Prabuddha Bharata

OR AWAKENED INDIA

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MAY, 1933

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

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Publication Office

4, WELLINGTON LANE, CALCUTTA

Subscription : Inland Rs. 4
Foreign 5 3 or 11sh.

Inland : Single Copy
Annas Seven

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VOL. XXXVIII *MAY, 1933* No. 5

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

SWAMI VIVEKANANDA ON EDUCATION

Its Definition

Education is the manifestation of the perfection already in man.

Religion is the manifestation of the Divinity already in man.

Therefore the only duty of the teacher in both cases is to remove all obstructions from the way. Hands off ! as I always say, and everything will be right. That is, our duty is to clear the way. The Lord does the rest.

What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful, is called education. Now consider, is that education, as a result of which the will being continuously choked by force through generations, is now well-nigh killed out;—under whose sway, why mention new ideas, even the old ones are disappearing one by one,—is that education which is slowly making man a machine? It is more blessed, in my opinion, even to go wrong impelled by one's freewill and intelligence than to be good as an automaton. Again, can that be called society which is formed by an aggregate of men who are like lumps of clay, like lifeless machines, like heaped up pebbles? How can such society fare well? Were good possible, then instead of being slaves for hundreds of years we would have been the greatest nation on earth, and this soil of India, instead of being a mine of stupidity, would have been the eternal fountain-head of learning.

Of course, they (Indian women) have many and grave problems, but none that are not to be solved by that magic word 'Education.'

The true education, however, is not yet conceived of amongst us.

I never define anything, still it may be described as a development of faculty, not an accumulation of words,

or, as a training of individuals to will rightly and efficiently.

I look upon Religion as the innermost core of education. Mind, I do not mean my own, or any one else's opinion about religion. I think the teacher should take the pupil's starting-point in this, as in other respects, and enable her to develop along her own line of least resistance.

Its Real Test

Well, you consider a man as educated if only he can pass some examinations and deliver good lectures. The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion—is it worth the name? Real education is that which enables one to stand on his own legs. The education that you are receiving now in schools and colleges is only making you a race of dyspeptics. You are working like machines merely, and living a jelly-fish existence.

Its True Method

A child teaches itself. But you can *help* it to go forward in its own way. What you can do, is not of the positive nature, but of the negative. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little; so that it may come out easily. Put a hedge round it; see that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is a manifestation from *within* its own nature. So with the education of a child; a child educates itself. You come to hear me, and when you go home, compare what you have learned, and you will find you have thought out the same thing; I have only given it expression. I can never teach anything; you will have to teach yourself, but I can help you perhaps in giving expression to that thought.

However . . . . the old institution of 'living with the Guru,' and such like systems of imparting education are needed. What we want are, Western science coupled with the Vedanta, Brahmacharya as the guiding motto, and also Shraddhâ and faith in one's own self. Another thing that we want is the abolition of that system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse.

You see, no one can teach anybody. The teacher spoils everything by thinking that he is teaching. Thus the Vedanta says, that within man is all knowledge—even in a boy it is so—and it requires only an awakening, and that much is the work of a teacher. We have to do only so much for the boys, that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy. But the root thing is religion. Religion is as the rice, and everything else, like the curries. Taking only curries causes indigestion, and so is the case with taking rice alone. They are making parrots of them, and ruining their brains by cramming a lot of subjects into them. Looking from one standpoint, you should rather be grateful to the Viceroy* for his proposal of reforming the University system, which means practically abolishng the Higher

*Lord Curzon, who took steps to raise the standard of University education so high, as to make it too expensive and almost inaccessible to boys of the middle classes.

Education—the country will, at least, feel some relief by having breathing time. Goodness gracious! What a fuss and fury about graduating, and after a few days all cooled down! And after all that, what is it they learn, but that what religion and customs we have are all bad, and what the Westerners have are all good! At last, they cannot keep the wolf from the door! What does it matter if this Higher Education remains or goes? It would be better if the people got a little technical education so that they might find work and earn their bread, instead of dwadling about and crying for service. What we need, you know, is to study, independent of foreign control, different branches of the knowledge that is our own, and with it the English language, and Western scienee; we need technical education, and all else which may develop the industries, so that men, instead of seeking for service, may earn enough to provide for themselves, and save something against a rainy day.

Haven't you read the stories from the Upanishads? I will tell you one. Satyakama went to live the life of a Brahmacharin with his Guru. The Guru gave into his charge some cows and sent him away to the forest with them. Many months passed by, and when Satyakama saw that the number of cows was doubled he thought of returning to his Guru. On his way back, one of the bulls, the fire, and some animals gave him instructions about the Highest Brahman. When the disciple came back, the Guru at once saw by a mere glance at his face that the disciple had learnt the knowledge of the supreme Brahman. Now, the moral this story is meant to teach is, that true education is gained by constant living in communion with Nature.

Knowledge should be acquired in that way, otherwise by educating yourself in the Tol of a Pandit you will be only a human ape all your life. One should live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the highest teaching. Mere reading that it is a sin to tell a lie, will be of no use. Every boy should be trained to practise absolute Brahmacharya, and then, and then only, faith and Shraddhâ will come. Otherwise, why will not one who has no Shraddhâ and faith speak an untruth? In our country, the imparting of knowledge has always been through men of renunciation. Later, the Pandits by monopolising all knowledge and restricting it to the Tols, have only brought the country to the brink of ruin. India had all good prospects so long as Tyagis (men of renunciation) used to impart knowledge.

India will have to carry others' shoes for ever on her head if the charge of imparting knowledge to her sons does not again fall upon the shoulders of Tyagis. Don't you know how an illiterate boy, possessed of renunciation, turned the heads of our great old Pandits? Once at the Dakshineswar Temple the Brâhman who was in charge of the worship of Vishnu broke a leg of the image. Pandits were brought together at a meeting to give their opinions, and they after consulting old books and manuscripts declared, that the worship of this broken image could not be sanctioned according to the Shâstras and a new image would have to be consecrated. There was, consequently, a great stir. Sri Ramakrishna was called at last. He heard and asked, "Does a wife forsake her husband in case he becomes lame?" What followed? The Pandits were struck dumb, all the Shâstric commentaries and learned comments could not withstand the force of this simple

statement. . . . . Why should Sri Ramakrishna come down to this earth, and why should he discourage mere book-learning so much? That new life-force which he brought with him has to be instilled into learning and education, and then the real work will be done.

What you have to do now is to establish a Math in every town and in every village. Can you do that? Do something at least. Start a big Math in the heart of Calcutta. A well-educated Sâdhu should be at the head of that centre and under him there should be departments for teaching practical science and arts, with a specialist Sannyâsin in charge of each of these departments.

So, I always say that some young men with burning patriotism and renunciation are needed. None can master a thing perfectly in so short a time as the Tyagis will.

What will mere talk do? See, to what a miserable condition the country is reduced; now do something! We haven't even got a single book well suited for the little boys. We must compile some books in Bengali as well as in English with short stories from the Ramayana, Mahabharata, and the Upanishads, etc., in very easy and simple language, and these are to be given to our little boys to read.

To me the very essence of education is the concentration of mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. Side by side, in the child, should be developed the power of concentration and detachment. (*Compiled from the* COMPLETE WORKS of the Swami Vivekananda.)

WANTED A HARD FIGHT

BY THE EDITOR

I

Modern people very often look askance at religion. Many are of opinion that religion is the cause of degradation of our country. They maintain that religion makes men other-worldly, and unfit for the hard struggles of worldly life. According to them as soon as a man develops a tendency towards religion, he slackens his efforts for worldly pursuits and becomes inert like a fossil. He talks of resignation to God, but his resignation is synonymous with idleness—it is a convenient cloak to hide his lethargy. A hard fight is constantly going on in the world, so that people may have more and more of material enjoyment. Competition is the law of life. Those who face it bravely and follow it tenaciously, will live; those who do not, will be pushed to the background and condemned to a miserable life. Now, no nation can prosper, if the members belonging to it make inertia a virtue and idleness a religion.

There is absolutely no doubt that with the characteristics mentioned above, people can make no progress in

life. The nation which is largely composed of the individuals of that type is doomed for ever. It will always have to live at the mercy of other nations, to be exploited by them and made a tool for their enjoyment and prosperity. But the question is whether religion is responsible for that.

Some time back Sir William Archer in his famous book of slander against India harped on the same note. He said that a country where passivity was made a religion and the whole population welcomed it, no progress was possible. Amongst all causes for which India was to continue in the same condition of misery as now, religion, according to him, was one.

No doubt in India religion is welcomed by all people, and it forms the heartbeat of the nation, as it were. Like water seeking its level, people here seek in religion consolation, peace and solace of life. Like iron filings turning towards magnet, people in India turn towards religion. But whether religion is the cause of the downfall of the nation, whether religion supports Tamas that is manifested in the people is a problem yet to be solved. There is no doubt that we do not find so much activity in the life of our people as in that of the Westerners. But cannot this be attributed to any other reason than religion?

For, in all persons who have been famous for their wonderful religious life, there have been seen tremendous activities. In the heyday of Indian civilization were thinkers—Rishis—whose thoughts as embodied in the scriptures excite wonder and admiration even after several thousands of years. Who has been a more active man than Buddha, who is unfortunately charged with having spoiled the country by his preaching of renunciation? Who has shown greater examples of energetic habits in life than Rama or Krishna—persons who are revered as Incarnations. A modern Prophet, the essence of whose teachings was Tyaga, showed in his own life how Tyaga could be combined with ceaseless activities. If religion makes a man other-worldly, how is it that an Incarnation of God fought with demons and Asuras, fought even for the extension of his dominions and waged a warfare which has left its mark on the pages of history? Sankaracharya, whose Mayavada is supposed to be one of the factors which have made us unfit for hard struggles of life, within a short span of thirty-two years of life, wrote books which have been the despair of scholarly commentators for several centuries till now and preached religion throughout the length and breadth of the country, and that in an age when communication was slow and travelling was difficult. Cannot the same thing be told of other prophets—of Ramanuja, Guru Nanaka and Chaitanya? Very lately India saw a saint who literally killed himself with overwork. How is it that people who preach the world to be a dream do much greater work than those who clutch at it like the prop of a lame man? This fact conclusively proves that religion is not the cause of India's degradation; the real reason should be sought somewhere else.

When the body is diseased, man cannot work well; he cannot perform even his legitimate duties properly and finds no enthusiasm for any new undertaking. He rather seeks every opportunity and excuse to avoid anything which requires strenuous labour. In the same way, when a country becomes a prey to chronic poverty, famine, pestilence, etc., people fall into a moribund condition. They will not, then, like to stir themselves if they can help

it. On the contrary, they will try to build a philosophy in justification of their weakness. And religion (rather a semblance of religion) might be an object under which people will seek shelter to hide the effects of their debilitated body and mind. But religion is not responsible for the downfall of the people, the real cause is something else. In India, as a result of foreign rules and a series of invasions from abroad, people have long been in abject misery. Daily they find themselves more and more emasculated. They do not get proper nourishment and are unfit to cope with the ravages of nature. They lack the necessary vigour and strength to face any obstacle and meet any difficulty in life. Naturally when all hope for this life is lost, many look to the life to come for a better condition. But, then, what is the primal cause for this? Give the people health and strength, better their economic condition and they will have new hopes, new enthusiasm and a new outlook on life.

II

Those who blame religion for the unhappy condition of the country, do not see things deeply, nor do they know what, in India, is meant by religion. In a country, where scriptures say that by knowing the Self one becomes strong as strength itself, can religion breed weakness? In India religion is synonymous with strength. The Upanishads say that man is really one with Brahman. To realize that is religion and that realization will make one fearless. For, wherever there is duality, there lurks fear. Where there is only One Existence, who will fear whom?

Now, the essence of religion is to find unity with the Highest Reality. Those who succeed in doing that, become fearless like a roaring lion. They laugh at the fleeting joys and sorrows of the world. No earthly thing can disturb their mind. The terrors of very death have no meaning for them. Even those who cannot actually realize that state, are sure to find a new vigour and undreamt-of strength, if they strive, however imperfectly, to build their life on the basis of that idea. It may be said, "That is Monism, and Monism is not the whole of religion in India?" Well, even those who belong to the school of Dualism, or Qualified Monism need not live a life of constant fear. In our country, God is not considered to be a tyrant, who is ready to come down upon us at the slightest indication of our human frailties. He is not an eternal punisher, according to our conception of God; in all phases of Indian religion, there is the promise of a sweet relationship between man and God. In India God is regarded as Father, Mother, Friend and even as Son. Where there is fear, there is no true devotion. Because one loves God, one becomes immune from all fear. Ramprasad, the poet-saint of Bengal, administered a sweet rebuke to himself when fear crept into his mind. He said: "Why dost thou, my mind, fear so much as if thou art a helpless orphan? Hast thou not got God as thy Mother?" That is the real attitude of a religious man; that breathes the true spirit of religion. In India, if the terrible aspect of God has been worshipped as the Mother Kali, it is because the daring devotees pray to their Beloved not only for the sweets of life, but want to taste also the bitters that come from Her. "Why should one welcome happiness and not misery, if both come from God? Then come all the terrors of the earth, conceived or inconceivable by human imagination; I will receive them all as blessings from the Mother,"—that is what a true devotee of the Mother says.

If that be religion, can it ever foster even the semblance of weakness? Can light and darkness live together?

When all doors are closed, God will open the way for us. When all helps are denied by the world, help comes from Above, provided we can keep up the right attitude. If India at the present time finds herself beset with obstacles and difficulties from which there seems no way out, religion, we mean real religion, as described above, will give her strength. When we are weak in mind and body, all the spectres of darkness conspire to terrify us; but when we are strong, many of the so-called terrors lose all their singificance for us. If the country be in touch with the perennial source of strength, people will find no obstacle in life, individual or collective, too great to be surmounted. They will find a new joy in the struggles of life, a fresh vigour in grappling with difficulties that come in the way; for they know that victory is sure and success is inevitable.

III

But let none imagine that religion will make them immune from struggles and give them a boon of idleness. Even the great saints who have been born in the world—one and all, had to undergo hard struggle in life. One should be ready to be crushed to atoms in the struggle, before one can hope to succeed in religious life. There is no easy road to success in the domain of religion. Religion has no mercy, no sympathy for namby-pamby ideas. One must pay the due price by one's sincere and keen hard labour. The Gita which speaks so much of the renunciation of the fruits of Karma, strongly says, "One must raise oneself by oneself, one should not yield to despair," "One should work constantly; activity is better than inactivity;" and severely exposes Arjuna who wanted to hide his weakness under the cloak of religion.

One does not know clearly whether success comes as a result of struggle or as an act of grace from God. But that is sure, one must have to struggle. It is sometimes said that success in religious life comes not as the effect of labour and struggle, for God is not a commodity which can be bought by any payment; but when one has struggled one's *best*, God becomes revealed. So it is said in the Gita, "Do thou go on with the work, not caring for the fruits thereof." An ancient philosopher of Greece said, "There are two ways open for soul. It can turn Godward or it can turn towards the world of senses. If it does the former, ultimately it finds itself united with God. If it does the latter, it will sink lower and lower into the depth of degradation." The very fact that there are two ways open for us, indicates that we are to make a choice and keep to the right path by ceaseless endeavour.

Yet, what is called resignation is not without significance. There comes a stage in the life of a devotee, when he does not like to exert his own will, and the will of the Lord becomes a law unto him. Exerting his own will even in the smallest degree means to him so much the lack of love for God, which he cannot tolerate. So he wants to make himself an *instrument* in the hand of God and lays bare his whole life for the Divine Will to work in. But that does not mean that he has an easy life of it. Keeping up this attitude means a tremendous struggle—a struggle greater than what a man given to worldly pursuits can conceive of. To remain calm and unperturbed even in the face of dreadful calamities and not to be elated when fortune smiles—to be perfectly

equanimous under both the conditions—is not a matter of joke.

But there may be resignation, true and false. Extremes very often seem to be similar. The worst form of idleness and inertia may be taken for a perfect case of resignation. Even the person himself may not perceive it, for our mind often plays very, very treacherously. True resignation comes only after a long and tremendous struggle, when our ego has been completely smothered in the course of the fight. And it is a very, very rare thing.

It is only towards the end of the Gita—after finishing almost all his teachings—that Sri Krishna says to Arjuna, "I shall tell you one of the most secret things and that because you are very dear to me. Giving up all Dharma, take refuge in me. I shall free you from all sins." Perhaps foreseeing the danger which the false application of this theory means, in the next breath the Lord says, "It should not be told to any one who has not been purified by austerities, service to the Guru, or does cavail at me." Resignation, in fact, is the last thing in a religious life. It comes after one has long shed tears of blood and the idea of it should be kept as the secret of all secrets. It cannot be rightly understood by one who has not got self-purification.

In ordinary life, when people talk of resignation and dependence on the Divine will, their words are most often the outcome of Tamas and, therefore, should be taken with a grain of salt. Nor should they themselves trust their own feelings very easily. In such cases they should make a searching self-examination as to whether they have exerted their utmost and ransacked all the avenues of success. For no body knows in what guise comes the desire to relax one's efforts and seek rest in idleness.

IV

"This is with regard to things purely religious. But what connection has that with things secular? How does religious attitude help one in worldly life?" —these are some of the questions that may press themselves in some minds. Why should one take recourse to religion, if one can do without it or if one has to earn the success in worldly life by sheer dint of hard labour? The thing is, religious attitude gives one a greater strength, a greater capacity to persevere in the face of all obstacles and difficulties.

What is after all the source of any strength in man? There must be some perennial source to which one can turn when all other sources have dried up. Even if a man can intellectually believe that there is God within him, that he is one with Him or a part and parcel of Him, he will find greater hopes and courage in life than those who rely simply on physical strength. For physical strength may give way. And in case it fails, there is nothing else to fall back upon. But those who have been able to establish some relationship with God, will have undying hopes. Even if they have to struggle throughout the whole life, they will not get daunted. For there is life to come to continue their struggle. Theirs will not be like the case of those, who rely simply on their physical strength but when their efforts have been baffled or hopes have been shattered, court the end of life.

Now, will not a religious attitude in life make a man unfit for the world and turn him into a dreamer? No, not at all, if he be sincere. There are very few persons who can forget the world in the thought of God, or who want nothing but God. The rest will find that in spite of their intellectual conviction about the existence of God, their attachment to the world lives. Under

such circumstances, they cannot deny the world, unless they are false to themselves. So, if they cannot leave the world and fly to God, the second best will be to make the world an abode of God. Not that one can be absolutely without any desire and turn into stocks and stones; the solution is to turn all desires Godward, so that they will lose themselves in the bosom of the Infinite. Not that one can be without any effort or self-exertion; the best advice will be to direct all activities to the things of more permanent value.

When one knows the world to be an abode of God and all beings as His children, one will find better zest for work and better reasons not to yield to despair. Such an attitude will give a new meaning to all the problems of life. Political struggle, economic problems—everything will be endowed with a new significance. Man's activity in any of these fields will give rise to less of friction and more of peace. The world will be a training ground for one to attain to the Highest. Working in this way, a man will ultimately find himself in a position when God becomes a greater reality to him than the world. Then naturally the world will drop off for him like the slough of a snake, and he will leave the play and seek the One Who started it.

To attain to Sattva, one must have to pass through Rajas. Those who do not follow this rule, will invariably find themselves steeped in Tamas. If people believe in it, they will not stop from making ceaseless efforts. For they will know that only through constant exertion, they will come into a direct contact with the great Mine of Strength, that the more they exert themselves, the sooner they can develop Sattva in themselves. If we find in the country signs of all-pervasive despair and despondency, it is due to the fact that people have forgotten this lesson, and because their mind is not in a healthy and [illegible] condition due to diverse reasons. And the remedy lies in trying to create energy through energizing. The man who is enveloped in Tamas, will find a new vista opened out for him, if he can exert himself in spite of all feelings to the contrary.

Why is it that though the country is faced with so many problems, there is simply long-drawn discussions about them but no practical solution? It is because the national life is not in a healthy condition. Not that other nations of the world have no problems. They have, and sometimes their problems are more difficult to solve. But because the current of their national life flows strong and vigorous, they can easily cope with them. After the last War Germany suffered an economic ship-wreck. But nothing daunted, the Germans girded up their loins to tide over the difficulty, and now they are fairly on a way to the recovery of their economic position. But what a sad contrast is this with the affairs in India!

It is true that people in India find themselves beset with difficulties for which no solution is yet in sight, and there are diverse factors which have made them incapable of exerting themselves. But the solution lies in plunging headlong into the struggle and giving knocks after knocks though all doors seem to be closed. For, it is by seeing the intensity of struggle that God answers to the call of man.

Opinions differ as to the truth underlying the theories of evolution and the struggle for existence. But there can be no two opinions about the fact that struggle is the law of life. Even to realize his All-loving God a devotee cannot be immune from struggle. The country should put in a tremendous fight

to ensure all-round development. Persons who are in a life-and-death struggle for their very existence, cannot have, barring exceptional cases, genuine religious feelings. For the growth and development of higher thoughts, it is absolutely necessary that one should be comparatively free from struggles for bare necessaries of life. This is true also with respect to religion. The scriptures say that the Atman cannot be realized by the weak; only the strong, the hopeful and the determined can realize It." This is applicable also to the collective life. As such, those who are eager for the protection of religion, should see how to remove the present abjectly miserable condition of the country. That can be done only by arousing tremendous Rajas amongst the people.

That done, from the struggle for worldly things some will turn their attention to the development of higher life, till all activities will cease on realizing the One Who satisfies all the thirsts in our life. The Gita says, "In the beginning creating mankind together with Yajna, Brahma said, By this shall ye multiply: this shall be the milch cow of your desires." Does the word Yajna here mean 'hard struggle?'

TWO ATTITUDES

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

I

The Upanishads present the full code of life. Though they are keenly alive to the glory of self-realization, still they present various other aspects of life which are certainly transcended in final realization, but which nevertheless exhibit themselves when life is mystically tuned. The final realization presupposes a great preparation, not only intellectually but morally and spiritually; and it is a secret economy of nature that the highest cannot be installed unless the finest nature in us has been established. Intellectual discipline may decide in favour of one theory of the universe against the other, but the conquest of Truth even in small measure requires a unique adaptation which can dispel the crude insistences of our vital and psychic being.

Intellect has its illusions, heart has its contritions and will has its personal clingings. The illusions of the intellect, the heart and the will must be set aside before the silent light of truth can be visible.

The Upanishads, therefore, lay down definitely two paths:—(1) the path of direct realization of Truth and (2) the path of indirect realization. The direct path conquers the illusions of the intellect and the heart all at once in the final realization of identity. The path is of the finest discrimination between the false and the true. It requires the highest philosophical acumen and transcendent insight which become possible with the quieting down of the urges of life. It gives us transcendental wisdom. The metaphysical search calls for the right philosophic attitude. It emerges when the life's equilibrium is not disturbed by the biological and the theological insistences. It is the correct attitude of approach

that matters much in realization. Such attitude makes the realization easy, swift and sure. But it is very difficult to adopt the right attitude. The pragmatic concerns so much weigh with life that the surface views have every possibility of asserting themselves. The heart sets upon an order of love and beauty, the will upon an order of power. Nay when the truth of æstheticism and impressionism and the truth of creationism and energism have been superseded, intellect may make its own confusion by insisting upon the realms of truths and spiritual values encompassed within the unity of being. The difficulty becomes greater for the accomplished mind to approach the final truth of Transcendence, as it finds its intellectual satisfaction in the philosophical setting which does justice to all the sides of life.

It is, therefore, we find that profound thinkers and writers like Keith and Santayana have not been able to appreciate, and welcome the truth of transcendence. And it is natural. Probably a similar feeling has led F. H. Bradley to remark that philosophy supplies good reasons for bad instincts. The complete truth might not have been stated there, but there is not the slightest doubt that our convictions and prejudices do not allow the mind to reflect the complete truth.

The native instinct of man hastens to spin out a theory from the page of life that is open to us and has not the patience to wait for the full and the complete presentation of the mysteries of life. The side-lights are often too absorbing to allow the calm pursuit of truth. And this can explain the theological conceptions that are found in the Upanishads. The inward perceptions are rich enough to offer possibilities and attractions, esoteric and exoteric, and these become real to the receptive soul of the mystic. The highest attainment can never be reached unless these charming possibilities can be sacrificed for the complete truth. If the psychic possibilities have no value either as presenting the truth or as offering the satisfaction that attends the realization of truth, yet they have value as exhibiting the esoteric mysteries, the subtle forces, inner and outer, and their correspondences. Nature is full of changes, processions and tropes of events, and the mystic is too sensitive a being not to receive their impress. And he enjoys the flux of existence better, for he can easily generate in him that detachment which sees the more of life than is possible for those that are flooded in the stream of life. Life yields its secrets more to the detached than to the attached. The theological attitude cannot completely shake off the fine attachment to the subtler vibrations of life and cannot, therefore, claim that profound wisdom which follows the complete indifference to the expression of life. The theological attitude cannot free itself from the illusions of the intellect and heart, and naturally finds delight in the realistic attitude of life. And these illusions cannot cease to be active in life. Though the Upanishads are not completely oblivious of the dynamic possibilities of life and its complete fruition in divine fellowship with its refined delight, chastened feeling, unobstructed vision, unrestricted wisdom, and undisturbed quietus, still they do not set high premia upon them as they do not represent the highest truth of spiritual life.

Naturally they do indicate the two lines of approach and realization; (1) the line of philosophic and transcendent intuition to be preceded by critical analysis, reflection and meditation, (2) the line of synthetic intuition or synop-

tic vision to be preceded by the method of psychic penetration and contemplation. Contemplation can go with philosophic reflection, and can rear up the true philosophic attitude, but it is not necessary to final realization. And this difference in the approach is due to the difference in the conception of Being. Contemplation presupposes the reality of, and its communion with the divine, intuition transcends contemplation and supposes the ideality of intuitions of practical reason. Contemplation presupposes the implications of practical reason. Intuition transcends them.

And these attitudes have been due to the esoteric and exoteric conceptions of Brahman.

These conceptions of Brahman bring to the fore two irreconcilable views, as non-qualified and qualified. The philosophic instinct which the Upanishads display for a soaring in Identity can hardly be compatible with the theological attitude of the spiritual illumination through grace. The former denies the latter. Hence arise the different creeds of thought based upon the Upanishads.

II

It is no gainsaying that the two attitudes, transcendent and theological, are apparent in the Upanishads, and hence the possibility of different teachings arises. Indeed, the Upanishads are rich in philosophic suggestions and possibilities. Life has never been separated from thought, and this mutual reinforcement of life and its intuitions from thought and of thought from direct realization, have enriched the Upanishads highly as religious and philosophic literature. It has also enriched the complexity of its concepts, for it looks like offering the satisfaction to the different attitudes of consciousness. Hence a free reading of the Upanishads appeals equally to our transcendent, philosophic and theological instincts.

The theological attitude finds satisfaction in the message of harmony, the harmony that runs through nature and exhibits the nature's soul to the ardent seeker. The delight of the cosmic dance of life streams into the soul widening its vision, till it comes to feel the pantheistic or panentheistic exaltation through nature. The super-conscient vision gives the super-conceptual realization of the divine, but it cannot surpass the inherent distinctions of the dynamic spirituality and cannot proceed beyond the vision of a dynamic divinity.

In the dynamic spiritual life the fine oscillation of our being, the fine feeling, the expansive being in deep sense of fellowship with nature, the sense of the universal unity are fine assets and even in such life the soul may lose itself in pantheistic exaltation, but still the super-conscient vision is not to pass for the transcendent. The fulcrum of our individual existence is still there, and the cosmic vision and life are still felt at an individual centre. The theological attitude may give the cosmic intuition, but not the transcendent intuition. But this intuition has its value. It dispels the crude realization and prepares the soul for the higher reception of the transcendence.

The two attitudes in the Upanishads are not kept strictly separate and it appears that sometimes the theological doctrines run into the metaphysical conceptions. And naturally so, for the Upanishads give more an account of the spiritual realizations of life than a ready-made philosophy. The spiritual realization ultimately acqnaints the seeker with the ultimate truth of Tattvamasi.

The spiritual realizations which follow the perfect discipline of spirit and the

harmony of soul are not necessarily the final realization. Nevertheless they open the vistas of spiritual perspectives. And hence the Upanishads in laying down the scheme of a full spiritual life, its initiation, growth and consummation, cannot overlook the different phases that are covered by it. Hence the two paths are recognized by Sankara.

These perspectives have a place in the life of *Spiritual Immense*. They have no place in the life of the *Spiritual Silence*. The immensities wakened up by the spiritual harmony are immensities in power, in magnitude of existence, in knowledge and in freedom. It may transcend even the relativities of the dynamic spiritual life—the relativities of the ascent and the descent, the relativities of death and life, the stirring and the progress, the light and the darkness, the relativity of union and separation. But it cannot enjoy the peace of the Absolute.

III

Ramanuja has been influenced by the sense of harmony and rhythm in spirit, Sankara, by transcendence. Both accept that the spiritual life is essentially a life of supernal delight; but while Ramanuja emphasizes the dynamic aspect in spiritual life, Sankara emphasizes its transcendent aspect.

The Upanishads present both the aspects of spiritual life—the life in its endless perspective and values, as well as the life in its silence. The former gives us delight, the latter calm. The Upanishads feel that both the rhythm and calm have their places in life, but they lay clear emphasis upon the latter. They feel in it the higher peace as the greater security and the absolute truth inasmuch as it presents the spiritual life beyond the sense of relative values and truths.

To Ramanuja personality is most sacred and most holy and the basis of spiritual life. But the indication of the Upanishads seem to lie in the other direction. Not that the Upanishads are not alive to the immanental sublimities and immensities and the claims and insistences of personal life, but the Upanishads seem to be more appreciative of the significance of the transcendental truth.

The spiritual life is personal in its initiation and development, but supersedes the personal reference and touch at the end. And the development that follows the spiritual discipline is invariably associated with the subtle possibilities, free movement and fine felicities. These dynamic fruitions in spiritual life generally capture our imagination. The subtle spiritual stir idealizes our normal experiences and inspires the vision of an all-embracing, dynamic unity. The fascination of the realm of subtle ideas and values captivates the soul and binds it to the attraction of personal life. But the Upanishads never fail to indicate the truth that gives Release and Freedom.

Sankara's eternal glory lies in bringing to the front the value of the absolute as opposed to the relative in spiritual life. He is not blind to the joys and delights that rise in the oscillation of our being, but he sees further and therefore emphasizes the aspect of spiritual life which is most likely to be neglected in the pursuit of joyous consciousness and personal delights. The merging of the personal self is no loss, is no surrender of the spiritual privileges of man. The charm, the ease, the freshness and the grace of the elastic personal being are no comparison to the feeling of relief, rest, quiet and peace which the soul enjoys when the dance and oscillation of life are stopped in the impenetrable silence

of our being. Ramanuja is not alive to the significance of silence in mystic life. Sankara emphasizes it and makes it the real quest of the spiritual life as it offers the highest privilege of transcendence. Personal experiences allow us the delights of subtle being, the promises of a chastened self, but they cannot give us the security which lies hidden in truth. The fine oscillations of psychic life, however agreeable and welcome, cannot give us the peace of truth. The Upanishads give us the religion of truth. Truth gives freedom. Any form of exaltation or ecstasy is not to pass for the final truth. They are psychic fits endowed with psychic possibilities.

IV

The Upanishads impress upon us the transcendent more than the spiritual (used in the common sense). The psychic life has different scales. These scales indicate varied experiences. And these experiences reveal themselves to the aspirant in their varieties. They are not confined to the inner harmonies and outward beauties, they are not confined to the majesty of silence. They are not to be confined to the creative ideals of the soul. They are not to be confined within the radiant affections and rosy feelings that reflect sweetness and aroma in life.

These are the experiences of spiritual life, they are personal. They touch and vibrate the chord of personal life, but the Upanishads lay emphasis upon truth. The truth is transcendent. The delights of the psychic self are not the mystical ideal of the Upanishads. And where psychism has no play, where life has no ripple, where the heart has no hopes, no fear, where the animal cravings and the spiritual feelings are all alike silenced, there truth in its transcendence becomes transparent and clear. A sense of vivid transparence and immediate luminousness is the attraction of mystic life; but in the Upanishads the luminosity and transparence of being gives us the feeling of the complete freedom. It is possible when the finest luminosity gives the highest detachment from the joys of life. Life is best understood in affectionate and appreciative detachment.

The former allows an easy entrance into the deeper secrets of life, the latter, a fine understanding of them. The mystic life demands sympathy and discrimination. Sympathy unveils the secrets, discrimination makes a correct valuation. The theological attitude keeps up the sympathy, the metaphysical attitude keeps up the understanding. And the two together make the mystic life a source of unique blessedness and saves it from the stiffness and the sense of separatness that dry up the joys of the soul, though it never allows it to be any longer dominated by human feelings and sympathies. The impress of the transcendent has a moulding effect upon the whole being. The heart vibrates no longer with human joys, but enjoys the uncovered blessedness of the soul and transfigures its demands in that light. It rejects none, it accepts none, but it loves all. It becomes free from all tension and relaxation, and enjoys life in its undisturbed quietus.

The sense of worship and humility, so much akin to the religious feeling, gives place to the delight of fullness and the sense of identity. It no longer remains in the realm of concepts but enters into the realm of feeling and evokes *Love* without tension, Service without the sense of difference.

Will, Love, impulse and instincts change their character. Though the dynamic aspect of life is finally witl.-drawn, yet, so long as the concrete

mould of personality lasts they are directed in a way which allows the enjoyment of their move in an impersonal way. In fact, they exhibit their cosmic character when they are freed from their personal touch. The spiritual dynamism indicates the secret of *impersonal affection and service*, without the least touch of attachment. Affection without attachment, love without clinging really make out their divine character, though in their expression life is not in the least deflected from the sense of transcendent freedom. It is indeed a wrong notion to suppose that transcendent wisdom denies all the expressions of life. Wisdom unfolds the divine character of expression, before the final passing into Silence.

Spiritual life in the theistic sense has apparently the same effect, but it cannot there exhibit the impersonal delight of Love and Service. There personality is the greatest attraction. And intensive joy and bright felicities are enjoyed in the fullest development and expression of personality. The human feelings are mingled with the divine, but they do not lose their character, though they get a new lustre and colour by being associated with the divine. But they do not miss the reference to the Axis of their being in personality, human and divine, and they cannot be expected to realize the impersonal character of the dynamic spiritual aspirations and feelings, hidden in the much deeper strata of Divine life. These are revealed when the heart is moulded by the touch of transcendence.

LOVE INDIA

By Miss Elizabeth Shaver

Who can present an adequate picture of India? It is not easy to cull from a wealth of impressions, reactions, and experiences just that combination which will do justce to a land so rich in natural beauty and in grandeur of architecture, whose people have their traditions rooted in antiquity and whose customs are the basis of a daily life at once ritualistic, poetic and practical.

The India we visited was quite unlike the India familiar in tourist literature. We would have you share with us the rare privilege of entering the homes, and to some extent, the lives of our friends, our brothers and sisters in that distant land where peace can be found amidst strife, joy amidst suffering, contentment in spite of utmost privation.

Let us approach the shores of India with open minds, humbly holding our cup of expectation that it may be filled with the nectar of ancient wisdom to the measure of our capacity to digest and assimilate.

We carried with us the memory of those messengers from India whose presence in our own land had stimulated the desire to see and know, to dare and to do, and whose sincere interest reached across many miles and prepared for us a welcome in far-off Singapore. It was a welcome so practical, so genuine that at once we felt at home. We felt that these devotees and students from Eastern and Southern India were not strangers. We were aware that they acknowledged a kin-

ship when they addressed us as "Our Sisters from America."

In those two days we began to catch glimpses of India. Sometimes as we drove about viewing the places of interest in the charming city, sometimes while we waited for the passing of the daily tropical shower, the Swami would be led into a vigorous, stirring talk—instructive, inspiring or historical. At other times he was busy about the details of our visit, seeing that we were provided with every comfort.

Four days later we were in Rangoon, guests at the Ramakrishna Mission Sevashram. This excellent hospital of more than one hundred beds consists of a group of separate wards all of bamboo, all set up on posts several steps above the ground. This affords free circulation of air, protection from dampness during the rains, and some protection from the insects which infest Burma.

The out-patient Dispensary serves more than three hundred patients daily, providing the skill and experience of the best physicians in Rangoon who give their services as an offering.

It is probable that there is no hospital or dispensary in the United States of such inexpensive construction; certainly there is none with such limited equipment holding a record of cure or improvement which can be compared to this one. Surely there is none where the one who carries the responsibility is at every bedside not only many times each day but at intervals during every night.

The Swami in charge is frail and small of stature but he is tireless, selfless, ever going about doing good. It was to relieve the misery he saw all about him when he arrived in Rangoon—the starving, the sick, the dying he found on the streets—that he set about building a Hospital rather than a Temple. Truly he worships God in his fellow men. When he goes about the streets he is greeted with reverence by rich and poor alike.

As we stood by the rail when the steamer was slipping away from Rangoon, we were deeply stirred. It was not the famous Pagodas of Burma, nor the Reclining Buddha, nor any of the sights and scenes remembered by tourists. It was the three ochre robes on the wharf and what they represented. Kindness, service, a thousand attentions and loving errands and with it all words of wisdom, thoughts to be remembered, peace to be cherished and all this when the ordinary duties require every moment of the day. We were overwhelmed by a sense of their selflessness. Was all India to be like this?

At last the long journey was nearing its end. The steamer carrying freight, mail, and a few passengers from Rangoon to Calcutta had entered the Hooghly River (a foreign name for the Ganges River) in the early morning.

The slow-moving boat zigzaged from bank to bank often noising in close enough to give a clear view of the white-robed people busy about their accustomed duties or resting in the shade of mud or bamboo houses with thatched roofs.

We had steamed slowly past the famous Botanical Gardens. The trees, well-named "Flame of the Forest," were at their best. Nature was aglow. The air was still. We were approaching the crowded busy pier where the waiting crowds were a surging mass of white. This was Calcutta.

One familiar face was easily distinguished among those awaiting the in-coming boat. Swami M. who had given several years of service to the Vedanta Society of San Francisco was the visible link at that moment between the West and the East which had

strangely and strongly called until there was response. With him was another Swami of the Ramakrishna-Vivekananda Order to whom we owe an appreciation which can never be expressed adequately.

A few minutes after going ashore we were seated in the motor bus belonging to the Sister Nivedita School for Girls. This bus enables many young girls living in distant parts of the city to attend school.

The drive from the landing Ghat took us along Eden Garden Road, past Eden Gardens. The streets were wide and clean. The buildings were large. There were great open spaces. The names of the streets were all English. Everywhere there was a sense of comfort; an appearance of easy European habit and habitation.

Then, after Harrison Road, a street which was to become familiar to us in our pilgrimages to Belur Math, we were in the Indian section of the city. All was different. The streets were narrow, the side walks very narrow. In many places there were no paved walks for pedestrians.

People were crowded but there was no jostling, no hurry, in their movement from shop to shop in the marketplace, the Bazar, where sweets, fruits, rice and lentils, cloth, incense, brassware, silver and gold ornaments were displayed.

These were not shops as we know them but in many cases there was scant room for the merchant and his wares.

We began to see what poverty has done. It is a poverty quite beyond anything known in this land of ours.

The motor car would slow suddenly. Again it swerved unexpectedly to give right of way to a cow leisurely crossing the street. Children, men, women, animals all went their way casually and unafraid. Motor drivers dashed along when the way was clear, but slowed, swerved, or stopped suddenly and most skilfully when occasion required—always patiently.

Perhaps this was our first clue to the real nature of the Indian people. "Slow to anger," showing courtesy, consideration and a desire to give protection and aid at every turn.

This busy street with its bullock carts, buffalo carts, horse cabs, motor cars, tram cars, motor buses, presented a problem requiring far more skill and more patience than our most crowded avenue with its traffic regulation.

The one rule of the road seems to be, "Live and let live." This motto may be responsible for many other kindly incidents and customs which came to our notice.

We were observing what any casual tourist may see. It has been described by many travellers in many books. But with what changed feeling, with what understanding and appreciation we were later to walk along that same street.

The bus turned into Nivedita Lane and stopped at the Sister Nivedita School for Girls.

The narrow Lane makes it difficult to see the outside of the three-story building which is a monument to the enthusiasm and inspring influence of Sister Nivedita and to the devotion and generosity of an Indian lady who made the building possible.

Completed in 1927, it has already been outgrown. An addition is now required to permit the inauguration of a much-needed extension of the work to be known as the Department of Cottage Industries.

Under conditions where very few, if any, Indian men are allowed salaries which even approach the level of a living wage, it becomes imperative for

the women to supplement in some manner the family income.

The custom which makes it difficult, if not impossible, for some Bengali women to go out into industry of a public nature necessitates thoughtful planning.

Cottage industries will revive the ancient arts and crafts, forgotten or neglected in the changed conditions of India's life. While the women achieve a means of livelihood, the traditional home-culture will be restored, the family will be kept intact. Widows who do not choose to remarry will become the visiting teachers.

Under the influence of the fine women who direct the school, it means that this priceless culture may be extended to families helpless in poverty, yet craving education as much as they need food for the body.

Who can say but that in the end, in the days to come, when India is well on in her period of reconstruction, she may lead the way for the return of all mothers everywhere to tbeir rightful kingdom. She may demonstrate anew the value of the home without any era of demoralizing experimentation.

To see and know something of Indian womanhood, to hear again and again personal accounts of childhood training related by men whose iutegrity and judgment cannot be doubted is to understand one reason why India lives to-day.

Culture has been centered in the home, woven into the character of every child by a mother who is the living example of loving serviee, of self-effacement, of courage and of tenderness. She presides over a family far more expansive than those we know; a family which includes all the daughters-in-law. There many cousins, brothers, and sisters live and love and grow through childhood.

All are trained and guided by a wisdom unique in itself. Methods of discipline, happy solutions to problems of adjustment seem to be spontaneous, intuitive and, many times, are administered in the form of some mythological tale or in a terse statement of philosophy. Classes in child psychology are not needed where the human mind and problems of behaviour have been an open book since Time was young.

Children growing up in these larger family groups must find the transition to community life simple indeed. Village life is pre-eminently the real India and the village is but a larger family group.

In the years before poverty came on the trail of increasing taxation, the villages were self-contained. Every family event was the concern of all, even of the Rajah himself. None suffered privation. There was food, plenty for all.

And what of the villages to-day? Many families—thousands upon thousands of persons—have but ONE meal in three days.

The women who have remained in the seclusion of their homes are now coming out to stand side by side with the men. Together they will reap the reward of yesterday. Together they will build for the life of to-morrow.

We met women, gentlewomen, who had been in jail—who were willing to go again—whose undisturbed cheer nnder conditions appalling to us gave evidence of the real inspiration of their lives,—the philosophy of a never-ending life.

Much might be written of the deplorable conditions prevailing in India, conditions which they are too helpless to change. Time does not permit. They can be known only when related by eye-witnesses or by those who have learned the facts not generally knowr.

And so, out from village life have

come the three resident teachers in this school that was to be the stage upon which the drama of Indian home life would be enacted before us.

The household of teachers, servants, and about fifty boarding-students is organized like the traditional home with division of duties according to age and ability.

Work is not accepted as labour but as service necessary to comfort or to health. Therefore it is looked upon with respect and executed in fine spirit. All work is considered a privilege. No work is drudgery.

The preparation of vegetables and fruits is always done by the mother and daughters. We felt, as we watched the process of washing, paring, cutting and heaping upon the large brass plates of the material for the meal, that we were witnessing an act of worship.

There is no charge for tuition, and a number of the students are free boarders. Desire for education is so strong and deep that many others would enroll but for the desperate financial struggle.

The price of one theatre ticket here would keep a boy or girl in one of the Mission Schools for one month—food, books, clothing and classes.

Care of the sick is part of every child's home training. Both boys and girls learn to recognize symptoms, to take temperature and pulse, to give massage, to prepare invalid diet.

We can speak with authority of their skill in nursing. Perhaps we would not have known the real nature of Indian women so well but for a series of illness. They came so calmly, so serenely, bringing an atmosphere of peace into the sick-room. Whatever the best trained, most highly qualified professional nurse in America can do is done there by these refined, cultured women who had their experience and training in their own homes with the grandmother or mother who passed on to the children their own knowledge. What could they not accomplish with some of the facilities for disseminating an understanding of modern hygiene!

Physicians are not generally called except in emergency because there is no money for that help save in extreme cases. But these intelligent women of India have observed and remembered every statement, every suggestion, every medication and treatment on the occasion when the doctor was called.

We who were wilted by high fever or struggling with aching muscles shall not forget the sense of security, of comfort, of encouragement which seemed to emanate from that inner poise which characterizes both men and women.

These women who give their lives to the school, receiving not one penny of remuneration, are beautiful in face as well as in character. From class-room to sick-room, from kitchen to shrine—always the same,—capable, balanced, graceful, exact but never exacting, watchful but always giving freedom.

Even more remarkable, however, was the experience of finding the school girls—twelve, fourteen, fifteen years old—able to take responsibility of night nursing. Alert, awake at the slightest sound, placing their young fingers on strategic nerve-centers with the ease of older and experienced hands.

How much we may learn from these women. How little the West has to offer. It is difficult to describe their kindness which was not for a day or a week but it continued month after month. When we attempted to express our appreciation, they lifted their hands in protest. "It is our duty," they said.

And we wonder what would happen if two women from India fell ill in America. Would they find equal kind-

ness here? Would all their needs be met? Would they be conscious of love in the service? We hope so.

From our windows we watched the daily life about us. We saw men carrying unbelievably heavy burdens on their heads. Twelve to fourteen hours they worked for less than twenty cents per day. Little children following in the parents' footsteps, also carrying burdens on their heads. Until late into the evening the procession continued. Always there were men singing as they trudged along the dusty way.

Women we saw, too elderly women tending the young goats, watching after the cows, or bullocks, or bufflaloes. Others there are who make a regular business of gathering up cow-dung to which they add bits of straw, wood, or shavings. It is kneaded and shaped into flat cakes five or six inches in diameter which are then tossed with remarkable skill against stone or brick walls to dry. This is their "kindling." It is sold very cheaply by a basket measure.

A country where dire necessity demands that nothing be wasted teaches her children the sacredness of lowly things. One day we were watching the elderly woman toss her cakes high against the wall. We were speaking quietly of her accuracy in arranging orderly rows even though she tossed them far above her head.

Our boy servant, fearing that we might be saying something uncomplimentary, stepped forward, pointed to her and said a few words in Bengali which we understood. "That is holy. It cooks our rice"—was what he said. In our best Bengali we assured him that we agreed with him. It was holy.

And so the Te Deum of the Commonplace was chanted before us constantly in living tones of simple sincere souls who see God in everything.

Hundreds of men, women, children would be going to the Ganges to bathe, to worship. Some would lie down in the cool of the evening to sleep beside the purifying Stream.

Mark Twain, speaking of some tests by an expert scientist in Government employ at Agra in connection with the water of the Ganges, remarks in his book, "More Tramps Abroad:"

"He added swarm after swarm of cholera germs to this water; within six hours they always died, to the last sample. Repeatedly he took pure well water which was barren of animal life and put into it a few cholera germs; they always began to propagate at once and always within six hours they were numberable by millions upon millions. For ages the Hindus have had absolute faith that the water of the Ganges could not be defiled by any contact whatsoever, and infallibly made pure and clean whatsoever thing it touched. They still believe it, and that is why they bathe in it and drink it. The Hindus have been laughed at these many generations," he continues, "but the laughter will need to modify itself from now on. How did they find out the water's secret in those ancient ages? Had they germ-scientists then? We do not know. We know they had a civilization long before we emerged from savagery."

In India every day is a day of worship, and every home is a temple. Except where poverty forbids, there is a room set aside in every home for devotion and worship. It may be very small, very humble, but it is God's room.

We went as often as possible to enjoy Arati, evening worship, in the house which was the Calcutta home of the Holy Mother during the last years of her life. It was but two minutes' walk from where we lived. The room she had used

is now a Shrine to which many come day after day.

The next day after we arrived in Calcutta we made our first pilgrimage to Belur Math. After spending a little time in the Temple of Sri Ramakrishna, we were taken into the presence of the President of the Mission, the Abbot of the Monastery—Swami Shivanandaji Maharaj.

Here was one who had seen and talked with Sri Ramakrishna : one of that first group of Disciples who became the living example of what He taught.

To-day—his presence, his glowing countenance, the atmosphere of peace and love surrounding him overwhelm one with a sense of the spiritual world in which he lives. One becomes speechless. How to find the Source of that peace? It is not possible to convey any idea of what one experiences in that presence.

But so considerate, so loving is he that he would send many messages when we remained away, and always asked kindly, solicitous, humane, fatherly questions about our welfare when we sat at his feet. Our hearts reached out to catch his every word, and yet it was in the moments of silence, sometimes, when we felt most deeply that which cannot be put into words.

About seventy-five monks were living at the Math while we were in Calcutta. The Dispensary, the Library, the Industrial School for Boys, the gardens, a vast correspondence, hundreds of visiting devotees require the service of many.

From this Centre, groups of Monks go out to do relief work where there is flood, famine, or epidemic. It is the Centre from which many have gone to establish Maths, Dispensaries, Homes of Service, Schools, Libraries in a hundred cities and villages all over India and Ceylon.

From this environment of peace and harmony, of simple living and selfless devotion where members of the Order find joy unspeakable in the sacred associations, monks have laid aside the ochre robe and have come here to lighten our way. We know that the West may provide some physical comforts, but they have given up something of much greater value. They have separated themselves from surroundings which are inspiring beyond description to a pilgrim, a visiting devotee. How much more then must it mean to those who are of the Brotherhood?

When we ponder over the fact that there are five hundred of the Ramakrishna Monks who have renounced all that the world holds dear and are now giving themselves to the service of humanity, we can only dimly understand what it means to India and to the world.

It was our blessed privilege to be brought into contact with the enriching infiuence of these Monks. Here we saw Christianity in its purity. Here is the spirit of love which is more than tolerance, which gives but asks no returns. Not only the countless acts of kindness, of matchless hospitality, of constant thoughful consideration of details which united to shape an experience that sets before us a new outlook on life—not only these evidences of the only true brotherhood, but also those frequent occasions when the philosophy of antiquity, the spiritual lessons of every age and of every Teacher were laid before us in simple, clear words of practical teaching. Yet the outstanding experience of all the months was to be a witness of the daily expression of this very teaching in the lives of the Monks of Ramkrishna-Vivekananda.

We went out from Calcutta with hearts torn with a feeling of separation

from hallowed places, from holy ones whom we loved and revered.

On arrival in Benares, our first stop on the journey through India, we were amazed, though we should not have been, to find ourselves feeling at home at once in the ancient, holy, fascinating city where we were guests at the Home of Service of the Ramakrishna Mission. We were impressed with the likeness which marks the members of the Order. However the form of service may differ, there is in all that same loving-kindness, the same forgetfulness of self which so deeply impressed us in the months of association in Calcutta. As we see one true representative of the Order, so are they all.

In Delhi, Bombay, Madura, Colombo, where we were met by devotees, we found the same spirit, as if the boundary of the Ramakrishna Math at Belur had extended covering the whole of India and including us within its shelter, protection and guidance.

Everywhere throughout India the Mission is respected, honoured, revered. Those who are its friends are accepted as the friends of India.

May we ever remember what we owe to the Spiritual Teachers who have come to us from the distant Centre. Shall we try to follow the example they have set, offering to them our loving service, our best hospitality, our fidelity?

Let us think of the millions in far-off India, not as "Masses," but as individuals who find their consolation and their hope in the Divine Mother—Mother and Father of us all—and let us offer to them the only thing they ask—our understanding and our sympathy.

In the words of Swami Vivekananda, "LOVE INDIA."

TAKE BUDDHISM BACK TO INDIA

By Edmond Holmes

5, Phene Street,
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To

The Editor,
Prabuddha Bharata.

Dear Sir,

I am glad to hear that my brief contribution* to *Prabuddha Bharata* awakened interest in certain quarters. Since I wrote it I have studied the Thirteen Principal Upanishads in Professor Hume's translation of them; and I am more than ever convinced that in the spiritual idealism of the Upanishads we have the grandest and truest interpretation of the Universe that has yet been presented to mankind. But it is a tragedy that its influence has not been more widely diffused.

The gist of its teaching, as I understand it, is that the appearance of intrinsic reality which the outward world wears is illusory; that intrinsic reality belongs to the Knower, not to the Known; that Brahman, the Real of all reals, and the Atman, the Soul of all souls, the Self of all selves, are one; that God, to use the word with which we are most familiar, is the real self of man; that what the Universe is in its inmost essence, that I—the *real* I—am.

*Published last year.—*Ed.*

Knowledge of these truths, or rather of this one supreme truth, brings salvation. So the Upanishads tell us again and again. But how is that knowledge to be won? If it is to bring salvation there must be in it an intensity of conviction which will transform the whole of one's life. The Upanishads say much about knowledge, but too little about the winning of it. In some passages, and notably in the story of Nachiketas and Death (Katha Upanishad) the practice of *Yoga* is prescribed as the way to the desired goal. But Yoga, or ascetic self-discipline, involving as it does a withdrawal, partial or complete, from the communal life, from the common pursuits and interests of mankind, is for the few, not for the many. Also, the knowledge which it generates does not *necessarily* make for salvation, in the sense of being a transforming influence for good.

What provision did Indian philosophy make for the spiritual training of the average man? It handed him over to the Brahminic priesthood, who taught him the truth of things (or what passed for such with them) *symbolically*, *i.e.*, embodied it in a ceremonial system, and required him to express his belief in it by the due discharge of a series of prescribed rites. This led inevitably to the mechanicalization of his inner life. It also led to the outgrowth of superstition, for which there is no breeding ground so favourable as a predominatingly ceremonial religion, in which the thwarted desire for spiritual illumination finds an outlet for itself in fantastic beliefs of various kinds. What it did not lead to was the knowledge which enables its possessor to distinguish between reality and illusion, and which therefore transforms, or tends to transform, his desires, his aims, his ideals, his conduct and his character, his outward and his inward life.

Thus there was a gap in the teaching of the Upanishads which was waiting to be filled. The teaching was sublimely true as far as it went; and it was rightly affirmed that knowledge of its truth was necessary to salvation; but no provision was made for the acquisition of that knowledge by the rank and file of mankind.

It was Buddha's mission to fill that fatal gap. He said, in effect: "If you would find the real self you must *become* it. You must follow the path of self-transformation through self-transcendence, through leading a life of self-control, unselfishness, sympathy and love. Enter that path—a path which is open to all men—and it will itself become your guide."

The more immediate end which he set before his disciples was that of deliverance from the cycle of births and deaths, through the extinction of the desires which bind the wayfaring soul to earth. (Here his conception of salvation was in entire agreement with that which pervades the Upanishads). When those ties were finally broken the soul would enter Nirvana and pass on to a higher plane of being, a plane (we may well believe) in which rest and spiritual refreshment would prepare the way for renewed activity, for a resumption under new conditions of the work of self-transformation, of making spiritual growth.

No saner or truer conception of the meaning and purpose of life has ever been thought out by man. At every vital point the teaching of Buddha coincides with that of Christ and of all the great mysteries in all ages and all lands. It received a warm welcome in India, and maintained itself there as a dominant spiritual influence for many centuries. Then its influence gradually weakened; and at last it died out and was known no more in the land of its birth.

Why did it die out? It is not for me to answer this question. There is urgent need for an authoritative history of the rise and fall of Buddhism in India to be written. That would be a preliminary step to the revival of Buddhism in India. I can see for myself that from the very beginning there was a latent antagonism between Buddhism and Brahminism, which was bound, sooner or later, to develop into open conflict, a conflict which would not cease till one of the two remained in sole possession of the field of battle. One of Buddha's leading aims was to deliver men from bondage to ceremonialism and priestcraft; to help every man to become his own priest, to work out his own salvation, to "be a lamp unto himself." This brought his teaching into potential conflict with the pretensions of the Brahminic priesthood; and in the course of time that potential conflict was bound to become actual. I have often wondered how Buddhist monasticism and Brahminic priesthood managed to co-exist and even collaborate for so many centuries. That some day or other their mutual incompatibility would manifest itself in open warfare was inevitable. Also, I can well believe that Buddhism in India shared the fate which awaits every institutionalized religion—the fate of being corrupted by success, of being formalized, materialized, mechanicalized, of losing touch, both in principle and in practice, with the spirit of its Founder.

On one supremely important point Buddhist monasticism did undoubtedly lose touch with the spirit of Buddha's teaching. Its denial of the soul, which brought it into direct conflict with the Vedanta philosophy and which deflected Buddhism from the main current of spiritual life and thought in India, was based on a misunderstanding of what Buddha taught. Buddha, like the Rishis, regarded the appearance of intrinsic reality which the individual soul or self wears as illusory; but he insisted, as they did, on the transcendent reality of the true self. Indeed, it was the finding of the true self which he set before his disciples as the very end and aim of man's life on earth. But when his followers, in the course of time, turned from the practical morality which he had prescribed to the metaphysical speculation against which he had warned them, they mistook his denial of intrinsic reality to the individual self for denial of reality to the self as such; and it was this flagrant departure from the Vedanta tradition, more than any other cause, which was responsible for the expulsion of Buddhism from India. Such at least is my conviction but of course, as an outsider, I speak on this point under correction.

On one point, however, I am quite clear. It is the desire of my life that India should take Buddhism back to her heart. If she did, then, for one thing, her 60,000,000 of "Untouchables" would cease to be the outcasts that they are now. But India will never take to her heart a Buddhism which departs from the spiritual idealism of the Upanishads; which denies what is of the very essence of that philosophy, the supreme reality of the soul, the self, the Atman, the inner life. Buddhism has as much to learn from India as India has to learn from Buddhism. When this is realized on both sides the way will lie open to the reconciliation of which I dream. I do not forget that on the side of India the caste system bars the way to the return of Buddha to the land of his birth. But will India remain in bondage to the caste system for ever?

I am, Dear Sir,
Your sincere well-wisher,
(Sd.) EDMOND HOLMES.

DEVELOPMENT OF THE WILL

By Swami Jnaneswarananda

I

The "Will" is that special state of the human mind which is ready to express itself in the form of action, as distinguished from its passive state of mere thought or contemplation. Sometimes we simply think of, or contemplate certain objects, but do not want to bring those thoughts into action. Under those circumstances the mind does not express itself in the form of will. It expresses only in the form of thought, which always involves two aspects, touching the two poles—as in the swing of a pendulum—of ascertainment and doubt, and acceptance and negation, regarding any concept. Whereas, when the mind decides to translate its thoughts into action, it somehow overpowers the side of doubt. A definite conclusion, deliberate or rash, is necessary for the development of the will. In other words, the fewer are our doubts, the stronger is our will.

If we analyse the mind, we find that it expresses itself in ten different ways: desire, resolution, doubt, faith, ridicule, adherence, repulsion, bashfulness, comprehension and fear. Of these, the second state, namely, resolution creates the motive force of will.

The will may be called the "executive officer" of the human organism. In fact, it is the will which really is the machine for the materialization of our thoughts. We think, wish and desire, but very soon our thoughts vanish into nothingness and never materialize in the realm of actual events. In these cases the "chief-executive" was either absent or did not feel equal to the exigency. It is the lack of will which kills many of our thoughts, like seeds sown on a bed of hard rock. There are other thoughts of a higher order that cannot be materialized in the realm of matter. They can be enjoyed in the realm of spirit by bringing deeper understanding and broader unfoldment, but they do not necessarily have to be brought on the level of "material demonstration."

Suppose I have a doubt regarding something, and do not know just what it is. By exercising my thought powers I come to the conclusion that it is not "this," but it is "that." It is my thought process, as distinguished from my will, which brings its own benefit. Realization of the inner divinity of man is an unfoldment of the above nature, and it does not wait upon "material demonstration," so called.

Many people are of the opinion that a thought, howsoever noble and wonderful it might be, is not good if it is not translated into action. These are commercially inclined people, who understand only a bargain, and fail to appreciate the beauty, grandeur, benefit and reality of a noble thought for its own sake. On the other hand, there is the "Jnani" type that cannot enjoy things of the gross material plane as much as they do those of the subtle plane of thought. There can be enjoyment as real and substantial in the realm of thought as in the realm of matter. Therefore, this type does not place the will on a very high level. A Jnani would naturally say, "I do not want will power to translate my thoughts into action; what do I need action for, when my thoughts give me

all the satisfaction, unfoldment and happiness in the world? I don't need to smother and squeeze a rose in order to know that it is beautiful!"

Let us take a very concrete illustration: Suppose an ordinary person of the world thinks that he will be happy if he can secure a large amount of money. This person cannot be happy merely by contemplating the thought of money. He must find out ways and means for getting it, and must develop a strong determination in his mind to withstand all hindrances and obstacles. Thus his materialized thought is expressed in the realm of matter by the actual possession of the desired amount of money. Whereas, a Jnani would receive the same happiness by realizing in the realm of spirit his unity with the spiritual essence present in the wealthy. Suppose you are taught to expand your consciousness until realization comes that you are one with the richest man in the world; would you still go out into the world of matter to make money? In such cases there is no greed to create the motive power of will in order to demonstrate.

I shall give another illustration: Ramakrishna was suffering from a very severe infection of the throat, and for some time could not eat. His chief disciple, Swami Vivekananda, was very much worried about him. He had the idea, that if Ramakrishna would only concentrate his mind, and form the will to get well, he could cure himself of that trouble. With that thought Swami Vivekananda approached Ramakrishna one day, and asked him to concentrate his mind on his throat to form a will to be cured. At first Ramakrishna objected, saying; "I have really no trouble, so why bother about this body? I have known that this body is not my Self, and if there is any disturbance on it, that does not interfere with my higher spiritual Self." However, his disciple insisted, "Don't you see that *we* suffer? It is not because *you* are suffering that we are asking you to be healed, but because *we*, who are ignorant, are pained to see that you cannot eat anything and are getting weaker and weaker every day. So consider our plight; please try to heal yourself." Ramakrishna did not say either yes or no, but simply replied, "I shall see." Then after a while, when he met Swami Vivekananda again, he told him how ashamed he was that he had thought of healing himself. In his own childlike mystic language, he related his experience. He said, "I went to the Mother and told her, 'Mother, these children (Swami Vivekananda and others) are insisting that I should get well and that I should be able to eat something, because when I cannot eat they are troubled. So if it pleases you, or if you think it is proper for me, will you heal me of this trouble?' The Mother smiled, and at once pointed out to me the thousands and millions of human forms on earth who were enjoying their meals and made me realize that I was present in all those different forms. She made me actually feel that I was eating so many meals every day without any trouble, so there should be no worry about one mouth when I was eating with so many."

This illustration shows that one can place one's consciousness to a level from where one can enjoy all material happiness just by means of one's spiritual expansion. For that reason, philosophers do not give as much importance to the will as practical people of the world do. However, the function of the will should, on no account be neglected or under-estimated. It is a very necessary function. Even those who want to attain spiritual greatness must develop the power of the will very

carefully. Eventually they must go beyond it.

II

The three *main functions* of the human mind are feeling, thinking, and willing. A stimulus from the outside world creates a strong agitation in the mind, which at once sets the faculty of thinking into action. When that thinking power with the active force of feeling at its back, instead of being wasted through sentimental outbursts or expressions, is converted into will, something constructive and positive is accomplished. Therefore, for the development of a very powerful and strong will, it is necessary to exercise and culture these three functions simultaneously. One must have a very keen and sensitive feeling in order to be a successful man of action. Very often we fail to realize the need of a fine, sensitive mind for success in life. On the other hand, we *think* that the more "hard-boiled" a person is, the more successful he can be in the field of business. But this is absolutely wrong. A practical man of action has the subtlest kind of feeling. But in his case the tremendous force of feeling, instead of wasting itself in outbursts or demonstrations, converts itself into the form of an irresistible will. For that reason, in a practical man, we do not see any ecstasy, nor a waste of energy in ceaseless talk about his interests. He does not rave, he does not complain; he feels and contemplates; he finds out ways and means; and then he goes forward and executes.

Very often we find that when a strong stimulus concerning some need, problem or catastrophe presents itself before a group of people, many feel it very keenly. They then begin to discuss its ends. Instead of finding out a constructive remedy for the problem they simply make it more intricate by wasting their feelings and energy. Whereas, a person of strong will feels the problem even more deeply than the rest. He conserves his motive force, and does the necessary thing. This shows that feeling, instead of being a hindrance in the development of the will, really helps us, but when wasted in stupid outbursts, undoubtedly it becomes a hindrance.

Conversion of feeling into will is very important. The feeling must be there; the stronger the feeling the better it is for the development of a productive will power. The feeling should be sent directly to the head, where it must generate the strongest power of right contemplation and resolution. Ways and means for combating danger and obstacles in the way must be figured out, while the mind must be prepared to face and overcome them. Even if the whole world presents an impregnable wall of obstruction before you, are you ready *to pursue your course with cheerfulness* and indomitable courage? If so, all power and success are yours.

The Hindu philosophy believes in the unlimited possibility of the power of man. Man can do anything. He has the potentiality of infinite perfection within him. Only, owing to certain obstacles he cannot express that potential perfection in the realm of matter. But if he develops his will more and more, drawing his inspiration from the inner realm of spirit, he can achieve, even in the material world, anything he wants. Thus, it is the will which actually forms the connecting link between the inner spiritual body and the outer physical world. The inner subtle body is the workshop for contemplation, determination and recognition of dangers and difficulties. Whatever is decided there, is expressed through the physical body. Therefore a bridge is necessary to convey effec-

tively the decision of the inner subtle body to the physical body. It is the will that transfers the inner spiritual forces to the physical body. Consequently if the will is not strong enough, the inner perfection of the spirit does not find any channel to express itself through the physical plane.

In order to understand the function of the will more clearly, let us discuss some other types of action for which, apparently, we do not need any will at all. Let us take, for instance, our reflex, automatic, instinctive or even inspired actions. When I move my limbs spontaneously, without having a thought behind it, or scratch my head unmindfully, the presence of the will is not recognized behind such actions. In moments of inspiration an artist may play his violin in such a way that he himself is not conscious of how or what he is playing. Led by some unseen force, as it were, he expresses himself. In this action also we do not generally recognize the presence of the will. Nevertheless we find wonderful expressions of perfection in the realm of action. According to Hindu psychology, these actions also have some very subtle and suppressed power of will behind them.

Let us now turn to the theory of Samskara. All our impressions remain on the surface of our consciousness for some time. Gradually they go down to the bottom and stay there in the form of tendencies, from where they control many of our actions. The reflex, automatic, and instinctive and inspirational actions are the results of the reaction of our Samskaras. The natural process of the manifestation of those Samskaras in the form of action involves the mediumship of the will. The will is there, but it reacts in a different way. When the stimulus of any action comes from without, the will reacts in a manifested form. In cases of reflex automatic or inspirational action, it is the Samskara which mainly supplies the motive power; therefore the will, although present, does not express itself distinctly.

III

For developing a strong and well-balanced power of will the very first requisite is the quality of "Shraddhâ." Although this term is a very important one in the vocabulary of Hindu philosophy, the English language does not have any single word to express its connotation. I shall give you an explanation of what is meant by this term.

Primarily, it is absolute faith in one's own self arising from the true knowledge. When one has done something correctly and successfully, one gains self-confidence or belief in one's power and ability to accomplish other things. That confidence and self-reliance which a successful, practical person gains from the result of his experiment and achievement is one part of Shraddha. Secondly Shraddha involves trust in the external world as well. If we are so cynical that we cannot rely on anything, it takes away all our inspiration. Thus an objective faith and confidence upon reliable agents is another aspect of Shraddha.

Suppose I want to co-operate with you in some project. My Shraddha, essentially, will give me the confidence in myself to reflect.

"Yes, I can do it. I have done many such things in my life, and I have succeeded in overcoming many dangers and difficulties. Although this might be a new experience for me, I do not find any reason why I should not be able to go forward and do it in the right way." Then I have to consider my relationship with you, my partner. With due observation and experiment

I must develop an unshakable confidence in you. "Here is a person who has proved himself to be absolutely honest and dependable and I must trust him." When these two conditions, the subjective inspiration of self-confidence and the objective security of trust, are logically aroused, there comes a wonderful power in consciousness; that spiritual force is called Shraddha.

This faculty of Shraddha must be cultivated through all our education, and developed by actual "doing" In the educational system of ancient India, special importance was given to the development of this virtue, by having the pupil do something everyday without failure. A child of eight years is required to get up daily forty-five minutes before sunrise to do his morning meditations and prayers. For the sake of arousing confidence in himself he would be required to do various other regular daily practices. When he observes such disciplines for a considerably long period, he naturally develops a very strong character. He knows he is good for doing many things. For that reason, persistence in doing something regularly, and in overcoming obstacles and difficulties of all kinds, must be practised by all for the development of a powerful will.

I shall tell you the story of an old Indian lady, now about 90 years of age, whom I know. I know that she has been observing a daily practice in which she has never failed for a single day. She reads the Bhagavad-Gita, consisting of 700 verses, in the original Sanskrit, every morning after finishing her morning bath. Until she has finished her recitation she will not start anything for the day. She will not eat her breakfast, nor will she talk to anybody before she has finished reading the Gita. That observance or ritual, she has kept up every day of her life, for fifty long years! It proves beyond any doubt that she has aroused in herself the power of a tremendous will. No sickness, no inconvenience or emergency of any kind, or even travelling, could, for even a day, interfere with her practice. That is how a strong will is developed.

If you want to have a strong will developed in a child, he should be taught to do something, no matter what it is, in the face of difficulties and obstacles. He has to testify to himself in actual practice that he has the power of standing against difficulties or unfavourable circumstances to gain his end. If we allow ourselves to become so many "weather-cocks" which change with every change of the weather, it will be very hard, if not impossible, for us to develop any will power. In order to develop a productive will we have to be adamantine. We must be able to take a heroic stand and throw the challenge, "Let all obstacles, oppositions and so-called bad luck surround me, let fortune come or go, let disgrace, or even death stare me in the face, I am not going to give up. I want to see how far I can persist." It does not matter what you are doing. You may be working in a laboratory, a workshop, in the field of social service or at home, but so long as you are doing your work persistently without allowing yourself to be overpowered by any danger, obstacle or inconvenience, certainly you have developed a strong will, and that will power can be applied for the attainment of any end. Brought to bear upon material success, that tremendous power will surely produce wonderful results in the realm of matter. Brought to bear upon spiritual attainment, it will bring the highest illumination in no time.

It reminds me of Buddha. He was experimenting on different processes of illumination. He could not persist in

any particular method, although he had the power, because very soon he would discover its futility and impotence. He became disgusted and almost hopeless because he could not find anything upon which he could rely. Then, one day, he simply determined not to give up his meditation unless he received the highest illumination. He sat under the famous Bo tree, and made the following resolution: "I will sit here even if I die of hunger; even if my bones, skin and flesh be shattered and go to pieces, I am not going to move an inch from this seat of mine until I realize the truth which is the highest prize of my life." Before such a strong resolution no secret could remain unveiled. It was by the sheer force of strong determination and will, without being taught by any teacher, that Buddha received the state of Buddhahood.

Hindu philosophy prescribes many practices, rituals, forms and formalities, just for the psychological reason of the development of a strong will. We talk about philosophy, we rave about knowledge, we lecture how ludicrous and meaningless it is to go through rituals, but how many of us realize that by mere talking, or even by comprehending truths with our intellect, we cannot improve our character unless we put those truths through a certain process of practice! So it goes without saying that for the attainment of anything great in any sphere of life, material or spiritual, we need the development of a strong will which is the outcome of the tremendous discipline of Shraddha and "Abhyasa" or regular practice.

IV

One more point I should like to discuss before we conclude. Will is an expression of the quality of Rajas. In order to overcome the inertia and lethargy of Tamas we must cultivate and develop the power of Rajas. In other words, to overcome our laziness, we have to develop the power of doing something, no matter what it is. After we have developed that Rajasic quality of the will, it becomes much easier for us to convert our productive activity into Sattwic peace and knowledge. I shall conclude by giving you a rather surprising instance.

A celebrated teacher in India, who is very well known all over the world, gave some very shocking counsel to a student who came to seek his advice. There was an educated young man who used to come to him and talk—he was very good at talking—about disciplines, practices of Yoga and various other deep subjects. It seemed that he had quite a lot of information stored in his brain. One day he approached the teacher to ask if he would give him some special instruction for the development of his spiritual condition. The teacher noticed that he was only good at talking; so far as practice was concerned he was absolutely incapable of doing anything, no matter how simple it was. The constructive phase of energy was totally dead in him. In other words, he was in a deep Tamasic state of mind. After a long pause, and with great seriousness the famous teacher instructed him to tell all kinds of lies from that day on, warning him to be very careful not to get caught. Of course, the student, as well as all those present, were simply shocked to hear the world-renowned teacher giving that wonderful piece of spiritual advice to a "seeker of truth." After the young man had left, one person asked the teacher what he meant by advising the boy to tell lies and to be careful not to get caught. The teacher smiled and

said, "That was the only activity I could prescribe to that Tamasic young man, who could only talk and talk, but would never do anything. I wanted to arouse some sense of activity in him. He lacks will power; he can talk wisely but cannot do a thing. I decided to take advantage of his natural tendency and to set the ball of activity rolling in him. Let him tell lies,—which in fact he is doing ignorantly—but let him do so knowingly and intelligently and he will be doing something constructive. To be able to lie cleverly and not to get caught is a difficult thing. He will have to be tremendously active in order to do so. If he succeeds for a few days, you will find a change in that man; you will find he will not talk so much because he must plan and arrange his speech in a way favourable to him. Thus only, could his sleeping faculty of will be awakened; and then, of course, I know to convert that Tamasic will into something better."

Sometimes for one's benefit, one has to take recourse to some so-called lower kind of action in order to make oneself fit for a higher. Finally a time will come when there will be no need for action whatsoever. In the highest state of illumination one transcends the mind, the Buddhi, the will, and, in fact, everything belonging to the domain of Prakriti.

THE INNER MOTIVE OF INDIAN ART

By Shishir Coomar Mitra

I

The dominant note in the Indian mind, its inherent temperament is essentially spiritual; and the culture evolved by the creative action of that mind is a clear reflection of that peculiar tendency which becomes defined in the various forms and instruments expressing the unique ideals of the thought and wisdom of India. Being as ever the most effective medium through which the Shilpi-Yogis (as the artists are called in India) communicated the truths of their spiritual realizations, Indian art has never been the product of any independent creative effort, but a spontaneous revelation of the different ideations of Infinite Beauty. The modern slogan "Art for art's sake" exposes the outgoing trend of the modern mind, and does not touch even the fringe of the profound significance in which art is idealized in India. It is because of the extreme emphasis we generally put on the superficial views of things to the utter neglect of the deeper, that we are being shunted off from the inroads leading to the inner meaning of all phenomenal appearances. Art in India counts not so much on the physical as on the supra-physical. It has very little to do with the outward manifestations either of Nature or of any material artificiality. And while it discourages the mere worship of form, it loves life and its psychic vivifications. Its supreme function lies in its distinctive power of suggestiveness. In representing a man, the Indian artist unlike the Western would not stick to a strict observance of the anatomical details of

the human system, but to his conception of man, a mental image of what he understands by it, for, it is not human anatomy only in which he is interested; it is rather a man an idea, and not a pictnre, of which he strives to evoke in the mind of the spectator.

The origin of art-sense in the Indian mind may, in short, be ascribed to the theory propounded by Indian philosophers that this phenomenal universe is pervaded by infinite energy or Shakti which pours itself into every name and form and in its more refined stage, generates in man a creative urge in response to which he develops his arts and letters. The Indian artist is thus the vehicle of divine expression of how the One, for fulfilling His desire to be Many, infuses in him an abundance of creative energy which in its turn demands release in the projection into finite forms with the result that the creation of the artist is elevated into a complete act of divine efflorescence wherein man is as much a medium of the Divine Artist as an art form is the medium of the human craftsman. But how does the artist imbibe that habit of mind which would enable him to react to the subtle touches of the Cosmic Personality? When he receives a message from 'the exhaustless source of truth,' or catches a glimpse of Beauty Absolute, or hears the music of the Lord's Dance, he feels transported into a region far beyond the reach of the ordinary consciousness, and becomes so very overwhelmed with joy that he forgets himself, forgets his duty in the worldly plane, and ceases to function as one with any creative purpose in life. But this state is never the desired end of the artist whose mission it is to unfold his inward vision in the language of art for the delight of others; he has therefore to descend from the height of his Yogic trance, to the reality of the visual, if not matter-of-fact life, by thinning the veil or 'the permeability of the diaphragm' which separates, as it were, the conscious from the superconscious state of existence. And when this synthetic vision of Unity dawns upon his soul, he finds his way clear to the attainment of a practical knowledge that may conveniently be developed into a thorough grasp of the various technicalities of craftsmanship.

Indian art has always been the handmaid of Indian religion. Religious imagination needs everywhere the help of art-creations for its development and fulfilment. The intense religious fervour of India's soul has made immense contribution to the growth and evolution of her consummate art which is undimmed by the ravages of time and man proclaims to this day its deathless glory and unparalleled excellence. The Hindu art has been a handmaiden of the spiritual experiences of the Hindu devotee and saint. When the Hindu realized what is called the Motherhood of God, his soul could not rest satisfied with his inner spiritual beatitudes only. He wanted to seize and enjoy the presence of the Supreme Mother with all his being, his inner consciousness and emotions as well as with his outer senses. And in his attempt to meet this crying need of his soul, he created a form of the Mother God, though he knew all along that this figure made by his own hand, or conceived by his own soul could never be the Universal Mother whom he wanted to worship; nevertheless he would not fail to taste the delight in suggesting through the figure at least a fragment of the immensity of his love for his Mother. Almost identical in zeal is the Buddhist monk whose impetuous love for the Master, whose ardent admiration for the teachings of the Lord Buddha, is so clearly vivid in the radiant art of the Buddhist age. The art of India does not stop in

being merely an aid to the religious aspiration of the people; it does as well seek to fulfil the higher spiritual possibilities of man. The Vedantic conception of the oneness of all life is verily the basic principle which the artist realizes in his own self, so that it may be possible for him to visualize the Supreme Being as the Primal Source of the different archetypes of Beauty which he symbolizes in suitable patterns of his craft. Here we find an echo of Wagner's definition of art "as the accomplishment of our desire to find ourselves again among the phenomena of the external world."

II

The Indian artist expresses not what he sees but what he feels, not what he experiences through his sensory organs, but what he realizes through his intuitive power; and this subjective experience he can best express only when he realizes his identity with it—in the same way as the *Atma* or the soul of the Yogi becomes one with the *Paramatma* or the Over-Soul of the Brahman. The emotional knowledge of the idea essential for reproducing it in matter, is rendered clear to the artist when he could pitch up his imagination, and catch a glimpse—as we have said before—of the vision of the cosmic unity in which the idealist and the ideation lose their separate entities and become one, only to emerge transfigured into a new state that enables the artist on a grosser plane to give the most faithful expression to the truths of that fecund union. Passing in this way through a regular course of psychic culture the artist grows in power of that inward light which exalts his soul, gives a spiritual turn to his mental make-up keeping it ever ready to respond to the creative urge which he might feel within him in those rare moments of self-communion. The practice by the Indian artist of this Vedantic method of self-realization indicates that art in India is interwoven in the fabric of her spiritual life. In India artists were called Sadhakas or spiritual aspirants who were men of religious turn of mind, and in most cases, led ascetic lives keeping away from worldly distractions, living in solitary caves or monasteries, always in touch with the religious heads of the people. There were monks who were adepts in arts and crafts, so much so that almost the whole of the Ajantan art is the work of groups of such monks residing in the caves for the Sadhana of spiritual illumination. The selfless character of these artists—monks and ascetics—explains the fact that nowhere in the entire range of ancient Indian art-expression could be found a single name of the master-artists who conceived and elaborated them in the most striking terms of rhythmic beauty. The necessity of purificatory practices is stressed in the Shilpa Shastras as an unfailing aid to the artist for realizing the sacredness of his avocation, and according to the Samskara, for clarifying his outlook on the higher ambition of his soul in respect of his æsthetic creation. These practices consist of a regular course of observance of formalities such as that "the artist shonld begin his work, with his face towards the east, thinking of God, clad in white garment and restrained in his soul and meditating on his ISHTA-DEVATA—God of his heart—for the invocation of a conception of the image he wants to describe in the figuration of his craft. The need of such ritualistic performance was held to be as indispensable as the practice of the Yogic method which reflects the introvert, as the former does the extrovert movement going on in the artist's mind. It is clear that Indian art was part

and parcel of the spiritual life of the people; and it was never the idea of the artist to employ his craft for purposes other than the inner regeneration of man. If it was ever necessary to embody any secular idea it had to be done in strict conformity with the traditional technique which would invariably suffuse the externalization with a peculiar feel elevating the whole show to its utmost æsthetic possibilities. The human touch in the Rajput paintings is not unoften overshadowed by the religious atmosphere that pervades a greater portion of the region of the artist's conception, not merely for the subjects treated in the paintings but for the supreme manipulation of line and colour and the clever execution of the perspective.

The Indian artist is both a Yogi and a Bhakta; the Yogi because he has to go through a course of spiritual discipline, and by meditation and intuition, visualize the Idea or Type-Idea in which are rooted the special forms apparent to the human eye, or pervious to the sensory organs; the Bhakta because when the complete vision of the idea reflects on his emotions, he begins to enjoy the Rasa or æsthetic delight which he embodies in form only to give it a visual permanence. The artist Bhakta pours out most lavishly the creative wealth of his soul in perfecting the form as beautifully as possible bearing in mind the eternal promise of his Lord (Shri Krishna in the Gita), "I am the splendour of the splendid things." Subjectively viewed, *art* deals with the world of Being, the world of abstract and original transcendence, the world of Yogic idealism; whereas *arts*, from an objective standpoint, deal with the world of Becoming, the world of Rupam, the world where the rhapsodies of Bhakti thicken into lovely forms for perennial delight and inspiration.

III

It will be necessary now to see how each of the different forms of arts fulfil the essential intention of Indian culture. The reference to the art of painting in the Upanishads and in other religious and epic literatures as the Ramayana and the Mahabharata containing abundant evidences of the culture of this art in those early days proves beyond doubt the existence of this art in India since almost the very dawn of Indian civilization; and its practice was stimulated under royal patronage expressly for the education of the people, that education which nothing but a study in the art of painting both from the objective and subjective view-points can possibly impart to the youths and the adults, and to every person in any age and condition of life. Every royal palace had a Chitrashala wherein was arranged in beautiful galleries the best works of art. The training of the prince in the science of administration would be considered incomplete without any knowledge of the arts, particularly the art of painting. The high importance the ancients attached to painting was due to its being very powerful in its effect on the mind. In one of the Shilpa Shastras known as *Vishnudharmottaram* (the earliest exhaustive account of the Indian theory of painting) we read that works of art as painting "cleanse and curb anxiety, augment good, give high and pure delight, cancel evil of false dreams, please God, and are conducive to Dharma (religion) and Moksha (salvation)." Here in a nutshell is given all the ends which we strive for achieving in our religious life by practising austerities and other rigid courses of self-discipline. The highest aim, the be-all and end-all of our religious aspiration may thus be attained by a systematic culture, and a proper understanding of the inner profuudities, of

good painting, the philosophical significance of which requires to be interpreted in the light of the methods in which psychology and metaphysics try to represent the mental changes in the various stages up to the transcendal one by the appropriate process of logic so as to bring out a definite conclusion. Painting endeavours in the same method to reproduce primarily in conventional lines the varieties of sentiments and their probable effects on the nervous system as conceived by the painter. And this psychological transformation will be complete when, as a vivifying factor in the drawing, the colours will be applied, and the finishing touches of the brush given. The development of the retina or the optic nerve is essential to the receptive power of the spectator. The success of a good painting depends upon the measure of its influence upon the sense organ. The emotional response which good painting evokes in the spectator transmutes the baser elements in him, and lifts his soul higher up into the realm of imagination where he could vicariously realize his own self in the type of beauty, goodness or truth which that particular picture is desired to represent.

Sculpture is another form of art in which India specialized in the sense that the image or the icon is considered not in its fine exterior or its well-built or anatomically perfect form, but in the degree of its efficacy as plastic figuration for intimating divinity or any spiritual conception. Unlike in painting where group drawing enhances its beauty and the totality of its effect, in sculpture the whole idea has got to be crystalized in a single figure, and by graceful moods and cadenced poses, a complete drama composed within the compass of a limited form. The highest virtue of sculpture lies in its suggestiveness. The infusion of Prana or life-force in the figure requires the utmost exertion on the part of the artist since he has to visualize by Yogic contemplation the Idea of the Type which he desires the image to suggest (Sukracharya). In the figure of a Dhyani Buddha one could very easily catch the idea of a supreme equipoise or absorption in meditation, a state of Samadhi when the sense of the external merges in the super-sense of inward equilibrium. No better form can indeed be given to such a sublime conception than that plastic one which is bound to rouse our inmost soul to the reality of eternal truths.

Indian architecture did not rise out of any secular need of the people. As religion was the soul of Indian culture, temple, its symbol, was the centre of Indian architecture of which the utilitarian values are far outshone by the spiritual quality breathed into it by the idealism of Indian thought. The music of architecture is of universal appeal, its poetry enchants every soul irrespective of creed and race. This mystical virtue in architecture solidifies matter as it rises at the bidding of thought into magnificent temples. Each type of temple in India is an articulate symbol of a great thought. The Indian ideal of the Godward endeavour of human life finds its eloquent expression in the Indian temples with conical towers which diminish and taper off to a spiral, as the matter aspect of human life thins out with the gradual dawn on it of the Brahmic consciousness till it mingles and loses itself in the infinities of One Absolute. The rhythmic proportions in the various constructional aspects of a building tend to affect most deeply the mind of man. The light and dark spaces of a room, the size of its doorways, the length and breadth of its cornices do unfailingly influence the mental outlook of its dweller. Literally

true is Emerson's idea that much of the evils of society may be removed by turning to a higher direction the current of the bizzare forms of modern architecture. India realized the truth of this saying and called her architects priests who are directed in *Manasara*, an ancient treatise on Architecture, to master the Vedas, and the Shilpa-Shastras, and to undergo a course of Yogic discipline for acquiring proper competence in constructional science.

IV

It will be evident from what has been said above of the three more prominent visual forms of Indian art that their common quality is a tendency to gravitate to the spiritual valnes of the creative efforts of the Indian mind and to breathe into the life of man a spirit of adventure in the inner court of life where the mind loves to ramble in a fit of self-oblivion. An art which derives all its beauty and vision, all its light and inspiration from the infinite source of spirituality cannot indeed be any hothouse growth, or an excrescence on the life of the people, and so it has ever been an essential phase of Indian culture. "The whole power of the Indian artists," in the beautiful words of Shri Aurobindo, "springs from their deliberate choice of the spirit and hidden meaning in things rather than their form and surface meaning as the object to be expressed. It is intuitive and its forms are the very rhythm of its intuition, they have little to do with the metric formalities devised by the observing intellect; it leans over the finite to discover its suggestions of the infinite and inexpressible; it turns to outward life and nature to found upon it lines and colours, rhythms and embodiments which will be significant of the other life and other nature than the physical which all that is merely outward conceals. This is the eternal motive of Indian art."

SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

(St. Francis and the East)

By Sister Devamata

There was a natural orientation in the mind of St. Francis. He reached out toward the East instinctively. This may have been due, in part at least, to early influences. His father, who was a cloth merchant, went yearly to the great Fairs in France to buy and sell. These Fairs were frequented by wealthy merchants from the near and far East. Francis may have been with his father and seen them there; or the father may have brought back thrilling accounts of them, which stirred the boy's imagination. There was also an Eastward tendency in the spirit of the time which Francis, as he grew older, may have reflected. Paul Sabatier, in his *Life of St. Francis*, states that all the best minds of that period were turning toward the Orient for fresh inspiration and renewal. The countless *so-called heresies which* rose *in the* Church during the thirteenth century were nearly all infiltrations of Eastern thought.

One especially took heavy toll in the Order of St. Francis. A number of the Brothers were condemned to harshest imprisonment for their heretical interest, and John of Parma was deprived of his office as Minister-General because of his avowed admiration for the alien teaching. Some claimed that Francis too was influenced by it; but Francis was too little concerned with doctrines or theologies, he was too wholly himself, to have his point of view coloured by any extraneous thought. His inspiration came direct and from a Divine Source. The founder of the heresy was Gioacchino di Fiore, a Seer of Calabria; but he might have been an Eastern mystic from some Himalayan hermitage. He was also eminently Franciscan, stressing just that which Francis stressed later,—disregard for learning, complete poverty, and love of Nature. The story is told of him that once he was preaching in a chapel, which grew almost totally dark because of a storm cloud. Suddenly the cloud broke, the sun shone through and the chapel was flooded with light. Gioacchino paused, saluted the sun with folded hands, chanted a psalm and led his congregation out to enjoy the beauty of the landscape.

Francis, with all his religious fervour, was still a knight with a thirst for adventure and sacrifice. The East not only drew him, it tempted him. He dreamed of converting all the Saracens to the faith of Christ and in the autumn of 1212 he set sail for Syria; but he was shipwrecked on the way and returned to Italy without accomplishing his mission. Undaunted, he tried to reach them in Morocco and in Egypt. Here is a letter written by a French gentleman who met Francis on his journey. "I announce to you that Master Reynier, Prior of St. Michael, has entered the Order of the Brothers Minor, which is multiplying rapidly on all sides, because it imitates the primitive Church and follows the life of the Apostles in everything. The Head of these Brothers is named Brother Francis; he is so lovable that he is venerated by everyone. . . . For days together he announced the word of God to the Saracens, but with little success; then the Sultan asked him in secret to entreat God to reveal to him by some miracle which was the best religion."

The Sultan remained unconverted, for Francis had no desire for a miracle—he once expressed the hope that he might never perform one. It was also not his habit to be insistent in his efforts at conversion. "I ask to be full of respect for all men," he declared, "and to convert more by example than by words." Many other Eastern missionary expeditions were planned and some were carried out; but no mention is made of India in connection with any of them. It is not known whether Francis' thought reached out so far, but it is acknowledged by his biographers that certain heresies of the time were directly traceable to Buddhism. As he was setting out on one of these preaching missions, these were the instructions he gave to the Brothers who accompanied him. They might as well have been uttered by Lord Buddha to his disciples: "Set forth," he said, "and walk two by two, humble and gentle, keeping silence, praying to God in your hearts, carefully avoiding every useless word. Meditate as much while on this journey as if you were shut up in a hermitage or in your cell; for wherever we are, wherever we go, we carry our cell with us. Brother Body is our cell, and the soul is the hermit who dwells in it, there to pray to the Lord and to meditate."

Meditation was a constant practice with St. Francis. With all its arduous

activity, his life was intensively subjective. It is that which lends it its Oriental quality and makes him seem so closely akin to the great Teachers of India,—especially to Sri Ramakrishna. He might toil with his hands, wash the aching limbs of lepers, preach and convert men, but yet he found time for long hours of prayer and meditation. If the day failed to give them, he stole them out of the night. When there was respite from preaching and serving and toiling, he would hide himself away in some solitary hermitage and spend day and night both in communion with the Most High.

This was true of all the early Brotherhood. They were essentially inward and subjective. Meditation and prayer were the sustenance of their being. If they had chosen poverty, it was less as an act of self-denial than as a means of freeing themselves from the trammels of material things that they might give themselves more wholly to God. Francis had to watch them constantly that they did not lose themselves in the transcendental and forget their service to the world. They would fast too long, pray too long, meditate too long. Rufino had to be coaxed from his forest hiding to bathe a leper; Egidio and Bernardo had to be called back to earth.

Brother Egidio provided his meager needs by mending shoes, yet he had the gift of ecstasy, which was the Franciscan term for Samadhi or superconsciousness. He would pass into the state of ecstatic vision at any time, in any place, and he would seize a tree or a post to keep from falling. One day, speaking of the delights experienced in meditation, he exclaimed: "Contemplation is fire, unction, ecstasy, savour, rest and glory. I do not wish to die better than as a contemplative." Occasionally a Brother would try to question him as to what he felt and saw when he was in the higher state of consciousness; invariably his reply would be: "What thou seest, thou seest; and what thou hearest, thou hearest"; which reminds us of the answer to the same question given by Sri Ramakrishna: "If some one should ask you, what is the taste of *Ghee* like, what would you say? It is like the taste of *Ghee*."

Brother Bernardo also had the power of Samadhi. A record of the time tells of him that so stirred within himself was he on one occasion by the hearing of the mass, that, without winking his eyes but gazing fixedly, he remained motionless from morning until nones (three o'clock), insensible to all outer things.

When he returned to himself, he went shouting: "O Brothers! O Brothers! O Brothers! there is no man so great but that he would lightly carry a sackful of dung if thereby he could gain so noble a treasure." And the record adds: "Because his mind was altogether loosed from earthly things, he after the fashion of the swallow, winged his way to very great heights through contemplation; so that, sometimes for twenty days, sometimes for thirty, he abode alone on the tops of the highest mountains contemplating celestial things."

Francis himself spent long hours rapt in ecstasy, and among the Brothers were not a few who had the gift of higher consciousness. Their lives were so free from earthly concerns, so wholly given to God, that it was not difficult for them to enter into communion with Him. A contemporaneous account gives this picture of their manner of living:

"Eager were they all each day to pray and to work with their hands, that they might put far from them all

indolence, that enemy of the soul. In the night time they rose and prayed most devoutly with profound sighs and tears. They loved each other with a cordial love, and served each other; and one man gave his brother bread as a mother feeds her only and well-beloved son.

"Such love burned in them that it seemed a light thing to them to give their bodies up to death, not only for the love of Christ, but for the saving of the souls or the bodies of their brethren. . . . They were so founded and rooted in humility and charity that one revered another as his father and lord, and those who rose to the office of prelate, or had other favour of rank, seemed lowlier than the rest. Ever prepared for obedience in all things they gave themselves up continually to the will of him that had command over them, making no nice distinctions between just and unjust commands; for whatever was ordered they held to be God's will, and to do His will was easy and sweet to them. . . .

"No one kept anything for himself; but the books and other things given to them they used in common, according to the rule observed and handed down by the Apostles. True poverty was to be seen in them, yet liberal and open-handed were they with all things given them by the Lord, giving freely, for His love, to all that asked of them. And when they went along the road and found poor folks that begged alms for the love of God, if they had nothing else, they gave them some part of their raiment, poor and spare though it was. Sometimes it would be the hood they would give, tearing it apart from the tunic, or perhaps a sleeve or some other part. . .

"In their poverty they were gay, for they had no desire after riches, but despised all worldly things that are dear to the lovers of this world; especially money, which to them was as dust to be trampled under their feet. . . . And ever they rejoiced in the Lord, not having among themselves anything to be sad about. So far as they were parted from the world, so much nearer were they joined to God, walking in the way of the Cross and in the paths of His justice."

St. Francis did not borrow from the East. He was not influenced by the East. He was Eastern in his nature. If he had not been, he could not have had the profound insight into the Christ-life and Christ-ideal which he possessed, for Christ was an Oriental. St. Francis was also typically Western and Italian. He was both Western and Eastern, as Sri Ramakrishna was both Eastern and Western. In their nature and in their thought they touch all points of the compass and go beyond. Sri Ramakrishna declared more than once that he saw his devotees coming to him from many lands and many peoples, across seas and continents. And St. Francis told a Brother, "I beheld a multitude of men coming toward me, asking that they might receive the habit of our holy religion; the sound of their footsteps still echoes in my ears. I beheld them coming from every direction, filling all the roads." Sri Ramakrishna set no boundaries to his labours for mankind, neither did St. Francis. They raised no barriers between one group of humanity and another. They came for all men. Their vision for their task was a world-vision.

INDIAN LABOUR

SHIB CHANDRA DUTT, M.A., B.L., F.R.E.S. (LONDON)

The *Economic Journal* (the organ of the Royal Economic Society, London) for September, 1932, contains a deep, sympathetic and interesting article by Mr. G. T. Garratt on the problems of Indian labour. As Mr. Garratt 'has spent some months in examining the conditions of labour in the Calcutta area as adviser to a firm with a number of jute and paper mills,' it would be useful to learn as to what are the main problems of Indian labour, as envisaged by him, and as to how they are, in his opinion, to be tackled.

'CASUALNESS'

He first raises the question of the 'casualness' of Indian labour. By that he means that the labourers drift from mill to mill at comparatively short intervals and also that the attention of the labourers is divided between agricultural work, on the one hand, for some months and work in the mills, on the other, for the remainder of the year. The truth as to the former point would be apparent from the fact that the labour turn-over in the mills and factories is very great. It is pointed out that even in a mill like the Angus Jute Mill, which 'has probably the best lines for its employees in the Calcutta area,' the labour turn-over is as much as 12 per cent per month. What is this casualness due to? The two main reasons assigned are :—first, that the labourers come to the mills under the impression that they can quickly get rich by working in the mills, this impression being formed by the rosy pictures painted before them by the recruiting Sardars; in other words, that the labourers do not look upon factory work as a permanent source of livelihood, but only 'as a purgatory to be endured' with a view to enhancing their income. The second reason pointed out is that the mill-owners do not care to provide their labourers with such quarters as would enable them to live near about the mills and factories with their wives and families. That attitude on the part of the mill-owners is said to have been caused by the fact that sufficient labour is always available at a cheap rate and hence the incentive to create a permanent labour force is lacking. Another reason may be added here, *viz.*—that the connection of some of the labourers with lands or agriculture in their village-home, prevents them from cuting off all connection with their village and causes them to return to the village, usually once a year, to look after agriculture and 'to ensure that their rights are still recognized.'

HOUSING

The next problem, already hinted at above, is that of housing. The writer points out that the majority of the labourers live in Chawls and Bastis—which are nothing but the worst of slums. As a result, the labourers, as also their children who happen to be born in the mill area, 'develop the worst sort of slum mentality.' The distressing character of the ryots at Calcutta and Sholapur is said to be due a good deal to the fact that the young men living in those slums look after such ryots as a good opportunity for

making gains. Life in the slums making decent family life impossible, is also responsible for the fact that the number of women in the mill-areas is extremely disproportionate to that of men, the women being one-fifth of the men. All the women are not the wives of the men, many of them being widows and women of doubtful position lured into the mill-areas by the recruiting Sardars. It is said that in order to avoid 'a life of complete promiscuity,' the women 'take temporary protectors from amongst the better paid workers.'

Child Mortality, Diseases, the Rate of Wages, etc.

Our attention is also drawn to the scale of wages paid to the labourers. It is opined that if 'the bare cost of the simplest food *plus* 75 per cent is taken as the subsistence level, most of the women labourers, and a very considerable proportion of the men labourers do not get wages above that level. Further, the mill population is pointed out as being "riddled with disease," it being said that even if a conservative estimate be made, 75 per cent of the labourers is infected with venereal disease. Child mortality among them is also very high. Further, as the writer says, 'illness associated with bad living conditions is very rife.'

De-casualization and Re-housing

How are those various problems going to be tackled?

As regards the 'casualness' of Indian labour, the Royal Commission for Indian labour had looked upon it 'as a permanent feature of Indian industrial life' and had even considered it as 'advantageous.' Mr. Garratt however sharply differs from that view. He urges that unless the labour force attached to a mill be comparatively permanent and unless the labourers give up their connection with land and agriculture and take to work in the factories as their sole source of livelihood, it will not be possible 'to institute any real scheme for their improvement.' The present writer ventures to think that Mr. Garratt's opinion is the more correct one. Indian industrial labour must be de-casualized if its lot is to be ameliorated. To bring about this de-casualization it is pointed out that new labour-towns and villages will have to be developed round about the mills for the habitation of the labourers, that new town-planning schemes will for that purpose have to be inaugurated wherever possible, and that, wherever necessary, the factories themselves will have to change their sites for the better accommodation of the labourers. For the development of the new labour-towns the passing of a new Land Acquisition Act is pointed out as necessary. The necessary capital must come from the employers, and for this a new outlook would have to be developed among them. As regards the quarters, it is suggested that these must have the requisite degree of 'privacy and seclusion' for the wives and families of the labourers. Further, that these must stand on plots owned by the labourers and must be rain-proof and moderately cool. Mr. Garratt further suggests that the houses must have separate washing and lavatory arrangements.

So far with regard to housing. The provision of better houses in the mill-areas would no doubt prove a strong inducement to the labourers for living comparatively continuously in the mill-areas along with their wives and families, but it would not necessarily cut off the connection between the

labourers, on the one hand, who happen to have some sort of agriculture in the villages and their agriculture in the villages, on the other. Mr. Garratt does not discuss as to how that is to be brought about. In the opinion of the present writer that can be brought about by the amendment of our land-laws and laws of inheritance in such a manner that the fragmentation of the holdings would be impossible and the size of the holdings would be prevented from becoming smaller than what, at a particular period, is found to be an economic holding. This will prevent practically any and everybody having an interest, however small, in mere patches of land and hence in agriculture and would thus release a large body of our rural masses for exclusive devotion to factory-work.

The Present Opportunity

One satisfactory feature arising out of the present slump is pointed out to be that a certain number of unemployed labourers are at present living about the mills, first, in expectation of future employment and, secondly, because their means are not sufficient to enable them to go back to the villages. Another reason compelling them to hang on round about the mill is that, because of the scantiness of their means, they would not be welcomed with open arms by their co-villagers but, on the contrary, would probably be treated as outcasts, even if they could at all manage to return somehow. Hence it is stressed that the present slump has thus perforce brought about a partial de-casualization of labour. Mr. Garratt therefore advises the employers to grasp this opportunity and to take the necessary steps for setting up, as far possible, a permanent labour force round about the mills.

Minimum Wage, Sickness and Unemployment Insurance, etc.

To improve the lot of Indian labour he further suggests that a law must be passed specifying a minimum wage for the labourers and also one for their insurance against sickness and unemployment. He also urges the establishment of Savings Banks to enable the workers to put in their savings in the banks. He thinks that there is 'a considerable demand' for Savings Banks among the factory labourers. In this connection he expresses the opinion that the starting of Co-operative Credit Societies among factory labourers 'would not be practical' so long as the connection of the labourers with the factories is as insecure as at present.

Participation in Profits and Control; Provision for Education, etc.

These are, in short, the proposals advanced by Mr. Garratt for the amelioration of the Indian labourers. A few other suggestions towards the same end might be made here. For instance, one might suggest that the labourers should, as a matter of law, get a decent and definite percentage of the profits of the mills to which they belong, that they should have a voice in the management of the mills, that the mills should, under legal compulsion, make definite and adequate provision for the technical and general education of their workers, and so on. Considering, however, the fact that present-day Indian labour is very backward and disorganized, in addition to being illiterate, it is doubtful whether a demand for the measures suggested can at present be regarded as within the domain of practical politics. In any case, the demand for these measures would depend upon the

financial condition and prospects of the firm to which the labourers are attached, the attitude of the employers they have got to deal with, as also the capacity for bargain and the degree of organization of the labourers concerned. Hence, it might not be impossible to realize in some rare case or cases the rather extreme demands here suggested. But there is no doubt, however, that the measures suggested by Mr. Garratt are the minimum and that the demand for them can and must be immediately pushed on with, if the labourers have at all the ambition of functioning some day as hundred per cent human beings in the social life of modern India.

The Question of the Initiative

The question, however, is, who will take the initiative in seeing that the measures suggested are introduced and enforced? Mr. Garratt does not expect the European employers to take the necessary initiative. They are described as birds of passage, and the uncertainty of the political future is alleged to make them lose interest in the welfare of the labourers. The Indian employers, with few exceptions, are said to be busy in earning quick returns. Further, the employing class, both Indian and European, is suffering from the present slump and there is no certainty as to when the next wave of prosperity would come. For these reasons, Mr. Garratt is led to think that the necessary initiative cannot come from the employers. The labourers themselves are mostly recruited from aboriginals and semi-aboriginals. Besides, at present there is a definite surplus of labour in the mill-areas. Hence, the competition among the labourers for work in the mills is at present very keen. For these reasons, it is difficult to organize the labourers. Hence, according to Mr. Garratt, it is not possible that the necessary pressure would come from the labourers either. For these reasons he does not appear to find hope from any quarter and is distinctly pessimistic. But the present writer is emboldened to think that the pinch of their own misery, the growing process of urbanization and the development of primary education are some of numerous processes which would gradually lead, and are actively leading, the workers to organize and unite in order to enlist public sympathy in their favour, as also to realize their legitimate demands. Considering the backwardness of the country in almost every line, the awakening that has already taken place among the labourers is not a negligible factor, and, with the passage of time, Indian industrial labour is bound to become more and more vocal and insistent. Hence, the outlook does not appear to be as dark as it is painted to be by Mr. Garratt.

So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pay not the least heed to them!

—*Swami Vivekananda*

APAROKSHANUBHUTI

By Swami Vimuktananda

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

अहं I निर्गुणः without any attribute निष्क्रियः without any activity नित्यः eternal नित्यमुक्तः ever free अच्युतः imperishable (अस्मि am) अहम्, etc.

27. I am without any attribute or activity, I am eternal, ever free and imperishable. I am not, etc.

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

अहं I निर्मलः free from all impurity निश्चलः immovable अनन्तः unlimited शुद्धः holy अजरः undecaying अमरः immortal अहम्, etc.

28. I am free from all impurity, I am immovable, unlimited, holy, undecaying and immortal. I am not, etc.

स्वदेहे शोभनं सन्तं पुरुषाख्यं च संमतम् ।
किं मूर्ख शून्यमात्मानं देहातीतं करोषि भो ॥ २९ ॥

भो मूर्ख Oh you ignorant one स्वदेहे (अवस्थितं) residing in your own body देहातीतं beyond the body शोभनं blissful सन्तं ever-existent पुरुषाख्यं known as Purusha च (expletive) संमतम् established (by *Shruti* as identical with Brahman) आत्मानं Atman किं why शून्यं करोषि assert as absolutely non-existent ?

29. Oh you ignorant one! Why do you assert the blissful, ever-existent Atman, which resides in your own body and is (evidently) different from it, which is known as Purusha and is established (by *Shruti* as identical with Brahman), to be absolutely non-existent[1] ?

[1] *Why do you assert . . . absolutely non-existent?*—In the preceding stanzas when all the attributes that the human mind can conceive of have been denied in Atman, one is naturally assailed by the doubt whether such an Atman at all exists. To remove this doubt it is here said that Atman is a fact of everybody's experience and as such, its existence cannot be doubted, and therefore, there is no reason to call it *Sunya* or absolute non-existence.

स्वात्मानं शृणु मूर्ख त्वं श्रुत्या युक्त्या च पुरुषम् ।
देहातीतं सदाकारं सुदुर्दृशं भवादृशैः ॥ ३० ॥

(भो) मूर्ख Oh you ignorant one त्वं you स्वात्मानं your own Self पुरुषं Purusha देहातीतं different from the body सदाकारं the very form of existence भवादृशैः by persons like you सुदुर्दृशं very difficult to be seen श्रुत्या with the help of *Shruti* युक्त्या by reasoning शृणु (अवधारय) realise.

30. Oh you ignorant one! Try to know, with the help of *Shruti*[1] and reasoning, your own Self, Purusha, to be different

from the body and (not a void but) the very essence of existence, though it is very difficult for persons like you[2] to realize it as such.

[1] *With the help of Shruti*—With the help of such a *Shruti* text as, "Subtler than this Atman (*i.e.*, the body) which is full of flesh and blood, there is another Atman" (Taitt. Up. ii. 2). It is thus clearly stated that the Atman which is sometimes mistaken for the body is, in fact, quite different from it.

[2] *Persons like you*—Persons of your cast of mind who, on account of their great attachment to the body, overlook the vital differences which exist between the body and the Atman and blindly assert their non-difference.

अहंशब्देन विख्यात एक एव स्थितः परः ।
स्थूलस्त्वनेकतां प्राप्तः कथं स्याद्देहकः पुमान् ॥ ३१ ॥

अहंशब्देन विख्यातः Known as (the substratum of) 'I' (the ego) एक एव स्थितः existing as only one परः beyond the body (पुरुषः Purusha अस्ति is) स्थूलः the gross (body) तु on the other hand अनेकतां प्राप्तः existing as many (तदा so) देहकः the body कथं how पुमान् Purusha स्यात् can be ?

31. The Purusha known as (the substratum of) 'I' (the ego) is but one and is different from the gross bodies which, on the other hand, are many. So how can this body be Purusha?

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः ।
ममायमिति निर्देशात् कथं स्याद्देहकः पुमान् ॥ ३२ ॥

अहं I द्रष्टृतया as the subject of perception सिद्धः established (अस्ति am) देहः the body दृश्यतया स्थितः known as the object of perception ममायम् this is *mine* इति निर्देशात् being thus shown देहकः, etc.

32. 'I' (ego) is well established as the subject of perception whereas the body is the object. This is learnt from the fact that when we speak of the body we say 'this is mine.'[1] So how can, etc.

[1] *This is mine*—This body is mine, that is, the body is something which I possess, and therefore external to me. So there is not the least chance of its being identified with me (*i.e.* Atman).

अहं विकारहीनस्तु देहो नित्यं विकारवान् ।
इति प्रतीयते साक्षात् कथं स्याद्देहकः पुमान् ॥ ३३ ॥

अहं I विकारहीनः without any change (अस्मि am) तु but देहः the body नित्यं even विकारवान् undergoing changes इति this प्रतीयते is perceived साक्षात् directly देहकः, etc.

33. It is a fact of direct experience that 'I' (Atman) is without any change[1], whereas the body is always undergoing changes. So how can, etc.

[1] *'I' (Atman) is without any change*—In happiness or misery, in childhood, young age or old age the Atman, in spite of many changes in the body, remains the same, or else how do we know a person to be the same man again and again even when his body has undergone a thorough change?

NOTES AND COMMENTS

IN THIS NUMBER

Though it has not received as much attention as it deserves, no problem is so very important for the progress of our country as that of education. For the guidance of those who are interested in the educational problem of India, we give in this issue the views of *Swami Vivekananda on Education* as found in his writings and speeches. . . It is a mistaken notion that religion means passivity. In the editorial article we have attempted to show how religion demands no less, if not more, struggle than what is necessary in other spheres of life. . . . Our regular readers are surely acquainted with the writings of Dr. Sircar. *Two attitudes* is taken from his forthcoming book, Mysticism in the Upanishads. . . . Miss Elizabeth Shaver, an American, is a devout student of Vedanta. The present article shows how her love for Vedanta has led here to love India. . . . Prof. Edmond Holmes is a distinguished Orientalist. Last year he wrote on 'Why did Buddhism lose its hold on India?' . . . . Swami Jnaneswarananda is head of the Vedanta Society in Chicago. . . . Shishir Coomar Mitra is a new comer to the *Prabuddha Bharata*. We hope that his views will find ready acceptance with those who are critical students of Indian art. . . . The present article of Sister Devamata was due last month. The next instalment of the series will be published in the coming issue. . . . Shib Chandra Dutt is an old contributor the *Prabuddha Bharata*. We are glad to understand that his writings on economical subjects have found appreciation in many quarters.

BERGSON AND HINDU MYSTICISM

Professor Bergson's new Book, "Sources of Morality and Religion," is out. But it has not as yet been translated into English and therefore we cannot authoritatively say anything regarding it. But the little that we know of this book, from reading the reviews of it in the *Aryan Path* and in the *Mind*, leaves no doubt that Bergson is not much in love with Hindu Mysticism. Bergson himself declares that he has no mystical experience. "But when he spoke with a man, who had such experience, something within him responded." "From this he proceeds to grant a certain validity to the records of mystics as being in accord with one another but makes it clear that he recognises but one order of mysticism, namely Christian." He dismisses the creed of the Buddha as not being a complete mysticism, which would be according to him "action, creation and love." (Page 769, the *Aryan Path*).

Buddhism, he says, "has not ignored love but it has lacked warmth and has not belief in the efficacy of human action" and he finds in this ardent love a mysticism comparable to the Christian only in such comparatively post-Christian example as Vivekananda and Ramakrishna. He concludes by saying "that neither in Greece nor in ancient India, there has been a complete mysticism sometimes because the Ellian was insufficient, sometimes because it was opposed by material circumstances or a too narrow intellectualism. We cannot say anything about Bergson's position regarding the mystical outlook of life. We have a mind to review his

whole position in religion and mysticism when we get the book in translation but in the meantime this much we can say that Bergson's position could not truly appreciate the Hindu outlook of mysticism. His philosophy is the philosophy of life. He is so much fond of this conception that he cannot see the value of anything rising above it and he finds fault with Hindu mysticism as leading on to a quietism in life.

The Hindu mysticism especially of the Upanishads is neither activism nor quietism.* Quietism is opposed to activism. But the ideal of the Mysticism in the Upanishads is truth, which transcends determination by category.

A word about Bergson's general attitude. Bergson indeed has done a great service to the cause of philosophy and religion by showing the limitation of intellect and introducing the supra-conceptual intuition. But he has failed to see that the intuition of time cannot be a process in it.

Bergson's intuition is psychological and therefore dynamic. But the intuition which grasps the whole of life must necessarily transcend life. The Upanishadic mysticism has thus a unique attraction that gives us a unique freedom from the demands of life and mind and saves us from illusions. If Bergson is anxious to make himself free from the limitation of intellect, the Upanishadic seers seem to have found out the way to complete freedom from the demands of life, but such freedom does not in any way dispense with enjoying life on which Bergson lays emphasis. On the other hand, it lends an additional charm to it in the light of appraising life in transcendental delight. But this requires a separate note.

Bergson seems to have again made a mistake in thinking that Ramakrishna and Vivekananda have introduced dynamical faith into the fold of Hinduism. This is the wrong reading of the position of these two teachers. They have not broken away from the Transcendental Mysticism of the Upanishads. Since Ramakrishna's approach was more through *life* than intellect (or reason), he lays stress upon the worship of the Divine Mother, but this Divine Mother is more than the Elan Vital of Bergson. Bergson has failed to notice that Ramakrishna did not stop with the creative will of Brahman, but has shown how ultimately the Divine Mother reveals the Siva-aspect of Existence. This is the Transcendent Brahman of the Upanishads. We are not wrong when we say that Hindu Mysticism even in the Upanishads is an approach through life and the texts lay emphasis on Upasana as preparing us for the final emergence of knowledge. We acquire the psychic fitness by Upasana to finally see the face of Truth.

The two great teachers never lost sight of the Eternal Truth of Transcendence and, what more, Ramakrishna showed in his life by a kind of experimental Mysticism that all religions lead on to the same goal. The Advaita is the supreme philosophical fact and the final spiritual realization, and mystical approach, if rightly conducted, must finally get this illumination and lead on to this goal.

*Hindu mysticism is a very wide subject. It has many phases, Dynamic, Personal, Devotional, Practical and it will be wrong to suppose that the only one form of mysticism in Hinduism is quietism.

WHY THERE IS SUFFERING IN THE WORLD

There is no divided opinion about the fact that there is evil and suffering in the world. Some are of opinion that the pains of life outweigh its pleasures. And

only those who have smooth sailing in life hold a contrary view and assert that many suffer because of their own faults. But there are some evils which are common to all. When there is war in a country, every body is affected by it. Then there are other things—namely, earthquakes, famines, pestilence, shipwrecks, etc., from which nobody can claim absolute immunity.

Now, if it be God's world, why is there so much suffering in it? Could He not create it without any element of evil in it? Was He not sufficiently strong to eliminate evil from the world? If strong, was He not sufficiently merciful to feel for the miseries of the coming humanity? These are the problems which sorely exercise the mind of every one as he suffers from day to day in life.

Archbishop Downey presiding at the Birmingham Catholic Union some time back, touched upon the problem of evil in life and said :

"A child regards many things as evil which in later life he recognizes as having been good. From the point of view of the child it is evil that he must go to school, must obey his parents; but from the point of view of the grown man it is good that he was made to go to school, made to obey.

"From our point of view evils, very real evils, surround us on every side. But there is another point of view. There is the point of view of the Creator, Who called all things into being. How the 'evils' appear from that point of view we know not; and that is the only point of view that really matters, the only point of view from which evils can be seen as they are in themselves."

Yes, it happens in the life of every one that a certain thing appears to be an evil for the time being, but when greater experience is reaped, that very thing is found to have been good. Whether a thing is good or bad, can be correctly judged, if only we can view our present life in relation to its infinite past and infinite future or if we can know the will of God.

The world will ever remain a playground of good and evil; evil can no more be separated from good than the sun from light. Good and evil are always inter-linked. But from one standpoint both good and evil are of use to us—they give us experiences and help us to know the real nature of the universe. After having sufficient experiences, a man will no more be elated with good than depressed by evil in life. But this attitude will not be the expression of callousness. From wider and deeper experiences man will clearly see the transitoriness of the things in the world and will pang for something eternal and everlasting. He will turn his eyes from outside and look within. Absolute freedom from both good and evil will be reached, when a man will realize the Self. Then he will know that he is above the reach of good and evil, that he is a master though so long he behaved like a cringing slave.

REVIEWS AND NOTICES

THE ADVENTURES OF THE BLACK GIRL IN HER SEARCH FOR GOD. By George Bernard Shaw. *Published by Constable and Company, Limited, London. 74 pp.*

The fact that this book passed through five reprints in the very first month of its publication, *viz.*, December, 1932, reveals the astounding popularity of the book. How much of this is due to the great personal popularity of Mr. Shaw whose books are evidently read with great avidity by the lovers of literature or to the scintillating sparks of humour with which the book is spangled or to the racy and lucid style of Mr. Shaw's composition or to the morbid desire of the present-day public to see all religions pilloried, dissected and dragged down from the high pedestals which they occupy to the level of street dust to be spitted at and trampled upon, it is difficult to say. Perhaps all these factors combined to make the book so popular. Whatever that may be, it seems evident that Mr. Shaw has brought into the form of a half novel and half comedy, the outstanding conceptions of Mr. Allen embodied in his remarkable book "Evolution of the conception of God." All "rationalists" think alike. Mr. Shaw along with the body of thinkers who style themselves "rationalists" seems to be a confirmed believer in the theory of evolution, though it is very difficult to say definitely what the contents of his belief are—one is so apt to be lost in the jig-saw puzzle of words used by a Protean thinker and dramatist like Mr. Shaw. However, the only solid conclusions which can be extracted from his humorous sketch appear to be: (*i*) That all old ideas which have been superseded by new ones should be got rid of "in a jiffy" for good, just as a bottle should be emptied of the dirty water it contains before clear water is poured into it; (*ii*) That religion is best which unceremoniously discards the worship of idols—"Stocks and stones" as they are vulgarly called—in any form including idolatry of words; (*iii*) That man's capacity for the quest after God is so limited that he should give up this chimerial research and settle down to the normal life of a good citizen, take up gardening, for instance, under the guidance, if necessary, of a wise sceptical thinker like Voltaire and breed children under the impulsion of life-force; (*iv*) That all talks of piety and universal love which have been handed down from the Conjurer Christ—a poor and loveable crank —are mere palaver.

Mr. Shaw has not touched India or Vedanta. But it is doubtful whether Vedanta would have fared better in his iconoclastic hands. As it has been pointed out above, it is extremely difficult to find out what the constructive idea or ideas of Mr. Shaw are. Professor Max Müller pointed out this defect in European thinkers long ago—this want of clarity in their conceptions and consequent inability to express them in the clearest terms as has been done by the Indian thinkers. In view of this the critic finds himself placed in an enigma; whatever he says is liable to be set down to his inability to envisage the totality of the conceptions of the writer. In the circumstances it is better to follow the advice of the great Swami Vivekananda who insisted on thinking in positive terms.

The outstanding merits of the book are its deep human interest, rollicking mirth, and its outspoken challenge to all pseudo-scientists and bigoted votaries of sectarian religions to take stock of their own achievements and to pause to consider the inextricable and ludicrous inconsistencies in which they would be tangled if they allowed themselves to be blindly caught in the meshes of the shibboleths of their creeds—scientific or religious—without having a clear vision of the *ensemble* of all the consequential ideas of which they are a mere part. The booklet shows the author to be essentially a man of the age—tossed from shore to shore like a waif in a tumultuous sea of problems but unable to find a permanent resting place. He exposes the insecurity of the supports on which man rested from age to age, castigates the modern civilized man for his vain conceits and illusions of progress, ruthlessly exposes the hollowness of his pretensions in regard to kindness, humanity and benevolence and shows nakedly what brutalities are concealed under these and thus furnishes enough food to all and sundry, for vigorous and clear thinking in all directions; though one must confess with regret, that the author himself lacks the capacity for furnishing a

satisfactory solution. Ultimately one is compelled to turn to his inner light—preached by the Vedic seers for solace and comfort in spite of Mr. Shaw's ghastly exposure of the inconsistencies, which they ascribe to the force of Maya—the mother of illusions.

The excellent comic drawings with which the book is illustrated have also added greatly to the charm of this original skit.

S. N. C.

ENERGY. By Mahendra Nath Dutta. *3, Gour Mohan Mukherjee Street, Calcutta. 114 pp. Price—Bound Re. 1, Paper—As. 12.*

Mahendra Nath Dutta is a worthy brother of the illustrious Swami Vivekananda and the author of several books in English and Bengali. He is a "profound thinker" in the words of M. Romain Rolland and a Sannyasin in white robes. He is an intellectual giant and has travelled far and wide in Asia and Europe, mostly on foot, studying first-hand various cultures and civilizations. He is a versatile genius and can talk with equal proficiency on art, literature, philosophy, religion, history and what not. As such, his writings bear the stamp of his scholarship.

The book under review is a profound study of Psycho-physics and "a unique attempt to explain the different aspects of the Cosmic Energy or Sakti in its entirety, its relation to the individual energy, including its manifestation both in physical and mental planes." The contents are divided into eight chapters as follows: (1) Energy and its Emanation; (2) Perception of Energy—The Nerve System; (3) Affinity in Nerve System; (4) Life in Energy; (5) Energy in Ideas; (6) Constructive and Destructive Energy; (7) Divine and Animal Energy; (8) The Cosmic and Individual Energy. The special feature of the book is the beautiful delineation of the theory of continuity of One Energy manifested in all planes of existence as material, mental, biological, spiritual, etc., differing only in degrees but not in kind. The book is written in such a style that all classes of people will find it extremely interesting.

THE JAPJI AND DISCOURSES ON THE BHAGAWAD-GITA. By Mehta Udhodas, B.A., LL.B., F.T.S., Chief Judge (Retired), Bahawalpur State. *Printed at the Dayalbagh Press, Dayalbhag, Agra. 305 pp. Price Rs. 2. Cloth Rs. 2-8-0.*

The Japji Sahib is a Sikh scripture and the masterpiece of Guru Nanak. The topic contained therein is based on the conversations which the Guru is said to have had with the sages on Mount Meru. The conversations are full of spiritual wisdom. The Japji is now used as the morning prayer by the Sikh community. In the present volume, the author has given the Hindi text of the Japji with English translation and a copious commentary. The translation has been done in literal English with lucid expression. The commentary is full of information and has clearly explained the technical terms and philosophical doctrines. The value of the book has doubly increased owing to the learned discourses on the Bhagawad-Gita relating to the important problems of life. The get-up of the book is nice.

NEWS AND REPORTS

VEDANTA CENTRES IN AMERICA

Vedanta Centres in America constituted the topic for discussion at the "Antarjatik Banga Parishat (International Bengal Institute)" in its meeting held last March in the hall of the Indian Medical Association. While introducing the guest of the evening Swami Paramananda of the Ramakrishna Mission, Boston (U.S.A.), Professor Benoy Kumar Sarkar, Director of Researches at the Institute, said in part as follows:—

VEDANTA AS UNIFYING FORCE

"Among all the agencies that are contributing to the expansion of the intellectual horizon both in the East and the West and the establishment of international rapprochement none is more substantial and profound as a world-force than the Vedanta

Centres in the U.S.A., which, as is well known, have served to bring the men and women of America into friendly contacts with the men and women of India. Vivekananda's selection of New York as the nncleus of Vedanta propaganda in Eur-America nearly a generation ago possesses almost the same significance in the history of interracial relations as St. Paul's selection of the capital of the Roman Empire as the seat of his missionizing activity. Vedanta has been tending to break down the distinctions between the modern peoples, and at the present moment Americans and our countrymen are working hand in hand in diverse fields of social endeavour both at home and abroad. It has proved to be a powerful unifying force calculated to strengthen the foundations of world-peace.

INDIA'S CULTURAL EXPORTS

"The movement was pioneered by Vivekananda but it did not die with him. He has been lucky enough to be succeeded by a band of brilliant colleagues and disciples such as have known how to continue and foster his work with whole-hearted devotion and energy. Until Vivekananda came upon the scene, India's relations in cultural trade with the rest of the world were almost exclusively "passive." We were mere importers. But with Vivekananda begins an epoch in which the men and women of India have been functioning also as active partners in the spiritual commerce of mankind. Since then India has been not only importing but also exporting modern culture-goods of all kinds: literature, art, science, philosophy and religion. Swami Paramananda is a fine representative of this export-movement from India."

Interesting incidents in his missionary career of a quarter of a century were then related by Swamiji. He said that it was as an expression of modern activity on the part of the Indians that the American people appreciated the work of the Ramakrishna-Vivekananda organization.

"The methods of the Vedanta Societies in America are not identical with those of institutions that seek to proselytize and convert to a new faith," said Swami Paramananda. "We live and work among the Americans as ordinary persons and try to impress upon them the ideals of Hindu life and thought by coming into contact with them in the daily walks of life. In the U.S.A. to-day not only poets, philosophers and professors, not only architects, engineers and chemists, but also farmers, working men and business men have been taking interest in Vedanta and Hindu ideas," said he.

Dr. Rafidin Ahmed, Prof. Hem Chandra Ray, and the Research Fellows of the Institute took part in the discussion. In replying to some of the questions Swami Dayananda who had been associated with the Vedanta Society at San Francisco said that American men and women maintained the Vedanta Centres with regular membership fees just as they maintained also the Christian Churches. Besides, students were charged fees for attending the lectures on Vedanta delivered in the classes held every week by the Swamis. Finally, came the help of the rich men and women who contributed handsomely to the erection of buildings, maintenance of libraries, etc. The meeting was attended by a number of distinguished ladies and gentlemen including several America-returned scholars.

The meeting came to a close with a short address by Swami Sharvananda of the Ramakrishna Mission who said: "It is gratifying to observe that the philosophy and social service work of our Mission has been winning recognition among the highest academic institutions of India also. In recent years it has been my privilege to be officially invited by the Universities of Bombay, Lucknow, Mysore and Dacca and lecture on the philosophical and practical aspects of Vedanta in contemporary life."

RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

Academic education based on mere book-learning has proved a doubtful blessing in India. To solve the problem of education in this country, the academic education of our boys must needs be supplemented by a really man-making and positively character-building education. And in so far as religion is the watchword of the race, this education must be based on religion. With this aim in view the above institution has been making new experiments in education and they have so far been quite satisfactory. The Home has already completed the twenty-eighth year of its useful career. The annual report for 1932 gives a detailed account of its educational activities as below.

In June a branch Secondary School was started at Mambalam. The School was granted a temporary recognition by the

D. P. I. of Madras. Fifteen acres of dry lands and 125 acres of wet lands came in possession of the Home by a deed of gift from Mr. R. V. Ayangar and his wife. A separate shed for drying the clothes was completed. At the cost of Rs. 37,000 the Jubilee Workshop for practical training in Automobile Engineering was completed.

There were 138 boys at the beginning of the year and after usual admission and withdrawal the strength was 141 at the end of the year. Of these 36 belonged to Lower Secondary School, 67 to High School, 20 to Industrial School and 18 to Colleges. Twenty-four students of different classes sat for different examinations and 20 came out successful. In the industrial school 6 students completed the final course.

Moral and religious instruction along with tutorial guidance, physical training and games, fine arts such as music etc., garden work, social and recreative activities occupies a prominent place in the Home-life. Daily congregational service and classes on the Gita and the Upanishads are its special features. Regular observances of individual worship are encouraged and birthday celebrations of the saints take place.

The Home has a pretty little library and a reading room of its own. Three hundred and twenty-four books were added to the library bringing up the total to 6,624.

The Residential High School runs along the lines laid down by the Educational Department and under the revised S. S. L. C. system. In the Industrial School the existing course covers a period of 4 years in General Mechanical Engineering and 1 year in practical training. The newly started school at Mambalam is also making slow progress.

The total receipts of the year under review were Rs. 39,263-11-4 and expenditure was Rs. 41,762-15-3 resulting in a deficit of Rs. 2,499-3-11 which was met from Revenue Reserve account. Receipts by subscription were Rs. 11,819-14-0 and by endowment were Rs. 13,489-9-0. The expenditure under boarding was Rs. 15,340-4-11 and that for the Residential High School was Rs. 17,339-8-0. A sum of Rs. 9,033-2-4 was spent on the Industrial School, the newly constructed workshop of which cost Rs. 17,588-1-0.

The work done here is in no way a measure of its immense possibility and the utility and importance of such an institution can hardly be exaggerated. But the Home is badly affected by the prevailing depression and urgently requires public help and sympathy in meeting the usual expenses. Moreover, the Jubilee Automobile Workshop should also be equipped with up-to-date machinery. For these the Managing Committee appeal to the generous public for help and co-operation.

Religion is the greatest motive power for realising that infinite energy, which is the birthright and nature of every man. In building up character, in making for everything that is good and great, in bringing peace to others, and peace to one's own self, religion is the highest motive power, and therefore, ought to be studied from that stand-point.

—***Swami Vivekananda***