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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

THE SHIVARATRI FESTIVAL AT THE FIRST RAMAKRISHNA MATH

[From the Diary of M.]

The Math at Baranagore. Narendra, Rakhal and others have to-day observed the fast for Shivaratri. Two days hence will be the birthday anniversary of Sri Ramakrishna.

It is only five months that the Math at Baranagore has been established. Not long ago Sri Ramakrishna left his physical body. Narendra, Rakhal and other devotees are possessed of a spirit of intense renunciation. Once Rakhal's father came to persuade him to return home. He replied, "Why do you take the trouble to come? I am perfectly happy here. Now, kindly bless me that I may forget you and you also forget me." Every one is seized with a spirit of dispassion for the world. They are always busy with religious practices and their one aim is, how to realise God. Sometimes they perform Japam, meditation, etc., and sometimes they are engaged in the study of scriptures. Narendra says, "The unselfish work, which the Lord prescribes in the Gita is but Puja, Japam, meditation,—these and nothing else."

This morning Narendra has gone to Calcutta. He has to conduct a law-suit concerning his house and has also to give evidence in the court.

M. has reached the Math at nine in the morning. When he entered the *Demons' room* (the parlour was so styled in fun), Tarak took to singing in joy :

"Lo ! there dances Shiva, lost in the ecstasy of the Self . . ."

Rakhal also joined and both began to sing and dance. The song was recently composed by Narendra.

"Lo, there dances Shiva, lost in the ecstasy of the Self, sounding his cheeks.

His tabor is playing and the garland of skulls is swinging in rhythm.

The waters of the Ganges are roaring among his matted locks. The great trident is vomiting fire, and the moon on his forehead is shining bright."

All the brothers of the Math are fast-

ing. In the room are now Narendra, Rakhal, Niranjan, Sarat, Sasi, Kali, Baburam, Tarak, Harish, Gopal of Sinti, Sarada and M. Jogin and Latu are at Vrindavan. They have not yet seen the Math.

To-day is Monday, the 21st February, 1887—the day of the Shivaratri festival. On the coming Saturday, Sarat, Kali Niranjan and Sarada will go on a pilgrimage to Puri

Sasi is day and night busy with the worship of Sri Ramakrishna.

The Puja is over. Sarat is singing to the accompaniment of a Tânpurâ (a musical instrument) :

"Shiva, Shankara, King of kings and the Great Lord of Kailas.

The sound of his blowing horn pervades the sky as he looks grand with a garland of snakes round the neck, his eyes big and red and the forehead decked with the moon."

Narendra has just returned from Calcutta. He has not yet taken his bath. Kali asked Narendra, "What news about the law-suit?"

Narendra (annoyed) : "What have you got to do with that?"

Narendra is smoking and is talking with M. and others. He says : "Lust and gold must have to be renounced. Lust is the gateway to hell. All are slaves to women. Shiva and Krishna are exceptions. Shakti was kept under perfect control by Shiva. Sri Krishna lived in the world, no doubt, but how non-attached! How he left Vrindavan all at once!"

Rakhal : "How he left Dwaraka also!"

Narendra has come back from the Ganges after his bath—in his hand are a piece of wet cloth and a towel. Sarada with his body besmeared with mud came and prostrated before Narendra. He too is observing the Shivaratri. He will now go for a bath in the Ganges. Narendra went to the shrine and bowed before the image of Sri Ramakrishna and then meditated for a while.

Now the talk was about Bhavanath. He is married and has to look after household dnties. Narendra is saying, "They are but worldly worms."

It was afternoon. Preparations were going on for the Shivaratri Puja at night. Bael leaves and faggots of Bael trees were procured. A Homa will be performed after the Puja.

It was now dusk. Sasi burned incense in the shrine and took that to other rooms as well. Before the picture of every deity he bowed and uttered salutation in great devotion.

Arrangement has been made for the worship of Shiva under the Bael tree of the Math.

It is 9 p.m. Now will begin the first Puja. At 11 in the night will be the second Puja. There will be four Pujas at four periods of the night. Narendra, Rakhal, Sarat, Kali, Gopal of Sinti and other brothers of the Math have assembled under the Bael tree. Bhupati and M. too are present. A brother of the Math was performing the Puja.

Kali is reading the Gita—the first three chapters. In the course of the reading, now and then, are going on talks and discussions with Narendra.

Kali : "I am verily all. Creation, Preservation, Destruction—all these, I am doing."

Narendra : "How can I be creating? Another Power from behind is making me work. All our actions—even our thoughts—are due to That Power."

M. (to himself) "The Master used to say, 'So long as one has got the consciousness, '*I* am meditating,' he is within the bounds of Maya. One *must* admit the existence of Shakti."

Kali remained silent and thinking

for a while said, "The actions you speak of, are all false—there was no thought at all—the very idea of their existence provokes laughter in me."

Narendra: "This *I* is not the *I* of 'I am That'. The real *I* is that which remains after the mind, body, etc. have been eliminated."

At the close of the reading of the Gita, Kali is reciting the Peace-chants: "Peace! Peace! Peace!"

Now, Narendra and other devotees stood up and began to circumambulate the Bael tree again and again singing and dancing.

Now and then they were simultaneously uttering the Mantra, "Shiva Guru! Shiva Guru!" It was the dead of night. The fourteenth day of the dark fortnight. Darkness prevailed all round. Beasts and animals—all were buried in silence.

The solemn sound of the sacred Mantra—"Shiva Guru, Shiva Guru," uttered by young devotees, dressed in ochre robes and blessed with a great dispassion for the world from their early age, rose high up in the infinite sky and as if got dissolved into the Existence-Knowledge-Bliss Absolute and Indivisible.

The Puja was over. It was about to dawn. Narendra and others finished their bath in the Ganges in the sacred hours before day-break.

It was morning. After bath, the devotees went to bow before the image of Sri Ramakrishna in the shrine, and then one by one assembled in the *Demons' room*. Narendra put on a beautiful new ochre cloth. With the beauty of his dress mingled a lustre of purity, wonderful and divine, that austerity gave to his face and body. His face was very, very bright but withal tinged with a tender expression of love. As if a bubble from the ocean of Existence-Knowledge-Bliss Absolute and Indivisible had assumed a divine form to teach mankind Devotion and Knowledge—to further the Mission of an Incarnation of God. Whoever looked at him, felt unable to turn his eyes away. Narendra was just 24 years, exactly the age, at which Sri Chaitanya renounced the world.

Even in advance in the previous day Balaram had sent some sweets and fruits for the devotees to break their fast with.

With one or two other devotees like Rakhal and others, Narendra was taking refreshments in the room while in a standing posture. Putting into his mouth one or two pieces of sweets he was saying in joy, "Blessed is Balaram! Blessed is Balaram." (Everybody laughing.)

Now Narendra was frolicing like a boy. With some sweets in the mouth, he became altogether motionless! His eyes were steadfast! Seeing this condition of Narendra, a devotee held him in fun—lest he should fall down!

After some time Narendra (with the sweets still in his mouth) opened his eyes and uttered, "I—am—well." (All burst into laughter.)

Prasad was distributed amongst M. and others.

M. was witnessing this profusion of joy. The devotees were saying loudly, "Glory to the Lord! Glory to the Lord!"

MEMOIRS OF SISTER CHRISTINE

Personalia

After leaving Detroit, Swamiji had gone to New York, hoping that there, in the cultural metropolis of America, he might find an opening to begin the

work he felt destined to do. He was soon taken up by a group of wealthy friends who loved and admired him and were attracted by his personality, but cared nothing for his message. He found himself in danger of becoming a social lion. He was fed, clothed, and housed in luxury. Again there came the cry for freedom: "Not this! Not this! I can never do my work under these conditions."

Then he thought the way might be found by living alone and teaching in classes, open to all. He asked Lansberg to find inexpensive rooms for both of them. The place which was found (64 West 33rd Street) was in a most undesirable locality, and it was hinted that the right sort of people, especially ladies, would not come to such a place, but they came,—all sorts and conditions of men and women—to these squalid rooms. They sat on chairs, and when chairs were filled, anywhere—on tables, on washstands, on the stairs. Millionaires were glad to sit on the floor, literally at his feet. No charge was made for the teaching and often there was no money to pay the rent. Then Swamiji would give a secular lecture for which he felt he could accept a fee. All that winter, he worked as he could. Often the last penny was spent. It was a precarious way of carrying on the work and sometimes it seemed as if it would come to an end.

It was at this time that some of those with means offered to finance the undertaking. But they made conditions. The "right place" must be selected and the "right people" must be attracted. This was intolerable to his free *sannyasin* spirit. Was it for this that he had renounced the world? Was it for this that he had cast aside name and fame? A little financial security was a small thing to give up. He would depend upon no human help. If the work was for him to do, ways and means would come. He refused to make a compromise with the conventional outlook and worldly methods. A letter written at this time is revealing :—

". . . . wants me to be introduced to the 'right sort of people.' The only 'right sort of people' are those whom the Lord sends—that is what I understand in my life's experience. They alone can and will help me. As for the rest, Lord bless them in a mass and save me from them. . . . Lord, how hard it is for man to believe in Thy mercies!!! Shiva! Shiva! Where is the right kind? And where is the bad? It is all *He*!! In the tiger and in the lamb, in the saint and in the sinner, all *He*!! In Him I have taken my refuge, body, soul, and Atman, will He leave me now after carrying me in His arms all my life? Not a drop will be in the ocean, not a tinge in the deepest forest, not a crumb in the house of the God of wealth, if the Lord is not merciful. Streams will be in the desert and the beggar will have plenty if He wills it. He seeth the sparrows fall—are these but words, or literal, actual life?

"Truce to this 'right sort of presentation.' Thou art my right, Thou my wrong, my Shiva. Lord, since a child, I have taken refuge in Thee. Thou wilt be with me in the tropics or at the poles, on the tops of mountains or in the depths of oceans. My stay—my guide in life—my refuge—my friend—my teacher—and my God—my real self—Thou wilt never leave me, never. . . . My God, Save Thou me forever from these weaknesses, and may I never, never seek for help from any being but Thee. If a man puts his trust in another good man, he is never betrayed. Wilt thou forsake me, Father of all good—Thou who knowest that *all* my life, I am Thy servant, and Thine alone? Wilt Thou give me over to

be played upon by others or dragged down by evil? He will never leave me, I am sure."

After this, a few earnest students took the financial responsibility for the work and there was no further difficulty. Again he wrote: "Was it ever in the history of the world that any great work was done by the rich? It is the heart and brains that do it, ever and ever, and not the purse."

All that winter the work went on and when the season came to an end, early in the summer, this devoted group was not willing to have the teaching discontinued. One of them owned a house in Thousand Island Park on the St. Lawrence River, and a proposal was made to the teacher that they all spend the summer there. He consented, much touched by their earnestness. He wrote to one of his friends that he wanted to manufacture a few "yogis" out of the materials of the classes. He felt that his work was now really started and that those who joined him at Thousand Islands were really disciples.

In May 1895, he writes to Mrs. Ole Bull:

"This week will be the last of my classes. I am going next Saturday with Mr. Leggett to Maine. He has a fine lake and a forest there. I shall be two or three weeks there. From thence, I go to Thousand Islands. Also I have an invitation to speak at a Parliament of Religions at Toronto, Canada, on July 18th. I shall go there from Thousand Islands and return back."

And on the 7th of June:

"I am here at last with Mr. Leggett. This is one of the most beautiful spots I ever saw. Imagine a lake surrounded with hills and covered with a huge forest, with nobody but ourselves. So lovely, so quiet, so restful. You may imagine how glad I am after the bustle of cities. It gives me a new lease of life to be here. I go into the forest alone and read my Gita and am quite happy. I shall leave this place in about ten days or so, and go to Thousand Islands. I shall meditate by the hour and day here and be all alone by myself. The very idea is ennobling."

Early in June three or four were gathered at Thousand Island Park with him and the teaching began without delay. He came on Saturday, July 6, 1895. Swami Vivekananda had planned to initiate several of those already there on Monday. "I don't know you well enough yet to feel sure that you are ready for initiation," he said on Sunday afternoon. Then he added rather shyly, "I have a power which I seldom use—the power of reading the mind. If you will permit me, I should like to read your mind, as I wish to initiate you with the others tomorrow." We assented joyfully. Evidently he was satisfied with the result of the reading, for the next day, together with several others, he gave us a *mantram* and made us his disciples. Afterwards, questioned as to what he saw while he was reading our minds he told us a little. He saw that we should be faithful and that we should make progress in our spiritual life. He described something of what he saw, without giving the interpretation of every picture. In one case, scene after scene passed before his mental vision which meant that there would be extensive travel apparently in Oriental countries. He described the very houses in which we should live, the people who should surround us, the influences that would affect our lives. We questioned him about this. He told us it could be acquired by anyone. The method was simple at least in the telling. First, think of space,—vast, blue extending everywhere. In time, as one meditates upon this space intently, pictures appear. These pictures must

be interpreted. Sometimes one sees the pictures but does not know the interpretation. He saw that one of us would be indissolubly connected with India. Important as well as minor events were foretold for us nearly all of which have come to pass. In this reading the quality of the personality was revealed,—the mettle, the capacity, the character. Having passed this test, there can be no self-depreciation, no lack of faith in one's self. Every momentary doubt is replaced by a serene assurance. Has the personality not received the stamp of approval from the one being in the world . . . . ?

Thousand Island Park, nine miles long and a mile or two in width, is the largest of the Thousand Islands. The steamers land at the village on the river. At that time the remainder of the island was practically a solitude. The house to which we were directed was a mile above the village. It was built upon a rock. Was that symbolic? It was two storeys high in the front and three behind. A dense forest surrounded it. Here we were secluded and yet within the reach of supplies. We could walk in all directions and meet no one. Sometimes Swamiji went out only with Lansberg. Sometimes he asked one or two of us to accompany him. Occasionally the whole party went out together. As we walked, he talked, seldom of controversial subjects. The solitude, the woods seemed to recall past experiences in Indian forests, and he told us of the inner experiences during the time he wandered there.

We in our retirement seldom saw anyone except now and then someone who came for the view. The conditions were ideal for our purpose. One could not have believed that such a spot could be found in America. What great ideas were voiced there! What an atmosphere was created, what power was generated! There the Teacher reached some of his loftiest flights, there he showed us his heart and mind. We saw ideas unfold and flower. We saw the evolution of plans which grew into institutions in the years that followed. It was a blessed experience—an experience which made Miss Waldo exclaim, "What have we ever done to deserve this?" And so we all felt.

The original plan was that they should live as a community, without servants, each doing a share of the work. Nearly all of them, were unaccustomed to housework and found it uncongenial. The result was amusing, as time went on it threatened to become disastrous. Some of us who had just been reading the story of Brook Farm felt that we saw it re-enacted before our eyes. No wonder Emerson refused to join that community of transcendentalists! His serenity was evidently bought at a price. Some could only wash dishes. One whose work was to cut the bread, groaned and all but wept whenever she attempted the task. It is curious how character is tested in these little things. Weaknesses which might have been hidden for a lifetime in ordinary intercourse, were exposed in a day of this community life. It was interesting. With Swamiji the effect was quite different. Although only one among them all was younger than himself, he seemed like a father or rather like a mother in patience and gentleness. When the tension became too great, he would say with the utmost sweetness, "Today, I shall cook for you." To this Lansberg would ejaculate in an aside, "Heaven save us!" By way of explanation he said that in New York when Swamiji cooked he, Lansberg, would tear his hair, because it meant that afterwards every dish in the house required washing. After several un-

happy experiences in the community housekeeping, an outsider was engaged for help, and one or two of the more capable ones undertook certain responsibilities, and we had peace.

But once the necessary work was over and we had gathered in the class room, the atmosphere was changed. There never was a disturbing element within those walls. It seemed as if we had left the body and the bodily consciousness outside. We sat in a semicircle and waited. Which gate to the Eternal would be opened for us today? What heavenly vision should meet our eyes? There was always the thrill of adventure. The Undiscovered Country, the Sorrowless Land opened up new vistas of hope and beauty. Even so, our expectations were always exceeded. Vivekananda's flights carried us with him to supernal heights. Whatever degree of realization may or may not have come to us since, one thing we can never forget : We saw the Promised Land. We, too, were taken to the top of Pisgah and the sorrow and trials of this world have never been quite real since.

He told us the story of the beautiful garden and of one who went to look over the wall and found it so alluring that he jumped over and never returned. And after him another and another. But we had the unique fortune of having for a Teacher one who had looked over and found it no less entrancing, but out of his great compassion he returned to tell the story to those left behind and to help them over the wall. So it went on from morning until midnight. When he saw how deep the impression was which he had made, he would say with a smile, "The cobra has bitten you. You cannot escape." Or sometimes, "I have caught you in my net. You can never get out."

Miss Dutcher, our hostess, was a conscientious little woman, a devout Methodist. How she ever came to be associated with such a group as gathered in her house that summer would have been a mystery to anyone who did not know the power of Swami Vivekananda to attract and hold sincere souls. But having once seen and heard him, what could one do but follow? Was he not the incarnation of the Divine, the Divine which lures man on until he finds himself again in his lost kingdom? But the road was hard and often terrifying to one still bound by conventions and orthodoxy in religion. All her ideals, her values of life, her concepts of religion were, it seemed to her, destroyed. In reality, they were only modified. Sometimes she did not appear for two or three days. "Don't you see" Swami said, "this is not an ordinary illness? It is the reaction of the body against the chaos that is going on in her mind. She cannot bear it." The most violent attack came one day after a timid protest on her part against something he had said in the class. "The idea of duty is the midday sun of misery scorching the very soul," he had said. "Is it not our duty," she began, but got no farther. For once that great free soul broke all bounds in his rebellion against the idea that anyone should dare bind with fetters the soul of man. Miss Dutcher was not seen for some days. And so the process of education went on. It was not difficult if one's devotion to the Guru was great enough, for then, like the snake, one dropped the old and put on the new. But where the old prejudices and conventions were stronger than one's faith, it was a terrifying, almost a devastating process.

SHAKTI BEHIND THE NATION

By The Editor

I

In India, if Shiva is worshipped for an easy salvation, Parvati is invoked for Shakti or power. The feminine aspect of God has been always appealed to, in this land, when persons required additional strength to supplement their own for any purpose,—for victory in war, for conquest of enemies, in times of famine, pestilence or the visitation of any scourge of Nature. It is said that when the gods in heaven were ousted from their position and robbed of their possessions, it was the "Goddess who pervades the universe in the form of Shakti" who was appealed to and who came to their rescue. This happened on more than one occasion and a promise was extorted as a price of their devotion and prayer that when she would be invoked by the gods in times of peril, she would come to their help.

The repercussion of this incident in heaven we find in this human world also. Ramachandra, though an Incarnation of God, invoked the Goddess Durga, when hard put to it in his fight with Ravana. In history, we find many instances of the worship of the Goddess Kali by princes and kings before they went out on any military expedition. Even down to the Pindaris we find that they prayed to the Divine Mother to be of help in their acts of homicide.

Whenever a Sadhaka finds himself too weak to continue his struggle for realising Truth, he appeals to the Mother for strength. Well, mother is more likely to be successfully appealed to than father. The tenderness of a female heart is taken advantage of even in divine worship. In India it is to be reckoned whether the Divine Mother has not scored higher number of votaries than God Himself. Or, this taking umbrage in the Motherhood of God—is it but the echo of the matriarchal form of Government in society, when the members of a family knew and felt the power and influence of only the "mother" and took no notice of the "father?"

Society in its essence is but the reflection of the thoughts and ideals of its best minds. What the best people think and feel and take up as their ideal in life, gradually filters down to the lower strata and slowly pervades the whole society. Now, if in religious life Motherhood of God received more importance than any other aspect of Godhead, in society also we find that womanhood was much more idealised in India than any other feature of humanity. From the earliest time womanhood has been actually deified—woman is believed to be the veritable form of the Divine Mother on earth—she is believed to be the embodiment of "Shakti" and no sin is deemed greater than that of being disrespectful to her. If in the West man's attitude towards woman has taken only a chivalrous turn, in India she has been idealised as a goddess on earth. Many Sadhakas have completed their religious Sadhana by worshipping the Divine Personality in womanhood, and this worship has taken manifold forms of religious rites of various grades.

A society should be judged not by what is seen in common life (shonld we say, in its degenerate condition?) but by the ideal it upholds. In individual life we find that it is the ideal that sustains one's strength—it is the lure

of the dreams in one's life that is more potent than any material strength. Should it not be so even in social life? Perhaps the ideal that was nobly conceived and strenuously lived at one time of the society has fallen into disuse or been abnsed in later times. But still if the ideal has not been lost sight of by the people, though dimmed, the society, however low it may have fallen, is sure to rise again. The strength of the society, though apparently dead, lies in the bedimmed glory of the ideal which was once at its root.

So if anybody be sordidly critical to find out the length of disparity between the ideal and practice with reference to the condition of women in Indian Society, we need not be in any despair, so long as the ideal has not been altogether forgotten. To understand a people correctly, we must understand their hopes and fears, their dreams and inner thoughts. So if anybody raises any alarm by seeing the hard condition of women here and there, we need not get too impatient and restless, provided the ideal is still dearly cherished by the people, at least by the best of them. Too much closeness of position prevents us from seeing the beauty of a thing, too much nearness to them does not allow us to judge the ideals and dreams of a society rightly. So, if any impatient people, deeming our present society to be in a state of degradation, attempt a drastic reform into our social life, and try to engraft idealised foreign conditions into our own, we should take their words with a grain of salt and be careful to safeguard ourselves against them.

It is said that in matters of worship, what we meditate we become. Constantly thinking of God and His Divine qualities, imperceptibly we become like unto Him. So the boldest amongst religious minds in India conceived the idea that "man is one with Brahman." For, to live up to that ideal is the surest way to forget the littleness of man. Now, if the social ideal demands that we are to look upon womanhood as the veritable form of the Divine Mother on earth, is she not to be the veritable Shakti behind the social and national life? If the inspiration of strength comes from womanhood, a society is sure to stand on adamant,—a nation is sure to make rapid strides. In the heyday of Indian civilisation, woman stood side by side with man or was the source of strength from behind in all his activities, and this must repeat itself in the present-day history, if India is to see the efflorescence of her Renaissance at no distant time. It is a problem whether the heroism of the Rajputs made Padmini or the womanhood of the type of Padmini made the Rajput warriors so brave and valiant. In any case, wherever the ideal of the Padmini lives, the society at any time will spring into glory. Do we not find in the life of great men all over the world how grateful they have been to their mothers? So in these days of hard national struggle in India, women should not lag behind, nor any opportunity be denied them to take their rightful position in the national activities.

II

This may be called an age of revolution. Everywhere and in all kinds of activities we find changes which would seem revolting even recently. Signs of rebellion pervade the very atmosphere. Everywhere people are intoxicated with a thirst for novelty, and before its onrush every custom or tradition, however much it may have stood the test of time, is found too feeble to offer any resistance. The standard of right and wrong is varying too constantly. People are at a loss to find out one good

rule to which they can fix their attention for a considerable length of time. The world is, as it were, in a melting pot or on the witches' cauldron,—to be formed anew or on its way to destruction, who can tell? But if there is one thing which can be generalised as a characteristic of the events of the world, it is the spirit of revolt against the old. We find the rise of labour against capital, the masses against the classes, the people against the government, the youth against the old. The spirit of individuality is too strong everywhere. Now, to develop a right kind of individuality there must be good discipline. When that is absent, man, or a society, or a nation will be like a ship without a rudder in the stormy weather. So we find that everywhere simply experimentation is going on. In one part of the world we find a cry for democracy, in another part democracy is viewed with alarm—the rule by "the wisest and the best" being deemed to be the safest form of government. Customs and usages in the society are being pulverised to pieces without the substitution of any other fixed code for its guidance. When such is the atmosphere one has to live in, one is bound to catch the infection. As a result we find that the spirit of the age has not a little affected our women also.

The East is proverbially conservative and slow to move. We find that it is in the West that the changes are too rapid and the countries there are vying with one another as to making the boldest experiment in life. As a result woman's life also has turned topsyturvy and the hankering after newness still persists. Women in the West are no longer screened in the seclusion of the home life. They have come out in the open field to compete with men as rivals in all walks of life. There is no work for which a woman thinks herself incapable; there is no undertaking which she will not attempt. She has entered into almost all professions which were till recently the monopoly of man, and in the last war some women even joined the army. Distinction between men and women, as far as work is concerned, is considered to be a myth, and amidst all kinds of competitions that were wearing out the modern life, a new factor has arisen—the competition between men and women. There was a time when women sought shelter under the chivalrous spirit of men, but nowadays woman wants no favour—no concession; she is in open rivalry with man. She does no longer look to man for the protection of her interest; rather she is so keen about safeguarding her interests against man's, that there is already heard the sound of conflict and clash.

It is difficult to judge whether this widening of the sphere of activity on the part of women is good or bad. For, it cannot be gainsaid that some good results also have come out of that. But to the advantages gained, how far the old ideals (with some of their good points) should be sacrificed is a problem for thoughtful persons to decide. Perhaps the time spirit knows no consideration—it will consult the wishes of none as to what is good or bad; willy-nilly we are to submit to it. It is not the question whether this assertion of too much individuality on the part of women is good or bad; it is the inevitable result of the influence of the atmosphere in which we all have to live. The restlessness which pervades the life of women in the West has overtaken their Eastern sisters also. All over Asia,—in Japan, China, Persia, Turkey—everywhere we find a new pulsation of life amongst the women also, side by side with that in men. The East has awakened from its slumber. And can the women form any exception? No, they are not to lag

behind. They are determined to come to the forefront of the battle for the progress of their country, for the uplift of their race, and, above all, to contribute their quota to the perfection of humanity.

Shyness, timidity and modesty, which are believed to be the characteristics of Asian womanhood, are being mercilessly thrown off by those who stand in the vanguard of progress for the fair sex. Sometime back, when an Indian lady, bearing the message of the East, went to the West, she was the object of wonder to all. She described her experience thus, "They expected me to fit into their notion of what an Indian woman should be,—a timid woman, a modest woman, a jump-on-to-a-chair-at-a-mouse woman, who had come to learn from them. They expected me to supplicate help from them. When they saw that I had come to them as a free woman, one who stood side by side with my comrade man, that I gave knowledge and beauty rather than supplicated for it, they asked, 'Are you a typical Indian woman?' 'Yes,' I cried, 'I am she who carries the brass pot to the water, I am she who led armies, I am she who gave counsel to kings, I am she who showed forth all renunciation, I am she who went down to hell that her mighty country might rise. I am only the kind of the average Indian woman.' " Nay, she is not only the typical Indian woman, but a representative of the modern Asian woman, self-conscious of her mission in life, proud of the past and hopeful of the future, dreaming mighty dreams and moving forward with rapid velocity.

In her eagerness for progress, the Asian woman also is boldly defying established customs and does not care if she drifts away from the old moorings. Tradition has no binding force on her; usage has no enslaving influence on her mind. Though the past receives due homage from her, she is not a slave to it. She does not believe that wisdom lies only in copying the past. She has an open mind—all its windows are kept wide open to receive new ideas, from whatever source it may be, and she has got the courage of conviction to put those ideas into practice, if deemed worth trying. The Persian women have thrown out their veils. The Armenian women have come out to fill administrative posts. The Turkish women no longer seek the protection of Purdah. The Jewish women in Palestine are asserting their rights counterbalancing the orthodox teaching that "a woman cannot be a witness, or the guardian of her children, nor can she inherit, or own her own earnings." In China also women are fighting for the equality of the sexes. There is a stir amongst the Korean women and they want no longer to keep their activities confined to household duties. In Japan the women are showing keen eagerness to take part in politics: daily they are widening the sphere of their public activities.

In India also women have shown no less sense of awakening. They have entered into almost all the liberal professions. They now sit in the Legislatures, Corporations, and Local Boards, side by side with men, to deliberate over schemes of public importance. In some of the Indian States, the women enjoy equal suffrage and in some all forms of sex-disqualification have been removed, "thus bringing a part of India right abreast of America in sex-equality in political rights." Some time back India showed the highest honour to her womanhood, by electing a lady to the Chair of the greatest political institution—the National Congress. In the recent political activities of the country women in large numbers have shown courage, strength, sacrifice and extra-

ordinary spirit of suffering for the country's cause. They have not shrunk to face brutalities in the country's fight for political rights. In some instances they have shown striking heroism and fearlessness. In India already there are many women's associations for educational and social welfare work, and the number of such institutions is daily increasing. In short, in these days of Indian Renaissance, our women within the limitation of their scope and opportunities have been doing their best to further the cause of the country's progress.

III

Now, throughout the world there are two schools of thought with reference to the widening of the sphere of activities for women. One is conservative, the other is liberal. In the West also in many countries women had literally to fight for many rights to be wrested from the hands of men, and the fight is still going on. Some persons view with alarm this ever-increasing scope of work for women. They think that this has got dark forebodings for the future. On the other hand, there is another class of people who welcome this advent of women into public life. In the East also similarly two schools of thought exist. In Japan, some years back, the Press objected to giving political rights to women; for, it feared, that it will interfere in their being "good wives and mothers." In Afghanisthan an Emperor lost his throne because he was too much in advance of his people (amongst other things) with regard to the widening of the sphere of the activities of women. In India also some people view with alarm that women should come out to take part in public acitivities and find them guilty of transgression into the province which properly belongs to men.

Apart from the question whether this is a good or bad indication for the future of society, it must be said that this is inevitable. Time spirit knows no boundaries—it does not obey any geographical limitations. It has been shown that in India also women are simply keeping pace with their sisters in other countries of the East as well as the West. This is an age of standardisation. Science is daily annihilating time and distance. What the people in the distant corner of the globe are doing, at once comes to our notice and we feel inclined to copy them. This being the case, it is absurd to wish that Indian women should limit their scope of activities while the women all the world over are exploring ever-new fields of work.

Good and bad are relative terms, and established customs and fixed ways of thoughts very often prevent us from coming to a correct estimate of the value of things. The horizon of thoughts with some people is so very limited that they stagger at any thing to which they are not accustomed. Fix them to a mode of life for sometime, and they will be busy building philosophy over it. Now, are the many of the activities of the Indian women, though seeming strange, really foreign to the genius of the race? What about the veil and the Purdah? Are they not the innovations of the Mahomedans? What about child-marriage? Was it a system so very exacting with those living on the banks of the Indus, in the glory of whose deeds we want to bask even thousands of years later? Have not women shown administrative qualities throughout the history of India from the ancient time to the days of Rani Bhavani? Did not Gargi fight with the best of the philosophers of her time in

arriving at truths? Why do you then fear, if now women come forward to deliberate over the political problems of the country? Are there not memorable names of Indian women who have left their mark in history because of their acumen in art, literature, science, mathematics? Amongst the painters of ancient India whose names we can recall, the first one is a woman. Why not then put forth your best effort to spread education amongst women? Whereas in many other countries the women had to win their rights by fight, in ancient India there was no limitation to the activities of women. While many religions do not recognise the status of women, the revelation that flashed upon the ancient Rishis in India did not indicate any such limitation. Only in later days, during the decadent period of Indian civilisation, some such limitations were devised and enforced. While boasting of the Aryan civilisation, why do you then stick to the customs of the dark period of the Indian history? Shake off all sloth of the mind; think boldly and with an open mind, and do not be frightened by anything simply because it is new.

But imitation is always death, unless that is done with due discrimination. We are not in favour of rejecting a good thing, simply because it is foreign; nor should we encourage aping the life of a people simply because they have caught the imagination of the world. We cannot say that with the advent of the Western civilisation in our country, some of its vices also have not entered into our national and social life and some people are not too enamoured of things imported from the West to be able to keep a proper balance of judgment. This may be said of the women's activities also. It cannot be denied that in some aspects at least they simply reflect the ways of thought and life obtaining in the West. Nevertheless, we are not in favour of always giving a "doctor's prescription" to others as to what they should do and what they should not, as to what would be good for them and what would be harmful.

In our opinion women should not be always allowed to suffer under dictation from men, nor should we have any cause of fear with regard to the modern women's outlook on life, so long as the real Indian Ideal of womanhood is not thrown aside. The details must differ from time to time with the change of circumstances. But a nation is safe, so long as it sticks fast to its ideals. We are not going to judge to what extent women have fallen below or risen above their ancient ideal, but shall leave it to them to consider if all their ever-increasing activities cannot be centred round this ideal of Indian womanhood.

IV

Now, what is the essence of the Ideal of the Indian women? What are the main characteristics of the Indian women? What are the traditions that have been handed down to them through thousands of years? If the essence of the national ideal in India has been "renunciation and service," that ideal has reached its culmination in her womanhood. The life of an Indian woman is based on the ideal of complete self-effacement and consecration and it is due to this reason, perhaps, that she has been raised to the pedestal of a Devi. For, in the lives of many Indian women the above ideal is not an ideal —not a dream, but has become an actuality. It is for this reason that the whole nation in India has bowed down before her as the embodiment of the Divine on earth. In the life of the Indian women there is not the least trace of self-assertion, all her activities indi-

cate her unconscious endeavour at self-effacement. Does not a person become one with God, when the 'lower self' is subdued? Does not religion all the world over mean that?—to discover the Higher Self on the ashes of the egoistic lower self? Then the whole life of Indian women is an endeavour after the attainment of that Divinity, and in some of them that ideal has been reached wonderfully.

It has been said that "if there is one relation or position, on which above all others the idealising energy of the people spends itself, it is that of the wife" and that in India "wifehood is a religion, motherhood a dream of perfection." The process of self-effacement begins when the daughter enters a new life after the sacramental marriage. As a wife, Indian woman devotes her whole energy to the service of the family, with the husband in the centre (in that too she is careful not to betray that her husband has got any superior claim of love and service to any other person in the family). When she reaches motherhood, and becomes the mistress of the family, her overflowing love sweeps off all barriers or limitations, and her interest is the interest of all including the newly-appointed despised servant belonging to the lower caste : She is then a mother to all. And as she attains old age, she becomes a mother to an ever-increasing circle of people covering the whole village—the entire population in which the family is situated. No wonder, that the common term of address to a woman in India is "mother." Is it to constantly awaken in her the consciousness of the dream of motherhood?

In India marriage is a sacrament; it is an institution serving as a step to reach the consummation of human life, namely, the attainment of Truth. So when the husband dies, the wife does not give up the ideal, but lives a more intense life of service as a widow, makes a far greater attempt at self-effacement in the service of all who come within her reach and contact. The life of an Indian widow is a piece of one long-drawn poetry. To her has been given the deepest blow by death. But she utters not a single word about it; on the contrary, as a reflex action she goes out to remove wherever there is misery. It is said that a nightingale sings sweetest when pierced by an arrow at heart; and it may be true of the Indian widow that the cruel blow of death has brought out the best in her. If it be true, as has been said by a keen observer, that there is nothing more beautiful to conceive than the life of the Indian home, then the creation of the beauty of that home is mainly due to the contribution of the Indian womanhood, by her life's sacrifice.

Would a scoffing critic raise a smile of derison, if we want to call up this ideal—this vision of Indian womanhood, and go to find out what is hidden in the dark corners of Indian social life? We shall, then, say to him in reply, "Stop, please do not disturb the dream of a race; for in it lies hidden its life and soul. If a fallen nation is to rise again, it will rise on the strength of the dreams dreamed in the past."

V

Now, what should be the right attitude of the modern woman to life? So long her activities had been confined to home; now they are sure to transcend the limitations of the home life and the spontaneity of her love will overflow its banks. The modern life brings to her the sad tidings of sorrows and imperfections of the wider world, and her heart will go out instantaneously for their removal; but not at the sacrifice of home. With the home as its centre, her love will encompass an ever-widen-

ing circle. And all the while it will be a spirit of service that will prompt and actuate her to work and not the thought of the fight for her rights, as has been the case in the West. For, the genius of the Indian woman has never known even to formulate her rights—not to speak of claiming and asserting them. Her life has been like that of the cloud above, which replenishes the earth below, but does not want anything in return. She sings the song of her life in her own way to herself, does not care who hears or who does not—does not pause to see, if any appreciation comes or not. Her life is a life of complete detachment.

Go on in your way, then, 'mothers' of India, without forgetting your past and without losing the dream of your life, widening the sphere of your service, to cover a larger field, to reach a wider area. Never did the Indian nation need your services and the strength of your inspiration so sorely as now. Go ye out, then, to pour out the feelings of your love for the whole nation, and vindicate your position that ye have been worshipped as a form of 'Shakti' on earth from ages past.

WOMEN'S EDUCATION IN INDIA

By Prof. D. K. Karve, B.A.
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There was a time when villages and small areas with a radius of a few miles were self-sufficient. Very few people went beyond these limits and most of their needs were satisfied within these areas. Such a state of things prevailed all over the world and literacy or even the knowledge of the three R's did not matter much in the life of common people in those days. But the times have now changed. Competition, among individuals and nations, has become the fundamental principle of action of the present world; physically and intellectually stronger nations have subdued and are exploiting weaker ones, while in the same nation the intelligent and educated are taking undue advantage over weaker classes. Individuals, classes and different nations will have to educate themselves in order to guard their self-interest. Necessity of elementary education arises from another aspect of the altered times. Facilities for travel enable men to go far away from their homes. Almost every family from among people who do not belong to non-agricultural, aboriginal tribes has sent one or more persons to distant parts and it is natural that friends and relations should have a desire to be in touch with one another through exchange of letters. Under the present circumstances this becomes very difficult because most people have to depend upon others to satisfy this desire.

India has been helplessly thrown into a competition with other nations and by comparing with them we find that so far as the educational level of our nations is concerned, our position is lowest amongst people that deserve to be called nations. We may have individuals, both men and women, here and there who can stand shoulder to shoulder with the best intellectuals of the most advanced nations of the world but we must realise that taking the mass of people into consideration we are deeply immersed in ignorance. In these days no nation has a chance to attain a responsible position in the world without raising the general level of culture

amongst the masses. This has to be done through education.

Individuals must be able to guard their own interest and for this they must have at least the knowledge of three R's. Just like physical defects of blindness or deafness, illiteracy is a great handicap in the race one has to run in practical life. The spread of education, at least of the knowledge of the three R's, is an urgent need; the Government and the responsible persons in the country ought to do their utmost to supply this intellectual need of our people just as physical food is supplied to them during times of famine.

I must now come to my subject proper. So far as mere literacy is concerned, the numbers of literate men and women will be found nearly equal among all advanced people. According to the census of 1921 in India, however, about 15 per cent. of men and only two per cent. of women are literate. A few figures will further open our eyes. Among Hindus one woman out of 68 is literate. Among Mahomedans one woman out of 116 is literate. Out of 18 girls who should be at school only one is found on the rolls.

These are figures from the census of 1921. Some progress may have been made during the past ten years but compared with the work that lies before us it must be very small. Gigantic efforts will have to be made to appreciably increase literacy among women. Let us utilise all the help the Government and the Missionary Bodies are able to give in this direction. The task is colossal and private efforts cannot achieve much. But nevertheless we must do our best to supplement efforts from the Government and Missionaries. Of the small amount of money set apart for education only a very small portion again• is allotted to Women's Education. Both the Government and the public have neglected Women's Education so far, and for a long time to come Women's Education will remain in the background. Unless women come forward and assert their rights and make efforts themselves, there is no hope for any appreciable progress. Fortunately women are awakening and beginning to realise their responsibility. All-India Women's Conference is a Body that is growing in influence. It has started All-India Women's Education Fund, and I wish something appreciable comes out of it. We may also look for some help from another direction. Thanks to Mahatma Gandhi's efforts, our women are feeling a new air of freedom and a new life has come over them. He has inspired courage among women to come out even of their cloistered hearth. Women are getting used to public life. I hope many of those that are engaged in the political struggle at present will, when relieved from this struggle, take to the quiet but steady work of fighting the formidable giant of illiteracy among our women. Women who have not the courage to face the hardships of the political struggle may follow the example of their bolder sisters by forming organisations for spreading female education.

There is great scope for work in the field of adult education among our middle class women. Many of them though illiterate are intelligent and, I may say, even cultured in a sense. They have opportunities to hear religious and moral discourses of religious preachers and they are well-acquainted with our traditional religious and moral ideas of the past. Many of them know by heart many devotional poems composed by our saints, and they sing these and tell stories about the lives of saints and divine incarnations to amuse and made and facilities provided, it will not instruct their children. If efforts are

be difficult to spread useful education among our middle class girls and women of beyond school-going age. This education will broaden their outlook of life.

The solution of the question of elementary or primary education is fraught with great difficulties, and, so far as I can see, there is no hope of getting any rapid and appreciable results until expenditure on military and civil administration is considerably reduced. It will be beneficial in the long run even to incur a huge public debt to make primary education free and compulsory. Till, however, any bold step is taken in the direction, private agencies may try their utmost to further the cause.

However desirable the spread of primary education may be and however useful it may be in the practical life of a large portion of our people, it does not broaden one's mind and does not enable one to think for oneself. For this purpose secondary education is an urgent need. It is a good sign that of late there has been evinced a great desire on the part of middle class people to give secondary education to their girls and for the purpose they are prepared to undergo moderate expense also. Public opinion is in favour of raising marriageable age of girls and the Sarda Act will enable many girls to complete lower secondary education at least. Want of facilities is, however, the greatest difficulty in the way.

Our conservatism is a stumbling-block in the way of India's progress in several fields. In social matters we are slaves of custom and even in matters educational we have not the courage to get away from the beaten path. Our system of secondary and higher education has not evolved as a natural growth. It is a foreign thing transplanted into Indian soil. It worked well enough so long as the products of this system found employment in the offices of Government and private concerns. Now the supply far exceeds the demands and the system has become quite unsuited to the needs of boys. The same system is resorted to for Women's Education also, without any consideration of their special needs and of the circumstances and the difficulties under which they have to live and work. Secondary and higher education of young men is going on and the number of educated youths is daily increasing because such education is considered, though falsely, as a step to the means of earning one's livelihood. But education among women is not progressing in the same proportion because their education is not regarded as an urgent need. The present curriculum also is not suited to them being too lengthy and crowded. A few women may take advantage of the present courses of studies, but for a huge majority a complete overhauling is necessary, if secondary education is to spread far and wide among our women.

Here we have to take a painful fact into our consideration. Striking cultural disparity between men and women of the same family is adversely affecting the peace and harmony of our home life and also the progress of society. Education worth the name can be obtained only in the three higher classes of high schools and if we compare the numbers of boys and girls at this stage, we find there is only 1 girl corresponding to 83 boys. This fact was most impressively commented upon by Sir Malcolm Hailey in his Convocation Speech of the Punjab University about three years ago. He said, "Out of 83 young men who are taking their high school education only one can get an educated wife with whom exchange of thought and feeling would be possible. The other 82 will have to pass their lives with uneducated or half-educated wives." In the lower strata of society

the mentality and the level of general culture of men and women are the same, and they can enjoy conversation in a mixed society of men and women. But among the middle class people there is a great difference in the intellectual level of men and women and for this, any free discussion of few subjects is possible in a family gathering or a gathering of male and female relations. The greatest and most important question, therefore, that confronts us today is the devising of means to spread secondary education among our women far and wide, so as to be able to bridge over the wide gulf between men and women, especially of the middle class. If we find our present system of education is acting as a deterrent, we must be ready to proceed along new lines.

Government control, whether the Government is foreign or of the people themselves, is at times likely to be a handicap to the success of new educational experiments. Realising this, several Universities in Europe and America are working independently of Government. Mr. Naruse, who founded the Japan Women's University and afterwards became the President or Chancellor of that University, worked out his scheme independently of Government, and that University is still working on the same lines. Independence is absolutely necessary in laying down courses of studies, framing rules about examinations, appointing examiners and some such other matters. This does not, however, mean that people undertaking such experiments in education should have nothing to do with Government. Rather friendly relations should be established with Government. Officers of Government Education Department may be requested to pay visits to such Institutions and to make suggestions. The independent Institutions should aim at removing the defects of the system in vogue and make it suit the present requirements.

Most of the present high schools for girls all over the country are run with the aim of preparing students for the Matriculation Examination. Promotions from lower to upper classes depend upon the ability of students to ultimately satisfy the Matriculation test. Naturally, English and Mathematics are the subjects of importance and many girls are detained in lower classes because they are found weak in these subjects. The practice of aiming at the Matriculation examination and the domination of English language, are the two greatest obstacles in the way of progress of many girls. To equip them with a good knowledge of their mother-tongue or to increase their stock of general information no attempt is made. Those who look forward to a University career in Chartered Universities may follow this course. But the number of such is very small compared with the number of girls who are to be married at about the age of 16 or 17. The existence of the latter is ignored altogether and they are left to do their best with the present arrangements.

It is very desirable that high schools for girls are started in different parts of India to follow parallel courses of study framed with an eye to the needs of generality of women. The most urgent change needed is to give the first place to the study of the mother-tongue of the student and to make it the medium of instruction. Study of English language is necessary even for our women, but it must not be given the undue importance which it has acquired on account of foreign rule. More attention should be paid to the practical use of the language and not to the literary side of it. At the Matriculation and in the higher examinations in which English is a compulsory subject, the largest percentage

of failures is found in the subject of English and next to that comes the subject of Mathematics. These two subjects are the stumbling-blocks to the progress of students with average intelligence. In order that general knowledge may be brought within the reach of women of average intelligence in as short a period as possible, these subjects should be made optional, so that English may be dropped at any stage when the pressure is found too great and instead of Mathematics an alternative subject may be selected from the beginning of the Upper Secondary Course. The knowledge of simple Arithmetic is of course necessary so far as it is required for everyday transactions in ordinary life and that will be completed in the Lower Secondary Course. Home Economics and Fine Arts should be included among other subjects. The Secondary Course should extend over six years after the four years of the Primary Course. There should be an examination at the end and the course should contain such optional subjects as will enable a clever student to prepare for the Matriculation of a Chartered University after a further study of one year.

This is no speculation. Shrimati Nathibai Damodher Thackersey Indian Women's University has framed such a course and the experiment has been successfully working for the last sixteen years. Eighteen hundred girls and women are being educated according to this course in about 15 high and middle schools working under the auspices of the University in Maharashtra and Gujrat. There are a few schools in different parts of the country having courses of study not regulated by Government or any University but such individual efforts do not carry much weight. It is desirable to have Women's Universities or influential organisations in each province with a separate important language, to control such schools in that province. It will not be very difficult to get recognition from Government for certificates given by such organised bodies.

The question of secondary education of girls and women is not so vast and so difficult as that of primary education of girls. Here something appreciable may be done and is already being done by private agencies. In fact, in the field of secondary education of girls and women more work is turned out by Institutions started and worked by private agencies than in the Institutions managed by Government. There is ample scope for extending this work. If women graduates and undergraduates would come forward to work on a very moderate allowance, middle and high schools can be developed in many places where there is no provision for secondary education of girls. Graduates of the above-mentioned Women's University have done appreciable work of this kind in Maharashtra and Gujrat.

The larger the number of women that come forward to take higher education, the better for the advance of women in general. However, taking into consideration our social circumstances and poverty, there is not much chance of a substantial increase in their number. Let those who have the intelligence, time and means to go through the present University Courses, do that by all means. But there is an urgent need of a parallel higher course of a shorter duration and giving the first place to the mother-tongue of a student corresponding to the parallel Secondary Course described above. There should be at least one college of this kind in an area of each important Indian language. Graduates coming out of such colleges may become teachers in high schools and those that settle in married life will be able to influence women in society much

more than graduates coming out from present Universities because they will have acquired knowledge through their mother-tongue and thus be able to impart the same to others more readily. Our Women's University is ready to prescribe courses of higher study in different Indian languages and arrange for examinations in different places so that women can become even graduates without attending a college. The University is doing this kind of work for a few students who have Hindi, Urdu, Bengali or Sindhi as their mother-tongue. It is very desirable that there should be a Women's University in each province with an important language.

I would like to say a word on co-education. I do not think any objection will be raised in the matter of educating girls under ten years of age in the boys' schools where there is no provision for separate schools for girls. Public opinion is not yet ready for sending girls above that age to boys' schools. Those, however, who have advanced views in the matter should not hesitate to get their girls educated in schools and colleges for men. Public opinion is more advanced in our part of the country. There is not a single women's college in the whole of the Bombay Presidency; but an appreciably large number of women are attending men's colleges. I wish co-education is resorted to by a larger number of people in places which do not possess secondary schools for girls.

Women's education has lagged behind. There does not seem to be any prospect of active work on a large scale in this field. Uneducated women cannot take an intelligent part in public affairs of social and political importance. The unanimous verdict of the Calcutta University Commission still holds true. Though it is given with reference to Bengal it is true for all India. It is often quoted but I think it will bear repetition.

"If the leaders of opinion in Bengal are ready to recognise the supreme importance of a *rapid development* of women's education and of *an adaptation* of the system to Indian needs and conditions, and if they are willing to spend time and thought and money in bringing it about, the question will gradually solve itself. Otherwise there must lie before this country a tragic and painful period of social dislocation and misunderstanding, and a prolongation of the existing disregard for those manifold ills in a progressive society which only an educated womanhood can heal."

REALITY AND APPEARANCE

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

(*Continued from the last issue*)

IV

Samkara Vedanta

Samkara recognises the static Being and the creative Becoming and instead of recognising them he divorces the one from the other and at the same time saves his system from the commitment of dualism, by introducing the conception of degrees of reality and the illusories of appearance. So long as the metaphysical vision is not in sight, Reality and appearance appear as fundamentally the same, and in scientific sense the world of appearance is causally attributed to Brahman, the cause of all causes. But Samkara soon recognises the distinction between the

scientific and the metaphysical viewpoints. Scientific accuracy recognises the law of efficient and material causation and attributes it to Brahman. And so long as the philosophic vision does not dawn upon us, the intellect becomes satisfied with the attribution of appearance to Reality.

The ordinary logic cannot think it otherwise, and therefore the dynamic Maya had been conceived of as centred in Being. Samkara recognises, therefore, the value of the law of contrariety and self-alienation from the standpoint of idealistic logic; and it has been, therefore, possible for him to integrate appearance with Reality. Had there been no other method of appreciating reality, the order of appearance would share the same existence and value with Reality. Happily for Samkara there is the transcendental sense for apprehending Truth and the transcendent intuition steers itself clear of the intellectual categories in the understanding of Truth. Samkara, like Kant, feels that the categories of the understanding can have no transcendent use. So far as the understanding works under the pressure of the ordinary logic, it interprets Reality and appearance in the terms of cause and effect, but the supra-logical sense dispenses with this relation and conceives Reality as transcending and denying completely the world of appearance and attributes.

Samkara conceives a supra-logical and a logical appreciation of Reality. The supra-logical is the right method, for the ordinary logic of relation cannot apprehend the transcendent reality. Reality is non-relational, because it is absolute. To this the other absolutists may agree. But Samkara goes further, he does not allow the least internal distinction in the Absolute. The identity of appearance and Reality does not commit his system to naturalistic Pantheism, or even to Agonistic Pantheism, for Samkara is decisive about the ultimate nature of Reality. It is transcendent intuition. Strictly speaking intuition is the ultimate being, this intuition does not intuite itself.

Samkara does not admit contrariety in the Absolute Being, and, therefore, there seems to be an apparent contradiction in his system when he recognises the becoming of Maya and links it to Brahman. Samkara by recognising the creative principle of Maya saves his system from the pitfall of the Samkhya system. He gives satisfaction to the metaphysical demand of the Unity of Being. And, therefore, theoretical reason conceives the eternal becoming in the background of the timeless Being.

This attribution of becoming to Being also distinguishes his system from the trend of Buddhistic philosophy, for the order of appearance is not reduced to nothing or to a subjective creation. And this provides for the pragmatic satisfaction in religious and moral values. The creative tendencies of the soul can find its proper display, for Samkara does not deny the Archetypal values deep in the soul.

V

Samkarism and Saivaism

This point will be made clear by a comparison between Saivaism and Samkarism. Saivaism like Samkarism accepts the statico-dynamic character of the ultimate reality, which is alogical. While Samkarism does not accept the dynamism to be inherent in Being, Saivaism accepts it. The law of continuity works out through the creative becoming, but the law of continuity is not in Saivaism different from the law of identity. Continuity is an aspect of it. Samkarism does not assimilate identity with continuity, Saivaism

does. Continuity implies expression and change, hence Samkara attributes it to the dynamism, but he cannot accept it of Being. Continuity consequent on contrariety is a dynamic category and so far as the dynamic aspect of life is considered it fits in with it quite well. But Samkara cannot extend it to the static reality. The Absolute is static being and is identical being, it transcends the continuity in changes and development. Continuity suits the idea of evolution and progress and even expression, but none of them suit the conception of the Absolute, for change is implied in every one of them and change implies contradiction. Samkara cannot bear up with the primordial and the bare Absolute and the fuller and the complete Absolute. The bare Absolute is full of potentialities, which later on become actual. The actualised Absolute is more real than the primordial one. Professor Whitehead thinks in this strain but Samkara would think it otherwise, to him qualification is negation.

Saivaism accepts the reality of expression and change. The law of continuity has been integrated with the law of identity. In fact the continuity is an expression of identity. Appearance is, therefore, more real in Saivaism than in Samkarism. It may run in quick succession, but it is not quite false. It might not have the enduringness through time, but the moments of appearance are expressions of the underlying dynamism. These appearances are not quite illusory, they originate, they have growth and development, as they form the link in the chain. The creative dynamism may have a polarisation or a depolarisation. Sakti projects itself out of Siva and again seeks union with it. The process goes on eternally. The cosmic history is repeated eternally in cycles. From the silence of Death shoots the spark of life and to silence again it returns. Siva smiles, the cosmic stirring begins; Siva sleeps, the cosmic stirring is hushed into silence.

VI

Professor Whitehead says, "Viewed as primordial, he (the Absolute) is the unlimited conceptual realisation of the absolute wealth of potentiality. . . . But as primordial, so far is he from eminent reality, that in this abstraction he is '*deficiently real*' and this in two ways. His feelings are only conceptual and so lack the fullness of actuality; secondly, conceptual feelings, apart from complex integration with physical feelings are devoid of consciousness in their subjective forms." "When we consider God in the abstraction of primordial actuality, we must ascribe to him neither fullness of feeling, nor consciousness. He is the unconditional actuality of conceptual feeling at the base of things."

Whitehead seems to recognise two natures of God :—a primordial nature and a consequent nature. His primordial nature is aconceptual limited by no actuality which it presupposes. It is, therefore, infinite devoid of all negative prehensions. This side of his nature is free, eternal, deficient and unconscious. The other side originates with the physical experience derived from the temporal world and then acquires integration with the primordial side. It is determined, incapable, consequent, everlasting, actual and conscious.

Whitehead approaches the Vedantic conception of the *Nirguna* and the *Saguna Brahman*, but he finds the defects of the conceptions in their separate and individual senses. He is, therefore, anxious to retain the two as giving the fuller conception in their unity. He feels the necessity of synthesising the abstract potentiality with the

concrete fullness. But the bare potentiality of the conceptual or primordial absolute is not the Absolute of Samkara; Whitehead's Absolute is not bare, it is the absolute potentiality of all existences. Samkara's Absolute is neither potential nor actual, for these terms are more consistent with the principle of creative dynamism, but not with the Absolute. The primordial Absolute of Whitehead may be the Iswara of Samkara, or the Siva of Saivaism, but it is not the Absolute. Iswara or Siva of Saivaism contains within it the principle of actualisation; but still their existence has an indefinite aspect when the actualisation does not function. But this indefiniteness contains within it the highest potentiality.

Whitehead had done his best to integrate the philosophical Absolute with the concrete God of Religion in which is realised the Truth, the God and the Beautiful; and hence at times it appears that according to him the consequent nature of the Absolute is more real than the primordial nature which is abstract. The abstract is the ideal, the concrete is the real. Both Samkarism and Saivaism conceive the orders of Truth and Good to be concrete and limited, for they imply always a definite setting of the Reality in a relational order.

Professor Whitehead has not been able to transcend the logic of relativity, and though he seems to perceive the truth of an alogical reality, yet, like Saivaism, his primordial Absolute is not alogical. The logical order is there, though it is not manifest. His Absolute lacks the fullness of actuality and is, therefore, indefinite, the actuality emerges in a definite form under definite conditions. Between the primordial Absolute and consequent nature the law of continuity functions alike in Saivaism.

VII

The law of continuity with the law of identity has made it possible for Saivaism to conceive the reality of the dynamic aspect of Being and has given it an air of realism; but the Abhasavada conceives the reality of the effect not equal to the reality of the cause; had it been so the world of concrete formation would have been given the same amount of reality as the underlying urge of becoming. The appearances are concretions in time, they disappear in time; in the finer and causal order some land-marks of evolution are formed, but still these are not real in the sense in which the eternal background is real. Reality has as if 'spiral' expression in its eccentric urges and formation, but these formations are not eternally real—the background alone is real. The very possibility of their losing the identities in the absolute background really reduces the world of appearance to a non-reality, and the reality to an alogical principle. The concrete formations are, therefore, not as much real as the finite realities in Vaisnavism.

In Vaisnavism the appearances are co-real with the Absolute, in Saivaism they are not co-real with the Absolute, though they are not quite ideal or illusory as Samkarism supposes. Saivaism strikes the middle path; but in recognising the ultimate dissolution of the appearance into the reality, Saivaism recognises two kinds of experiences of knowledge—knowledge immanent and knowledge transcendent. And the logic of them differs.

Saivaism naturally recognises the logic of realism, the logic of idealism and the logic of transcendence. In the crude perception, 'the given' is presented and received as the data of our knowledge, but this presentation is a sectional presentation of Reality.

Maya is the limiting principle which creates the world of relativities, the world of space, time and causality, the world of subject and object. It is impossible to get beyond the logic of the relative, so long as the realistic sense dominates. And the realistic sense has always identified this 'given' with the presentational continuum through the senses, and the pragmatic instinct has always confined us to this 'continuum' as the truly real. This limitation of the perception to the 'given' of the senses has the baneful effect of denying the wider presentation of supra-sensuous intuition and has made us ignorant of the great and the absolute fact, of which the sense-perception presents a section.

The logic of realism is confined to the world of effects into which the ultimate reality by its own dynamism disintegrates itself; the world of the temporary modifications and their relations, internal or external.

Saivaism transcends the realistic logic of the Naiyaikas by the recognition of the principle of continuity working through the changes. The principle of continuity is consistent with the dynamic conception of reality, for the dynamic conception presents something more than 'the given' of the immediate perception, and explains it. And here the sectional presentations are assimilated in the totality of the background; and the moment the causal background of the sectional presentations is apprehended, the world of perception transcends from the given of the senses to the 'given of the fact' in its unbroken continuity. The fact is perceived as being becoming, and the spiral ring of becoming has infinite modifications and graduations of being; but even through them the law of continuity works, the continuity displaces the relativistic and pragmatic knowledge and presents us with the integrity of becoming. However vast the presentational continuum may be, it is formed out of Reality, if there is the concentration of it to a particular point. The focussing of the otherwise indeterminate being-becoming is concentration. Concentration creates the false sense of subject-object, of matter and mind, of limitation and diffusion and a thousand other concepts of the logic of relatives, which lead to a false supposition that they are real.

This grafting of reality upon the limiting centres of experience is the creation of Maya. The logic of relativity and the contraries are to be transcended to get to ultimate reality. Hence Saivaism recognises the value of the logic of idealism which is to get over the sectional experience and view the reality as a whole. The logic of idealism, therefore, demolishes the Naiyaika conception of eternal relations, for these relations really make the concentration real and relations external.

The idealistic logic, therefore, brings forth the non-reality, though not the complete ideality, of all the centres of experience and their presentated datum. The non-reality is due to the sense of limitation, not to the sense of complete illusoriness. They are real, but not completely real, for they are lost in the causes; but they are not baseless illusion.

Though the effectual order has this much of truth yet practically it comes to nothing since the effect vanishes in the indeterminate cause. This effectual order is not permanent, the causal order is, but strictly speaking the effect is the determinate formation of the indeterminate becoming, and in this formation the determinateness of the appearance cannot have the same reality with the cause. Hence the world of relativity has a periodical rise and fall in the real.

The fact, therefore, transcends categorical understanding.

Saivas recognise as Schopenhauer recognises the transcendence of the dynamic principle, and the ultimate fact as alogical. Since the fact is alogical, it can be neither substance nor attribute, neither one nor many. These categories apply to the sectional presentation of the whole, but not to itself. It is undivided and undetermined being.

Though the fact is then beyond all logical understanding and empiric perception still it is the fullest existence, for the sectional appearances in their totality rise out of it. The sectional presentations presuppose it, for the presentations are the fact recorded through the limitation of our logical mind. We require to rise above the realistic logic to fathom the fact in its integrity. And this is possible only in the supra-mental intuition which can present the total fact which may not deny but does transcend the space-time world.

This intuition can present the fact in its immediacy and this immediacy is different from the supra-sensuous immediacy in this that it presents the alogical character of the fact. Vaisnavaism accepts a form of immediate intuition, knowledge beyond the sensuous perception but this form of intellectual intuition is not free from notional immediacy. The subject-object relation is there. Spiritual perception is transcendent, but even in this transcendence the intuition is not free from inherent logical limitation. The transcendent in Vaisnavism is the concrete notion or idea, and, therefore, it is the all-inclusive totality in which the particulars function as its parts. But in Saivaism the world is the particularisation of the alogical dynamic reality, the polarisation of the ultimate reality. This polarisation is natural with the ultimate reality. It possesses the contrary tendency of a depolarisation. The centrifugal and centripetal are the two tendencies, the one is the tendency of creating bipolar forces and inter-actions, and the other is the tendency of breaking these limitations and to enjoy the lost equilibrium. There is such a thing as the actualisation of potential fact, or the primordial absolute, and there is the contrary tendency of the creative dynamism to pass into the centre by transcending the world of forms and experiences. When this tendency becomes apparent, the realm of alogical reality comes in sight, in the transcendent sense which it develops.

In the dynamic logic though the ultimate reality is statico-dynamic, still the laws of identity and difference (separation) are active; when the difference becomes inappreciable, we have identity, and when in polarisation the difference becomes appreciable, we have separation. The diversity seems to be permanent only because we try to understand it by our logical understanding. Dynamic logic, therefore, emphasises the law of continuity and when the least difference implied in continuity is set aside, the identity of being is appreciated.

And this identity is the Siva-Sakti. The dynamic continuity can be traced through changes, but the ultimate reality is *identity* in which the least difference between the static reality and dynamic efficiency is denied, for in this state the efficiency remains a form of the initial potency. And the principle appears as static.

Saivaism combines the two extremes of static being and eternal becoming, the one is empty, the other is dependent, because it is variable, and combines the two as the invariable and variable reality. Its dynamism, therefore, cannot make itself independent of the constant reference to the centre,

and, therefore, it provides us with the principle of equilibrium in identity. The dynamism works both the ways, and, therefore, separation and identity harmoniously adjust themselves.

The ultimate reality is the indeterminate being, the being without any determinate formation. Though Saivaism has, in common with Vedanta, Samkhya and Buddhism, characterised the reality as beyond all logical concepts and ultimately to be known through a form of immediate realisation in intuition, still the characterisation of the ultimate reality as Being-becoming cannot really make it indeterminate. The indeterminateness may be the indeterminateness of a neutral equilibrium; this equilibrium contains in potentiality all the logical differentiation. These differentiations are not imposed from without. They are issued from within. And, therefore, it cannot claim to be strictly *alogical*. And being and becoming are not fundamentally the same thing, for they are different concepts, the one is static, the other dynamic. Thought demands a relation between them. And the relation is of identity. It will be better to speak of it as non-difference. But what does this non-difference imply? Either the dynamic is to be lost in the static or the static in the dynamic. But we cannot accept both. Saivaism differs from Heraclitus and Bergson in accepting a static character of Being, and from the Eleatics and Vedanta etc., in welcoming the dynamic character of becoming. The alogical cannot be the both.

Duration in Bergson is completely *alogical*, it cannot be grasped by symbolical or pictorial thinking. The sense of duration in Kant is purely an empirical intuition; while Bergson has made duration the objective reality, Kant has made it subjective.

Saivaism agrees with Bergson in making duration an alogical reality, it is beyond mind; and is the world-forming reality. It is identical with Sakti. Time has different senses: (*i*) Time as logically understood, is the moments of time arbitrarily selected and artificially conceived. When the time-sense cannot go beyond the 'moments' the succession theory of time presents itself to us. The time-sense is an empirical construction out of the undivided continuity of duration. The empirical time-sense does not represent the objective time. (*ii*) Time as alogically understood—the alogical idea of time differs from the empirical logical concept in this that time is conceived here as creative duration, a continuum not divided by the empiric divisions of past, present and future. These divisions are consistent with the conceptual understanding of time, but not with its a-conceptual reality. It cannot be apprehended in an act of supra-sensuous intuition.

The more the sectional time-sense ceases to be functioning in us, the more is the possibility of grasping the duration in its eternal formation. What Bergson calls Duration, is Sakti in Saivaism, or Maya in Vedanta. The supra-mental time-sense really makes us aware of the eternity of Sakti or Maya or duration, but while Bergson cannot get beyond the idea of duration Saivaism and Vedantism go beyond the eternity of duration to the permanence of Being.

Samkara Vedanta sees the difficulty of conceiving a relation to the final alogical principle. It has, therefore, to conceive the Absolute as completely alogical and Iswara as the final logical unity. The dynamic principle is related to Iswara but not to the Absolute. The principle of dynamism may be indefinite, but this indefiniteness does not prevent it from being related to Iswara.

Its indefiniteness is felt when we fail to describe it either in terms of reality or in terms of non-reality. But its eternity has never been denied. The principle of change must be true to a percipient which is conscious of a meaning. Change is, therefore, a mode of self-expression and when the self-expression is unlimited and unrestricted it can have reference to the highest unity of the cosmic subject. Samkara is careful enough to ascribe the principle of dynamism to a subject, the dynamic logic may trace identity between the highest subject and the principle of change but it cannot conceive dynamism without locus.

VIII

The truly alogical reality according to Samkara is the Absolute. It transcends all difference; it denies all relation; it denies all concentration; it is ever immediate. Samkara does not attempt any synthesis between this alogical principle and the logical unity of Iswara. They cannot be synthesised for they are strictly speaking two orders of reality; the one alogical, the other logical; and they are eternal in two different senses, the one is eternal in the sense of timelessness, the other is eternal in the sense of enduring through time. Time cannot touch the one. It resides in the other. Samkara accepts two poles of our experience, absolute and relative; and the two can never meet.

And an alogical principle may be either static or dynamic but not both. It cannot be a duration or becoming for it cannot be conceived independent of reference to a centre or a locus. A real alogical principle must be something which denies the conception of a relation. Sakti cannot be conceived withont reference to a locus nor duration without a percipient. Any attempt to conceive them without these references must fail. Duration may be an objective existence but it is not necessarily supra-mental. The conception of time without any reference to a percipient subject is not a tenable proposition, for time is only an order of expression and it cannot be itself the reality. Time may have real existence but its reality can never be a reality withont reference to a subject.

It comes to this then that Sakti or duration may transcend the subjective form, but they cannot transcend a reference to a locus or a percipient. The empirical existence cannot deny space and time and the formation in space and time. The transcendental is beyond space and beyond time.

There is a dialectic process of self-expression in Iswara. The empirical order has therefore an objective existence but its objectivity does not make it truth. Subjectivity and objectivity are the two poles of relative knowledge. The one cannot stand without the other, the reality of the object is relative to the knowledge of the subject. Apart from the reference to the subject the object can have no independent existence. This mutuality does not reduce the object to an idea. The object is real to us. But its extra-subjective reality does not make it transcendentally real. The reality of the given is accepted by Samkara, and barring the few extreme Samkarites, none have denied the objectivity of the given. To this extent he is a realist. And in this he is nearer to Hegel than to Kant.

IX

The subject-object reference of knowledge continues up to Iswara, and in his case the actual given is assimilated in the subject and is nnderstood to be ideal. It is then found to possess no independent reality of its own. The given is assimilated in Iswara.

So far Samkara agrees with Hegel. Had this been his final position he would have the same rank with Hegel. But Samkara goes further, and exactly at this point his philosophy begins. He feels that Iswara cannot transcend the realistic knowledge, and though as the ultimate unity it assimilates the whole existence within it, it cannot be the final reality. Samkara surpasses the implications of dynamic logic and passes into the logic of identity.

Hegel and Ramanuja with the logic of continuity establish the final reality as the ultimate unity; Samkara feels that the logic of continuity and synthesis can have its use in the world of objective reality, but not in the transcendent. The law of reason is applicable to relation, for reason is the faculty of synthesis by which the aspects of experience can be assimilated in a unity; but the law of reason can have no transcendent use. Reason is endowed with the ideas of unity, and unity can obtain where there is difference or distinction. But to conceive that the transcendent or the Absolute can have ever Eternal distinction in actual sense is to contradict its absoluteness. The Absolute cannot bear any kind of distinction, for the distinctions are formed out of self-negation and the Absolute cannot negate itself. The polarisation of *I* and *not-I* and its consequent synthesis cannot be consistent with the Absolute. The Absolute is all-sameness and all-immediacy.

A distinction can be drawn between the super-subject and the Absolute. Iswara is the super-subject. The super-subject has no essential differences from the subject except that it focuses the totality of experience. Its experience is more unified than can it be in the subjects. But that does not make any essential difference between the two. Both possess a form of immediacy, (the character of this immediacy will be examined later on). But this immediacy cannot rise above the subject-object reference in knowledge, above the implications of the relative. The super-subject gives the highest unity of knowledge possible in the relative existence. It has a transcendence in this that no definite presentation can exhaust its experience, and that its unification is singular and unique. But this does not make it a trans-subjective reality.

The reality of the super-subject stands on the same place with the reality of the subjects, the magnitude of its knowledge and power cannot make the least distinction in the nature of its Being. The difference is the difference in radiation, but not in being.

Both belong to the plane of concentration, and concentration implies limitation. The super-suhject is a suhject amongst the infinity of finite subjects. It may focus the infinite presentation, and its unity may necessarily be higher, but to say that the super-subject assimilates all the distinctions of finite or empirical subjects is really a travesty of logic. The subjects—the psychological and logical centres are as much true as the super-subject is, and, therefore, in the being of the super-subject they cannot be integrated and assimilated in a way which will make the super-subject the only individual, and reduce them to members of this highest individual.

(*To be concluded*)

A VISIT TO ANANDA-ASHRAMA CALIFORNIA, U. S. A.

By David Sullivan

"Here in America are no Ashramas. Would there was one! How would I like it, and what amount of good it would do to this country!"

These words of the Swami Vivekananda sounded an undertone in my consciousness as I listened to my friend. Our motor had left the city and was passing through an opening in the hills known as the Verdugo Gap. At right hand and at left were pretty homes, set in the midst of live-oaks, oranges and olives, while immediately ahead the valley of La Crescenta sloped upward to the blue Sierra Madres and to the bluer sky.

"It was not far from here," my friend was saying, "for I remember that opening toward the valley. We were preparing for our little picnic lunch, the men gathering fuel for a fire, while the women unpacked the baskets. In spite of our protests, Swami Vivekananda had been helping, but all at once he drew a little apart, and stood silent, gazing over the misty expanse. Suddenly he pointed toward the spot—as nearly as I can recall—where Swami Paramananda's Ashrama now stands. "Over there in those hills," he said, "will some day be one of the largest Vedanta works in this country."

For many years I had been a student of Eastern philosophy, touching it at various points, and, instinctively, on reaching a new place, I sought out those organizations where I felt I could find its truest expression. I knew well the Vedanta Society of New York. In San Francisco, I had the privilege of meeting that bright spirit, Swami Prakashananda, and, in more recent days had contacted the work of some of the younger Swamis. But this was my first visit to Southern California, the melting-pot for every known cult and creed. That very morning as I had scanned the church column in the newspaper, with its notices of Yogis and Rishis, Healers and Psychologists, Metaphysical teachers, and teachers of "Success," most of them hinting at some sensational secret which revealed would open the way to health, wealth, or marital happiness, I had remarked to my friend, "It would take an exceedingly wise swan to separate this milk and water!" And my friend had replied with a laugh, "Let me be your swan and extract for you the very cream." So that was the how and the why of our present jaunt. We were on pilgrimage to Ananda-Ashrama, the Peace Retreat established by Swami Paramananda in the name of the Ramakrishna Mission.

It had not taken us long to come from the heart of the city of Los Angeles—about thirty-five minutes—and already the more cultivated areas were giving way before the untamed beauty of wild stretches of brush land, colorful as an old Persian rug.

"The Swami was wise in his choice," I observed; "it will be long before civilization catches him here."

"You do not know Southern California," answered my friend: "what is desert to-day is city to-morrow."

He swung his car up the long grade which leads to the Ashrama. Native growth billowed away on either side of us—silvery sage intermixed with the wild buckwheat, at this season a glory

of burnt-orange. Before us, sharply defined against the azure curtain of infinite space, stood the hills. Over all lay the hush of afternoon.

"Long may it last," I said—"the unbroken peace of this spot!"

"Amen!" fervently ejaculated my companion. Then he added, "Peace is a tradition in this valley. I myself heard it from the lips of an old Mexican, who had witnessed the changes of at least a hundred years; and he told me that in the very early days, before the American advent, this was known as the 'Valley of Peace.' Men came here to adjust their differences; Indians smoked their peace-pipes here, and no fight or attack of any kind was ever known within its borders. Shepherds driving their flocks would always seek to fold them here at night, so they would be protected."

"What a strange chance," I mused, "that led the Swami to establish his Peace Retreat in such a setting."

"Is there any chance?" asked my friend, and we both fell silent, he busying himself with his car, while my eyes searched the hills for the goal of my quest.

My first impression of the Ashrama was a glistening, caused by the sun irradiating the leaves of its trees. As we approached, however, this point of shining verdure gained form and depth, and finally resolved itself into buildings on different levels, set in an oasis of green. Immediately in the foreground, its straight lines modified by vine-covered pergolas, stood a two-story stucco house which commanded a far-flung view. This, my friend explained, was the Guest House where students, friends or passing pilgrims—like ourselves—could spend a night or many nights if they desired. Above, through the foliage on an upper terrace, we caught the glint of white walls and red-tiled roofs.

The background of mountain was no longer flat. What had appeared as scars and furrows on the surface was revealed as spacious canyons filled with oak and sycamore and ever-present sage, the pungent odor of which was like incense in the air. The winding entrance-drive, which we now followed, bordered by the poplars of France, bore us ever upward, past a vineyard, past the Guest House, by the edge of an orchard just a little below us, and, with a final sweep to the left, emerged into a spacious parking-place—our journey's end.

As I stepped from the car a flood of color swept me, and for the moment blotted out every other sense impression. A bank of lantanas, pure amethyst in hue, intensified by the burning blue of the sky, hung like a royal curtain from the base of a long arcade, which connected two small buildings, and through whose arches we glimpsed a more imposing building beyond.

We were actually in the mountains now, the Mother Mountains, for that is what Sierra Madre means, and it was as if we were enfolded by the Mothers' mighty arms. The ten arms of Durga, thought I; for the hills reached down, fold after fold, from the central height, which stood like Durga Herself, lofty, pyramidal, immediately behind and above the Ashrama.

The great sweep of it all struck me, and the way the details merged in the larger design—the circling walls of native rock; the little bridge; the Eucalyptus walk beyond, continuing the entrance-drive, and running by a house of great grey stone and cream white stucco, just glimpsed among the trees; the trees themselves—green brethren from around the world, ranging from

the Himalayan Deodar to the typical California Pepper which bordered the parking-place—all these and more fell into a pattern of order and harmony, forming a very part of the Plan.

But the people, the denizens of this still Retreat, would they also fit into the cosmic background? That was what I had come to discover; for Nature alone, and buildings alone, cannot make an Ashrama.

The human element was not long lacking. I heard a crisp step, a friendly greeting, and in a few moments I found myself strolling, with a white-veiled, grey-habited Sister, up the path by the lantana and toward the Temple of the Universal Spirit. My friend, having seen the Ashrama before, had gone off with the car, promising to return, leaving my guide and me to carry on a conversation *á deux*.

"I want to see your Temple," I told her, "and whatever else you desire to show me, but most I want to touch the living spirit of the place."

"Perhaps we shall touch that as we go, unconsciously," she said.

A cheerful voice above us called out, "Wait a bit till I turn off the sprinkler!" I looked up into the face of a young man, and looked again, for his smile suggested Ireland. He gave me a gay salute and was off like an arrow to stop the water.

"You are happy to find such a blithesome gardener," I remarked. "Service you can buy, but not good temper."

"You cannot buy this service," rejoined the Sister. "Here all the work is done by consecrated workers; it is seldom that we employ any outside help. That boy with the smile is English from South Africa. He enlisted with the British army in 1914 and was in the front line trenches for four long years." Then she added whimsically, "He is living for the time when men shall be like gods."

"Have you many more like him?" I enquired.

"Indeed no!" she laughed; "each member of the Ashrama is absolutely unlike every other—that gives the zest to our effort at unity."

"Do you achieve it?"

"We hold together," she answered simply.

"Most communities do not. What holds you—theories?"

"Can theories hold in a hot kitchen when you are cooking a dinner for fifty people and every one gets in your way? Do they hold when daily and hourly you have to adjust your temperament to those who are as opposite to you as the east is to the west? Do they hold, in short, through all the tests of communal living?"

"But there must be something that binds you. Is it the teaching—the Ideal?"

"The Ideal must be realized, the teaching made living; yet the secret lies there."

We turned into the vaulted room which formed the western end of the front wing of the arcade. For now I saw that what I had taken for a single line of arches was really but a part of an extensive cloister, which swung around a large patio, forming as it were a necklace on which several miniature buildings were strung, with the Temple as the main gem. It was a restful room we entered and I was not surprised when the Sister introduced it as the Library, "although," she said apologetically, "we have not many books as yet. It is very useful, however, as a Class Room and for public gatherings. Last Christmas, that alcove to the left was transformed into a manger, and we gave a tableau of the Nativity with our Hindu Sister as the Virgin."

I stepped forward to gain a better view, and beheld in the corner two looms which the angle of the wall had hidden. At one of them was seated a young woman from India, her slender figure outlined by the graceful lines of her Sari.

"This is the Hindu member," said my guide. "The Swami feels that she and her cousin at the Vedanta Centre of Boston are his answers to Miss Mayo's 'Mother India.' They take the platform when he is absent and thus hundreds have come to know Indian womanhood through them. That was a dream of Swami Vivekananda's, you may recall—to have India's women come to the West and teach."

"I am no teacher," quietly announced the young woman in question, "only a humble assistant. I must prefer to weave. But even at that there is another here, a French member, who is more expert. There on the larger loom she has some goods half finished. The buyers at the big stores compliment her on her skill."

"Where do you get these looms?" I asked, as I examined the gay bit of texture.

"This one was a gift," said the Sister, "but the smaller loom is the handiwork of one of the Brothers. He can make anything! He installed our local telephone system, for example, and created an electrical churn for the head of the Dairy Department."

I examined the loom with interest, and then turned to some shelves at the side of the room where were other articles of artistic merit.

"And what about these?" I asked.

"The fruit of our Arts and Crafts Department." She picked up a small box and held it for me to smell. "Ashrama incense!—a blend of California native herbs and Eastern sandal. We make it with our own hands, according to a model the Swami gave us. Even the sticks are from our wild shrubbery. You should see the community on incense night; their fingers fly as they fill tray after tray."

"You speak," said I, "of the Dairy Department, of the Arts and Crafts Department, do you mind telling me a little more of these?"

"The Arts and Crafts Department seeks not only to create objects of beauty, but to bring an income into the Ashrama. It never knows what it will be called upon to do. For instance, one whose speciality is miniatures was given the task of painting the large ceiling decoration in the Temple shrine, as well as the frieze around the Temple. She and the member who did the lettering above the shrine entrance worked the whole night through before the dedication; and all this work is fitted in between dish-washing, cooking, and other forms of service. That is true of every department.

"I should think," I remarked perhaps a bit critically, "that you would have a more definite limitation of duties."

"You must remember," she said, "that this is not a rigidly organized work. There are no bye-laws, no board of trustees, no paid membership. It is like a great family in which each one is free to follow his special bent so long as he contributes his share to the general need."

"Would not business methods produce greater results?"

"Swami believes that the spiritual life grows best in freedom."

"Did he plan the departments?" I asked.

"They are not planned; they develop spontaneously out of the needs of the work and the talents of the workers. In this we are true to the traditions of the Ramakrishna Mission. Take the

Dairy Department, for example. In the early days of the Ashrama a mother and her son came with two cows and some goats. Later, when they had to leave, the creatures remained, and naturally the number increased. Now we have butter, milk and cheese enough for the community, with some left over to sell. The Honey Department started with a few hives of sickly bees purchased at a great bargain. These were taken over by one of the Sisters, who built them up and created one of the biggest industries that we have." She handed me a jar of crystal clear honey. "We had three tons of this last year. The finest hospital in Los Angeles provides that honey for its patients, and the inspectors do not even trouble to examine the bees if the Sister in charge declares them in good condition, such faith they have in her." But come and look! She led me to the edge of the terrace and pointed out row upon row of hives, lying beyond the line of brown cabins which she designated as the Brothers' quarters. "I have not begun to name to you all the Ashrama activities," she went on. "We have our cooks, our gardeners, our musicians, those who do secretarial work, and those whose line is more literary. But it doesn't matter what we do; here we are taught to look upon all work as worship, and the Swami makes us feel that the one who washes the dishes, if his spirit is right, is giving just as much as the artist or the lecturer. This terrace on which we are standing was once a hill—you can see how steeply it rises at the rear; yet it was levelled by one Brother, almost single-handed. I cannot tell you with what pride the Swami refers to him as the 'Giant.' "

My eye swept the patio and rested on a huge boulder at the further end, slightly raised above the main level and bearing the inscription: 'Thee I love in all.' Back of it were great oaks and a canyon wall.

"That," she said, "is the altar of our 'Nature's Sanctuary,' as the Swami loves to call the great out-doors. From here and from the Temple portico he has conducted many moonlight Services. I remember a celebration of Lord Buddha's birthday—there was a breathless spirit over everything; all nature pulsating in rhythm with the One. How the people lingered! They could not bear to leave."

"But how many really come?" I asked.

"I have seen our parking-place jammed with motors, so that traffic was a problem, as it was last Easter at our Sunrise Service. Two years ago, Swami observed Sri Ramakrishna's birthday as they do in India, with a great feast. Hundreds came. As usual, the Swami cooked the food and served it with his own hands, and afterwards gave to the guests the spiritual interpretation of it all. Of course the American public is notoriously fickle, but even at our regular Services there is a goodly attendance, and on special occasions I have seen this Temple filled to overflowing."

Simultaneously we turned and faced the Temple of the Universal Spirit, its portico lustrous under the rays of the setting sun. And suddenly I was moved as I had not been. Here before me was the flowering of great dreams, of aspiring thoughts; here the culmination of steadfast yearning toward the Ineffable, beyond all name and form, beyond caste and creed, and every difference; a humble gesture made in the earth stuff—a gesture of devotion. My eye took in the simple beauty of the structure, rested on the inscription over the portal: 'TRUTH IS ONE,' from the Rig Veda, then lifted to where the Oriental line of the pediment cut the

eternal blue. "Let us go in!" I said.

I have stood in many churches and cathedrals, I have offered prayers at many shrines, but in none of them was my heart so lifted as in this quiet spacious room, through whose stained glass windows, depicting the places of worship of the many world religions, the one sun shone; from whose niches along the walls, flower faces and the faces of Holy Ones looked down. "WHERE I AM THERE IS PEACE." Gazing at these words illumined just above the shrine, I felt a Presence, vast yet infinite, which left me dumb. The shrine itself was curtained, and I did not know that soon I was to see that curtain drawn and behold the pulsing of its living heart.

"In this too Swami Paramananda fulfils his master's dream!" said my guide softly as she closed the door. Someday he hopes to have a tower where there will be constant meditation."

"I should think you never would have time to meditate," I commented, coming out of my revery.

"We don't sit all day under a palm tree, as some people imagine, but we each have our little altar and our hours for prayer. Also always, night and morning, there is the household Service in the Temple shrine."

"When," I asked, "are your Classes?"

"We have public Classes at certain times; but Swami's teaching for the Community is never set; it comes forth spontaneously, like our departments, drawn out by the occasion. Also teaching is not always verbal. As your heart is open, you receive. Perhaps it is summed up in these lines the Swami once wrote. I can never forget them. 'Some of you have grown deep and profound, not that you have performed great formal spiritual practices, but your nobility of purpose, your dedication, your selfless devotion to an ideal have brought you up, and nothing can stop the process of this upbuilding.'"

Gradually we had been making our way around the back of the grey stone building called 'Ashrama Cloister' where the women workers live. Everywhere was a touch of wildness, the cultivated flowers sporting a little with their canyon neighbours. Hoping to surprise some deer, we had visited the dams where the irrigation water is stored—drawn, as is all the water, from an unsullied source high in the hills. But we had seen only the water lilies and the gold-fish; slim fly-stalking lizards; great blue squirrels, and shy woodland birds, here almost forgetting to be shy. Returning by a sloping trail, we were about to descend some stone steps, when we espied, coming in our direction, a tiny, white-robed figure, so frail that it seemed the wind might blow her along as easily as it does a fallen leaf.

"It is the senior Sister," said my guide, "and though she looks fragile, she is a woman of great mental powers and many gifts. She has been the Swami's chief assistant ever since he started his work in this country. You must meet her.

We paused; I touched the little hand held out to me in greeting, then the figure moved along the path again, and we walked on.

A familiar clicking struck my ear as we descended into what is known as the Chapel Garden. And, behold! under a tree sat one working away at her portable typewriter.

"She is busy over her Messages," explained my ready companion. Then catching a strange expression on my face, she put in hastily, "I mean the 'Message of the East,' our monthly

magazine; we do not deal in astral matters here."

We both laughed a little breathlessly as we climbed a short, steep stairway leading on to the tree-covered terrace in front of the Cloister. And there at the extreme edge we stood, gazing out over the valleys which lie between La Crescenta and the sea. It was like a rainbow tapestry unrolled at our feet.

"This is a wonderful spot!" I said at length to the Sister, "but how much is it really helping to spread Vedanta?"

She considered a moment before she answered. "I do not think," she said, "that the influence of a place like this can be measured. Tourists come here from every part of the world, and though they are birds of passage, they carry the seed to far-away places. Many are drawn here through our literature. Literally thousands have been reached by our publications. That is one of our greatest activities. We learn in the strangest ways of what the Ashrama has done for people—the healing it has brought them, the help, the comfort. I could tell you many stories."

"When was it founded," I asked, interrupting.

"In 1923; since then its growth has been continuous."

"Do you believe that the Vedanta movement in America is also growing?"

"As an influence, yes—permeating many movements, flowing like an underground river by the roots of young plants, to break out again in springs of living water; as just another sect, a church no matter how liberal, with its own chosen creed and prophet, then no, I do not think that it is growing to any appreciable extent. Possibly it never was intended to grow that way, for would it not defeat what Sri Ramakrishna came into this world to give? Here on this mountain-top we always seek to serve him by glorifying, as far as we are able, his Ideal. And I think it has been that wide expression, that far-flung tolerance, coupled with the Swami's own heart of love, that has drawn most of the workers. I do believe, however, that a day is coming when the West will evolve a religious phlosophy of its own, which will grow out of the findings of modern science and will closely parallel the fundamentals of Hindu thought. And I believe that when this new faith is fully formulated, it will embody the same great vision as that which animated the Indo-Aryan sages. Let him who doubts read the ancient Vedic conceptions of the Absolute and Maya, and then compare them with the latest scientific theories as to the constitution of matter. This philosophy, when it emerges, will draw East and West together. The names of Sri Ramakrishna and Swami Vivekananda are becoming ever more widely known, but the future will see them glorified even in the Occident, when the world comes to appreciate what it was they stood for. Now, there is strong prejudice in certain quarters. The pseudo Yogis and Swamis who have cheapened and desecrated the sacred traditions of India have hurt the whole cause of India in the West. The reaction of many is to distrust all Eastern teachers, and this is particularly true of the American men."

"This charge can never be laid against the Swamis of the Ramakrishna Mission!" I exclaimed.

"Indeed no! And yet there are some people who think them extremely impractical because they do not set a price on their teaching. I know that Swami Paramananda has been urged to do so—imagine it!"

"But is your work endowed?" I asked; "and if not, how is it carried on?"

"It is endowed, but not by man; and the One Who has endowed it has ever taken care of it. The Swami has always felt that if the right atmosphere was created, the needed support would come; and it has."

Here a desire of mine became an urge:

"Would it be possible for me to meet the Swami?"

She hesitated. "To-day is the first day of Dnrga Puja, the great Hindu Feast of the Divine Mother, and he has been very busy preparing for it. I will find out, however."

And this was how it came to be—that wonderful, never-to-be-forgotten interview, which made it possible for me to be present that evening in the Temple, when the Shrine curtain was drawn aside, and the whole household bowed in reverence to the One Power. Ever the vision of it will abide—the illumined, garlanded pictures, the waving lights, the incense; but mostly the memory lingers of the Swami himself, as after the Service he sat a little above us, wrapped in his orange chudder, and talked to us of mighty things. And as I listened, I understood what was the living spirit which bound these men and women together in ceaseless, loving effort. The spirit of the Ideal—yes; the spirit of Sri Ramakrishna and his great disciples—yes; but that spirit embodied in one who was able to make it actual for the seeking souls around him—one who exemplified the thing they sought. And I know of no better way of conveying what I saw and sensed to others than by giving here what was later given to me—a copy of those words, those quiet words, those words of beauty and fire.

"All our mountain-like obstacles will vanish," the Swami said, "if we really know how tc take shelter unto that Infinite Tenderness. Just in one moment everything can be removed from our path—all our obstructions. Let us believe; let us believe; let us believe! Faith—have faith and perseverance, and openness of heart!

Swami Vivekananda once composed a little verse: Let the Mother dance, and let all selfishness, all ambition, all desire for fame be demolished to dust—let the heart be like the cremation ground! Heroic type of worship! Burning flame of renunciation! Let Mother dance! And that means as long as we have aught else, we cannot make room for God. The idea is, if you want to be part of that great Omnipotence, then do not cling to little things of the world. If we cling to these it is our own choice; the other we forsake.

Let us pray that this may mean great quickening for our spirit. Material things do not matter—how we offer a flower, whether with the right hand or the left, with closed or open eyes—these things do not count. As I understand spiritual reality, the Lord does not take much interest in such things. Let our heart have feeling and fervent spirit! You may say, 'Why then do you follow these forms?' They are nothing but symbols—sometimes they can give us upliftment. Heart's devotion is main thing. Even an ignorant person, unlettered, uncultured, when he with whole-hearted devotion surrenders himself at the Feet of the Deity, he is blessed, and he can become the source of blessing to others. Calculation—weighing and measuring of divine blessings—mean we have not the understanding at all. There are no barriers between God and us, except the barriers we create—selfishness, egotism, vanity, ambition. Just as Swamiji says, we cannot worship God as long as these things are with us and near us. They are demons that Mother destroys with Her sword—the blazing sword.

Those who cling to them, they feel the pang.

I have spoken this to you without any preconceived idea. Let there be Divine Power flowing through us—our hands and feet, mind and brain—and there will he no room for anything else. There will be no harshness, no discord, no inharmony—Ah ! we make the Lord, the Incarnate Spirit suffer when we inflict wounds. Someone said to Lord Buddha, 'Why is it the Compassionate One has sickness?' He answered : 'As long as there is suffering in the world, as long as there is selfishness, sickness, self-clinging, so long will He suffer.'

Make your world a paradise; make your Ashrama a true abode of peace; make it in your own heart. Outside polishing, and planting, and decorating, and building temples are nothing, nothing, nothing ! The whole universe belongs to the Lord. Do you suppose we can create an ornate altar and deck it with gold and jewels, and say, 'Here ! —You must come and stay here !' The whole universe belongs to the Deity. We cannot bind Him in any way save through our love, our devotion and helplessness—when we are most helpless, like little children, guileless, free from envy, jealousy, hatred and ambition.

Make the heart clean, fragrant. You know there are spiritual aspirants who even through their body emit fragrance like a flower. Be clean of spirit. That is the way we worship. It is the Spirit which worships Spirit. Matter cannot worship Spirit. Do not be earth-bound, full of weight, grossness, sordidness. My spirit feels suffocated when these things predominate.

Here we come before the altar of the Mother. Wish, pray—wish for everything. There is no harm in wishing and desiring if you do not remain earth-bound. Wish for bigger things; wish for others; wish for others ! Lose yourself in your prayer ! Pray for the redemption of the world—happiness of the world. Pray for your enemy; pray for everyone, that all may be of happy heart and spirit.

We call Ananda-Mai—All-blissful Mother. When you come before that altar, there is nothing but bliss, nothing but joy, nothing but expansion of soul —nothing ! But it is to give even the last thing we have; yet there is no end, there is no last when one once touches It. When that bounty opens before you, you never feel exhausted. Do not make yourself poor by thoughts of self-pity, self-consciousness, and wanting things for yourself. You cannot have God and self at the same time. They cannot occupy the same throne. Let us, then, forget self !"

PROF. BENOY KUMAR SARKAR ON ECONOMIC DEVELOPMENT OF INDIA

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

(*Continued from the last issue*)

The Renaissance of Indian Agriculture

Prof. Sarkar takes keen delight in pointing out that the signs of the up-to-datization of Indian agriculture are already manifest here and there. "The crops that our cultivators produce to-day, although the same in name and superficial appearance as those to which our forefathers are used are not really identical with them. Now varie-

ties of impressed breeds have been taking the place of traditional strains."[100] The new varieties of jute, cotton, tobacco, wheat, rice and sugar-cane produced through the efforts of Government research workers are here referred to. Not only have new and improved breeds been produced, but these are being spread among the cultivators, and it is a matter for sincere satisfaction that there is an extensive demand for the improved varieties.[101] Modern agricultural machinery also has been making its appearance in India. "In Bombay and the United Provinces cultivators have been getting used to modern agricultural machinery. Engines, pumps, threshing machines, petroleum-driven tractors, steam ploughing machinery and allied tools and implements are bidding fair to change the aspects of cultivation and irrigation in Indian villages."[102]

But whatever be the improvement that has been effected till now, Indian agriculture is still overwhelmingly primitive and backward when judged by the modern world standard.[103] Indian agriculture still presents a spectacle of the production of good crops and new materials being carried on in scattered, fragmented and uneconomic holdings by ignorant peasants with the help of primitive tools and implements. What then are the steps to be taken to further push on Indian agriculture in its journey towards modernism which has already commenced?

Primary stress is laid by Prof. Sarkar on our land-laws.[104] The land-laws of India have got to be modernised. There are many agricultural problems in India which are similar to those which arose in 19th century Germany, and all those problems were solved by the latter through better land legislation.[105] In India some of the outstanding problems of agriculture are—(1) that the size of the holdings is not large enough for the maintenance of a peasant's family; (2) that the holdings usually comprise plots which, in many instances, are not available in one consolidated block; (3) that the holdings are successively subdivided from generation to generation in accordance with our laws of inheritance providing for the equal division of paternal properties among the sons; and (4) that there are a large number of landless agricultural labourers, on the one hand, and a large number of landlords with superfluous and uncultivated lands on their hands, on the other. We have already hinted above in connection with our discussion on *Agriculture in the Modern World*[106] that all those problems arose and were successfully tackled in nineteenth century Germany. Hence, so far as land legislation is concerned it is stressed that we have to find out the exact changes which have got to be brought about in the land-laws of India, for the amelioration of her agriculture having regard to the experience of Germany and also of Denmark and Great Britain, which have followed in her footsteps. "The problem in Europe has been to effect the transition from the Zemindary to the peasant proprietorship and in its transition the most remarkable results have been achieved in Germany. Denmark has followed the German land legislation. Great Britain has recently been trying to learn of Denmark and

[100-1] *Economic Development*, p. 67.
[102] *Ibid.*, p. 26.
[103] Lecture on "The next stage in our Economic Life," *Arthik Unnati*, 1334, Kartik, p. 552.
[104] Article on "The foundations of Economic Development," *Arthik Unnati* for 1333, p. 212.
[105] *Arthik Unnati* for 1333, p. 212, also the series of aticles on "Landlordism in New Bengal" in the *Arthik Unnati* for 1335.
[106] *P. B.* for Aug., 1930, pp. 391-392.

Germany. For India, therefore, to-day the most useful countries for investigation are Germany and Denmark."[107]

Next to land-laws considerable stress is laid on the utilization of machineries and chemicals in agriculture. "There are thousand and one ways of making money if farming can be brought within the sphere of engineering." "Agriculture will give rise to the advent of a new economic system in Bengal, if it can be brought under the shadow of engineering and chemistry." "Cow-dung will no longer do. What do our cows feed upon? What is the quantity of dung yielded by it? And what is its chemical value? Chemical manures will have to be adopted." The adoption of machineries and chemical manures is specially recommended for those persons who take to large-scale farming as a profitable line of business.[108]

Prof. Sarkar considers the co-operative movement to be highly beneficial to small-scale farmers. "Cultivators such as cannot command more than 1, 2 or 3 bighas of land will have to depend on the co-operative system in credit, sale, marketing, etc. for the improvement of their status."[109]

Efforts to establish producers' combines on the lines of those in America are noted with approval. At p. 346 of *The Economic Development* Prof. Sarkar says, "There is a movement going on in the direction of establishing a 'jute-growers' combine' on the model of American cotton and other raw produce trusts in order that the cultivators can bring their influence to bear on the purchasers, who deliver the stuffs to the foreign factories, in the determination of price." The importance of producers' combines is also stressed at page 66 of the *Greeting to Young India* in the following words—"In regard to America, India can take her as a teacher in at least one line and that is the organization of agricultural producers' combine."

As already noted industrialization itself is regarded as one of the factors making for the improvement of agriculture, inasmuch as it would serve and draw away the superfluous cultivators to the factories and mills.[110] Not only that the introduction of scientific agriculture is viewed as but a part of a wider scheme for the industrialization of the country. "Modernized and scientific agriculture is essentially an aspect of industrialization—including, as it does, mechineries and chemical fertilizers on the technical side and co-operative banking and the organization of transportation and marketing facilities on the economic side."[111]

The importance of various subsidiary industries to engage the energies of the peasants during spare hours is not overlooked, though, it must be said, that this point occupies a very minor position in Prof. Sarkar's scheme for the economic regeneration of India. The utility of hand-spinning as a spare-time occupation is not denied.[112] Our attention is also drawn to the various subsidiary industries resorted to by British farmers, *viz.*, animal husbandry, poultry, farming, bee-rearing, etc.[113]

Prof. Sarkar relies upon the richer landlords to introduce large-scale scientific farming[114] and upon the moneyed classes (which do not exclude the richer landlords) to start agricultural banks for the assistance of the Co-operative

[107] *Greetings to Young India*, p. 65.
[108] *Arthik Unnati* for Kartik, 1334, p. 552 and Bengali pamphlet on "The Artha Sastra of Young Bengal," p. 42.
[109] *J. B. N. C.* for Sept. 1927, p. 81.
[110] *Economic Development*, p. 393.
[111] *Greetings to Young India*, p. 74.
[112] *Economic Development*, p. 346.
[113] *The Vartaman Jagat*, Vol. 2, Chap. on "Farming in Great Britain."
[114] *Economic Development*, p. 408.

Credit Societies.[115] "The landed aristocracy are not absolutely devoid of capital. They have but to acquire the virtues of hard and honest labour as normal human beings in order that they may discharge the functions of farmers and responsible managers of banking and insurance institutions as well as export-import offices and industrial undertakings."[116] Of the various professions here suggested for the richer landlords, it is to be noted that the first place is given to farming, which is regarded as 'the most suitable.'[117]

The two common suggestions that the educated middle class men should take to farming, is not approved of. "It is doubtful if the members of the so-called middle classes can accomplish much in the agricultural profession, because, as a rule, they *possess hardly any land* and are *not in a position to invest even a thousand rupees*, the minimum needed for forest farming."[118] "Far from asking the educated class to go to the land he would even ask the cultivators themselves to leave aside the profession—until a certain percentage of the people, in proportion to the land available, was in charge of the whole land, so that that percentage of the people might live comfortably."[119]

The Development of Commerce

The popular notion in this country is that commerce refers only to the buying and selling of goods. Prof. Sarkar points out vigorously, however, that in addition to the buying and selling of goods as also of services—whether wholesale or retail—banking, insurance and transportation (including railways, shipping, bus services, etc.) are important items of commerce in themselves and are to be resorted to as such.[120]

Indian merchants are required to remember that modern commerce is based on modern industry and agriculture. Hence they are asked, on the one hand, to push forward the agricultural and industrial development of India and, on the other, to master the secrets of modern productions. "It is agriculture and industry that furnish the new materials of commerce."[121] "Every measure, legal or technical, that is calculated to add to the yields of our soils and every enterprise that helps forward the utilization of our raw produce for semi-manufactures or finished goods in our own districts will have to be inspected with the keenest interest by the representatives of our commercial business."[122] "Prosperity in commerce is possible only when the people who are in trade are themselves experts in chemistry or engineering."[123] It is also stressed that the prosperity of our commerce depends on the measure of the co-operation received from chemists and engineers. "The prosperity of commercial Bengal will depend on the quality, quantity and variety of co-operation that our bankers and other traders can obtain from chemists and engineers."[124]

Indian merchants are also asked to keep themselves in constant touch with current commercial and economic events happening abroad. For instance, Russia is rising as India's competitor in the international market in respect of oil-seeds and manganese. Hence, "Russian economics cannot evidently be

[115] *Economic Development*, p. 413.
[116] *Ibid.*, p. 409.
[117] *Ibid.*, p. 408.
[118] *J. B. N. C.* Sept. 1927, p. 81.
[119] Lecture on "India's economic Problems," *Greetings to Young India*, p. 36.
[120] *Greetings to Young India*, pp. 38-39, and pp. 112-113.
[121] Lecture on "New Orientations in Commerce," *Greetings to Young India*, p. 113.
[122] *Ibid.*, p. 113.
[123] *Economic Development*, p. 357.
[124] *Greetings to Young India*, p. 114.

neglected by the stalwarts of Indian foreign trade."[125]

Besides, the exchanges of raw materials, goods, capital and of population are going on to-day on an enormous scale between the distant corners of the world and Young India will have to be 'adequately equipped' and 'perpetually alert' 'to promote her interest' in the present regime of world economy 'in intimate association with the adults of the economic world.'[126]

So far with regard to commerce in general.* We would now consider what practical proposals Prof. Sarkar has to offer in order to improve the condition of our shopkeepers who are generally illiterate and who constitute a great bulk of the population. He thinks that our shopkeepers suffer from two-fold difficulties :—first, lack of knowledge of markets, goods and prices and, secondly, lack of capital. The first difficulty may be removed by the establishment of shopkeepers' schools. And the establishment of shopkeepers' banks would remove the second difficulty. Absence of literacy among our shopkeepers is of course 'a fundamental handicap.' But it is said that, as in the case of our peasants and artisans, similarly in the case of our shopkeepers, 'efforts at economic advance must not be made to wait until primary education has been made compulsory, universal and free,' for, it is said that 'the shopkeepers' shrewd business sense is not dependant on literacy and also that 'poverty is more dangerous than ignorance.'[127]

The suggestions offered above are with regard to the future. Even, at present, however the achievements of Indians in the realm of commerce are in no way discouraging. Our attention is pointedly drawn to four hopeful factors of contemporary Indian commerce.

First, Indian merchants to-day 'do not feel satisfied with quotations from one particular firm or from some particular country.' 'Even the old Indian houses of established reputation' do not stick to 'their traditional method of depending exclusively on age-long business relations.' India thus is 'developing an open eye with regard to the world market' and 'bids fair to be a self-conscious, critical and discriminating link of the world market.' Incidentally we may note that this is advantageous to every country in the world, since every country is thus being offered chances of business in India.[128]

Secondly, the number of commercial and industrial travellers that India has been sending out to the world is increasing almost daily.[129]

Thirdly, with his wide experience Prof. Sarkar gives the opinion that Indian commercial travellers or agents and Indian export or import houses in India or abroad 'are of at least as much worth as are the commission houses, agencies and importers on the other side of the North Sea.'[130]

Fourthly, a large number of young Bengalees have taken to foreign trade and are making a speedy income of from Rs. 250 to Rs. 10,000 a month out of it.[131]

[125] *Economic Development*, p. 120.

[126] Article on "Postulates of Indian Commerce" in *The Indian Commerce and Industry* (a Monthly Review edited by Prof. Sarkar), July, 1929, p. 1.

* Some suggestions for the better utilisation of India's foreign trade in the interest of Indians are :—(1) the establishment of Commercial News Bureaus and of Indian Agencies in countries which are the best customers of India and (2) the undertaking of overseas insurance by Indian Companies.

[127] *Economic Development*, pp. 404-406.

[128] *Ibid.*, p. 856.

[129] *Ibid.*, p. 856.

[130] *Ibid.*, p. 46.

[131] Lecture on "Economics and Journalism," *Greetings to Young India*, p. 56.

(To be continued)

BIOLOGY IN EDUCATION AND HUMAN LIFE

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

(*Continued from the last issue*)

Application of Biology

The first and perhaps the most dramatic applications of modern biology have been in the prevention of disease. Pasteur followed up his demonstration that spontaneous generation does not occur, with the discovery that infectious diseases, such as typhoid, diphtheria, and pneumonia, are caused by living organisms. Most of these are bacteria; many of the rest, like those of measles, are too small to be seen. Others are of an animal nature, like the active causes of malaria and sleeping sickness. Together with such discoveries arose the science of parasitology. The life histories of various parasites were unravelled, with the result that it has been possible in many cases to stamp out the corresponding disease or affection. Frequently there is an association between some parasite or animal and the microscopic agent of some disease. Anti-typhoid inoculation, the control of diphtheria, the elimination of malaria over wide areas of the earth—these have been some practical consequences of such work. No longer do we think of disease as due to evil spirits, or as magic sent by God for our punishment. In such matters biology has certainly produced a very evident effect.

In the economic fields of agriculture, forestry, and cattle-raising the study of parasites and of the organisms of disease has proved no less important. Throughout the British Dominions to-day there is urgent need for zoologists and botanists, young men of enterprise and scientific training, to aid in solving important practical problems. The demand is far greater than the supply. At the present time, at Plymouth, a certain degree of success seems already within range in predicting the quality and the approximate locality of herring fisheries from year to year. Water supply and sanitation require biological knowledge, bacteriological technique. The transport of living fruit from the ends of the earth is a joint problem of biology and engineering. The freezing of meat, the drying of milk, the preservation of eggs, the canning of fish, the safeguarding of vitamins in food, the standardising of drugs, all such matters implicitly assume a certain biological knowledge. These are not unimportant things in human life. Constructing Latin verse or studying Greek philosophy may be better gymnastics for the mind, but even Cabinet ministers and leader-writers might find a little biology useful for an understanding of the world.

It is not necessary to insist upon the close relation between physiology and medicine, the oldest almost of all sciences and arts. No man has served medicine better than William Harvey, who by the vivisection, as he says, "of toads, serpents, house-snails, shrimps, crevisses, and all manner of little fishes," together with a host of other animals, discovered the circulation of the blood; the greatest single discovery in the whole of medicine. From his day downwards along the years the services of physiology to medicine, and to the alleviation of human disability and suffering, have accumulated. Not many of us are doctors, but most of us from

time to time are patients. To understand even a little of what medicine means, of the general principles upon which it is based; to regard ourselves objectively, when we are sick, as an experiment; to think of public health, of medicine, and of surgery in concrete terms instead of as a form of magic: surely if an elementary knowledge of biology can secure these things—and I think it can—it deserves a better place in our curricula. Perhaps the most important service of biology is to give men a reasonable attitude towards life.

Psychology

These are practical affairs. In universities, however, and in schools, we study things not merely because they are practical but chiefly because they are interesting: things that are interesting will be practical enough in good time. In most branches of learning, we have to weigh the value of human evidence. Evidence, as we know, is coloured by emotions and desires: few, however, realise how often or how much. Why is it that one person, or one group, inevitably draws one type of conclusion from the evidence, another draws a different? In our conscious minds we are honest, or we try to be honest, enough: why, however, do we reach different conclusions from the same apparent facts? In historical matters we must often ask whether it is not more probable that human senses were deceived, that human judgments were at fault, than that such and such a thing ever happened at all. In records of miraculous cures and of wonders of all kinds, in the tales of witnesses of accidents in ordinary life, we know how our opinion of the value of evidence must always be tinged with a certain scepticism. The senses of man may be deceived, his sensations may be misunderstood or misinterpreted, his judgment—especially after the event—may be distorted by what he wishes, or thinks he ought, to believe.

These are matters of human psychology and behaviour: and psychology is based upon the physiology of the senses and the brain. Those who have no idea of the mechanism of sensation, who believe in the absolute existence of all they see or hear or feel, who do not realise that these are simply judgments, summaries, pictures in the nervous system, of millions of nerve messages received from their peripheral sensory organs, are all too ready to be led astray into false judgments of fact. Thus arise beliefs in the existence of things that do not exist at all, outside our own sensations. Common superstitions, magic, spirit photographs, premonitions, all the incredible things we read even to this day in the daily Press about omens or curses or bad luck—these would vanish into thin air were the evidence to be examined objectively in the light of what is known of the infallibility of human senses and judgment. I have often thought that a university should have *a professor of conjuring* to demonstrate how easily we can be deceived: and a reader in mental disorder to convince us how much our judgments, even of matters of fact, may be affected by our expectations, our state of health, our emotions, our desires.

Psychology, to the degree that it has an objective basis, is founded upon observation and experiment on animals and men. 'Behaviourism' may not be so important as some of its advocates claim: conditioned reflexes may not be the origin of all our actions, as certain enthusiasts maintain: psycho-analysis may invent, as well as discover, the hidden causes of our mental states. Other sciences also have made grave mistakes in their youth: which among

them shall first cast a stone at psychology? How often has physics discovered a complete formula for the universe? How often has the mystery of life been solved? Based, however, on the physiology of sensation, on the objective study of reflex and cerebral activity, on observation of the behaviour and development of animals and men, on the analysis of instinctive actions and intelligent reactions: based on these there can be no doubt of the importance, or of the future growth, of psychology. Psychology is a biological science—biological in its widest sense—and it has great gifts to bring to the other branches of human knowledge in allowing us to appreciate and understand men's motives, men's instincts, men's behaviour as individuals or in larger groups, and the various disturbances which affect their minds and conduct.

We can take a more charitable view of apparently perverse behaviour if we realise that abnormal mental states are relatively common, and that desires and emotions, feelings and memories, underlie all human conduct. We shall be more likely to be reasonable ourselves if we recognise the imperfections of our cerebral machinery, if we recognise our own motives, if we understand—which is not at all easy—the origins of our actions. The most humane approach to the study of human conduct, I would urge, is one which takes due account of the biological factors in humanity.

Progress by Experiment

Biology in the present stage of its development is inevitably concerned with practical experiment: it has not yet attained the precision of knowledge at which theoretical treatment of its problems is often of significance. Physics, on the other hand, in its philosophical implications, is stretching out far into the unknown: its mathematical aspects are occupying the attention of some of the greatest intellects of the age. It is possible for a man to make the most important contribution to physical science, although himself quite unskilled and unversed in experiment or observation. This is not yet possible in biology, nor will it be for many years to come. Biological material is so much more complex, so much more difficult to fit to a decisive experiment, the number of its variables is so much greater. We have to deal with an almost infinite variety of mechanisms, confined in a single living cell which may lie almost on the limits of visibility. Reflect, for example, on what our inheritance means. We are in the first place human beings, not onions or elephants: then perhaps we are white human beings, with red hair, blue eyes, and freckles: we have physical, mental, emotional, and moral characters of all kinds: we hand these on in turn to our children and our children's children through unlimited generations. We do so merely by the influence of a single living cell. The male cell, with all its infinite variety of mechanisms and possibilities, weighs something of the order of a one-hundredth millionth of a milligram. Picture the whole paternal inheritance of all the people in the United States of America derived from a single milligram of material: the inborn characteristics of the entire human race present in the earth to-day drawn from chromosomes weighing less than a single drop of water. The astronomers arouse our imagination and envy by their tales of the almost infinitely great: think of all future human history, in its endless variety, depending on material weighing less than a pin; *then* we can realise that the problems of biology are not altogether easy.

Vitalism and Mechanism

Much labour and much skill have been devoted for many years to the study of such highly differentiated tissues as muscles and nerves. We do not pretend to explain the growth, the apparently purposeful development of these in the body. Our highest aim for the moment is to understand their working. Success, though meagre, has been sufficient to give us confidence that there is nothing to stop us on the road of our desire. To the degree that physics and chemistry are reasonable and intelligible, so also the phenomena of life are reasonable and intelligible. It is quite sure that no sentinel stands across the path to forbid our further advance. We hear much discussion of the relative philosophical merits of mechanism and vitalism: both contain elements of truth, but the whole truth is neither in the one nor in the other. There is no more reason for expecting to explain life in terms of physics than physics in terms of life. The powers of the human intellect alone are the limit to our understanding of either. When a physical event occurs in a living cell or creature it has a physical cause: which, assuming we are skilled and clever enough, we can discover. If, however, as Jeans says, all physics is ultimately mathematics, and the order behind the universe is mathematical, then, mathematics being a function of one corner of the human mind, *physics is ultimately physiology*! Philosophically we can have it which way we like: practically, in biology, we must make good and significant experiments and observations.

Competition and Co-operation

If we survey the totality of living things, we see two main forces at work: that of competition or the survival of the fittest; that, on the other hand, of co-operation in the service of the community. The higher animals are communities of cells—and the cells must work together or the community will perish. Man is a gregarious creature; he lived at first as a member of a family, then as a member of a tribe, more recently as a member of a nation. Some day, it is certain, he will live as a member of mankind. The evolution of mankind as a living organism has been extraordinarily rapid in recent years; that of man the individual is bound to be, at the present stage and hereafter, very slow. Already we see, in such organisations as the League of Nations, the idea at work of mankind as a single organism: trusting not chiefly to the survival of the fittest, but to the principle of co-operation. The conception of mankind as a living biological unit is one of great significance for the future of the race. By eugenics, so far as it is practicable—and with further knowledge, it may become not only practicable but easy—we shall ensure that survival of the fittest shall continue to keep the race from degeneration, without the bloodshed and cruelty of its natural incidence. By co-operation we shall make certain that the malignant growths of national hatreds do not wreck an otherwise healthy organism.

The Claims of Biology

I make strong claims for biology—but do not think I am advertising my own wares. Indeed, if I can analyse my motives properly, I am protesting against my own ignorance of, my own lack of education in, the most interesting things in the world. Had I spent a little less time at Latin and Greek verses, had the theory of equations and the convergence of infinite series loomed a little less large on my horizon, I might

have had time, if someone would have taught me, to learn about living things at an age when they could be remembered. Knowing just enough, however, to realise the wonder, the beauty, the complexity of life in its scientific sense, and the degree to which workers with every variety of mind can contribute to the living organism of biological knowledge, I have set out to urge that the claims of biology must be treated very seriously.

There are not many departments of knowledge in which its contribution can be neglected; there are not many aspects of life which can remain indifferent to its teaching. Nearly half a century ago died Francis Maitland Balfour, brother of Mrs. Sidgwick, a man whose early promise—could it have been fulfilled—would have placed him among the greatest of Cambridge biologists. Another brother, Arthur James Balfour, died recently: all his life a friend, and far more than a friend, of science, even in his last years he rendered, by his counsel, very important service to medical research and to applied psychology. Henry Sidgwick himself, were he alive to-day, would have been one of the first to see the significance of biology, in its wider aspects, in matters of human conduct. The days fortunately are gone when children had to be informed that babies are sent down ready-made from heaven. The stage has been passed where full-grown men and women can be told that the ideas of absolute good or evil are derived from the same mysterious source. Henry Sidgwick's ethics was in keeping with the point of view of to-day, that the idea of good is intimately associated with the highest welfare of the race; with the notion that the health, the happiness, the wisdom, the beauty of mankind as a sentient living organism must be the final arbiter in deciding what is good and right.

(Concluded)

ASHTAVAKRA SAMHITA

By Swami Nityaswarupananda

स्वाराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥ ११ ॥

निर्विकल्पस्वभावस्य Whose nature is unconditioned योगिनः of the Yogi स्वाराज्ये in the dominion of heaven भैक्ष्यवृत्तौ in mendicancy लाभालाभे in gain or loss जने in society वने in forest च and विशेषः difference न not अस्ति is.

11. The dominion[1] of heaven or mendicancy, gain or loss, society or solitude, make no difference to the Yogi whose nature is free from conditions.

[[1] *Dominion etc.*—To feel different under these different conditions is possible only for one whose mind is conditioned, bound and limited by the relative consciousness. When one has transcended that state of consciousness, extremes of fortune make no difference to him. Even though he may be conscious of them, they appear to him unsubstantial, shadowy.]

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।
इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥ १२ ॥

इदं This कृतं done इदं this न not (कृतं done) इति this द्वन्द्वैः: from the pairs of opposites मुक्तस्य free योगिनः of the Yogi क्व where धर्मः *Dharma* क्व where कामः *Kama* क्व where अर्थः *Artha* क्व where विवेकिता discrimination च also वा or.

12. *Dharma* (ritualistic or meritorious works), *Kâma* (desire of sensual enjoyment), *Artha* (worldly prosperity), or discrimination has no significance for the Yogi who has transcended such dual[1] notions as 'this is done' and 'this is not done.'

[[1] *Dual etc.*—The relative consciousness is infested with the pairs of opposites, of which the sense of 'done and not done' is typical. We are always active under the impulse of desire, securing some objects of desire and seeking others. This desire is at the root of all *Dharma, Artha* and *Kâma,* and also of discrimination—for were we not bound and blinded by desire, there would be no necessity for us to discriminate the real from the unreal; the unreal would simply not exist for us. One free from the pairs of opposites has, therefore, no use for *Dharma, Artha, Kâma* and *Moksha.*]

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।
यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥ १३ ॥

जीवन्मुक्तस्य Liberated while living योगिनः of the Yogi किम् अपि any कृत्यं duty न not अस्ति is हृदि at heart का अपि any रञ्जना attachment न not (अस्ति is अस्य कृत्यं his duty) इह in this world यथाजीवनम् pertaining to life एव only.

13. The Yogi who is liberated[1] while living, has neither[2] any duty nor any attachment at heart. His actions[3] in this world pertain only to life.

[[1] *Liberated etc.*—The *Jivanmukta* is one whose ignorance with all its modifications has been completely eradicated and who, rid of all bondages, abides in the Absolute Self. His is a state in which "the knots of his heart are torn asunder, all his doubts are removed and the effects of his actions are destroyed by the realisation of the Supreme One." The *Upadesha Sâhasri* of Sankaracharya describes his state thus: "The knower of Self is indeed he and no other, who does not see in the waking state as in the state of sleep, who being one without a second does not perceive duality even though he may do so, and who is inactive even if he may be acting."

[2] *Neither etc.*—Because with the attainment of liberation, the Yogi gets rid of the dual notions of 'I' and 'mine' and consequently along with them all attachment and sense of duty, that spring from them. Not that all physical actions necessarily cease for a liberated soul, but that they are no longer impelled by the feeling of egoism.

[3] *Actions etc.*—A very important fact of the life of the liberated is mentioned in this verse. So long as the liberated one lives, he is found to act. Yet he is said to be inactive. This apparent contradiction is explained here. The Yogi is internally free. He does not feel any desire for anything or need to do anything. But the very fact that his body still exists shows that there is some force holding the body. It is the *Prâravdha Karma* of the Yogi. This *Karma* continues to operate. The Yogi is not affected but some bodily actions and also some actions on the surface mind go on, until the *Prâravdha Karma* is over and the body drops off, when there is absolute emancipation for the Yogi. That is why the Yogi's action has been called *Yathâjivanam,* 'pertaining to life only.']

क्व मोहः क्व च वा विश्वं क्व तद्ध्यानं क्व मुक्तता ।
सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥ १४ ॥

सर्वसङ्कल्पसीमायां On the border-land of the world of desires विश्रान्तस्य resting महात्मनः of the great-souled one मोहः delusion क्व where च (expletive) विश्वं universe क्व where तद्ध्यानं meditation of That क्व where मुक्तता liberation क्व where वा or.

14. Where is delusion, where is the universe, where is meditation of That, or where is liberation for the great-souled one who[1] is resting on the border-land of the world of desires?

[[1]*Who etc.*—In other words, who is abiding in Self.

The idea is this: Truly speaking, existence is one. It is only desire that demarcates it and creates the illusion of the relative world and along with it the necessity of getting out of it and of having recourse to meditation and all that. The moment one is freed from desire, the illusion of the universe with all its consequences (*i.e.*, meditation, liberation, etc.) vanishes.]

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।
निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥ १५ ॥

येन By whom इदं this विश्वं universe दृष्टं is seen सः he (विश्वं universe) न not अस्ति is इति this करोतु may do वै (expletive) निर्वासनः one who is desireless किं what कुरुते has to do सः he पश्यन् seeing अपि even न not पश्यति sees.

15. He[1] who sees the universe, may try to deny it. What has the desireless to do? He sees[2] not even though he sees.

[[1]*He etc.*—*Really* the universe is not as we see and feel it, which we do under the sway of desire. One who finds the phenomenal world, must try to negate it, for he is still in ignorance. One who is beyond desire, has nothing to do with it.

[2] *Sees etc.*—To a man of realisation the universe appears as unsubstantial and illusory. He cannot, therefore, be said to be seeing the universe as we understand it, *i.e.*, as real and substantial.]

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।
किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥ १६ ॥

येन By whom परं supreme ब्रह्म Brahman दृष्टं is seen सः he अहं ब्रह्म I am Brahman इति this चिन्तयेत् thinks यः who द्वितीयं second न not पश्यति sees (सः that) निश्चिन्तः one who has transcended thought किं what चिन्तयति thinks.

16. He[1] who has seen the Supreme Brahman, meditates upon 'I am Brahman.' What would he who has transcended all thought think, when he sees no second?

[[1] *He etc.*—A very subtle distinction has been made here. When one *sees* Brahman, evidently then he has not reached the highest state and realised his identity with Brahman. The dual consciousness—I and Brahman—is still there, making it possible for him to meditate on 'I am Brahman.' But when the highest state is reached, identity is established, the dual consciousness is totally destroyed and no such meditation is possible.]

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of the present number gives a glimpse into the life of intense Sadhana and mad thirst for God of those on whom Sri Ramakrishna bequeathed his spiritual legacy. . . . Sister Christine's short article throws new light on the personality of Swami Vivekananda. . . . . We would like to draw the attention of all, who are interested in the social and national problems of the country, to *Shakti behind the Nation*. . . . . Prof. Karve needs no introduction to our Indian readers. He is the founder of the Indian

Women's University, Poona, and has been trying for the last 35 years to solve the problem of female education in the country. Two years back he went on a world tour to gain experience of educational institutions in other lands. Man of action as he is, his article is written mostly from a practical standpoint. . . . . Dr. Sircar in the present section of his scholarly article discusses the idea of reality according to Samkara, Ramanuja, Saivas, Whitehead, Bergson, etc. . . . . *A visit to Ananda-Ashrama* gives a picture of the Ashrama life in America. . . . . In the present issue Mr. Shiv Chandra Datta deals with the two most important economic problems of the country—agriculture and commerce.

PANDIT MOTILAL NEHRU

The sad news of the death of Pandit Motilal Nehru has cast a deep gloom over the whole country. Cruel death snatched him away at an hour, when his presence was sorely needed and when all people eagerly looked to him for wise counsel and able guidance. But Divine Dispensation does not consult human wishes and apparent human needs. It has its own inexorable plan, it cuts its own way without caring for the orphan's cry, widow's tears or a nation's grief.

The name of the Nehru family of Allahabad will go down into history for its unsurpassing service, sacrifice and sufferings for the cause of the country. It is perhaps a unique phenomenon that in a family all in unison have taken such a prominent part in the national activity. And no doubt Pandit Motilal, the great patriarch, was the sole cause of this. For was it not his influence that spread over all? At an age, when naturally one would like to live in retirement and comfort, especially after living in a princely style throughout the whole life, the Pandit courted worry, privation and sufferings for the cause of the country. Consideration of age, health, anything whatsoever did not deter him from facing the responsibility which devolved on him, because of the trust and love the whole nation had in him. Perhaps except Mahatma Gandhi there is no other person in the whole of India to-day, who has so much won the confidence of all people concerned. And Motilal showed by his action and life how he fully deserved the trust reposed on him.

Pandit Motilal Nehru was a great genius. His intellectual gifts were extraordinary. As a lawyer he earned a mint of money. But he knew also how to spend that well. His 'Ananda Bhavan' (his old home, a palatial building) dedicated to the nation will loudly proclaim to future generations that his patriotism was not simply lip-deep. The Pandit had high idealism combined with practicality, a feeling heart controlled by extraordinary powers of judgment, noble sentiments balanced by a keen intellect. All these together made him more than an idol of the country. He was not simply loved and adored, but he was greatly depended upon as one, in whom the country's cause was safe and who had the proper acumen to guide the destiny of the nation.

The wisest way to get the most out of life is to submit to the Divine Will. No use quarrelling with the plan of the Almighty. But though the physical presence of the great Nestor of present-day India can no longer be had, may the inspiration of his example and life be never missed by his people.

And for those, who have broken down the isolating barriers of a family to admit into it all their countrymen, our prayer is that they may stand the trial of bereavement.

ANOTHER ALL-ASIA MOVEMENT

Asia is daily gaining the self-consciousness of her cultural unity and mission. At present the more the several countries of Asia come into closer contact, the better can she hope to walk in the path of progress and fulfil her mission. It is a happy sign that closely following the All-Asia Educational Conference, we had recently another All-Asia meeting and that also, strangely enough, in India. The All-Asia Women's Conference was a success in every respect. It was a fairly representative gathering. Delegates from China, Japan, Java, Persia, Ceylon, Burma, Afghanistan, Palestine, Syria, Iraq, etc., attended the meeting, and visitors from New Zealand and America came specially for the Conference.

The opening address of the Maharani of Karpurtala (read out by the Rani of Mandi) very nicely and clearly defined the object and purpose of the Conference. She said: "Our programme is ambitious but is not impossible of achievement. We aim to promote cultural unity among the women of Asia, to place at the service of humanity those qualities which are peculiar to our Oriental civilization, to stamp out those evils which have crept into our civilization through sins of ommission or commission, to pick out and adapt to our use those virtues of civilization and culture which have elevated the West to a high pinnacle of social and material prosperity, to benefit ourselves by exchange of knowledge and experience of women's conditions in our respective countries, and, lastly, to advance the cause of world peace."

But in this, she was not simply led away by sentiment and emotions. So she struck a note of warning. "It is not enough," she said, "to have ideals or to cherish them in the abstract. Unless you make up your minds to make them an article of faith, allow them to influence your daily lives and pursue them actively, your ideals, however laudable they may be, will be of no earthly use to you or your countries. . . . We cannot afford to watch and sit idle, to have ideals and not to strive our utmost to attain them."

The Conference continued its deliberations for eight days, and many important resolutions were passed.

All credit to the organisers of the meeting for conceiving its idea and carrying that out so successfully.

REVIEW

THE HABIT OF HAPPINESS. *By Sister Devamata. Ananda-Ashrama, La Crescenta, Los Angeles, U.S.A. 72 pp. Price 75 cents.*

In her usual delightfully fluent style, Sister Devamata has written a new book—"The Habit of Happiness." Though not as long as her previous works, the value of this slender volume is all out of proportion to its size. The title is itself an inspiration and each page is full of practical and profound wisdom, making it a useful and comforting manual for daily needs. The Sister seems to have a special gift for translating Oriental ideas into Occidental terms and readers will find each chapter,—Gladness of Heart, Detachment, Planless Living, The Unfailing Light, The Laws of Life, The Seat of Happiness, Meditation as a Habit Builder, and Obstacles to Joy, presenting a fresh and interesting point of view. At the back of the book is an especially valuable chapter containing "Helpful Sayings on Happiness," which have been chosen for their dynamic, joy-producing quality and which the Sister suggests be memorized as weapons against sadness, depression and discontent.

Although written with the note of authority, this modest little book is so simple and

direct in its style and contents, and such a joy to the reader, that it should appeal to the casual as well as the thonghtful public.

THE BUDDHA'S GOLDEN PATH. *By Dwight Goddard. Luzac & Co., 46 Great Russell Street, London, W. C. xiix+210 pp. Price 4s.*

The author was first a Christian Missionary stationed in China by the American Board. Gradually his interest turned from Christianity to Buddhism—till afterwards he embraced the latter faith. He studied Buddhism under the guidance of many Buddhist scholars and monks and visited many Buddhist temples and monasteries in China and Japan. The present book is the outcome of his wide study, and dcep experience and will be of a great help to those who want to study Buddhism not from a theological or philosophical standpoint but to find practical guidance for moulding their life in the light of the teachings of the Tathagata.

ONE HUNDRED POEMS OF TAYUMANAVAR. *By N. R. Subramania Pillai, with a foreword by K. S. Ramaswami Sastri, B.A., B.L. To be had of the author (M.F.C.), Lawley Road, Coimbatore. XXI+126 pp. Price Re. 1/4.*

Tayumanavar is one of the greatest mystic-philosophers and poet-saints of Southern India. He was a profound scholar in Sanskrit and Tamil. From his poems one can easily understand he was a great spiritual genius. All his utterances are in Tamil. Mr. Subramania Pillai bas selected one hundred best poems from the writings of the great saint and has rendered them into English. By this act he has done a great service to the English-knowing public in India and abroad. Although Mr. Subramania Pillai's translation is a very faithful one, we regret to state that in translation the beauty of the original has been to a certain extent lost. We recommend this book to our readers ontside the Tamil Nad, and hope they will be benefited much by going through it. The printing and get-up are good.

PRACTICAL THEOSOPHY. *By C. Jinarajadasa, M.A. Theosophical Publishing House, Adyar, Madras. 68 pp. Price 12 as. (board), Re. 1/4/- (cloth).*

The book is a collection of seven lectures delivered by the author in Chicago in 1910, on the practical value of Theosophical principles and their application in different spheres of life. The book is neatly printed and got up.

SRI RAMAKRISHNA UPADESH (Guzrati). *Published by Ramakrishna Ashrama, Civil Station, Rajkot, Kathiawar. 150 pp. (Pocket size). Price 4 as.*

Of the Ramakrishna-Vivekananda literature perhaps there is no book as *Sri Ramakrishna Upadesh* compiled by Swami Brahmananda, which is so popular and has given so much spiritual strength, comfort and solace to readers. The book has been translated into various languages. Sometime back the Ramakrishna Ashrama, Rajkot, brought out a Guzrati edition of the book, but within a short time all copies were exhausted. The second edition of the book has been thoroughly revised and much improved, but the price has been lowered to bring it within the reach of one and all.

NEWS AND REPORTS

AN ART EXHIBITION IN BOMBAY TO COMMEMORATE SWAMI VIVEKANANDA'S BIRTHDAY

The sixty-ninth birthday anniversary of Swami Vivekananda was celebrated this year with great eclat in Bombay. A public meeting was held at the Blavatsky Lodge with Sir Chunilal Mehta in the chair, who spoke on the achievements of the great Swami in the West. The celebration took place as usual in the Ashrama premises on the 25th Jannary, when more than two thousand people, men and women of all communities of cosmopolitan Bombay, gathered to pay their reverential homage to the patriot-saint of modern India. The most remarkable feature of this year's celebration was the Art and Industrial Exhibition, which was opened by Sir Lallubhai Samaldas. In a beautiful speech Sir Lallubhai pointed out the greatness of the Swami and his unique method of reform. The Art section was organised by Mr. Munishi Dey of Calcutta. Swami Sambuddhananda and Mr. Naoroji, the grandson of Dadabhai Naoroji, had to work

indefatigably for making the Exhibition a success. In closing the Exhibition, Sir P. C. Ray remarked:

"It is an agreeable surprise to me to see so many ladies and gentlemen of this big city of Bombay gathered in the Ashrama in the name of Swami Vivekananda. I was under the impression that South India was the stronghold of Vivekananda, but I find today that Western India is also being influenced by him. Swami Vivekananda was a saint as well as a patriot and anticipated Mahatma Gandhi on the problem of untouchability by forty years."

R. K. MISSION SEVASRAM, KANKHAL (HARDWAR)

The Annual Report for the year 1929 gives a record of excellent works done:

The number of persons who obtained relief during the period under review (in the indoor and outdoor departments) was 18,812 of whom 13,767 were male and 5,047 female patients. Of these relieved, 14,424 were Hindus (of whom nearly 45 per cent belonged to the higher castes), 1,434 Mahomedans and Fakirs, 24 Christians, 2,160 Chamars, 130 Kanjers and Domes, and 640 sweepers.

A comparative survey will show that the work has progressed, as the number of patients has increased from 42 indoor and 178 outdoor in the first year of its existence to 812 indoor and 18,000 outdoor during the year under review.

Indoor Hospital Relief:

The total number of patients admitted during the year under review was 812. Of these 777 were cured and discharged, 17 left during treatment, 18 died, and 16 were still under treatment at the close of the year.

Outdoor Hospital Relief:

During the year altogether 39,369 patients of whom 21,689 were old cases or repeated numbers and 18,000 new ones, were treated in the outdoor dispensary. Of the 18,000 new patients 10,973 were men, 3,636 women, 1,982 boys and 1,409 girls.

These again consisted of 1,270 Sadhus and 16,730 poor pilgrims from different parts of India.

Besides medical aid, 120 patients were also supplied with diet and necessary clothing.

The Night School:

A free night school attached to the Sevasram is being maintained with a view to impart primary education to the children of the local depressed classes. They are 36 on the roll. A paid teacher is engaged for teaching the vernaculars of the Province.

The Library:

There is a small library for the benefit of the workers, Sadhus and students who live at Kankhal, Mayapur, Hardwar and Jwalapur. At the end of the year 1929, the total number of religious books in the Library was 1,900.

We are glad to announce that the Sevasram is contemplating to start a branch at Hrishikesh in response to an appeal of the leading Sadhus of the place to the President, Ramakrishna Mission. Hrishikesh is an ancient abode of Sadhus who go there for Tapasyâ. But they, as also visiting pilgrims, become helpless, when attacked with disease. There is no doubt that the establishment of a charitable dispensary at that place is a great need. But the work can be started, only if sufficient funds be forthcoming.

The present requirements of the Sevasram are:

(1) A piece of land suitably located. This may be purchased at a cost of Rs. 6,000/-

(2) A hospital building consisting of 4 rooms, accommodating 4 patients each, and verandah, at a cost of Rs. 8,000.

(3) An outdoor dispensary consisting of one consultation room, one store and dispensing room, one operation and dressing room, and verandah, at a cost of Rs. 5,000/-.

(4) Workers' quarters consisting of 4 rooms and verandah, at a cost of Rs. 6,000/-.

(5) A kitchen consisting of 2 rooms, one for store and the other for cooking, at a cost of Rs. 1,000/-

(6) A well, at a cost of Rs. 2,500/-.

(7) A latrine, at a cost of Rs. 500/-.

(8) Funds to hegin and carry on the work of the contemplated hranch at Hrishikesh. The sum of at least Rs. 100/- per month is required; Rs. 50/- for the establishment and Rs. 50/- for indoor patients.

Any contribution, however small, may be forwarded to the *Hony. Secretary, Ramkrishna Mission Sevasram, Kankhal P.O., Shaharanpur Dt., U.P.*

Swami Paramananda

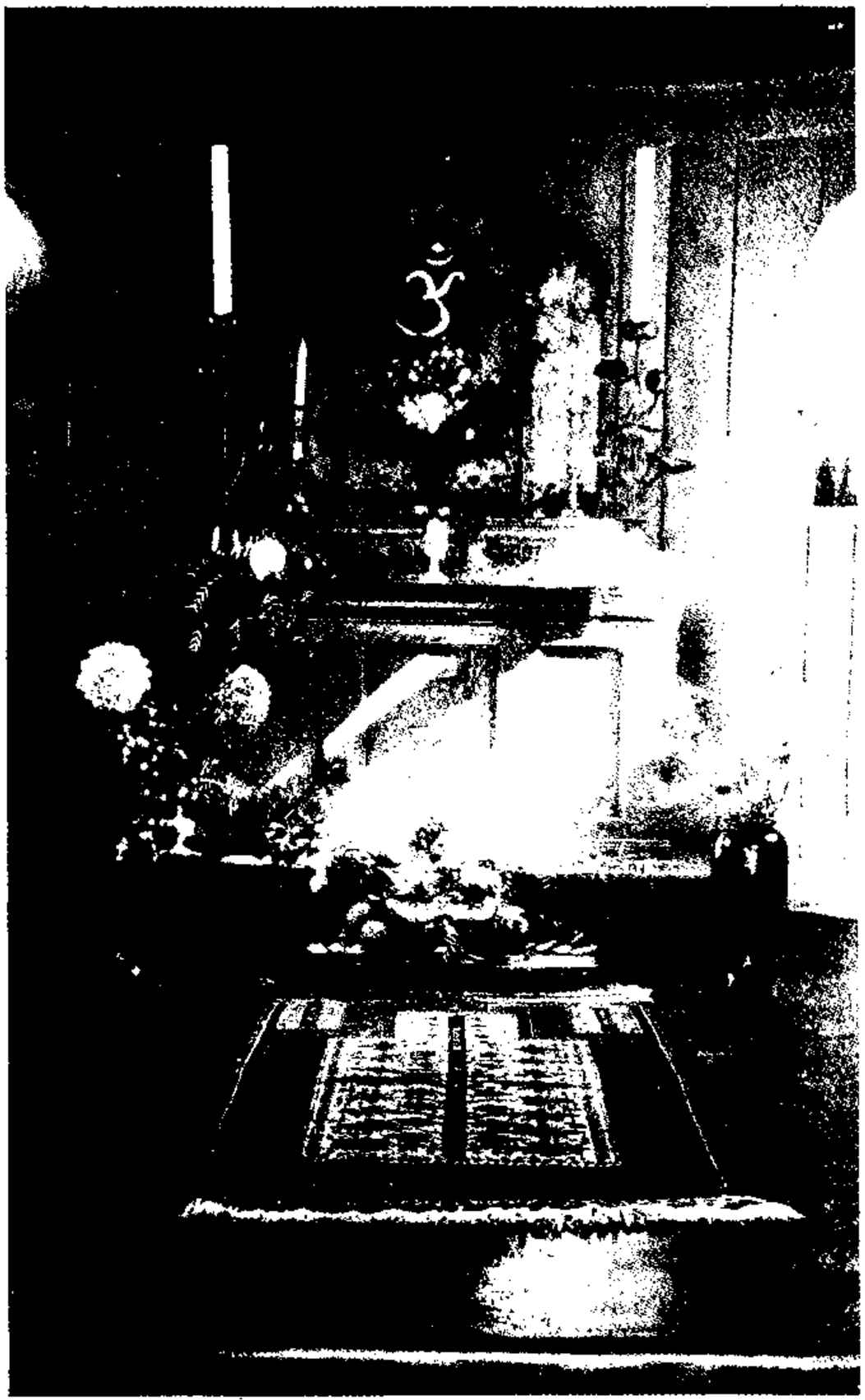
A Bird's-eye View of the Ashrama

Temple of the Universal Spirit

Temple Patio

A Corner of the Cloister

Chapel Garden



Altar in the Shrine:
Temple of the Universal Spirit

Ashrama Community