Prabuddha Bharata

VOL. XXXVI *FEBRUARY, 1931* No. 2

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

80, OAKLEY ST., CHELSEA.

31st October, 1895., 5 p.m.

DEAR FRIEND,

Just now two young gentlemen, Mr. Silverlock and his friend, left. Miss Muller also came this afternoon and left just when these gentlemen came in.

One is an Engineer and the other in the grain trade. They have read a good deal of modern philosophy and science and have been much struck by the similarity with the latest conclusions of both with the ancient Hindu Thought. They are very fine, intelligent and educated men. One has given up the Church, the other asked me whether he would or not. Now, two things struck me after this interview. First, we must hurry the book through. We will touch a class thereby who are philosophically religious without the least mystery-mongering. Second, both of them want to know the rituals of my creed ! ! This opened my eyes. The world in general must have some form. In fact, in the ordinary sense religion is philosophy concretized through rituals and symbols.

It is absolutely necessary to form some ritual and have a Church. That is to say, we must fix on some ritual as fast as we can. If you can come Saturday morning or sooner, we shall go to the Asiatic Society's library or you can procure for me a book which is called *Hemadri Kosa*, from which we can get what we want, and kindly bring the Upanishads. We will fix something grand, from birth to death of a man. A mere loose system of philosophy gets no hold on mankind.

If we can get it through, before we have finished the classes, and publish it by publicly holding a service or two under it, it will go on. They want to

form a congregation, and they want ritual; that is one of the causes why—will never have a hold on Western people.

The Ethical Society has sent me another letter thanking me for the acceptance of their offer. Also a copy of their forms. They want me to bring with me a book from which to read for ten minutes. Will you bring the Gita (translation) and the Buddhist Jataka (translation) with you?

I would not do anything in this matter without seeing you first.

Yours with love and blessings,

VIVEKANANDA.

MEMOIRS OF SISTER CHRISTINE

THE MASTER AND THE MESSAGE

There are times when life flows on in a steady deadly stream of monotony. Eating, sleeping, talking—the same weary round. Commonplace thoughts, stereotyped ideas, the eternal treadmill. Tragedy comes. For a moment it shocks us into stillness. But we cannot keep still. The merry-go-round stops neither for our sorrow nor our happiness. Surely this is not all there is to life. This is not what we are here for. Restlessness comes. What are we waiting for? Then one day it happens, the stupendous thing for which we have been waiting—that which dispels the deadly monotony, which turns the whole of life into a new channel, which eventually takes one to a far away country and sets one among strange people with different customs and a different outlook upon life, to a people with whom from the very first we feel a strange kinship, a wonderful people who know what they are waiting for, who recognise the purpose of life. Our restlessness is forever stilled.

After many incarnations, after untold suffering, struggle and conquest, comes fruition. But this one does not know until long, long after. A tiny seed grows into the mighty banyan. A few feet of elevation on a fairly level plain, determine whether a river shall flow north and eventually reach the icy Arctic Ocean or South, until it finds itself in the warm waters of the Black or Caspian Sea. Little did I think when I reluctantly set out one cold February night in 1894 to attend a lecture at the Unitarian Church in Detroit that I was doing something which would change the whole course of my life and be of such stupendous import that it could not be measured by previous standards I had known. Attending lectures had been part of the deadly monotony. How seldom did one hear anything new or uplifting! The lecturers who had come to Detroit that winter had been unusually dull. So unvarying had been the disillusion, that one had given up hope and with it the desire to hear more. So that I went very unwillingly to this particular lecture to hear one "Vive Kananda, a monk from India," and only in response to the pleading of my friend, Mrs. Mary C. Funke. With her beautifully optimistic nature, she had kept her illusions and still believed that some day she would find "That Something." We went to hear this "Man from India." Surely never in our countless incarnations had we taken a step so momentous! For before we had listened five minutes, we knew that we had found the touchstone for which

we had searched so long. In one breath, we exclaimed—"If we had missed this . . . . !"

To those who have heard much of the personal appearance of the Swami Vivekananda, it may seem strange that it was not this which made the first outstanding impression. The forceful virile figure which stepped upon the platform was unlike the emaciated, ascetic type which is generally associated with spirituality in the West. A sickly saint everyone understands, but who ever heard of a powerful saint? The power that emanated from this mysterious being was so great that one all but shrank from it. It was overwhelming. It threatened to sweep everything before it. This one sensed even in those first unforgettable moments. Later we were to see this power at work. It was the mind that made the first great appeal, that amazing mind! What can one say that will give even a faint idea of its majesty, its glory, its splendour? It was a mind so far transcending other minds, even of those who rank as geniuses, that it seemed different in its very nature. Its ideas were so clear, so powerful, so transcendental that it seemed incredible that they could have emanated from the intellect of a limited human being. Yet marvellous as the ideas were and wonderful as was that intangible something that flowed out from the mind, it was all strangely familiar. I found myself saying, "*I have known that mind before.*" He burst upon us in a blaze of reddish gold, which seemed to have caught and concentrated the sun's rays. He was barely thirty, this preacher from far away India. Young with an ageless youth and yet withal old with the wisdom of ancient times. For the first time we heard the age-old message of India, teaching of the Atman, the true Self.

The audience listened spell-bound while he wove the fabric as glowing and full of colour as a beautiful Kashmere shawl. Now a thread of humour, now one of tragedy, many of serious thought, many of aspiration, of lofty idealism, of wisdom. Through it all ran the woof of India's most sacred teaching: the divinity of man, his innate and eternal perfection; that this perfection is not a growth, nor a gradual attainment, but a present reality. "*That thou art.*" You are that now. There is nothing to do but to realize it. The realization may come now in the twinkling of an eye, or in a million years, but "All will reach the sunlit heights." This message has well been called, "The wondrous Evangel of the Self." We are not the helpless limited beings which we think ourselves to be, but birthless, deathless, glorious children of immortal bliss. Like the teachers of old he, too, spoke in parables. The theme was always the same—man's real nature. Not what we seem to be, but what we *are*. We are like men walking over a gold mine thinking we are poor. We are like the lion who was born in a sheepfold and thought he was a sheep. When the wolf came he bleated with fear quite unaware of his nature. Then one day a lion came, and seeing him bleating among the sheep called out to him, "You are not a sheep. You are a lion. You have no fear." The lion at once became conscious of his nature and let out a mighty roar. He stood on the platform of the Unitarian church pouring forth glorious truths in a voice unlike any voice one had ever heard before, a voice full of cadences, expressing every emotion, now with a patbos that stirred hitherto unknown deeps of tragedy, and then just as the pain was becoming unbearable, that same voice would move one to mirth only to check

it in a midcourse with the thunder of an earnestness so intense that it left one awed, a trumpet call to awake. One felt that one never knew what music was until one heard that marvellous voice.

Which of us who heard him then can ever forget what soul memories were stirred within us when we heard the ancient message of India,—"Hear ye, Children of Immortal Bliss, even ye who dwell in higher spheres, I have found the Ancient One, knowing whom alone ye shall be saved from death over again." Or the story of the lion and the sheep. Blessed Truth! In spite of your bleating, your timidity, your fear, you are not the sheep, you are and always have been the lion, powerful, fearless, the king of beasts. It is only an illusion that is to be overcome. You are THAT now. With these words came a subtle force or influence that lifted one into a purer and rarer atmosphere. Was it possible to hear and feel this and ever be the same again? All one's values were changed. The seed of spirituality was planted to grow and grow throughout the years until it inevitably reached fruition. True, this sublime teaching is hoary with age. It may even be true that every Hindu man and woman knows it, many may be able to formulate it clearly, but Vivekananda spoke with authority. To him, it was not a speculative philosophy but the *living Truth*. All else might be false, this alone was true. He realized it. After his own great realization, life held but one purpose—to give the message with which he was entrusted, to point out the path and to help others on the road to the same supreme goal. "Arise, awake, and stop not till the goal is reached."

All of this one sensed more or less dimly in that first unforgettable hour while our minds were lifted into his own radiant atmosphere. Later, slowly and sometimes painfully, after much effort and devotion, some of us found that our very minds were transformed. Great is the Guru!

Those who came to the first lecture at the Unitarian Church came to the second and to the third, bringing others with them. "Come," they said, "Hear this wonderful man. He is like no one we have ever heard" and they came until there was no place to hold them. They filled the room, stood in the aisles, peered in at the windows. Again and again he gave his message, now in this form, now in that, now illustrated with stories from the Ramayana and Mahabharata, now from the Puranas and folklore. From the Upanishads he quoted constantly first chanting in the original Sanscrit, then giving a free poetic translation. Great as was the impression which his spoken words made, the chanting produced an even greater effect. Unplumbed deeps were stirred and as the rhythm fell upon the ear, the audience sat rapt and breathless. Our love for India came to birth, I think when we first heard him say the word, "India," in that marvelous voice of his. It seems incredible that so much could have been put into one small word of five letters. There was love, passion, pride, longing, adoration, tragedy, chivalry, *heimweh*, and again love. Whole volumes could not have produced such a feeling in others. It had the magic power of creating love in those who heard it. Ever after, India became the land of heart's desire. Everything concerning her became of interest—became living—her people, her history, architecture, her manners and customs, her rivers, mountains, plains, her culture, her great spiritual concepts, her scriptures. And so began a new life,—a life of study, of meditation. The centre of interest was shifted.

After the Parliament of Religions, Swami Vivekananda was induced to place himself under the direction of Pond's Lecture Bureau and make a lecture tour of the United States. As is the custom, the committee at each new place was offered the choice of several lectures,—"The Divinity of Man," "Manners and Customs of India," "The Women of India," "Our Heritage." . . . . Invariably, when the place was a mining town with no intellectual life whatever, the most abstruse subjects were selected. He told us the difficulty of speaking to an audience when he could see no ray of intelligence in response. After some weeks of this, lecturing every evening and travelling all night, the bondage became too irksome to bear any longer. In Detroit, he had friends who had known him in Chicago and who loved and admired him. To them he went, and begged, "Make me free! Make me free!" Being influential they were able to get him released from his contract, though at a financial loss which seemed unfair. He had hoped to begin his work in India with the money earned in this way, but this was not the only reason for engaging in this public work. The impulse which was urging him on and which was never entirely absent from his mind was the mission with which his Master had entrusted him. He had a work to do, a message to give. It was a sacred message. How was he to give it? By the time he reached Detroit, he knew that a lecture tour was not the way, and not an hour longer would he waste his time on what did not lead towards his object. For six weeks he remained in Detroit, his mind intent upon his purpose, and he would give an occasional lecture. We missed no opportunity of hearing him. Again and again we heard the "wondrous Evangel of the Self." Again and again we heard the story of India, now from this angle, now from that. We knew we had found our Teacher. The word *Guru* we did not know then. Nor did we meet him personally, but what matter? It would take years to assimilate what we had already learned. And then the Master would somehow, somewhere, teach us again!

It happened sooner than we expected, for in a little more than a year, we found ourselves in Thousand Island Park in the very house with him. It must have been the 6th of July 1895, that we had the temerity to seek him out. We heard he was living with a group of students. The word "disciple" is not used very freely in these days. It implies more than the average person is willing to give. We thought there would be some public teaching which we might attend. We dared not hope for more. Mrs. Funke has told of our quest in her preface to the "Inspired Talks of Swami Vivekananda."

Of the wonderful weeks that followed, it is difficult to write. Only if one's mind were lifted to that high state of consciousness in which we lived for the time, could we hope to recapture the experience. We were filled with joy. We did not know at that time that we were living in his radiance. On the wings of inspiration, he carried us to the height which was his natural abode. He himself, speaking of it later, said that he was at his best in Thousand Islands. Then he felt that he had found the channel through which his message might be spread, the way to fulfil his mission, for the Guru had found his own disciples. His first overwhelming desire was to show us the path to *Mukti*, to set us free. "Ah," he said with touching pathos, "If I could

only set you free with a touch!" His second object, not so apparent perhaps, but always in the undercurrent, was to train this group to carry on the work in America. "This message must be preached by Indians in India, and by Americans in America," he said. On his own little veranda, overlooking the tree tops and the beautiful St. Lawrence, he often called upon us to make speeches. His object was, as he said, to teach us to think upon our feet. Did he know that if we could conquer our self-consciousness in his presence, could speak before him who was considered one of the great orators of the world, no audience anywhere would dismay us? It was a trying ordeal. Each in turn was called upon to make an attempt. There was no escape. Perhaps that was why certain of our group failed to make an appearance at these intimate evening gatherings, although they knew that often he soared to the greatest heights as the night advanced. What if it was two o'clock in the morning? What if we had watched the moon rise and set? Time and space had vanished for us.

There was nothing set or formal about these nights on the upper veranda. He sat in his large chair at the end, near his door. Sometimes he went into a deep meditation. At such times we too meditated or sat in profound silence. Often it lasted for hours and one after the other slipped away. For we knew that after this he would not feel inclined to speak. Or again the meditation would be short and he would encourage us to ask questions afterwards, often calling on one of us to answer. No matter how far wrong these answers were, he let us flounder about until we were near the truth and then in a few words, he would clear up the difficulty. This was his invariable method in teaching. He knew how to stimulate the mind of the learner and make it do its own thinking. Did we go to him for confirmation of a new idea or point of view and begin, "I see it is thus and so," his "Yes?" with an upper inflection always sent us back for further thought. Again we would come with a more clarified understanding and again the "Yes?" stimulated us to further thought. Perhaps after the third time when the capacity for further thought along that particular line was reached, he would point out the error—an error usually due to something in our Western mode of thought.

And so he trained us with such patience, such benignity. It was like a benediction. Later, after his return to India, he hoped to have a place in the Himalayas for further training of Eastern and Western disciples together.

It was a strange group—these people whom he had gathered around him that summer at Thousand Islands. No wonder the shopkeeper to whom we went for direction upon our arrival, said, "Yes," there are some queer people living up on the hill, among whom is a foreign-looking gentleman." There were three friends who had come to the Swami's New York classes together,—Miss S. E. Waldo, Miss Ruth Ellis, and Doctor Wight. For thirty years, they had attended every lecture on philosophy that they had heard of, but had never found anything that even remotely approached this. So Doctor Wight gravely assured us, the newcomers. Miss Waldo had during these long years of attendance at lectures acquired the gift of summarizing a whole lecture in a few words. It is to her that we owe, "Inspired Talks." When Swami Vivekananda went to England that same year, he gave her charge of some of the classes and on his return she made herself invaluable. It

was to her that he dictated his commentary on the Patanjali Aphorisms. She assisted too, in bringing out the different books on Karma Yoga, Raja Yoga, Jnana Yoga, Bhakti Yoga. Her logical trained mind and her complete devotion made her an ideal assistant. Ruth Ellis was on the staff of one of the New York newspapers. She was gentle and retiring and seldom spoke, yet one knew that her love and devotion were unbounded. She was like a daughter to "little old Docky Wight," as we all called him. He was well over seventy but as enthusiastic and full of interest as a boy. At the end of each class there was usually a pause and the little old "Docky" would stoop down and rub his bald head and say, with the most pronounced nasal twang, "Well, Swami, then it all amounts to this, 'I *am* the Absolute!'" We always waited for that, and Swamiji would smile his most fatherly smile and agree. At times like this, the Swami's thirty years in the presence of seventy seemed older by countless years—ancient but not aged, rather ageless and wise with the wisdom of all times. Sometimes he said, "I feel three hundred years old." This, with a sigh.

In a room below lived Stella. It was several days before we saw her, for she seldom came up to the classes, being, as we were given to understand, too deeply engrossed in ascetic practices to break in upon them. Naturally our curiosity was excited. Later we came to nnderstand much. She had been an actress. Past *samskaras* are not so easily wiped out. Was this only another play which would restore her fast fading beauty and bring back her lost youth? For strange as it may seem, the demonstration of youth, beanty, health, prosperity is considered the test of spirituality in America in these benighted days. How could Swami Vivekananda understand that anyone could put such an interpretation upon his lofty teaching? How much did he understand, we wondered? And then one day he said, "I like that Baby. She is so artless." This met with a dead silence. Instantly his whole manner changed and he said very gravely, "I call her Baby hoping that it will make her childlike, free from art and guide." Perhaps for the same reason, for her *Ishtam*, he gave her Gopal, the baby Krishna. When we separated for the summer, she went to live on a small island in Orchard Lake. There she built a tiny one-roomed house and lived alone. Strange stories began to be circnlated about her. She wore a turban; she practised uncanny rites, called Yoga. No one knew the meaning of Yoga. It was a strange foreign word that had to do with India, —the mysterious, and with occultism. Newspaper men came to interview her. One well-known writer tells the story of his first success. He was a lad engaged in running an elevator (lift) for his living. He wrote the story of this young woman practising Yoga on an island not far away. He sent it to the *Detroit Free Press* and to his astonishment it was accepted. Long afterwards when his position was assured, he said, "After that I expected that everything I wrote would be accepted at once." Alas, the road to fame is not so easy. It was a long uphill struggle, and it was years before his name became so well known, that his manuscripts received respectful attention. Since then he had learned the true meaning of "Yoga," and India has become for him the "Holy Land" to which one goes, not as a tourist but as a pilgrim. The scene of his first novel was laid largely in India. With what feeling and what rare insight he

depicted the Indian village to which his hero comes at dusk! The homesick wanderer who reads the book lives in India again for a few hours. Who shall say that this career was not inspired in part at least by Swami Vivekananda, especially since the writer came to know him personally? It was he who said, "There is a glow about everyone who was in any way associated with Vivekananda." Stella went back to live the ordinary human life and none of us knew anything of her afterwards until news came of her death a few months ago. What life had held for her during those thirty years in which she voluntarily cut herself off from all connection with us, even from him who had planted and watered the seed, who can say? One can only believe that the seed so planted bore fruit worthy of the planting.

Of Mrs. Funke Swamiji said, "She gives me freedom." He was seldom more spontaneous than in her presence. "She is naive," he said on another occasion. This amused her, for she did not spare herself in her efforts to meet his moods. Perhaps more than any of us she realized how much he needed rest and relaxation. The body and mind should not be kept at so great a tension all the time. While others were afraid of losing even a word, she thought how she could amuse him. She would tell funny stories, often at her own expense, and talk lightly and entertainingly. "She rests me," he said to one. To the same one, she said, "I know he thinks I am a fool, but I don't care as long as it amuses him." Is it because of her attitude of not wanting to gather anything from one who had so much to give, that she most of all retains the impress of his personality undistorted? Her sunny disposition, her optimism, her enthusiasm, were refreshing. Nor was she less attractive in other ways, possessing beauty, grace, and charm to an unusual degree. Even to-day, in spite of her physical disability, the old charm is there. Nothing rekindles the flame and brings the fire of enthusiasm to such a glow as conversation about the Swami. He lives. One actually feels his presence. It is a blessed experience. Who can doubt that when the time comes for her to drop the body which has now become such a burden, she will find the darkness illumined and in that lumious atmosphere a radiant presence who will give her that great gift—*Freedom*.

The Swami's choice of two others grew out of the theory which he then held that fanaticism is power gone astray. If this force can be transmuted and turned into a higher channel, it becomes a great power for good. There must be power. That is essential. In Marie Louise and Leon Lansberg, he saw that there was fanaticism to a marked degree and he believed that here was material which would be invaluable. Marie Louise was, in some respects, the outstanding personality in this small community. A tall, angular woman, about fifty years of age, so masculine in appearance that one looked twice before one could tell whether she was a man or a woman. The short, wiry hair, in the days before bobbed hair was in vogue, the masculine features, the large bones, the heavy voice and the robe, not unlike that worn by men in India, made one doubtful. Her path was the highest, she announced, that of philosophy—Jnana. She had been the spokesman for ultra-radical groups and had learning and some degree of eloquence. "I have magnetism of the platform," she used to say. Her vanity and personal ambition made her unfit for discipleship, and useless as a worker in Swami

Vivekananda's movement. She left Thousand Islands before any of us, and soon after organized an independent centre of Vedanta in California, and later, one in Washington.

One of the most interesting, as well as the most learned of the group was Leon Lansberg, an American by citizenship and a Russian Jew by birth. He had all the great qualities of his race—emotion, imagination, a passion for learning and a worship of genius. For three years, he was Swami Vivekananda's inseparable companion, friend, secretary, attendant. His intimate knowledge of Europe, its philosophies, its languages, its culture, gave him a profundity and depth of mind which are rare. He was fiery and picturesque. His indifference to his personal appearance, his fanaticism, his pity for the poor, which amounted to a passion, drew Swamiji to him. He often gave his last penny to a beggar, and always he gave not out of his abundance, but out of a poverty almost as great as the recipient's. He had as well a position on a New York paper which required but little of his time and gave him a small income. While he and Swamiji lived together in 33rd Street in New York, they shared what they had. Sometimes there was sufficient for both and sometimes there was nothing. After the classes were over at night, they would go out for a walk, ending with a light meal which was inexpensive, as the common purse was often empty. This did not trouble either of them. They knew that when it was needed money would find its way into the purse again.

Lansberg was an epitome of Europe, its philosophies, its literature, its art. Swamiji found greater delight in reading a man, than a book. Then, too, he was a revelation of the Jewish race—its glory, its tragedy. In this companionship, two ancient races met and found a common basis.

Lansberg was one of the first to come to Thousand Islands and to be initiated. He was given a new name as was customary at that time. Because of his great compassion, he was named Kripananda. His path was Bhakti, worship, devotion. In this his fiery emotional nature could most easily find its true expression. He was the first to be sent out to teach.

"I AM THE WAY"

By The Editor

I

In every religion there are personalities who have been deified or are believed to be the Divine Beings who have descended upon earth for the good of the mortals, for the salvation of humanity. They are believed to be God incarnated on earth to bring home to mankind the idea of God, religion, existence beyond death, etc., to teach people righteousness and to save them from sinking into the mire of sins. These personalities are often believed to have no human weakness and failings, or if they have betrayed any, they are said to be the outcome of their attempts to be like men in every aspect : for God can have no imperfection, and so when incarnated on earth as a human being, He cannot be tainted by any vices of the earthly beings. That is the orthodox view about some great spiritual personalities in all religions. One thing very striking, however, is the fact that the Prophets of one religion are

not believed by people belonging to other religions, to be endowed with same divine qualities as their own followers attribute to them. Every man thinks that the Prophet whom he worships is the greatest that has trodden the earth. Some go a step further also; they bring in a comparison between their Prophets and those of others, and no labour and means are too much for them to establish the superiority of their own Prophets over those of other religions. Is it not another form of pride and self-conceit? The self-conceited persons in their vaingloriousness cannot conceive that there are any persons under the sun, who can stand comparison with them—not to speak of surpassing them in the exceptional qualities, which, they think, they possess. In the same way religious fanatics cannot conceive that there may be personalities in other religions, who are fit to be adored as much as their own Prophets. There is a tendency in them to exaggerate the virtues of their own Prophets and to belittle those of others whom they do not worship. Which is the correct attitude?—the attitude of exaggeration or that of belittling. Which will be the safe standard of judging a Prophet—the exuberant devotion of his followers or the parsimonious appreciation of people who do not recognise his claim to Divinity? Moved by patriotism, a man thinks that his own Motherland is the very best in the world and other countries are insignificant in comparison. Now, in every country there is no dearth of patriots. So if we take the sum total of all their opinions, simple mathematics will tell us that either all countries are good or they all are bad. So it is very difficult to arrive at an absolutely correct standard of judgment. The same is true with reference to the Prophets. If we take the general opinion of people belonging to different religions, the result will be that either all Prophets are to be considered as God on earth or they are all to be believed as devoid of divine qualities. Now, how to choose between the two—can one extricate oneself from this dilemma?

It is said that we cannot see a thing properly, if we are too far away from it. And a thing looks different from different positions, taking for granted that all persons have the same power of vision. If the devotion of a follower tends to exaggerate the qualities of a Prophet, too much critical, if not indifferent or malicious, attitude of others clouds the real personality from their view. Now, what should be the safe position of a man who wants to judge a Prophet free from prejudice or passion and benefit thereby.

It may be said, let a follower devote all his attention to the Prophet whom he loves and worships, and forget all about what others say or think. But here also a difficulty arises. Unless the devotee can fortunately lose himself and forget the whole world in the depth of his devotion, he is bound to be subjected to criticism and thereby be assailed by doubt and conflict. The days of exclusiveness are gone. The whole world is nowadays wonderfully interlinked. If here I say that my Prophet is the only saviour in the world, this very idea will be echoed from the distant corner of the globe by one, whose views are diametrically opposite to mine. It is very difficult at the present day to cut oneself from the rest of humanity, seeking safety for one's thoughts and ideas. An attempt was made in the mediaeval age to shut the light of knowledge, so that it may not disturb the faith of the pious or invade the field of religion. The result had been disastrous as everybody knows, and the attempt

ultimately ended in a miserable failure.

In ordinary life many may pang for God, but few are fortunate enough to have any definite conception about Him. Even in the life of an atheist there come moments, when he is led in spite of himself to seek shelter under God or a Superhuman Being; but such feelings do not become permanent perhaps chiefly because he cannot form a definite idea as to what God is like—because he cannot be as sure of the existence of a Divine Being as of material things. So he is repulsed. Even a devout person at times feels a confiict within himself between the whispers of his heart and the questionings of his mind as to whether God really exists or nöt; he is assailed with the problem whether he is praying at all to one who is endowed with feelings and who can reciprocate his love, or whether he is simply crying to the frozen image of a lifeless Deity. At this stage if he finds any man who has transcended the limits of earthly joys and sorrows and attained to peace ineffable—nay more than that, whose mere presence creates an atmosphere of bliss supreme, the suffering individual hails him as a veritable God on earth—as a substitute for any Divine Personality who may or may not exist. Thus the deification of spiritual geniuses, which can be found in all religions, is the outcome of our failure, and brought on by a feeling of despair as to the possibility of realising God directly in life. Because we fail to get any response from God, we worship man as God on earth, who seems to be nearer to us and more in sympathy with human weal and woe.

II

Splendid theology has been built up in every sect as to how it can be proved beyond the shadow of doubt that its Prophet was God on earth, who assumed the human form, moved by the piteous wail of hapless mortals. But theology is no substitute for religion. Any amount of theological discussions or beliefs—if they may be at all beliefs —will not make our life better. If they could, why do we so often find a great disparity between words and actions in the life of many theologians? Why do their words speak louder than their lives? Why cannot the influence of the Prophets whom they so vociferously proclaim, be traced in their actions? Should it be said that it is the weakness of their beliefs, which the theologians strive to drown by being so noisy in words? It is said that we go to preach what we find difficult to practise. Man has got an innate weakness and tendency to fly at a tangent as far as the practice of righteousness is concerned. He always tries to divert the energy to convert others, which should be better left for action and spiritual practice for his own benefit. So we find that those who preach their Prophet far outnumber those who earnestly, sincerely and with grim determination follow his teachings. As a result great confusions prevail on earth and the already disturbed peace of the world is far more greatly disturbed. If a man knows any personality whom he really believes to be God incarnate on earth, he will very naturally be lost in the joy and beauty of that consciousness and not go to quarrel with others to prove as to the truth of his belief. Has it not been said that bees hum so long as they have not tasted the honey, and when the honey has been found, silence is the effect? So greater the noise of the theologians, the greater the hollowness of their belief. If their belief had been genuine, their feelings would have been too deep for expression.

Now, at assigning all the divine qualities to one born as a human being, our very purpose is defeated. If God, though born as a human being, is devoid of all human qualities, we shall feel no greater nearness to an Incarnation than to God Himself. It may give us a scope for hero-worship and lip-recognition, we shall still feel that perfection is impossible in a physical body. If we see that there is one who is all perfect from the beginning and had never any human frailties, we find no inspiration to emulate him, being too much in despair of success.

Usually a biographer tends to exaggerate the virtues and ignore the weaknesses of a great man, whom he wants to place before the public. This attitude assumes an abnormal proportion in the religious field. As soon as there arises a spiritual genius, we tend to ignore all human elements in him and spend all our energies in praising his divine qualities only. If God incarnated on earth is devoid of all human qualities and is as perfect as God Himself, what better purpose will thereby be served? There is already the God, intense light of whose perfection makes Him bedimmed to our vision. If the same thing happen with regard to God when incarnated on earth, a similar result is bound to follow. And if we do not know God, how can we recognise God in an Incarnation? Then why this vain fight and quarrel about proving the superiority of one Prophet over another, about Incarnations, etc.?

We do not gainsay that there have been fortunate persons who had genuine faith in particular personalities as being God on earth, and whose life was made saintly by this very faith. But these are exceptional cases—the Divine grace has been too much upon them. Their example brings small consolation for the rest of humanity. There have been persons who awoke one fine morning and found themselves great. But these are exceptions to prove the rule that we are to build the edifice of our success in life bit by bit in a slow process.

III

If there are persons who really believe that a Christ or a Buddha or a Krishna was born as God on earth and lived throughout as such, and thereby their life is ennobled, it is well and good. We have no quarrel with them. But others also need not despair, if their faiths do not rise so high. Have not all religions said that the soul within us is Divine, that man is but an unconscious spark of the Divine Fire on earth? In India the conception has gone much further. According to Monism, man is but God Himself covered under a delusion. Then it comes to this: it is not that God is born as a human being, but a man simply throws off his mask and manifests his Divinity. All may not find it easy to believe and live up to this idea, but no branch of religion disavows the fact that there is the Divine in man. If God is the Father, man is *His Son*. If God is perfect, in man lies the *possibility* of perfection. As such every human being, however base he may be, belongs to the same blood royal with a Rama, a Krishna, a Christ or a Buddha. Every man is born with this heritage; he is simply to assert his birthright. The life of a Buddha or a Christ was simply a living protest against any misgiving that God cannot be realised by others—that perfection cannot be ultimately reached by a man, however imperfect he may be. A child in his inability to walk finds only encouragement for making persistent efforts, when he finds a man before him walking freely and easily. The lives of

the Prophets signify that we can be like unto them. Why do you then widen the gulf of difference by constantly raising them to the level of God and lowering the human beings down and down to the utmost limit of degradation? It is said of a lion that he found a whelp in the midst of sheep in a flock. The lion tried his best to convince the whelp that it was a lion and not a sheep, but failed. At last the lion took the whelp to the side of a river and showed through the reflection that there was no difference in them. The life of a Buddha or a Christ simply shows that every mortal is but a God in human garb, and there is infinite possibility for him.

But the history of religion unfortunately shows that there has always been a persistent tendency to forget this lesson. Buddha who declared, "Believe not because I say, believe not because the scriptures say, but by your own experience realise the Truth"—who taught, ". . . . be ye lamps unto yourselves. Be ye refuge to yourselves. . . . Look not for refuge to anyone beside yourselves," has been made into a God, too far high above the limit to which human aspiration may reach. Elaborate temples were built over him, gorgeous arrangement was made for his worship, till the weight of the smoke crushed the fire, till in all the externalities, the real teachings of his life were lost. This is true of the Prophets in all religions. Worship is not bad, we have no quarrel with real worship. Patanjali says, even by meditating on the Siddha Purushas, persons who have realised the Truth, we can get spiritual benefit. And what to speak of the result that will ensue from the worship of gigantic spiritual geniuses, who have by their birth sanctified the earth from time to time? By constantly thinking of them, we get an automatic impetus to be like them and imperceptibly imbibe some of their virtues. It is said that a cater-pillar constantly thinking of a butterfly turns into a butterfly. Constantly thinking of God or Divine Beings or persons who have realised God in life, we can easily imbibe godly virtues in our life. That is the significance of worship. From that standpoint, worship of a Christ or a Buddha is not altogether without deep significance. But worship from this standpoint is one thing and to lose oneself in the external paraphernalia of worship or to waste one's energy in mere words of hollow praise and deification is another thing. Why so many miracles and mysteries hang round every Prophet, till they have buried down the real facts of a noble life, which could otherwise be of much greater benefit to the world? It is only due to the misdirected energy of the false devotees, who wasted their labour in inventing miracles and supernatural stories regarding their Master, which could have been better utilised in the practice of religion. Everywhere there is a tendency to invent or find miracles in the life of a saint or a religious man, as if without the supernatural elements, no religious life is complete. That a saint has attained to a high degree of perfection by ceaseless struggles and constant efforts is itself an inspiring thing. Why does one seek greater mysteries?

But the effect of this tendency has been disastrous upon the posterity. People looking always towards miracles and mysteries lose touch with real life, become weak and imbecile, and a prey to many evils. Why is there so much irreligiousness in the name of religion? Why do so much corruption and vices find a free opportunity of growth in all religions? Because, unworthy persons on whom the mantle of the Prophets

and Founders of religions fell, did not cultivate strength in life : they became from day to day weaker and weaker in body and mind, thoughts and outlook, constantly looking to the miraculous elements in the life of their Masters. Life for them did not mean struggle which produces strength—life for them needed no thinking which develops common sense, but they all the while wanted to see a sure saviour in their Prophets, who could by a mere merciful glance lift them above the reach of the world. Consequently, the more they could deify their Prophets, the more consolation they could get in their mind of a sure salvation. And they passed over this spirit to their next generation, in whom it received greater impetus, till through this process, after a few generations, every Prophet became an unnatural being—half-God, half-man—a bundle of miracles.

IV

Why are many persons at the present age scared away by the name of religion? Why do they not find any inspiration from a Christ or a Buddha? It is because they find it too difficult to sift the sense from the nonsense, to discover facts from miracles. As a result how tremendously do some persons suffer from mental anguish, brought on by spiritual discontentment, who could otherwise have made their life noble through the influence of religion or religious personalities! Man cannot be an atheist, at least he cannot remain so for long. Because the divine element exists in every one. For a time a man may be given to evil ways, but there is bound to come a reaction, which will turn him towards good. If at present there is a sign of scepticism everywhere, it is the fault of persons in charge of religion; for, they could not preserve the essence of religion from outgrowing weeds—they could not appease the eager souls who came to them hungering and thirsting for religion : they gave them stone, when they wanted bread.

Here is the testimony of a scientist, who brought up in Christianity in early days, suffered a great revulsion of feelings towards religion, and it was only after a period of great mental suffering that he survived the shock. To quote his own words, "I think the most profoundly religious experience of my life was when the idea struck me, not long ago, that Jesus was a minister. Most people probably do not think of God, as religious; to do so might seem both a sacrilege and a paradox. And throughout my early years of meticulous training I had somehow carried the notion that Christ, being God who had assumed human form in order to show people how he wanted them to act, was of course perfect and, therefore, in need of no religious impulse. His nature was not an aspiration toward the good; it was goodness itself. A feeling of estrangement had therefore grown up within me toward a Being who was so totally different from myself that he seemed to belong to another world. But that was not all. As I grew old enough to feel an urge toward the exploration of the world about me, other dogmas of deification, such as the virgin birth, the miracles, and the atonement, became so repelling, scientifically and aesthetically, that with one sweep I tried to put the whole of Christianity out of my life for ever. Not only the supernatural dogmas, but the ethical side of Christ's teaching, I felt, had to go. I had not reckoned, however, with my nature : I still wanted to live a good life. Yet I could not admit this fact to myself; for to have done so would have been to become a Christian, the slogan of an

intolerable slavery of the spirit. The inner conflict to which I was subjected was intense. But now all this was changed by a burst of illumination which not only dispelled the fog of orthodoxy, but gave me insight into myself as well. I realized that it was possible to regard Jesus as endowed with a religious impulse similar in kind, though not in degree, to my own. I saw him as a man who, following an urge as old as the race itself, was trying to do good and to encourage others to do likewise. He was not righteousness itself, but a minister of old time who had a genius for showing people the goodness in their own hearts. By removing from the symbol of Jesus all traces of transcendentalism the offence against my love of truth and beauty was thus erased; and when this was done, the impulse towards righteous living for which Jesus stood, no longer combated by the rest of my nature, was given a sudden and complete release. I found him to be like myself instead of totally different. I went back and re-read his words with a new awareness of their meaning, and with a sense that these words were expressing something which, in myself, had long been a crying for utterance."

V

Yet is there any dearth of human elements in the life of every Prophet, if we can have only the historical sense to detect the real facts of his life from the heap of legends that have covered them? As for instance, though some scripture says that Buddha was Brahma who descended on earth to save mankind, what do we find in him? In his early youth he was overwhelmed with the mystery of the universe and much disturbed by the prospect of misery which surely awaited him as a human being. He wanted to find the Truth behind life, behind the universe, which alone could give him safety against all ills of life. The impetus was so strong, that a prince was goaded to exchange his royal staff for the begging bowl of a monk. He underwent tremendous austerities and penances to realise Truth, but all were of no avail. His determination was, however, too strong to yield to despair. At last his longing to realise Truth reached the climax. He renewed his zeal saying to himself: "In this very seat let my body be dried up and my flesh and bones destroyed, but I won't get up from it unless I attain that enlightenment which is really hard to attain." And that very day Shâkyamuni became a Buddha.

If Buddha was God Himself, *playing the man*, what does this struggle indicate? *Here we altogether leave aside the question, whether a particular Prophet or Prophets were or were not God incarnate*, because that question is hard to solve, as long as we are subject to human limitations. The Gita clearly points out that so long as we are in delusion, we cannot recognise the Divine Incarnation on earth. So the question about Incarnation is futile for all practical purposes; it does not improve matters in the least. Supposing Buddha was an Incarnation, to take up only a typical case, his example of tremendous struggle to attain Truth, forcibly indicates that no man can be immune from hard fight in religious life. Ah, the poetry and beauty of that great life lies in the incident when he said, "I will either die or realise Truth in this very seat." This is the one great lesson, which no aspirant after spirituality can afford to forget.

Does not the life of every Prophet furnish ample lessons of this kind? Did not Christ also pass through a heart-breaking struggle, before he realised Truth? What does the passing of forty

days in the wilderness mean? What does his temptation at the hand of Satan mean? Stripped of all metaphor, does it not indicate the inner conflict which he underwent and which is the inevitable lot of all Sadhakas? Jesus said, "I am the way." Yea, he was the way. We are to realise God passing through a hell of struggle and suffering, quite undaunted like him. Indeed, every prophet is *the way*. But alas, we lose *the way* in the noisy conflict that is raised round the life of every Prophet. It is a pity that we forget the means and only long for the goal. If we want to succeed in religious life, we cannot be too particular to imprint in our heart:

"By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves:
No one can, and no one may,
We ourselves must walk the path—
Buddhas merely teach the way."

HUMAN ELEMENTS IN THE LIFE DIVINE

By Swami Saradananda

I

Many are found to say many things about the divine aspect of Bhagawan Sri Ramakrishna. So much so that the very reverence, faith and dependence of many with regard to him will be found, on enquiry, to have at the basis his superhuman Yogic powers. Why do you revere him? To this the answer will very often come, Because Sri Ramakrishna, sitting at the Temple of Dakshineswar on the bank of the Ganges could see things happening at a great distance; because by his touch he sometimes cured many incurable diseases; because he had constant communion even with gods and so infallible were his words that even if anything impossible dropped from his lips, the external phenomena would change, and be regulated in accordance with what he said. In illustration it might be cited that because of his grace and blessings even a man sentenced to capital punishment was saved from the gallows and was even specially honoured, or that in a plant producing only red flowers appeared white ones, etc.

Or because, they will say, he could understand one's thoughts; because his keen eyes could penetrate through the gross covering of the human body and see the thoughts, mental constitution and even the tendency of a man; because, at the very soft touch of his hand a restless devotee would see his Chosen Ideal appear before his eyes, or the gates of deep meditation or even of Nirvikalpa Samadhi, if the receptacle was fit, would be opened for him.

Some again say, I do not know why I revere him; that wonderful perfection of knowledge and devotion which we have seen in him, what to speak of living or known human beings, cannot be found even in the world-respected ideals recorded in the scriptures, like the Vedas, Puranas, etc., even these dim into insignificance before my eyes when compared with him. I cannot say whether this is a delusion of my mind, but in any case my eyes have been dazzled by the splendour of that light, my mind is merged in his love once for all,—it does not turn anywhere else, though I try—it does not understand anything else, though explained,—knowledge, argument and reason, everything seems to be swept off. This much only I can say—

"Thy servant am I through birth
after birth,

Sea of mercy, inscrutable Thy ways;
So is my destiny inscrutable;
It is unknown; nor would I wish
to know.
Bhakti, Mukti, Japam, Tapas,
all these;
Enjoyment, worship, devotion too,—
These things, and all things similar
to these,
I have expelled at Thy supreme
command.
But only one desire is left in me,—
An intimacy with Thee, mutual!
Take me, O Lord, across to Thee;
Let no desire's dividing line prevent."

So it is seen, that if we leave aside the case of the few persons mentioned last, all other people revere him and have faith in and dependence on him only because of his gross, external or subtle, mental powers. A purblind person thinks that if he worships him, his diseases also will be cured, or in times of dangers and difficulties the external circumstances will be regulated in his favour. Though he will not admit this point-blank, it does not take long to perceive this flow of selfish thoughts in his mind.

Even persons of the second class, having a little higher vision, revere him only in the hope that through his grace they will have supernatural powers such as seeing things at a distance etc., or will live in heaven as one of his attendants, or—in case they have a still higher vision—they will through Samadhi get release from the bondage of birth, decay, etc. It is not difficult to see that at the root of this faith also there lurks a selfish motive.

Though there are numerous instances of the supernatural powers of Sri Ramakrishna and though there can be no doubt that devotion to him, even if based on selfish motives, is of infinite good, we do not propose to discuss them in this article; we want to show here only the human aspects of his life.

II

Devotion with a selfish motive, such as the fulfilling of any personal want, does not allow the devotee to realise the highest Truth. Selfishness always breeds nothing but fear, and that fear again makes a man weaker and weaker. The realisation of selfish ends, on the other hand, resulting in pride and often relaxation of efforts, makes a man blind and therefore incapable of seeing the Truth. It was for this reason that Sri Ramakrishna was very particular that this evil does not enter amongst his devotees. As soon as he knew that the practice of meditation etc. had led to the development of any extraordinary mental power such as seeing things at a distance etc., in a devotee, Sri Ramakrishna would advise him, lest pride should take him astray from the path of realising God, to stop meditation for some time; this we have seen many times. Repeatedly we have heard him say that the goal of human life is not to attain those supernatural powers. But such is human weakness that none will attempt anything or follow any one without the consideration of loss or gain, and that even from the life of Sri Ramakrishna, who was a burning example of renunciation, one, instead of learning the lesson of selflessness, wants to have his personal desires fulfilled. His renunciation, wonderful Tapasyâ, unprecedented love of truth, childlike simplicity, and resignation—these are considered to have been practised as if for the sake of personal enjoyment. Absence of true manhood is at the back of this, and as such, only the discussion of the human aspects of Sri Ramakrishna is likely to bring us great benefit.

Devotion, sincerely practised even to a little extent, makes the devotee resemble the worshipped. This is recognised by the scriptures of all religions of all races. Blood oozing out of the hands and feet of a devotee whose mind is absorbed in the idea of Jesus on the Cross, the great burning sensation in the body of Sri Chaitanya, or sometimes his death-like state, when his thoughts would be fixed on the sufferings of Radha at her separation from her Beloved, Buddhists remaining long in a motionless state before the image of the meditative Buddha—these are illustrations of the above. Personally also we have observed how love fixed on a particular person has made a man imperceptibly like his beloved—his external manners and behaviour as also his mental thought-process have been totally revolutionised and have become like those of the other. And similarly, if love for Sri Ramakrishna also does not from day to day make our life like his even partially, then the necessary conclusion is that this faith and love are not worthy of their names.

The question may arise, "Are we then all capable of becoming Ramakrishna Paramahamsas? Has the world ever seen anyone becoming exactly like another?" We shall say in reply, Though not becoming exactly alike, the resemblance may be as of things made from the same mould. In the religious world the life of each saint is like a separate mould. His disciples also, from generation to generation shaping their life according to that mould, have preserved it even to this day. Human power is but very small; and the struggle throughout the whole life is not sufficient to make a man exactly like any of the moulds. Fortunately if anyone can be exactly like any of the moulds, we respect him as *Siddha*. Manners and conduct, words and thoughts—all physical and mental tendencies of one who has become *Siddha*, resemble those of the sage, the mould. His mind and body become the perfect instruments for receiving, preserving and spreading to a little extent the great power which first manifested itself in the sage to the wonder of the whole world. From time immemorial different nations have thus preserved the spiritual powers emanating from different sages.

In the field of religion, those sages who show in their life an altogether new pattern, are worshipped by the world even to-day as an Incarnation of God. An Incarnation discovers new ideals, new ways in the field of religion, and by his very touch he can pass spiritual powers. His attention is never attracted towards the tumult of lust and gold in this ephemeral world. On studying his life it is seen that he has been born to show the path to others. Personal enjoyment or even personal salvation is never the goal of his life. But on the other hand it is his deep love and sympathy for others, that move him to action and lead to the discovery of means for the removal of the miseries of others.

Before we came in contact with the divine life of Sri Ramakrishna, it was impossible for us to understand the life of Incarnations like Bhagawan Sri Krishna, Buddha, Jesus, Shankara, Sri Chaitanya, and others. Supernatural incidents of their life, we would think, are but concoctions by generations of disciples to persuade others to join and swell their ranks. Incarnations would be considered as imaginary queer beings only, which the civilised world could never believe. Or even if Incarnations seemed possible, we could hardly believe that in them there existed human elements just as in us. That their bodies are subject to diseases,

their minds are the victims of joys and sorrows, that within them rages the battle of good and evil tendencies exactly as in us—we could not conceive. We have been able to understand this only through our blessed association with Sri Ramakrishna. We had all read or heard of the wonderful combination of the divine and the human in the life of Incarnations, but before we saw Sri Ramakrishna, we could not imagine that in a person could exist side by side the simplicity of a child and the sternness of a man. There are many who say that they were attracted by his childlike simplicity. An innocent child is an object of love to all, and everybody is naturally eager to give him protection. Though full-grown, Sri Ramakrishna would give rise to similar feelings in others, who would thus feel charmed and drawn towards him. Though this is partially true, it is not a fact that people were attracted only by the childlike nature of Sri Ramakrishna. But by observing that with joy and pleasure people would have simultaneous feelings of devotion and respect, we conclude that the real source of attraction was the manhood as strong as thunderbolt that was at the back of the child in him. The illustrious poet of India, while describing the divine character of Ramachandra, has said: "He was harder than a thunderbolt, and softer than a flower; who is able to understand his divine mind?" Every word of this can be applied to Sri Ramakrishna also.

Childlikeness of Sri Ramakrishna was a wonderful thing. Though it always expressed itself in great simplicity, infinite faith, and wonderful love of truth, to a worldly-minded man it indicated nothing but foolishness and lack of worldly wisdom. He had great faith in the words of everyone—especially of those with a religious garb. Prevailing ideas of the country and of his own village helped a great deal to bring out the wonderful childlikeness in him.

III

A vast field extending over many miles and looking like a green ocean because of leafy vegetation, or in its absence, resembling a grey sea of earth; within it the clean, earthen cottages of cultivators hidden amongst trees like bamboo, banian, palm, mango, peepul, etc., and looking like an archipelago; a large tank, called 'Haldarpukur', full of lotuses and guarded by tall leafy palm trees; many brick or stone-built famous temples such as of 'Budo-Shiva' etc.; at a little distance lying the debris of the old fort, 'Gadmandaran'; at the end and by the sides, many old cremation grounds with human skulls scattered all over; grassy pastures, deep mango garden, a meandering small canal, called 'Bhuti's Khal', circling over more than half of the village; a long road going from modern Burdwan to Puri and full of pilgrims—this is Kamarpukur, the birth-place of Sri Ramakrishna.

Here is current only the Vaishnavism as preached and organised by Sri Chaitanya and his disciples. It is by singing the songs composed by them, that the peasants beguile their fatigue, while toiling or at the end of the day's work. Simple, poetic faith is at the root of this religion. Like this village situated far away from the madding tumult of hard struggle for existence, a child's mind is also a fit place for the growth of the above religion and faith. Even here the childhood of Sri Ramakrishna was considered wonderful. If not at his strange actions, by the depth and fixity of his purpose, all were wonder-struck. 'The name of Rama purifies a man,' these words from the

lips of a singer sometimes set the boy anxiously thinking. Why has the singer, till now, any necessity for washing himself? Attending a country theatre only once, he would master the whole piece and repeat the same before his friends in a mango garden; passers-by bound for some other village would be charmed with his wonderful songs and performance, and would forget all about their journey. This boy showed a great genius for making images, painting pictures of deities, imitating the manners of others, and mastering songs, Kirtan, and scriptures like the Ramayana, the Mahabharata, the Bhagawata, etc., when heard, and for deeply feeling the beauties of nature. From his own lips we have heard, it was the sight of a flock of white birds floating through a sky, thick with dark clouds, that threw him into his first ecstasy; he was then only six or seven years old.

The special mental characteristic of of this boy was that if any feeling at any time would come to him, he would be deeply absorbed in that. Even now the neighbours tell the story how in a performance of the 'Hara-Parvati' play the actor was unable to join because of sudden illness, and Sri Ramakrishna took the rôle of Shiva at the request of all. But dressed as Shiva, so much was he absorbed in that idea, that for a long time he lost all outward consciousness. These incidents clearly indicate that though a boy, he had no boyish fickleness. Through sight or hearing, as soon as he got attracted to a thing, its picture would so firmly fix in his mind, that impelled thereby, he could not help mastering it fully and repeating it wonderfully.

Even without his reading books, the senses of the boy soon developed through contact with the external world. The great principle of the boy was: What truth is, I shall understand through adequate proofs; what I shall learn, I shall put into practice and except it be false, nothing in the world I shall hate. At the first approach of youth, the boy Ramakrishna, possessed of a rare intellect, was sent to a Tôl for education, but his child-nature did not leave him. He thought: Hard study, sitting up at night, ruminating over the commentaries—what will these lead to?—will they lead to the attainment of Truth? His mind pointed him to the teacher of the Tôl, who was the outcome of such labour, and told him, "Like him you also will become expert in reading difficult meanings into simple texts, you also will eke out a bare existence from the pittances got through flattering the rich, you also will read and teach the truths imbedded in the Shastras, but all the same unable to realise them in life like the ass bearing a load of sandal-wood." His reason told him: Then there is no necessity for a bread-winning education: Seek that supreme Knowledge which will fully unravel to you the truths behind the deep mysteries of human life. Ramakrishna gave up his studies and fixed his attention to the worship of the blissful Divine Mother. But where was the peace even here? The mind asked: Is she really the blissful Mother of the universe or simply a stone-image? Does she really accept the fruits and flowers offered in devotion? Does a man really through her grace break off all fetters and get a vision of the Divine?—Or is it that the age-long superstitions of human mind have through imagination taken that shadowy form and man is being thus deceived from time immemorial? His heart panged for the solution of this problem, and the seeds of intense renunciation germinated within him. Marriage took place—but worldly enjoyment was impossible for him without having that problem

solved. Mind was constantly and in many ways busy in solving that question; marriage, world, worldly wisdom, question of livelihood, material enjoyment, and even the most necessary things, as food or drink, became mere idle objects of memory to him. That childlikeness of Sri Ramakrishna, which was an object of derision to the worldly-minded at Kamarpukur, became much more developed at Dakshineswar and was considered to be a thing of greater contempt—a madness, from the standpoint of worldly wisdom. But where was the want of coherence and purposiveness in this madness? Was it not characterised by the thought, I shall directly perceive the Supersensuous—shall touch and have a full taste of it? The iron determination, unflagging perseverance, unity and directness of purpose—things which added beauty to the childhood of the boy Sri Ramakrishna at Kamarpukur, made the madness of the apparently deranged Ramakrishna an object of great wonder.

Over his mind raged a furious storm for long twelve years. In that great internal struggle, tossed about by the fury of doubts, disbelief, etc., he was running even a great risk of life. But the heroic heart remained undaunted in the face of even impending death; it did not give up the goal, but with love and faith in God, calmly and quietly proceeded in its own way. Far behind lay the tumultuous world of lust and gold, and all that people call good and bad, virtue and vice, merit and demerit; his ecstatic mood carried him swiftly up the current of life. That tremendous Tapasyâ, that deep rush of infinite feelings broke down the iron body and mind of Sri Ramakrishna till they took a new form, wore a new beauty. Thus was formed the perfect instrument for receiving and spreading great truths, great ideas and great power.

Reader, will you be able to realise the wonderful heroism of Sri Ramakrishna? Your gross vision measures the greatness or littleness of a thing by the standard of quantity and number. But how will you evaluate that subtle power which drives away the last trace of selfishness, destroys the root cause of egoism, and which in spite of oneself makes it altogether impossible for body and mind to go after the slightest selfish thing?

Just at touching a piece of metal consciously or unconsciously, the hands of Sri Ramakrishna would become stiffened and incapable of holding it; if he would take without the permission of the owner even a trifling thing like leaves or flowers, while coming through the accustomed walk, he would miss the way and follow a wrong direction; if he would tie a knot, until that had been opened, his breath would stop and would not come out however much he might try; at the touch of any woman his senses would withdraw like the limbs of a tortoise: highly pure mental states, whose outward manifestations are these physical changes, where will man, sunk all his life in the mire of selfishness, be able to see? Can even our far-flung imagination enter into that thought-world of highest purity? From the beginning of our life we have learnt only to play false to ourselves. How many of us will shrink from any deception or suppression of truths, if that gives an easy chance of becoming great or famous? Then about heroism. To strike ten times being struck once, or for a selfish purpose to rush to the mouth of a flaming cannon—these acts of bravery cheer our spirits, though we ourselves may not be able to do them; but the great heroism, which made Sri Ramakrishna sacrifice all thoughts of

enjoyment on earth or in heaven, and even his body and mind for the attainment of a supersensuous object unknown to and unperceived by the world —can we conceive even a shadow of that? If you can, brave reader, you have attained to immortality, adored by one and all.

How deeply significant were even the trifling words or actions of Sri Ramakrishna, none could understand, if not explained by him. Just coming down from Samadhi, he would often name or touch the persons or things well-known to him or would express a desire to eat or drink a particular thing: the deep meaning underlying this he one day explained to us. He said, "The mind of ordinary persons remains in the lowest plane. But when slightly purified, that mind travels higher up to the plane of the heart and tastes a little joy at the vision of bright light or forms. Through devoted practice the mind goes up to the plane of the throat; then it becomes almost impossible for one to talk of any other thing except of one's Chosen Ideal. Even from this state the mind may come down to lower planes and then forget all about the Ideal. But if anyhow through great practice the mind goes higher up to the plane of the eyebrow, then one gets Samadhi and enjoys a blissful state, compared with which pleasures of the lower planes seem but trifles. From this state there is no fear of a fall. It is at this stage that one gets a vision of the Self hidden under a thin cover. From here one gets a clear glimpse of Oneness, though there is still a thin separation from the Self, and if this plane can be transcended, consciousness of all difference vanishes and the mind rests in a state of complete identity with the Self. For your training, my mind comes down to the plane of the throat, and here also I keep it somehow through a great effort. Remaining in the state of Oneness for six months, my mind usually tends towards that. If the mind is not fixed on little desires such as, 'I shall do this,' 'I shall eat that,' 'I shall see him,' 'I shall go there,' etc., it becomes very difficult to bring it down, and if the mind does not come down, all things like talking, going, eating, preserving the body, etc., become impossible. It is for this reason that even while going up towards Samadhi, I cherish one or other small desires such as, 'I shall smoke' or 'I shall go there,' etc., and then also it is only by the reiteration of those desires that the mind comes down even this much."

IV

The author of *Panchadasi* says in a place that the state and condition in which a man lives before getting into Samadhi, he does not like to change, though attaining much power after Samadhi. For, every state or object except Brahman seems but a trifle to him. The life Sri Ramakrishna lived before the coming of that great religious thirst, could be inferred from many of his small daily actions at Dakshineswar. It will not be out of place to mention a few of them here.

It was his habit to keep body, clothes, bedding, etc., very clean. He would keep every thing in its right place and taught others to do the same; and he would feel annoyed if anybody did otherwise. While starting for any place he would enquire if his towel, small bag, and other necessary things had been taken, and while returning, would also remind his attendant to see that nothing had been left behind. He would be eager to do a thing exactly at the time he had promised to do. If he had said that he would take a particular thing from a particular person, he would never take that from any other lest it

should amount to a falsehood. If that entailed prolonged inconvenience, he would welcome even that. If anybody would be found using torn clothes, umbrella, shoes, etc., he would ask him to buy new ones, if possible; and if the person had no means, he himself would buy him the articles. In his opinion, by using these things a man becomes wretched and miserable. It was impossible for any word indicative of egoism or pride to escape his lips. To speak of his own idea or opinion, he would say, pointing to his body, 'idea of this', 'opinion of this'. By observing the hands, feet, eyes and face and other physical features of his disciples and minutely noticing their conduct, behaviour, etc., he could so clearly discern the tendencies of their mind and find out which tendency predominated, and to what extent, that till now in no case has it proved to be otherwise.

Many say that of those who went to Sri Ramakrishna each felt it was he, whom Sri Ramakrishna loved best. The reason for this, in our opinion, is that he had deep sympathy for everyone in all his joys, sorrows, etc. Though sympathy and love are two distinct things, the external characteristics of the one are not very different from those of the other. It is no wonder, therefore, that sympathy should be taken for love. While thinking about anything, to be deeply absorbed in that was the natural tendency of his mind. It was for this that he could correctly read the mind of each disciple and prescribe what was necessary for its growth. While speaking about the childlikeness of Sri Ramakrishna we have shown how he learnt even from boyhood to fully use his senses like eyes etc.; this training, no doubt, helped him a good deal latterly to shape human characters. He was particular that his disciples also similarly learnt to use their senses everywhere and in every thing. He constantly advised us to use discrimination in doing every action. Repeatedly we have heard him say that it is discrimination that, showing the merits and demerits of a thing, helps the mind to go towards real renunciation. He had no sympathy with a dull or one-sided intellect. All have heard him say, "Why should you be a fool in order to be a devotee?" or "Don't be one-sided—it is not the ideal of this place; here the ideal is to have a harmonious development." He would term one-sided intellect as narrow intellect or narrow condition of the mind. "You are very narrow-minded, I see"—these were his words of reproach to a disciple, if the latter could not appreciate any particular aspect of devotion. Those words he would utter in such a way that the disciple would feel much abashed. There is no doubt that impelled by such liberal and universal ideas it was, that he practised all the Sadhanas of all the religions, and came to realise that "So many faiths are but so many ways."

V

The flower opened. From far and near came the bees rushing, and mad in search of honey. At the touch of the sun, the blossoming lotus laid bare its heart, and the bees had their fill. Has the world ever before tasted such ambrosia of spirituality as given by Sri Ramakrishna, who was quite innocent of any trace of Western education, and who based his life entirely on Indian religion, condemned as superstitions? At the tremendous rush of this great spiritual power, which he accumulated and passed on to his disciples, even in this scientific age of the twentieth century, people are perceiving that religion is a burning reality, and that behind all religious ideals there runs a

current of the one Eternal Religion, living and unchangeable: has the world ever before witnessed the play of such a great power? Like the wind blowing from flower to flower, men travel from truth to truth, and have thus slowly proceeded towards the one great eternal Truth; this way sooner or later they will all attain the consummation of their life by knowing that which is beyond mind and speech;—have such words of hope ever been spoken in this world before? The narrow-mindedness, which the sages of India like Lord Krishna, Buddha, Shankara, Ramanuja, Sri Chaitanya, etc., and those of other countries like Jesus, Muhammad, etc., could not remove, an illiterate son of a Brahmin coffined in his own life's experience and achieved the impossible task of bringing about harmony amongst conflicting religions;—has this spectacle ever been seen by anyone? Reader, just tell, if you have been able to ascertain the place of Sri Ramakrishna in the field of religion; on our part, we dare not that risk. But so much we can say, By his blessed touch fallen India has been awakened and sanctified, and she has become the object of hope and glory to the whole world—by his birth even man has become the object of adoration to the gods, and in Vivekananda, the world saw only the beginning of the wonderful play of a power ushered in by him.

REALITY AND APPEARANCE

By Dr. Mahendranath Sircar, M.A., Ph.D.

Indian Philosophy covers within its deliberation a wide range of subjects. Every system of Indian philosophy is a complete system of logic, psychology, physics, ethics and metaphysics. But in these days the student of Indian philosophy can hardly neglect the light that reaches him from the West, and sometimes the acquaintance with the Western system of thought enables him to follow and appreciate better the trend of Indian philosophy. This comparative study cannot be expected to be useful unless we are quite acquainted with the concepts and imageries of Indian thought in their true meaning and significance.

The word 'philosophy' has a unique significance in India, it means not only a reasoned-out system, but it implies a more profound sense of the intuition of Truth. Philosophy cannot neglect the higher experiences and mystical intuition if it is to fulfil its vocation and claim as the final arbiter of Truth. If the senses reveal to us the surface existence, intuition reveals to us an order not accessible to the senses. Philosophy must be defective if it ignores the vistas of supra-mental perception and merely confines itself to the task of systematisation of experience. The rational understanding of life will be defective if philosophy neglects the deeper currents of the soul which do not meet the 'sensa.' This noble office which philosophy used to fulfil in the hands of the ancients has been neglected in the claims of intellectual analysis and rational understanding. The effect has been that philosophy has now the restricted connotation of systematic thinking and has the task of rearing up a conceptual construction. The modern tendency has been to dislodge philosophy even from the task of constructing conceptual systems and to engage itself to the analysis of perceptual facts and building up systems upon the facts of analysis. The conceptual logic has been

displaced by the logic of use, by pragmatic and realistic logic. The effect has been that the scope of philosophy has been more and more limited. But the Indian teachers in their wider and deeper visions have extended the connotation of the term to cover apprehension. Except the Lokayata school no form of serious philosophy has denied the possibility of higher intuition and supra-logical revelation but in this anxiety for intuition of truth, the claims of reason and experience have not been neglected. Only they have been restricted to their proper sphere. And so long as reason is masterful, philosophy cannot rise above experiences and conceptual construction and welcome truth in the wise passivity of the soul. Reason, therefore, suffers limitation in its task of positive understanding and the truth it worships cannot exceed the phenomenology of experience or at best the schemata of pure reason. The seers of Upanishads felt this and they condemned the doctrinaire spirit of reason regarding the final truth. Buddha has the right vision when he observes silence regarding the ultimate truth. The consciousness of the limitation of reason is the end of logical pursuit; this consciousness inspires new preparations and novel adjustment to welcome and receive truth and the history of Indian philosophy despite searching analysis of the teachers has been the history of types of thought generated by kinds of intuitions. Dr. Otto in his recent publication *The Indian Doctrine of Grace* has pointed out this speciality of Indian thinking especially, of the Vedanta. And if the approach to the study of Indian philosophy is made with sympathetic insight into life and inspiration the key to its right appraisement and proper valuation will be immediately found. The thought construction follows the deeper appreciation of reality through intuition and if differences of constructions are prominent they are only because the inspiration is not always drawn from the same plane of experience and the logical mind becomes anxious to build up a construction upon the phases of immediate experiences that may reveal themselves to the seekers. This truth is pressed home to us if we follow the conception of reality as set out in Indian philosophy.

Reality and Appearance

The problem that interests the student of philosophy is the question of reality and appearance, for on the decision of this problem, depends the final outlook of life and its adjustment. The Hindu Philosophers think that the knowledge of reality gives us the final release.

There are many view-points from which the problem can be studied :—

In a short paper a detailed discussion may not be possible, we shall confine our remark to salient points.

I

The Nyaya and the Vaisesika form the Realism in Hindu metaphysics, for they view ultimate realities as independent of our minds. They are *realitas objectivas*.

The Nyaya accepts some supra-sensible realities. The appearances are realities which originate and vanish in time. And that which vanishes in time cannot be called reality. The order of appearance changes and may totally come to nothing in cosmic involution, bnt it is not totally illusory. It is non-eternal. The order of appearance which affects us in our knowledge is, therefore, an order which is really built up by the conjunction of ultimate realities, but which has no permanent reality in itself. The appearance is, therefore, a temporary effect of the underlying causes

and cannot be placed in the same category of reality with the causes. The realism of Nyaya, cannot accept the reality of effect and appearance in an identical sense with the cause. The permanent causes cannot make the effects permanent, thongh the effects cannot vanish unless the causes be separate and cease to produce them. The Mimamsakas think in this strain. The division of the realities as eternal and non-eternal is a distinction that may not be inconsistent with realism, but it introduces an idealistic element in realism, in this that the data of experience are not what the ultimate realities are. The knowledge of appearance may not be false, but still it does not report the ultimate existences. Is there really a correspondence between Sense-data and ultimate Realities? Experience cannot give us knowledge of meta-physical entities. But the non-eternal things can be called Pseudo-objects, their existence Pseudo-existence. They are strictly the 'sensibles' of experience, but behind them lies the realm of *realitas objectivas* which is not the direct object of knowledge. These *objectivas* are the supra-sensible.

Though the Nyaya draws a distinction between the sensible and the super-sensible existences still it has not denied the objectivity of the sensible. But this objectivity does not make them real in the sense of the super-sensibles. Our perception has a reference to things; it is not a causal inference, it is direct. Hence it has been possible for the Naiyayikas to draw a distinction between correct and illusory perception. The illusory perceptions are subjective, the correct perceptions are objective. They are real. In perception not only things but also their qualities and relations are revealed. If the existences of things are given in perception, their nature, properties and relations are given. The Nyaya, therefore, accepts Realism in its full sense and does not allow subjective construction either of the objects or their properties. Even in false perception, the percept is not false, but the localisation and the reference. Unlike the Vedanta the Nyaya retains its realistic bent even in illusory perception.

The Naiyayikas do not accept any form of distinction between 'sensa' and their corresponding objects as held by Meinong. Things are directly perceived and not through the 'sensa.' No doubt, contact of the sensibles with the senses and the mind is a necessary requisite, but that does not make the perception of the objects indirect through the 'sensa.' The sensibles are not in the least transcendent. 'Sensa' are the effects of things. The Nyaya maintains that knowledge is objective and thus avoids the confusion introduced in Realism by the distinction between the *sensa* and the 'objects.' Subjectivists make all sensa *subjective*, and have no foothold for a belief in the external world; Neo-realists make them *objective* and have no room for illusion or error. The Naiyayikas conceive a 'contact' but the sense of contact does not produce any thing intervening between the percipient and the perceived. Hence the difficulty of explaining error does not arise, for it is the exact *contact* that gives the true perception, and where the exact contact is not possible through the distance of the thing or the defective senses, then alone false perception arises.

Perception gives the knowledge of the objects, not of the 'reals' or the super-sensibles. The realm of the super-sensible is to be inferred. But the ultimate realities including atoms have been regarded as amenable to the supra-normal perception of Yogins and Yogic perception is a legitimate category of

perception. This distinction between the sensible and the super-sensible is really worthy of note from the metaphysical standpoint, for it makes clear the distinction between phenomena and noumena, and the Nyaya explicitly states that the order of things-in-themselves are the ultimate causes of the phenomenal order. The realities, therefore, remain as matters of inference different from the objective data of knowledge. These realities are many, and not one. These categories of realities are either categories of relation, categories of existence or categories of attributes. But these are separate and ultimate existences. The Nyaya does not obliterate the distinction between the nine super-sensibles. These super-sensibles have the capacity of being in actual touch with the sensibles and in this lies their infinite magnitude. *Paramanus* are without any magnitude whatsoever. The infinite magnitude, therefore, does not convey the ordinary sense of all-inclusiveness. Since there are more than one ultimate existence, they cannot possess the infinite magnitude in its usual connotation. And the tendency of defining magnitude in its usual sense is stigmatised as the conceptual bent of thinking. Kala, Atman, Direction, Manas and the five elements are the necessary implications of existence, and we cannot think any one of them illusory.

Should it be noted here that the Nyaya has not attempted the impossible task of creating the sensible world out of space and time and has not accepted the possibility of an emergent evolution of the complex out of the simple. The Nyaya distinctly holds the permanence of the causes and the non-eternity of the effects. And, therefore, it does not commit itself to the affirmation of the realists of the day that the categories of existence, including God, come into being as the initial existence rolls on in the course of evolution. The Nyaya accepts the creationist theory; and the creationist theory teaches that the world order has a fresh beginning out of the permanent causes. The creationist theory does not put into the effect the reality of the cause. And, therefore, when the world order dissolves, the causes remain fixed.

The Indian realism does not commit itself to the reality or the super-reality of the appearance. Nor does it maintain the ultimate reality as one. In this they refuse to be guided by the conceptualistic logic of tracing the many out of the one primordial substance. They accept a plurality of substances as equally real without the least conflict between them.

This distinction between the non-eternal and eternal existences, between appearance and reality, has enabled the realists to retain the transcendental bent of Indian philosophy, in the conception of liberation or emancipation. The extreme realism would have made this impossible. Whatever hold the order of appearance may have upon us, the Naiyayikas along with the Mimansakas cannot accept them as the finality of experience, they are anxious to transcend them, allowing them phenomenality and not reality. The scientific perception of reality is to be displaced by the metaphysical reflection, if freedom from the contraries of the empirical life is to be attained.

The Mimansakas have not gone to the extreme of declaring the appearance as illusory, still they do maintain that Reality lies behind appearance, and the knowledge of the ultimate categories of existence enables us to transcend the appearances. The difficulty of the realism in the Nyaya and the Mimansa arises from the co-existence of the reals without delimiting one another. This

is an apparent contradiction. The definition of infinite magnitude as the capacity of being related to every form of finite existence takes away from it the real sense of infinitude. The reals or the super-sensibles of the Nyaya may be the 'reals' of science, but not of metaphysies. Supposing for the moment that these reals are quite independent of one another, still their equal and simultaneous contribution to the world-formation would require a pre-established harmony. And this harmony cannot be explained save and except by a deeper unity.

II

The Samkhya and the Patanjala system accept a duality of substances, but the order of appearance has been referred to the creative principle of Prakriti different from the transcendent reality of Purusha. The creative dynamism and the transcendent reality are two different substances and the order of appearance has, therefore, no relation to the transcendent order. It is not possible for the Samkhya to go beyond this or to make a happy combination of the both. The Samkhya recognises two principles in nature and character different, the static and the dynamic but it does not take upon itself the task of philosophically establishing any relation between them. Since the transcendent reality has no touch or relation with the creative reality, it cannot be traced in the order of appearance. There is a great difference between the creative principle and the transcendent reality. The one changes and transforms, the other does not. And, therefore, the changing appearance can have no bearing upon Reality. The changes may be real in the creative order. They may have a meaning there, but they have no transcendent meaning or significance, since they do not obtain there. They have an apparent meaning to the empiric or logical self. The changes in the Prakriti can have no meaning by themselves, their meaning arises by a reference to self. In other words its changes in the creative order have a scientific value and meaning but have no metaphysical value, since such values must be relative to the transcendent self. But such a self is non-relational. Strictly speaking in the Samkhya the creative order has no metaphysieal value or meaning, it has an existence in scientific sense. No doubt, Vacaspati Misra conceives that Prakriti itself is as autonomous as Purusha, though in its creative activity it plays the second fiddle to Purusha. But Prakriti has got a transcendental activity without any reference to Purusha in Pralaya and has noumenally enjoyed a co-ordinate rank with the Purushas. Vijnanabhiksu suffers from a theistic bias and has made Prakriti an adjunct to Iswara.

It is indeed possible to conceive a transcendent formative principle, spontaneously creative, but to accept two substances creative and static side by side without any relation, can give the former a scientific value and existence. Strictly no metaphysical reality can be ascribed to it, for its very existence is ignored in transcendent Reality. The creative order has no meaning to this reality and as such its creations are not entities in the metaphysical sense. Moreover the creative principle has not the same reality with the transcendent; had it been so, they could not have been different. Both of them may be timeless existences, but not in the same sense. The one is eternally moulding in time, the other has no relation to time. The eternal duration is not even theoretically separable from Prakriti in a state of creative functioning. (*Vide* Vijnanabhiksu).

Patanjali does not much improve upon the Samkhya, save and except that he introduces an additional element, Iswara into his system. But the conception of God has in it more a pragmatic tban philosophical value. Philosophically Iswara is a detached existence like the Purusha and out of all touch and relation with Prakriti. It may generate spiritual insight in us and may make way for the final release, but in the philosophical scheme it has not a position different from the Purushas. According to Bhoja, Iswara can influence this union and disunion of Purusha and Prakriti. Vijnanabhiksu too accords this activity to God. The first momentum of creation by establishing the primary conjunction between the Purushas and the Prakriti is given by the divine will of God. But Vacaspati Misra does not countenance such interpretation and in this he seems to be loyal to Patanjali and his scholiast, Vyasa. (*Vide* Yoga Vartika and Tattva Vaisaradi, under Iswara). This influence of Iswara indeed establishes the control of Iswara over Prakriti, but it cannot dispense with the distinction. Naturally the gulf of dualism remains. These systems have their value as practical disciplines no doubt but the philosophical instinct cannot conform to the dualism of Samkhya and seeks the synthesis in the Vedanta. The gap between the creative dynamism and the static being is sought to be filled up by the conception of a unity of Being. The order of appearance has been relegated to the creative principle, and is true in the relativistic sense. But this order, however much real, cannot strictly cast any influence upon the transcendent order of Purusha.

Though the Samkhya seems to be anxious to keep the two orders separate, yet by recognising the ends or values in an avowedly non-teleological system, ends and values which can have a meaning for the Purusha—the Samkhya recognises an intuitional relation between Purusha and Prakriti. Prakriti energises spontaneously, but this spontaneous energising allows either gratification or redemption of Souls. Such an influence of Prakriti upon Purusha is not explicable without a deeper connection between the two than what is generally recognised. The Samkhya in recognising the mutual influence of the two principles upon each other really establishes the ground of the unitary principle of the Vedanta and this mutuality cannot be explained without the hypothesis of a common principle. The metaphysics of the Samkhya is fulfilled in the Vedanta.

Vijnanabhiksu in his Vijnanamrita Bhasya has sounded the theistic note completely. He is anxious to reconcile the truths of the Samkhya and the Patanjali with the recognition of the Vedanta. He accepts the reality of the creative dynamism, the reality of Purushas and their mutual influence upon each other. Iswara is the transcendent existence. Maya is its *Sakti*. Iswara energises Maya in the beginning of a cosmic cycle, he withdraws it again at the end of the cycle. Bhiksu by conceiving Maya to be the material-efficient cause and Iswara to be the locus (অধিষ্ঠান) has not been able to get over satisfactorily the difficulties of the dualistic position of the Samkhya. Since Maya is the Sakti of Brahman, it is not clear how by this transformation, Iswara is not effected. Bhiksu borrows from the Samkarites the conception of Brahman as the locus and ends in a confusion by conceiving the reality of Maya and the actuality of its relation to Brahman. The assertion of non-difference (অবিভাগ) in place of identity (অভেদ) is not much helpful, for

the non-difference does not bear Iswara in complete detachment from the changes and mutations of the creative dynamism. This difficulty does not arise in Samkara Vedanta, for Maya is regarded as Upadhi of Brahman or Iswara and not in any way related to it.

III

The divergence of the order of appearance and the realm of reality has been dispersed from all the phases of Vedantic thought, for Vedanta is avowedly monistic. Its monism has different phases admitting of the different stages of integration in the ultimate reality, but the ultimate reality has been recognised as one.

The Vedanta incorporates the creative dynamism with ultimate Reality. Though the nature of assimilation has not been always the same, still the fundamental concept of Reality can be said to be statico-dynamic. It may be that the creative dynamism has not the same reality with Being, still, metaphysically considered dynamism is associated with Being.

Save and except Samkara the Vedantic teachers have accepted the reality of dynamism with the reality of Brahman; and the realm of appearance has, therefore, a value and an existence co-eternal with Brahman. The world of appearance is the order of expression in space and time and represents the ultimate reality as appearing through its manifestation through a creative dynamism. Expression is the law of spiritual reality, the spiritual expression can be an expression to itself, or it can be an expression to others. The former is the transcendent expression, the latter, the immanent. Both proceed from the same law, the law of self-alienation. But this law is not the final law. We have the contrary law of self-integration also. The former establishes the reality of appearance, the latter makes it an integral element of reality.

The laws of contrariety and synthesis, therefore, present the reality in its concreteness. This has been mainly the position of Vaishnavas and the Shaivas of the school of Srikantha. The Vaishnava philosophy puts the world of nature, the world of finite souls and God in integration to one another to form the Absolute Reality. The distinction exists between them as the different phases of the same unity.

Though the Vaishnavas perceive the truth of contrariety and distinction in Reality, no less do they perceive the truth of Identity; the distinctions are assimilated in it. The law of contrariety is not the final law of thought, contrariety gives way to unity or Identity. The Identity is not the abstract identity. It is the identity which realises itself through contrarieties. The logic of contrarieties in dynamism is not the final word. The Vaishnavas emphasise the unity of Being. Identity is the law of the Absolute Being, the contrariety is the law of appearance. The world of nature is ceaselessly changing and evolving, the world of spirit has transcendent or empiric experience but the two orders are encompassed in Brahman, the ultimate reality, which is fixed, unchangeable and integral. The order of appearance is, therefore, the sectional presentation of the reality as manifested through nature or spirit, but the realm of reality is the fuller presentation of the whole in relation to the orders of appearance.

The Vaishanava philosophers—all emphasise the truth of appearance and integrate it in the Absolute, though in the method of integration they have their differences. The finite experience has a history and growth but the Abso-

lute experience is integral and eternally complete.

Philosophy develops in us the sense of the whole and inspires our adjustment that way. This sense of the whole displaces false individualities, and inspires the transcendent sense and supra-mundane values in life. In whatever way the relation of the finite Being and nature to God be conceived, no teacher denies the possibility of a higher intuition of the transcendent and the cosmic. In fact, the Vaishnava's appeal to faith is the appeal to the finer psychism which can make us the recipient of the radiant spirituality.

Whatever may be the form of connection between the finite and the infinite distinction, or difference—none of the teachers have denied to the aspirant this association with and the enjoyment of cosmic life, for the Vaishanavas have equally emphasised the Unity of life amidst the differences. Madhwa accounts for the differences by a specialising or particularising power of God, but this specialisation cannot displace the fundamental Unity. Visesa holds distinctions and differences in the Absolute totality. Ramanuja integrates the differences by the predicative theory. Nimbarka accepts difference in Unity.

(*To be continued*)

THE UNIVERSAL SCIENCE-RELIGION*

By Romain Rolland

(*Continued from the last issue*)

And the great artist, that he was at bottom,[21] compared the universe to a picture, only to be enjoyed by the man who had devoured it with his eyes without any interested intention of buying or selling it :

"I never read of any more beautiful conception of God than the following : 'He is the Great Poet, the Ancient Poet : the whole Universe is His poem, coming in verses and rhythms, written in infinite bliss.' "[22]

But it is to be feared that such a conception will seem too aesthetic and inaccessible except for those artistic spirits who are produced with less parsimony by the torrents of Shiva watering the races of Bengal than by our pale smoke-begrimed sun. And there is another danger—its direct opposite—that races accessible to this ideal of ecstatic enjoyment will remain inactive spectators of it, enervated and enslaved by the *Summus Artifex*[23] in the same way that the Roman Emperor enervated and enslaved his

[21] "Do you not see," he said to Miss MacLeod, "that I am first and foremost a poet?"—a word that may be misunderstood by Europeans ; for they have lost the meaning of true poetry—the flight of faith—without which a bird becomes a mere mechanical toy.

In London in 1895, he said : "The artist is a witness of the beautiful. Art is the least selfish form of pleasure in the world."

And again : "If you cannot appreciate harmony in Nature, how can you appreciate God, who is the sum of all harmony?"

And finally : "Of a truth, Art is Brahman."

[22] *God in Everything*.

[23] It will be remembered that Nero so styled himself : "The Supreme Artist"—and that the people of Rome submitted to all his tyrannies provided he gave them "*panem et circenses*" (bread and circuses).

subjects by the games. . . "*Circenses.*"

Those who have followed me up to this point, know enough of Vivekananda's nature, with its tragic compassion binding him to all the sufferings of the universe, and the fury of action, wherewith he flung himself to the rescue, to be certain that he would never permit nor tolerate in others any assumption of the right to lose themselves in an ecstasy of art or contemplation.

And because he knew in his own case and in that of his companions the dangerous attraction of this sovereign Game,[24] he constantly forbade it to those who were dependent upon his guidance, and he sought by preaching to turn their dreaming eyes to what he called a "Practical Vedanta."[25]

With him it was true that "the knowledge of Brahman is the ultimate purpose, the highest destiny of man. But man cannot remain absorbed in Brahman."[26] Such absorption is only for exceptional moments. "When he emerges from that Ocean of rest and without a name," he must go back to his buoy. And it is less the egoism of "*carpe diem*" than that of "*Momento quia pulvis es*"[27] and considerations of safety that keep him afloat in the water.

"If a man plunges headlong into foolish luxuries of the world without knowing the truth, he has missed his footing. . . And if a man curses the world, goes out into a forest, mortifies his flesh, and kills himself little by little by starvation, makes his heart a barren waste, kills out feeling, and becomes harsh, stern and dried up, that man also has missed the way."[28]

[24] Lilâ—the Game of God.

"You know"—he said to Sister Nivedita, "we have a theory that the universe is God's manifestation of Himself just for fun, that the Incarnation came and lived here 'just for fun'! Play—it was all play.

Why was Christ crucified? It was mere play. . . . Just play with the Lord.

Say: It (life) is all play, it is all play."

And this profound and terrible doctrine is at the bottom of the thought of all great Hindus—as of many mystics of all ages and all climes. Is not the same idea to be found in Plotinus, who visualised this life as a theatre, where "the actor continually changes his costume," where the crumbling of empires and civilisations "are changes of scene or personages, the cries and tears of the actors. . . ."

But in what concerns Vivekananda and his thought, the time and place of his teaching must never be forgotten. Often he wished to create a reaction against a tendency that he considered diseased in his auditors, and he used excess against excess, although for him harmony was the final truth.

On this occasion he was rather embarrassed by the emotionalism of the excellent Nivedita, who was saying goodbye to him in too sentimental a way. He said to her, "Why not part with a smile? You worship sorrow. . . ." And in order to rebuke his English friend who took everything too seriously, he showed her the doctrine of the Game.

His antipathy to morose devotion, to the spirit of self-crucifying grief, was explained in the curious apologue of Narada:

There are great Yogis among the Gods. Narada was one. One day he was passing through a forest and saw a man who had been meditating until the white ants had built a large mound round him. Further on he saw another man jumping about for joy under a tree. They asked Narada, who had gone to heaven, when they would be judged worthy to attain freedom. To the man surrounded by the ant-heap Narada said: "After four more births," and the man wept. To the dancer, he said: "After as many births as there are leaves on that tree." And for joy that deliverance was coming so soon, the dancer went on jumping for joy. . . . Immediately he was free. *(Cf.* the conclusion of *Raja Yoga).*

[25] The title given to four lectures in *Jnana Yoga* (London, November, 1896). *Cf.* also his lectures in the same collection: *The Real and the Apparent Man, Realisation, God in Everything,* and the *Conversations and Dialogues* (with Sarat Chandra Chakravarty, 1898, Belur), Vol. VII of *Complete Works,* p. 105 *et seq.*

[26] Interviews on the way of Mukti, Vol. VII of the *Complete Works,* p. 193 *et seq.*

[27] The meaning of these two phrases is well known:—"Enjoy the day," is the Epicurian; the Second, "Remember you are but dust," is the Christian.

[28] *God in Everything.*

The great motto we must take back into the world from illuminations, that have revealed to us for an instant the Ocean of Being in the full and Biblical sense—the word that sooner or later will allow us to attain our End—is also the motto of the highest code of ethics :

"Not me, but thou !"

This "Me" is the product of the hidden Infinite in its process of exterior manifestation. We have to remake the path the inverse way towards our original state of infinitude. And each time that we say : "Not me, my brother, but thou !" we take one step forward.[29]

"But," says the selfish disciple to whose objections Vivekananda on that day replied with the patience of an angel—(a thing contrary to his habit)—"but if I must always think of others, when shall I contemplate the Atman ? If I am always occupied with something particular and relative, how can I realise the Absolute ?"

"My son," replied the Swami sweetly, "I have told you that by thinking intensely of the good of others, by devoting yourself to their service, you will purify your heart by that work and through it you will arrive at the vision of Self which penetrates all living beings. Then what more will you have to attain to ? Would you rather that Realisation of Self consisted in existing in an inert way like a wall or a piece of wood ?"[30]

"But," insisted the disciple, "all the same, that which the Scriptures describe as the Self withdrawing into its real nature, consists in the stopping of all the functions of the spirit and all work."

"Oh !" said Vivekananda, "that is a very rare condition and difficult to attain and does not last long. How then will you spend the rest of the time ? That is why, having realised this state, the saint sees the Self in all beings, and possessed of this knowledge he devotes himself to their service, so that thus he uses up all the Karma (work) that remains to be expended by the body. That is the condition that the Shâstras describe as Jivan-Mukti (Freedom in Life)."[31]

An old Persian tale describes in an exquisite form this state of bliss wherein a man, already free through knowledge, gives himself to others so naturally that he forgets everything else in them. A lover came to knock at the door of his well-beloved. She asked : "Who is there ?" He replied : "It is I." The door did not open. He came a second time, and called : "It is I, I am here !" The door remained closed. The third time the voice asked from within : "Who is there ?" He replied : "Well-beloved, I am thou !" And the door opened.[32]

[29] "Religious realisation does all the good to the world. People are afraid that when they attain to it, when they realise that there is but One, the fountains of love will be dried up, that everything in life will go away, and that all they love will vanish for them. . . . People never stop to think that those who bestowed the least thought on their own individualities have been the greatest workers in the world. Then alone a man loves when he finds that the object of his love is not a clod of earth, but the veritable God Himself. The husband will love the wife . . . . that mother will love the children more who thinks that the children are God Himself. . . . That man will love his greatest enemy. . . . Such a man becomes a world-mover for whom his little self is dead and God stands in his place. . . . If one-millionth part of the men and women who live in this world simply sit down and for a few minutes say, 'You are all God, O ye men and O ye animals, and living beings, you are all manifestations of the one living Deity !' the whole world will be changed in half an hour." (*The Real and the Apparent Man*).

[30] I have condensed the conversation.

[31] Vol. VII of *Complete Works*, p. 105.

[32] Quoted by Vivekananda, second lecture on the *Practical Vedanta*.

But this lovely parable, whose charm Vivekananda could appreciate more highly than most, represented too passive an ideal of love to contain the virile energy of a leader of the people. We have seen how constantly he flagellated and abused the greedy bliss of the Bhaktas. To love with him meant to love actively, to serve, to help. And the loved one was not to be chosen, but was to be the nearest whoever he happened to be, even the enemy in process of beating you, or the wicked or unfortunate—particularly such; for their need was the greatest.[33]

"My child, if you will only believe me," he said to a young man of middle class, who vainly sought peace of mind by shutting himself up in his house, "first of all you must begin by opening the door of your room, and looking about you. . . . There are some miserable people in the neighbourhood of your house. You will serve them with your best. One is ill: you will nurse him. Another is starving: you will feed him. A third is ignorant: you will teach him. If you wish peace of mind serve others! That is what I have to say!"[34]

We have insisted enough upon this aspect of his teaching and need not dwell upon it further.

But there is another aspect that must never be forgotten. Usually in European thought "to serve" implies a feeling of voluntary debasement, of humility. It is the "*Dienen, dienen*" of Kundry in *Parsifal*. This sentiment is completely absent from the Vedântism of Vivekananda. To serve, to love, is to be the equal of the one served or loved. Far from abasement, Vivekananda always regarded it as the fullness of life. The words "Not me, but thou!" do not spell suicide, but the conquest of a vast empire. And, if we see God in our neighbour, it is because we know that God is in us. Such is the first teaching of the Vedânta. It does not say to us: "Prostrate yourselves!" It tells us: "Lift up your head! For each one of you carries God within him. Be worthy of Him! Be proud of it!" The Vedânta is the bread of the strong. And it says to the weak, "There are no weak. You are weak because you wish to be."[35] First have faith in yourselves. You yourselves are the proof of God![36] "Thou art That." Each of the pulsations of your blood sings it. "And the universe with its myriads of suns with one voice repeats the word: 'Thou art That!'"

[33] "Do you not remember what the Bible says: 'If you cannot love your brother whom you have seen, how can you love God whom you have not seen?' . . . I shall call you religious from the day you begin to see God in men and women, and then you will understand what is meant by turning the left cheek to the man who strikes you on the right." (*Practical Vedanta, II*).

This was the thought constantly expressed during his last years in Tolstoy's *Journal*.

[34] "The watchword of all well-being . . . is not I, but thou. Who cares whether there is a heaven or a hell, who cares if there is a soul or not, who cares if there is an unchangeable God or not? Here is the world and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt. Forget yourselves, this is the first lesson to be learnt, whether you are a theist or an atheist, whether you are an agnostic or a Vedantist, a Christian or a Mohammedan." (*Practical Vedanta*, IV, p. 350).

[35] "As soon as you say, 'I am a little mortal being', you are saying something which is not true, you are giving the lie to yourselves, you are hypnotising yourselves into something vile and weak and wretched."—(*Practical Vedanta*, I).

Cf. the last Interviews with Saratchandra:

"Say to yourself: 'I am full of power, I am the happy Brahman!' . . . Brahman never awakes in those who have no self-esteem."

[36] "How do you know that a book teaches truth? Because you are truth and feel it. . . . Your godhead is the proof of God Himself." (*Practical Vedanta*, I).

Vivekananda proudly proclaims :

"He who does not believe in himself is an atheist."[37]

But he goes on to add :

"But it is not a selfish faith. . . . It means faith in all, because you are all. Love for yourselves means love for all, for you are all one."[38]

And this thought is the foundation of all ethics :

"Unity is the test of truth. Everything that makes for oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity, it is a disintegrating power. . . ."

Love then goes in front.[39] But love, here, is the heart-beat, the circulation of blood without which the members of the body wonld be paralysed. Love still implies the Force.

At the basis of everything then is Force, Divine Force. It is in all things and in all men. It is at the centre of the Sphere and at all the points of the circumference. And between the two each radius diffuses it. He who enters and plunges into the vestibule is thrown out in flames, but he who reaches the centre returns with hundredfold increased energy, and he who realises it in contemplation, will then realise it in action.[40] The gods are part of it.

[37] Boshi Sen quoted to me the brave words that go far to explain Vivekananda's religion—uttered in contradicting the Christian hypothesis that we should bear a human hell here to gain a Paradise hereafter :

"I do not believe in a God who will give me eternal bliss in heaven, and who cannot give me bread here."

This fearlessness in great Indian belief with regard to God must never be forgotten. The West, which likes to represent the East as passive, is infinitely more so in its dealings with the Divinity. If, as an Indian Vedântist believes, God is in me, why should I accept the indignities of the world? Rather it is my business to abolish them.

[38] *Practical Vedanta,* I.

[39] Intellect here is relegated to the second place. "The intellect is necessary, but . . . is only the street-cleaner, the policeman ;" and the road will remain empty if the torrent of love does not pour down it. And then the Vedântist went on to quote Sankara and *The Imitation of Christ.*

[40] Here again Christian mysticism arrives at the same results. Having achieved the fact of union with God, the soul has never been freer to direct its other activities of life without violating any single one of them. One of the most perfect examples of this mastery is a Tourangelle of the seventeenth century, our St. Theresa of France, Madame Martin—Marie of the Incarnation—to whom the Abbé Brémond has devoted some of the most beautiful pages (half of volume) of his monumental *Histoire littéraire du sentiment religieux en France,* Vol. IV, particularly Chapter V ; "La vie intense des Mystiques." This great soul who in a strictly Christian setting went through all the stages of mystic union like Ramakrishna : sensibility, love, intelligence (up to the highest intellectual intuition), came down from them to practical action without for a single instant losing contact with the God she had realised. She said of herself :

"A divine intercourse was established between God and the soul by the most intimate union that can be imagined. . . . If the person has important occupations she will strive ceaselessly to cultivate what God was doing in her. That itself comforted her, because when the senses were occupied and diverted, the soul was free of them. . . . The third state of passive prayer is the most sublime. . . . The senses are then so free that the soul who has reached it, can work without distracting in any employment required by its condition. . . . God shines at the depth of the soul. . . ."

And her son, who was also a saint, Don Claude, wrote :

"As exterior occupations did not in the least interrupt interior union in her case, so inner union did not prevent her exterior functions. Martha and Mary were never in better accord in what they did, and the contemplation of the one did not put any hindrance in tbe way of the action of the other. . . ."

I cannot too strongly urge my Indian friends—(and those of my European friends who are usually ignorant of these riches) to make a careful study of these admirable texts. I do not believe that so perfect a genius of psychological analysis has been allied in any mysticism to the vigour of profound intuition as in the life of this bourgeoise from the valley of the Loire in the time of Louis XIII.

For God is all in all. He who has seen God will live for all.[41]

Hence by a perpetual coming and going between the infinite Self of perfect knowledge and the Ego implied in the Game of Mâyâ, we maintain the union of all the forces of life. In the bosom of contemplation we receive the necessary energy for love and work, for faith and joy in action, for the framework of our days. But each deed is transposed into the key of Eternity. At the heart of intense action reigns eternal calm,[42] and the Spirit at the same time partakes of the struggles of life, and yet floats above the strife. Sovereign equilibrium has been realised, the ideal of the *Gitâ* and of Heraclitus!

(Concluded)

BIOLOGY IN EDUCATION AND HUMAN LIFE*

By Prof. A. V. Hill, F.R.S.

During the last quarter of a century it has gradually been realised that biological science, no less than physical science, has an important rôle to play in the affairs of human life. Man is a creature partly of his inheritance (which we are just beginning to understand), partly of his environment and education (which have long been matters of study and discussion). His nature, as a sensitive, responsive, and creative being, is determined partly by the material—in a wide biological sense—of which he is constructed, partly by the treatment to which—in development and education—that material has been subjected.

Human Nature and Environment

I would not deny—far from it—the extreme importance of the environment: of the traditions, of the stores of wealth and knowledge, of the accumulations of wisdom, wit, and loving-kindness which surround us. Do not imagine that experimental science leads necessarily to materialism in those who follow it. Like Martha, indeed, we are often cumbered about much serving in our laboratories: we have to be careful and troubled about many things—including the working of our apparatus: which leaves us often, alas, with too little time for reading or reflection. Those of you, however, who, like Mary, have chosen the good part, do not be too sure that we poor experimental scientists are entirely lacking in appreciation of the more spiritual affairs. It is only when provoked by theological dogma, or by prejudice blinding people's eyes to the most evident facts, that we lose our heads and tempers and become breakers of idols. Naturally, I think, we are sane and reasonable people, people who if treated with a little kind-

[41] So said the present great Abbot of the Math of Belur, Shivananda, in his presidential address to the first Convention of the Ramakrishna Math and Mission (April 1, 1926):

"If the highest illumination aims at nothing short of effacing all the distinctions between the individual soul and the universal soul, and if its ideal be to establish a total identity of one's own self with Brahman existing everywhere, then it naturally follows that the highest spiritual experience of the aspirant cannot but lead him to a state of exalted self-dedication to the welfare of all. He makes the last divine sacrifice by embracing the universe after transcending its limitations, which are the outcome of ignorance."

[42] *Cf.* the *Gitâ*, which here is the inspiration of the *Practical Vedanta*, I.

*From the writer's Henry Sidgwick Memorial Lecture at Newnham College, Cambridge, with special permission for *Prabuddha Bharata*.

ness and understanding may often be made quite decent members of society. Admitting, however, the value of the accumulated wealth and wisdom in our environment, of the culture stored by centuries of thought and labour, the hard facts of experience and experiment tell ns certain things, which cannot be denied, as to the biological background of our human nature. These things, of which so many educated people are quite, or almost, unaware, are what I wish to discuss here.

Each of us arose from the union of two cells, one of which alone decided the sex to which we belong. Our inheritance of bodily characteristics and of mental tendencies was determined by certain elements in those cells, elements the separate existence of which is as certain as that of atoms and electrons. Our bodies and our nervous systems developed in a certain way, affected—but not settled—by our environment, through the continual division of those cells. The finished product—ourselves—depends for its proper functioning upon a variety of measurable factors, internal and external to the body. Our children inherit the same tendencies and possibilities, visible or latent, as we do, masked or exaggerated by the tendencies and possibilities of their other parents. Health and happiness, power to contribute to the common stock, are linked as functions of the many variables of inheritance and surroundings. The peculiarities of brain and nervous system, of internal secretions and digestion, are mingled with education and environment, with poetry and religion, in producing mind and character. Great, therefore, as are our birthrights of environment, vast as are the unconscious effects of tradition and upbringing, we delude ourselves if we do not recognise that the nature of man the individual, and of mankind the organised society, depends in large measure on biological factors.

The General Ignorance of Biology

Latin is essential to the proper understanding of literature: biology only to the proper understanding of man! Mathematics and Latin are an excellent discipline for the mind: granted for those who have that kind of mind. But would you teach them these to the exclusion of all more natural knowledge? Would our colleagues in those subjects, often knowing nothing of biology, dare to assert that there is no mental discipline to be found in the study of life phenomena? Few discoveries are of such general significance, such universal application, not many facts have had such an effect on human thought in all its aspects, as that of evolution. Are the implications of evolution of less significance than those of the binomial theorem or of Latin Grammar?

Economics deals with human life, with man in his social aspects; it cannot fail to be concerned with problems of population, food supply and transport, public health, heredity, eugenics, psychology, and medicine: all matters of great significance involving, if they are to be properly understood, the biological factor. How many economists have any acquaintance with biology? Admitting the value and importance of history as a factor in political economy, admitting the mental discipline of the classics and (for the sake of argument) the greater grace and dignity of the writings of those who have been brought up on Greek and Latin; admitting that mathematics enables the student to think in terms of flux and change, and is bound to aid in a study involving probability and the laws of large numbers of differing individuals: admitting all these things, is there no place for biology in a scheme of teaching and

research in economics? I do not imply that economists should be experimental biologists. We teach physics and chemistry to our medical students, not because we expect most of them to use these sciences in their practice—they certainly will not—but as a necessary discipline and preparation for their minds. To exclude physics and chemistry from medicine would seem just as reasonable as to omit biology from political economy.

Biology in Relation to other Sciences

One difficulty in the teaching of biological science arises from the fact that this requires a knowledge of other things: of chemistry and physics, of a certain minimum of mathematics. It is possible for a mathematician, a physicist, or a chemist to be unaware of most that lies outside his proper study. Such narrowness is rarely found in a biologist: his work requires at least a nodding acquaintance with the other sciences. Except to the pure naturalist, and often indeed to him, the phenomena of life are bound to raise questions of chemistry and physics, or of meteorology and geography, at every turn. The coefficient of thermal expansion of water, for example, and its variation with temperature, determine the relative richness of cold and tropical regions in living fauna. Currents and climate, temperature and radiation, the constitution of the land, the composition of the air, these determine the incidence and possibilities of life. The concentrations of phosphate and nitrate in sea water are limiting factors in the amount of its living material; solar radiation acting on the plankton determines the great growth of spring and early summer. The presence of carbon dioxide in the air, of iodine, calcium, and oxygen in the streams: such factors, and an infinite variety of others, provide a necessary basis for any discussion of the natural habits and development of animals and plants. Often enough the physical and chemical questions provided by life are very complex and difficult, requiring special training and experience for their solution. Herein, indeed, lies the difficulty, not only in teaching biology but in tempting the ablest minds to take it up as a profession.

This difficulty can be solved only by a compromise. In its elementary stages the study of biology provides little of the discipline which we associate with mathematics, or with Latin and Greek. There is no *pons asinorum;* there are no things peculiarly difficult to understand; there are no problems to solve, no examples to set, no proses to translate, no poems to juggle into hexameters. The mind, like the body, can only be trained to its best performance by setting it to do what is hard, in facing and overcoming difficulties, in *making efforts not merely of repetition but also of achievement.* Elementary biology provides little of the mental gymnastics which we associate with these older studies. Moreover, in all but its simpler stages, biology requires a knowledge of other sciences: without these, large fields of it are meaningless. The tendency, therefore, and in principle a good one, is to teach those other sciences first. Unless, however, we are prepared to tolerate a degree of specialisation in our schools which is undesirable both for education and for science itself, there is little time or opportunity left for still another scientific subject. Biology in consequence is left to take a second place—or no place at all—at school. The best minds of the coming generation are steeped in mathematics and physical science—if in any science

—and it is difficult later to draw them off into biology.

Recruits to Biology

Our problems, however, are at least as important, at least as interesting, and far more difficult than theirs, and I have no doubt at all that many of the ablest workers in our universities who now devote themselves to mathematics, physics, and chemistry would have made, had they been caught early, equally distinguished biologists. I am sure, indeed, that many of our classical or legal friends, had they been given the chance, would have done at least the same: they are not so incompetent either! As a practical step, biology must demand that, with all its intellectual interest and its importance in human affairs, it should be brought sufficiently to the attention of boys and girls to enable them to decide with their eyes open whether that, or something else, is what they wish to study. The quality of our recruits would rise, could time be found in the last few years of school to introduce, in a general way, the ideas and possibilities of biological science. Those should be regarded as lacking education who are altogether ignorant of the nature of living things.

Biology an Essential Factor in Education

The discipline of the mind, important as it is, is not the only object in education, any more than is the production of athletic champions the chief purpose of physical training. Many of the subjects taught at school, history, geography, modern languages, poetry, divinity, music, are to be regarded rather from the point of view of their cultural value than as simple mental gymnastics. Experience has shown that biology also can be included in this larger category, even for children of a relatively tender age. An admirable pamphlet, *Biology in the Elementary Schools and its Contribution to Sex Education*, published by the American Social Hygiene Association, describes a series of experiments in the teaching of biology, even to quite young children, by a group of sympathetic and intelligent people. "To children in general, regardless of their upbringing, the world of living nature is vastly interesting." "Children have shown in the course of their studies in biology ample evidence of their ability to classify facts, recognise relations between ideas, make generalisations, formulate results." "They have found new problems in old haunts, have examined them resourcefully, critically, objectively." It is true that such teaching requires more skill and understanding, more forethought and preparation, than much of the established routine of the schools. Biology poorly taught is as bad as history poorly taught. To introduce biology wholesale, and without the provision of intelligent and sympathetic teachers, might be dangerous and would certainly lower its value as an ingredient in a humane and liberal education. Let us retain without question the subjects which discipline the mind by their formal precision, their logical difficulties: but among those which are taught in order to breed a wider understanding of the world, I would urge that, in the ideal school, biology in its general aspects should have an assured and honourable place. That place, however, must be acquired gradually.

In a variety of ways such a minimum of biological knowledge as I would have every child possess can minister to his or her needs and thoughts and difficulties. The problems of sex are much

simpler if viewed from the natural and objective point of view. Reproduction is an honest and straightforward matter from the biological aspect. Inborn differences in mental and physical qualities, and the manner of their origin, are essential factors in the structure of society: our views of human relationship are bound to be affected by the existence of such differences—and to breed rational views on human relationships is one chief purpose of education. The basis of the family or the tribe, the relative effects of inheritance and environment, the aristocratic or the democratic principles in government, all these are matters which lively young minds will ponder and debate, and which ultimately depend upon the intrinsic properties of man, the biological unit. Problems of mental and bodily health, of nutrition, of physical training, of disease, belonging naturally in one sense to medicine, are most readily approached by children, as by adults, through the channel of biology.

It is possible, of course, to trade on ignorance, for selfish and even for unselfish ends. Those who believe in war may object to enlightened education on matters pertaining to reproduction, as likely to diminish the supply of cannon fodder. Those who desire to maintain the rights of inherited power, or rank, or wealth, may prefer to uphold the biological fallacy underlying an aristocratic constitution of society. Those who look to socialism as a cure for human ills may try to disguise the fact that all individuals are not, and cannot conceivably be made, alike in quality or character. To all, however, who desire to know and to spread the truth in such matters, trusting in the good sense of mankind, there can be no question that if the claims of biology are verified, it is right to demand for it a proper place in education.

Inheritance and Eugenics

Can they, then, be verified? I will give a few examples. Let us take first the subject of inheritance, and assume (for the sake of argument and simplicity) the Gene theory of its mechanism. In recent years, owing to careful experimental studies, the manner in which natural characteristics are inherited or handed on has become apparent, if not in detail, at least in general outline. There are many common fallacies about inheritance, derived from imperfect experimental knowledge or by false deduction from experience. Much of so-called eugenics is based upon such fallacies.

There exist human beings who are vigorous, wise, virtuous: others that are not; the differences depend in part upon inheritance. Could we eliminate the tendencies not only to undesirable mental qualities but also to harmful physical ones: susceptibility to disease such as cancer and tuberculosis: deformities, various forms of weakness and unfitness: how happy and how beautiful a race might yet reign upon the earth. Look, as Jennings says in his book, *The Biological Basis of Human Nature*, on what has been done for the breeds of cattle and poultry and for cultivated plants. Shall we use, it is often asked, our knowledge of genetics for the improvement of domestic animals and fruits, and neglect the infinitely more important improvement of the human stock? This is the question which eugenists ask. The answer—to some a very unexpected one—can readily be given, loosely quoting Jenning's words:

"There is no obstacle in the known principles of genetic science to the attainment of such a result, provided we can decide on the qualities we wish to preserve or promote in our human stock,

and provided that the necessary methods are applied with the necessary thoroughness for the necessary length of time. The difficulties are not in the theory but in the practice. A practical breeder must be placed in complete control with instructions to fear not God neither regard man in the execution of his project. He will mate a few individuals possessing characteristics as near the desired ones as he can find, and he will stop the propagation of the rest. Then he will proceed to bring to light the defective genes by reversing the rule of family eugenics, that is the canons against inbreeding. The selected progeny of his first cross will be inbred, as cattle are inbred. This will bring together, on the one hand, defective genes, on the other, desirable genes; the results will appear in the personal characteristics of the individuals produced. A great stock of defective and deformed individuals will appear along with a number that are not defective or are less defective. Those showing undesirable traits will again be eliminated; the rest again inbred. By a continuation of this process, with at times judicious crossing of superior individuals followed by further inbreeding and elimination, the defective and undesirable genes will gradually be uncovered and removed from the race. In this way after many generations a race will have been produced all of whose individuals show the combination of characteristics songht: a combination of the highest characteristics found in man (so far as none of these are incompatible with the others). The obstacles to the production of this result lie not in the theory of the matter but in its practice. Obviously, however, the practical obstacles are insuperable."

Mankind would not submit to the tyranny required. This type of eugenics, based upon the analogy of the domestic animals, does not lie within the bonnds of practicality.

(*To be concluded*)

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

By Shiv Chandra Datta, M.A., B.L., F.R. Econ. S.

(*Continued from the last issue*)

The Role of Foreign Capital

The evils of industrialism then being exaggerated and not being beyond control and its benefits being many, the question then arises—How is India to be industrialized?

Industrialization requires money—'money operating in terms of crores'.[43] Where is that money to come from? Prof. Sarkar does not believe that India's indigenous capital is sufficient for that purpose.[44] We shall have to go to the countries which have sufficient surplus loanable capital in order that the industrialization of India may be furthered.[45] Reliance on foreign capital is held to be necessary at least for some time to come.[46]

Foreign capital may be borrowed by Indian capitalists in order that the latter themselves may utilize the amount in starting industries.[47] In that case the utilization of foreign capital would only

[43] *Economic Development*, p. 394.

[44] *Greetings to Young India*, p. 72 and Bengali pamphlet on "Instruments for Repairing the Brain," p. 8.

[45] *Economic Development*, p. 394.

[46] *Greetings to Young India*, p. 17.

[47] *Economic Development*, p. 396.

mean that interest would have to be paid to its owners. It may also be utilized by its owners themselves starting mills, factories, etc., in India.[48] Prof. Sarkar contemplates the utilization of foreign capital in both the ways mentioned.[49]

He is not blind to the evils of foreign capital. He is particularly conscious of the following when the owners of foreign capital would themselves utilize it in India—that the natural resources of the country would be exhausted, that the dividends and profits would be taken away by the foreigners, that the directing heads would be mainly foreigners.[50] But he points out that, whatever be the gains of the foreigners, we stand to gain solid economic advantages from the use of foreign capital.[51] The plea that the natural resources would be exhausted is not a sound argument ; for, the Indian masses cannot be allowed to continue in their present wretched condition until Indian capitalists have accumulated sufficient savings to industrialize the country.[52] The use of foreign capital has no doubt involved in the case of many countries an incessant demand for political concessions on the part of the owners thereof. But, India being under the British, she has nothing to lose in the political line.[53]

The little of industrialism that has already made its appearance in India—and hence the little of material prosperity that is to be found to-day among the middle-classes, the workers and the peasants is due to the operation of foreign (almost wholly British)[54] capital in India. Besides, foreign capital has acted, and is still acting, as a great educative force in this country. "For instance, among our Indian bankers, financiers and captains of industry, many leading men have risen to the position that they occupy to-day through previous periods of probation as mere 'second fiddles' in foreign establishments."[55] These reasons explain, in addition to that of the insufficiency of the sources of capital in our country, as to why he attaches so great an importance to foreign capital and regards it as 'a great help,'[56] 'a Godsend,[57] and so on.

In order to minimize the evils of the use of foreign capital as far as possible, it is suggested that, whenever it is allowed to be operated within this country, an attempt should be made to allow such operation subject to as many of the following terms as possible :—

"(1) The undertaking should be incorporated in India, sell its capital in rupees, and in every instance possess a certain proportion of capital belonging to Indians, (2) the directorate must contain Indian elements, (3) the higher branches of administration and technical direction must also contain Indian elements, (4) there must be an understanding to the effect that Indian experts get promoted to superior posts without having to feel an unnatural inferiority compared to the foreign personnel, (5) there must be provision for the training of Indian experts abroad and the working men and women at home, (6) The working men and women must have to be treated on terms as described subsequently in the section on industrial workers, (7) every advertisement or propaganda material must be published in the journals owned and

[48] *Economic Development*, p. 397.
[49] *Ibid.*, p. 397.
[50] *Ibid.*, p. 395.
[51] Bengali pamphlet on "Instruments for Repairing the Brain," p. 9.
[52] *Economic Development*, p. 398.
[53] *Ibid.*, p. 395.
[54] *Ibid.*, p. 394 and *Greetings to Young India*, p. 49.
[55] *Greetings to Young India*, p. 17.
[56] *Ibid.*, p. 17.
[57] *Economic Development*, p. 394.

conducted by Indians in India or abroad."[58]

While relying on foreign capital, because of the necessities of the moment, Prof. Sarkar is not unmindful of the importance of indigenous capital. His anxiety for the development of banking[59] in India in order to concentrate and mobilize the savings in the country and the importance he attaches to the Co-operative Credit Societies[60] (rural or urban) as institutions for the concentration and more effective utilization of the savings of the peasants and the workers—show that he does not minimize the importance of indigenous capital. He also exhorts the moneyed classes[61] to utilize their funds in starting modern industries, and in establishing export-import houses, insurance companies, banks, etc. He advises the richer landlords[62] to invest their wealth in the above enterprises or in large scale farming. That also bears out that he is anxious that the capital resources of the country so far as they exist should be liberated and made available for the pushing on of the economic development of India.

Technical Experts—the Pioneers of Economic Development

The next great requirement for the industrialization of India is the provision of a sufficient nnmber of highly trained technical experts.[63] Three classes[64] of technical experts are required—Engineers (mechanical, electrical, sanitary and chemical), Chemists (industrial chemists as well as agriculturists) and Economists (with special reference to banking, insurance, exchange and foreign trade). The experts are needed to discharge one or other of three specific objects[65] :—(1) to run the industries; (2) to act as professors in technical schools; and (3) to carry on original research in the laboratories attached to the schools or the factories.

The number of high-class technical experts is very few in India. Hence these will have to be trained up.[66] As the requisite training is not available in India, Prof. Sarkar thinks that for many years to come deserving persons would have to be sent abroad for being trained as experts.[67]

He proposes that there should be an organization in each district to raise funds and to select the persons who are to be sent abroad for training.[68] He suggests that for the next ten years each district should provide funds for the training of at least 100 pioneers at the rate of at least 10 per year. Rs. 10,000 may be taken as the expenses for 2 to 3 years' training for each student. Rupees one lakh then would be the amount which each district would have to spend on the average per year. The stndents seeking to qnalify for the scholarships must possess high academic qualifications (M.Sc., M.B., B.E., B.L., B.T. or M.A.) and must have acquired at least 5 years' experience in their line in India. In the foreign countries they need not study for degrees, their duty will be to attach themselves non-officially to some establishment or other and to write articles on their investigations.[69] Which of the foreign countries

[58] *Economic Development*, p. 397.
[59] *Greetings to Young India*, p. 18.
[60] *Ibid.*, pp. 15 and 48.
[61] *Economic Development*, p. 411.
[62] *Ibid.*, p. 408.
[63] *Ibid.*, pp. 359 and 416 and *Greetings to Young India*, pp. 23 and 118.
[64] *Economic Development*, p. 416.
[65] *Economic Development*, p. 359.
[66] *Greetings to Young India*, p. 23.
[67] *Ibid.*, p. 23.
[68] *Ibid.*, p. 23 and *Economic Development*, pp. 416 and 359.
[69] *Economic Development*, p. 417 ; but see p. 361, where the importance of working in

is to be chosen for training? Prof. Sarkar says that any of the first-class countries may at present be chosen almost blindly.[70] How is one to secure admission into the factories? To that he says that, as it is very difficult to get into the factories, workshops, etc., in foreign countries, the attempts are to be made after actually reaching the country. In this matter he says that a good deal would depend upon one's power to cultivate acquaintance and also on one's capacity to play on the sense of self-interest of the owners of factories by, say, providing them with some decent order for goods from India.[71]

After the completion of their training abroad, these experts will act as the Economic General Staff for the district from which they are recruited.[72] Their duty will be to find out means and methods for the economic development of the district to which they belong. In this way an opportunity will be provided for the economic evolution of each district in accordance with the guidance provided by the best traditions of the modern countries.

The idea that each district is to make the best possible arrangement for its own economic evolution deserves to be specially noted. Prof. Sarkar does not like the districts to be dominated by the provincial capitalists. "As far as possible the district organizations should function independently of one another and uncontrolled by the metropolitan leaders and institutions."[73]

laboratories and the inspection of factories and laboratories is stressed on.

[70] *Economic Development*, p. 361.

[71] *Ibid.*, p. 362.

[72] *Ibid.*, p. 416 and *Greetings to Young India*, p. 23.

[73] *Greetings to Young India*, p. 22. See also the Bengali pamphlet on "The Instruments for Repairing the Brain," p. 16.

The growth of Indian Industrialism —Bound to be Slow

Prof. Sarkar points out that industrialism commenced in India in about the fifties of the last century, with the establishment of the jute, woolen and cotton mills.[74] This process of industrialization is shown as having received a strong stimulus as a result of the *Swadeshi* movement (movement for the establishment of indigenous industries) since 1905 and as a result of the Government's efforts to encourage Indian industries during and since the War.[75] He thinks that the present sympathetic attitude of the Government towards Indian industrialism is due to an endeavour to strengthen the key industries which have a military importance.[76] In any case, a policy of discriminating protection has been approved of and is being given effect to and Indian industries—which can count many small and middling and some giant industries in their number—are being fostered to-day.[77]

But it is emphasized that industrialism in India—though already a force in the world's economic system (India being at present the eighth industrial power in the world)—can hardly stand comparison with the industrial achievements of the modern countries. For, the number of the giant industries in India is very few, and India's achievements in the line of the small and middling enterprises can be only compared with the industrial achievements of Europe near about 1870.[78] Indian industrialism is but a child compared with the giant-like structure of modern industrialism.

Backward as India undoubtedly is,

[74] *Economic Development*, p. 328.
[75] *Ibid.*, p. 327.
[76] *Ibid.*, pp. 40 and 347.
[77] *Ibid.*, p. 347.
[78] *Ibid.*, p. 335.

Prof. Sarkar thinks that she cannot expect to quickly catch up to the standard of modern achievements. Some reasons are given as to why the process of advance is bound to be slow. First, as already said, the moderns have already advanced far ahead, while we have yet to learn the very alphabets of industrialism by establishing small industries on a proprietory or partnership basis;[79] secondly, the modern countries had very little competition to face and had full control over their destinies at the time they were being industrialized—India is at a disadvantage in respect of both these points;[80] and thirdly, the advance in the industrialization of India depends on the amount of funds that can be spared for the manufacture of high-class technical experts, and India's condition is not such that a large supply of funds for the purpose can be confidently expected.[81]

An Industrialized India not a Menace to the Advanced Countries

Would it be to the interest of the advanced countries to foster the industrialization of India? At first sight it may appear as if an industrialized India would be but a competitor of the advanced countries, and hence that the industrialization of India would be detrimental to their interests.

Bnt, Prof. Sarkar argues, that the industrialization of India is not necessarily in conflict with the best interests of the advanced countries. It is pointed out that if India is industrialized she would have a greater demand for high-class machineries, chemicals, etc., which she would not be in a position to produce for a long time to come and which the advanced countries alone can produce. "First-class machineries, complicated tools and implements, as well as chemicals of finer and superior qualities must have to be imported from the elderly industrial countries for qnite a long time. Whenever and wherever there arise the questions of quality, precision, standardization and so forth India will have to depend on foreign products."[82] The advanced industrial countries, however, will have for that reason 'to slowly transform their industrial system and revise and rearrange their mannfacturing forces' in order to produce those commodities and render these services which a newly industrializing conntry like India may stand in need of.[83] Secondly, an industrialized India would be a country with a greater capacity not only for the production but also for the consumption of goods, both indigenous and foreign. An industrialized India would thus mean a big market for the advanced countries. "The number of men and women functioning actively and discriminatively on the economic system of India as consumers, *i.e.*, agents in the demand side of values, will be steadily on the increase. And thus increasing wealth and wants of the Indian villagers will as a matter of course furnish fresh stimuli to purchases from abroad in the shape of finished and semi-finished products as well as factory outfit, etc. In other words, we arrive at a paradox, namely, that the more industrialized and necessarily more wealthy India becomes the more will she import from other industrial nations."[84] It is also pointed out very relevantly in this connection that 'each of the countries like Great Britain,

[79] *Economic Development*, p. 409 and Article on "The next stage in our economic evolution," *Arthik Unnati*, Kartick, 1334 B.S., p. 553.
[80] *Economic Development*, p. 349.
[81] *Ibid.*, p. 361.
[82] *Economic Development*, p. 350.
[83] *Greetings to Young India*, pp. 74 and 75.
[84] *Economic Development*, p. 350.

Germany, the U.S.A., etc.,—who are almost in the same industrial stage—finds in the others quite an extensive market for its own products.'[85] On these grounds it is argued that the industrialization of India is more a help than a menace to the advanced countries. Hence Prof. Sarkar appeals to the commercial and industrial genius of Great Britain and Germany to rigorously push on the industrialization of India, his appeal to the British being principally for capital[86] and to the Germans for facilities for technical training.[87]

Cottage Industries to be Modernized

Prof. Sarkar does not believe that cottage industries are the peculiar products of Indian civilization or that they have any special affinity with Indian culture or traditions. These also prevailed at one time in Europe and just as they have disappeared, more or less completely in the West, similarly they are bound to disappear, more or less completely from India as well.[88]

But, the economic condition of India is very backward at present, in spite of the modernism that has been introduced till now. Hence he thinks that the cottage industries of India are bound to survive for some length of time.[89] That is why he urges that the time for the choice in favour of factory industries to the exclusion of cottage industries has not yet come.[90] He also refers to the fact that cottage industries or small-scale industries or indnstries based on manual labour, are not altogether rare in Europe.[91] For these reasons he advises that efforts are to be made to enable the potters, weavers, carpenters, masons, blacksmiths, etc., to pass on to the next higher stage in the evolution of their respective crafts by widening their ideas, by teaching them to use better tools and instruments and also by providing them with funds through banks especially started for them.[92]

Prof. Sarkar attaches some importance to *Khaddar* as one of the cottage industries. He thinks that the peasants can utilize their spare moments in spinning.[93] Besides, according to him, *Khaddar* would enable the weavers and also the middle class young men (acting as middlemen) to add to their earnings.[94] From the increasing sale of *Khaddar* the conclusion is drawn that it must have actually proved to be paying to the producers—otherwise snch sales could not have continued.[95] No opinion is given as to whether it can compete with mill-made cloth as regards quality or price.[96] Though he notices the progress made in its quality and cheapness,[97] he thinks it is comparatively costly, and he recommends that its use is to be patronized in spite of its costliness because it provides some classes of the people with employment.[98] This shows that he does not think that *Khaddar* is capable of competing with mill-made

[83] *Economic Development*, pp. 350-851.
[84] Lecture on "Empire Development and Economic India," *Greetings to Young India*, pp. 68 and 76. *Vide* also *Greetings to Young India*, pp. 95 and 160.
[87] *Economic Development*, p. 45
[88] "A Misleading argument in favour of Cottage industries advanced by the Government Department," *J.B.N.C.* Sept. 1927, p. 185.
[89] Bengali pamphlet on "The Arthasastra of Young Bengal," p. 44 and *J.B.N.C.* for Sept. 1927, p. 81.
[90] *Greetings to Young India*, p. 38.
[91] Bengali pamphlet on "The Arthasastra of Young Bengal," p. 43.
[92] *Economic Development*, p. 408.
[93] *Ibid.*, p. 846.
[94] Bengali pamphlet on "The Arthasastra of Young Bengal," p. 45.
[95] *Greetings to Young India*, p. 58.
[96] Bengali pamphlet on "The Arthasastra of Young Bengal," p. 45.
[97] *Ibid.*, p. 44.
[98] *Ibid.*, p. 45.

cloth on equal terms. He strongly urges that efforts should be made to improve the mechanism of the *Charkha*.[99]

(*To be continued*)

ASHTAVAKRA SAMHITA

By Swami Nityaswarupananda

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।

इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥ ७ ॥

समस्तं All कल्पनामात्रं mere imagination आत्मा Self मुक्तः free सनातनः eternal इति this विज्ञाय knowing धीरः the wise one हि indeed किं (interrogative) बालवत् like a child अभ्यस्यति will act.

7. Knowing all as mere imagination and the Self as free and eternal, will the wise one act like[1] a child?

[[1] *Like etc.*—foolishly. A child is completely ignorant. The fact is, for the man of realisation there is neither any world nor any action.]

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।

निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥ ८ ॥

आत्मा Self ब्रह्म Brahman भावाभावौ existence and non-existence कल्पितौ imagined च and इति this निश्चित्य knowing for certain निष्कामः one who is free from desire किं what विजानाति knows किं ब्रूते says किं what करोति does च and.

8. Knowing for certain that one's self is Brahman and that existence[1] and non-existence are figments, what[2] should one who is free from desire, know, say or do?

[[1] *Existence etc.*—Relative existence and non-existence are not true of the Atman. It transcends them both, and is the locus of all such conceptions which give reality and unreality to so-called existences.

[2] *What etc.*—To one who has attained Self-knowledge nothing else remains to be known. He becomes fulfilled, free from desire. Worldly things appear to him contemptible, having neither existence nor non-existence. Bereft of egoism as he becomes, he knows not, says not, and acts not, though he may be apparently doing all these.]

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।

सर्वमात्मेति निश्चित्य तुष्णीम्भूतस्य योगिनः ॥ ९ ॥

सर्वं All आत्मा Self इति this निश्चित्य knowing for certain तुष्णीम्भूतस्य become silent योगिनः of the Yogi अयं सः this indeed अहं I अयं this अहं I न not इति such विकल्पनाः thoughts क्षीणाः faint (भवन्ति become).

9. Such thoughts[1] as 'this indeed am I' and 'this I am not' become faint for the Yogi who has become silent by knowing all as Self.

[[1] *Thoughts etc.*—With the dawn of Self-knowledge—when all is revealed as Self and nothing but Self—all dual conceptions vanish. The Yogi then realises that he is all.]

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[99] *Greetings to Young India*, p. 38.

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।
न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥ १० ॥

उपशान्तस्य Who has become tranqnil योगिनः of the Yogi विक्षेपः distraction न not ऐकाग्र्यं concentration न not च and चतिबोधः excess of knowledge न not मूढता dullness न not सुखं pleasure न not दुःखं pain न not च (expletive) वा or (भवति is).

10. The Yogi who has attained tranquillity, has no[1] distraction, no concentration, no excess of knowledge,[2] no dullness, no pleasure, or no pain.

[[1] *No etc.*—A Yogi with control over his senses has his mind in a perfectly balanced and tranquil state. No distraction whatsoever, therefore, can affect his equanimity. He has a perfect poise.

[2] *Excess etc.*—implies wrong knowledge, while dullness implies want of it.]

NOTES AND COMMENTS

IN THIS NUMBER

The first article of this issue, *An Unpublished Letter of Swami Vivekananda,* indicates how the love for ritnals and symbols is ingrained in human nature. . . . The least we hope about the *Memoirs of Sister Christine* is that it will be found interesting. The present chapter reveals how at her very first meeting Sister Christine fonnd a 'touchstone' in Swami Vivekananda. We wish to publish her memoirs serially. . . . "I am the way" discusses why and how the significance of the life and teachings of prophets is lost to the world. . . . *Human Elements in the Life Divine* is compiled from a Bengali speech delivered by Swami Saradananda on the occasion of a birthday anniversary celebrated at the Belur Math. Swami Saradananda, as many readers of *Prabuddha Bharata* know, was a disciple of Sri Ramakrishna. He was the first Secretary of the Ramakrishna Mission and passed away in the year 1927. . . . *Reality and Appearance* formed the subject of the Presidential Address delivered by Dr. Mahendra Nath Sircar, M.A., Ph.D., in the Indian Philosophy Section of the Philosophical Congress recently held at Dacca, Bengal. . . . . Romain Rolland's article, *The Universal Science-Religion,* is completed in this issue. The great savant has dealt in it with a subject which is of capital importance to both East and West,—the harmony of science and religion which has been so beautifully realised in the teaching of Swami Vivekananda. . . . . In *Biology in Education and Human Life* Prof. A. V. Hill, F.R.S., puts forth a vigorous plea for the necessity of greater attention to the study of biology. Though science is groping in darkness in its attempt to unveil the mystery of the origin of life on earth, no doubt, it is interesting to know what the latest scientific thought has to say about it. Prof. Hill is a distinguished physiologist and won the Nobel Prize for the year 1922. He is now attached to the University of London. . . . In the next article is shown the relative importance of *Khaddar* in the economic life of present India.

HOPE, FAITH AND COURAGE

Anyone who ever mentions the name of God owes it to himself to make a supreme effort to manifest Him in life.

For if he does not believe in the existence of God in his conscious or sub-conscious mind, why should he make any mention of God, and if he believes in the existence of God, what else in life matters, except to realise Him? But the world goes by catchwords and shibboleths. We talk many things without fully knowing what they imply—we do many things without at all thinking what their effect will be. In the same way we talk of God as carelessly as anything—without caring to know if He has got any significance in our life. We as if take the existence of God *for granted*, but all the while consider that we can ignore His existence altogether for all practical purposes. If a man seriously believe in the existence of God, his whole life will be transformed—he will find a check every time his mind goes astray or his senses commit any wrong, and in all actions good and noble he will find an inspiration which will defy all earthly obstacles.

God is not also like the mute stars in the sky or inert pictures on a wall,—one who has got existence but does not affect our life anyway. The history of the world shows, He can be realised in life—He speaks in human language to any person who hungers and thirsts for Him. Does not the life of innumerable saints, whom the world has witnessed since the dawn of humanity, speak in words strong and emphatic that the rest of humanity can be likewise? But we praise them as by-standers would praise the fighting gladiators standing outside the list. Not that we do not covet the blessings that the realisation of God means to life. But anyhow we live in half-sleep and do not like that to be disturbed and broken. Perhaps one of the reasons for this sad state of things is that people in general cannot raise themselves to the height where one can hope to realise God. The very first condition for success in any undertaking is that one must have hope—great adamantine hope in spite of all frowning circumstances, notwithstanding all calculations to the contrary. In the matter of realising God also one must have all-conquering hope, and there is no reason why one should not have that. If there had been a single man born in the world who had realised God in life, any other man can hope to do the same. For God is not conditioned by time, space, causation or anything whatsoever.

Another thing necessary for attaining God is that one must have undying faith in himself. It is said that one must have faith in himself first, and in God next. Too true. For only he who has faith in himself can expect to manifest God in life. A man has absolutely no reason why he should lose faith in himself, at least in matters of realising God. For all the scriptures of all the religions say in unequivocal language that no man is high or low in the eye of God and that He can be realised by anyone who really *seeks* Him.

Nevertheless one has to pass through a hell of struggle to attain success in religious life—he has to walk across a long long weary desert to get to the haven of peace—as indicated by the lives of saints who have gone before. Nothing can be had in the world without giving a proper price for it, and there is no exception in the matter of God-realisation too. Why God stands as if aloof and looking indifferently at us plunged into the vortex of hard struggles to attain Him, it is no use enquiring. It is a fact that one has to pay the price of attaining Him by the hard struggle of life. So it is better to take courage at all difficulties—not to succumb to depression under any circumstances—to knock and knock though the doors *seem* to be locked and closed. So let none of us lose hope, faith and courage.

ALL-ASIA EDUCATIONAL CONFERENCE

Self-love is as much a sin as self-oblivion. Self-reverence is as much a virtue as self-retrospection. It is a happy sign of the times that the Asiatics have set about comparing notes of the present with the past. And this is sure to bring in a growing sense of self-consciousness which is so greatly needed now.

The First All-Asia Educational Conference indicates the dawn of a new consciousness all over Asia. It also heralds a new epoch in the annals of India. India was once the cradle, one may almost say, of the Asian culture and civilisation, and she has again been chosen as the place for the first All-Asia meeting.

In Asia were born some of the greatest teachers of the world. Therefore, it is in the fitness of things that the First All-Asia Conference was with relation to education. It was also a nice choice on the part of the organisers that Benares, the ancient centre of culture and education, was selected for the purpose.

Asia has a culture of her own, which apart from its spiritual character, is characterised by a great catholicity. As such, the perplexing problems of the present weary world badly need for their solution the spread of Asian culture. The greatest task before Asia, to-day, is to bring about the fusion of the East and the West.

We heartily congratulate the learned speakers and delegates from far and near on their admirable efforts to show to the world the real spirit and importance of the all-embracing Asian culture. We also say with the President of the Conference: "Let ns build a better India, a better Asia and a better world." It would have been better if the Conference had launched upon a practical scheme of work towards the fulfilment of the mission of Asia. For, have we not had enough of fond hopes and happy dreams. We now urgently need to face the reality of life.

REVIEW

SHIVAJI ALBUM IN 3 VOLUMES. *Edited by Srimant Balasaheb Pant Pratinidhi, B.A., Chief of Aundh. Post Aundh, Dt. Satara. Price, each volume Re. 1-8.*

Shivaji's is a name which is sure in all times to inspire national feelings in the heart of every Indian throughout the length and breadth of the country. And the more the iucidents of his wonderful life are popularised, the better for the country.

The Chief of Aundh, a descendant of one of the great hereditary officers of the Maratha Empire, has done a great service in that direction by bringing out the Shivaji Album in illustration of the career of that great hero from birth till his coronation. Though we could not appreciate all the pictures, some of them have come ont beantifully well. The subjects chosen for the plates indicate a great artistic taste and historical sense on the part of the author. The last picture is about Shivaji's "Gift of Sovereignty" to his Guru. One day while Ramadas visited him at the fort of Rayagad, Shivaji made a Sanad as a gift of his kingdom to his Guru and throwing the document into the alms-bag of the saint, said, "I intend now to make an humble offering of this kingdom at your feet, and to spend the remainder of my life in your service." "Shivba, this kingdom is not yours to offer, nor mine to receive," replied the saint at this, "This belongs to Rama. And with this noble ideal before you, you should administer this kingdom for the good of all the people."

We thank the author for having the idea of bringing out this Album. Fourteen out of the thirty illnstrations in the book are from the brush of the Chief himself.

KALYAN—RAMAYANANKA (Hindi). *Published from the Kalyan Office, Gorakhpur. 512 pp. Price Rs. 2-8.*

The Kalyan is an illustrated Hindi monthly of devotion, knowledge and universal religion. Each year a special number of the magazine is brought out. This time they have published the Ramayana nnmber. It contains 206 articles—original and collected,—some of them being from brilliant scholars in and outside India, and gives a study of the Ramayana in various phases. The magazine has been illustrated with 157 pictures of which 19 are tri-coloured. We cannot sufficiently congratulate the publishers on this noble attempt to popularise the Ramayana in an age when people are becoming too much modernised to retain any love for their ancient scriptures or religious ideals. In comparison with the matter and get-up, the price of the book is very cheap.

MOSLEM NARI. (IN BENGALI). *By Khan Sahib Abdur Rahaman Khan, M.A., B.T. Mahbub Manjil, Ramna, Dacca. 148 pp. Price Re. 1/-.*

The book gives short life-sketches of three virtuous Muhammedan women, Khadizatul Kubra, Ayesha Siddika, and Fatematuz Zahara. The first two were the wives of the Prophet and the third his daughter. The printing and the get-up are good.

THE GOD WITHOUT AND THE GOD WITHIN. *By C. Jinarajadasa, M.A. Theosophical Publishing House, Adyar, Madras. 38 pp. Price 4 as.*

The book interprets the Upanishadic conception of the oneness of the spirit in the light of Theosophy. The printing and the get-up are good.

EUGENICS, ETHICS AND METAPHYSICS. *By Shri Bhagavan Das. Theosophical Publishing House, Adyar, Madras. 18 pp. Price 2 as.*

The author discusses certain Laws and Morals of Indian Social Life in the light of Modern History and Science and shows their adaptability to the present age. The printing and the get-up are good.

A PREPARATION FOR SCIENCE. *By Richard B. Gregg. Gujrat Vidyapith, Ahmedabad. 141 pp. Price 12 as.*

The book is an attempt to help Indian village school teachers to prepare the minds of their pupils for the subsequent study of science. It lays down a course of exercises for boys calculated to develop their faculty of observation and discrimination and their sense of order and arrangement. These are intended to be adopted by teachers according to local conditions. The anthor, who had two and half years' experience of teaching in Simla Hills districts, is fairly acquainted with the practical difficulties of such a training. An interesting discussion on the value of science, its nature and its importance in future Indian life is to be found in one of the concluding chapters. The proper application of science in the rural life of India is necessary not only for her regeneration, but also for the solution of some of the world-problems bearing on cultural conflicts.

The printing and the get-up are good.

NEWS AND REPORTS

THE ANNIVERSAY OF SWAMI VIVEKANANDA'S BIRTHDAY

At the Belur Math

The 69th birthday anniversary of Swami Vivekananda was celebrated at the Belur Math on the 10th January last. Though it was a week day a large number of people gathered at the monastery to pay respect to the memory of the Swami. As usual there were Puja, the feeding of the poor, etc. In the afternoon a largely-attended public meeting was held in front of the Math, Sj. Subhash Chandra Bose, Mayor of Calcutta presiding.

Amongst the speakers were Prof. Joy Gopal Banerjee, holder of the chair of English in the Calcutta University, Sj. Sarat Chandra Chatterjee, the celebrated Bengali novelist and others. Prof. Banerjee gave his personal impression of Swamiji whom, he came to know through the good offices of Sir Brojendra Nath Seal. The speaker described the Belur Math as the external symbol of Swamiji's greatness. Sj. Sarat Chandra Chatterjee said that he did not much meddle with religion in his life. According to him Swami Vivekananda was now a world figure and if the country had sincerely accepted the

ideals of Swamiji, it would have gone much further ahead than it has done.

The President in his closing speech remarked how in his time the student community were inspired by nothing so much as the teachings and life of Swami Vivekananda, who seemed to typify and portray all the hopes and aspirations of their life. Continuing he said that if India was to be free, it was not to be the home exclusively either of Hinduism or Mahomedanism, but the home of different communities living side by side in amity and peace. For that there was the great need for the adoption of the Gospel of Sri Ramakrishna and Vivekananda in whom we find the synthesis of all religions. He then narrated how Swami Vivekananda inspired his countrymen with a sense of self-confidence, self-reverence and self-assertion.

At Calcutta

On Sunday, the 11th January, a public meeting was organised by the local Vivekananda Society in Calcutta in memory of Swami Vivekananda. Prof. S. Radhakrishnan of the Calcutta University presided and amongst others Mr. Leo, the Chinese Consul-General, Mrs. M. R. Harding, an English lady brought up in the orthodox Christian Church and Dr. Mahendra Nath Sarkar, M.A., Ph.D., of the Calcutta Sanskrit College, addressed the meeting. According to a Press report, an unerring testimony to the hold which Swami Vivekananda has upon the younger generation of the country was furnished by the immense crowd that attended the meeting. The spacious hall was crowded to suffocation ; so was also the balconies, people hanging even up to the ceiling. Prof. Radhakrishnan described how in his younger days the work and teachings of Swami Vivekananda exerted a stimulating influence on his mind.

A WOMEN'S MEETING TO PAY HOMAGE TO THE HOLY MOTHER

The Birthday Anniversary of the Holy Mother was celebrated by the Ramakrishna Mission Society, Rangoon, by holding a public meeting for ladies at the A. B. M. Union Hall, Rangoon, at 4 p.m., on Saturday, the 13th December, 1930, when speeches were delivered in different languages by ladies extolling the life and teachings of the Holy Mother. A portrait of the Holy Mother nicely decorated was placed on the dais.

Srimati Sujata Sen, daughter of Keshab Chandra Sen and wife of the Hon'ble Mr. Justice S. N. Sen, presided.

Srimati Kamakshi, M.Sc., speaking in English paid a glowing tribute to the qualities of head and heart of the Holy Mother and held that the ideal of the Hindu womanhood not only stood completely vindicated but found the fullest expression in her life. Similar tributes were paid by Srimati S. Srinivasan, a teacher, B. E. T. Girls' School, in Tamil, Srimati Jyotirmayi Mukherjee, B.A., in Bengali and Srimati Prabhabati, Head Mistress, D. A. V. Girls' School.

The President in course of a neat little speech exhorted the ladies present to walk in the foot-steps of the Holy Mother in whom the ideal of womanhood had attained its highest perfection.

Nearly six hundred ladies of different communities attended the meeting which was a prolonged one, and much enthusiasm prevailed.

RAMAKRISHNA SEVA SAMITI, KALMA, DACCA

We have received the report of the above, for the period from 1329 to 1335, Bengali era.

The main object of the Samiti is to spread education among the masses. The activities of the Samiti may be put under the following heads :

(1) *Sri Kali Pathsala* : It is a free primary school for girls. The number of girls is 33.

(2) *Sri Ramakrishna Pathsala* : It is a free primary school for boys. The number of boys is 43.

(3) *The Annual Exhibition* : The Samiti opens every year an exhibition. In it products of home-made and agricultural industries are patronised. Lantern lectures are given to the villagers on hygiene, cottage industries and general education.

(4) *The Reading Room* : It has been started to give facilities for reading magazines and newspapers both English and Bengali.

(5) *Lectures* : Occasional lectures are arranged for the uplift of the public.

(6) *Discourses* : Every Wednesday, regular discourses are held and with it, the reading of scriptures and Bhajans are done.

(7) *Charitable Dispensary* : The Samiti undertakes to distribute medicines to the sick and arrange reliefs during epidemics.

We wish the Samiti steady progress.