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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

HYMN ON THE NATIVITY OF SRI RAMAKRISHNA*

BY GIRISH CHANDRA GHOSH

Who doth lie, a flood of light,
On lap of Brahmin mother poor?
Who art thou, Oh naked sight,
Alighted at the cottage door?

Who art thou, Oh darling sweet,
On earth a gem that meets no peer?
Has the world in storm and heat
Mov'd thy heart and brought thee here?

Hast thou come in mask alone
To grant the wretch thy vision rare?
Face aglow in pity's tone
For whom doth weep and smiles doth wear?

From thy charming form, I wond'r,
My spell-bound eyes refuse to part.
How I crave, Oh solace dear,
To press thee on my aching heart!

* Translated from the original Bengali by Swami Nirvedananda.

SCIENTIFIC RENAISSANCE IN INDIA

BY THE EDITOR

I

When we take stock of the manifold achievements of the Indian mind in the course of the last quarter of the present century, one thing that naturally presents itself to our attention is its phenomenal advance in the domain of Science. No doubt the creative genius of India has blossomed forth into a magnificent variety of forms in various other departments of her life during this period, still her contributions to the sum total of scientific knowledge have been so epoch-making in their character that they have commanded an unprecedented appreciation from the society of the world's scientific celebrities. For, Truth, like the sun overhead, knows no geographical barriers. It transcends all limitations and diffuses its sweetest aroma all over the world. Science has become one of the dominant intellectual interests of the Indian people today, and the genius of India has already made a mark anew in the realm of scientific thought. And it will not be an exaggeration to state that this newly developed scientific outlook of India has, by its compelling genuineness, succeeded in drawing today into the arena of Indian life the leading scientific geniuses from the lands beyond the seas. The recent Silver Jubilee Celebration of the Indian Science Congress on the grounds of the University College of Science in Calcutta, which was held in January last jointly with the British Association for the Advancement of Science offered a splendid occasion for the meeting of the illustrious scientists of the East and the West on a footing of equality. More than three thousand delegates and

visitors men and women, both Indian and European, congregated on the same platform to compare notes. And this fact alone demonstrates, beyond any possibility of doubt, the sterling worth and the richness of India's contributions to the store of the world's scientific knowledge.

Indeed this intellectual renaissance of today takes our mind back irresistibly into the golden days of the past when India witnessed in her corporate life a high level of scientific culture. "In her great days," said the Vice-Chancellor of the Calcutta University, "she founded colonies, and missionaries went abroad to spread her culture and her civilization far beyond her bounds. Charaka and Susruta, Nagarjuna and Bhaskaracharya, Aryabhatta and Lilavati and many others who explored the secrets of Nature, made definite contributions to knowledge which succeeding ages have profited by." As a matter of fact the part played by India in the past in the development of Science was not of a mean order. The illuminating observations made by Dr. Benoy Kumar Sarkar in his *Creative India* clearly point out how the Indian genius did not excel in mere abstract metaphysical speculations, but also wrung out of Nature the secrets which constitute the foundations of Science. He writes, "Hindu investigations in exact science come down to about 1200 A.C. Strictly speaking, they cover the period from the *Atharva-Veda* (c. 800 B.C.), one of the Hindu scriptures, to Bhaskaracharya (c. 1150), the mathematician; or rather to the middle of the fourteenth century, represented by Madhavacharya (1331),

Gunaratna (1350), the logician, the *Rasaratna-Samuchchaya*, the work on Chemistry, and Madanapala, author of the *Materia Medica* (1374) named after himself . . . To the moderns, the whole science of the ancient and mediaeval Hindus belongs to what may be truly called the pre-scientific epoch of the history of Science. Its worth should, however, be estimated in the light of the parallel developments among their contemporaries, the Greeks, the Chinese, the Graeco-Romans, the Saracens, and the mediaeval Europeans . . . Some of their (Hindus') investigations were solid achievements in positive knowledge, viz., in materia medica, therapeutics, anatomy, embryology, metallurgy, chemistry, physics, and descriptive zoology. And in these also, generally speaking, Hindu enquiries were not less if not more definite, exact, and fruitful than the Greek and mediaeval European. Hindu investigations helped forward the scientific developments of mankind through China (and Japan) on the east and the Saracens on the west of India." Dr. Sarkar further remarks that scientific investigation was not confined to any particular province in India or to any race or class of the Hindu population. It was a co-operative undertaking, a process of cumulative effort in intellectual advance. Thus, among the heroes of Hindu medicine, "Charaka (c. 600 B.C.) belongs to the Punjab in the N.W., Susruta (c. 100 A.C.) is claimed by the Punjab as well as Benares in the Middle West, Vagbhatta (c. 700 A.C.) belongs to Sindh (Western India), Vrinda (900) to the Deccan (Middle South), Chakrapani (1050) to Bengal (Eastern India), Sarangadhara (1350) to Rajputana (Further West), Vishnu-deva (1350) to Vijayanagar (Extreme South), and Narahari (17th century) is claimed by Kashmir (Extreme North)

but belongs most probably to Maharashtra (South-western Coasts)."

II

With the roll of time there came a long period of stagnation when India almost bade adieu to experimental and inductive sciences. But in the beginning of the nineteenth century there was again an upheaval of scientific spirit in India, and today there is not a university in this country which has not got attached to it a Research Department conducted by illustrious scientists, most of whom have even attained to international fame and eminence. In the various branches of Science, viz., pure and applied physics, mathematics, chemistry, botany, biology, zoology and geology,—in fact, in almost every department of scientific study the Indians have proved their sterling worth and potentiality as original thinkers. Sir James Jeans in his Inaugural Address as President of the Jubilee Session of the Indian Science Congress paid a glowing tribute to the *Scientific Renaissance in India* when he said, "India has not stood idly by as a mere spectator of this most thrilling period in the history of Science. These twenty-five years have not only seen your Association increase from the infinitesimal beginnings to its present international importance, they have also seen the phenomenal growth of India as a scientific nation. In 1911 there were no Indian-born fellows of the Royal Society; today there are four. In 1911 the Royal Society published no papers by Indians; in 1936 we published ten. . . . The mathematicians and physicists will probably find their thoughts turning, as mine do, to the strangely intuitive genius of Ramanujan and to the remarkable discoveries he had made in pure mathematics before death snatched him

prematurely away; to the work of Sir Venkata Raman in physics, and especially his discovery of the effect which is known by his name all the world over; to many investigations in sound and the theory of music made by Raman and a host of others; to the work of Saha in astrophysics, which gave us our first clear understanding of the meaning of stellar spectra, and so unlocked the road to vast new fields of astronomical knowledge; and to the work of many Indians, among whom I would specially mention Chandrasekhar and Kothari, on conditions in the interiors of the stars. And I am sure that not only the mathematicians and physicists, but workers in all other fields as well, will be thinking with admiration of the remarkable ingenuity and experimental skill shewn by that great Indian scientist, the late Sir Jagadish Chandra Bose."

But these sparkling achievements notwithstanding, India has not as yet taken full advantage of her scientific knowledge in promoting industry and agriculture, sanitation and nutrition to mitigate the endless sufferings of the masses sunk in the slough of poverty and ignorance. "This is a scientific age," stated the late Lord Rutherford in his written Address intended for the Indian Science Congress, "where there is an ever-increasing recognition throughout the world of the importance of Science to national development. A number of great nations are now expending large sums in financing scientific and industrial research with a view to using their natural resources to the best advantages. Much attention is also paid to the improvement of industrial process and also to conducting research in pure science which, it is hoped, will lead to the rise of new industries." He further pointed out the lines on which India must carry on her

scientific researches if she wanted to advance the interests of her people. If India, he said, is determined to do all she can to raise the standards of the life and health of her peoples and to hold her own in the markets of the world, more and more use must be made of the help that Science can give. Science can help her to make the best use of her material resources of all kinds, and to ensure that her industries are run on the most efficient lines. National research requires national planning, and any system of organized research must have regard to the economic structure of the country. India being mainly an agricultural country, more than three-quarters of her people gain their living from the land, while not more than three per cent. are supported by any single industry. There is, besides, a vast field for the application of scientific knowledge to the improvement of crops. In short if India wish to take her place in the export market and to make a bold stand in the face of international competition, she must undertake a well-planned agricultural research also in the near future. His Excellency the Viceroy also stressed the very same aspect of the Indian problem and pointed out that 'throughout the centuries India's economy has been, as indeed it still is and as it is likely to continue to be, fundamentally agricultural, with the thrifty and simple life for the people which that implies'. But with the march of years there has come the inevitable impact of the West, and 'India today is engaged in the welding on to her old structures of the newer political and economic forms of the West; in the finding in her intellectual life of a place for the discoveries of Science with all their challenge to accepted modes of thought and practice. This is a time therefore when

interest, understanding, and sympathy are vital, especially from those who are leaders in Science and in those kindred activities which have been so dominant a characteristic of Western development in recent years'.

III

The history of scientific advancement made both in the East and the West furnishes interesting study. It would be quite refreshing in this connection to know some of the recent epoch-making achievements of the Occidental scientific geniuses; for, this would enable us to realize the importance of their contributions as also to judge how far they have succeeded in discovering the ultimate Truth by an objective method. Sir James Jeans himself remarked in his Presidential Address, "Twenty-five years ago the astronomers were still debating as to whether the great spiral nebulae were inside the galactic system or outside, estimates of the distances of these nebulae differed by factors of at least 100, and the vast universe of extragalactic astronomy was still a closed territory. The genius of Einstein had already given us the restricted theory of relativity—the simple physical theory which grew out of the Michelson-Morley experiment—but the more complex gravitational theory was still unborn, and we were still perplexed by its puzzles as to whether the universe was finite or infinite, and whether space and time were real or unreal. In physics, Planck had given us the rudimentary quantum-theory which was required by the phenomena of black-body radiation, but its application to atomic physics was yet to come. Rutherford's epoch-making investigation on the scattering of α -particles by atoms had just, but only just, shewn us the atom as we see it today—the heavy

nucleus with the cloud of light electrons surrounding it. Bohr immediately seized upon this concept and developed it further: he shewed how the quantum-theory could be applied to the movements of this cloud of electrons, and made it yield an interpretation of atomic spectra. On this basis were built first the old quantum-theory and then the far vaster structures of the new quantum-theory and the wave-mechanics. Finally, the new science of nuclear physics came into being largely as a personal creation of Rutherford." In fact, a retrospect of the whole process of scientific investigation and the net results achieved by the leading scientists of the West during the last quarter of this century reveals a gradual process of abstraction—a fact which has become the characteristic of Science today. Nature is no longer regarded as 'an ocean of mechanism surrounding us on all sides' but is explained in terms of mathematical concepts. In short, the modern scientific man is sufficiently conscious that he is only talking about certain mathematical relations when he talks about the entities out of which he intends to construct the universe.

This fact has been beautifully stated by Mr. Jeans in his work on the *Mysterious Universe*. He says, "Today there is a wide measure of agreement, which on the physical side of Science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not, of course, our individual minds, but the minds in which the atoms out of which

our individual minds have grown exist as thoughts. The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. . . . We discover that the universe shews evidence of a designing or a controlling power that has something in common with our own individual minds—not, so far as we have discovered, emotion, morality, or æsthetic appreciation, but the tendency to think in the way which, for want of a better word, we describe as mathematical.” In fact, this gradual process of abstraction in the realm of scientific knowledge has almost eliminated the artificial distinction hitherto made between Realism and Idealism. The old dualism of mind and matter, which was mainly responsible for the supposed hostility, seems likely to disappear through ‘matter resolving itself into a creation and manifestation of mind’. Today the scientists look upon the pictures drawn of Nature as so many shadows or mathematical relations which can hardly unseal the Supreme Truth that lies hidden behind the encrustations of these names and forms. Indeed the limitations of Science in the discovery of Ultimate Reality were never so clearly patent to the scientists as they are today. In the words of Plato, “We are still imprisoned in our cave, with our backs to the light, and can only watch the shadows on the wall.” But these limitations notwithstanding, it cannot be denied that the concept of the universe as a world of thought, which is the latest conclusion of Western Science, is a great landmark in the history of scientific study, inasmuch as it tallies in a large measure with the metaphysical findings of the Indian thinkers of hoary antiquity.

IV

This is indeed the stage to which the Occidental explorers in the uncharted sea of physical nature have ultimately been brought by their diligent pursuit of scientific studies. There is after all a fundamental difference between India and the West in their methods of approach to Truth: India has always subordinated all her pursuits scientific or other, to the supreme quest of the Spirit, whereas the West has put a greater premium on the practical advantages that accrue from such investigations than on the spiritual. And for these reasons India has been ridiculed by many as a land of dreamers and idealists, mystics and philosophers, engaged in the mere abstract idle speculation on the mysteries of life and death. But, as already shown, India was not unmindful of the material concerns of life too. She manfully responded to the multiple needs of her organic being in the past as she has done in the present. But what distinguishes her creative urge from that of the West is the consciousness of her sacred idealism and noble mission to enrich human thought and culture and to advance the interests of peace in the world. India is fully alive today to the dire consequences that are likely to follow from the blind pursuit of scientific studies for mere material ends, as also to the calamities which have already been brought on human life and society in the West through the misuse of the wealth of scientific knowledge. As a matter of fact the bulk of mankind value science for the practical advantages and powers it brings with it. But oftener than not these advantages are allowed to outweigh the nobler purposes which scientific technique should serve. A closer scrutiny of the history of scientific pro-

gress reveals a silent passage of scientific thought from contemplative to manipulative. The love of knowledge, says Bertrand Russell in *The Scientific Outlook*, to which the growth of science is due is itself the product of a twofold impulse: We may seek knowledge of an object because we love the object or because we wish to have power over it. The former object leads to a kind of knowledge that is contemplative, the latter to the kind that is practical. The power impulse is embodied in industrialism and in governmental technique. It is embodied also in the philosophies known as pragmatism and instrumentalism. Each of these philosophies holds, broadly speaking, that our beliefs about any object are true in so far as they enable us to manipulate it with advantage to ourselves. Mr. Russell therefore rightly says that it is not power in or for itself that is the source of danger. What is dangerous is power wielded for the sake of power, not power wielded for the sake of genuine good. The leaders of the modern world are drunk with power. Power is not one of the ends of life, but merely means to other ends, and until men remember the nobler ends that power should subserve, science will not do what it might to minister to the common good of humanity.

The history of the present age is a tragic record of the workings of the destructive forces that have been let loose in the world through scientific studies and experiments. The cultivation of Science which is intended to beautify human life and society, to enrich the store of human wisdom and thereby confer benefits of far-reaching effects on humanity at large, has in

recent years been undertaken for purposes other than humane or holy. Needless to say Science will fail in its noble task of promoting peace and brotherhood, if it cater only to the animal instincts of man and be an instrument of destruction in the hands of politicians. Today when the East and the West have been brought into closer and more intimate contact with each other and the savants of both the regions are shaking hands in love and admiration for their mutual achievements, they should not give the go-by to the lofty mission which Science is to fulfil in the interest of peace and harmony in the world. It is a mistake to suppose that Science and Philosophy are two watertight compartments and as such they cannot influence each other in any way. As a matter of fact the latest findings of Science in the West, as already shown, have made it abundantly clear that the lines of demarcation between Realism and Idealism are more arbitrary than natural, and that scientific knowledge is strengthening and not undermining the foundations of Philosophy. The two meet at a point where humanity stands as one indivisible entity, and it is this basic unity which both Science and Philosophy seek to find out. It is therefore fervently hoped that in this age of scientific renaissance in India, she would set before the world the lofty ideal which Science is to serve, and the West also should bring about a complete orientation in her scientific outlook, so that the blending of these two streams of thoughts may bring into being a richer and nobler civilization for the good of mankind.

GOSPEL OF SRI RAMAKRISHNA

It was afternoon. Master and a few other devotees were seated. Some Marwari devotees who had business in Calcutta came and saluted Sri Ramakrishna. They were asking him to offer them some counsels. The Master was smiling.

Sri Ramakrishna (to the Marwari devotees): Look here, 'I' and 'mine'—these two spring from ignorance. 'O God, Thou art the doer, and Thine is this all'—this is knowledge. And how can you say 'mine'? The manager of the garden refers to the garden as 'mine'; but when he commits an offence the owner drives him away. He does not dare then to take out from the garden even his own mango-wood box. Desire, anger, etc., cannot be got rid of; turn them Godward. If you must needs desire and covet, then desire and covet for the realization of God. Drive them away with the help of discrimination. The mahout strikes the elephant with the goad, if the latter goes to devour the banana plants of others.

You do business, you know that one should rise step by step. Some start a castor oil mill at first, and when they have earned enough they open a cloth shop. One should advance Godward likewise. If opportunity comes, retire now and then to solitude for a few days and spend more time in calling on God. But, then, nothing can be had until the time comes. Some have a great residue of work and enjoyment. So they take a longer time. If you lance the boil while it is hard, the outcome is quite the contrary to the good expected. The surgeon lances it when it comes to a head and shows an opening. . . .

The Marwari devotees often brought sweets, fruits, etc., for the Master. The Master, however, rarely accepted them personally, for he used to say that they had to earn by telling a great number of lies. So he was counselling the Marwaris present by way of conversation.

Sri Ramakrishna: You see, if one takes to business his firm hold on truth loosens. Nanak is reported in the stories to have said, "As I went to partake of the food offered by dishonest persons, I found them all besmeared with blood." One should offer pure things to holy men. One must not give them things earned by means of falsehood. God can be realized through the path of truth.

It is necessary to take His name always. The mind should be fixed on Him while working. To give an instance: I have a boil on my back; I am attending to all my works, yet the mind is always conscious of the boil. It is good to take the name of Rama—Rama who is the son of Dasaratha, Rama who again has created the world, who dwells in all beings and who is very near, inside and outside.

"That Rama is the son of Dasaratha, that Rama has created the world, that Rama is in every being, that Rama is the nearest of all."

Sri Ramakrishna had come to the house of Govinda Mukherji. It was Sunday, the 18th of February, 1883, Narendra, Ram and other devotees and the neighbours also had come. At about 7 or 8 o'clock the Master danced with Narendra and others in the course of devotional singing.

Everybody took his seat after the singing. Many were saluting the Master, who was asking them now and

then to salute the Lord. He was further saying, "He has become everything; but He is more manifest in particular places, as for instance, in holy men. If you say there are wicked persons, tigers and lions too; still one should not embrace the Lord in the form of the tiger. One should salute him from a distance and go away. Take again the example of water. Some water can be drunk, some can be used for purposes of worship, some for bathing; and again some can be used for washing etc., only."

A neighbour: Sir, how is the doctrine of Vedanta like?

Sri Ramakrishna: The Vedantins declare, "I am He." The Brahman is true and the world false. The "I" is also false. There exists only the Parabrahman.

But the "I" never dies; so the egotism which says, "I am His servant, I am His son, His devotee" is very good.

Bhakti-Yoga (the path of devotion) is the best in this Kali-Yuga. He can be realized through Bhakti too. The consciousness of objects is co-present with the consciousness of the body. Form, taste, smell, touch and sound—these are the objects. The consciousness of objects dies hard. The knowledge that

I am He does not dawn so long as the consciousness of objects does not disappear.

Persons who have renounced the world are less attached to objects; the worldly people always dwell on them; for this reason they should say, "I am Thy servant."

A neighbour: We are sinners. What will happen to us?

Sri Ramakrishna: All the sins of the body fly away at the singing of the praises of His name. Sin is the bird on the tree of the body; the singing of His name is, as it were, the clapping of hands. As all the birds on a tree fly away at the clapping of hands, even so all sins disappear at the singing of the praises of His name.

And see again how the waters of the pond in a field dry up of themselves under the hot rays of the sun. Likewise at the singing of His names the waters of the pond of sin dry up of themselves.

One should practise everyday. In the circus I found a girl standing on one leg on a running horse. How much practice is behind that feat!

And weep at least once a day in order to see Him.

These two are the means—practice and devotion, that is to say, a yearning for realizing Him.

FUTURE LIFE

BY SIR S. RADHAKRISHNAN

The world is best accounted for by being looked upon as a struggle between the Divine Principle and the principle of objectivity. In other words, the very best explanation we can offer is to look upon the universe as an insistent and continuous struggle between these two principles, bringing about an unfold-

ment. How can we reconcile this hypothesis with the distinctionless unconditional Principle? The answer is that it is not possible for us to give any kind of explanation; but we must admit that the world with its distinctions is dependent upon the Absolute, that the nature of the Absolute is not in any

manner affected by the chances and changes in this world. If any kind of explanation is to be given, it can be said that it is the nature of the Divine to unfold Itself out of this endless process. Yet the world on account of its non-self-maintaining character cannot be regarded as ultimate. But non-ultimacy does not mean complete illusion or non-existence. Simply because it is not metaphysically real, it does not follow that it is to be reduced to a mere non-being or dreamlike structure. It is what you might call a historical reality, an empirical kind of existence. Human individuals belong to this historical universe,—a universe where everything is perpetual movement and nothing stands still. The question today is: What is the future of this human individual when the crisis of death happens? From the beginning of the world, people have imagined different kinds of future. It is also said that this very universality may be asserted to indicate the reality of future life, but the agreement vanishes the moment you subject the nature of future life to examination. Different people in different countries have different conceptions of future life. Some imagine that we sing hymns in heaven. There are others who believe that we are tortured in hell and again there are those who hold that we pursue human occupations in another plane. Thus any kind of agreement vanishes as soon as you raise the question about the nature of future life. So you cannot build upon the hypothesis of a general agreement with regard to this particular matter. Once a questionnaire was issued by the Society for Psychical Research to a number of distinguished thinkers and students to answer the question what they felt about the fact and desirability of future life. The answers were very vague. Some believed in future life

and so they were happy about it. Others were sceptical about future life and they too were equally glad about it. It is only at the time of crisis that we generally bother about what happens to us in future. Ordinarily we go on as if nothing matters in this world. When you take up this conception of future life, you find there is a pervading ambiguity about it. So far as Hindu thinkers are concerned, they have made a clear distinction between mere survival or duration of continuance, i.e., what you call *punarjanma* and eternal life, *moksha*. In all systems of thought, you find it. If you turn to Plato's works, you read about consciousness through which we can escape from the mere efflux of time, but in Plato's *Pre-existence and Past Existence* you find that a distinction is made between awakening *with* the body and awakening *from* the body. You find this distinction in Christianity too. In other words, it is not a question of dying and waiting for the Judgment Day and rising up again. "I am the Resurrector of life. Anyone who believes in me has already passed out of death. There is no question of rising." A distinction therefore is made between eternal life and survival of mere personality even in Christianity. That is the thing which you actually find so far as this theory is concerned.

Then, what is the nature of future life? There are people like Plato who tell us, 'The soul is simple and indestructible. There is an impersonal Reason which is universal and can never die'. Similarly, when we raise the question—What do you mean by 'yourself'? Do you mean by 'yourself' that constant universal background or do you mean the body which is perpetually changing, i.e., dissipation of ideas and fading away of memories? What is it that you mean by 'yourself'? Is it the psychological or the logical

energy which answers to your name? What do you find in the looking glass or in that which gets elated when praised or gets depressed when criticized?—it is that kind of self in whose future we happen to be interested. There is no denying the fact that the self in whose future you are interested is not that Divine Principle, the Immortal Principle which is there. We are interested in this psychological and logical system, in this empirical self, which has been growing up. What happens to this particular individual, this system of psychological and logical energies, that has been built by relative accidents? What is the future of this particular empirical self? What is the answer? What is the nature of this empirical self? We believe that this coheres with some kind of physical basis. There is physical individuality. It gives us the illusion of our home, some kind of independence. But you find that even your body is interlinked with the cosmos and is absorbed so much. That is what is happening even at the physical level. You cannot say that your individuality is that which terminates the moment your interests are satisfied. Our physical frontiers do not enclose our mental personality. There are people who are prepared to give up their lives rather than part with their children. There are others who care so much for position in society that they would rather prefer death of their bodies than to suffer dishonour. In other words, there are mental changes. Still, others are able to extend their interests so as to make them cover the whole universe. Their interests and effects are worldwide in their character. When you take up this question of the nature of empirical self, you will discover that the physical basis is that which gives us an individuality so far as this world is concerned. That is the nature of your physical basis

which binds you to society, which gives you the illusion of some kind of independence which is not existent. Well, if every soul is an embodied one and the body is regarded as the basis, the question is how does that soul arise. You cannot evade the question by saying that it is due to the natural conditions brought about by parents and that these have given rise to the soul. Now the question is whether there are not fundamental distinctions between the organic body and the consciousness. If there is a fundamental distinction between the two, what brings about the birth of consciousness? There are others who tell us that on the occasion of material contact, a kind of supernatural essence is injected into the soul. That is the answer which has been suggested. We ask here again: Is the relation between the two simply accidental? Possibly the conception that the soul is shadowy has much more to say for it. It points out that there is a natural organic relationship between the body and soul. But why should these souls which are thrust into these material bodies be done so in varying forms? If you raise this question, you will discover that this kind of theory cannot be regarded as really satisfactory.

There are those who tell us that these souls are higher, nobler, superconscious ones and that they suddenly fall into the material bodies. The question is: If these souls belong to a celestial realm, why should they at all fall again, and if they fall, why should they fall into such different phases? And if they come here for some process of purification and drop into worldly condition, you cannot argue that these celestial souls which originally were pure, find themselves under the necessity of taking birth in the world; because if they do so, there is no guarantee that they will not fall into the same conditions once

again. If you take up all these views, it appears that possibly there is a realm of nature, a realm where nothing appears without some kind of causation, where everything is to be regarded as growth or decay and is not to be regarded as an integration into the physical without any kind of relation whatsoever. There is a law of nature. Everything is a consolidation of the past on the one side and an advance into the future on the other. There is nothing which happens without causation. Every fragmentary causation is a reflection of the past. If the pattern which applies to other things is also to be applied to the way in which human beings happen to be born, you will discover that they can arise only as the resultant of a past series, and you cannot go about saying that it is due to an injection of a supernatural essence. If the souls find themselves under the necessity of incarnating themselves in this world, every soul must have had a past and there must be some kind of relevancy between the past and the present. If that is the nature of the human soul, what is its future? How is it going to appear in his world? There are the naturalists, and again mere materialists who regard consciousness as a product of the nervous system, and just as a flame goes out as the oil in the lamp is exhausted, even so, when a death occurs, consciousness expires. There is a finality so far as the nature of this human soul is concerned. A wise man dieth even as the unwise man dieth. That sort of theory is not to be regarded as utterly fruitless. You may always say that people who accept that view are never capable of great tenderness and disinterestedness. Simply because this life is the end of all and so we must enjoy the passing hour, it does not follow that philosophy must go and literature should become less

interesting. But the difficulties appear when some kind of crisis overtakes you. If you are loyal to these great ideals and meet with disappointment, then it is that you are bound to ask yourself the question: Are the forces of this universe co-operating with me? Are they friendly to my interests or am I ploughing a lonely furrow? You must have the satisfaction that these ideals are rooted in the nature of reality. If they are not merely social politics but are fundamental things which are rooted in the nature of reality, it is possible for you to account for the real enthusiasm which morality expects of its votaries. There is the other way,—there is a future, but the future is eternal punishment. It is a theory which has come down to us very much from Christianity. A recent writer in the *Catholic Journal* says, 'No catholic can deny the reality of hell fire or that there is eternal punishment'. Now, how does this theory arise? I may tell you that this theory has got its valuable point. It believes in the horizon of immortality of the human soul. There are two things which are blended in this hypothesis, that is, the Platonic theory that the soul is immortal and that whatever might happen, you cannot destroy it, and the Jewish doctrine of hell fire. These two things got mixed up. If you are told that it is possible for us to enjoy immortal felicity without assuming the other belief, if we say that we are members of one nature, it follows that so long as there are people who are suffering hell, we cannot have any kind of eternal felicity for some. While the ghastly tragedy of eternal hell is being enacted, then to make out that individuals believe that they themselves are more precious than the other people and ought to be protected, is not possible. Then, a kind of dualistic hypothesis follows,—eternal heaven and

eternal hell. If there is to be a God who presides over heaven and a Satan who presides over the eternal hell, the two things are cardinal or fundamental and unless you say God is in all, even in the most unrepentant individual, it will not be possible for you to escape the dualistic hypothesis. Then you conceive of God as a vindictive cruel being. The theologians' argument for eternal punishment was that, when we are doing some evil, we are committing an offence against the Infinite Majesty of God, and that offence deserves infinite punishment. The infinite frailty of the human nature has also to be taken into account before any such thing is to be argued out as a satisfactory hypothesis. Of course it was recognized that this sort of hypothesis would not do. So it was argued that there must be a third conception of a purgatory state. Between death and dissolution, you have an intermediate state. It is not a state of heaven or hell. It is a state which goes much further than death until the day of resurrection.

In other words, we are making out that men are not fit either for heaven or for hell at the time they die. Is there one man in this world who is free from fault or devoid of good qualities? There is none. Nobody is perfect. That is the situation. The trouble with the purgatory state, so far as Christian statement is concerned, is that it would be too great a coincidence to imagine that all of us will be purified on the day of resurrection. People die at different stages at different moments in different conditions. It will be too much to think, whatever our imperfections be, that on the day of resurrection we will all be purified altogether. The other trouble is why should we imagine that there will be a change of plane at death, and that we are not likely to have perpetuation of morals. Nature is always operat-

ing slowly. There is no catastrophic change taking place. If there is future life awaiting us, and if it is the process by which we cleanse ourselves, it must be relevant to the conditions which we experience here. There is no sudden change of plane. To say that the purgatory state is something totally different in character from the kind of life which we have led in this world is more or less to build a good deal upon our imagination. Now, I have given you the eternal punishment conception, I have given you the purgatory conception. There is the other thing which is becoming more and more popular at the present moment. It is what is called 'conditional immortality'. It makes out that human individuals are all candidates for eternal life. They are all attempting to the best of their ability to find out how to win eternal life. When they win it, they become absolutely free so far as this universe is concerned and they will be saved. If they miss, we cannot help it. There are people who talk about some way of interpreting the subordinate doctrine of conditional immortality. There are certain difficulties with regard to this conception so far as this life is concerned; it is only very few people that win the prize of eternal life. We are all candidates for that prize, but only few people are awarded the prize; but when we miss the goal, are we not at least to have other opportunities to try again? Is it merely a question of giving only one chance only to be dismissed if we fail? Is that a rational way to look upon? Then again your spiritual life is an evolution, it is a growth. If it is going to be a growth, that has been yours. When exactly does that point arise when we win immortality and escape from the hell fire or the doom of annihilation? What is that particular moment or line which may

be said to mark the birth of immortality? Is there a point to which you may refer and say here and at this particular point we obtain immortality?

If this doctrine of conditional immortality is to be accepted by us, does it not follow that we have no hopes of eternal life? Does it not come to a real frustration of the purpose of God so far as this universe is concerned? So we have to say that we cannot admit that this particular theory is satisfactory. And yet it has got certain valuable points. Now, this is so far as the eternal punishment conception is concerned. It is right in telling us that only a few attain eternal life, but it is wrong in saying that those who do not attain eternal life have no hopes at all, have no improvement regarding their future. Conditional immortality is right again in saying that only very few people are able to attain their goal but wrong in saying about annihilation. Purgatory is right in saying that there are other opportunities for us where we may work out our destiny, but it is wrong in saying that it is completely different from the nature of life we have had. If we put together all these different conceptions, the soul that does not succeed is not annihilated; it has some kind of future life. It must be worked out more or less on the lines of this present life. You will then discover that some hypothesis like that of rebirth lends itself to us and we know that this is peculiarly Oriental. It is not merely a theory of the Hindus and Buddhists but of others also. It appealed to Plato and others. Spinoza had sympathy with it. Many others wrote about it. Victor writes in the *Destiny of Man*, "That which mortals call death is nothing but reappearance of

another phase of life." Huxley affirms the doctrine of evolution. Rebirth has its roots in the world of reality. It is not merely the ancient thinkers and philosophers who proclaimed this hypothesis. The other day James accepted the hypothesis. I am talking now about the Christian theologians who are alive. The latest book is by a Christian theologian, Dr. Spencer, under the title *Future Life*, in which he gives a new interpretation of Christian doctrine. The theory of future life that declares that human beings have numerous lives, is no more contrary to the Christian doctrine than the theories of Darwin and Lyall. Moreover it enables us to relate salvation and spiritual development of humanity with the lives of the individuals of which humanity is composed. He points out that it need not be taken as opposed to the doctrine of Christianity. As a matter of fact it gives us a more satisfactory solution of the Christian problems themselves and there is nothing in that doctrine which may be regarded as inconsistent with the fundamentals of Christian philosophy. The present attitude of most of the Western thinkers is this. Many regard life after death as certain and as a possibility which deserves discussion.

The explanation is that modern Western thought and its belief in immortality has been of Christian origin. There is nothing in pre-existence theory incompatible with any of the dogmas which are generally accepted as the fundamentals of Christianity. Whenever Christian theologians are pressed to conclusion, they always say that the hypothesis of rebirth is something which has had historical support and may be revived. I anticipate a great revival of the pre-existence doctrine.

THE VEDANTIC CONCEPTION OF PEACE

BY PROF. PRABHU DUTT SHASTRI, M.A., PH.D., I.E.S.

The Vedic saying, "*Ekam sad vipra bahudhâ vadanti* (i.e., the wise speak of the One Existence in many ways), embodies the message of the ancient Rishis of India and forms the foundation of the Vedântic conception of Peace. It is a simple truth, but it appears that simple truths are usually the most difficult to realize in practice. "The wise man", says Spinoza (the much persecuted Vedântist of the 17th century Europe), "cannot die, but enjoys for ever the true peace of the spirit." He was right in holding that God was not a particular person, one among the many, but as Substance He pervaded the whole universe, that no particular nation or race or country could claim to have a special revelation of God, but that God revealed Himself in equal measure to all. In the same spirit, we believe that all religions are but different expressions of the same divine spirit, and that each provides within its fold what the other type promises to fulfil. In this liberal spirit, religions must be viewed as having their own pragmatic justification, so that no one has a right to prescribe his own type of religious belief to others, because rightly practised every religion leads to the same path of perfection and freedom.

If this truth is realized in earnest, if people desist from unduly eulogizing their own religious beliefs while denouncing other types, if they bear in mind that the religious consciousness of mankind has revealed itself in various forms, which though different in expression are nevertheless children of the same spirit, much of the world's troubles arising from intolerance, arrogance, aggressive-

ness and fanaticism and much of the unnecessary wrangling and futile controversies over the superiority or inferiority of certain religious types would cease, and that would necessarily pave the way to a better mutual understanding and to a more real contact among us.

The Vedânta teaches us that religion is life, it is experience, it is something to be lived and practised and demonstrated in one's everyday life, rather than a sum total of certain doctrines and rituals. Particular types of faith assume a fixed form as systems of doctrine or creed, and people generally regard them as the quintessence of truth. But truly something much more than an implicit faith in the truth of such creeds is required. Mere faith in creeds does not help us much. The essence of religion lies in *realization*, in living the truths embodied in the doctrines, in making our life sanctified and holy. When we are honestly striving towards a realization of the religious spirit, we are already on the road to peace. Nothing possesses a higher spiritual value than peace. True blessedness is another name of true peace. The Hindus have been in particular desirous of peace, peace not only on this earth, but peace in the whole universe composed of no less than 14 worlds. Whenever we find opportunities, we recite the well-known *Sânti-pathâ*, and our prayers, our lectures, our arguments, our discussions, our sermons end in the words *Sântih, Sântih, Sântih*. This spirit of peace has pervaded our whole tradition. But its fulfilment can only come about if we follow our precepts, if we really live up to our ideals,

if we lead a peaceful life, if our dealings with our fellowmen are peaceful. The very first requisite to the spiritual life is Sama (peace). Peace is the alpha and the omega of the spiritual life. Moksha is another name of absolute and unmixed peace.

It is peace which the present-day world needs more than anything else. But peace cannot be secured merely by preaching it, especially so long as there is a wide gulf between our thought and action. Objective peace requires first of all subjective peace. Subjective peace comes about by practising the virtues of the spiritual path, described in the 16th chapter of the *Bhagavad-Gitâ*. It is only when we practise truthfulness, honesty, sincerity, love, that we are qualified to bring about objective peace. It is only then that our dealings with our fellowmen are transparently honest. Nations no less than individuals need a definite moral training to be qualified to bring about objective peace with any marked success. You cannot work for peace with a sword in the hand. That means distrust and suspicion, which are the worst enemies of peace. The mere

profession of striving for peace is not enough to secure it. It must be accompanied by a strict moral discipline, which will purge the will of all feelings of revenge, vindictiveness, ill-will, exploitation, etc. In actual life, we generally try to take undue advantage of each other, we allow jealousy and vanity to dim our true perspective. Above all, we are all hypocrites more or less in our dealings with our brothers, with our fellowmen, with the world at large. We have developed the art of self-deception to perfection. So long as we do not throw off this cloak and practise truth and humility, there can be no hope for real peace. Hypocrisy is the greatest sin of the modern world, and when it is coupled with vanity, it is capable of doing immense mischief in bringing about our moral and spiritual degradation.

There is no gainsaying the fact that we live in a world today that is in no way happy. The spirit of discord and distrust is rampant. In spite of that, it is our duty to make every possible endeavour to bring about a better mutual understanding.

ECHO OF UPANISHADIC MYSTICISM IN THE POETRY OF AE

BY DAYAMOY MITRA, M.A.

I

George William Russel (1867-1935) of Ireland was a great poet, patriot and mystic. His cognomen AE was obtained by pure accident—due to the happy chance of a printer's error. In its original form 'Aeon' the name indicates timeless antiquity, and this shows how far above the tendencies and passing moods of his period we have to

place him. AE—because by that name he is generally known as a poet—was not only a mystic but a painter of strange pictures, a speculative economist and a man of affairs. For many years he was the heart and soul of the Irish Agricultural Co-operative Movement. Here we shall talk of him as a poet only. The time for fully determining AE's place and influence in English literature has not yet arrived, but it is necessary that

we in India should not altogether be behindhand in our recognition of the claims of a great mystic life AE, whose natural affinities of the soul link us up with him rather than so many others who have not yet found the voice that can be heard over and above the strife and unrest of the times we are passing through.

In the poetry of AE, George Russel of Ireland, we find a systematic attempt to live from the deeper depths within. And therefore criticism will have to be cautious in adjudging his merits. It is true that he did not work on a large-scale canvas and the tedious beat of some of his Tennysonian Lockley Hall measure (which unfortunately he has used in some instances) is wearisome to the soul and displeasing to the sense, but our task in this small article is not to vindicate him in these respects but to point out the importance of his vision and the importance of the ideal goal that he set up for himself in his poetry.

In his verses we find the deeper stress of life-spirit throwing forth in music all the old enchantment of the "Mâyâdhisa" and "Mâyâ"—that which is at once beyond this phenomenal world and that which is working within us throwing its multi-coloured haze over our world of experience. The fountain-head of AE's inspiration is to be found in the Upanishads and the old Celtic literature of his own country which seems to echo remarkably the older Aryan thought.

It may not be irrelevant at the outset to point out what AE himself once complained about English literature. "English literature", he says, "is not an affirming literature and in English Poetry there is no consistency of vision; it is a profane literature in the sense that it is not in general prompted from behind the veil. Their poets are all

believers in action, in life, in effort and its transcendental reward. They are only the mouthpieces of the 'élan vital'. Certainly they carry with them the authority of no robed priesthood."* It is precisely this want in English literature that AE took upon himself to remove—and that's why the new note that was struck by him in the poetry of this age makes us hope that it will not go for nothing and that the deeper connection between poetry and life and poetry and religion will be more carefully elaborated and pondered over than it has hitherto been in English literature.

One idea which we need very fully to grasp at the beginning of our studies of a poet like AE is that there are different grades of our being and what holds true in one grade of our being may not equally hold true in others. The thought or the complexion of our ideas changes from plane to plane. AE and other poets in general differ in their psychology. What we think to be true and even noble and inspiring at any one stage of our life may not be exactly the same in another aspect of our being, for "many another vesture has the soul". That even in our ordinary moments of wakeful life we sometimes seem to be transported into another realm has very often been the experience of many poets, but it is rather difficult to understand at once the idea of veils within veils and deeper depths within. There are poets who can realize this even if they don't always have that sustaining and soaring vision which touches and turns the objects of our desire, the raptures of our wakeful moments of this plane to finer issues. These are the moments when the burden of the mystery of this world becomes light and very easily and naturally we

* *Irish Literary Portraits* by John Eglinton: P. 40.

go back then to 'the stars from which we came'. AE believes that he lived truly only in these moments when he lived in the presence of this vision. Thinking of recasting and remoulding what he had written, he pointed out: "However imperfect they seemed, I did not feel that I could in after hours meet and remould and make the form perfect if I was unable to do so in the intensity of conception, when I was in those heavens; we breathe for a moment and then find they are not for our clay".

Again, another idea which we need to remember at the outset is that such poets, though filled with celestial fire, have generally a natural rebound to the plane from which they started for the very simple reason that the physical law of gravitation has its mental and moral counterpart as well and that souls not accustomed to the dizzy heights of our being, though winning ecstatic visions for a while in their upward climb, are apt to feel the contrast very keenly indeed when they fancy that they have come down. At such moments their jubilant elation changes into a doleful dirge, but the reverberations of the sense of harmony once felt are still there. The proper significance of this feeling-tone and this change of spiritual complexion in this class of poetry which is in search of an ideal has not yet been fully grasped, and one result of this is that the language of futility is very often made to pass for words of deepest realization. Mere sentiment or sentimentalism takes the place of high transforming vision. AE also has his moments of fallings-off vanishing and back-sliding, but these are not to be confused with the maundering unintelligibility of poetry that seeks only to cater to the intellect at the expense of the soul. The pain of broken harmony, the blackness that for a while wipes off the splendour of the firmament of glory to

which the poet had an access sounds in his poetry like the necessary heart-beats of the Infinite, apparently depressing but at the same time exhilarating in tone. This is what AE says while finishing his introduction to the collected poems: "When I first discovered for myself how new was the king in his beauty, I thought I would be the singer of the happiest songs. Forgive me, spirit of my spirit, for this, that I have found it easier to read the mystery told in tears, and understood thee better in sorrow than in joy"; and one understands this attitude better on reading what he says when he completed his songs:

To the stars from which he came
Empty-handed, he goes home;
He who might have wrought in flame
Only traced upon the foam.

We feel somehow that this cannot be so—that this disappointment is also a part of the great Realization he was after. "Here lies one whose name is writ in water" may be true in some instances, but not so die the men who have sung in tune with the heart-beat of Truth.

Pain being a necessity in this ordeal of fire, pain does not baffle the strong heart from pursuing his own end; the poet knows also how to sing exultantly in spite of pain:

Men have made them Gods of love,
Sun-Gods, givers of the rain,
Deities of hill and grove
I have made a God of pain.
Of my God I know this much,
And in singing I repeat,
Though there's anguish in his touch,
Yet his soul within is sweet.

He has no such idea that the pain we suffer is to be ascribed to original sin. He knows that 'there are fires for those who dare seek the throne of might to win'.

Though a poet like AE tries persistently to arrive at a synthetic vision of life, the attempt however is not one which may be regarded as a closed system or as an elaborately laid out programme conceived by thought. We cannot expect poets to give us systems of thought. Poetry essentially suggests, evokes, teaches us how to aspire, or makes us mount sometimes through the tunes of song to that which is tuneless.

An integrated vision of a kind there may be,—but it is not a ‘system’—and we have something of this in his poetry. His idea of life’s ideal and Goal, of progress in human life, of love as one of the mightiest passions of the human heart and its true significance, of nature as a symbol of Eternity, of the problem of pain and evil, which I have already touched upon, and ultimately the passion for the Highest and our struggles to attain the goal, the struggles of a soul that is ‘Homeward bound’, capture our hearts with almost the force of a new prophetic vision which has been singularly lacking in English literature. This element can never be supplied by simply taking thought for it—it can only come on the wings of true inspiration, the earnest desire to be *It* and nothing else. Matthew Arnold, in his day, was only fumbling at a very great truth when he marked out Poetry to be the future religion of humanity—an idea which, with its proper modifications, will ultimately have to be accepted. Poetry for a man like AE constituted a ‘*sādhanâ*’ which implied continuity of effort towards Realization. AE’s view concerning one aspect of the Future of Poetry is succinctly expressed in the poem called *A New Theme*:

I think that in the coming time
The hearts and hopes of men
The mountain tops of life shall climb
The Gods return again.

I strive to blow the magic horn,
It feebly murmureth,
Arise on some enchanted morn,
Poet, with God’s own breath.

And sound the horn I cannot blow,
And by the secret name
Each exile of the heart will know
Kindle the magic flame.

The Upanishads declare, “Try to speculate on Him only; leave all other speculations”—*anyâ-vâcha vimunchatha*. Our poet begins with a splendid declaration of faith: “Here where the loves of others close, the vision of my heart begins”, and that is from where every aspirant soul takes its start. According to the poet’s way of thinking—throughout Upanishadic—‘to be afar from Him is death’. We are in our essence holy and pure:

The ancient prophecies of hate

We proved untrue, for He was kind.

“Those who know Him here, for him there is Life; not knowing Him here we court only death”. Then, what is our duty? The poet gives us this warning:

Oh, be not led away

Lured by the colour of sun-rich day

The gay romance of song

Unto the spirit life doth not belong.

The world will always be near at hand to deflect us from the Divine, but if we remember always that it is given to us to win rare vistas of white light we shall not forget our aim, we shall mount by slow degrees to the highest. The poet’s call reaches us:

Pure at heart we wander now

Comrade on the quest divine,

Turn not from the stars your brow

That your eyes may rest on mine.

If we have hopes beyond today, our quest will not allow us rest or dreams along the way:

We must rise or we must fall,

Love can know no middle way

Shelley as its protagonist. Shelley at least prepared the path for those who could sing and talk in graver and more assured tones regarding such high sentiments as make the mortal nature in us tremble like guilty things surprised.

Granted the ideal, we can very easily understand AE's treatment of Love in his poetry. The poet does not practise the rigorism of self-denial; but he has his own beautiful manner of teaching self-abnegation. The poet is in it but not of it, when he sings :

We liken Love to this and that,
our thought
 The echo of a deeper being seems
 And we kiss because God once
for beauty sought
 Within a world of dreams.

We have not only the values that we consider to be important but at the same time we are made to recognize the Highest in our traffic with the beloved objects of this world :

I sometimes think a mighty lover
 Takes every burning kiss we give
 His lights are those which round us
hover
 For him alone our lives we live.

It is the meeting together of the Eternal Lover and the soul of man that we are constantly witnessing through our finite loves. As the Upanishads would have it.: The beloved we feel to be our very own not because of his or her sake but because of the Infinite that is implicit in the finite.

"I would not have the love of
lips and eyes,
 The ancient ways of love :
 But in my heart I built a paradise
 A nest there for the dove"—

and then we hear what we shall feel when Love disperses the thinnest of veils, when it truthfully dawns on the human heart :

I could not even bear the thought
I felt

Of Thee and Me therein;
 And with white heat I strove
the veil to melt
 That love to love might win.

In that exquisite poem called *The Woman's Voice*, we read how the woman who had her lover's head within her bosom and felt herself as a protectress and guardian of his soul felt also the need of a greater love, a love broader and more expansive than the love we call love, before which our little loves of 'mere star-gazing' dwindle into insignificance :

Come thou like yon great dawn to me
 From darkness vanquished, battles
done
 Flame unto flame shall flow and be
 Within thy heart and mine as one.

The 'Silence of Love' is tender with the crystalline light of this love—its farewell and its hope of reunion when we have bade good-bye to the lesser lights of love that cast a spell on us, when

Our dreams will change as they pass
 through the gates of gold
 And Quiet, the tender shepherd, shall
 keep the fold.

The cry here is for a deeper realization through love, no mere thoughtless passion for 'lips and eyes', and then this love broadens the heart—it is no mere dallying with longings and idle visions, but it would refuse even its own highest beatitude for the sake of helping the millions who are in darkness and despair. This feeling of pity and compassion becomes an over-ruling passion that bars out all ideas that have the least trace of self in them making the seeker a willing sacrifice for all who suffer for their own weakness or because of the tyranny of others. The seeker for the Absolute has no doubt some of his pitfalls here, but those who emerge and those who go joyfully on the road have the arc of divinity shining on them

all the more brightly and powerfully if they do not forget the goal of all their endeavour. Shorn of its higher spiritual context, this will no doubt have its appeal for the men of the West, who love activity for the sake of activity, but it will not do for us to forget that this others-regarding activity is ultimately for the satisfaction of the greater self in us that knows no distinction between 'Mine and Thine' :

While I gaze on the light and the beauty
 Afar from the dim homes of men,
 May I still feel the heart-pang and
 pity, love-ties that I would not
 release ;
 May the voices of sorrow appealing
 call me
 Back to their succour again.

And,

Not alone, not alone would I go to
 my rest in the heart of the love :
 Were I tranced in the innermost
 beauty, the flame of its tenderest
 breath,
 I would still hear the cry of the fallen
 recalling me back from above,
 To go down to the side of the people
 who weep in the shadow of death.

Nature has proved to be one of the most important topics in the realm of English Poetry, and Wordsworth has all along been hailed as the High-priest of Nature. Wordsworth will always have a well-recognized place as one of the greatest Nature-mystics that the world has ever seen, but the thought that sometimes strikes a reader of the East is how far does Wordsworth convince us of the sublime in Nature. With Wordsworth Nature is religion, but he has his intellectual creed too. And we find that there is a deep cleavage and parting of the ways between Nature and man when we come to the greater question of leading our life

according to her precepts. Wordsworth is only emphasizing a symbol which is essentially a creation of his own mind, derived no doubt from a particular set of experiences which he had both as a boy and as a young man. Coleridge is fundamentally right when he—rather philosophically if not poetically—wrote :

. . . . O Lady ! we receive but what
 we give
 And in our life alone does Nature
 live.

The besetting weakness of some poets lies in their hasty eagerness to formulate a scheme, a regular syllabus of life on the strength of a vision which they consider to be the acme of human realization. This system-building was a characteristic feature of the nineteenth century outlook on life. No doubt the principle that is inherent in it can easily be deduced from our psychology and within its own limits it works marvelously well. We know but partly and we can prophesy only partly. But at the same time we have to recognize the truth or truths of a higher vision. Talking especially of poetry, though systems have had their day, visions remain. Wordsworth is sound at bottom but we have to supplement the new vision with the old.

AE has seen into the secrets of the Beauty of Nature and its grandeur and sublimity as we see in his *Natural Magic* or his *Earth Breath*, but his insistence lies on the stir of the depths within, the passion that rises from the earth to lose itself in the sky :

Oh, while the glory sinks within
 Let us not wait on earth behind,
 But follow where it flies, and win
 The glow again and we may find
 Beyond the gateways of the Day
 Dominion and ancestral sway.

There is a beautiful poem of AE's which makes us realize at once the

beauty of the earth and the poet's rapturous enjoyment of it for the sake of the light Divine to which it gives an easy passport, a poem which has a grand and almost scriptural overture. "I begin through the grass once again to be bound to the Lord."

AE speaks with full-throated ease of a consciousness that is supreme :

One thing of all things have I seen :
One thought has haunted earth and
air :

Clangour and silence both have been
Its palace chambers. Everywhere
I saw the mystic vision flow
And live in men and woods and
streams

Until I could no longer know
The dream of life from my own
dreams.

Sri Aurobindo once wrote : "Our new age is one which is climbing from a full intellectuality towards some possibility of an equal fullness of the intuitive mind—that luminous stability which is open to the mind of revelation and inspiration." It is specially necessary at such a stage to keep our critical faculties alive for the purpose of sifting between that which is seemingly recondite and that which is sincere and true. Intellectual half-truths with very dangerous elements in them are always seeking to press forward their claims on humanity as mighty gospels of the future.

A 'mystic' poetry which is remote from the concerns of earthly life may not appeal to us of this new age—but what if these that concern us so much change even when they remain the same, in the light of that which seers call illumination of the soul?

The Celtic mind with its fine susceptibilities has already incorporated a great deal of the wisdom of the East in which it finds today not merely an

escape from the present in the older Romantic sense but a new vision in which the gross reality of the material world seeks to transform itself into something rich and strange.

Poetry in its spirit and form very closely follows the stress of the age in which the Poet lives. It is first born of the effort to give expression to the sense of beauty and proportion and harmony that overwhelm a man's soul when he reads the open book of the world before him. From Nature to the soul within is the next great step. Each Poet according to his own capacity renders forth his vision of the world. Poetry therefore constitutes many grades, rising at each step with the development of the inner being of the poet. The Highest in this respect is not so easily attainable and if it can speak—and we know that expression is the soul of all literature—it will speak a language for which the true key can only be found in the realization of the greatest sages of mankind. What AE has given us makes us realize at once his kinship with the spiritual fathers of old whose lips announced the profound unity of the human and the Divine in a close and all-embracing vision of the Highest that man's soul was ever capable of reaching. Our age in spite of its intense preoccupation with the interests of this world is seen sometimes sighing for that which is Highest. In spite of many a stumbling and many an aberration man is once more seen—collectively more largely than ever before—opening his heart to the call of the Beyond, which is within; and though this tendency of the human heart can never find a loud voice, its still small whispers are of infinite moment to the life of the soul. The true accents of such a whisper can easily be caught by those whose minds are prepared for it, in the utterances of George

Russel of Ireland who is now one with the heart of the Mighty Mother Herself whom he once worshipped thus in his song :

I, thy child who went forth radiant
In the golden prime,

Find thee still the mother-hearted
Through my night in time ;
Find thee still the mother-hearted
There behind the veil
Where the gods, my brothers, linger,
Hail, for ever, hail.

AN EVENING WITH PROF. C. G. JUNG*

BY SWAMI PAVITRANANDA

In a tea party organized in honour of German scientists I met an old Professor of mine, who had taken a leading part in the last session of the Indian Science Congress.

"Do you know how long Sir Arthur Eddington will stay in Calcutta?" I asked my Professor.

"He has already left Calcutta," was the reply.

"I am so sorry I was out of Calcutta these days. I would be so glad to meet Sir Arthur. Do you know when Prof. Jung is leaving Calcutta?"

The Professor with an endearing smile pointed me to a person who stood just behind me engaged in some conversation. A strong-built man, firmness and determination beaming through his placid face, though advanced in years with not much indication of age in him, it was Professor Jung.

"How do you do, Professor? Are you perfectly all right?" (After coming to Calcutta he fell ill and had to go to hospital.)

"I am all right. Thank you."

"How long do you hope to be in Calcutta? I would be so glad to meet you some day."

"I am leaving Calcutta day after to-morrow. Why don't you come to my place just now—along with me. Can you?"

I was eager to have some friendly talks with him, and so I jumped at the idea.

"Oh yes, I will."

I drove with the Professor to the hotel where he was staying.

I was all alone in a room with Professor Jung—a great psychologist—a collaborator with Freud but afterwards differing from his school—one whose name is respected all over the world. I thought it was a rare opportunity to have a heart-to-heart talk with him.

"I am sorry," I said, "I could not attend your lecture. I was away from Calcutta."

"Then you did not see the pictures I showed in my lecture. All right. I will show them to you."

With this he brought out some slides from his box and began to show them to me one by one: Some pictures (rather symbolic representations) were taken from Tibet, some from India, and some were the photographic representations of images from the unconscious.

"What do you mean by photographs of the unconscious, Professor?" I asked in astonishment. "How could you take photographs of images from the unconscious?"

"Well, when patients come to me, I ask some of them to concentrate their mind on themselves. Then some imagery comes to their mind—sometimes

* This report was shown to and approved by Prof. Jung—Writer.

faintly, sometimes clearly. Hearing from them the description, I ask them to draw the picture." Then the Professor began to explain what these symbols meant.

"How do you give such interpretations to these pictures?" (I meant if these interpretations were not arbitrary.)

He began to explain as to how he comes to the correctness of the explanation he gives to these symbols.

The subject did not interest me so much—for I did not like to enter into controversy over the matter.

"If you don't mind, Professor," I said, "I will ask you some straight questions. I hope you will excuse my frankness."

"As I read the books which you psychologists and psycho-analysts write, I find them sickening. I feel as if I am entering into a dark, unhealthy world where there is darkness within darkness—darkness that terrifies one's mind, and paralyses one's activities for higher pursuits. Why do you appeal only to the lower nature of man. Do you think man is simply an animal? Do you mean to say human nature is so very depraved? Some psycho-analysts try to prove that the only concern of man's life is sex—there is nothing higher. Well, man is more than food and raiment; man is also more than food and sex. I was so glad to read some years back in an American Magazine—most probably in the *Forum*—an article by you where you said that the dominating factor in man's life is spiritual hankering. I was surprised that you could say that."

"Yes, I feel that way. But because I say that, I have to pay a very heavy price. People are against me, they criticize me, they revile me—they write all sorts of things against me. I am fighting against hosts,—all alone."

"Yes. Please go on doing that.

Thereby you will be doing a great service to the whole world."

"The fact is," said the Professor in an animated tone, "many of the psycho-analysts come into contact with people only of gross materialistic minds, whose only concern in life is sense-pleasure, who are of morbid nature. What higher things can you expect from the analysis of such minds?"

"Exactly what I was thinking. I feel that the psycho-analysts generally meet with lower types of people and hence these are their conclusions. I do admit that there is the animal in man. But is there not the Divine in him? Many psycho-analysts want to prove that there is only the animal in man, and that that is the general law. Some time back an American minister—Fosdick, if I remember aright—wrote, 'People nowadays talk openly of things, which 20 years back one would not dare whisper in a brothel.' I think I shall not be wrong if I say that psycho-analysts are responsible for this unfortunate state of affairs. Ramakrishna used to say, 'If you always say that you are a sinner—you are a sinner, sinner you will become. Always say there is God within you, and then your hidden divinity will manifest itself.' Some of you say that everything is sex, and the result is people become more and more sex-minded. Well, there is the hankering of food in man. Would you like to say that man is only a glutton and nothing else? Would you like to explain everything in man by his food-consciousness? Well, you repeatedly call a man sinner and sinner he becomes."

"You see," said the Professor, "in the West religion has become a failure and hence they can no longer think in terms of spirit. Religion has become the garment of hypocrisy and insincerity. As a result everywhere people shudder at the name of religion—they

cannot think of higher things. Some say Bolshevism will be the fit substitute for religion, while some, turning to psychology, find themselves lost in the dark alleys and blind lanes of the underworld of the human mind."

"Yes," I replied, "I admit religion has been a failure in many cases as far as its application is concerned. But the ideal is there; why do not people strive after the ideal? In a marching army, many fall down, but nevertheless others come out victorious."

"Well, I don't like to talk of ideals. Why do you talk so much of ideals? Why don't you talk about the *way* in which to realize the ideal? People talk to others about ideal but in their own life they do nothing. I myself do not talk to my patients,—'You ought to do this or that.' What is the use of talking to them that they ought to do this or that, when they are unable to follow that? I am concerned with the present and not with the future. I don't believe in talking about mere ideals."

"Well, as a doctor you have certainly some end in view. You want that your patients should have perfect health. Is that not an ideal?"

"That may be. But I do not think in that line. I am concerned as to how to remove their immediate malady. I think it will be a punishment to me if I say to myself that I have an ideal, some impossible theoretical idea—punishment for the crime of speaking to people about their ideals. In the world all are eager to teach others, preach to others. Why do they not try to realize these ideals in their own life instead of preaching them to others? People are out to do good to others. They do not know how to do good to themselves. The only way of doing good to the world is to do good to oneself."

"Yes, I believe selfishness is ingrained in man's nature. If that be so, let a

man become selfish in a proper manner. Let him try to solve the problems of his own life—the problem of life and death—by realizing the Self. People sometimes say that those who leave society for meditative life are 'selfish'—they are doing no good to the world."

"Well, such people will purify the atmosphere if they are sincere and earnest."

"I believe, if a single man realizes his Self, he will do more work for the world than the so-called workers trying to do good to the world. And when a man is earnest about realizing his Self he must withdraw himself from the ordinary preoccupations of life, just as a student before examination forgoes the pleasure of cinema and football play. Swami Vivekananda would say in joke, 'Is God sleeping that you will have to do good to the world—to help Him in His work?'"

"Well, a misuse of Christian idea is found in the present world. They say, 'Love thy neighbour,' and they omit the words '*as thyself*.' If you want the world to be better, put your whole energy to bettering yourself. That is the only way to do good to the world."

"The reason why people are more eager to preach than to practise is that it is easier. Can you say why people go always after cheaper things? Why people like to go downhill and not up?"

"Yes, It is true, almost all prefer downward journey. But the worse is, you make it a general law—that to go down is the nature of man. Why don't you think of persons—their number may be very few—who like to go up, who forget their all in their attempt to explore the unexplored peak, who believe in the theory—'It is better to struggle and fail than not to struggle at all.'"

There was a plaintive tone in his words when he said: Why do people

go after cheaper things, why do they prefer downward journey—the way to destruction?

These reminded me of the Upanishadic saying: “The Self-existent (God) has made the senses face outwards, and so man looks outwards and does not see the inner Self. Some wise man, desirous of immortality, turns his eyes inward and beholds the inner Atman.”

I felt guilty that I was taking too much advantage of the goodness of the Professor and that I kept him talking so long—especially as he had just recovered from his recent illness.

“May I request you one thing?” I said, while I was coming away from him. “We have proved that selfishness in some sense is justifiable. I want to make you a selfish request. When you go back to your home, at your leisure, will you kindly write about your experi-

ences in India for the *Prabuddha Bharata*? Here you are meeting with various kinds of persons. Certainly it is a very interesting experience. I would like to know what you think of those experiences from a distance—after you have gone back to Europe.”

A smile lit up his face. I found he was too courteous to say ‘no’ to a request. “I will remember your request,” he said.

“Thank you very much, good night.”

“Good night.”

As I left the Professor, one thing that was uppermost in my mind was what a great agony the world is passing through! And was it not due to the fact that we have sold our birthright for a mess of pottage?*

Calcutta,
12th January, 1938.

SASTRA AND SRADDHA

BY PRINCIPAL D. S. SARMA, M.A.

At the beginning of the seventeenth chapter of the *Bhagavad-Gitâ* an important and interesting question is asked by Arjuna. It arises, of course, directly from the oft-quoted verse with which the preceding chapter ends. The Bhagavan had said at the end of the sixteenth chapter:

“Therefore let the scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law thou shouldst do thy work in this world.”

And immediately Arjuna was prompted to ask:

“Those who leave aside the ordinances of scriptures but worship with

faith—what is their state, O Krishna? Is it one of ‘goodness’ (*sattva*) or of ‘passion’ (*rajas*) or of ‘dulness’ (*tamas*)?”

It is a question of church *versus* individual, body *versus* soul, which every established and living religion has to face. Therefore it behoves every lover of the *Gitâ* to understand clearly what the great scripture has to say on this point, especially because no direct answer is given to Arjuna’s question. That *sraddhâ* or the sincerity of the individual is an all-important thing in religion is, of course, recognized in a ringing verse at the end of the chapter:

“Whatever offering or gift is made, whatever austerity is practiced, whatever rite is performed—if it is done without faith, it is called ‘*asat*’, O Arjuna. It is of no account here or hereafter.”

Thus the verse at the end of the sixteenth chapter and the verse at the end of the seventeenth chapter are complementary—the one is the counterpart of the other. Perfect worship is that in which we have both obedience to the Sâstra and exercise of *sraddhâ*, that in which the church and the individual co-operate. And, conversely, the most imperfect worship is that in which we have neither obedience to the Sâstra nor exercise of *sraddhâ*, that which is both untraditional and insincere, that which is the result of mere egotism. The former type is termed *sâttvik*, the latter type is termed *tâmasik*. In between the two naturally comes the type of worship in which only one of the two elements—the Sâstra and *sraddhâ*—is present. And this intermediate type is termed *râjasik*. Now, these three types are applied in the *Gîtâ* in verses 11 to 22 of the seventeenth chapter to the three religious acts of *yajna*, *tapas*, and *dânam*—sacrifices, austerities and gifts. The *Gîtâ* makes it very clear that the perfect sacrifice is “that which is offered according to the scriptural law by those who expect no reward and who firmly believe it is their duty to make the sacrifice” (verse 11), and the most imperfect sacrifice is “that which is contrary to the law and in which no food is distributed, no hymns are chanted and no fees are paid and which is devoid of faith” (verse 13). In similar terms are defined the *sâttvik* and the *tâmsik* types of *tapas* and *dânam*. So there is no difficulty as to the category to which the type of worship mentioned by Arjuna in the first verse belongs.

His question is, “To what category does the worship which is sincere but which is not in accordance with scripture belong? Is it *sattva* or *rajas* or *tamas*?” It is obvious according to the foregoing reasoning that it belongs to the second class.

But this class has two subdivisions. It includes (1) worship in accordance with the Sâstra but with no *sraddhâ*, and (2) worship which is the result of *sraddhâ*, but which is not in accordance with Sâstra. Of the two which is the better? The *Gîtâ* replies: That depends upon the kind of *sraddhâ* of the man, which again depends upon his natural disposition. The *sraddhâ* of one man may drive him to the worship of the gods, that of another to the worship of demigods and demons and that of a third to the worship of ghosts and spirits. It is the *sraddhâ* of some men unaided by the Sâstra that drives them to terrible mortifications and the tortures of the flesh under the false notion that these constitute *tapas* (verses 3-6). Thus while the types of worship which are in accordance with the Sâstra but which are not sustained by *sraddhâ* may be merely ineffectual, those which are not sanctioned by the Sâstra but which are due to a misguided and fierce type of *sraddhâ* may be positively harmful. It is always safe, therefore, for the individual, especially in the early stages, to rely upon the guidance of law and tradition.

But the law has ultimately to fulfil itself in the faith and illumination of the individual. Sankara in his commentary on the twenty-seventh verse of this chapter says that all defective rites are made perfect by the utterance of the mystic formula ‘Om-Tat-Sat’, indicative of Brahman, by one who is filled with *sraddhâ*. In other words,

faith and devotion should complete what the scripture has begun.

This conclusion is supported by the other parts of the *Gitâ* which everywhere holds the balance even between obedience to scriptural law and the spiritual freedom of the advanced soul. If the former is over-emphasized the growth of religion is arrested. And if the latter is over-emphasized the continuity of religion is broken. Scriptures are therefore to be looked upon as our teachers whose aim is to help us to think for ourselves and enable us to win our spiritual freedom. The *Gitâ* significantly includes the study of the Veda in its list of virtues in several places, but says elsewhere that the vision of God cannot be gained through the Vedas nor through penances and gifts but only through exclusive devo-

tion to Him. And in a well-known passage it boldly declares :

“As is the use of a pond in a place flooded with water everywhere, so is that of all the Vedas to a Brahmin who knows” (II. 46).

Again,

“When thy mind which is distracted by the Vedic texts rests steadfast and firm in spirit, then wilt thou gain true insight” (II. 53).

But probably the example of the *Gitâ* on this point is more valuable to us than its precept. For the divine Teacher everywhere follows the Upanishadic tradition, but extends that tradition in such a way as almost to recreate it and make it an original message. That is the way of all Prophets and Avatâras.

SRI RAMAKRISHNA'S LEGACY TO THE WORLD

BY SISTER AMALA

The name of Sri Ramakrishna has become a household reverence in Bengal. He has become known as a Saviour to those, who for years spent their lives in worldly pursuits unaware of the Great and Holy Personality who lived so near their doors and went unseen. This is due to the untiring and selfless services of the monks of the Belurmath and all its Branches in India and abroad, who spread the life and teachings of Sri Ramakrishna all over the world. Those of the weary, tired, worldworn souls whose lives were devoid of hope and peace, whose reflections of life here and hereafter were confused and puzzled, suddenly now find a Light whose radiance has become to them an unfailing guide and a source of inspiration.

Sri Ramakrishna, the child of the Divine Mother of the universe, whose life at Dakshineswar on the holy Ganges, is the torchlight and sun of inspiration to countless thousands all over the world, brings peace, security and, above all, freedom,—freedom to follow whatsoever path may suit our particular temperament and tendencies. Should you embrace Hinduism, do so with your whole soul, fathoming its hidden grandeur and beauty. Should you worship Buddha, then, become His love and rise above the hatred of the world. Should you follow the Christ, then, His message of love will unite you with the world's love. Mohammed gives the idea of God in all, and, so on. Fundamentally there is

but One Essence of which all these expressions and reflections are made. It is to that One Supreme Source that we must bend ourselves, touching which, we have touched all; whether Christian or Jew, Hindu or Buddhist, Mohammedan or any name, we shall arrive at the same meeting place, the Supreme Being of the universe, who is everywhere—embodied in all things.

We must be tolerant, liberal, free and infinitely broad to find that One in all and all in that One. This was the keynote of Sri Ramakrishna's realization. Through his *sâdhanâs* embracing Hinduism, Buddhism, Christianity, Mohammedanism, we find that he realized the source of each as identical and he called this source, "Divine Mother of the Universe." What a sweet relationship Mother has! Our earthly mother is so tender, patient, self-sacrificing and selfless; how much more tender, forgiving, patient and infinitely compassionate is our Divine Mother! We can always go to the Mother, no matter how much we may have failed; the Mother will always take us into her loving and enfolding embrace, shield us, protect us and teach us firmly but gently, the true way. How safe we feel in Her loving care! No fear, no doubt, but security and peace.

"Not until we become as little children shall we enter the kingdom of God," said the Christ. How in the life of Sri Ramakrishna Paramahansa this became a reality! All great men are like unto children, pure and trusting in the Divine. A child feels free and ever dependent on the Mother, so, the spiritual child forgets all the fleeting panorama of this world of *mâyâ* and becomes fastened to the Lotus Feet of the Divine Mother of the universe, resting securely and safely in Her infinite love and protection. Sri Ramakrishna has shown us the way.

It is for us to follow his example of simplicity and naturalness, and make the ideal of realization a practical spirituality in our daily living.

Of what good are the examples of Divine Incarnations if we do not imbibe their spirit of purity and illumination? The real way is making the Ideal living in our life. We can only serve others by ourselves first becoming living examples. Then, the radiance of the life inspires others and still others, until there is a bond of love which unites, unifies and brings together the hearts of all men into a blending harmony. Like a great symphony all will play in rhythm and there will rise the music of divine peace and rejoicing, lifting all souls unto God their Maker.

The peace of God lies within the heart of each and all. We must go within to find Him. Attachment leads us outward, while silence, prayer and meditation and reflections lead us inward to our Source, our Maker. Sri Ramakrishna lost himself in the state of ecstasy, as the Christian mystics would call it. *Samâdhi—nirvikalpa samâdhi*—which expresses the highest state of oneness with God was almost a constant state in which Sri Ramakrishna Paramahansa dwelt, soaring high above the abode of men into the abode of eternity and infinitude, where all become one unchanging omnipotent reality and consciousness. Because of his illumination and realization he was able through his life to point out the way to the Feet of Eternity. "Infinite are the ways to God and by whatsoever path you may travel, you shall reach God. Just as many are the rivers flowing into the Ocean, so, there are many paths to God."

How wonderful it will be when men will set aside orthodoxy, creeds, bias, dogmas and fanaticism for the real

vision of God! Sri Ramakrishna Paramahansa has done it, and through God's grace we also can do what the Father has done. Let us endeavour to surround ourselves with thoughts of the Supreme One and translate His Infinitude into the concrete affairs of the daily life, thus lifting us into the sphere of oneness and peace.

It is our privilege, therefore, to become living embodiments of a practical and universal ideal, maintaining our original embrace to God, yet seeing Him as the sun illuminating all—, thus merging infinite difference into one melting of universal understanding and love.

RELIGIOUS CATEGORIES AS UNIVERSAL EXPRESSIONS OF CREATIVE PERSONALITY

BY PROF. DR. BENOY KUMAR SARKER, M.A., PH.D.

(Continued from the last issue)

THE AVATARAS OF INDIA, ISRAEL AND CHINA

The incarnation-myths of the *Râmâyana* and similar legends of the *Jâtakas* (Birth-Stories) must have developed as early as the epoch of Maurya imperialism (B.C. 322-185). While the poets of the *Râma*-legend sang,

“For Vishnu's self disdained not
mortal birth,
And heaven came with him as he
came to earth,”

and Krishna proclaimed in the *Gîtâ* section of the *Mahâbhârata*: “Forsake all *dharmas* (ways, *Taos*, creeds), make Me alone thy way,” the sculptors of India were carving *bas-reliefs* in order to represent scenes in the life of Sâkyâ deified as the Buddha. The post-Asokan but pre-Christian sculptures at Bhârhut (second century B.C.) leave no doubt as to the prevalence of a faith in Buddha whose birth was believed to be super-natural and whose career was to anticipate ideologically the holy ministrations of the Syrian Messiah. Besides, the mind of India had become used to such emphatic announcements of the *Gîtâ* as the following :

“I am the Father, and the Fostering
Nurse,
Grandsire, and Mother of the
Universe,
I am the Vedas, and the mystic Word,
The way, the support, the witness
and the Lord.
The Seed am I of deathless
quickenning power
The Home of all, the mighty
Refuge-tower.”

Buddha-cult was thus born and nurtured in a perfectly congenial atmosphere.

The Pauline doctrine of Jesus as an *avatâra*, i.e., God-incarnate-in-man was also quite in keeping with the spiritual *milieu* of the age, rife as it was with the notions of Redeemer-gods. Here an Osiris, there a Mithra was commanding the devotion of the civilized world as a god resurrected after death to save mankind. Parallel to the development in Iran, which transformed Zarathushtra²⁰ from the man-prophet-singer of the *Gâthâs* into a super-natural and semi-divine figure, there was in Israel the

²⁰ Moulton: *Early Religious Poetry of Persia* (Cambridge, 1911).

continuous and progressive re-interpretation of traditional beliefs and symbols, as Canon Charles points out in the *Religious Development Between the Old and New Testaments*. From the third century B.C. on, as a consequence, whole histories centred round such conceptions as the soul, spirit, *sheol*, Paradise, Messianic Kingdom, the Messiah, the Resurrection. The idea of the Redeemer was taking definite shape, for instance, in the following verses of the *Psalms of Solomon* composed about the first century B.C. :

“Behold, O Lord, and raise up into them

Their King, the son of David,
At the time in which thou seest,
O God,
That he may reign over Israel Thy
servant
And gird him with strength that he
may
Shatter unrighteous rulers
And that he may purge Jerusalem
from
Nations that trample her down to
destruction.”

In India the rhapsodists of the Vâlmîkian cycle were singing of the advent of the Messiah as Râma, and the Sâkyan monks elaborating the Buddhist stories of incarnation (*Jâtaka*) in the self-same strain. Nor was China to be left without an *avatâra* or a deified personality. In the fourth century B.C. Mencius, the St. Paul of Confucianism, calls his great Master *Chi Ta-cheng*, i.e., the embodiment of highest perfection. Three hundred years after his death Confucius was made Duke and Earl. Sze Ma-chien, the Chinese Herodotus (first century B.C.), describes him as the “divinest of men.” But by the end of the first century A.C. the birthplace of Confucius had become a goal for the pilgrim and even emperors wended their way to pay respects to his shrine. In

A.C. 178, says Giles in *Confucianism and its Rivals*, a likeness of Confucius had been placed in his shrine as a substitute for the wooden tablet in use up to that date. In 267 A.C. an Imperial decree ordered the sacrifice of a pig, sheep and an ox to Confucius at each of the four seasons. The first complete Confucian temple was built and dedicated in 505 A.C. About 555 A.C. it was enacted that a Confucian temple should be built in every prefectural city, for the people had come to “look upon Confucius as a god to be propitiated for the sake of worldly advantages.”

This heroification and deification of Confucius was not an isolated phenomenon in the Chinese world, for China was also simultaneously transforming Lao-tsze, his senior contemporary, into a Divinity. The Tâoist writers had begun to describe their great prophet as an incarnation of some Superior Being who came among men in human shape in every age. They told also the various names under which he appeared from the highest period of fabulous antiquity down as late as the sixth century, making in all seven periods.

Indeed, the spiritual experience of the entire human race was passing through almost the same climacteric. Zoroastrianism was evolving Mithraism, Chinese classics were evolving the worship of Confucius and Lao-tsze, Hinduism was evolving Buddha-cult, Krishna-cult, Râma-cult, etc., and Judaism was in the birth-throes of Christ-cult.

The elaboration of these “Great Exemplars,” *Avatâras* or “Supermen” is but one of the forms in which the uniform psychological metabolism of the different races was manifesting itself. The types of ethical and spiritual “perfection” or highest ideals and norms in human personality, that had been slowly acquiring prominence in India, in the

Hellenistic world, and in China during the preceding centuries at last began to crystallize themselves out of the solution of folk-experience and emerge as distinctly individualized entities. The world-forces or nature-powers of the antique world, viz., Mother Earth and the elemental energies, furnished no doubt the basic foundations and the nuclei for these types or patterns. Folk-imagination in brooding over the past and reconstructing ancient traditions had sanctified certain historic personalities,²¹ legendary heroes or eponymous culture-pioneers, and endowed their names with a halo of romance. Philosophical speculation had been groping in the dark as to the mysteries of the universe and had stumbled upon the One, the Unknown, the Eternal, the Absolute, the Infinite, the Ideal. Last but not least, are the contributions of the "lover, the lunatic and the poet,"—the Mark, the Matthews, the Mencius, the Vâlmîki, the Asvaghosa—who came to weld together all these elements into artistic shapes, "fashioning forth" those sons of God,—concrete human personalities to embody at once the man-in-God and the God-in-man.

THE WALI-CULT IN ISLAM

More or less identical is the psychosocial *Gestalt* of the Moslem world. Mohammed was already looked upon by his immediate followers as an "extra-human miracle-worker" (*übermenschlicher Wundermann*) and his death surprised even Caliph Omar as something impossible or inconceivable.²² Every-

body who wanted to believe that Mohammed had died was threatened by Omar with the most gruesome punishments. The biographers of Mohammed during the subsequent generation enriched his life-story with the details of his miracles. In the third century after his death, Ibn Hibban of Andulasia went so far as to say that Mohammed was not a human being subject to hunger and thirst.

The *Wali*-cult of the Mussalmans throughout the world,—in Asia, Africa and Europe,—is psychologically linked up with the normal *Heiligenverehrung* (saint-worship) or hagiology of all races of men. Moslem faith in the power of *Igma* is but a part of the most universally observed folk-mentality which feels helpless without supernatural agencies and extra-human energies.

THE ETHICAL EQUATIONS OF NATIONS

The ethical conceptions or moral codes of a people are bound up inextricably with its economic and social institutions. For all practical purposes they may very often be regarded as almost independent of its strictly religious thought, its theological doctrines, and the hypotheses of its prophets or thinkers regarding the nature of Godhead, the soul, and the relation between man and the Creator. While, therefore, the "whole duty of man" is sure to differ with people and people, nay, with class and class, and also with epoch and epoch in each nation and in each class, it is still remarkable that the most fundamental categories of moral life all the world over have been the same. The ethical systems of historic Confucianism, Buddhism, and Christianity are broad-based on almost identical notions of the good and the right. Social equilibria or similarities and equations between the nations in psycho-social *Gestalt* are no-

²¹ W. Ridgeway: *Origin of Tragedy*, 1910, and *Dramas and Dramatic Dances of Non-European Races in Special Reference to the Origin of Greek Tragedy*, 1915.

²² *Fadâil al-ashab*, No. 6, *Al-Tabarî I*, p. 1815, and *Al-Zurkânî IV.*, p. 128, quoted in Goldziher's *Mohammedanische Studien* Vol. II (Halle, 1890), pp. 283-284.

where more prominent than in the domain of moral ideals.

But here it is necessary to make a few special remarks about Confucianism. In the first place, suggestive sex-ideas associated with such concepts as "immaculate conception" in Christlore or "energy" (*Sakti*, the female "principle") in Buddhist and Hindu mythologies do not appear to have any place either in the *Classics* compiled by Confucius the man or in the religion in which Confucius is a god. From the standpoint of conventional morality, Confucianism is perhaps the most chaste and undefiled of the great world-religions.

In the second place, one must not argue from this that the Chinese mentality is what Confucianism presumes it to be, for China is not mere Confucius magnified. Every Chinese is a Confucianist, and yet something more. Like the Japanese who is at once a believer in *Kâmi* (supernatural agencies or nature-powers), *Shinto* (the way of the gods), a polytheistic cult of world-forces, a Confucianist as well as a Buddhist, the men and women of China, almost each and all, are Tâoists (followers of Lao-tsze's mystical cult of *Tâo*, Way or Natural Order) and Buddhists at the same time that they offer sacrifices to Confucius and *Shângti*. When the head of the family dies, as says Wu Ting-fang in the preface to the present author's *Chinese Religion through Hindu Eyes*, the funeral services are conducted in a most cosmopolitan way, for the Tâoist priests and the Buddhist monks as well as nuns are usually called in to recite prayers for the dead in addition to the performance of ceremonies in conformity with the Confucian rules of "propriety." The *mores* of Chinese life, eclectic as it is, cannot thus all be found in the teachings of the *Classics* alone.

LIFE-DENIAL, MYSTICISM AND POSITIVISM

One need not be surprised, therefore, to find in the Chinese *Weltanschauung* or view of life a place for the pessimism that one meets with in the announcements of Jesus. "He that loveth father or mother more than Me," said Jesus, "is not worthy of Me." And further, "If any man cometh unto Me, and leaveth not his father and mother and wife and children, he cannot be My disciple." Here is the origin of the system that, backed by St. Paul's recommendation of celibacy for Christ's followers, ultimately developed into Christian monasticism and the ethics of retreat from the "world and the flesh." The self-same doctrine of holiness by means of asceticism, life-denial, and self-mortification has had a long tradition in pre-Confucian China as well as in China since the age of Lao-tsze and Confucius. Even in the earliest ages of Chinese history perfection, holiness and divinity were held to be exclusively attainable by dispassion, apathy, willlessness, unconcernedness about the pleasures and pains of life, quietism, or *wu-wei*. Emperor Hwang-ti of hoary antiquity is mentioned by Chwang-tsze (fourth century B.C.), the great follower of Lao-tsze, as having retired for three months in order to prepare himself for receiving the *Tâo* from an ascetic who practised freedom from mental agitation.

Along with this pessimistic strand of Christianity Chinese moral consciousness can also display the mystical leaning of Jesus as manifest in such declarations as "the Kingdom of God is within you" or "My Kingdom is not of this world." Thus, says Chwang-tsze: "Be free yourself from subjective ignorance and individual peculiarities, find the *Tâo* in your own being, and you will be able to find it in others too, because the *Tâo*

cannot be one in one thing and another in another." And according to the *Tao-te-ching*, the Bible of Tâoism, "mighty is he who conquers himself," and further, "if you keep behind, you shall be in front," or "he who is content has enough." These are the tenets of passivism and non-resistance that Jesus stood for when he advised his followers to "render unto Cæsar the things that are Cæsar's."

We need not dwell here on the ascetic or pietistic ideals and institutions of Buddhism, as the Plotinuses, the St. Francis, the Jacopone da Todis, the Böhmes, the Ruysbroecks, and the Guyons of India are too well known. But we have rather to emphasize, on the other hand, the fact that transcendentalism, idealism or mysticism is not the only attitude or philosophy of ethical life advanced by or associated with the religious systems of the world. Not less is the ethics of positivism, i.e., of humanitarian energism (*virya*) and social service or brotherhood (*sarva-sattva-maitrî*) a prominent feature in Hinduism, in Buddhism, in Christianity, and in the moral *dicta* of the Chinese sages like Confucius, Moh-ti, the preacher of universal love, and Mencius, the advocate of tyrannicide.

There is no doubt a great difference in the manner in which the categories have been stated in the different systems, especially as regards the intellectual analysis or psychological classification of the cardinal virtues and vices. But from the viewpoint of moral discipline none but a hide-bound linguist or a student of formal logic can fail to notice the pragmatic identity of life governed by the "eightfold path" of Sâkya, the "five duties" of Confucius and the "ten commandments" of the Bible. Nay, like the Mosaic dictates, the Confucian and Sâkyan principles are too elemental

to have been missed by the prophets of any nation.

RECIPROCITY, SOLIDARISM AND SOCIAL SERVICE

The most important tenet in Confucius's moral creed is to be found in the idea of "reciprocity."²³ It is thus worded in his *Doctrine of the Mean*: "What you do not wish others should do unto you, do not do unto them." In a negative form this is indeed the golden rule of *Luke*: "As ye would that men should do to you, do ye also to them likewise." In all treatments of fellow-beings Sâkya's injunction also is "to put oneself in the place of others" (*attânam upamâm katvâ*). We read in the *Dhammapada*:

"All men tremble at punishment, all men fear death: Putting oneself in the place of others, kill not nor cause slaughter."

"All men tremble at the rod, all men love life. Being as one would be done by, kill not nor cause to kill."

Reciprocity is thus the common golden rule of the three world-religions. From the idealistic standpoint as represented, for instance, by Giorgio Del Vecchio in *Etica, Diritto, e Stato, il riconoscimento della identità sostanziale dell'essere di tutti soggetti* (the recognition of the substantial identity in being of all subjects or persons) constitutes the universal beginning of ethical principle. And this is why reciprocity which is based essentially on this feeling of identity may be taken to be so universally appreciated.

The formulation of this rule was the distinctive contribution of Confucius to

²³ For an anthropological analysis of reciprocity as a universal social force see R. C. Thurnwald: "Gegenseitigkeit im Aufbau und Funktionieren der Gesellungen und deren Institutionen" in *Reine und Angewandte Soziologie*, Festgabe für Tönnies (Leipzig, 1936). See also C. Gide: *La Solidarité* (Paris, 1932).

Chinese life. His catechism of moral discipline points out, further, that the duties of universal obligation are five, and the moral qualities by which they are carried out are three. The duties are those between ruler and subject, between father and son, between husband and wife, between elder brother and younger, and those in the intercourse between friends. Intelligence, moral character and courage, these are the three universally recognized moral qualities of man. The performance of these duties is the *sine qua non* of "good manners" or propriety. In the Confucian system the tenet of reciprocity leads thus to the cult of "propriety". In the Sâkyan discipline also we have the same propriety in the doctrine of *sila* (conduct). The path leading to the cessation of misery is described in the *Digha Nikâya* as consisting in right belief, right resolve, right speech, right behaviour, right occupation, right efforts, right contemplation, and right concentration. It is obvious that some of the conditions stated here, especially those in regard to speech, behaviour, and occupation, are other-regarding, i.e., have a social significance in the system of self-culture.

Lest the social energism of Sâkyan morals be ignored it is necessary to point out that *appamâda* (vigilance, strenuousness and activity) is the first article in the Buddhist monk's creed of life. Sâkyan wanted his followers to be moral and intellectual gymnasts and "move about like fire." Such were the men who built the first hospitals of the world for men and animals, established rest-houses and planted trees for wayfarers, popularized the trial by jury and the methods of election, voting, and quorum in democratic assemblies, and founded universities, academies and other seats of learning in India, China, and Japan.

The Hindu doctrine of five *mahâ-yajnas* (great sacrifices) teaches the householder to behave as a *debtor* to Nature, man and the world, and to perform in discharge of his debts a number of duties every day such as render him virtually an embodiment of *le solidarisme social* (*Taittirîya Âran-yaka*). The first sacrifice, "debt" (*rina*) or duty, is that to the *devas* (gods). The second consists in the study and teaching of *Brahma* (the sacred texts). The third sacrifice is that of propitiating the *pitris* (ancestors) with libations of water. The maintenance of the poor, the hungry and the destitute belongs to the next sacrifice, called the *nri-yajna* (sacrifice for man). And finally, the fifth or *bhûta-yajna* implies service to all created beings, the lower animals. Philanthropy and social service are thus linked up in the daily estimation of the Hindus with ancestor-worship, cultivation of learning and prayers to the gods in a scheme of religious discipline.

THE CATEGORIES OF RAMAKRISHNA AND VIVEKANANDA

The religious categories created by the human *psyche* are then as numerous as conceivable. And it is possible to discover virtually every category in one form or other among the diverse races of mankind, especially such as have well-developed systems on account of evolution through ages.

In modern times the religious tendency of men, as we may agree with Spranger,²⁴ has assumed a secular *Gestalt* whose contact with the metaphysical or speculative is not obvious. But even today, *aller echten Wissenschaft liegt ein religiöses Fundament zugrunde* (a religious basis is the foundation of all real science).

²⁴ "Theorie und Ethos" in *Die Erziehung* (Leipzig), XI, 10-11, pp. 449, 456.

Religion and religious categories may, then, be described as some of *i-residui constanti dei fatti sociali* (the constant residues of social facts), in Niceforo's words. These are the permanent, unserval, invisible, *sottogiacenti* (underlying) and general categories to be discovered when one descends from the superficial into the depths of mentality and social life.²⁵

Even without inventing a *totem*, popularizing a ritual, or establishing a god one can be worshipped as a saint, nay, an *avatâra*. For instance, Ramakrishna (1836-1886), who within fifty years of his death is being worshipped virtually as a god by a large section of the modern Hindus, owes his divinity or avatahood, if one may say so, not evidently to any miracles or messages of mystery, but, among other things, to such words of secular and practical wisdom as the following :²⁶

"Many with a show of humility say, 'I am like a low worm grovelling in the dust.' Thus always thinking themselves worms, in time they become weak in spirit like worms" (No. 518).

The avatahood of the modern Bengali saint is founded on inspiring talks like these which endow men and women with courage, strength and spirit of self-assertion. Among other "words of nectar" (*kathâmrta*) that the world has got from Ramakrishna is to be mentioned a *sûtra* like the following :

"The mind is everything. If the mind loses its liberty, you lose yours. If the mind is free you are free too" (No. 514). This is the gospel,—Fichte²⁷ as it is,—that can energize the poor, the lowly, and the depressed enough to be

able to combat the cruel conditions governing the society and rise above them all into the position of glory and world-conquest.

And if Ramakrishna has any god it is to be found, as the masses understand it, in his epoch-making equation, *Jîva* (man) = *Siva* (God). The divinity of man is the bed-rock of his teachings, profoundly democratic as they are.²⁸

Let us take a category as propagated by Vivekananda, namely, :²⁹

"You will understand the *Gîtâ* better with your biceps, your muscles, a little stronger. You will understand the Upanishads better and the glory of the *Âtman* when your body stands firm upon your feet, and you feel yourselves as men."

It is not of the gods and goddesses, the rituals and the ceremonies, the temples and the holy places that Vivekananda speaks. In his psycho-social *Gestalt* "it is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics."³⁰

The creed of the Poor as God or the Divinity in the Poor (*Daridra Nârâyana*) with which Vivekananda is associated in the *milieu* of middle and working classes as of other teeming millions has enabled him to declare : "I do not believe in a God or religion which cannot wipe the widow's tears or bring a piece of bread to an orphan's mouth."³¹

One can read in this bit of Vivekanandism the romantic socialism of early

²⁵ "I Fatti costanti della Vita Sociale" in *Rivista di Psicologia* (Bologna, April-June, 1935).

²⁶ *The Teachings of Sri Ramakrishna* (Advaita Ashrama, Calcutta, 1934).

²⁷ Fichte: *Reden an die Deutsche Nation* (1808), XIV.

²⁸ B. K. Sarkar: *The Might of Man in the Social Philosophy of Ramakrishna and Vivekananda* (Madras, 1936) and "Ramakrishna-Vivekananda and the Religion of Progress" (*Prabuddha Bharata*, Calcutta, January, 1937).

²⁹ *The Complete Works of Swami Vivekananda* Vol. III (1932), p. 242.

³⁰ *Ibid.*, Vol. I (1931), p. 18.

³¹ *The Complete Works etc.*, Vol. V (1924), p. 39.

nineteenth century Europe, and indeed the contents of the traditional five *mahâ-yajnas* ("great debts") of the Hindus, if one will.³²

SOCIO-RACIAL DIVERSITIES A PERMANENT REALITY

From totemism to Buddhism, Catholicism, Islam and Vivekanandism man's creative or spiritual urges have given birth to thousand and one religious categories. The contents of some of these categories are mystical and of others positivistic. And in every instance the *Gestalt* of religion is a psycho-social blend of heterogeneous strains. It is for every individual to choose the ones that one wishes. For, it is the privilege of man, using the words of Sâkyâ the Buddha in *Dhammapada*, to "rouse thyself by thyself" and "examine thyself by thyself." And "whoever shall be a lamp unto themselves shall reach the very topmost height" (*Mahâparinibbâna-Sutta*, II, 35).

³² "In the doctrine of the five great sacrifices the entire world is a divinity. Whatever exists on earth is a god. Man has debts to every thing. He has therefore to sacrifice something in favour of everybody and everything in order to repay those debts"--Ramendra Sundar Trivedi: *Yajna-Kathâ* (Calcutta, 1921), p. 172.

And of course it has likewise ever been the privilege of man since Mohenjo Daro and earlier times to construct his own socio-economic and psycho-social *Gestalt* out of the natural and human, i.e., the regional and racial (or social) elements among the *visva-sakti* (world-forces). This cosmic privilege of the human race has found expression in our own times in Ramakrishna's enunciation of the pluralistic doctrine of *yata mata tata path* (as many faiths, so many paths). He has called upon mankind to look upon every faith as a path to God thereby constructing a world-republic of religions.

Human logic is forced to realize once more that the diversities of the psycho-social, socio-economic and socio-racial *Gestalt* in spite of the fundamental unity of the *psyche* and its constituents are some of the permanent realities of world-evolution. It is on the postulate of world-embracing and full-blooded freedom in morality, of intensely diversified individualities in spiritual life, both personal and collective, as well as of the multiplicity of racial and social morphologies that the philosophy of inter-religious harmony and international concord may be established.

(Concluded)

REALITY IN DREAMS

BY PROF. C. C. CHATTERJI, M.A., B.Sc.

This Dreaming, this Somnambulism is what we on earth call Life; wherein the most indeed undoubtingly wander, as if they knew right hand from left; yet they only are wise who know that they know nothing—Carlyle.

It was a July evening. The sky was overcast with threatening clouds. The

lightning flashed its shafts of light through the broad bosom of darkness. The thunder rolled and rumbled overhead. As I was returning home from my friend's place late at night it started drizzling. So I broke into a run, and reached home without getting much wet; but on account of the ex-

haustion caused by rapid motion, I presently passed into a condition of quasi-sleep. And in that sleep passed a procession of dreams through my mind—a pageant of heaven and earth.

I dreamt and saw that I was standing in the midst of a swaying mass of humanity, composed of men, women and children, among whom were the hale and the sick, the whole and the maimed, the ragged and the dressed, the blessed and the cursed—all pressing towards a closed, colossal gate, hurrying, jostling, elbowing, raising a babel of voices that filled the air with a confusion at once grim and pathetic. Then I saw the gates open. The massive portals heavily rolled, and the impatient crowd rushed in, like an avalanche toppling down in blind fury. In that wild rush some were thrown back, some knocked down, some were trampled upon; but there was no one to look to the fallen or the failing. And while yet the tide was full, the gates slowly moved forward. The combined strength of all the men was too weak to hold them back; they moved and moved, crushing all that came in their way, and closed. What happened to those who were left behind, I cannot say; I was among those to whom entrance was granted, how or why nobody knew.

The first sight of the world within the gate was a feast of the eyes. If the quantity of beauty in the whole creation were divided in two equal parts, it might be said that the spectacle before our eyes was invested with one half, and the other half was distributed throughout the rest of the universe. The blue dome of heaven above and the green view of the earth below were clothed in a splendour that the mightiest pen would falter to describe. It was a place where Nature appeared in all her glory, and the beauty of Nature was

enhanced by the skill of Art; and where the poetry of man's life was enriched by the romance of his living. Everywhere flowers, sporting in a carnival of colours, scattered hue and fragrance; here and there fountains played under canopies of sparkling showers, "for ever aspiring, for ever content"; houses nestled in sequestered bowers in cool, shady places. Men, who lived there, wore a look beaming with health and happiness; the women were paragons of beauty. Altogether it was an earthly paradise, which cast a spell upon me and held me in a trance for some time.

When the first shock of delightful surprise was over, I was flattered to find myself surrounded by a group of six men—five of them handsome, gallant youths, and one rather an oldish fellow, but with a pleasant, winning presence. I took it as an honour that six men of that beautiful country should seek acquaintance with a stranger wholly unknown to that place. When the first civilities were over, I was immensely gratified to notice the warmth of their interest in me, specially the old man's solicitude for me. It, therefore, did not take long for me to be on quite friendly terms with them. Even in my dream I relished the joy of life I lived in and through the company of these men. They took me where the pleasures of life were found in plenty and life seemed to be one joyous holiday. All the things that a man wants—food and drink, love and music, leisure and pastime—were to be had in quantities enough and to spare; and the company of my friends gave an additional zest to the enjoyment of these things.

But there was a rift in the lute. That oldish sort of fellow would not go the whole hog with us in our merriment. Though I was not particularly

enamoured of him, I did not like to incur his displeasure, or carry on our revelries in the face of his disapproval. So that, his occasional disappearance from our midst cast a shadow over my spirits, and I lost the relish of song and laughter. And, as if to add poignancy to my vexation, when he once left our company in this manner, he would remain away for days together. But my comrades seemed to breathe the air of freedom during his absence, and perhaps inwardly desired its continuance, trying to reconcile me in veiled terms. When we had grown used to his absence and were least looking out for him, he would unexpectedly reappear. Though not a word of even mild banter escaped his lips, his smiles, his kindness, his very appearance bore the expression of pity and reproach. But all these things passed off before long, and our life resumed its normal course of perpetual enjoyment.

On one occasion it so happened that when satiety had dulled the enjoyment of our nightly orgies, I felt inclined to leave the place. Looking around to call away my friends also, I was surprised to find that not one of them was to be seen anywhere. I felt I was betrayed and deserted. In a chagrined mood I came out of the place at once. My first thoughts were to make a search for the old man and remonstrate with him,—why I did not know. Through the brilliantly lighted streets of the city I proceeded in the direction of the place where he was likely to be found. But for sometime I moved on and on, like a person possessed, under the irresistible impulse of something vague, the thought of search having gone out of my mind. I covered mile after mile, without ever casting my eyes this way or that to see if any body was there. On, on, on. I left the outskirts of the city and reached the country side where

fields stretched out on all sides for miles together.

As I entered this part of the country I passed from light into darkness. The city lights were left far behind and instead there was darkness all around. With every step the darkness seemed to increase, and I could not see which way I was going. Yet I moved on. I looked up to see if the eyes of night would lend me light to find my way through the gloom. But they too were blotted out with the blue sky, and over my head hung banks of black clouds.

It was for long, oh! too long, that I had been cutting my way through the dense mass of darkness, when a bright sword of light suddenly pierced through the black bosom of night, and was instantly concealed in its deep folds. But in that short flash I caught a glimpse of the limitless expanse of waste land where I stood, as if “upon the verge of Nature’s utmost sphere”. Only a few tall palm trees stood grimly here and there, silhouetted against the sky. But now the lightning began to tear and hack the darkness, and I could find my way in the fitful gleams, which only led me to—where I did not know. My loneliness sank deep into my heart; my forlorn condition set my teeth on edge. Meanwhile a storm burst upon the scene. As I dragged along in light and shade through the dust of the storm, I heard the pattering of many feet, as if men were running on both my sides. Were they actually men, were they ghosts, were they—what? I ran with the courage of despair, while the lightning flashed incessantly and the wind howled fiercely. I seemed to cover ‘no painful inch’, for I could see in the doubtful light that the expanse of waste land remained as limitless as before and the tall palm trees stood as far away as before. I came to a halt out of sheer

helplessness. The lightning rushed down with a blaze and crash and struck one of the palm trees. Before I could nerve myself there was a second crash accompanied by a bright red light which seemed to burn up everything; and there was a third, with louder thunder and fiercer light. My eyes were dazzled; my brain was racked; my whole being was agonized to death, only death did not come. I could not run any more. I looked to the heavens for a drop of water to cool my burning soul. But there was no sign of rain; on the other hand the whole sky seemed to be in flames, crimsoned from end to end with a liquid fire giving out a dreadful, intense light. I could not stand the sight any more; my suffering had come to the last limit. I dropped down on the ground which burnt like molten lava under me. But I suffered no more, for as I fell I passed into a swoon.

When I got back my consciousness, I felt I was thoroughly wet and too weak in body and mind to move my hand or foot. At the same time I felt the kind touch of a hand pass over my head, trying to soothe the brain that had almost been blown out. I knew instinctively that the hand belonged to the man whom I was out to search. I opened my eyes and woke upon a new world. Yes, there was the old man with his ever smiling face, and there was the new world which he seemed to have brought with him. The golden rays of the morning sun; the clear, blue sky over head; the fresh breeze from the open fields breathed a new life into me.

“What happened to me last night?”

“Don’t brood over the past.”

“How do you explain the occurrences I related to you?”

“I need not,”

“Will you tell me where the other people are?”

“Don’t worry about them.”

“What am I to do without them?”

“Forget them and follow me.”

My experiences had crushed my spirit so far that I followed him without demur. Having taken me through barren lands and bizarre places, where there was nothing to attract the eye or tempt the mind, he came upon a mound and asked me to look ahead. He pointed towards a high hill at a distance, which appeared from that place like a cloud on the horizon, large but indistinct. From the mound, winding downwards ran a narrow, wooded path which, he said, led to the hill and which we were to follow in order to reach it, for that was the destination of our journey. I listened to him with an ironical smile as he explained how we would attain all human felicity when we reached the top of the hill, although the road was rugged and the ascent steep.

Standing on the mound, I saw a few men, far and near, struggling along the road. I asked my guide if they were on their way to the hill. Yes, they were; and they were to march for days and months, through sun and shower, before they could hope to find rest and shelter in that distant hill. “Poor, deluded creatures”, thought I. Though I pitied them, I was persuaded to cast my lot with them.

Straight was the path, and unknown was the guerdon, yet I set out on the journey, for the promises of the past life had turned out to be bitter illusions. We had not gone far on our way when the birds among the trees seemed to sing a welcome song.

They were the songsters of the dawn, which woke me up from my dream.

SRI-BHASHYA

BY SWAMI VIRESWARANANDA

CHAPTER I

SECTION I

The great Purvapaksha (Objections of the Advaitin continued)

(7) PERCEPTION REVEALS ONLY EXISTENCE (SAT)—NON-REALITY OF DIFFERENCE :

It has been shown already that when there is a conflict between direct perception or other means of knowledge and the scriptures, the latter ones are of greater force. But actually no such contradiction exists between direct perception and scriptures, for it is only the non-differentiated Brahman, which is Existence Itself, that is directly perceived in all objects of perception and not their difference. Hence there is no contradiction between scriptures and our direct perception. It is the unity that is experienced and not the difference. It may be objected that if Existence alone is experienced by us in all objects and not the difference, then all our cognitions will have one object only and the resulting experience will be one only, i.e., there will be no difference in our knowledge like 'this is a pot', 'this is a cloth', even as there is no difference in our continuous knowledge of one object like a pot. The objection is not valid, for the nature of an object and its difference from others—these two cannot result from the same perception, either simultaneously or in successive moments. They cannot be perceived simultaneously, for while the nature of the object is perceived at once, its difference from other objects

cannot be so perceived as it depends on our remembrance of other things from which this object differs. These two, being contradictory—one depending on other objects and the other not so depending—cannot be simultaneously experienced. Nor can they be perceived in successive moments as perception lasts only for one moment. So we have to settle which of the two is the object of our perception : It cannot be the 'difference', for it presupposes a knowledge of the real nature of the thing and the remembrance of objects opposite to it. Hence 'difference' cannot be the object of direct perception and our knowledge of it is due to a wrong notion—it is illusory or unreal. Moreover, this 'difference' cannot be defined, for it is neither the nature of the thing nor its attribute. If it were its nature, then cognition of the thing would also lead to the cognition of the difference and further the object and 'difference' would become synonymous. It cannot be an attribute, for in that case this difference will have a difference from the essential nature of the thing and this latter difference would be an attribute of the first which would lead to a third difference as the attribute of the second and so on *ad infinitum*. Again, it would mean that this 'difference' which is an attribute would be experienced only when the object is experienced as qualified by

attributes such as a generic character (*jāti*), and the object as possessing a generic character is experienced only on the apprehension of the difference—which is an untenable position. Therefore, 'difference' cannot be defined and so it is only Existence (Sat) that is the object of perception and all difference or manifoldness is unreal.

Again, in all experiences like 'a pot is existing', 'a piece of cloth is existing', we find that what persists in all is Existence (Sat) and not the forms, pot, cloth, etc., which disappear one after another. Therefore Existence alone is real and not the forms,—pot, cloth, etc., even as in the case of a rope successively mistaken for a snake, a crack in the ground and a stream of water, it is the rope which persists as the substratum of the wrong notions that is real and the wrong notions which disappear one after another are known to be unreal. Individual difference like pot, cloth, etc., means the negation through sublation of other objects; for the experience 'this is a jar' negates a cloth, i.e., sublates the cloth and this proves the non-reality of the non-continuous objects like cloth etc. But what persists like the rope in the example and is not sublated is Existence (Sat), and therefore it is the only reality and everything else is unreal.

(8) PURE CONSCIOUSNESS IS EXISTENCE (SAT) ITSELF :

Similarly, Consciousness which persists in all our cognitions is real and therefore identical with Existence (Sat). An objection may be raised that since 'Existence' is an object of consciousness it is different from it, which fact establishes plurality. But it has clearly been shown that 'difference' does not exist, for it is neither an object of perception nor can it be defined. Hence Existence cannot be

proved to be an object of consciousness, i.e., it is not experienced through any means of knowledge. Hence Existence is Consciousness itself.

(9) CONSCIOUSNESS IS SELF-PROVED AND SELF-LUMINOUS :

And because it is consciousness it is self-proved. It does not depend on any proof; if it did so depend, it would cease to be consciousness and would be an object like any other thing like a pot etc. Nor can any other act of consciousness manifest consciousness since it is self-luminous, inasmuch as it is never seen to be non-manifest while it exists, like ordinary objects. While manifesting everything it reveals its own existence. A thing through which other things are manifested and rendered fit to be spoken about does not itself depend for these on anything else. Colour, for example, makes objects visible, but it does not depend on anything else to make itself visible. Hence consciousness which reveals other objects is itself self-luminous and does not depend on some other means of knowledge for its manifestation.

(10) CONSCIOUSNESS IS ETERNAL AND ONE :

Now, this consciousness is eternal, for it cannot have a beginning or end. A beginning means that it was not existing before that. Consciousness of such previous non-existence of consciousness presupposes the existence of consciousness. Hence non-existence of consciousness cannot be proved through consciousness. Nor can anything else prove it, for that something can prove it only by making consciousness its object and this is not possible, for consciousness has been shown to be self-proved and cannot become such an object. Therefore, its previous non-existence cannot be proved, hence it is beginningless, i.e., not originated, and

so it has none of the other changes too like growth, modification, decay, destruction, etc., since these are true only of objects that have an origin. As consciousness has no beginning, there can be no manifoldness in it, for we find that wherever there is manifoldness it has a beginning, for the latter is an invariable concomitant of the former. Nor can difference, origination, etc., which are objects of consciousness be attributes of consciousness, for objects of consciousness are different from consciousness itself. Colour, for example, is an object of consciousness and it is not an attribute of consciousness. Nor can Existence, Knowledge and Bliss be its attributes, for consciousness is essentially consciousness itself.

(11) PURE CONSCIOUSNESS IS THE SELF :

Therefore, consciousness is devoid of all plurality and as a result it cannot have any 'knower' (self) at its back different from itself. Self-luminous consciousness itself is the Self, for consciousness is intelligent and so is bereft of inertness, which inertness is a quality of everything that is non-Self. Non-Self being thus precluded from consciousness, it is nothing but the Self. Neither can it be said that the quality of being a 'knower' is an attribute of consciousness as expressions like, 'I know' seem to suggest, for this knower is an object of consciousness and therefore cannot be its attribute. The same thing cannot be both the subject and the object of its activity at the same time. An object is that on which is

concentrated the activity of the agent, and hence it must be different from the agent, and as this 'knower' is an object of consciousness it is different from consciousness. Moreover, this 'knower' which means the agent in the act of knowing is changing, since agency begins and ends with that act of knowing, and for this reason also it cannot be an attribute of consciousness which is eternal and changeless. This attribution is due to a misnomer. It is superimposed upon it even as the notion of being a man, being lame or blind, is superimposed on the self in expressions like 'I am a man', 'I am lame', 'I am blind', and is a product of the ego which itself is unreal and ever-changing. The ego or 'I' is not the Self, because it does not exist in deep sleep and in the state of liberation, when the Self alone persists as consciousness. But this ego nevertheless serves to objectify the Self, or Consciousness abiding in it, even as a mirror reflects an object which thus looks as if abiding in it, and this leads to erroneous notions like 'I know'. Therefore the 'knower' or 'I' in 'I know' is no attribute of the Self which is Pure Consciousness.

Thus there exists in reality only eternal, non-changing Consciousness which is bereft of all plurality and whose nature is pure non-differentiated Intelligence which, however, due to error appears as manifold. The object of an inquiry into Vedânta-texts is to set right this error through the knowledge of Brahman which is non-dual, eternal, and Pure Consciousness.

NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* we have dealt with the scientific achievements of India in the past as well as in the present, side by side with the latest findings of the modern scientists of the West. The *Future Life* is a shorthand report of one of the Stephenos Nirmalendu Ghosh Fellowship Lectures on Comparative Religion, delivered at the Senate Hall, Calcutta, by Sir S. Radhakrishnan, King George V Professor of Philosophy, Calcutta University. Prof. Prabhu Dutta Sastri, M.A., Ph.D., I.E.S., in his article on *The Vedantic Conception of Peace* suggests the solid basis on which the enduring edifice of universal peace and goodwill can be built. The article on the *Echo of Upanishadic Mysticism in the Poetry of A E* by Mr. Dayamoy Mitra, M.A., Lecturer in the Department of English, Lucknow University, reveals that the fountain-head of A E's (George William Russel's) inspiration is to be found in the Upanishads and the old Celtic literature of his own country, which seems to echo remarkably the older Aryan thought. In *An Evening with Prof. C. G. Jung*, Swami Pavitranda, President of the Mayavati Advaita Ashrama, U. P., gives the interesting conversation he recently had in Calcutta with Prof. C. G. Jung, the great Psychologist of Zurich. Principal D. S. Sarma, M.A., of the Govt. Arts College, Rajahmundry, S. India, emphasizes in his article entitled *Sastra and Sraddha* that scriptures are to be looked upon as our teachers whose aim is to help us to think for ourselves and enable us to win our spiritual

freedom. The article on *Sri Ramakrishna's Legacy to the World* by Sister Amala (Camille Christians) of the Ananda Ashrama, La Crescenta, California, U.S.A., brings out in a nutshell the synthetic message of the Master. Dr. Benoy Kumar Sarkar, M.A., Ph.D., Professor of the Calcutta University, concludes in this issue his article on the *Religious Categories as Universal Expressions of Creative Personality*. The progress of the human soul through manifold experiences to the realm of eternal felicity and freedom is presented allegorically by Mr. C. C. Chatterjee, M.A., B.Sc., Professor of English Literature, St. Andrew's College, Gorakhpur, in his article on *Reality in Dreams*.

RURAL HYGIENE

Last August the first conference on Rural Hygiene in the Far East was held at Bandong, Java, under the inspiration of the League of Nations. The conference, which was attended by delegations from nine countries including India, aimed at creating a common fund of collective experience for the benefit of all concerned. The work of the conference was divided up into five committees: medical and sanitary organization; rural reconstruction; sanitation; nutrition; and special measures to combat specific diseases that create problems in Eastern countries; malaria, tuberculosis, pneumonia, etc. The committees made a number of very helpful recommendations on the many aspects of the problem. Below we reproduce a few of them, which will be of interest to those who have the welfare of the village folk in their hearts.

The first committee was chiefly concerned with administrative measures. The second committee devoted itself to the problem of raising the general standard of life in rural districts. The delegates and experts thought that "it was the duty of Governments to organize all public services with a view to ensuring the health and well-being of country dwellers." The committee "made specific recommendations with regard to the duties of village committees dealing with water-supply, housing, sanitation, roads, as well as with social aspects of well-being—adult education and recreational and leisure-time activity. Each village, they considered, should possess a health unit, a school library, co-operative societies, some organization which could hold agricultural exhibitions and so help to improve animal husbandry; the authorities should provide preventive veterinary service and interest themselves in home industries." It also emphasized the fact that "any real improvement of life in the country districts would depend ultimately upon education, not merely training for the application of improved techniques in agriculture, but also general education and instruction for both children and adults. In other words, the standard of living in country districts should be improved, not merely in terms of material living, but also in terms of mental outlook and utilization of resources for happier community living."

Particularly interesting were the discussions of the fourth committee on nutrition in view of the fact that much pioneering work on the subject has been carried out in the East. The committee emphasized the importance of public health workers giving adequate attention to nutrition. "The most superficial examination," it said, "indicated that diets as a whole were

deficient as judged by such dietary standards as those laid down by the League of Nations' 'Report on the Physiological Base of Nutrition'." The committee attached particular importance to the rice problem. "The milling of rice by machinery had enormously increased the consumption of polished rice and had given rise to problems of malnutrition which had never appeared while peasants ate their own unground rice. The conference recommended that boarding-schools and Government institutions might give good examples to the country in this respect by using unmilled rice, and public authorities might well see to it that such rice was made easily available everywhere." One of the most pathetic things connected with the problem of food in India is that we lose much of its nutritive value due to our ignorance in taste and ways of cooking it. Though poverty is the chief reason of the deterioration of our health a good deal of improvement in national dietetics can be effected by the spreading of scientific informations on the subject.

AUTHORS OF THE INDUS VALLEY CIVILIZATION

Many knotty questions still remain to be cleared up with regard to the civilization which has been unearthed in the Indus Valley. One of them is the problem of its authorship, and scholars are far from agreeing on it. Only numerous guesses, more or less probable, have been hazarded on the basis of particular facts which have appealed to particular imaginations.

The primary thing which has to be taken into consideration in deciding a question of this kind is the skeletal remains of the people. Unfortunately, the remains so far discovered are heterogeneous, and they point to at least four possible racial varieties. This has lent a certain flexibility to the imagination of

the theorists who have ascribed the civilization to such divergent peoples as the Dravidians, the Sumerians, the Kolarians, the Panis, the Asuras, the Nâgas, the Vâhikas, the Dâsas, and others.

Mr. A. D. Pusalker of Bombay has briefly referred to these theories and the criticisms to which they are exposed in the *Annals of the Bhandarkar Oriental Research Institute*, Vol. XVIII, part IV, 1937. (A reprint of this article is available.) These hypotheses do not seem to carry great weight with him. On the contrary, he regards it more probable that the authors of the Indus Valley Civilization were the Aryans of the later Vedic period. This assumption is, however, commonly controverted on the strength of certain apparent disparities between the civilization discovered at Mohenjo-Daro and the culture revealed in the *Rig-Veda*. To mention a few of the differences which are greatly emphasized: The Aryans were more conversant with the use of various metals than the Indus Valley people; the horse was unknown to the latter, but it was a

common animal with the Aryans; aniconism was a normal feature of the Vedic religion while iconism is much in evidence in the remains of the Indus Valley Civilization; phallus-worship, abhorrent to the Vedic Aryans, appeared to prevail among the Indus Valley people. Mr. Pusalker has shown that on a closer scrutiny many of the difficulties melt away, and that the few remaining ones do not appear so formidable and decisive as they look at first.

He, therefore, concludes that "there is nothing in the Vedic civilization that speaks against ascribing the authorship of the Indus civilization to the Vedic Aryans." And further: "We find that there is nothing inconsistent in calling the Vedic Aryans the authors of the Indus Civilization, or styling the civilization as 'Vedic' or 'Aryan'. Dr. Jacobi would place the *Rig-Veda* at least in 5,000 B.C. (a modest estimate), which accords well with the nature of the civilization we find at Mohenjo-Daro, which is assigned 3,250—2,750 B.C."

It is a point of view worthy of consideration.

REVIEWS AND NOTICES

A CRITIQUE OF DIFFERENCE. BY S. S. SURYANARAYANA SASTRI AND T. M. P. MAHADEVAN. *University of Madras*. Pp. 52. Price Re. 1.

This is a free English rendering of the *Bhedadhikkâra* of Narasimhâsramin with the help of the commentary of the author's pupil Nârâyana Âsramin. Narasimha belongs to that group of skilled dialecticians who came after Sankara and who sought to establish the Advaitic system on a firm logical footing by a criticism of the views of its opponents. The seeds of the dialectic are, no doubt, to be found in Sankara, but they came to be fully developed in the hands of scholars like Mandana, Sri Harsha, Chit-sukha and others. Narasimha follows in their footsteps and tries to demonstrate with some elaboration here and there that the

principle of difference cannot be logically predicated of Reality. Seeming differences there are. But they do not pertain to the Real. They are due to ignorance. As soon as we try logically to formulate the principle of difference and to define the relations of difference, these become unintelligible to us. The various differences of the Dvaitins are reduced to three, namely, those between Jiva and Isvara, between Jiva and Jiva, and between the intelligent and the inert. In a manner somewhat analogous to that of Bradley, Narasimha points out that the commonly asserted relations of difference between things, and our definitions of the commonly recognized categories are unintelligible. The rendering is prefaced by a short and valuable introduction which sums up the position of Narasimha.

SRI RAMAKRISHNA CENTENARY SOUVENIR. Published by Swami Avinash-ananda, Secretary, Publication Sub-Committee, Sri Ramakrishna Centenary, Belur Math, Calcutta. Pp. xxviii+160.

It was a happy idea to bring out this artistically produced and very attractive Album of pictures along with the *Centenary Volume* on the occasion of the birth centenary of Sri Ramakrishna as a permanent tribute to his hallowed memory. "It is a graphic representation of the manifold phases of the Master's life, as also of the sparkling variety of concrete forms in which his creative ideas have found their expression. The two hundred and ninety-six pictures comprised in this Album not only present Sri Ramakrishna, the Holy Mother, the devotees and disciples of the Master, and the persons and places intimately associated with him, but also the prominent centres of the Ramakrishna Math and Mission in India and abroad." The collection is divided into fourteen sections, each prefaced by a short introduction bearing on the illustrations contained in it. Further, an elaborate letterpress at the beginning briefly recounts, by means of short descriptive notes on the pictures, the Master's eventful career in a chronological order, as well as the subsequent developments that came in its wake. We feel no doubt that it will be welcomed by all lovers of art and by the devotees and admirers of the Master.

AVASTHATRAYA. BY Y. SUBRAHMANYA SARMA. *The Adhyatma Prakasha Karyalaya, Third Road, New Taragupet, Bangalore City.* Pp. 18. Price -/3/- as.

This pamphlet is a reprint of an article from the *Kalyan Kalpataru*. It is an attempt to illustrate the well-known Vedantic method of logically arriving at the nature of Truth by discussing the three states of waking, dreaming, and sleeping. But the author's view about the state of dreamless sleep (i.e., *Sushupti*) fundamentally differs from that of the orthodox school of thinkers such as Sankara, Sayana and others, in that, while the writer identifies the third state (the *Sushupti*) with the Turiya (i.e., the state of *Samadhi* in which the veil of ignorance is shred), the latter (Sankara and others) consider the dreamless sleep also a state of ignorance in which nescience still inheres in its causal form. For in their opinion it is only in a state of *Samadhi*, which is technically called the Turiya in contra-

distinction to the three preceding states of waking, dreaming, and sleeping, that one is completely freed from the tentacles of *mâyâ*.

ART AND MEDITATION. BY ANAGARIKA B. GOVINDA. *The Roerich Centre of Art and Culture, Allahabad.* Pp. 110.

The book contains a series of twelve abstract paintings by the author prefaced by a number of short essays on the kinship of art and meditation.

CHRISTIANITY FROM THE HINDU EYE. BY C. R. JAIN. L. Panna Lal Jain, Bookseller, Baradareeba, Delhi. Pp. 99.

The book aims at an explanation of the real nature of religion as well as the true teaching of Christianity. The author has tried to show that the Christianity that is now preached is very different from the original Christianity whose tenets are to be discovered by a critical analysis of the books of the New Testament and the writings of the earliest Fathers of the Church, collectively known as the Ante-Nicene Christian Library, and that this Christianity had an Indian origin.

THE ADYAR LIBRARY BULLETIN, FEBRUARY, 1937, VOL I, PART 1. *Adyar Library, Adyar, Madras.*

This is the first issue of the Adyar Library Bulletin, which the management wants to bring out four times in the year with the object of serially publishing the important manuscripts contained in the Adyar Library. The first issue starts with the publication of a Rig-Veda commentary by Mâdhava, of which there is only one manuscript so far known. There are also English translations of the *Advaya Târakopanishad* and the *Amritanâdopanishad* and the *Kshurikopanishad*, whose texts have already been published by the Library. The Grihyasûtras series takes up first the Grihyasûtra of Âsvalâyana with the commentary of Devasvâmin, which has not so far been published. The Bulletin promises to be a valuable one to all Orientalists.

ALLAHABAD UNIVERSITY STUDIES. VOL. XIII, ARTS & SCIENCE. *Senate House, Allahabad, 1937.* Pp. 256+90. Price Rs. 7-8.

The journal contains a number of original contributions upon various scientific and arts subjects by specialists in them. The Arts section includes the following: (1) The Sentiment of Nature in the Poetry of

George Meredith—by S. C. Deb, (2) The York "Creation of Adam and Eve"—by P. E. Dustoor, (3) Sankara's Theory of Consciousness—by A. C. Mukerji, (4) Vedanta as Religion and Philosophy—by D. B. Sinha, (5) Kolhapur Spurious Copper-Plate Inscription of Satyâsraya Vinayâditya (Saka 520)—by Pandit Raghuvara Mitthulal Shastri, (6) Dîvân Qâzî Mahmud Bahrî of Gogi—Translated and edited by Dr. M. Hafiz Syed, (7) Ma 'âli'l-Himam—Edited by Habibullah Khan Ghazanfar, M.A. The articles on the scientific subjects are: (1) Oxidation of Glucose in Presence of Insulin, Glutathione and Other Substances—by C. C. Palit and N. R. Dhar, (2) Nitrogen Fixation and Azotobacter Count on the Application of Molasses and Sugars to the Soil in Fields—by E. V. Seshacharyulu, (3) A Critical Study of Active Nitrogen Phenomenon—by L. S. Mathur, (4) A Comparative Study of Certain Strains of Macrosporium Grown on Synthetic and Fresh Fruit-juice Media—by (Miss) L. Roy, (5) On the Phragmen-Lindelöf Principle—by P. L. Srivastava.

SANSKRIT

THE ASHTANGA HRIDAYA KOSHA.
BY K. M. VAIDYA. *Valapad, S. Malabar.*
Pp. 654. Price Rs. 8.

The Ashtanga Hridaya is a celebrated text book on Ayurveda. But by reason of its being written in verse in a highly literary style, the book abounds in words whose usages are not common. This coupled with many technical words often makes it difficult to understand the exact significance of many

passages. To remove these difficulties the author has brought out this dictionary of Ashtanga Hridaya (Ashtanga Hridaya Kosha) where the technical terms used in the text have been arranged in alphabetical order and explained by a critical and explanatory commentary. This is no doubt a valuable service to the cause of Ayurveda, for which all lovers of the science will remain grateful

BENGALI

SRI RAMAKRISHNA. BY SUBODH CHANDRA DEY. *Published by the author, C/o. Ramakrishna Math, Wari P.O., Dacca.*
Pp. 430. Price Rs. 2.

A Bengali biography of moderate size of Ramakrishna was long a desideratum. Mr. Subodh Chandra Dey has, therefore, removed a real want by bringing out this life of Ramakrishna within reasonable limits. The author has strictly confined himself to a bare recital of facts. Though such a procedure falls far short of the demands of a complete biography, it has its uses. A special and valuable feature of the work is that it gives short accounts of the numerous important disciples and devotees and notable acquaintances of Ramakrishna. The last chapter sets forth the genesis and the organization of the Mission which has grown up round his name and under his inspiration. The book is a reliable piece of work.

SVASTIKA. BY HIRENDRA NATH GHOSH. *Published by Hirendra Nath Ghosh, 13, Nimtolla Lane, Calcutta.* Pp. 56. Price 8as.
It is a collection of short poems.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls on Friday the 4th March. Public celebrations will be held on the following Sunday, the 6th March.

SWAMI YATISWARANANDA'S ACTIVITIES IN EUROPE

The presence of Swami Yatiswarananda of the R. K. Mission in Europe has awakened a great enthusiasm for Vedanta amongst a large section of the enlightened souls of the West. As already announced, the

Swami, after his strenuous work in the cause of Vedanta in Germany, eventually settled at St. Moritz in Switzerland, and formed a group with a number of sincere seekers after Truth. It is really a matter of satisfaction to learn that they have become very much interested in the Vedantic literature, and are trying their best to live up to the lofty idealism of Vedanta under the able guidance of the Swami. In response to the growing demand for his presence and spiritual instructions, the Swami had to move from place to place and give interviews and hold conversations in Zurich, Lausanne and Geneva in October last. In

all these places interested groups have been formed, and they are now carrying on regular classes on Vedanta even in the absence of the Swami. He then went to Paris to meet Swami Siddheswarananda of the R. K. Mission, who has of late started Vedanta work there in response to an earnest invitation from a number of devotees. Swami Yatiswarananda thereafter went to the Hague (in Holland) where also a small group has been formed. The Swami delivered a lecture on the Message of Vedanta and gave talks on kindred subjects after his arrival at the Hague. During the Christmas season a regular class was conducted, and the attendance was fairly satisfactory. The Swami proposes to proceed to Amsterdam and Rotterdam for the spread of Vedanta after his work started at the Hague had crystallized. It is pleasing to note that some of the works of Swami Vivekananda have already been translated into French and German, and they have aroused a great interest amongst the enlightened public of Europe for the ideas and ideals of Vedantic religion and philosophy. It is hoped that the activities of the Swami that have already met with such conspicuous success, will enable the West to learn more and more about the spiritual wisdom of the Indian saints and sages, and thereby help the growth of cultural fellowship between the East and the West. Monsieur Jean Herbert, the famous *litterateur* of France, writes to us from Geneva on January 7, 1938: "Swami Yatiswarananda has been doing most remarkable pioneering work in Europe, and it is owing to him that the ground was so well prepared in French-speaking countries as to justify Miss MacLeod and myself pressing for the sparing of Swami Siddheswarananda for us. Both are now doing first rate work, and making a reputation not only for the Ramakrishna Mission, but for India as a whole. May we be allowed to keep them with us in Europe for many, many more years to come!"

VEDANTA SOCIETY OF SAN FRANCISCO, U. S. A.

Swami Ashokananda gives two lectures every week—at 11 a.m. Sunday and 7-45 p.m. Wednesday, in which he explains the general principles of Vedanta and other cognate subjects. The Sunday morning lectures are given at the Century Club, 1355 Franklin Street, and the Wednesday evening

lectures in the Hall of the Vedanta Society at 2963 Webster Street. The Swami holds a class every Friday evening at the Vedanta Society Hall at 7-45, in which he conducts a short meditation and explains the Vedanta Philosophy in greater detail—both in its theoretical and practical aspects, while expounding the "Upanishads," the original books of Vedanta. The first Friday of every month is, however, devoted exclusively to answering the questions of students. The lectures and classes are open to all. The subjects for the month of October, 1937, were as follows:—"Proofs of Immortality"; "From Reason to Intuition"; "Prâna, the Subtle Force, and Its Mysteries"; "The Divine Mother: How to Worship Her"; "The Power of Words"; "Obstacles to Spiritual Life: How to Overcome Them"; "Harmonizing the Body, Mind and Soul"; "Sri Krishna, the Lord of the Gitâ"; and "The Hidden Powers of Man: How to Awaken Them."

The Swami grants interviews to those who desire to know more of Vedanta or discuss their spiritual problems with him. The Swami considers practical instruction as the most important part of his activity. He gladly gives practical instruction for spiritual development to those who sincerely want it. They also are invited to make appointments with the Swami for interview. The Library is open every evening from 8 to 10, except on Wednesday, Friday and Sunday, and every Saturday afternoon from 2 to 5. All are welcome to use the books in the Library, but only members of the Society are permitted to borrow books. The birthday of Sri Krishna was publicly celebrated in the Vedanta Society Hall on the evening of October 27. Swami Ashokananda took, as the subject of his lecture that evening, "Sri Krishna, the Lord of the Gitâ," and arrangements were made for special music.

LAST DAYS OF SWAMI JNANE- SWARANANDA OF THE VEDANTA SOCIETY, CHICAGO

We give below some extracts from the letter addressed to Swami Pavitrananda, President of the Mayavati Advaita Ashrama, by the Secretary of the Vedanta Society of Chicago, U.S.A. This will enable our readers to have some glimpses of the active life which Swami Jnaneswarananda lived in America, till the end in pursuit of his noble mission.

“You have asked for details of Swamiji’s passing away. Knowing Swami Jnaneswarananda as you did you can appreciate how freely he gave of his wisdom, love and gaiety of spirit to everyone. Last year his work was simply superhuman—he carried on fourteen classes a week, and besides he was always ready with sympathy and understanding to all of us who called upon him. By the end of the season he admitted that he was very tired. Last summer, as you probably know, he spent visiting his brother Swamis at Denver, Los Angeles, Hollywood, La Crescenta, San Francisco and Portland. He was exhausted, but nothing could daunt that joyous spirit. He had realized for over a year that there was some difficulty with his heart, but it was not until his return to Chicago in October that the condition was diagnosed as greatly enlarged heart with involvement of the coronary artery. Although advised to take complete rest, he insisted on holding one class a week. His students were greatly worried about his health and he was tended with the most loving care. Someone was always with him, day or night—his meals were prepared, his correspondence taken care of. But in spite of all we could do to help him get rest he continued to spend himself and his energy with gay disregard of his condition. He was aware—the last month—that there was no hope of recovery, but never was anyone more serene and cheerful. We feel that he was willing, nay eager, to be reunited with his beloved Master. On Sunday, November 14th, the day of his passing, he was his usual loving, cheerful self. There was one sudden spasm, and before a doctor could be summoned he had laid down the body.

We will all feel always that everyone who contacted him received a blessing, that he opened the door to us to let in the light of understanding and divine harmony, and that his death—as his life—was an example of true spiritual beauty.”

A SHORT REPORT OF THE ACTIVITIES OF THE RAMAKRISHNA MISSION ASHRAMA, DELHI BRANCH, NEW DELHI, DURING THE YEARS 1936 & 1937

The Delhi Branch of the Ramakrishna Mission was started in May, 1927. The permanent house of the Ashrama at New Delhi (Ibbetson Road) accommodates the Monastery, the Dispensary, the Library and the Free Reading Room and the Office of the Institution. The Free Tuberculosis Clinic is

located in a rented building in the old city at Daryaganj near Edward Park, Delhi.

A short account of the activities of the Mission is given below:—

(1) *Religious Preaching* :—About 265 classes and discourses on scriptures and bhajans in 1936 and about 370 in 1937 were held at the Ashrama and in different parts of New and Old Delhi. More than 38 lectures (in Hindi, Bengali and English) on philosophical, religious and cultural subjects in 1936 and 51 in 1937 were also delivered by Swami Sharvananda and others in Delhi, Karachi and many other places.

(2) *The Library and the Free Reading Room* :—The Library contained 824 and 919 well-chosen books in English, Sanskrit, Hindi, Urdu and Bengali, in 1936 and 1937 respectively. The total number of books issued were 722 in 1936 and 920 in 1937. Some 25 periodicals (including two English dailies) were available for the Reading Room. It is open to the general public every evening.

(3) *Out-door General Dispensary* :—A resident doctor who is a passed Homeopath, attends the Dispensary every morning and evening (except on Sundays when very urgent cases are attended to). The total attendance was 17,630 in 1936 and 24,632 in 1937.

(4) *The Free Tuberculosis Clinic* :—The Clinic was started in 1933 and up till now serves the poor in general, irrespective of caste, creed and colour. The patients are treated in the modern scientific methods including Ultra-Violet Ray exposure by the eminent medical staff who have volunteered their services to the institution. It is open every morning (except on Sundays) from 9 a.m. to 2 p.m.

Swami Sharvananda, Lt.-Colonel W. C. Paton, I.M.S., Chief Medical Officer, Delhi, the Assistant Director of Public Health, Delhi and Health Officer, New Delhi, Major A. R. Choudhury, B.Sc., M.B., Dr. K. S. Sethna, Health Officer, Delhi Municipality, Dr. S. K. Sen, M.B., Rai Bahadur Dr. Hari Ram, Municipal Commissioner and Hony. Magistrate, Delhi, Dr. Hussain Baksh, Municipal Commissioner, Delhi, and three representatives of the Local Mission Committee are on the Working Committee of the Clinic.

The total attendance of patients was 6,934 in 1936 and 11,363 in 1937.

The institution was maintained by sub-

scriptions and donations from the public bodies and private individuals.

The Clinic was visited last year by some distinguished personages including Her Excellency the Vicerene Lady Linlithgow, the Hon'ble Mr. E. M. Jenkins, Chief Commissioner, Delhi, Major-General E. W. C. Bradford, Director General, and others, all of whom recorded their very good impressions regarding the treatment of patients at the Clinic.

To stabilise this useful institution a permanent house with sufficient funds is absolutely necessary. It is hoped that the benevolent public will do their utmost for the poor by helping this useful institution. The house itself will cost about Rs. 25,000.

(5) *Sri Ramakrishna Centenary* :—This centre too, with the co-operation of the generous public of the Delhi Province paid its humble tributes to the Saint of Dakshineswar. The main items were Tithi Puja, Lectures in local colleges and outside the Province, the Convention of Religions addressed by great thinkers and public men of India, Essay Competition, Ladies' Conference and Daridra Narayana Seva. All met with unexpected success on account of the co-operation of the elite of the city. Thousands thronged at the Ashrama grounds during the centenary days.

(6) *Anniversaries in 1937* :—The Birthday Anniversaries of Bhagwan Sri Ramakrishna Deva, the Holy Mother, Sri Krishna, Sri Chaitanya Deva, Buddha, Jesus Christ and other incarnations of the Lord as well as those of Swami Vivekananda, Swami Brahmananda and the other apostles of Sri Ramakrishna Deva were observed with all possible paraphernalia befitting each occasion. These functions were very popular and drew large audiences all through.

The institution takes this opportunity to convey its sincere thanks to all subscribers, donors, sympathisers and admirers as well as to those through whose unbounded generosity, active interest and whole hearted co-operation this institution attained so much success in the past. We believe that they will continue their help with ever increasing interest in future for the service of humanity and the spiritual uplift of mankind.

Any voluntary contribution in kind or cash will be thankfully received and duly acknowledged by Swami Kailashananda, Secretary, Ramakrishna Mission, New Delhi.

OPENING CEREMONY OF THE RAMAKRISHNA CENTENARY TEMPLE AND PRAYER HALL AT THE RAMAKRISHNA MATH, COLOMBO

The religious ceremony in connection with the opening of the R. K. Centenary Temple and Prayer Hall at Colombo was performed on the 24th December, 1937, by Swami Saswatananda, President of the Ramakrishna Math, Madras. There were special Pooja and Homa and the chanting of the Chandi Gitâ and Upanishads. Besides, some European and Sinhalese Buddhist monks were also present and chanted in Buddhistic fashion the Pali verses suitable for the occasion. A vast gathering consisting of members of various denominations from Colombo and other outstations attended the function. The ceremony ended with *mangala âratrikam*, after which *prasadam* was served to all the assembled devotees.

The public meeting in connection with the ceremony came off on the 4th of January last. Long before the appointed time a large number of people representing various communities and religions of the Island were present. Swami Vipulananda formally introduced Swami Saswatananda to the public of Ceylon and then, on their behalf, called upon the Swami to declare the Temple and Prayer Hall open. Soon after the opening ceremony Swami Saswatananda addressed the gathering in the main Hall on the universal aspect of religion and on the three main religious views prevailing at present, *viz.*, the individualistic eclectic and synthetic. Of these the synthetic view, he said, was the best as it upheld the truth of one's own religion and also recognized that of other faiths. Swami Asangananda then thanked the speaker for having come all the way from Madras to perform the opening ceremony. He also expressed his thanks to Messrs. Premjee Devjee, M. K. Kapadia and M. J. Patel, the donors of the Temple, Dr. G. Wignarajah, donor of the Prayer Hall, and other devotees, friends and admirers who had contributed to this noble cause.