsible for enterprise and employment. As regards the supply of labour and materials private industry is more than ever dependent on State action.

State income in 1937 was nearly double that in 1932. Because of the

very favourable unemployment figures, expenditure on unemployment relief has come down considerably. But the contributions to the unemployment insurance funds have not been reduced.

The acknowledged part of the Reich debt increased by 2,500 Mn. marks. The size of the unacknowledged portion of it is unknown.

The gold and foreign exchange holding of the Reichsbank remained within the limits of 74 to 76 Mn. marks throughout the year. The official mark rate of exchange remained practically unchanged throughout the year.

In spite of the programme for economic self-sufficiency, because of the rearmament programme and the heavy building of factories, the demand for foreign raw materials actually rose during that year. Because of poor harvest and because of a small carry-over from the previous year, the import of foreign food stuffs also rose.

The index of share prices rose during the first eight months of the year, and in the last quarter it fell very slightly. This shows that Germany was substantially unaffected by the declines in the other western countries. It also shows that industry is expected to be well employed for a long time ahead.

Wholesale prices rose during the first half of the year. In the second half of the year they fell slightly in response to the fall of world prices.

The cost of living figure at the end of December, 1937, was the same as a year before. Because of improvement in the quality of food, the cost of living must be considered as having risen. Money wages and wage rates have been practically the same during the last five years. The number of the employed reached the maximum figure of 20,146,000 in July, 1937. The number of the unemployed was 1,853,000 in January. It fell to 469,000 in Sep-

tember. If the number of unemployables be excluded it can be said that virtually there was no unemployment in Germany in September, 1937.

THE NUTRITION REPORT

The Final Report of the Mixed Committee on the Problem of Nutrition appointed by the Council of the League of Nations was published in 1937.

The Report covers a very wide field and contains a wealth of statistical data and several practical recommendations of first-class importance.

It is confined to the study of the problem in the western countries. Asia and Africa had to be excluded from the scope of inquiry for the reason that much preliminary work is necessary in those continents before the investigation can be carried on there.

We understand with interest that in the western countries there has been an increase in the consumption of relatively costly goods such as eggs, fruit, vegetables, dairy products, etc. This is due to change in the physiological requirements of the people. Due to reduction in hours of work, the number of people in the quasi-sedentary group has increased, thereby reducing the demand for energy-producing food necessary for manual workers. Greater appreciation of food-values, increase in national income, etc., are also some of the reasons which have led to the increase in the consumption of relatively costly food.

The question of influence of the price policy and the price structure, the family income and educational propaganda on the problem of nutrition has been exhaustively discussed.

“Improvement in the quality of the diet usually accompanies increased expenditure, consumption of bread, cereals and margarine tends to fall, and of protective foods to rise. When income is limited, the more numerous the family

the less is the absolute food expenditure per consumption unit, and perhaps the most significant feature is the decline in the use of milk. Different measures have been applied for the purpose of supplementing incomes in the lower income groups—for example, through different methods of regulating wage incomes; through public works, unemployment subsidies, tax subsidies, tax remissions, etc., and through the provision of essential foods, such as milk, to mothers, infants and children.”

“The *nutrition of a people*,” it is stressed, “is a matter of grave public concern.” “It is not sufficient for doctors and scientists to lay down the requirements of an adequate dietary; producers of foodstuffs must be able to provide the necessary constituents in sufficient quantity at reasonable prices, and that production depends not only on the competence of agriculturists, but also on the assistance given to them to overcome economic and political difficulties outside their own control.”

STABILIZING THE EXCHANGES

In his article on “Stabilizing the Exchanges” in “Foreign Affairs” (New York) for January, 1938, Mr. James D. Mooney, President of the General Motor Export Company, tries to drive home a few homely truths about money and monetary affairs.

He stresses the points very vigorously that no stabilization of exchanges is possible unless there is stabilization at home and also that all endeavours for stabilization of exchanges are useless unless the tendencies towards economic nationalism are curbed.

In order that exchange rates may be stabilized it is necessary that within the country paper currency should have a fixed value in terms of gold. The Government should be prepared to ex-

change gold for paper money. All the gold of the country should not be concentrated in the Government treasury. The best reserve of a country’s gold is in the vaults of the banks and in the houses of the citizens. Whenever necessary gold may be attracted to the Treasury by offering higher prices. To relieve the pressure upon the demand for gold, goods and services should be allowed to freely flow between country and country.

SWEDISH IRON ORE

Sweden has vast reserves of iron ore. She is the world’s biggest exporter of that commodity. The mining district in northern Lapland is estimated to possess more than two billion tons of iron ore or over nine-tenths of the total high percentage iron ore in Europe.

The situation as regards the exports of Sweden’s iron ore will be realized from the following figures (in millions of tons):—

1929—10.9

1932—2.2

1934—6.8

1936—11.2

The figure for 1937 bids fair to exceed 13 million tons.

The increase in the exports since 1932 reflects the increasing importance in the role that Swedish iron ore has been playing in the armament race in the world.

For many years, on an average, three quarters of her total iron ore exports have gone to Germany. For more than fifty per cent. of its requirements the German armament industry is dependent on Swedish ore. The less martial branches of the German steel industry depend on domestic and French ores.

Before the civil war Britain used to get the biggest supply of iron ore from

the Spanish market. Her supply from Spain having suffered Britain is making good the loss in Sweden. In 1935 and 1936 Swedish iron ore exports to Britain were 773,478 and 1,231,520 tons respectively. In 1936 exports to Germany

amounted to 7,990,000 tons. Germany, therefore, is undoubtedly yet the biggest customer of Swedish iron ore. But the importance of Britain as a customer in the Swedish iron ore market has been increasing.

PSYCHOLOGY IN THE GITA

BY DRUPAD S. DESAI, M.A., LL.B.

To keep up the ancient metaphor as it is: Just as the cows are, so is the milkman—both eternal and imperishable entities. The Divine Hand touches, and there flow forth streams of milk. They, in their turn, unite into one big ocean of milk,—the roaring billows whereof, to continue the metaphor, echo forth the din of the Music of the Spheres, the music that is sung in the “Song Celestial.” What man, having but once gone up to the brink of that milky Ocean, would be so unfortunate as not to take even a sip out of that?

Indeed, this world-revered book of the Aryas, the *Bhagavad-Gitâ*, presents an endless expanse of knowledge. Not a decade, not a century, but several thousands of years have elapsed since this Divine Song was first sung; and still to-day it rings in our ears as if it were sung but yesterday. Pundits and savants of all climes and times have not been few who have spoken or written authoritatively on the Book. Literature round the same has grown to such an enormous extent that, if collected together at one place, it would run into a big library by itself. And yet the attraction for the study of the same has not the least abated; new and ever new layers of thought are being unearthed everyday. Such is the unrivalled excellence of that “Song Celestial.”

Men have kept on churning this Ocean of Knowledge ever and anon, and obtained gems of the purest ray serene therefrom. Some have sought for the illumination of the Divine knowledge from it, some have visualized in it a shining torchlight, ever leading men to heights of philosophical knowledge, some have found therein aptly summarized rules of ethical conduct to which men must conform, and some have discerned lurking in it germs of social science, even socialism not excepted. Such is the all-embracing spirit of the teaching of the *Gitâ* that it appears to comprehend all sorts of ‘logics’ and all shades of ‘isms’ within its wide range. Try to concentrate on any one of these; keep your angle of vision steady; try to bring the various views embodied in the *Gitâ* into the ambit of your vision—and you have a new vista opened up before you.

Attempt is made in the present article to see whether principles of psychology can be shown to have been interwoven into the fine texture of the doctrines of the *Bhagavad-Gitâ*. For this purpose, it will, doubtless, be necessary to start with the assumption that the *Gitâ*, in its primary essence, being a Book aiming not exactly at expounding principles of Psychology as such, can hardly be expected to deal with the same in as orderly and methodical a manner as we find it ordinarily done in text books on the

same. When we open any ordinary text book on Psychology, we find discussed, in its very opening chapters, topics such as "The Nature of the Science," "Its scope," "Its relations with kindred sciences," and the like. But in the "Song Celestial" no musings of the kind above-mentioned can anywhere be heard. Yet, the line of labour the western philosophers and psychologists have pursued in drawing out a distinct definition of the science, as such, and the interesting discussions made to range round the same, till about so late as the beginning of the twentieth century, may very well be discerned, however dimly that may be, running through the teachings of the *Gitâ*.

A whole history may be said to have gathered round this attempt of arriving at a correct and up-to-date definition of the science. If we were to confine ourselves to tracing that alone, from the times of the ancient Greeks down to the present-day psycho-analysts, we might be able to collect material enough for a sufficiently large volume by itself. Such a treatment, however, being irrelevant for the purposes of the present article, we might rest satisfied with giving, in what follows, broad outlines of the same.

Originally, Psychology was defined as "a Science of the Psyche—the Soul." Derivatively, the definition sounds appealing; but its hollowness becomes evident, if we just go a little deep down, inasmuch as all the internal processes, with which Psychology, as a science, is concerned, are the least connected with what is known as "the Soul." The Soul, as a matter of fact, has nothing to do whatsoever with these processes. This will become patent, if we keep in view even the very ordinary expressions of language, in which all our experiences of the same are couched up. Grammatically, it is the First Person Singular Pronoun "I" which is spoken of as

having experiences of all those processes. We say, *e.g.*, "I think," "I experience pleasure," "I act," and so on, and so forth. Whereas, if it were really "the Soul" that experienced all those processes, grammatically, the Third Person Singular Pronoun would have, most naturally, been used. Our mode of speech, in that case, would have been "The Soul thinks," "The Soul experiences pleasure," "The Soul acts," and so on. But the latter mode, on the very face of it, sounds absurd. What does that show? This, verily, shows that Soul can never be a subject for Psychology.

The significance of this seemingly simple and slight variation in the ordinary use of grammatical expressions, can hardly be sufficiently estimated. Viewed in its proper perspective, to all intents and purposes, it is but a prelude to the promulgation of that most important of all philosophical principles—the doctrine of the Soul which is finding its way of acceptance with the Westerners only very recently, but which the Easterners, be it said to their credit, had acclaimed as their own, some thousands of years ago—the principle, *viz.*, that what is known as the "Soul" is One, Indivisible, Eternal Being independent of, and unperturbed by, the manifold experiences that we, as human beings, ordinarily undergo.

Later on, Psychology seems to have been defined in a still cruder way. According to this conception of it, all our internal processes are supposed to have independent and separate seats of their own, in the constitution of the brain, which, being stimulated from without, result in the types of experiences we have. This is technically known as Faculty Psychology. But such a definition, or belief, howsoever it be denominated, sounds most unintelligent and ridiculous. Reasons are not far to

seek. The number of such processes is, indeed, countless; and for all and every one of them to have a definite and distinct place allotted to it in the sphere of the brain is a conception which would stagger almost all thought. At the same time, if we accept this view, it would not be possible for us to account for the continuity and connectedness of all our internal processes, which hold up our experiences into one intelligible whole. Perhaps, it was mostly because there was this sort of confusion, writ large on its face, that the belief could not hold good for long, and was ruled out of court almost as immediately as it was born.

The attempt at defining Psychology seems to be assuming some concrete and reasoned shape in the period that followed.

Psychology, in this period, was beginning to be defined as "a Science of the mind,—mental processes." It was during this period that Psychology was definitely marked out and styled a mental science. By the bye, it may be interesting to note that even to this day, the notion does not seem to have died out, inasmuch as Professors of Philosophy are, more accurately speaking, designated as Professors of Mental and Moral Philosophy.

Till the end of the 19th century, nay, till the dawn of the 20th century, this was considered to be the most apt and accredited definition of the science. The 20th century, however, saw the pre-eminence of science in every phase of life. Scientific notions, scientific methods, scientific researches loomed large everywhere. Study of Psychology could remain no exception to this. Students of Psychology, under its influence, began to feel that even this definition was too wide of the mark. "Mind," they thought, included the subconscious and even the unconscious as well—and all these presented no subjects

for psychological investigation. They, therefore, tried to narrow down the definition. Psychology, accordingly, came to be defined as a "Science of the states of consciousness."

Scientific leanings and scientific insight were bound to probe a little too deep, and tackle the subject more analytically and experimentally. Experimental methods began to be employed more and more in the study of this science, Psycho-Analysis being the most interesting and important outcome of these all. Mental processes were actually being weighed in the balance and tested like tangible concrete objects. Thus, fresh fields began to be explored, and new regions of study came to the fore, so far as the science of Psychology was concerned.

It is needless to recount the history of all these. Still, in the last analysis, the question comes uppermost to our minds, "What is the ultimate result of all these attempts of Western philosophers?" That result actually may be there or not; as a matter of fact, that may or may not be the end in view of all those attempts, still, the inference is irresistible that they all seem leading to only one and all-embracing principle that what we call the "Soul" is not a fit subject for Psychology, and is not in any way concerned with our internal processes. The Soul in the midst of all these processes is like a lotus in the pond—untouched by the very waters in which it grows.

And that is exactly the burthen of the "Song Celestial." The feeling of utter despondency that obsessed the mind of Arjuna, the Man *par excellence*, at a time when judgment and action were most urgently required of him, could only be shaken off by a preaching that amounted to a searching psychological analysis. And the most thoroughgoing

exposition of the Doctrine of the Soul, resorted to in Chapter Second, aims at supplying the same. In other words, the chapter may well be said to define

the scope and extent of the Science of Psychology, in a strain of thought somewhat similar to that, already hinted at, in the foregoing pages.

HINDU ASTRONOMY AND ASTROLOGY

BY JYOTIRBHUSHAN DR. V. V. RAMANA SASTRI, M.A., Ph.D., F.R.A.S.,
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In India, as in the ancient West, the study of astronomy was never dissociated from astrology, whether calendric, natural or judicial. It is now presumed, according to the trend of the latest researches, that the archetypes of the Indian Solar Zodiac, with all that it implies, of the so-called 'false' co-ordinates employed in the celestial measurements of Indian astronomy and astrology, and of the other fundamentals of Indian astronomical theory, including the sexagesimal measures of time and space, the system of eccentric deferents and epicycles and the canon of sines, were taken over from Babylonia, towards the middle of the 6th century B.C., if not earlier, when the North-Western regions of India formed a satrapy of the Achaemenid Persian Empire extending its confines as far West as beyond Egypt and Ionia. This astronomical, with its associated astrological, lore continued to leaven India down to the days of Darius, and thereby rendered it fit to relieve the comparatively fuller Hellenized or Hellenistic teaching which started flowing into it, without cease, from the Lagide Egypt and the Seleucid Syria, soon after Alexander's expedition to India, later than the middle of the 4th century B.C. When the Indo-Greek rule gradually came to a close, as a result of slow attrition, both internal and external, somewhere about the middle of the 1st century A.D., or perhaps earlier,

India lost the opportunity of living contact with contemporary astronomical and astrological culture of Egypt and Syria, then under Roman domination, and was sure to have drifted into a condition of listless inanition, were it not for the dogged endeavour, on the part of a handful of half-Greek polyhistor, descendants of old Indo-Greek potentates and princes, or colonists, to keep alive, by constant teaching and writing, the tradition of Berossus, Epigenes and Artemidor, of Eudoxus, Manetho and Serapion, of Hypsikles, Hipparchus and the *Salmeskhoiniaka* (*Genethliologia*) attributed to Hermes Thrismegistos, of the *Astrologoumena* of Nechepso-Petosiris, of Naburiannu, Kidinnu and Cleostratus, and of a whole body of other authors and writings on astronomy and astrology, imported into India during the springtide of Greek ascendancy, and were it not also for the seasonable, fresh fillip which the Indo-Scythians, known sometimes as the Mins, gave to the study of astronomy and astrology, when once they finally established themselves as rulers of the Punjab and Doab, about 78 A.D. The Indo-Scythians of those days were great astronomers, and brainy admirers of the Hellenistic star-love, and they, in conjunction with the surviving half-Greek descendants of the moribund, if not defunct, Indo-Greeks, were mainly responsible for the renaissance of astronomy and astrology in

India, by bringing about, as a first step, the systematization of a novel *corpus*, in Sanskrit, of technique and exposition, relative to the available pre-Christian material, in astronomy and astrology, of the Indo-Greek period, under the names of the *Siddhântas*, the *Samhitâs* and the *Horas*, through the second and third centuries of the Christian era. From the fourth century A. D. onwards, India was content to get on with this rebuilt learning, begotten of the said renaissance, without any exotic cultural aid, but, that learning was maintained at a high level of efficiency in theory and practice, by means of sedulous attention to the cultivation of its several phases. When, however, the Muslim rule was first established in India, in Sindh, in A.D. 712 under Muhammad-bin-Kasim, that is to say, 80 years after the Prophet's death, and eventually spread all over India, she was forced into touch, in one way or another, with the teaching and the developments of the Baghdad school of astronomy and astrology, a school modelled primarily on the sum-total of the later Greek culture of the Roman Egypt, the Roman Syria and the Roman Greece, during the first four centuries of the Christian era; but far from being taken up with the learning that thus was available at her door, she sought as a rule to fight shy of whatever was finally traceable to the intellectual activity of Baghdad, though, on the other hand, she was not chary of giving the Baghdad school of the best of the culture she had made her own, since she became a part of the Achaemenid empire. The first Indian astronomer and astrologer of distinction to leave India, and live in learned exile at Baghdad, as the *munajjim* of Harun-al-Rashîd (786-808 A.D.), was Kanaka, a native of Sindh. He was apparently born round about the middle of

the 8th century A.D., and is relied on as an unerring authority both by the Hindu royal author, Kalyâna-varmman (floruit 775 A.D.), and by the Baghdad writer on astronomy and astrology, Abu-Masar (805-886 A.D.). Abu-Masar and his celebrated *confrere*, Alkindi (who was first introduced to Hindu astrology by Samarasimha at the beginning of the thirteenth century A.D.), are flowers of the later eclectic culture of Baghdad in astronomy and astrology, which, being the outcome of an apt absorption of the recent Hindu, Persian and Greek (*scil.* Roman and Byzantine) material, reached the apogee of its brilliance during the time of these two Muslim writers on astronomy and astrology. And it was this culture, of which Alberuni (*munajjim* of Mahmud of Ghazni) is such a well-known product, that, in its new-flanged, attractive phases, under the aegis of the Moghal sway in India, sporadically excited the production of the *Tâjikatantarasâra* (also known as the *Manusya-jâtaka*) of Samarasinha (C. 1225 A.D.), a digest of the Persi-Arabic rehabilitation of Ptolemaic astrology, of Mahendrasuri's *Yantrarâja* (1370 A.D.), a work of value for observational astronomy, of Makaranda's *Makaranda* (1478 A. D.), a useful handbook of tables for determining the places of the sun, moon and planets, much affected by both astronomers and astrologers in India, of Jñânarâja's *Siddhântasundara* (1503 A.D.), of Ganesa's *Grahalâghava* (1520 A.D.), a first-rate treatise on practical astronomy of the so-called *karana* class, said to have been written by its author when he was but thirteen years old, of Nityânanda's *Siddhântarâja* (1639 A.D.), a work *sui generis* by reason of its wholesale rejection of the *nirayana* mode of reckoning, and its complete adoption of the tropical sphere, so unmistakably adumbrated by the extant rehash of the

Romaka-Siddhânta of pre-Christian lineage, of Munisvara's *Siddhânta-Sârvabhauma* (1646 A.D.), a whole-hearted vindication of Bhâskara's *Siddhânta-siromani* (1160 A.D.), against the onslaughts and superior pretensions of authors nurtured on the Persi-Arabic teaching, of Kamalakara's *Siddhânta-tattvaviveka* (1658 A.D.), a weighty, full-dress exposition of the current Persi-Arabic astronomy as elucidative of the doctrines of the old-time *Surya-Siddhânta*, managing as frequently as possible to find occasion to severely criticize the findings and methods of the *Siddhântasiromani* (1160 A.D.), and of Jagannâtha's *Siddhânta-Samrâj*, a paraphrase into Sanskrit of the Arabic version of Ptolemy's great astronomical work of the 2nd century A.D.

But these sporadic fulminations on the part of Indian authors, brought about by their enforced combustible contact with the astronomical and astrological culture of Baghdad and its developments and connexions, did not materially alter the prevalent Hellenistic character of the rebuilt learning of Indo-Scythian initiative, a learning which has never ceased to claim the paramount allegiance of the best Hindu, and possibly half-Hindu, intellects of post-Sakan India, from, for instance, Vasistha, the redactor of the *Paitâmahasiddhânta* (sometimes called the *Brahmasiddhânta*, and based, according to orthodox conceptions, on the pre-Hellenistic *Corpus* of the *Vedânga-Jyutisa*, both *Arca* and *Yâjusa*), Parâsara, the redactor of the *Vâsisthasiddhânta* (of ancient Babylonian flavour, and containing the earliest adumbration of the puzzlingly facile, adroit and withal accurate, processes of the South Indian *Vâkyaganana*, generally associated with Aryabhata III and Vararuchi), as well as of the *Parâsarasiddhânta*, the *Parâsarasamhitâ* and the

Parâsarajâtaka (known to Varâhamihira in the middle of the 6th century A.D., but unknown to Bhattotpala of Kashmir, towards the end of the 10th century A.D.), Maya, the redactor of the *Saurasiddhânta* (also called the *Suryasiddhânta*), the *Mayasamhitâ* and the *Mayahorâ*, Garga II, the redactor of the *Paulisasiddhânta*, the *Paulisahorâ*, the *Gargasamhitâ* and the *Gargahorâ*, and one who was thoroughly at home in the Greek astronomy and astrology of the Hellenistic period, Romaka (a protagonist of the tropical sphere in India for astronomical and astrological reckoning), the redactor of the *Romakasiddhânta* and the *Romakahorâ*, the so-called Purânayavanâchâryau, the putative joint-authors of the *Jâtakasangraha*, the Yavanaguru who is the compiler of a *Yavanasiddhânta*, the Minarâja who is the author of a *Vriddhayavanajâtaka*, and Âsphujiddhvaja, the compiler of a *Yavanajâtaka*, a metrical metaphor of an earlier text-book on Greek astrology, compiled from Greek, by a certain Yavanesvara (Âsphujiddhvaja himself being a half-Greek prince), on through Âryabhata, the father of the epicyclic system of Hindu astronomy in the sense that he methodized the application of it in practical work, and the author of the *Âryabhatiya* (499 A.D.), Lâta (c. 505 A.D.), an astronomer of distinct renown and the commentator on the *Romakasiddhânta* and the *Paulisasiddhânta*, the world-known Varâhamihira (ob. 587 A.D.), the author of the earliest extant *karana*-like astronomical digest, the *Panchasiddhântikâ*, Lalla (c. 638 A.D.), author of the *Sishyadhivridhidatantra* and a manual of astrology, Âryabhata II, the author of the *Âryabhatasiddhânta*, alleged to be based on a redaction of the *Parâsarasiddhânta*, Srishena, a remodeller of the *Romakasiddhânta* on eclectic lines, albeit deleteriously so, Vishnuchandra, a

remodeller likewise of the *Vâsishthasiddhânta*, Brahmagupta, the idol of *Bhâskarâchârya*, and the author of the celebrated *Sphutasiddhânta* (628 A.D.), a work which, in the course of the eleventh century A.D., called forth a classical, cyclopædic commentary from Prithudakasvâmin, surnamed *honoris causa* Chaturvedâchârya, and of the valuable *karana*, the *Khanda-khâdya* (665 A.D.), expounded by Bhattotpala about 950 A.D., as also by Âmarâja, and addressed in the main to an amplification of Âryabhata's *ârdharâtrika* system of measuring the nyathemeron, a system not however to be met with in the received *Âryabhatiya*, Bhattotpala (c. 950 A.D.), whose extant commentaries on the works of Varâha-Mihira, Prithuyasas and Brahmagupta, form *inter alia* finished florilegia of extracts from, or chrestomathies of, astronomical and astrological authors, known otherwise, for the most part, only by name, and who quotes (*apud* the *Brihajjâtaka*, VII, 9) a verse from Âsphujiddhvaja, in the nature of a veritable chronographic and semantic *crux interpretum*, which, if duly verified with an authentic ancient codex, like that reported from the Nepal Durbar Library by the late Hara Prasad Sastri of Calcutta, and puzzled out, will not fail to throw a flood of welcome light on the ticklish question of Saka chronology in general, and on that of a plurality of Saka eras, once in vogue, in particular, but which scholars have thus far been content only to funk, unable to be on their mettle and face the problem in a workmanlike spirit, by discerningly unravelling and interpreting the verse and Bhattotpala's observations thereon, Munjâla (c. 962 A.D.), the author of a *karana* named the *Laghumânasa* which, in the opinion of some, is but a *résumé* of an earlier work of larger compass, the *Mânasa* of a certain

Manu, Bhoja, the versatile royal author and ardent Saivâgamic, who also wrote (c. 1042 A.D.) the *karana*, the *Râjamrigânka*, Brahmadeva, the author of the *Karanaprakâsa* (c. 1092 A.D.), Satânanda, who wrote the *karana*-treatise known as the *Bhâsvati*, distinctly related to the school of the *Suryasiddhânta* in its current redaction, and having for its epoch 1099 A.D., and the magistral Bhâskara, who wrote his *Siddhântasiromani* in two parts, the *Grahaganitâdhyâya* and the *Golâdhyâya*, in 1150 A.D. (though it is a standing reproach to the character of the present-day indigenous scholarship in Sanskrit astronomy and astrology, that verses from both the *Grahaganitâdhyâya* and the *Golâdhyâya* should be allowed to blatantly masquerade, in the printed non-Madras editions of Bhattotpala's classical commentary, of 966 A.D., on the *Brihajjâtaka*, as citations from a so-called *Bhâskarasiddhânta*, seeming anonymous and therefore hoarily antique, the misleadingly intriguing, clever neologism, *Bhâskarasiddhânta*, easily lending itself to throw anachronismal dust in the eyes of the unwary or the credulous, and to make them think of it as the name of a work actually handled by Bhattotpala, by reason of the all-round reputability of Bhattotpala as an unfailing store-house of accurate, astronomical and astrological tradition) and his *karana*, the *Brahmatulya*, otherwise known as the *Karanakutuhala*, in 1183 A.D., down to the late V. B. Ketkar (the author of the *Jyotirganita*, a practical work on astronomy, avowedly allied to Bhâskara, but exhibiting a lot of original skill and up-to-date knowledge, and published in Poona in 1898) of our own time, in the gale of the crushing political vicissitudes, which it has been the lot of India to pass through, during this long interval. Indeed, the deep passion for Hellenistic

culture, which inspired the Indo-Scythians, comprising the Sakas and the Kushânas, in their active patronage to the Hindus for the cultivation of astronomy and astrology, did not fail to show itself also in their inscriptions in North-Western India, in which they went the glaring length of employing the very names of the Macedonian months, alongside of those of the Indian.

For considerably longer than two millenniums before the dawn of a knowledge of the solar zodiac upon it, India seems to have had as her substantial heritage, in astronomy and astrology, a lunar zodiac, which, with its twenty-seven or twenty-eight star-groups headed by Pleiades, finding such conspicuous mention in the *Taittiriya-Samhitâ* and the *Taittiriya-Brâhmana* of the *Krishna-Yajur-Veda*, and with the system of time-measure by lunar reckoning, which is the staple of the *Vedânga-Jyautisha*, is, after close study, affiliated, by recent Assyriologists of discernment and repute, to the scheme of Babylonian "moon-stations," revealed by cuneiform tablets of considerable antiquity. The period when India came under the intellectual influence of Babylonia, and took over from it the prototype of the extant asterismal series that roughly define the Indian lunar zodiac, which, in its turn, subsumes the characteristic graduation of the lunar orbit into as many isometric arcs as there are roughly days in the course of a single sidereal revolution of the moon, beginning from the first point of the lunar zodiac, with the help of the asterismal series as landmarks, in order to use the lunar orbit as a fixed scale for measuring by daily observation the extent of the moon's sidereal revolution from time to time, must be earlier than that of the *Taittiraya-Brâhmana* and that of the *Taittiriya-Samhitâ*. The Babylonian "moon-stations" that are

made out from the cuneiform tablets begin, like the Vedic asterismal series associated with the lunar zodiac, only with Pleiades (*mul.mul* in Babylonian and *Krittikâ* in Sanskrit), and contain in all seventeen or eighteen constellations "on the track of the moon." Kugler's labours are ably continued by Schaumberger, and the concluding supplemental part of the epoch-making "Sternkunde Und Sterndienst in Babel," which is in preparation, is sure to assemble and marshal a mass of illuminative material otherwise hard of access to the student of Indian astronomy and astrology. At this point it will be worth while quoting the following from a recent, interesting writer, as germane to the chronologically probative value of the bearings of the Hindu lunar zodiac: "The *nakshatras* are certain conspicuous asterisms lying more or less in the neighbourhood of the ecliptic (which is divided into equal divisions). The principal star in the asterism is called the *Yoga-târâ*, and is connected with the "first point" on the ecliptic of its *nakshatra*, by a small arc of the apparent difference of longitude between them, called its *bhoga*. A century or more ago, Colebrooke formed from the various *Siddhântas* (*Surya* and *Brahma-Siddhântas* etc.) the longitudes and latitudes of the *Yogatârâs*, and later Bentley and Burgess gave similar lists (all giving identifications which I have by no means always accepted). These longitudes give an unmistakable indication of the date at which they came into being. The first *nakshatra* is *Asvini*, whose "first point" coincides with the "first point" of *Mesha*, the first month of the year; according to the *Siddhântas* *Asvini's* *Yogatârâ* has longitude 8° , and latitude 10°N . The last *nakshatra* is *Revati*, with *Yogatârâ* at $359^\circ 50'$ and 0° . It is obvious that these two first and last stars are α and 54 *Arietis*

respectively. Now the astrologer Vettius Valens, who wrote under the Antonines, tells us that he attempted to make for himself a canon of the sun and the moon for the purpose of determining eclipses, but as time failed him he resolved to make use of Hipparchus for the sun, and Soudines, Kidenas and Apollonius for the moon, putting in their proper places the equinoxes and solstices at the *eighth degree of the signs of the Zodiac*. Kidenas, as the Greeks called him, was a famous Babylonian astronomer living in the latter half of the 3rd century B.C., and there is a lunar table extent, bearing in cuneiform characters his signature, *Ki-din-nu*; this same table placing the *equinoxes and the solstices at the 8th degree of the signs of the Zodiac*, as did Valens, who quotes the canons of Kidenas. In the same way the Roman calendars continued to adopt the 8th degree long after the Christian era, just as the earlier Babylonians did, even though Hipparchus had found that the zero of longitude had moved from the 8th degree (Hamal) to the border of the constellation of Aries where this lies on the ecliptic. It is this tradition of the Vernal Equinox coinciding with the 8th degree of the sign and of the constellation of Aries (whose "first points" on the ecliptic are for this epoch coincident) that is found in the Siddhântas. The man in India who made this observation must have been an astronomer of the first order. It was no astrologer or mere almanac-maker who was capable at that period of observing the longitude of the 6th magnitude star, 54 Arietis, to within 10' of arc. The unknown astronomer

who did this was author both of the signs of the zodiac and of the *nakshatras* and he must have been active close to 700 B.C." It is strange that the author of the above extract should betray such a colossal ignorance of the fact that the cited longitudes and latitudes of the Yogatârâs of Asvini and Revati are the so-called false ones, like those employed by Hipparchus in his commentary on Aratus, and by Varâhamihira in his *Panchasiddhântikâ*, and that they must be reduced to the true ones before they could be put to the use so egregiously made of them in the course of the extract: the conclusions reached are thus to a large extent vitiated, and carry with them their own condemnation. But it is of value to note that the non-tropical Zodiac of signs which took kindly to the soil of India under Hellenistic sway had for its permanent point of departure a portion on the ecliptic which is 8° west of α Arietis (Hamal). This is testified to not only by Soudines, Kidenas, Apollonius, Hipparchus and Vettius Valens, but also by Menilius, Manatho, Vitruvius and others. The false celestial longitudes and latitudes were made use of in India as a matter of routine for astronomical and astrological purposes, in citing the positions of both stars and planets. The first points of the non-tropical signs, Aries, Les and Sagittarius are always respectively coincident with the first points of the non-tropical moon-stations, Asvini, Maghâ and Mulâ. Varâhamihira's non-tropical Zodiac of signs which is the same as Garga's cannot be anything different to what we are considering here.

THE STORY OF THE INDIAN KING AND THE CORPSE*

BY PROF. H. ZIMMER

“My spectre around me night and day” (Blake).

Fairy tales are built upon a foundation of miracle. It is this miraculous element in them which not only forms the base of their structure but builds their highest pinnacles of fantasy. This miracle within them, however, is an enigma to every-day life. That is why enigmas play such an important part in fairy tale events. The fortunes of their characters become entangled in enigmatical situations; their destiny breathlessly resolves itself; but the real turning point, the true triumphant ending is attained by the solution of the enigma itself. And, too, besides the main narrative question and its answer, the main enigma and its solution which stand out like knots in the tissue of the tale, the whole network of a fairy tale is woven and interwoven with lesser enigmas. The tasks, for example, that block the way of its characters, are each an enigma which must be solved. Each situation, too, is an enigma whose happy solution brings release, whose wrong, disaster. The princess in the glass coffin is an enigma, for, in spite of her deathlike appearance, she is not dead. The question to solve is: How may she be recalled to life? Plunged in enigmatical sleep lies the castle of the Sleeping Beauty. How did this deathlike slumber come to pass? Who was it that had spun this impenetrable magic barrier of secrecy and dream around its walls? Who is to break the enigma-spell? And the little gingerbread cottage

of Hansel and Gretel,—is this not too a house of enigma, this perfect dream of childhood fashioned of sweetmeats and tit-bits? How did such an innocent little house come to be built in this sinister forest? The answer to its enigma is the cannibal witch who wishes to fatten the two children like geese for her table.

Such riddles are questions: What is the real beneath the given semblance? What is the true essence hidden under the character of the princess “white as snow, red as blood, with hair as black as ebony,” that portrayal of life lying so long yet so imperishably in the coffin mourned by the dwarfs? Is she truly dead forever, or is there some miracle by which she may be recalled from apparent death into real life? And the Sleeping Beauty—is her slumber the whole reality? Is there not another secret hidden therein as a kernel is hidden beneath pulp and shell?

To solve an enigma is to take away the outer semblance and extract from under the iridescent surface covering the core of reality. This striving for the truth which by its own outward semblance deceives us; which we must win ever anew, not only from itself but from our own selves, from our indolence, our predilection for externals, from our satisfaction in the apparent, our instinct for the customary, this striving belongs actually to the deepest moral duties that our human existence incessantly presents. That is why fairy tales delight so particularly in the setting of tasks and the

* Translated from German by Ruth Tenney and Anneliese Braun.

struggle to overcome them. This delight seems to be justified only by the existence of something deeper. The clever solving of difficulties, the appreciation of sagacity, the insatiable thirst for the extraordinary, all these are not enough in themselves; for the strange and surprising grows stale in time with change and repetition; it is bound to its own time and space; it fades with them and darkens into the unrecognizable; but the core of the fairy tale remains imperishably fresh.

To snatch the real from the apparent is the eternal duty of man, if he wishes to fulfil his destiny and not drift toward death only as a shadow of himself, as an uprooted tree drifts upon a torrent. This is the duty that man is faced with all his life, to be real, to overcome the semblance both within and outside himself. The expression of this duty in fairy tale enigmas and enigmatic situations touches always upon a mysterious hidden depth in man. This depth is removed from his conscious will as though encased in glass and as though hemmed in by thorns in the guise of slumber. Who will break into it? The magic of the tale drifts in like sound, and the hidden depth listens. It comprehends, without our quite realizing it ourselves, the riddles set before us when they are attired in this fairylike form, and it nourishes its dream with this related substance. These tales and fables are symbols of its own riddle-situation written by an invisible hand on the wall of man's innermost precincts. There are always riddles to be solved. Life sets us riddles every hour. We are encompassed by the most wonderful questions whose solution would bring enlightenment and guidance, if only we could perceive the enigmas within them and comprehend them as such. We seldom suspect their existence, however, and we remain enigmas to ourselves and

puzzle about them all through our life. The virgin, for example, is a riddle to herself. Not yet having been "known by man," as the Bible puts it, she does not know herself. This is one of the truths contained in the story of Turandot.

The only child of Altum Khan, a princess of the blood, is heiress to the Dragon Throne of China. Among her splendid princely suitors, only he who excels in true manly superiority may win her hand. He must be wise; he must know the answer to all riddles, be able to fathom the hidden meaning, the reality beneath the semblance. Cruel and smiling like the Sphinx in the Oedipus myth, she sets her riddle-questions. So it is she guards her virginity from the desire of princely wooers. Only he who unriddles her question may be allowed to be her lover, as Oedipus wins Jocasta after he has discovered the riddle of the Sphinx. And as it happens to those others of Jocasta's wooers, those who braved the riddle monster in vain, so it is with Turandot's suitors, the unsuccessful are condemned to death. The difference seems to be, however, that, whereas Turandot plays the part herself of Sphinx in her own enigma, Jocasta keeps her enigma lying at the threshold of her town in the form of the animal itself. In Oedipus' life at least Jocasta remains forever a riddle. How may she be to him both his mother and his wife? How is it that she gives to him children who are at the same time his brothers and sisters? This is the enigma-fate of his life and it is embodied in her. That is why the Sphinx lets pass no one till Oedipus appears. Winning Jocasta's hand, he wins kingdom, crown and kingly sword of Thebes. It is to the fulfilment of his own mysterious destiny that the Sphinx opens the path. Jocasta being the enigma of his life as he is of hers, he is the one allowed to "loose

her girdle of virginity." The womb it guards is the secret of their mutual endlessly interwoven destiny. It is the fate-womb of Oedipus, the womb from which breeds for him all fulfilment, all fatality. In the same way Turandot, rich in enigmas, is the destiny of the foreign Prince, Timmir's son, who passes incognito through her kingdom. Ever since he has seen her picture, and has heard of her cruel sport with the heads of her suitors, "Death or Turandot" is his motto. But just as Turandot is Kalaf's fate, so is he her own, for only he is able to solve her riddle.

Beauty and worth have various needs. Not only have they those of being admired and enjoyed, of giving and contenting (Turandot's charm could guarantee for her the fulfilment of those needs, for did not each one of her wooers risk his very head but for her sake?), Beauty has another need more deeply urgent still than these, the need of being vanquished in its own superiority, of being recognized in the secret of its own force. Brunhilde at the Isenstein, for example, gives herself only to the hero who outrivals her in the arts of spear-throwing, stone-propelling, and high jump. It is not only that she wishes to be admired for her manlike actions and desired as heroic woman, but in all that she does, he must go further. There must be no hidden forces in her that remain undiscovered and unexcelled by him. She wishes to come to him weakened by his superior strength, obvious in her weakness, with no trace of miraculous force or mysterious supremacy held back.

Amongst prehistoric Nordic peoples, the miraculous and enigmatic in women is epitomized by heroism and physical male force. In China, full of ancient wisdom, the miracle lies rather in the mind which feels the need of acknowledging some-

thing higher than the all-wise intelligence with which it conceals itself. So Turandot needs to have her riddle solved before she may give herself; so Kalaf, who easily solves her riddles, wishes to have his own riddle solved. He generously permits her to guess herself free of his claim upon her. He, the unknown prince, wishes to be recognized for what he is. Not only is he a prince from a foreign country, led to Turandot along a miraculous path, not only is he a prince like others, he is himself, and that means something special in itself, his secret as well as his reality. To penetrate this secret means to conquer him as he has conquered Turandot. Only in the understanding of another's secret, may one being have power to bind another. It is out of one's secret depths that one emerges and lives and submerges again. Two forces working one upon the other, poised in equally levelled balance daily fulfilling themselves anew, ever newly inflamed one upon the other, this is love. Assuredly to penetrate another's secret means to destroy his power. What is fully explained loses its enchantment. The charm of the unknown is that it may withdraw from us and mock us. When we give it a name, we break its spell.

Now just as Turandot gives herself against her will into Kalaf's hand, because he had found the solution to her riddle, so is he willing to return to her freedom, if she discovers his secret. If she pronounces his name, he will not only be without secret but without power, like a genie who is conjured into service by his name, like Rumpelstilzken in the fairy tale. The magic spell cast by love over two human beings, binding them together and attracting them so forcibly and inextricably one to the other, is simply that they are for one another unfathomable depths. If one could entirely sound the secret deeps of

another's being, the discovered one would soon be abandoned for another more mysterious partner. With the bare repetition of the known, pleasant and respectable though it may be, a lifelong comradeship is possible perhaps, one based on duty and usage, but not a love-relation, for Eros is attracted only by what is hidden—the secret of the body and the mystery of the personality—Eros, the swift-winged, whom even a beam from Psyche's lamp dispels.

Now Turandot discovers Kalaf's name in the following way:

A princess in her suite, imprisoned for some fault, is herself jealously in love with the prince. She plots to make him flee with her from prison during the night by means of a lie. She tells him that Turandot would prefer to have him murdered on the way to the answer-ceremony next morning than appear before him not knowing his name. The prince then, in an outburst of disillusion over his beloved, utters the name himself. The girl perceiving her plot scorned, tells the name to Turandot. Knowing Kalaf's name, Turandot is now in possession of his secret, but by this very happening the mystery in him deepens and becomes other than it was. To certain death he stalks. In every court and hall of the palace death threatens him. Every sentinel, every dignitary and sword-bearer who hems his path and guides his step is for him an enemy. Every moment he imagines a murderous sword-flash in his back. Each look that meets his or hides itself under heavy lids is that of a murderer. Nevertheless he stalks on, surrendering himself completely with each step to a goal that withdraws yet lures him on, that spells death yet promises fulfilment of life, this fidelity to his doom, "Death or Turandot," grown out of all proportion, this singleness of purpose is the true secret of his existence and remains

an inexhaustible depth for life. This is his destiny, part of his innermost being, to forsake Turandot never, even if he is not to possess her, even though he may die by her hand. Her treachery and ingratitude may kill him, but his claim, his generosity must express itself. It is this complete compliance with the fulfilment of his destiny, "Death or Turandot," which constitutes the true force within him. This is the magic; this, not his riddle-solving power, breaks at last her demoniacal resistance. Here is no ordinary man, powerless and presumptuous, who utters the dangerous word as the other wooers have done before him, but a chosen one. His incantation turns against the others, as magic ever turns against those who have not the right to use it. The timid novice in occultism is consumed by the supernatural powers he invokes. For the others of Turandot's wooers, the judgment of destiny is also accomplished in a sense; but it is only Kalaf who in his power can conjure fate evoking its happy accomplishment, the happy ending that all those others had wished for themselves.

Kalaf's riddle, the inner secret of his being, is far beyond the secret of his name, it cannot be put into words. In the same way Turandot's inner being is something beyond Kalaf's understanding of her when he believes her capable of having him murdered. It is from the mouth of the treacherous princess who killed herself from disappointed love that this false valuation of Turandot came. Turandot did not plan such a perfidious betrayal. She even refuses the freedom she obtains by knowing Kalaf's name. Vanquished by this persistent willingness to fulfil his destiny, she gives herself to him. "Death or Turandot," to be ready to die for her without possessing her, this is what conquers her in the end. Always they remain for each other both

recognized and mysterious, elective affinities, equal in the impenetrability of their natures, in their attitude of truth towards themselves and their essential beings. That is why a union of these two is possible. Beneath all comprehending of the one by the other, glows a secret depth, a miraculous impenetrable light.

Just as Turandot needs her prince, so we all need another being to solve the enigma of ourselves. When will he come, that one who will know how to rescue us from the spell of our own natures, that same form of spell which forced Turandot to breathe death instead of love? Long, long is the slumber of the Sleeping Beauty. Snowwhite sleeps too and her mystical sister Brunhilde enclosed by flames. With closed eyes they sleep toward their own destinies, that reality which calls them from this death-semblance into real life.

In the fairy tales of our soul, he takes many forms, the shining liberator, the prince who breaks from the world of life into the spell-bound shadow world. To the virgin soul it must be a prince who comes to kiss awake a sleeping maiden. The experienced heart knows it otherwise. To him the awakener may come as a ghost.

From India comes such a tale, the tale of a king with a strange doom, that of fetching the body of a hanged man from the gallows. Within that body dwells a ghost who contrives always by means of his skill in witchcraft ever and again to return the corpse to the place where it was hanging. Twenty-four times the brave king is forced to wander to the execution-ground above the burial place of his city. To and fro he must go, passing on his way the dead and the ghosts of the dead, on the night of the witches' Sabbath, on the infamous night of the new moon. And twenty-four tales he must hear from the mouth of the ghost as he goes, each one of which ends in a riddle for him to solve. What is it that so fascinates us in this king, and what has so fascinated India that amid all the wealth of her legends, she has preserved his story through ten centuries, so that it falls at last into the "Ocean of Tales," to which the poet Somadeva from Kashmir gave its final imperishable form in the 11th century? What brought this tale that India tells in many guises across her borders to other peoples, to us as well as to the Kalmucks?

(To be Continued)

RECONCILIATION OF CONTRADICTIONS IN THE LIFE AND TEACHINGS OF SRI RAMAKRISHNA

BY PROF. P. S. NAIDU, M.A.

They who are enamoured of the achievements of the materialistic sciences of the West speak of the absence of contradiction as the supreme test of rationality or reasonableness. In their contention they hold that they are supported by the most exact of all sciences, mathematics. Pure mathematics is a

rigorous discipline, which insists upon the complete absence of all contradiction from its first principles, as well as from its method of deduction from those principles. And as all sciences worth the name depend more or less on mathematics, the more the dependence the greater is their claim to be called pure

science and the absence of contradiction is postulated as the supreme test of rationality. Yet, within our own experience, we have witnessed the passing away of several principles so dear to the heart of the rationalist. The growth of non-Euclidean geometries of various types, the development of quantum dynamics, the establishment of the principle of relativity, and last but not least the formulation of the law of uncertainty by the brilliant young mathematical physicist, Heisenberg, are so many indications of the fact that the human mind holds within its inscrutable depths mysteries of an unfathomable nature. The very laws of thought are being called into question, and the law of contradiction is wincing most painfully under the blinding beam of higher criticism thrown upon it. He who speaks so glibly of the so-called 'reason' being the guiding principle of life finds himself moored to an anchor which seems to be adrift in the wide ocean of experience.

Several years ago the writer of this article had the good fortune to listen to a short but delectable sermon delivered in a Wesleyan Methodist Chapel on the 'Apparent contradictions in the life of Christ.' The English divine, who was deputed by the Student Christian Organisation to tour India, spoke of the manner in which Jesus embraced, with equal zest, principles which appeared to be irreconcilable to the ordinary mind. He stressed three points in particular—speed and rest; tolerance and intolerance; extreme rigour and extreme lenience. Quoting freely from the gospels, the lecturer showed how Christ was capable of hurrying himself and others at terrific speed, and was at the same time capable of possessing himself in perfect calm and peace. He would be very impatient with a disciple at one time, but put up with intolerable conduct at another time. The most un-

compromising of moral purists, he would, at the same time, look with compassion upon the fallen and promise them redemption from this world.

Great minds have always displayed this remarkable trait of accepting a proposition and its contradictory at the same time. They did so, not because they saw them as contradictories, but because they were able to grasp the inner unity invisible to the ordinary minds which revel in rationalism. Divine Avatars went further and were able, so to say, to live contradictories in their life on earth.

Sri Ramakrishna, being an Avatara, was able to demonstrate in a practical way the illusory nature of the so-called contradictories of the man of the world, who is allured by the false scale of values which he has built up for himself and which he worships as his god. It is well nigh impossible to comprehend the divine personality of an Avatara in all its fulness. We shall, therefore, confine ourselves to the study of one or two aspects which our limited intelligence can understand.

The first important pair of contradictions which Sri Ramakrishna comprehended in his daily practice was the personal and impersonal aspect of God. God is with form and is also without form. The greatest of Advaitic Siddhas, Sri Ramakrishna had realised the supreme aspect of God, yet in his daily life he worshipped at the various shrines, specially at the Radhakanta temple, sang songs, and took part in Vaishnava devotional dances. He made his guru Totapuri, the confirmed monist who could not see how love would lead man to God, realise the Blissful Mother with all her auspicious attributes. Our Master was never tired of saying that God is without any attributes, and yet He is full of auspicious attributes. 'What aspect of God

appeals to you—with form or without form?’ he asked Mahendra. Mahendra was puzzled to think how He could be both, as it involved a contradiction. But he answered, ‘His formless aspect, Sir.’ ‘Very well,’ said the Master, ‘one should hold to one ideal. It is excellent that you believe in the impersonal God. But you must not have the idea that your view alone is right and all others are wrong. *You must know that both aspects are equally true. . . .*’ Mahendra was surprised to hear this.¹

Our Master was not merely expounding some speculative truth but something that he had realised in a practical manner. The Blissful Mother and the various Avataras, all of whom he had realised during the various stages of his *sâdhanâ*, represented God with form, while the highest stage of unspeakable bliss which also was reached by him, was God the formless.

In a far distant land, surrounded by an entirely different environment, there lived a mystic of the highest order who gave expression to the same truth. Did not the blessed Spinoza declare that God is without attributes, and yet He is full of innumerable auspicious attributes? His ultra-rational critics failing to recognise the fact that the Benedict was speaking from practical personal experience of God which he had during his mystical life, accuse him of self-contradiction and trace the so-called defects in Spinozistic Philosophy to what they consider to be a rift in the lute, namely, accepting God with form and without form at the same time. Very few Western students of Spinoza have realised that it was Spinoza the Mystic who was speaking through the mouth of Spinoza the philosopher.

¹ *Life of Sri Ramakrishna*. The Advaita Ashrama edition, p. 436.

The second great pair of contradictions which the Master comprehended in his own life was the one relating to woman. He makes no secret of the fact that the only true and universal ideal of marriage is the ideal that he himself practised in his life. He denounces vehemently the usual notion of marriage that it is an institution meant for begetting *innumerable* progeny. Somewhere he remarks that a few flowers and the chanting of a few hymns cannot glorify what is in itself an inglorious thing. Men and women may marry in order to keep off the evil influences of the environment, social and material, but the idea of physical contact, the idea of sex should not enter into marital relationship. The aim of the husband and wife should be to realise God through this marital life and to seek a speedy deliverance from this unhappy world. But he who can live without any such relationship with the other sex is thrice blessed. If he cannot do so let him marry, seeing that the institution of marriage is a necessary evil in the present state of the evolution of the world, but let him and his wife gradually de-sex themselves. Despite the very rigorous principle, which our Master himself followed in his own life, Sri Ramakrishna made considerable allowances in favour of the men of the world. Once again we see the mastermind comprehending contradictions in an inscrutable manner. The man of the world may live the life of so-called conventional respectability until one or two children are born, and then follow the ideal set up by the Master. When Sri Ramakrishna, at the first meeting with Mahendra, learnt that the latter was married and had children, he was immensely pained at heart, but he said that he discerned certain very favourable *samskâras* in M's physiognomy which would lead him Godward. Devendranath Tagore had several

very young children in his advanced age, yet Sri Ramakrishna remarked that like king Janaka of old, the sage was in this world and at the same time was God-conscious.

Here is a scriptural lesson which is of immense value to our countrymen at this particular moment in our history. The misery and poverty in our country can be traced ultimately to the peculiar ideas we have of marriage, and to the over-population resulting therefrom. The various measures which economists, social workers, and the Congress governments are advocating for the amelioration of the condition of the masses will merely touch the superficial symptom of the deep-seated malady; they will not go down to the root of the disease and attack it at its very source. The only remedy that would do so is the one drawn from the precepts of our Master and the most effective way of attacking the fell disease is to begin with the younger generation.

Sri Ramakrishna displayed the greatest solicitude for the feelings of Nature. In a beautiful little interlude he tells us that while he was plucking flowers for worship he suddenly saw that these flowers were a part of the Mother and that there was no need to pluck them to offer them to Her. What he

seems to have realised was that he was causing pain by wrenching off the blossoms from the plants. Yet we are told that when he was troubled by bugs he took them out of his pillow one by one and squeezed them. Once he directed a young disciple to kill a cockroach, and when the latter, out of sentimentality, failed to carry out the Master's command, he was very severely reprovved for his disobedience. How are we to reconcile these incidents with his extremely tender feeling for Nature? The answer is to be found in a remarkable vision which our Master had. 'The Universal Mother steps out of the river Ganges and walks into the grove. It looks as though she is *enceinte*. Presently the child is born and is nursed with the greatest care and tenderness by the Mother. A little while after, Mother assumes her terrific form and crushes the tender child between her awful teeth.' Let him, who has the capacity, understand the meaning of this vision.

These and a score of other contradictions may be cited by critics of small understanding to inveigh against the mystic way of life. But we should remember that only he who has scaled the heights of the mystic life can understand the mystic's life.

THE PHILOSOPHY OF SELF-SURRENDER

BY SRIDHAR MAZUMDAR, M.A.

Full surrender to the All-pervading Infinite Spirit makes a man fit to lead a liberated life even in this world. *Srimad Bhagavad-Gitâ* enjoins (Chap. XVIII, 66) the taking of refuge in Him in every way, with a view to attain supreme peace and eternal resting place.

Union of matter with Spirit has been described in *Pâtanjala Yoga-Sutra* as the

cause of the all unforeseen sorrows, and prevention of such union in any way, whatsoever, as the *summum bonum* of life. The effect of resignation to the Spirit Infinite has also been described therein (*Sutra* 45, *Sâdhana Pâda*) to be 'absorption in the Spirit'; and this absorption necessarily causes prevention of union with matter, and thus

leads to the *summum bonum* of life, as laid down by Patanjali.

Vedanta proclaims that mind alone is the cause of bondage or emancipation for a human being, that bondage is attachment to the objects of the senses, and emancipation is freedom from such attachment (*Brahma-vindupanishad* I, 2). Surrender makes the mind one-pointed to the Infinite Spirit and forgetful of all other objects including the objects of the senses, and thereby leads into the way to salvation.

There are, broadly speaking, two processes for the realization of the All-pervading Infinite Spirit which is described in Vedanta as the Supreme Spirit, the sole cause of the universe, the only reality, the immutable substratum behind the phenomenal world. These two processes are, as they say, 'knowledge' and 'devotion'. The followers of these two alleged different schools of thought display their prodigious intellectual power to establish the superiority of the one over the other; but they forget that these two so-called processes are in reality two stages of the one and the same process,—one being concomitant with the other, and that both are essential for the attainment of success; that firmness in knowledge produces firmness in devotion, and that supreme devotion is the ripened stage of knowledge (*vide Sândilya Sutra*, Chap. 1, 15, as well as *Srimad Bhagavad-Gitâ*, Chap. XVIII, 54), and that knowledge in reality again, arises out of devotion (*Srimad Bhagavad-Gitâ*, Chap. XVIII, 55). Resignation begets implicit faith; implicit faith leads to knowledge (*Srimad Bhagavad-Gitâ*, Chap. IV., 39); and with knowledge comes supreme devotion as said before, leading ultimately to the realization of the Supreme Spirit. So both knowledge and devotion are concomitant and both may arise out of resignation. Hence,

the ultimate effect of surrender is realization of the Supreme Soul, the fountain of Bliss Immense (*Brahma-Sutra*, Chap. 1. 1. 13); and this realization has been described in Vedanta as the *summum bonum* of life.

Surrender to the Supreme Soul begets renunciation of everything mundane and makes the resigner indifferent to prosperity or adversity, cold or heat, attraction or repulsion, good or evil, pleasure or pain, honour or dishonour, fear or wrath, and similar opposite feelings. The resigner remains focussed on the Supreme Soul only, when all his sorrows are destroyed and his intellect is soon established in firmness (*Srimad Bhagavad-Gitâ*, Chap. II, 65); he lives and moves free from all desires and the sense of 'I' and 'mine', his intellect is absorbed in Him, his ego is in Him, his steadfastness is in Him, and his perfection in life is in Him, and he sees Him in all things and sees all things in Him.

The highest good for a human being, as promulgated in the Sankhya system, is prevention of the union of Spirit with matter; and Vedanta goes a step further and proclaims that the highest good for a human being is absorption in the Spirit. The difference in the two systems is only verbal, but the ultimate effect is the same. When the heart comes to be unattached to external objects, a glimpse of joy, inherent in the Spirit, becomes perceptible; this is the effect suggested in the Sankhya system. But the inevitable effect of continuous perception of such joy of the Spirit is absorption in the Spirit which is the effect suggested in Vedanta. That the latter is the inevitable effect of the former is proved in the Yoga system also, where it is shown that it is through the principle of meditation, that is, by constant thought of one thing, that the thought loses its own character and

assumes the state of the thing thought of (*Pâtanjala Yoga-Sûtra, Bibhuti Pâda, 3*). The difference may be well understood from *Srimad Bhagavad-Gitâ* (Chap. V. 21), where it is stated that one unattached to external objects, realizes the bliss in the Spirit and that he, when absorbed in the Spirit, enjoys immortal bliss. The one advocates separation from matter, and the other absorption in the Spirit, but the ultimate effect of separation from matter cannot but be absorption in the Spirit; so the ultimate effect in both the systems is the same. The resigner to the Supreme Spirit also becomes indifferent to matter and is gradually led to the absorption in the Spirit; he lives in cosmic consciousness, in consciousness of the Spirit described in the Sruti as "the Indwelling Spirit of all the living beings, whose head is the bright sky, whose eyes are the sun and the moon, whose ears are the quarters of the horizon, whose utterances are the Vedas, whose breath is the air, whose heart is the universe, and from whose feet has sprung the earth" (*Mundaka, Chap. II. 1. 4*).

By the practice of constant resignation to the Supreme Spirit the mind loses its own identity and attains to the state of the Supreme Spirit, "where the sun shines not, nor the moon, nor the stars, nor these flashes of lightning, what to speak of the fire?"—where all idea of relativity vanishes, and only the Absolute reigns, who is beyond the reach of the ear, the touch, the eye, the taste and the smell; who is eternal,

without change, without beginning and without end; who is the permanent reality and, at the same time, superior to the prolific nature, and by knowing whom one becomes released from the grip of Death (*Katha Up., Chap. 1. 3. 15*); who is incomprehensible, unspeakable, infinite in form, all-good, all-peace, immortal, the parent of the universe, without rival, all-pervading, all-conscious, all-bliss, invisible and inscrutable (*Kaivalyopanishad, Part 1. 6*). This is a state which cannot be described in words nor apprehended by the senses but can be realized by the enlightened only; "When the seer sees the Glorious Lord, the Maker and the Cause of the universe, the Great God, then the enlightened seer has his virtues and vices washed away and becoming purified, attains the excellent state of equilibrium—the highest tranquillity" (*Mundaka, Chap. III. 1. 3*); "When the Supreme Spirit, in both His superior and inferior aspects, is realized, the knot of the heart (egoism) is pierced through, all doubts are dispelled and effects of works are destroyed (*Mundaka, Chap. II. 2. 8*). This is not a negative or unconscious state, but a state beyond dullness, where all nescience is burnt down and the Reality is revealed in all Its pristine glory. Achârya Bâdarâyana also proves the same to be true, in his *Brahma-Sutra* (Chap. I, 3, 8 as well as Chap. IV. 4, 16). This is our goal; this is the *summum bonum* of our life, which every one should aspire after, at any cost whatsoever, under the guidance of a worthy spiritual guide.

SRI-BHASHYA

BY SWAMI VIRESWARANANDA

CHAPTER I

SECTION I

THE GREAT SIDDHANTA

Advaitin's position refuted

NESCIENCE CANNOT BE PROVED

The Advaitins say: "The non-dual Brahman alone is the reality and this manifoldness brought about by Nescience which covers the true nature of Brahman and makes It see this manifoldness in Itself is unreal. Scriptures too uphold this view. 'By the unreal is all this covered' (*Chh.* 8. 3. 2). This Nescience is removed by the full comprehension of Vedic texts like, 'That thou art.' Though a positive entity, Nescience is neither real nor unreal but unspeakable (*anirvachaniyâ*)." All this is untenable. What is the seat or substrate of this Nescience or ignorance? Does it inhere in the individual soul or Brahman? It cannot be the former for the individual soul (*jiva*) comes into existence only after Brahman is covered by ignorance. Neither can it be Brahman, for It is self-proved and of the nature of knowledge and so opposed to ignorance. Since Nescience is destroyed by Knowledge the two cannot co-exist. It cannot be said that what is opposed to Nescience is not the knowledge which is Brahman's nature but the knowledge that Brahman is Pure Knowledge, for there is no difference between the two, *viz.*, the knowledge which is Brahman's nature and the knowledge about Brahman's true nature, both being self-luminous and so the latter cannot be said to be particularly opposed

to Nescience and the other not. The nature of Brahman, proved by this second knowledge, itself shines forth since It is self-luminous and so we cannot differentiate between the two kinds of knowledge. Moreover, knowledge about Brahman's true nature is not possible, for that would make Brahman an object of knowledge and the Advaitins deny it. So if knowledge is opposed to Nescience, then the true nature of Brahman which is knowledge itself is also opposed to Nescience and so it cannot exist in Brahman. Brahman's nature being self-luminous and self-proved It appears to Itself as It is and so is opposed to Nescience or ignorance and therefore it cannot exist in Brahman. But the case of the rope and the snake is different, for there the rope is not self-luminous and therefore is not contradictory to ignorance of itself and therefore such ignorance is removed by some other knowledge. Brahman being self-luminous is opposed to ignorance of Itself and therefore does not depend on another knowledge for the destruction of that ignorance.

If it be said that what destroys Nescience is the knowledge of the unreality of manifoldness, then such knowledge cannot destroy the ignorance about the true nature of Brahman, for this knowledge and Nescience do not refer to the same object. The knowledge of the unreality about one object cannot

destroy the ignorance with respect to the nature of another object. To be nullified knowledge and ignorance must refer to the same substrate. Knowledge of the unreality of the manifoldness can only destroy the notion of the reality of the manifoldness and not the ignorance about Brahman's nature. It may, however, be argued that ignorance about Brahman's nature is nothing but regarding that there are other real things besides Brahman and therefore this ignorance is destroyed when other objects are shown to be unreal. But this is not correct, for the non-dual nature of Brahman being self-proved no notion contradictory in nature to it, *viz.*, the reality of the manifoldness, can arise. Moreover, this non-duality must be either Brahman's nature or Its attribute. It cannot be Its nature, for in that case it cannot be the object of knowledge. Nor can non-duality be an attribute of Brahman for the Advaitins say that Brahman which is Pure Consciousness is free from attributes which are objects of consciousness and this non-duality is perceived and so cannot be Its attribute.

So Brahman which is Pure Knowledge cannot be the substrate of Nescience.

Again when the Advaitins say that Brahman which is self-luminous Pure Consciousness is covered by Nescience, they only establish that Brahman is destroyed; for this covering means either an obstruction to the origination of consciousness or the destruction of what exists. It is not the former, for the Advaitins do not accept the origination of consciousness and therefore it means the destruction of consciousness which exists, and this consciousness is the very nature of Brahman and therefore its destruction means the destruction of Brahman. Further, is this Nescience which makes the non-dual Brahman appear as manifold real or unreal?

It is not real since the Advaitins do not accept it. Nor can it be unreal, for in that case it must be either the knower, the object known or perception or Pure Knowledge. It cannot be knowledge, for in that case it must be either identical with or different from it. It cannot be identical, for in that case it would be identical with Brahman which is Pure Knowledge and as a result, since Nescience is unreal, Brahman too would be unreal. It cannot also be non-identical, for knowledge according to the Advaitins is non-differentiated. If Nescience is of the nature of consciousness and at the same time unreal, it would mean we have two kinds of consciousness and this would contradict the Advaita doctrine of oneness. The unreal Nescience cannot be the knower, the object known or the perception connecting the two, for in that case there must be some other Nescience which is the cause of this unreal Nescience even as this first Nescience is the cause of the unreal world. That second Nescience must have a third Nescience which gives rise to the second and so on *ad infinitum*. To get over this regressus if it be said that Brahman Itself is the defect, *viz.*, Nescience, then Brahman Itself can be the cause of this universe and there is no need to imagine a Nescience for this. Again, if Brahman is this imperfection (Avidyâ), then since Brahman is eternal this Nescience will also be eternal and so can never be destroyed and consequently liberation would be impossible. So unless some real defect besides Brahman is accepted erroneous perception of this world cannot be accounted for.

Again the Advaitins say that Avidyâ (Nescience) is *anirvachaniyâ*, *i.e.*, it is neither real nor unreal—it is unspeakable. Now our perception which characterizes the nature of objects in this world classifies them as either existing or non-

existing. So if we should have to accept that perception has for its objects things which are neither real or unreal it would lead to the fact that every perception will be capable of cognizing all things. *The Advaitins' view* with respect to Nescience can be summed up as follows: Nescience is an entity that is experienced by direct perception and whose existence can also be inferred. It is perceived directly as can be known from expressions like, 'I am ignorant' (non-knowing) which is an expression like, 'I am happy' where happiness is directly experienced. This Nescience has a two-fold function or capacity. It covers the object Brahman and thus prevents It from appearing as It is and creates the manifold world of internal and external objects by its *âvarana* and *vikshepa* powers respectively. It is neither real nor unreal but *anirvachaniyâ*. It is antagonistic to knowledge and therefore is removed by the knowledge of Brahman. 'Antagonistic to knowledge,' however, does not mean non-knowledge or previous non-existence of knowledge (*Prâgabhâva*), for it is not a negative entity but a positive one. It cannot mean non-existence for such non-existence of knowledge is experienced through *anupalabdhi* (one of the means to knowledge accepted by the Advaita Vedantins) and not by direct perception as is Nescience. Even if we regard non-existence as an object of perception still Nescience and non-knowledge cannot be identical. To have a knowledge of the non-existence of a pot for example, we must have a knowledge of the pot and of the place where its absence is experienced. So in the experience, 'I am ignorant; I do not know myself or anything else', if ignorance means mere non-knowledge then it would mean, 'there is non-knowledge in me.' To know this non-knowledge I must have knowledge about myself and of knowledge, *i.e.* the

counter entity of non-knowledge, even as in the case of non-existence of the pot I must have a knowledge of the pot and the ground where it is non-existent. Now if I have knowledge of myself and of knowledge, the counter entity of non-knowledge, then a statement like, 'I am ignorant of myself', cannot possibly be made. If there is no knowledge of myself and of the counter entity, knowledge, then since these are necessary for the perception of non-knowledge there cannot be perception of non-knowledge and so the statement, 'I am ignorant (non-knowing); I do not know myself or anything else', cannot be made. In the first case knowledge and non-knowledge of myself cannot exist in me at the same time and in the second the conditions necessary for the perception of the non-knowledge do not exist and so we cannot have perception of this non-knowledge. The same difficulty exists even if non-existence of knowledge be an object of inference or *anupalabdhi*, for even here though the object to be experienced need not exist at the time yet this non-knowledge is expressed as a present object. But if we regard Nescience as a positive entity and not mere non-knowledge, a negative entity, then we can get over this difficulty, for there will be no conflict between this Nescience and the knowledge of myself and knowledge. The perception, 'I am ignorant etc.,' has this ignorance or Nescience for its object while the object of knowledge would be myself something different from it. It may be objected that the positive entity, Nescience, conflicts with Consciousness (Brahman) whose nature is to manifest the true nature of things. This is not correct. The witnessing Consciousness is what manifests objects and produces knowledge in us. No mental function can illumine an object unless it has the Self at its back. Every object is known in and through the Self. It is the Wit-

ness of all our knowledge and without it we cannot have knowledge. It manifests all objects which the intellect presents before it whether real or unreal. But since there is no reality except the Self and this Self is self-luminous and therefore never an object, all objects of this witnessing Consciousness are false things. So this Witness has not the true nature of things for objects but only Nescience. Otherwise it would be difficult to explain unreal things like the world. Knowledge which has for its object Nescience does not put an end to Nescience. Hence there is no conflict between Consciousness and Nescience.

A fresh objection may be raised: Nescience becomes an object of perception only as limited by an object which is known through some means of knowledge (*pramānas*). Therefore, in the perception, 'I do not know myself,' as Nescience is limited by the Self, the Self also becomes an object of perception. But since this is not accepted by the Advaitins, how can such a perception separate merely Nescience as its object from the Self? This objection is not valid. All things are objects of knowledge, some as known and some as not known, and in them again those which are material and are perceived only through some means of knowledge, depend on some means of knowledge. That which is not material, *viz.*, the Self, is self-luminous and does not depend on those means and, therefore, can always shine as different from Nescience. Therefore, consciousness of Nescience is always possible even in the perception 'I do not know myself', since the Witness is always capable of limiting the Nescience. Hence Nescience is perceived through perception as a positive entity.

Inference also leads to the same conclusion. The inference is as follows: In a dark room where there are many objects, when a bright light is lit, the

darkness is destroyed and all objects are revealed as well as the lamp. Here darkness which had its seat in the lamp before it was lighted covered all objects in the room which were revealed later by the lamp. This darkness which covers all objects is not mere absence of light but something positive as is known from statements like 'pitch dark' and 'darkness visible' which show different states of this darkness as dense or light. It has form and therefore is something positive. From this it follows that in all cases where things come into existence and on coming into existence manifest objects which were not known before there was before the origination of such things a certain something at these particular places which was capable of being destroyed by the thing which came into existence later and which something covered all objects that were later revealed by that which was originated later. This something is not the mere previous non-existence of the thing that is originated but a positive entity. Taking the analogy in the case of Nescience we can also infer it as a positive entity. When objects are brought into contact with our senses we perceive them and have knowledge of those things. This knowledge when it originates manifests objects which were not known before. So before the origination of this knowledge there was something which was capable of being destroyed by this knowledge and which kept all objects covered. It was inherent in the Self where also true knowledge is produced and this something is not mere non-existence of knowledge but a positive entity. This entity is what is perceived in a perception like, 'I am ignorant; I do not know myself or anything else.'

(Refutation): All this is untenable. In the perception, 'I am ignorant; I do not know myself', Nescience is not perceived as a positive entity. The defects

shown with respect to Nescience being non-knowledge equally apply to Nescience taken as a positive entity and not a mere negation of knowledge. In this perception cited above, is there knowledge of the Self or not? If there is, then ignorance and knowledge cannot exist in the Self at the same time since they are antagonistic. If there is no knowledge of the Self then we cannot predicate where this Nescience exists and with respect to what and so ignorance cannot be perceived at all. Even if it be said that what is antagonistic to ignorance is the knowledge of the real Self and not of the Self which is the seat and object of Nescience which is an obscured vision of the Self due to the presence of ignorance (*i.e.*, being contaminated by ignorance) and so there is no contradiction between the knowledge of this obscure Self and Nescience perceived, yet this does not prove ignorance as a positive entity, for even where Nescience is taken as the previous non-existence of knowledge (*prâgabhâva*) it relates to the real Self and the knowledge of the seat and the object of non-knowledge is only this obscure Self and not the real Self and hence the difficulties pointed out by the Advaitins do not

exist. Whether Nescience is taken as a positive entity or the negation of knowledge, it means nothing but non-knowledge and so there is the need of the counter entity, knowledge, for its perception. It means either non-knowledge, something different from knowledge or antagonistic to knowledge—in all these cases its perception depends on the knowledge of the counter entity, knowledge. Though darkness is capable of being known independently yet to know it as antagonistic to light the knowledge of light is essential. The ignorance of the Advaitins is not known independently but merely as antagonistic to knowledge and therefore depends on the counter entity, knowledge, like the non-knowledge which is the negation of knowledge. Previous non-existence of knowledge or the negation of knowledge is recognised by the Advaitins, for knowledge which removes Avidyâ was absent previously. If it were not so, knowledge would be permanent and consequently there would be no Avidyâ. Hence it is more reasonable to accept that this non-knowledge or negation of knowledge alone is what is perceived and not any positive entity called Nescience in perceptions like, 'I am non-knowing.'

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have attempted to give a pen-picture of the pilgrimage of the human soul to the realm of eternal felicity, and have pointed out, in the light of the Vedantic scriptures, the essential requisites for such a spiritual sojourn. Swami Akhandananda, one of the direct Sannyâsin-disciples of Sri Ramakrishna, gives in the *Sacred Memories of Sri Ramakrishna* his early

reminiscences of the Master. In *The Fulfilment of Beauty* Dr. James H. Cousins, D. Litt., formerly Principal of the Madanapalle College, S. India, and a well-known writer on Oriental art and literature, has shown in his characteristic classical style the significant role art plays in human life and society. He says that, to make life and culture a living reality and to enable human beings to express the divine creative impulse that is in all nature, art must

be universal and continuous experience. The readers will get a fair idea of the present economic condition of some of the leading States of Europe from the article on *Economic Tit-bits* by Shib Chandra Dutt, M.A., B.L. In the *Psychology in the Gita*, Drupad S. Desai, M.A., LL.B., of Baroda, points out that though the principles of psychology are found woven into the fine texture of the doctrines of the Gitâ, the one and all-embracing principle called Soul is not the fit subject for psychology, inasmuch as it is not in any way connected with our internal processes. The article on *Hindu Astronomy and Astrology* by Jyotirbhusan Dr. V. V. Ramana Sastri, M.A., Ph.D., F.R.A.S., M.R.A.S., of Vedaraniyam, Tanjore, is a graphic historical survey of the evolution of Indian astronomy and astrology from the earliest times to the end of the Mughal period. Prof. Heinrich Zimmer, a great Indologist and Professor of Sanskrit in the University of Heidelberg, Germany, in his thoughtful contribution on *The story of the Indian King and the Corpse*, has made a critical study of the interesting anecdotes embodied in Somadeva's Kathâsaritsâgara, in the light of the psychology of the unconscious, and has interpreted them according to their religious and philosophical meaning. In the *Reconciliation of Contradictories in the Life and Teachings of Sri Ramakrishna*, Prof. P. S. Naidu, M.A., of the Annamalai University, shows the underlying harmony in some of the apparent contradictories in the life of Sri Ramakrishna. Sridhar Majumdar, M.A., the author of the Vedanta Philosophy and formerly Professor of the B. M. College, Barisal, points out in his article on *The Philosophy of Self-surrender* how, through complete resignation to the Lord, an aspirant after Truth can attain to supreme devotion and knowledge.

THE SPIRIT OF INDIAN CULTURE AND PHILOSOPHY

Presiding over the Philosophical Section of the Indian Cultural Conference, held in December last in Calcutta, Dr. Prabhu Dutt Shastri, I.E.S., has very ably drawn our attention to the meaning of culture and the true spirit of Indian philosophy. Culture is often confused with material achievements, and the worth of a civilization is not infrequently rated in terms of its command of the forces of external nature and the amenities of life. This is scarcely correct. Says the Doctor: "The world today may boast of progressive civilization inasmuch as we have by our scientific knowledge achieved a great measure of conquest over nature. Our passion for work has achieved greater and greater triumphs and we may be said to live in greater ease and comfort today. But all this is not culture. A peaceful organization of our worldly existence may be an indication of our 'civilization' but this civilization is not culture. Culturally we may be said to have retarded our progress. Culture is indicated by the evolution of our spiritual life, while the so-called civilization has a direct bearing on our external life only."

Recently we have learnt to refer to our philosophical heritage with an element of pride. But this abstract pride is not enough. If we desire a bright future before us, we have to make our philosophical heritage living; we have to return to the original source of our inspiration. What is that? It has been admirably set forth by the Doctor in the following words:

"What is the spirit of our culture and philosophy? Is it not possible to revive this spirit in its present setting, so that we may make a still greater contribution to world-culture and world-peace? Yes, we can do so by not forgetting

the essential characteristic of our philosophy which is that in this country all our philosophy has been and ought to be a philosophy of life, that our culture has always put to the forefront the claims of our spiritual life, which shapes us from within and transforms the whole of our existence whereby we rise above all divisions and separations and realize the depth of our being. It is this contact with our inner spiritual nature which vitalizes our whole life and makes it possible for us to go beyond ourselves in the ultimate unity of spirit. Each one of us is potentially divine, we have only to realize it and demonstrate it in our life. That is the task of our true culture and our true philosophy. We may talk a good deal, but no substantial progress in the sphere of culture and philosophy could be made unless we have a will to 'live' our philosophy, and mirror forth in our conduct the depth of our spiritual being. We have rich treasures of philosophy in the Upanishads, the *Bhagavad-Gitâ*, and innumerable other books. Let all be students of philosophy but let only such of them profess and teach philosophy as are really serious-minded and pledged to live the philosophy they teach. Until that is done, we cannot expect that philosophers would be consulted by statesmen with regard to the conditions of the possibility of 'a public peace', as was advocated by Kant. The world yearns after peace but peace shall not be established so long as freedom is fettered by hypocrisy, suspicion, moral conventions, pedantry, prejudice and selfishness. The life of the spirit demands truth, honesty, sincerity and good-will. Can it be said that these demands are being met?

"Let us all try to live up to the great ideal of the *Bhagavad-Gitâ* by cultivating a spirit of renunciation while taking part in the struggles of our life, by developing our spiritual life in contem-

plation, in self-control, and in bringing about a true consistency between our thoughts and deeds. That is the way to progress, and that is the way to peace."

A philosophy of life is the unseen foundation of every civilization, and each culture is the embodiment in concrete forms of its outlook on life and the universe. A people which repudiates its source of culture dies. In recent years there has been in evidence an imitation of the methods of the West by Indian writers in approaching philosophical problems. In spite of a few anti-intellectualistic tendencies, philosophical speculations in the West have tried to solve the mysteries of existence rationally by organizing in a logical and coherent system the data presented to the senses in our normal consciousness. But life escapes logic and overflows the narrow limits of our normal consciousness. Every system which has been built upon reason offers points which are exposed to most damaging criticisms. The Indians, however, approached the mysteries of life with life. They realized that Reality is seen, as it were, through a slit from the plane of our normal consciousness and that to pursue the meaning of existence with the help of reason is a wild goose chase. But if reason is barren, shall we bid adieu to all speculation? Far from it. For, the ineffable always cries for expression however feeble that be, and the human mind always yearns to have a glimpse into that reserve of truth which it cannot fully comprehend. Speculation should spring from a vision of the real, it has to be related to the integrated experience of our life. If we do not want that our culture should become atrophied due to lack of individual quality and inspiration, we must return to the original spirit of our philosophy. We shall create our own methods, our own systems.

REVIEWS AND NOTICES

THE POSITIVE BACKGROUND OF HINDU SOCIOLOGY, BOOK I. INTRODUCTION TO HINDU POSITIVISM. BY BENOY KUMAR SARKAR. Published by Dr. Lalit Mohan Das, Panini Office, 49, Leader Road, Allahabad. Pp. 697. Price Rs. 16.

Nineteenth century Indology represented the ancient Hindus as pre-dominantly a race of self-ruminating and life-denying metaphysicians who scarcely troubled themselves about secular questions. This cramped view of Indian civilization is by no means defunct now as recent literature on Indian *weltanschauung* and *eigenart* by writers like Heimann, Geiger, and Schweitzer shows. Still a change of outlook is evident in the writings of many Indologists of reputation, who are recognizing the extensive contributions of the ancient Hindus in the various branches of positivistic knowledge. The enlarged vision of the twentieth century Indology is not a little due to the early writings of scholars like Prof. Sarkar, whose aim in bringing out the first edition of the work in 1912-1914 was to supply a much-needed corrective to that kind of Indological researches which emphasized the idealistic trends of the Hindu culture to the exclusion of its valuable contribution to positive sciences.

Originally written as an introduction to the author's translation of the *Sukraniti*, the book was based on an analytical study of the code. It reflects those phases of Hindu culture which have left their impress upon the writers of the Sukra cycle. In the treatment of his subject the author has pursued the historico-comparative method which has displayed within a short compass the main strands of Hindu positivistic thinking from the remotest period of history right up to the advent of the modern epoch in India, which was heralded by Raja Rammohan Roy. The recourse to this methodology has been found necessary for

two reasons. In the first place, the code of Sukrâchârya as well as the data of Hindu life portrayed in it could not be presented in their proper perspective, and their dates as well as *locales* could not be ascertained unless Indian literature were studied chronologically as well as in a comparative manner. In the second place, an acquaintance with the landmarks in the history of Western science is a desideratum for the proper appraisal of the Hindu achievements in science, abstract or applied. "For all Indologists should remember that the wonderful achievements of the Western nations in science, technocracy, industrialism, democracy and so forth are, strictly speaking, more or less but a century old. So that if, while instituting a comparison between Hindu and Occidental cultures on the score of physical 'sciences' properly so-called and applied arts and industries, care were taken to eliminate from one's consideration the triumphs and discoveries of the last few generations, the Hindu scientific intellect and materialistic genius would be found to have been more or less similar to the Western. A chief corrective of false notions about Hindu civilization is this 'sense of historic perspective', which for the present generation of Indologists should be tantamount to a thorough familiarity with the history of European thought, which as a rule is absent even among Western Indologists." The fairness of the observation will be evident to one who has perused the recent monumental work of Peter Sorokin, *Social and Cultural Dynamics* (1937), where the author forgets to take note of this preliminary consideration in instituting a comparison between Indian and Western cultures.

This comprehensive presentation of the Hindu socio-cultural data and the application of a correct methodology for their elucidation and interpretation are sure to react forcefully on the vigorous growth of a "new Indology", whose signs are already discernible.

NEWS AND REPORTS

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1937

Swami Vivekananda, the "Patriot-Saint of Modern India," started the Advaita Ashrama at Mayavati, in the interior of the Himalayas, to be a centre for practising and disseminating the Highest Truth in life. The Mayavati Charitable Dispensary, however, came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest of hearts will be moved to do something for them. The regular dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of patients come from a distance of even 30 or 40 miles.

The dispensary stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. He has often to go to the villages to call on patients who cannot come to the hospital. Service is done in a spirit of worship, and as such irrespective of caste or creed. The efficiency with which the work is done has elicited admiration from one and all. Especially medical persons having the practical knowledge of running a hospital have appreciated the management of the institution situated in such a distant corner of the Himalayas.

Last year we had to construct a new building—with 12 beds and an operation room—as the one already existing was found too incommensurate for the purpose. But now we find even this new building is too small for the high demand on the hospital. For about six months of the year we had to make arrangement for about 20 indoor patients, though there are regular beds for only 12 of them. In the Indoor Department the number of patients has been more than double of what was last year, while in the Outdoor Department the number is about the double.

The following comparative chart will indicate the gradual evolution of the dispensary.

Year	No. of Patients	
	Outdoor	Indoor
1915	1,173	...
1925	3,162	85
1930	5,014	203
1933	7,900	140
1936	9,060	180
1937	14,407	280

The total number of patients relieved during the year at the Outdoor Dispensary was 14,407 of which 11,121 were new cases and 3,286 repeated cases. Of these new cases, 4,760 were men, 2,365 women and 3,996 children. In the Indoor Hospital the total number treated was 280, of which 224 were cured and discharged, 11 left treatment, 38 were relieved, and 7 died. Of these 181 were men, 62 women, and 87 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	...	...	272
Diarrhoea	...	...	281
Enteric Fever	...	...	59
Syphilis	...	...	75
Gonorrhoea	...	...	53
Influenza	...	...	298
Leprosy	...	...	13
Malaria	...	...	1,029
Pneumonia	...	...	23
Rheumatic Fever	...	...	11
T. B. of the Lungs	...	...	15
Pyrexia of uncertain origin and other diseases due to infection	...	...	166
Other forms of T. B.	...	...	21
Intestinal Worms	...	...	153
Scabies	...	...	1,307
Other diseases due to Metazoan Parasites	...	...	270
Diseases of the Nervous System	...	...	363
Diseases of the Eye	...	...	2,900
Diseases of the Ear	...	...	199
Diseases of the Nose	...	...	75
Diseases of the Circulatory System	...	...	8
Diseases of the Blood and Spleen	...	...	32
Inflammation of the Lymphatic Glands and System	...	...	38
Goiter	...	...	128

Other diseases of the Ductless Glands 37	Injuries (Local and General) 128
Rickets 5	Other diseases of the Respiratory System 657
Other diseases due to disorder of Nutrition and Metabolism ... 67	Diseases of the Teeth and Gum ... 183
Diseases of the Generative System ... 100	Diseases of the Stomach 176
Diseases of the Bone, Joint, Muscles, etc. 568	Diseases of the Intestine 263
Other diseases of the Areolar Tissues 178	Diseases of the Liver 214
Ulcerative inflammation 483	Other diseases of the Digestive System 466
Nephritis 27	TOTAL 11,401
Stone in the Bladder 7	Surgical operations 115
Other diseases of the Urinary System 58	Injections intravenous 165
	Injections intramuscular and subcutaneous 1,561

SUMMARY OF ACCOUNTS FOR 1937

	RECEIPTS				EXPENDITURE				
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
<i>General Fund :</i>									
<i>Last Year's</i>									
Balance ...	2,156	2	7						
Advance (out of the loan Rs. 2,650-8-9) paid by the Building Fund	1,483	11	3						
Subscriptions & Donations ...	846	3	0						
Interest ...	523	8	0						
				5,009	8	10			
<i>Building Fund :</i>									
<i>J. M. Billimoria</i>	1,000	0	0						
<i>Thakore Saheb of Limbdi</i> ...	500	0	0						
Sale proceeds of Building materials ...	65	5	3						
				1,565	5	3			
<i>Endowments :</i>									
<i>Last Year's</i>									
Balance ...	7,500	0	0						
<i>Maharaja Sahab of Morvi</i> ...	1,10,000	0	0						
Romain Roland (25 % profit of his books from Jan. 1935 to April 1937) ...	777	0	0						
				1,18,277	0	0			
TOTAL ...				1,24,851	14	1			
<i>General Fund :</i>									
<i>Medicines, Instruments, etc.</i> ...	868	4	0						
<i>Doctor's maintenance and Travelling</i> ...	437	11	6						
<i>Establishment</i>	33	0	0						
<i>Equipment</i> ...	108	2	0						
<i>Miscellaneous (including postage, printing and stationery)</i> ...	289	14	3						
							1,736	15	9
<i>Building Fund :</i>									
<i>Building Materials</i> ...	9	12	6						
<i>Masons</i> ...	2	8	0						
<i>Labour</i> ...	30	11	6						
<i>Miscellaneous</i>	38	10	0						
<i>Loan (out of Rs. 2,650-8-9) repaid to the General Fund</i>	1,483	11	3						
							1,565	5	3
<i>Investments</i> ...							19,498	5	2
<i>Closing Balance :</i>									
<i>In Current A/c of the Central Bank of India, Ltd.</i>	1,02,000	0	0*						
<i>Cash in hand</i> ...	51	3	11						
							1,02,051	3	11
TOTAL ...				1,24,851	14	1	1,24,851	14	1

* Out of this, Government Securities for Rs. 1,00,000 were purchased in February, 1938.

DETAILS OF INVESTMENTS

	Rs.	A.	P.
Fixed Deposit in Bengal Provincial Co-operative Bank Ltd., Calcutta ...	2,500	0	0
Martin Co.'s H. A. L. Railway Debenture ...	1,000	0	0
Behar Bank Shares ...	500	0	0
Govt. Securities 4 p.c. Loan of 1960-70 ...	1,498	5	2
In the Savings Bank of the Central Bank of India Ltd., Calcutta ...	9,000	0	0
In the Savings Bank of the Bengal Provl. Co-operative Bank Ltd., Calcutta ...	5,000	0	0
TOTAL ...	19,498	5	2

DETAILS OF ENDOWMENTS

	Rs.	A.	P.
Sm. Chandi Devi Memorial Endowment for 1 Bed, by her husband Mr. Brijnandan Prasad, Moradabad ...	1,500	0	0
Ratnavelu Chettiar Memorial Endowment for 1 Bed, by his son Mr. Ratnasabhapathy Chettiar, Madras ...	1,500	0	0
Swami Vivekananda Memorial Endowment for 1 Bed, by a devotee ...	1,500	0	0
Sm. Kali Dasi Devi Memorial Endowment for 1 Bed, by her husband Mr. Durga Charan Chatterjee, Benares	1,500	0	0
Sri Ramakrishna Centenary Memorial Endowment for 1 Bed, by a devotee ...	1,500	0	0
The Maharaja Saheb of Morvi Endowment ...	1,10,000	0	0
Romain Rolland Endowment	777	0	0
TOTAL ...	1,18,277	0	0

We cordially thank all our donors, who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place. Our

thanks are specially due to His Highness the Maharaja Saheb of Morvi for creating a Permanent Endowment of Rs. 1,10,000, the interest of which should be spent for general expenses and any other work of the Dispensary; Mr. J. M. Billimoria and His Highness the Thakore Saheb of Limbdi for donations of Rs. 1,000 and Rs. 500 respectively towards the Building Fund; Mr. P. K. Nair, Feroke, for a donation of Rs. 300; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 150.

Our thanks are also due to Messrs. Anglo-French Drug Co. Ltd., (Eastern) Bombay; E. Merck (Germany); Bengal Immunity Co. Ltd. (Calcutta); Calcutta Chemical Co. Ltd. (Calcutta); Lister Antiseptics and Dressing Co. Ltd. (Calcutta); Medical Supply Concern Ltd. (Calcutta); Bengal Chemical and Pharmaceutical Works Ltd. (Calcutta); Alembic Chemical Works Ltd. (Baroda); Vax-Institute Laboratory (Calcutta); Sarker Gupta & Co. Ltd. (Calcutta); Hadensa-Gesellschaft.m.B.H. (Germany); Bombay Surgical Co. (Bombay); Zandu Pharmaceutical Works Ltd. (Bombay); Oriental Research & Chemical Laboratory (Howrah); Chemical Works of Gedeon Richter Ltd. (Hungary); Haverro Trading Co. Ltd. (Calcutta); Byk-Guldenwerke (Germany); Bengal Enamel Works Ltd. (Calcutta); Sur Enamel & Stamping Works Ltd. (Calcutta); Bengal Water Proof Works Ltd. (Calcutta); Cawnpore Woollen Mills Ltd. (Cawnpore), for supplying us with their preparations and produces free; and to the Editors of *The Indian Medical Gazette*, Calcutta, *The Indian Medical Journal*, Madras, *The Antiseptic*, Madras, *The Suchikitsa*, Calcutta, for giving us their journals free.

And we hope we shall receive from them such support and help even in future.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI PAVITRANANDA,
President, Advaita Ashrama,
P. O. Mayavati, Dt. Almora, U. P.

RAMAKRISHNA MISSION FLOOD RELIEF WORK

APPEAL FOR FUNDS

The public is doubtless aware of the terrible distress caused by floods in several districts in and outside Bengal. On receiving accounts of the acute sufferings through the newspapers as well as from letters and appeals addressed to us, we deputed some of our workers to the Gopalganj Sub-division of the Faridpur District. They inspected the area and seeing the heart-rending condition of the people, started relief work last month.

Our workers inform us that the distress is as acute as ever. The water is still rising. Thousands of poor people who have been rendered homeless are undergoing the severest trials for want of food. The floods have invaded even the compounds of many homes, and it is all one vast sheet of water all around. There is not a single trace of the *Aus* paddy, which was completely destroyed before it was ripe. The cultivators who form the major part of the population as well as the labourers who are absolutely without work at present, have not even a single morsel of food. The larger part of the *Aman* paddy which was to ripen in October, has been destroyed and what is still seen above the water has been mostly infested with insects which feed on the ears. Even those who own 10 bighas of land are in want of food. The afflicted poor live on the stalks of water-lilies, palmyra fruits or jute leaves boiled in water. Many of them are also suffering from beriberi in a virulent form. The condition of the cattle is even more pitiable. There is absolutely no fodder for them. They have to stand in the water that surrounds them on all sides. The peasants feed them with water hyacinth to keep them alive, but where this is not available, the cattle are beginning to die.

Our relief centres at Nijra and Silna in unions Raghunathpur and Ulpur-and-Satpara which were started last month have already made three weekly distributions. During the week ending 18th August, over 97 mds. of rice were distributed among 2,500 recipients belonging to 38 villages. More villages have to be taken up and a larger number of recipients enrolled in the most severely affected villages within the present area. More than 100 mds. of rice have to be distributed weekly.

For the carrying on of the relief work funds are most urgently needed. Even on a modest computation we require Rs. 500/- per week for this area alone. This is but the beginning of the relief work, which will have to be continued for a few months at least. Should sufficient funds be forthcoming, we shall extend this service to other areas.

The success of the work depends entirely on the sympathy and co-operation of the generous public. We appeal to our countrymen to come to the rescue of tens of thousands of their afflicted sisters and brothers in their hour of dire peril. We hope our appeal at this critical hour will find a ready response.

Contributions will be thankfully received and acknowledged by—

- (1) The President, Ramakrishna Mission, Belur Math P.O., Howrah Dt.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
- (3) The Manager, Udbodhan Office, 1, Mukherjee Lane, Calcutta.

(Sd.) SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission.

24th August, 1938