PRABUDDHA BHARATA

VOL. XL *FEBRUARY, 1935*

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

REMINISCENCES OF SWAMI VIVEKANANDA

By Sister Nivedita

Calcutta,
March 12, 1899.

Last night a monk called, and when I said I wanted to interview Swami for *Awakened India*, offered to take me back at 6 in the house-boat, if I would drive home. S— came too, in order to bring me home, so we walked. We got there at 8 o'clock. Swami had been sitting beside the fire under the tree. . . . When I had interviewed him, he said, "I say, Margot, I have been thinking for days about that line of least resistance, and it is a base fallacy. It is a comparative thing. As for me, I am never going to think of it again. The history of the world is the history of a few earnest men, and when one man is earnest the world must just come to his feet. I am *not* going to water down my ideals, I am going to dictate terms." . . .

Amongst other things Swami said, "We have not seen Humanity yet, and when that era dawns there will be no line of least resistance, for every one will be free to do good," and again, "My mission is not Ramakrishna's nor Vedanta's nor anything but simply to bring manhood to my people." "I will help you, Swami," I said. "I know it," he said, and so I beat the alarm.

Calcutta.
May 1, 1899.

. . . . At the Math Swami is lying ill with fever and bronchitis.

On Friday I went to lunch with Swami. . . . His mood on Saturday was entirely different, however. His days were drawing to an end, but even if they were not, he was going to give up compromise. He would go to the Himalayas, and live there in meditation. He would go out into the world

and preach *smashing* truths. It had been good for a while to go amongst men and tell them that they were in their right place, and so on. But he could do that no longer. Let them give up, give up, give up. Then he said very quietly, "You won't understand this now, Margot, but when you get further on you will." . . . .

I find there is money enough in Bengal for Swami, but people want to make their conditions, and so it never reaches him. This is his true attitude of staunchly refusing plum cake, and accepting starvation as the price of principle. . . . Swami is right about the world being reached that way and no other. The world is something that overcomes the man who seeks it and crouches to him who renounces it. . . .

America,
October, 9, 12, 13, 1899.

Swami has been pacing up and down for an hour and a half, warning me against politeness, against this "Lovely" and "Beautiful," against this continual feeling of the external. "Come to the Himalayas," he would say every now and then. "Realize yourself without feeling, and when you have known that, you can fall upon the world like a bolt from the blue. I have no faith in those who ask, 'Will any listen to my preaching?' Never yet could the world refuse to hear the preaching of him who had anything to say. Stand up in your own might. Can you do that? Then come away to the Himalayas and learn." Then he broke into Sankaracharya's sixteen verses on Renunciation, ending always with a humming refrain "Therefore, you fool, go and worship the Lord." To get rid of all these petty relations of society and home, to hold the soul firm against the perpetual appeals of sense, to realise that the rapture of autumn trees is as truly sense enjoyment as a comfortable bed or a table dainty, to hate the silly praise and blame of people—these things were the ideal that he was holding up. "Practise Titikshâ," he said again and again, that is, bearing the ills of the body without trying to remedy, and without remembering them. The monk whose fingers were rotting away with leprosy and who stooped gently to replace the maggot that fell from the remaining joint, was the example he used. And he talked about loving misery and embracing death. Later he was pointing out how the only civilizations that were really stable were those that had been touched with Vairâgya.

Surely it cannot be that anyone of us fails to see that even the round of duties is merely a formula. It seems so clear that one is held by a chain that she has never yet been strong enough to break. Yesterday Swami talked of Siva. "Let your life in the world be nothing but a thinking to yourself." Even meditation would be a bondage to the free soul, but Siva goes on and on for the good of the world, the Eternal Incarnation, and Hindus believe that but for the prayers and meditations of these great souls, the world would fall to pieces (that is, others would find no chance of manifesting and so coming to freedom) at once. For Meditation is the greatest service, the most direct, that can be rendered.

He was talking too of the Himalayan Snows and the green of the forests melting into them. "Nature making eternal Suttee on the body of Mahadeva;" he quoted from Kalidas.

WHY MAN IS UP AGAINST GOD

By the Editor

I

A bad workman quarrels with his tools. Does a man quarrel with God in the same manner? No. Because the workman quarrels to no profit, whereas a quarrel with God is profitable. According to Hindu scriptures, a man can attain to final beatitude even through an adverse attitude towards God. Swami Vivekananda used to say: "Well, see here, if we are to criticize at all, it is better to criticize God or God-men. If you abuse me I shall very likely get angry with you, and if I abuse you, you will try to retaliate. Isn't it so? But God or God-men will never return evil for evil." So a quarrel with God has some redeeming features of its own.

There are several classes of men to whom the idea of God does not appeal. Firstly, there are people, the miseries of whose lives are full to the brim. They cannot fathom the inscrutable ways of God. Hence they become desperate and cry in the agony of their heart: If there is a God, let Him keep out of our way. What business had He to create us? He is called by hypocrites the Merciful. It is all nonsense. He must be the greatest Autocrat who wants to govern us perpetually. The world He has made is full of anomaly, inequity and tyranny. We could have made a better one, in which the state of things would have been as perfect as we desire now. Thus they lay all blame on God for the miseries they suffer from. This may be called the revolt of the creature against its Creator.

Secondly, there are men who say that the existence of God cannot be proved. Hence they proclaim that there is no God. The problem of the one and the many is to them a riddle that goes against the possibility of a God. The idea of God is a delusion according to their philosophy. They trace the origin of popular notions about God to age-long superstitions and prejudices. It is due to the weakness of men that they have invented a God. Weaklings can hardly stand against the forces of nature. Nor have they brains enough to explain the mystery of phenomena. It is thus out of fear and ignorance that they pray to an imaginary Being whom they call God.

Thirdly, men there are who believe in the existence of God but somehow or other take an inimical attitude towards Him. These are extraordinary persons, but unfortunately misguided by their egotism and love of power. They generally fight against the Incarnations of God or God-men. They are persons of unusually strong mettle. They want to test, as it were, the power of Satan against the power of God. So they bear the brunt of an eternal struggle against God and God-men.

Next, there are men who believe in man but not in God. They argue somewhat like this: "If God is, man is a slave; now man can and must be free; hence God does not exist." According to them, all religions are created by credulous people. They are founded on cruelties and bloodshed. Voltaire said that if God did not exist, it would be necessary to invent Him.

Whereas these people would retort: "If God really existed, it would be necessary to abolish Him." The reasons they adduce are: "The idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, both in theory and practice."

Lastly, what is the attitude of the modern man towards God? Mr. Walter Lippmann voices the view of the educated laymen of today: "I do not mean that modern men have ceased to believe in God. I do mean that they no longer believe in Him simply and literally. I mean that they have defined and refined their ideas of Him until they can no longer honestly say that He exists, as they would say that their neighbour exists." The modern man seeks to establish God from the results of science. He looks to the eminent men of science for his idea of God. There are still others who belong to this class but hold more radical views. They seem to think as follows:

"The idea of God first got into the brains of primitive people. New light did not dawn on them. They were steeped in ignorance. They hardly knew how to overcome the ravages of nature. Naturally they submitted to queer ideas about God. Now that we are civilized, the superstitions, God and religion, must beat a hasty retreat. Thanks to the modern civilization! We are out brushing aside the follies of our ancestors. Centuries have rolled away and men have laboured under these false and foolish notions of God.

"The maximum of happiness is the goal of human life. It cannot come to society unless we root out slavery of thought. Self-restraint is a meaningless word. Spirituality is a worn-out doctrine. These are of no practical value in life. Let us bury the dry bones of religion. The values of life are to be set according to the light of today. Philosophers are fools and should be shut up in dungeons. Let them rot in darkness, they have no right to disturb the world. Saints are infidels and ought to be hanged. If that is done then probably the earth might be saved from strifes and feuds.

"In our age, we have achieved mastery over air, water and land. We have conquered time and space to a great extent. Science is trying to make an end of diseases and freaks of nature. It will some day protect us from old age and death. Poverty will vanish from the world, when newer plans will be invented for equi-distribution of wealth. Deeper and further researches will enable us to stop earthquakes, floods and droughts. When all these will be possible, we shall be able to expose the fallacies and absurdities to which man has been led by the belief in a God."

II

Let us now examine the validity of the arguments that these varions classes of people have set forth in accusation or denial of God. Firstly, to rebuke God because we suffer is not according to reason. It is childish. Children when they get hurt, scold their mother. The cruelty, inequity and tyranny that we see in the world are a delusion. They have originated from our ignorance. The relation between the creature and the Creator is one of identity. The idea of difference between the two is responsible for all miseries in life. When we forget about our real Self, we assert a false individuality and revolt against God who pervades us all.

Secondly, the view that atheists hold is untenable. Because while they deny the existence of God they consider the world as real. The true atheist is he who can deny God and the world as

well. The idea of God and that of the world stand or fall by the same logic. "The same person who sees falsity in the idea of God," said Swami Vivekananda, "ought also to see it in the idea of his own body, or his mind. When God vanishes, then also vanish the body and mind, and when both vanish that which is the Real Existence remains for ever."

The third type of people do not really represent any school of thought. An excessive degree of pride or love of power incites them to take up arms against God or God-men. Ravana fought Rama and Kamsa found an adversary in Krishna. The path that these persons take to, however hazardous it may be, is also recognized by the Hindus as one that leads a man towards God and brings him ultimately to the desired goal.

Next, let us consider the position of those who believe in man but not in God. They lay all stress on the truth in man, while denying God. These men sincerely wish the good of mankind as a whole. But is it necessary to abolish God in order to seek the good of man? Why is the question of man alone taken up, exclusive of other beings in the world? In such a position we cannot take into account the problem of life in toto. Nor can we explain the riddle of the world. Besides, the economic or political good of mankind cannot alone ensure human liberty, nor can either keep human reason and justice safe in the hands of man. Vedanta offers a happier explanation of the whole problem. It proclaims the unity of life—the unity of all beings. That unity is based on divinity, hence man is divine. If we want to serve mankind, it can best be done on the basis of divinity in man. So what need is there to abolish God who permeates all, and to establish man on a frail basis of reason?

Lastly, about the modern men who are more or less influenced by adverse opinions about God and religion. The present age is pre-eminently mechanical and technical; as such the general outlook on life suffers a good deal from a lack of spirituality. Nowadays we are too much engrossed in things that yield economic profit and material comforts. The life of average men is full of hurry and uneasiness in spite of the so-called happiness. In the fields of commerce, politics, learning and everywhere, men are groaning under the terrible yoke of competition. Nations are at war out of commercial greed and rivalry of power. Civilization itself rests upon the dark tendencies of materialism. "In this age of spiritual turpitude," writes Prof. Nicholas Berdyaev in a recent number of the *Hibbert Journal*, "when not only the old religious beliefs but also the humanist creed of the nineteenth century have been shaken, modern civilized man's sole strong belief is a faith in the might of technical science and its capacity for infinite development. Technique is man's last love, for the sake of which he is prepared to change his very image. . . . There can be no technical ends of life, only technical means: the ends of life belong to another sphere, to that of the spirit. Very often the aims of life are superseded by its means, the latter may usurp so important a place in human life as completely to eliminate its ultimate object from man's consciousness. This is what is happening on a vast scale in our mechanical age."

The vanity and glamour with which we speak of our material achievements have made us blind to the eternal verities of life. As a consequence, the spiritual values are being replaced by the gross enjoyments of life. We there-

fore need a rapid spiritualization of life. It means that modern man should return to his own Self. And what is Self? It is Love that dwells in sacrifice and manifests itself in service. The law of service is the law of life. The more a man moves in conformity with this, the greater is the manifestation of God in him. Unless our society is based on this principle, no amount of science can bring man freedom or happiness. Man's slavery does not consist in the spiritual values. Rather it is put to flight by the fruition of the spirit. The sorrows of a modern man are rooted in the mechanization of life. Whether we accept God or deny Him is not the problem today. But whether we want to live or die is the crux of the matter that stares in the face of the modern man.

III

There is an ever-increasing demand for novelty nowadays. The lure for such tendency is often falsely regarded as originality. That is why many of us want to think differently from the master minds of old, even at the cost of truth. The result is that we have become restless. We are being tossed to and fro from one mode of life to another. Ill fares the spirit of man in the midst of so frequent changes of outlook on life. In the name of reason and freedom, modern men are suffering a good deal from want of a clear vision of life and its purpose. The spiritual needs of life are naturally lost sight of. Is it not better for us to think for our own selves without blindly following the changing theories of today? "Originality consists," said J. F. Stephen, "not in thinking differently from other people but in thinking for oneself."

It would be presumptuous to say that the only trend of modern thought is materialistic. There are happy signs, and notable thinkers are seriously thinking over the evils of modern civilization. Even some great scientists see favourable omens for the victory of the spirit in the long run. Various youth movements are set on foot in America and Europe as well. "They all appeal to the spontaneity of feeling and intuition," says Prof. J. H. Muirhead, "against the supposed tyranny of logical system, to the freshness of creation as against the staleness of imitation and repetition, to the individual as against the institution, in a word, to the spirit as against the letter, mind as against matter." In the recent Presidential address of Sir James Jeans at the opening of the annual meeting of the British Association, we find certain declarations which go to show a distinct departure of science from its old point of view. The new physics, says he, obviously carries many philosophical implications and that to some extent it has moved in the direction of philosophic idealism. Mind and matter, if not proved to be of similar nature, are according to him at least found to be ingredients of one single system. Thus we see that rank materialism is gradually beating a retreat from the arena of science. We look forward to the day when science would see the truth in the vision of the seers that Spirit alone exists and pervades all.

SELF-KNOWLEDGE

By Swami Ramakrishnananda

The Self of man is formless, and therefore infinite. For form is that which is bounded on all sides and therefore that which is formless must be limitless. And it is also conscious and therefore it is infinitely conscious; hence it is all-knowing. Though the rational conclusion is that man is by his very nature all-knowing and infinite, yet in actual life, we see that he is bound. Why? Because he confounds the body with his Self; he wants to be embodied. He does not discriminate between the real and the unreal. What is real? That which always exists is real. Here is a chair. There was a time when it did not exist (as a chair) and there will come a time when it will not exist (as such). Of course the materials of which the chair is made existed before the chair was made and will continue to exist, in some form or other, even after the chair is destroyed. Matter is indestructible, it is true. But we are speaking of the particular thing called a chair. That thing is destructible. Remember, therefore, that when we say a thing is not real, we do not mean that it did not, and will not, exist in some form or other, but that it did not and will not always exist, as that particular thing. The whole universe we see, is, therefore, unreal for it is ever changing. The macrocosm is thus seen to be unreal and the microcosm too is unreal, because the microcosm is only a part of the macrocosm. This body that man thinks to be his real Self is actually unreal. It was born and it must die. Still we cling to it as the only real thing in the world, as the only thing worth having. What is more strange than this? Though man sees thousands dying around him every day, he hopes that he will somehow be an exception, and will continue to live. Even the miserable leper does not want to die. Why this stubborn clinging to this body? Because man wants to be happy, and as he identifies himself with the body, he thinks that he can be happy only so long as his body lasts. Birds are caught in this way: A number of short bamboo tubes are strung upon a rope whose two ends are securely tied to the high branches of two trees wide apart. The birds see this long string of bamboo tubes and thinking it will make an excellent perch for them, come down in flocks. But as soon as they sit, the bamboo tubes roll and they all hang head downwards. And such is their fear of death that they cling to their perches and lose the only chance of saving themselves from the hunter's bag by refusing to use their wings. Like these foolish birds that forget they have wings and cling to the bamboos as the only way of escaping death, and thus get caught, man in his foolishness thinks that the body is his only hope and that if the body falls his happiness will also vanish. He forgets that his body is not his real Self and that if he gives up the body he will be enjoying the greatest bliss.

The desire for happiness, and the attachment for the body in the belief that only the body can give him that happiness, are the two causes that bind man down to ignorance. A Sâdhu was pleased with a confectioner and offered to send him to heaven. But

so greatly attached was he to all that he thought was his own—his children, his shop, his house, his fields and his wealth—that he preferred to live on as a confectioner and see his children grow up and prosper, then to reincarnate as a bull to till his neglected fields, then as a dog to watch his house, and then as a serpent to guard his treasure, until at last out of pity, the Sâdhu took the matter into his own hands and sent him to heaven. And why this attachment? Because these things gave him happiness; he was not conscious of any higher happiness. But death knows no distinction, and sooner or later, every man dies. High fever drives out the soul from its bodily tenement. Very unwillingly, the man leaves the body; but however unwillingly, he must. A man has a most beautiful house, and is passionately fond of it; but if it is on fire, does he not leave it, albeit with the greatest regret?

But the desire for happiness, Ananda, is a very natural desire. Suppose you take a fish out of water and ask it if it would like to be the emperor of the world, or have a filthy pond to live in. What would be its answer? Of course it chooses the pond, for water is its element; it cannot live without it. Similar is the case with man. He wants to be happy because his very nature is Bliss. In reality he is born of Happiness, lives in Happiness and ends in Happiness. But he commits a serious blunder: he identifies himself with his body, and with the happiness which that body can give.

Thus though we grasp intellectually that we are free and all-knowing, when it comes to practice, we become cowards. We may be very sincere, yet we are powerless. Such is the terrible power of Mâyâ. To talk Vedanta is very easy, but to practise it is very hard indeed.

Therefore all religions teach the necessity of hero-worship. Who is a hero? The man who has realized his oneness with God, who has Self-knowledge; for religion is not a matter of talk or learning or faith, but a matter of realization. It is only such a man that has a right to speak of God. All others are blind and if they talk of God it would be like the blind man leading the blind and both falling into the ditch. A man of realisation alone is the true teacher, the Guru. So you must hear, study, understand, and then try to realize with the aid of a real Guru. Gurus nowadays are very cheap, just as books are cheap but these Gurus cannot help.

What should be your attitude towards your Guru? You must love him more than anything else, more than your own self even. His words must be laws to you. It is only then that you will heed his advice. Then if he constantly dins into your ears, "My child, this world is false and fleeting; get above it," you will obey him, and gradually strength will come to you, and you will control your outgoing senses. Therefore, you must have a Guru, and have Guru Bhakti, devotion to the Guru, for true Religion to begin for you.

Perhaps you will say, "But where am I to get such a Guru?" I can only answer, "Where there is a will, there is a way." Practise meditation. Select one day out of a month, or even three months, and make it wholly your own. Serve the world all the other days, but that one day let none claim. Retire to a solitary place and meditate. Meditate upon the false and fleeting nature of the world, upon your own inherent freedom and knowledge, that death is sure sooner or

later, and that nothing in the world can save you from death, but yourself. Tell yourself, "Naked have I come from my mother's womb and naked shall I have to go." Think upon the glory of your Soul, and commune with this constant and watchful Friend of yours. Learn to live with Him, to enjoy His company and to yearn for none else. If you do this, you will gain in strength, and when, by such meditation, you shall have made yourself fit for it, the Guru will also come, and you will be blessed and happy.

THE RELIGION OF BUDDHA

By Prof. Ernest P. Horrwitz

Buddhism is prized for its lofty morals. But why should Western folks study Eastern ethics? In our complex state of society it is hard enough to live up to our own moral standard, to live the Christian life; why then take up Buddhism? There are at least two reasons. First, about 400 millions of Asiatics are more or less swayed by Buddhist morals, and educated Westerners should know something of the faith of Asia in this age of close international relations. Secondly, no ethical code is absolute, but relative to time and clime, tradition and environment. It is perfectly correct for a Protestant to eat meat on Fridays, but to a good Catholic it is a grievous sin. And an observing Buddhist regards it altogether as immoral to interfere with life wantonly, and slaughter animals. A study of comparative ethics will broaden and liberalize our minds; we shall not giggle any longer when we see other people follow a moral law differing from our own.

Buddha held morality in higher regard than theology, and inculcated conduct rather than dogma. He was in the first place a moralist and social reformer. The Vedic priesthood ruled with an iron hand over the Hindu people. Buddha weakened the autocratic grip of the Brahmins, and relaxed the national faith in the efficacy of elaborate and expensive sacrifices, offered to imaginary gods. He attacked rigid ritualism and traditional religion, and inculcated self-sacrifice as the noblest and simplest offering on the altar of a chastened heart. Men of all classes were freely admitted to the Buddhist order; the old unyielding caste system began to totter and crumble. Furthermore, Buddha rejected choice Sanskrit, the literary language of Hindustan. He preferred to preach in plain Pali, the common tongue of Kosala where once gentle Rama ruled. Rama, the ideal knight of Aryan India, personifies pioneer-culture in the Deccan wilds and spicy Ceylon. Pastoral Kosala, the ancient site of Oudh,

"With fertile lengths of fair champaign,
Fine flocks and herds and wealth of grain,"

is located between the snowy peaks of Nepal and the sacred river Ganges.

The Golden Mean

Buddha detested all extremes. He warned his followers not to be self-indulgent nor to mortify their senses; not to be addicted to base propensities nor to self-torture. Self-control is the keynote to Buddhist ethics. The self-subdued are accounted worthier and more venerable than austere ascetics who

"Bescorched, befrozen, lone in fearsome
woods,
Naked, without a fire, a fire within,
Struggle in awful silence toward the goal."

Song-birds steer the middle course between soaring eagles and carrion-crows. Soul-mates keep aloof from lonesomeness and turmoil, and fondly nestle together.

"They should have lived together deep
in woods,
Unseen as sings the nightingale; they were
Unfit to mix in these thick solitudes
Called social; haunts of hate and vice
and care.
How lonely every-free-born creature broods!
The sweetest song-birds nestle in a pair.
The eagle soars alone; the gull and crow
Flock to their carrion just like men below."

(Byron)

During Buddha's time the Gangetic valley teemed with nihilists who scoffed at the notion of eternal soul, and were utterly absorbed in mundane affairs. On the other hand, eternalists were always talking of the hereafter, and sadly neglected the pressing duties of the present. Buddha exhorted to keep the golden mean. Be neither eternalist nor nihilist, neither Astika nor Nâstika! neither a dreamer nor a doubter! Visionaries make light of the necessary things of this shadow-world, and are idling in the clouds; sneering sceptics deride immortality as a priestly fiction. By all means, recognize individuality for the time being as an abiding reality amid transient appearances, if you find that attitude helpful; never ignore these fair fleeting semblances! After all, they mirror the unknown truth; not even the lowest life-forms are worthless nonentities. It is best for you, altogether to avoid barren arguments about personality and soul; not to concern yourself with vain metaphysical speculation, but rather to follow the moral law (Dhamma). Clean conduct is the "middle path" (Mâdhyamika). Morality slays the demon-brood of violent passion and selfish attachment. Die to self and sin, sweep away delusion and desire, and you are in Nirvâna.

"As in the day of first creation
The azure skies are calm again,
As though the world knew not privation,
As though the heart knew nought of pain.
For love and fame my craving passes;
Mid silence of the fields at morn
I breathe as breathe these very grasses.
On days agone and days unborn
I would not waste a thought nor wonder.
This only do I feel once more:
What gladness, ne'er again to ponder!
What bliss to know: all yearning's o'er!"

(Mereshkovski)

Nirvâna is a state of grace where the hell-fire of selfish yearning is "blown out" (Nir-vâna).

Ethics

Harmlessness, Ahimsâ, is the test of self-discipline, and the central doctrine of Buddhist morals. In ancient texts Himsâ denotes physical 'injury' done with evil intent, but the meaning of the vocable has been stretched to 'harm' or 'hurt', not only by deed, but by thought or word. Hindu nationalists denounce any meddling with individual liberty as inhumane; they are responsible for the new rendering of Ahimsâ as 'non-interference'. Slavery is inconsistent with the dictates of humanity, and Lincoln has actually been called by one of Gandhi's followers the national defender of American Ahimsâ! To them non-interference is the cardinal law of an ideal society. How smooth and delightful social life would run if we interfered less with one another! Bodily injury is bad enough; mental interference, to have one's feelings hurt, one's beliefs hit, is even more insufferable to sensitive and refined minds. We are constantly told: you must read this book, you must see that play, you must meet so-and-so! All this is interfer-

ence. We all evolve along individual lines, and are entitled to follow our personal bent and taste. Unnecessary interference is terribly selfish and narrow-minded; meddlesome people want everybody to act, speak, think and believe exactly as they do. If that could be done, life would be utterly monotonous and unbearable. Nature's charm is multiplicity, and not uniformity. Variety in unity, dancing wavelets on an infinite sea, is nature's eternal law and pleasure.

The doctrine of Ahimsâ, in the modern sense of the word, has also a national aspect. Gandhi is not the first Indian to offer passive resistance to coercion enforced by foreign rule. Long before the British occupation, Alexander's legions thundered through Hindustan, but non-violence, impervious to force, disarmed the invincible war-lord. Some of the Greek governors, lieutenants and soldiers who after his departure were stationed in the Punjab and Afghanistan, fell victims to native Ahimsâ, and became ardent converts to Buddhist ethics. Ahimsâ certainly facilitated the Moslem conquest; Kashmir opposition was half-hearted and negligible. In patient disdain the Hindus bowed low before the boastful blast, and resigned themselves to fate. They would neither co-operate with the alien aggressor nor offer violence to his intolerant Himsâ.

Scholars who read modern ideas into ancient texts trace the idea of passive resistance back to the Upanishads from which Buddhism and Vedanta are derived, these two superb lifts offered to fervent and aspiring hearts. Both gardens of the soul are like a bewildering maze, full of intricate windings where novices to eastern thought can easily lose themselves. The sweetest flowers have been culled in popular anthologies of song: Buddhist conduct in the Pali Words on Duty (Dhammapada), and Vedic wisdom in the Sanskrit Gita. Subjoined are half a dozen moral sayings, picked at random from the Dhammapada, and rendered freely:

1. As a bee sips nectar from many flowers without injuring their colour, shape or scent, so the good enjoy society without doing harm (Himsâ).—Gandhi would translate: without interfering by thought, word or action.

2. The perfume of a sweet disposition surpasses the fragrance of lotus buds and sandal wood.

3. We are all foolish, but here is the difference: whereas a conceited man fancies himself wise, the truly wise know their inbred folly perfectly well. Socrates might well have uttered these words. The sophists in Athens thought themselves wonderful and wise, but he, knowing his inborn limitations, was wiser than all the professors.

4. Winds never shake a solid rock, nor does a well-balanced mind falter amid flattery or abuse. Equipoise is the golden mean.

5. Would you be perfect, choose fair means for your success! Dishonesty never pays in the long run, but spells moral shipwreck; so does all falsehood, slander, graft and bluff.

6. Better conquer yourself than a thousand foes. No power on earth can defeat the power of self-control.

Many other helpful sayings are strewn along the path of Dhamma or moral duty. The Pali word Dhamma literally means "holding on" to one's highest ideal; never sacrificing loftier to lower duties. Hindus have always recognized the relativity of morals.

In the third century B. C. Asoka was emperor of India. This model Buddhist had the Dhamma or moral law engraven on many rock-pillars for the edification of the faithful. One of the imperial stone-scripts enjoins religious

tolerance; others commend humility, spiritual charity, and kindness to animals. The following rock readings, again paraphrased, disclose Asoka as a broad-visioned and big-hearted ruler:

1. Follow the moral law according to your creed, but never disparage other sects to the greater glory of your own.

2. Constant self-search and self-control show you how imperfect you are, and expose your natural corruption. Then you will no longer gloat over the few good actions you have done.

3. Idle arguments about what is to become of us when we die, and craving after occult experience and psychic power—all this betrays a little mind, and stunts spiritual growth instead of promoting it. Innocence, truthfulness and compassion give insight in the secret springs of life, in life's hidden meaning. Asoka called this clean vision of the essence of things the "gift of the eye," Chakhu-dân.

4. It is excellent to be generous and liberal, but there is no greater gift than aiding others to obey the moral law.

5. What is the most meritorious rite? There is no grander ceremonial than kindness and respect for the sanctity of life.

6. Do not injure living beings; injuries received bear patiently!

Psychology

Buddhism teaches ethics by the side of psychology on the ground that every action, moral or wicked, leaves an impression on the mind; this invisible stamp (Sankhâra) determines all our sadness and gladness, gloomy and merry moods. An uncontrollable outburst of anger is indelibly imprinted on the brain long after the brain storm is over, thus weakening the power of resistance when the next temptation arises. Again, a noble impulse or generous thought impresses itself silently and subtly on the subconscious mind, waiting for an opportunity to spring into renewed manifestation. Buddhism explains: cause and effect govern our daily life! You imagine you are a free agent; as a matter of fact, you are bound by your past actions. When evil impressions or tendencies preponderate in your mind-stuff (Chitta), evil your life will be; where good imprints prevail, the result must be a fine and moral conduct.

Suppose, death intervenes before some of these dormant seeds have a chance to grow and develop to deserved honour or shame; what then? Suppose, a gifted young sculptor has been killed in the war before he could unfold his latent artistic possibilities? What becomes of all that unused and unreleased talent? A Buddhist would give a figurative rather than direct answer. Cut the roses of a bush, he would say; the vital sap remains in that stripped rosebush, and in due season the latent vitality is sure to burst out in new bloom. Conservation of energy is a general law in the natural world; not only in the physical order of things, but even more in the mental and moral domain. Dormant energies, inbred characteristics, some time or other, will force themselves into conscious manifestation. The influence exercised by our desires, actual as well as repressed desires, is the mystic link between succeeding lives. Present desires are the seed of future fulfilment.

Pre-existence

If I really lived before my birth, how is it that I have entirely forgotten my pre-natal state, and cannot remember a single event out of my past life? Buddhism replies to this perfectly natural question: you are not even conscious of what you did when you were a baby; how then can you expect to recollect a

still more remote existence? You do not remember all the chequered experiences you have gained through this present individuality; can you wonder that you are forgetful of former existences?

The jubilant exuberance of poets is never without a touch of sadness, because souls aflame with heavenly fire seem to recollect their divine origin, and intuitively mourn over human limitations.

"From an infinitely distant land
Come airs and floating echoes that convey
A melancholy into all our day."

Before the Master attained self-realization, and fully awoke from the dream life of the senses, he had been living through aeons, according to a sacred legend; latterly as an embryonic saviour or Buddha-to-be (Bodhisatta). His last life on earth covered eighty years. During this final pilgrimage, all past experiences were unravelled, all pre-existences were revealed to his inner vision; he beheld the gigantic past as in a magic crystal. Long-vanished ages unrolled before his spiritual eye when he was born for the last time, about B. C. 560, as a full-fledged Buddha. The awakened one (that's what 'Buddha' means) told all his remembered births and imperfect lives to loving disciples who memorized the Jatakas or Birth Tales, and transmitted them orally for the benefit of future generations. A thousand years later, the Jatakas, embellished with loads of finished fiction and ornate romance, were committed to writing. They are enshrined in the Buddhist Bible casket, and belong to the oldest Aryan folklore. Many an enchanting romance in the Arabian Nights can be traced back to the Pali birth stories.

But as a rule, Buddha was reluctant to speak on topics, unprovable and unprofitable, which might engage immature listeners in idle argument. The ever-present now is more vital than the buried past.

IMMORTALITY IN THE LIGHT OF EVOLUTION

By Dr. J. T. Sunderland

Most of us are familiar with that fine passage in Shakespeare's Tempest:—

"The cloud-capped towers, the gorgeous
palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And like the unsubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

This is one view of the world, and of human life.

Place beside it another. It shall be from Paul's second Epistle to the Corinthians: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Which of these two views of the world and of life is the true one? What are these human lives of ours? Are they things of a day only? Or do they take hold on eternity? When the funeral bell tolls for our friends (as it will soon

toll for us), and we gather around their motionless forms to bid them farewell, will it be forever? Or, will there be a glad meeting awaiting us on some fairer shore?

These are questions that none of us can help asking. We should be less than human if we did not ask them. One difference between us and the brute animals below us is, that *we can* ask them, and search for an answer.

Can Evolution give an answer? Can it help us in the direction of an answer? This is our question. You see then how high, how serious, how full of the most profound and absorbing interest our theme is.

It has been thought in the past that Evolution cannot give us any light on the subject of man's immortality. Nay, worse; many have believed that it has an answer to give, but an answer of despair, linking man with the lower forms of life, not only in origin but in destiny, and saying to him in the language of Ecclesiastes, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast."

I say many in the early days of Evolution have feared that some such dark and hopeless word as this was to be its message to humanity. Later, however, since sufficient time has passed to allow its facts to be more fully understood and interpreted, I think I am safe in saying that that fear is proving to be without foundation. Of course there are evolutionists who are pessimists, and there are evolutionists who are materialists, as there were pessimists and materialists before Evolution came on the scene. But I think it is beginning to be discovered by nearly or quite all broad-minded thinkers that Evolution does not necessarily or even legitimately lead toward materialism or pessimism, but quite the reverse. Instead of taking God out of the universe, it puts Him into the universe more centrally and vitally than anything has ever done before, making him the living Energy and Soul of it all; instead of belittling man, it lifts him up to a dignity which he had never before possessed, making him the end towards which the evolutionary process tends, and in which it finds its consummation; and hence it opens a door of splendid hope to man.

Before making an inquiry concerning the evidences of immortality, it will be of service to do a little preliminary thinking on the general subject of evidence. There is confusion in many minds as to this whole matter of proof bearing on such subjects as that of life beyond this world. Many men say thoughtlessly, "Give us demonstration; give us demonstration; then we will believe; not otherwise." Do they know what they are saying? What do they mean by demonstration? Mathematical demonstration? Is this subject of a future life one of mathematics? Then how are you going to apply mathematical demonstration to it, one way or the other, to prove or to disprove? Is it a subject of logic? Then how are you going to apply logical demonstration to it, one way or the other?

The truth is, very few things in this world can you demonstrate, even of those that you most firmly believe, and concerning which you have the best grounds for confidence. You cannot demonstrate that the sun will rise tomorrow. You can establish a very strong probability that it will, but that is all. Yet that is enough. No reasonable man asks for more. On the strength of that probability you make all your plans for tomorrow, and go forward to meet the day with perfect confidence.

So with regard to nearly everything in life, your ground for belief is reasonable probability. All business is conducted on grounds of simply reasonable probability. No railroad company knows at the beginning of any day that it will have a single passenger that day. It makes all its preparations for the day's traffic on the grounds of probability. No merchant when he opens his store in the morning knows that he will have a customer. Even if customers have promised to come, he does not know but that accident, or sickness, or death may prevent them. All social intercourse is conducted on the basis of probability. I do not know that a friend who has promised to meet me will do it. All schools are based on probabilities. Nobody knows that there will be a student in any school of this city next year or tomorrow. And yet reasonable probability is so safe a ground for trust and belief in all of these matters, that nobody thinks of asking for any other.

Here is a lesson for us in regard to grounds of belief in immortality. Why are we not content with the same kind of evidences here that we have in other things? We call a man a fool if he will not trust reasonable probability, and trust it with perfect confidence, in business, and nearly everything pertaining to life. We call him a fool if he insists on demonstration. Then why should we insist on demonstration as soon as we begin to talk about things of another life? Why are we not satisfied there also, with reasonable probability? and on the basis of such reasonable probability, if indeed we are able to find it, why do we not rest with assurance and peace? I bring up this point at the beginning, so that none of us may misunderstand regarding the evidence required to give us ground for belief in immortality; and so that all may avoid the folly of demanding demonstration in a realm where demonstration is neither possible nor needed.

Very well, then, in the light of Evolution do there seem to be valid reasons for believing in a future life? And if so, what are they?

These questions can be best answered by considering, first, some *objections* which trouble many minds. In studying these obejctions we shall be able, as I trust, not only to clear the ground, but to discover some of the foundations upon which a rational faith in immortality rests.

1. Perhaps the objection that is oftenest made to the doctrine of immortality is that of its impossibility, on the ground that mind cannot exist without organism. In this world man lives and thinks; but it is because he has a brain. The brain is the organ of thought. There can be no thought without brain. When a man dies and his brain perishes, there is an end to the man; therefore, immortality is simply impossible.

What are we to say to this? It requires only a little reflection to discover an answer.

In the first place it seems to be a pure assumption that mind can exist only in connection with an organism. That the human mind is associated with a physical organism in the present life does not prove that no other plan of things is possible. For aught we know there may be such a thing as free spirit—spirit existing untrammelled by any organism of a physical kind—, spirit as free as our thoughts are, and as superior to all brain limitations, matter limitations, space limitations—, like our thoughts now here, now at the other side of the earth, now in the distant stars. Why may not spirit exist as free as that? We certainly see evidences of mind in nature, everywhere—in the rose, in the galaxies, in the sweep of law, in all the

order of the universe. Has this mind a brain? Is it associated with organism, or dependent upon organism? Who dare say that? Then we had better be careful how we assert that there can be no mind without organism; and certainly we had better consider before we declare that there can be no mind without brain.

Even if we grant that mind does require an organism, what kind? Is no kind possible for something so fine as spirit, except such coarse brains as ours? Granted that in such a physical world as this—a world of earth and rock and air and water, a world seen by the eye, and heard by the ear, and come into contact with by physical touch, such brains as ours may be necessary. But how about those finer, those subtler, those more wonderful worlds which science is revealing to us in so many ways?—worlds which are all about us, which transcend and penetrate this gross world of sense,—worlds which stretch away into infinity, an "Unseen Universe," and yet, though unseen if possible more real, and infinitely more resourceful and more marvellous than the universe which our eyes behold! Into such a universe, limitless in possibilities, whether considered extensively or intensively, the spectroscope and our theories of light-waves and of a universal ether give us a glimpse; into it electricity sets a door ajar; into it the Rœntgen rays open a little window; into it the microscope with its marvels carries us a little way—an inch or two; of its wonders Professor Crooke's "Radiant Energy" gives a hint. Are we to suppose that in such a universe of infinite subtlety and yet of solidest reality, and inconceivable potentialities, mind must require an organism of the coarse kind which we see in our present brains and nervous systems?

Even if minds—at least finite minds, like ours—do require an organism, is it not easy to conceive of an organism framed of the subtler material of the Unseen Universe—*such* material as radiant energy and the universal ether and electricity and the X rays give us intimation of? Some of our greatest physicists are telling us that there is "no fact in physics, chemistry or mechanics that contravenes the theory of an electro luminous organism for man," such as may exist already unseen and unrecognized within his physical body, and wholly incapable of being affected by any such change as that of the dissolution of his body.

Something like this seems to have been St. Paul's thought, 1,900 years ago, when he said "there is a natural body and a spiritual body"—a body of flesh and blood which is corruptible and perishes at death, and another of a nature finer and higher, which is incorruptible, and cannot be affected by death. The widely accepted, and I believe the fast-growing belief today among thoughtful men is virtually this. To essentially such a view I believe all our best science is tending.

So then, as far as we can discover, there seems to be nothing, either in the nature of spirit or of the universe, standing in the way of immortality for man. It is easy enough for us, even with our present limited vision, to see that there are worlds enough for him to live in besides this, and if he needs another organism than his present body, there is plenty of material all around him, out of which to build it.

2. One profoundly significant fact we are very likely to overlook in all our discussions of the possibility of man's living again after death, and that is, the fact that every man who is living at all is already living after death,—and not only after one death, but after many.

What do I mean? I mean that life and death are both at work all the while in our bodies. Without death there is no life. Our bodies are all the while dying and being built up again with new tissue. The dying process completes itself in about seven years. That is to say, once in about seven years I get a new body; the body which I had seven years before is completely dead and gone. Not a particle of it remains. So then, if I am 20 years old I have had nearly three new bodies, or passed through bodily death three times. If 30, more than four; if 40, nearly six; if 50, more than seven; if 70, ten.

You see then what I mean when I say, we are all living after death, and most of us many deaths. Right through all these deaths we, our souls, our consciousness, the spiritual self within us, that thinks and wills and loves, has persisted, has lived right on. Do you not perceive what tremendous significance is attached to these facts, as bearing on the subject of immortality? Men say, "My soul cannot survive the death of my body." I say, how do you know? I am 50 years old; that means my soul has survived the death of my body seven times. How dare any one deny the possibility that it may be able to do it again? Even if the next death comes in a different form from those of the past, it will be no more certainly death than the others have been.

3. Another objection to the doctrine of immortality, that is often made, is of a very different kind. It is the claim that no line can be drawn between man and the animals below him, so that if man is immortal they also must be. They and he came into being by the same path of Evolution—many of them have bodies close akin to his; many give clear evidence of intelligence, reason and other mental attributes similar to his; some even show moral qualities, as fidelity, a sense of duty, an ability to distinguish between right and wrong. Must we not believe, therefore, that they and he will have the same fate? If he lives again, will not they? If they perish must not he?

In reply, the first thought that suggests itself is the inquiry: Why may it not be possible that at least all the nobler and more intelligent of the lower animals may live again? Some by reason of their better qualities and their higher intelligence would seem to be fitter to survive than others. Perhaps that is the ultimate outcome of the great law of the survival of the fittest, that some of the animals below man may be permitted to cross into another world and be man's companions there as they have been here. It would seem easier to believe this, than to believe that man is to perish. Indeed for myself, I think it would be easier to believe that all animals are immortal than that man is not.

However, I cannot think the claim is sound, that man and the brute animals are to be classed together. We do not class them together in other respects; why should we in this? Science certainly makes very clear, definite and radical distinctions between them. What are they? The most important single one is doubtless that of self-consciousness. When in the upward progress of animal life in this world a being arrived who was not only conscious, but was conscious that he was conscious; who not only knew, but knew that he knew; who was a self-centered ego, able to think before and after, and to relate himself not only to his physical environment, but to truth and right and duty and the powers that placed him here, and to reach up after ideals of life higher than he had yet attained, then man was born. Then a creature had made his appearance on the earth not

simply superior in degree to the horse and the dog and the ape, but different in kind. At last the century plant of the world's life had blossomed, and the blossom was something more beautiful and precious than had ever before been seen beneath earthly skies.

Suppose we grant that the dog has something which we may call a sort of rudimentary, partially formed mind, is there anything strange if nature permits a thing so imperfect to pass out of existence at the death of the body which it has served? It is everywhere Nature's plan, to let the imperfect, the only partially-formed, drop out, and preserve permanently only the best, the most perfect.

This also is man's plan. Go with me into a great foundry where castings are being made. I see a hundred moulds filled with the shining metal. Wait until the moulds are opened. Ninety of the castings are perfect, ten are imperfect. What is done with the imperfect? They are broken, and melted over again. Is there anything unreasonable in that? Dogs, horses, apes, the animals below man, are the imperfect castings of the world of mind. Why should they be permanently kept? Man is the most perfect mind-product of the world. Is there not reason why he may be preserved, even when they are suffered to perish?

Nature is full of illustrations of that which falling below a certain mark fails, while that which rises above persists. Thus a seed, if it has within it a certain amount of vitality, lives, germinates and produces after its kind, while if it lacks, no matter how little, of the requisite amount, it dies. Why then shall we urge that man cannot be immortal unless the beasts are? I believe there is no ground for so urging.

Says John Fiske, "I can see no insuperable difficulty in the notion that, at some period in the evolution of humanity, this the divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms and endure forever." For one I cannot see why this view is not in the highest degree reasonable.

4. One other objection to the doctrine of immortality I must mention in a word. It is the claim that in Evolution it is the race that is cared for, not the individual. So that if immortality of any kind awaits man we must believe it is immortality of the race in this world, and not immortality of individual persons, beyond this world.

But how can nature care for the race without caring for individuals? Can the race be separated from the individuals who compose it? As for the immortality of the race in this world, we know that cannot be; for it is only a question of time when the earth itself shall reach the end of its career, and when its shallowing seas, its frozen continents and thin air will no longer sustain the life of man.

But it is *not true* that nature does not care for *individuals*. Individuals are exactly what she does care for. Her whole effort is to produce individuals that shall be finer and finer, more and more perfect. It is by improving her individuals that she makes all her advances in species, genera, families, races. With such jealous and unfailing care for individuals, and such constant effort to produce the best, is it any wonder if the individuals of that part of creation which represents her best, should be perpetuated, and not allowed to perish? Shall nature not care enough for her *chef-d'oeuvre* to save it from ruin? So that if there is to be any immortality at all, it must be of the individual, and in a sphere beyond the transitoriness of earthly conditions, it cannot be of the

race here. Either there is immortality for individual man, or else there is utter and irremediable destruction for man, race, everything that this world has achieved or meant.

Such then, are the most serious objections, so far as I know, to the doctrine of man's immortality considered in the light of Evolution. Looked at fairly do they not fade away? I believe they do. I believe the considerations presented show that they do, and that immortality instead of being impossible, is possible, and has much probability in its favour.

(To be continued)

EDUCATIONAL RELIGION

By Duncan Greenlees, M.A. (Oxon.)

In our day, this title may well excite a sneer of fancied superiority. Thanks to the rapid growth of material sciences, outpacing the growth of commonsense and real knowledge, we have begun to think the superstition called Religion has been outgrown. In our childish pride, we despise its mysteries, not caring to penetrate the infinite Truth that lies within, and thinking them but inventions of a cunning priesthood to enslave the mind of man.

It has become an age of uncritical scepticism, and though the winds of fuller knowledge—showing matter itself to be but an evanescent mode of force, devoid of real existence—, have begun to blow away the clouds of ignorance, the sky is not yet clear. There are still millions who, doubting the very existence of a God, deny violently that Religion has any educational value at all. "How can a superstition, belonging of rights to the primitive savage and surviving as an anachronism among the ignorant, be of any use in educating people?" they cry, and smile in contempt at the very thought. But a real student of the Truth dismisses nothing, even "superstitions," without enquiry, and it may be worth our while to search even in despised Religion to see what message it may have for our teachers and their pupils.

What is *Religion?* The word means literally, "binding back," or "re-attaching." It is the renewal of a former link, broken by our ignorance. So it has come to mean the search for reunion with that God "from whom we came, to whom we shall return," as the Holy Quran has put it. Therefore it implies a belief in the past and future of the Soul, and professes to guide it on the path that leads again to union with the Supreme.

And what is *Education?* It is the harmonious development of the individual in society. It is the balanced evolution, through love and harmony, of a separate being, able rightly to fulfil this true relationship with others. The essence of that relationship is service. wherein the many varicoloured rights of individuals are blended in the one white Light—from whence all are derived by refraction through creation's prism, and to which all shall return in the Day of re-awakened Unity.

Thus a true Education divorced from true Religion is unthinkable. They are nearly the same thing, and cannot exist apart. You can no more have an irreligious educated man, than you

can have an uneducated Yogi. Either would be a contradiction in terms.

Of course, I do not speak of that bastard pretender which masquerades as Education in our schools and colleges, nor of the sham that degrades the churches, mosques, and temples of the world. They both dishonour us, and play the parasite upon our life. Rightly do the Bolsheviks proclaim that such "religion," allied as it is with anti-social greed and political trickery, is the "dope of the people;" would God that all could see and speak as clearly; we should be nearer to the Truth.

So we have defined Religion as the path which leads to reunion with God. There are as many kinds of true Religion as there are individuals to be drawn back to union, as many as the infinite names of God Himself. But all these may be grouped, for comparison, into three main Paths, corresponding to the three Powers in Divinity, Knowledge, Love, Activity.

All students are of one of these,—Yellow, Blue and Red children, we may call them, following the immemorial tradition of the significance of colours. All teachers, also, are of one of these, and, to mark the purer and higher nature of the true teachers, we shall call their colours, Golden, Azure, and Pink. Each type has his own path to tread, each his own method of training; and we shall glance for a moment at each of them in turn.

The *Golden Teachers*, typified by the Gñânis of unremembered time, base their training on the Mental faculties. Meditation is their chiefest weapon, and Self-Reliance in the search for Truth their highest virtue. To attain these, they rely upon disciplined and logical thought; theirs is the path of philosophers and pure scientists. They usually give but little honour to physical action, and rarely trouble to hide their full contempt for emotional feelings known to others as devotion. Such were Sri Krishna Chaitanya and Swami Vivekananda, in their earlier days. They are the children of Mâhâdeva Siva, for the illumined mind destroys illusion.

The *Azure Teachers* show another road, but it leads equally to the goal of Truth, which is in Union. Their typical, and perhaps highest, examples were Sri Ramakrishna Paramahamsa and Sri Krishna Chaitanya, *after* his transforming visit to the Vishnupâd at Gaya. These Teachers base their training on the powers of Emotion; Love is their weapon, and Ecstasy in the realisation of the Divine Presence their cherished goal. To attain these, they rely on joyous comradeship with fellow-seekers, on songs about God, and endless contemplation of the One Life which rejoices in the whole universe. Their sweetest consolation is to rely absolutely on the tender care of the Beloved, as children on their Mother. In daily life, they are noted for their courtesy and gentleness, and for their simple-hearted enjoyment of all that God may send to them. No ascetics are they; sweets and music are as welcome to their hearts as the rougher fare and duller occupations. They smile quietly at the pompous phrases of the philosophers, and pour scorn on those who hope good works can bribe the Lord to giving them salvation. It is the path of devotees and artists, and leads to Vishnu Bhagavân.

The *Pink Teachers* are again of a very different type, whereof we may study Gandhiji as an example. They lay the greatest emphasis on training the physical body. Stern Discipline is their favourite weapon, and service of mankind their goal. These they seek through loving identification with the masses, through poverty and asceticism,

and by ceaseless labour for the benefit of others. We may recognize them by their ruthless devotion to work, and by their constant eagerness in sacrifice. They shrink from pleasure, lest it tempt them into the easy ways of lotus-eaters and so drown their service in waves of selfish enjoyment. They regard the "blue" people as idle dreamers, wasting precious hours in fruitless rapture, and the "yellow" folk as bookworms and jugglers with empty words. Theirs is the path of patriots and builders of society, and it leads to Brahmâ, the great Creator.

But a Teacher who is wholly of one of these types can never anywhere be found; all combine the three in varying proportions. Gandhiji is as much devoted to Truth and to Daridra Nârâyana, as Nandanâr to Natarâjan, or Mirâbâi to her Lord Giridhara Krishna. Chaitanya Deva, even in his years of pilgrimage, could confound the proudest of philosophers with his intellectual powers. The old Upanishadic teachers of Vedanta could go into ecstatic contemplation of God in a personal form, even while they knew He is beyond all form and personality. Swami Vivekananda united the three Paths in himself most wonderfully during the later days when he succeeded his Guru as the teacher of his brothers.

Were it possible for a real Teacher to be limited to one of the Ways of Union, he could never know the whole Truth, for God is all the three—Destroyer, Preserver, and Creator—alike. Only those who can tread all Paths can unite themselves to the Infinite, who is to be found on every Path by those who truly seek.

What part has true Religion to play in the education of the four bodies of man—Physical, Emotional, Mental, and Spiritual?

The *Physical Body* it trains by disciplined rites and ceremonies, by rhythmic chantings and balanced postures, by sharing in congregational worship; by temperance and self-control in food and mode of life; and by wise rules of hygiene and sanitation.

The *Emotional Body* it trains by disciplining the senses and the feelings which arise from them; by music, songs, pictorial art, lights and incense; by the control of emotions which lead to disharmony and the culture of affections which lead to unity; and by the development of steadiness in joy and sorrow.

The *Mental Body* it trains by concentrated prayer; by meditation and reasoning, dispassioned thought; by rejecting spurious dogma and all that cannot bear the searching light of Truth.

The *Spiritual Body* it trains into the realization of oneness in Nature, and of human unity: it gives the vision of the "Master" or of "God"; it brings to occult awakening, and at last to the eternal bliss of "Nirvikalpa Samâdhi".

Education is the harmonious development of the individual in society. How, then, does Religion bring us to real Education?

The *Intuitional* vision of Unity inspires to service;

The *Mental* reasoning is taught to show the wise road of service;

The *Emotional* feelings are taught to find happiness in service;

The *Physical* balance and control give skill in service. The pupil's whole nature, not any one part alone, is to be harmonized on the theme of service. His hands and feet are to be quickened to perform the helpful action; his feelings trained to find joy only in being of use to others; his mind accustomed to seek Truth, only that he may shed a little light on the darkness of the

world; and his heart, seeking the One, finds Him reflected in our worlds only in the Many, whose life is He Himself, poured out in endless sacrifice "upon the Mystic Cross that was before the worlds were made."

Only true Religion can give this highest kind of Education. The traffickers in materialism and sectarian creeds can know nothing of it; their eyes are so absorbed with the mud of earth that they cannot see the lights of Heaven. It is only when we "hitch our wagon to the star," that we can soar from the clinging robes of flesh into our true home; it is only when we open our eyes to God in everything, and can truly worship the sweeper and the murderer with the adoration that we pour at the Guru's feet, that we shall be truly educated. It is Religion alone which can teach us that, Religion alone which is the real Education.

TRAGIC AND ROMANTIC VIEWS OF LIFE

By Prof. Abinash Chandra Bose, M.A.

Conflict Experience and Tragedy

"Know thyself"—has been the teaching of saints and philosophers in all ages and climes. The progress of civilization has gone side by side with the integration of human personality. The more highly civilized the man, the deeper has been his self-consciousness. In cultured societies man lives less as a member of a tribe or clan than as an individual, less as part of a whole than as a whole by himself. By developing a personality man has ceased to be just a representative of a type; he has established himself as an individual with all the complexities of individual character.

But here is the source of most of his troubles in the world. A strange dissatisfaction has crept into his soul ever since it began to possess itself. From the beginning of civilization man has discovered that things are not quite all right with him. The world has not thoroughly pleased him. The history of man's growing self-consciousness is also the history of an increasing conflict between the soul of man and the world. The conflict has sometimes been so bitter that many have wished that man had not left the quiet halcyon days of his animal existence. "I wish," says Walt Whitman, and he was not the first to have felt like this:

"I could turn and live like an animal; for
They do not sweat and whine about
their condition
They do not awake in the dark and weep
for their sins.
They do not make me sick discussing
their duty to God;"

But man had turned his back for ever on the mental peace of the animal kingdom and embraced once and for all a life of ceaseless mental conflict. It is not now a question of returning to animalism; it is a question of how to make his personality prevail over the forces working against him in the universe.

For they are working ceaselessly to his great discomfort. While man wants peace, the world gets him into a fierce struggle for existence; man desires happiness, but the world brings him disease, disaster, death. Man is elated by love, by hope, by a noble endeavour to achieve mighty things; the world chills his spirit with cold blasts of defeat, failure, despair. The angry soul of man rises in revolt against the tyranny of the world. The battle

thickens, the struggle grows fiercer and fiercer. Man tries to subjugate the blind forces of Nature, to be master of his fate. But all is in vain. The world is all too powerful for him. Fate is indomitable. Man is beaten, broken. Defeat and death overpower him. But does he give up the strife finding that it is unavailing? No! To do that would be to betray his higher nature. He would break, but never bend. He fights his hardest, knowing, often only too well, that it is a losing battle. Hence the struggle between the soul of man and the world goes perpetually on.

The representation of this unequal conflict between man and nature has been called 'Tragedy' in European literature.* As this is the central fact of man's higher existence, tragedy has naturally been considered to be the highest form of literature. "Only the tragic," they say, "can be finally true." Comedy touches the surface of life, and represents the passing shimmer that marks it from time to time; tragedy goes to the dark, abysmal depths. Tragedy sees life at its truest and hardest. Whenever we gather sufficient intellectual and spiritual courage to face the stark, unvarnished truth about our life, we get a vision of tragedy. Only strong souls are capable of this vision; hence only great nations have produced tragedies.

Dream Experience and Romance

Life, however, is not always lived at its intensest and the vision of naked truth is often too dazzling, nay appalling, to bear. Hence the tragedies of the world are few and far between. Man has often amused himself with comedy, but comedy, being admittedly light and trivial, and concerned only with the surface of existence, could not be a substitute for tragedy. His demand for a complete vision of life, from the view-point of the average man, touching the ordinary level of consciousness, has been met by Romance.

Romance does not propose to give a vision of truth; it offers a substitute for it. It substitutes the painful facts of tragedy by pleasant fiction. It shows life not as it is but as we wish it to be.

The satisfaction that romance brings is caused by the working of what psychologists call the law of compensation. The mind of man does not stake its all on truth; it has grown too worldly-wise through a long and severe struggle for existence to stick fanatically to the dictates of its moral instinct. What it misses in the world it supplies from its fruitful invention. It makes amends for the hardness of reality by creating for it a lovely world of imagination. The most ordinary form of mental compensation is the dream, the unconscious realization of unfulfilled desires. A man wishes to visit America and cannot; but how often does his mind take him there through dreams! We meet in our dreams those whom worldly circumstances make it difficult to meet on the plane of reality—even those whom death has removed from the world. Dream is a miracle-maker.

The dream evolves into the semi-conscious day-dream. The dream-instinct expresses itself in the fairy-tale. Romance is the conscious manipulation of dreams. Behind it is the urge of a pleasure-seeking mentality, averse to the contemplation of life at its hardest and truest. Its instrument is the creative imagination of the mind, sometimes fancy or playful invention. Romance effects an escape from the actual world to a dream world, from fact to fiction. It is determined to maintain the mind

* Here cosmic tragedy is meant. There are also the popular tragedy, conflict between man and man (usually hero and villain), and psychological tragedy, conflict within the soul of man himself.

in a state of pleasure and it gets pleasure at the expense of truth. As dream works in a state of unconsciousness, so romance works in a state of mind in which the probing intelligence of man has been charmed into inactivity. Romance cannot claim real belief in it: all that it expects is "a willing suspension of disbelief." It dopes for a while Reason, the sentinel of the mind, and wins mastery over its kingdom. The dope is administered in the form of emotion. A sort of wild enthusiasm overpowers the mind and subjects it to the sway of romance. Instead of chastening it with the discipline of painful truth that forms the bed-rock of our existence, romance indulgently gratifies the mind with the fictitious charms of a roseate world of make-believe—the figment of a fertile imagination.

Tragic and Romantic Literature

Tragedy and Romance—these are two ways of meeting the world of hard realities. Tragedy looks it bravely in the face and contemplates it in all its grimness and terror. Romance creates a mist between it and the mind of man, and in that mist the real world fades away and a rainbow world is built in its place. Tragedy is occupied with objective truth at its profoundest and darkest; Romance engages itself with subjective illusion by way of compensation for objective truth.

When humanity was in its early manhood, it delighted in epic which centres round the figure of a national hero who leads his people to victory and appears almost semi-divine by the excellence of his character and deeds. When, however, with greater and more varying experience of life, in peace as well as in war, and with a deepening self-consciousness man looked at the world, the early flush of victory had passed away from his countenance. He had become wiser and sadder. He had left epic for tragedy.

Romance maintains the mentality of victory by adhering to the spirit of adolescence, even to that of childhood. It has refused to take stock of experience; it has refused to grow wiser, lest it should also grow sadder. It has kept thought at an arm's length, for in this world, as the poet says, "but to think is to be full of sorrow and deaden-eyed despairs." It has allowed itself to be elated by emotion, by a wild enthusiasm for certain primary instincts of the mind, particularly the erotic passion. The romantic hero is great not so much by his deeds as by his love. He is devoted to a woman who is supreme in her beauty and charm that make the strongest imaginable appeal to his masculine nature. By a strange reversal of values, this urge of the male towards the female, based, as it is the case with humans, on the aesthetic appeal, is set up as the highest thing in human life. Love—this fascination of the masculine mind by the feminine form (or even by the feminine mind)—may be lovely, may be poetic, but romance has exalted it to the supreme place in life. The romantic hero loves the heroine with all the ardour of his soul; but difficult as the path of love is, strewn as it is with many thorns, it unfailingly, inevitably leads to a happy union at the end. This is what seldom happens in life, but it invariably happens in romance.† Here we have make-believe instead of truth.

Romance lifts us from the world of hard facts where men 'sit and hear

† A romance may end unhappily, but that does not alter its nature. In that case it becomes melodramas as it has been called, which depicts the miscarriage of romance through accident or arbitrary will and is full of the maudlin sentimentalism and cheap sob-stuff that are so sickening in their effect. This is remote from tragedy, which is essentially virile and hard.

each other groan'—to a lovely dream-world, where perpetual youth and eternal spring reign, where men are always brave and women always beautiful and where the tender touch of love thrills the heart into sweet ecstasies. Tragedy is too proud to accept such illusory comfort, too brave to flee from reality because it pains him. It manfully courts the suffering and misery of existence and contemplates with undaunted spirit the terrible visions of ruin, disaster and death. If life at its truest brings pain instead of comfort, trouble instead of peace, despair instead of hope, it welcomes them with open arms, without complaint or demur. Like Siva it quietly, but with supreme courage, quaffs the seething poison of existence and makes its throat for ever blue. Like Siva, it entwines round its neck the snakes that lie under the soft green surface of life. Like Siva, too, it has its own triumphant Tandava ecstasies—the elation that comes from supreme courage, the wild joy that attends ruin and dissolution.‡

‡ It is here that tragedy differs from cynicism. Cynicism carries with it a feeling of bitterness, often penetrated by a sharp humour which prevents it from running into pathos. [*e.g.* Heine's "We ask . . . why the just suffer, keep asking all our life, till at last our mouths are shut with dust. But is that an answer?" (Quoted by Gummere)]. Tragedy is free from bitterness and pique and it is too full-blooded and passionate to admit light humour. Cynicism deals with the material of tragedy, but lacks its sublimity.

It is also in this respect that tragedy differs from pessimism. Pessimism brings a sense of depression and weariness through the contemplation of the ntter joylessness and futility of existence. Tragedy carries with it the elation of a glorious defeat.

Cynicism proceeds from a distrust of higher possibilities for man ; pessimism from disillusionment regarding them. Tragedy puts its trust in life and has an exalted sense of human values. It contemplates heroism that has failed to hold its own in a hostile world, but is none the less noble.

It is said of Buddha that in his early youth he was made to live in a garden palace, carefully detached from the outside world, in which he could see only spring and youth and beauty. As he grew to manhood, he began to discover, in unexpected ways, the darker side of existence—the facts of disease, old age and death ; and as he did so, the charm of his garden palace broke off and he grew weary of it and ultimately left it for the wide world. This is what every man who has attained his spiritual majority does ; he rejects the comfort of romantic illusion and seeks the pain of tragedy.

Tragic *versus* Romantic Ideal : Kali and Krishna

In India the rival attitudes of Tragedy and Romance are well illustrated in the rival cults of Kâli and Krishna. We have seen how man with a growing integration of his personality found himself in conflict with the world. Parallel to this conflict between personality and nature on the human plane, is the conflict between Purusha and Prakriti on the cosmic plane. Tragedy, in this cosmic sense, represents the triumph of Prakriti over Purusha, the domination of Intelligence with its stern self-discipline by the wild lawless Force of primordial matter. We found in Siva a symbol of the tragic ideal, but in the conception of Kâli—whatever its sociological genesis—we find a more detailed representation of it. Kali is Prakriti, Siva Purusha. Over the prostrate body of Purusha strides Prakriti, in all the fury and terror of destruction. Kâli is the symbolic representation of the wild and uncontrolled elemental Power (Sakti) of the Universe, revelling in a ruthless orgy of ruin, the law-giving beneficent principle (Siva, Sankara) lying subdued under her feet. She is dark and naked ; her hair is dishevelled :

her tongue sticks out thirsting for blood : She wears a necklace of severed heads and a girdle of severed arms. Her hands carry weapons and a head from which blood drips. She stands at a burning place (cemetery), jackals loiter about her. Her eyes glare : she is in the midst of a fierce battle. Kâli is the incarnation of red ruin, ruthless, reckless, furious. She is divine Power in its fury of destruction :

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो—

"Time am I, laying desolate the world." She symbolizes the cosmic vision (Vishwa-rupa) at its darkest.

She stands for the cosmic tragedy of the universe. In her is symbolically portrayed all that is fierce, all that is cruel, and all that is terrible in existence. Why, says the tragedian, try to escape this fierceness and cruelty and terror? Better welcome it manfully as the highest truth. Welcome it as the highest Power. Attune your soul to this grim reality. Then Kâli, too, the Power of destruction, the Dealer of death, Kâli the terrible, would appear to be our Mother. Yes, as light fails and we are thrown into the gloom of night to struggle with bleeding limbs and a sore heart against the ruin, disaster and death that stalk before us—as we are broken in body and soul and the cold shadow of death comes creeping over us and our shattered hopes and defeated ambitions lie in a dismal heap —we know we are in the bosom of Mother Kâli and we cry out in the wild elation of a mind that from utter hopelessness has developed absolute fearlessness, "Victory to Mother Kâli!" that is to say, Victory to bleeding limbs and broken hearts! Victory to Destruction and Death!

Diametrically opposed to the Kâli cult is that of Krishna. It represents a romantic vision of cosmic existence. Here Krishna is Purusha, Râdhâ Prakriti. The eternal conflict has been solved. They are a pair of beautiful and youthful lovers, locked in each others arms in a soft embrace. The flowering *neepa* tree over their head tells us that it is spring-time. They are in a pasture land. Cows—meekest of animals—stand quietly gazing at them. The river Jumna flows smoothly by. Krishna holds a flute in one of his hands and on it he plays the sweetest and softest of tunes that enthral the heart of his tender companion. Here not only has the conflict between Purusha and Prakriti disappeared but Purusha has enslaved Prakriti by his love. The vision of the universe (Vishwa-rupa) is not now one of destruction; it is a rosy picture of peace and happiness. Life is not a battle, the clash of soul and nature, it is our ecstasy of emotion. The tragic discord has given place to romantic harmony. The vision of Râdhâ and Krishna is a delicious dream which one is only too prone to hug to one's soul.

The Hindu mind has swung like a pendulum between these two ideals, whether represented in the above-mentioned symbolic terms or not. In the Vedas the duality of romance and tragedy is represented respectively by Vishnu, God the beautiful and Rudra, God the terrible. Generally speaking, Saivism and Vaishnavism, the two rival creeds of medieval India, stand for the two rival conceptions. The Kâli cult and the Krishna cult, extreme forms of these two creeds, have brought the differences of outlook conspicuously to view.

As a rule the Kshatriyas have shown a decided preference for the tragic, and the Vaishyas an equally decided preference for the romantic, ideal. The Brâhmanas are divided between the two,

the majority however having a leaning towards the former.

In a Bengali poem by Swami Vivekananda, remarkable for its pictorial power and command of verbal music, the pendulum-like swing of the mind between the romantic (Krishna) and tragic (Kâli) conceptions has been depicted in an exquisite manner. The following is a translation of a major part of the poem :

I

The flowers are in a bloom, and the restless bees, charmed by the sweet fragrance, hum about them.
The moon shines brightly, like a wreath of smiles, and heaven is sending its denizeus on the earth.
The soft breeze blows, and its touch unrolls the painted screen of memory.
Rivers and brooks and lakes are all a-ripple ; many a lotus is rocked and there is a flnttering among bees.
Springs sprout foam and flow tunefully, and the caves echo them.
The melodious leaves conceal the warblers who trill sweet notes of love.
A youthful Artist, a Painter with gold pencils just touches the canvas of the earth.
And a riot of colours spreads all over, and through a secret harmony awakes many thoughts.

II

A big battle rages, with thunderlike rumblings, through heaven and earth.
The deep void disgorges darkness, the strong wind breathes angry growls,
And the fierce, blood-red, lightning flame flashes through it.
The huge, frothy, boisterous wave rises to overtop the mountain-crest ;
A loud peal reverberates through the quaking earth and she sinks lower and lower.
A fire spouts up from her bottom and the high mountains fly to pieces.

III

There shine a lovely cottage and a blue-watered lake with rows of lotus in it ;
The grape's heart's blood, foamy white on the top, whispers soft words.
A strain of the lyre entrances the ears with its manifold melodies and awakes the desires ;
And there rises a vision of the love-ecstasies of Braja, and the warm breath of Gopis and the flowing tears ;
And of the lips of young damsels, red as the ripe *bimba*—founts of sweet emotion—and the eyes like petals of blue lotus ;
And of the arms extended in desire—love's prison-house that holds the soul captive.

IV

The bugle calls, the drum and trumpet sound loud, the earth quakes under the tread of martial feet ;
The field-guns roar, the rifle-shots whizz and crack,
The smoke covers the wide battlefield ; a hundred cannon thunder and vomit flame.
The cannon-ball bursts and pierces the body and blows up rider and horse and elephant.
The earth's surface trembles, for a hundred thousand chargers with gallants on their backs, rush to the battle,
Through the smoke and flying cannon-balls and whizzing shells to possess the enemy's guns.
And they lead in front their flags, symbols of valour, blood dripping from their staffs.
Infantry follows them, strong with rifles, elated by high courage.
There falls the brave standard-bearer but another steps in and marches along with the standard ;
Under his feet grow heaps of the dead bodies of valiant fighters, but he wavers not.

V

Break the lyre, dash the cup of love—the greatest of attractions ; forsake the charm of woman.
March to the tune of sea-waves, drinking salt tears, striving heart and soul, let the body perish if it will.
Rise, O brave one, from thy dream, Death sits at thy head, thou cans't afford to fear.
The Lord of the Universe has given the burden of pain, his shrine is the place of the dead, where the funeral pyre burns.
His worship is ceaseless battle ; be not frightened by perpetual defeat.

Tear to pieces selfishness, desire, pride: thy heart is the funeral ground, let Kâli, the dark One, danee on it.

India and Tragedy

India has felt, as deeply as any other nation in the world, the impact of cosmic tragedy on her soul. Like Plato, Indian thinkers tried to keep the painful thing out of literature, and unlike Plato they succeeded to a certain measure. There is no formal tragedy in Sanskrit. "*viyogântam na nâtakam*"—no drama ends in separation and sorrow. But the form could not conceal the spirit. Tragedy has had its place in almost every great work of literature. It is generally admitted that Bhavabhuti's *Uttara-Rama-charitam* is a tragedy except for the last act—really an epilogue which brings an artificial reconciliation between the hero and heroine through a supernatural agency. But how few have realized that Kalidasa's *Sakuntala* is also a tragedy! Do the youthful lovers of the first half of the drama, with their lyric ecstasy that pays scant regard to the conventions of society, meet again after all? No they do not; they disappear with all the beauty of youth and flower and forest. Dushyanta and Sakuntala of the last act are new persons, reborn through suffering and penance on a spiritual plane, where the cravings of flesh are felt no more, and life has attained a new significance. As if to suggest it more clearly, the poet takes them from the earth to a stellar region. It is very much like Râma and Sitâ meeting each other in heaven as Vishnu and Lakshmi, or, to take an analogy from European literature, like Dante meeting his Beatrice in Paradise at the feet of the Holy of Holies. What is the *Râmâyana* after all but a grand tragedy? Sitâ is perhaps the supremely tragic figure of a woman in the whole world literature, her tragedy deriving its poignancy from its being intensely psychological. And the *Mahâbhârata*? There has seldom been presented in world literature a scene more terrible in its sense of desolation than that at the end of the battle of Kurukshetra, which symbolizes, for all time, the tragedy of war. Coming to the *Purânas*, the Vaishnavite literature is found to contain occasional pathos, but no tragedy, for it is, as we have said above, essentially romantic in outlook. But in the legends of Siva we have as dark tragedy as we could ever imagine. We have called Sitâ the most tragic figure of a woman in world literature; in the vision of Siva wandering wild with grief, through the length and breadth of India with the dead body of his beloved wife on his shoulder—of Umâ, the beautiful daughter of Himalaya, who had won him for her husband after years of devoted Tapasyâ,—we have the darkest tragedy of the life of a man.

If we go back to the *Vedas*, the earliest literature of the Aryans and of the world, we shall find that the sense of tragedy has been overcome by a heroic energy determined to win victory against all odds. Rudra, the God of Death, is contemplated, but a hundred years' span of life is found sufficient for a complete enjoyment of earthly bliss and the Arya confidently looks forward to that tenure of existence. "Having passed over," he says, "the difficult ways of life, we, heroes in every respect, shall enjoy for a hundred years." But even the radiant spirit of the Vedic Arya has felt the tragedy of fleeting existence. The lovely Dawn, whom he hails in an ecstasy of joy, also brings a painful thought to his mind.

"Being born again and again, this ancient Dawn, beaming with the same bright colours, cuts away the lives of troubled mortals as the huntress does that of her game; Dawn, the

goddess of the mortal world, wears away life." (Rigveda)

Yes, every dawn, radiant and lovely as it is, numbers off a day of our life—even of the life of the liberally computed hundred years!

But the Indian Arya was not content to bear the burden of tragedy. Indian philosophy engaged itself in the seemingly impossible task of removing the root-cause of all earthly suffering. Everyone knows the story of the great Buddha who left his home and royal state to seek means by which he could achieve this task. And Buddha did discover a way of escape from tragedy. It was briefly this. Tragedy arises out of a conflict between man and the world. Man is dissatisfied because the world falls far short of his expectation. Let not man expect anything out of the world, let him kill all desire in him, and there will be no conflict, no tragedy. He will enjoy the peace of Nirvâna.

Buddha sought relief from tragedy through asceticism; the Aryan sages before him had sought it through transcendentalism. They had made the discovery that our material existence in which men suffer and sin is not everything; that beyond it there is a greater and grander Reality which remains unguessed in the little work-a-day world. "I have known", declares the Vedic sage, "a great Being who is like the sun beyond darkness. By knowing Him one gets over death. There is no other way to do so." (Rigveda)

They were out to conquer death—the greatest tragedy of experience—and they found the way to do so in the knowledge of the sun-like Reality beyond all darkness.

It is no longer romantic illusion, with a dream compensation for reality. Nor is it the truth, the deepest as far as this world goes, that tragedy unveils. Here we have a higher truth, a vision of the world in the perspective of ultimate Reality. And what do we see there? We see, as the Gita puts it, "One indestructible Being in all beings, inseparate in the separated." In Him there is no tragic division; in Him is origin as well as dissolution, birth as well as death. Here is the infinity where the parallels of pain and pleasure meet and are merged in one. By our worldly knowledge (Avidyâ) we come into close grips with tragedy and try, on the psychological plane, to conquer it by facing it manfully; but by this higher knowledge (Avidyâ) we find ourselves spiritually established in immortality.

How can one with a sense of immortality within him, how can "a son of Amrita (deathlessness)", as the Upanishad calls him, feel any tragedy? His is the poised, all-embracing soul that knows no tragic confiict. "One in whom all beings have become Its own self," says the Yajur Veda, "for that man of absolute knowledge, for that man who sees the unity of the universe, where is illusion, where is pain?" There is no place either for tragedy or for romance in such a life.

But the Vedas leave it beyond doubt that it is the man of absolute knowledge (Vijñâna) alone who can thus overcome the afflicting duality of existence. Faith, a pathetic substitute for knowledge, however important its place in human psychology, is after all a matter of make-believe and its comfort is essentially that of romance.§ Hence, leaving the few who rise to the supreme height

§ For example, a bereaved mother who comforts herself with the idea that her dead son is in a better place than the earth is not guided by her knowledge—she knows in her heart of hearts that she has lost him for ever—but by a pathetic faith in the words of a man of religion or of a scripture which simply try to create an illusion in her mind. It is nothing but a case of dream compensation offered by romance.

of absolute knowledge, the whole of mankind must be left to choose between tragedy, a manly acceptance of the dark truth of existence, or romance, a subjective escape from it through beautiful dreams.

DISPOSAL OF THE DEAD

By Prof. K. S. Srikantan, M.A., F.R.E.S. (London)

Thanks to the pickaxe and the shovel, the mysteries of the past are being revealed to us almost every day. The recent excavations in India only show that the field of the archæologist here is unlimited. But what strikes an onlooker most among these finds, is the extraordinary interest displayed by our ancestors in the disposal of their dead brothers and sisters. In fact, the major portion of the finds in India and elsewhere relate directly or indirectly to the disposal of the dead. Evidently man began to ask long, long back why it was that he was laboriously made and how it was he so inevitably vanished. High or low, rich or poor, virtuous or wicked, healthy or diseased, they all suffered the same pre-destined death. He naturally thought that God did not create this life only to be destroyed. In brief, a desire for an eternal life rose within him as friends were torn off from friends and relations from relations. He could not resist the hopeful temptation of believing in a life beyond the grave. This belief was universal in the ancient world and was at the bottom of many of their customs and manners. In fact, in the eyes of the Greeks, the care bestowed on the graves was considered the truest measure of the real culture of a people. Euripides goes so far as to call the graves "the sacred temple of the dead." It was the custom at Rome after the dead body had been washed, anointed and clothed, to keep it for seven days in the vestibule of the house, to prevent the burial of a man when he was in a trance.

Homer gives us an interesting instance in the burial of Patroclus. He was brought, says Homer, on a litter to the camp of Achilles where a bronze cauldron had been hung over the camp fire. The water that was boiled in the cauldron was used to wash away the gore from the body of Patroclus. It was then anointed with olive oil and laid on a bier. Then Achilles and his companions having driven in their chariots three times round the bier with grievous wailing, sat down to an ample funeral feast when "many sleak oxen were stretched out, their throats cut and many sheep and bleating goats and many white tusked boars well grown in fat were spited to singe in the flame." When the body was about to be carried to the fire, fleet-footed Achilles shore off a golden lock of his hair and set it in the hands of his dear comrade. When the burning grew faint and the flame died down, they gathered up the white bones of their comrade into a golden urn.

More ancient and more wonderful are the remains of Egypt. The disposal of the dead gave occupation to millions of people. The kings vied with one another in building palaces for their lives after death. The King's body was prepared for many days for burial. It was steeped and embalmed in sweet-smelling ointments heated in huge cauldrons. After a series of rites, the embalmed body which is generally known as a Mummy was wrapped in fold after fold

of fine white linen. Rare jewels, necklaces of finely wrought gold, golden amulets, rings and bracelets inlaid with precious stones were placed upon the body. It was then placed in a coffin of sandalwood. Each coffin was enclosed by another and the outer one was decorated more beautifully than the inner. Along with the body were placed many jars of wine, oil and all the valuable belongings of the king. The body then was placed within a sarcophagus of red granite. It was carefully sealed after the ceremonies. It is not necessary here to retell the story of king Tutan-kaman. The extraordinary magnificence of his tomb is beyond description. Round the sarcophagus have been found beautiful fans, golden bows, walking sticks inlaid with ivory and gold and several other personal belongings. More interesting are the beautifully painted clay models of slaves, gilded chariots, golden chairs, tables and benches in the outer chamber. The life of the past is vividly before us in these finds.

Ancient India was second to none in her belief in the life after death. In fact, ancestor-worship survives even today in India. In the Ashvalâyana Grihya Sutra, in the Kausika Sutra of the Atharva Veda and also in the ritual books of the white Yajur Veda, detailed information is given to us about the meticulous care with which the body was disposed of after death. We are told in the Chhândogya Upanishad that the so-called Asuras had their own form of burial, that they decked out the body of the dead with perfumes, flowers, and fine raimant. They thought that this was an easy method of conquering the next world. The process of burning was never supposed to destroy the body altogether. It was supposed to purify the body for a new life. The elements were supposed to return to the elements, the eye to the sun, the breath to the wind and so on.

The recent excavations only corroborate the accounts given in our ancient literature. In pre-historic as in modern India various methods for the disposal of the dead were adopted. The practice of burial appears to be older than cremation. Megalithic tombs in great variety of form abound in the Deccan and Southern India. Ancestral worship seems to have been the cult among them. Inside the tomb have been found goblets, cooking pots, water jars, weapons and implements. In fact the dead were supposed to require the same kind of food and equipment as they did when they lived. In Southern India these special 'soul-houses' were set up in the form of dolmens usually consisting of one large flat slab of stone supported by three upright slabs so as to form a small chamber with one side open to serve as an entrance. It was in 1902 that Sir Alexander Rea discovered in Adichhanallur (South India) a long cemetery locally known as 'Pândukuli' or 'Pândavas' graves.' Tombs of the early 'iron age' with beautiful vases and utensils of pure bronze, figures of animals, iron weapons, entire skeleton in oblong terracotta sarcophagi were found. Dead bodies were also found in huge bronze vessels. A similar burial urn is reported to have been found in Kilpauk recently.

Mohanjo-Daro however offers an unlimited fleld for investigation in this direction. The entire area at the time of excavation was covered with funeral urns of various sizes and shapes. The majority of these urns appear to have been well painted at the bottom. Among the finds now before us four different kinds of disposal of the dead appear to have existed. They are complete burials, fractional burials,

post-cremation burials and burials in the brick chamber. Terracotta coffins or chests oblong in shape with complete skeleton inside have been found. These oblong coffins are of great antiquity. They appear to have been very common both in the North and in the South. Sometimes, the bodies were placed in a crouched form in huge jars. Some of these jars, we are told, could accommodate Ali Baba and his forty thieves. Though burial was soon given up, in favour of cremation, the idea persisted. So we see numerous urns with ashes and burnt bones with numerous stone implements. The burial in the brick chamber or kennel shows great affinity to pre-historic burials of Mesopotamia and pre-dynastic tombs of Egypt. Among the finds, however, urn burial appears to have been the most common. We have also a reference to this kind of burial in the Pitrimedha Sutras of Gautama where the burial of the jar containing the bone-relics after the cremation is prescribed as the final act in the disposal of the dead body.

The disposal of the dead today is not without interest. In fact, many of the old ideas still persist. "I remember," says Max Muller, "when Lord Palmerston was buried in Westminster Abbey, a friend, a Member of Parliament, was seen to take off some valuable rings and throw them into the grave." The savages still remind us of the pre-historic customs and manners.

They take little trouble about the burial of women and children. But men are buried with a good deal of ceremony. The corpse is firmly tied together enveloped in a rug and placed in soft ground at the depth of three or four feet with a hut cut above it. Very often some trees close at hand are marked with rude cuttings in memory of the deceased. We are told that some Australian tribes make a sort of Mummy of the dead body by drying it before fire. Among the most savage tribes, the flesh of the deceased is cut off their bones. The skulls are used as drinking vessels and in some cases the dead are actually eaten. The above survey clearly shows that this subject, if investigated further, would yield results of great value. The similarity of pre-historic burial customs in India and elsewhere has already made many a scholar to look upon India as the original home of all races.

THE EQUIPMENT OF GERMAN WOMEN FOR PROFESSIONAL WORK

By Mrs. Ida Sarkar

There are eleven Technological Universities (*Technische Hochschulen*) in Germany. They are located at Aachen, Berlin, Braunschweig, Breslau, Danzig, Darmstadt, Dresden, Hannover, Karlsruhe, Munich and Stuttgart. These are open as much to women as to men. The diploma of engineering can therefore be obtained by women students for mechanics, machine-construction, electricity, architecture, applied physics and applied chemistry. In order to get this diploma one has to study for eight semesters, *i.e.* four years after the eighteenth year at which boys and girls generally pass out of the *Gymnasium* or *Realschule*. Women can become Doctors of Engineering also a year or two after obtaining the diploma.

The number of Commercial Universities (*Handelshochschulen*) is five. They are located at Berlin, Koenigsberg, Leipzig, Mannheim and Nurenberg. Women are eligible as students. The conditions of admission and examination as well as for diploma and doctorate are the same for women as for men. The same is true of the four *Landwirtschaftliche Hochschulen* (Agricultural Universities) at Berlin, Bonn, Hohenheim and Weihenstephan as well as the two Veterinary Universities (*Tieraerztliche Hochschulen*) at Berlin and Hannover.

All these of course are institutions for higher professional learnings.

Lower professional schools for women (*Maedchen-berufsschule*) in Germany are attended for three years by the girls after they have finished their compulsory *Volksschule* (primary school). The *Volksschule* is an institution for eight years commencing at the seventh year of the child. The first or lower half of this institution constitutes what is known as the *Grundschule* (basic school). A girl passing out of the *Maedchen-berufsschule* is therefore generally speaking seventeen year old.

The subjects taught in the *Volksschule* (primary school) are as follows :— religion, German, history, civics and politics, geography, nature study, arithmetic, geometry, drawing, needlework, domestic science, singing and physical exercise. The compulsory "primary school" of Germany may perhaps be regarded as roughly equivalent to the Indian Matriculation School. Every girl in Germany, however poor she may be, is therefore bound to be a Matric, so to say.

Schooling in one form or other is practically compulsory for boys upto the eighteenth year. For girls the law is not yet comprehensive. Those girls who for financial grounds have to look for a job after the *Volksschule*, *i.e.* at the beginning of the fifteenth year can still and are indeed generally speaking required to attend the three-year schools known as *Maedchen-berufsstellen*.

These lower professional schools for women are of four types :—

1. Domestic Science schools. These are visited by girls who are already employed as maid-servants, apprentices in house-work, governesses, unskilled working women, etc.
2. Industrial schools. These are visited by girls employed as dress-makers, hat-makers, lace-makers, knitters, etc.
3. Commercial schools. These are meant for girls employed in business offices, bureau work, sales of goods, etc.
4. Rural schools. These are to be found in the villages and offer short courses of domestic economy.

It is to be understood that every German woman who is more than seventeen years of age and is employed in housekeeping, gardening, agriculture, drygoods, store, dressmaking, etc., possesses school education which in point of time covers three years after, something like the Indian Matric.

If the amount of time is taken into consideration one can say that according to the legal provisions hardly any woman in Germany can, for all practical purposes, be lower than an Indian graduate in academic standing. But as is evident from the enumeration of subjects studied, the German women are equipped for the hard problems of life. Ordinarily, therefore, their training is less theoretical and more practical. In so far, however, as the higher University courses are concerned, there is no distinction between men and women, and the standard of discipline in theory —mathematical, scientific, philosophic, literary or otherwise,—is as high for women as for men.

THE CHRISTIAN CONCEPTION OF GOD

By Dr. Ralph O. Harpole, Ph.D.

Edward Everett Hale told the imaginary story of Philip Nolan who had attempted to cause an insurrection against the United States. When he was tried for treason he shouted, "Damn the United States. May I never hear that name again," and he was sentenced never to set his foot upon the United States' ground. Never to set his foot upon the soil of the country for which he yearned, which he really loved. With a burning desire to know what was transpiring in his native land he was never again to hear even the name United States. His home-sick heart was broken because he couldn't land upon its soil or hear the name of his country.

We are living in times much like that. There are many Philip Nolans today who are suffering from nostalgia. They are home-sick for a land from which they have been expatriated. Underneath much of the bitterness, the wretchedness, the cynicism and despair of the day is the longing for the homeland of the human spirit. Beyond the desire for the better country, that is as heavenly, is the longing for the Lord who hast been our dwelling place in all generations.

A few years ago in a magazine there was a story called, "The Modernist's Quest for God." The writer said, "In a dream I thought I saw you standing on a hill top and we, a great host of us, were crowded around waiting eagerly for what you might say. We could see your lips framing the word, but no sound came out of your mouth. We tried to help you by calling out the word your lips were shaping; but we also were dumb, and that word was *God*."

It is significant that back of Walter Lippmann's great humanistic book there is a confession of modern man's discontent because of his lack of a vital religion; the inscription under Part I and the final words of Division I of Chapter I are the same. Modern man after surveying the flux of events and "the giddiness of his own soul, comes to feel that Aristophanes must have been thinking of him when he declared that 'Whirl is King, having driven out Zeus'."

There are many Philip Nolans who are suffering because they cannot hear the name they love. They are suffering because underneath the surface there is an unrevealed longing for the abode of the human spirit, the longing for a dwelling place, and that name which we long to hear is God.

A leader of a modern religious movement reminds us how all that there is in the church service, the prayers, the reading of the scriptures, the sermon and the song are saying, "God is present, God is present." He finds this a humbling experience and turns to the preacher and cries, "What are you doing, you man, with the word 'God' upon your lips?"

So are we chastened by the knowledge of the difficulty of saying the word 'God' and acting as if we meant it. Overwhelmed by the magnitude of the task of offering a remedy to this universal home-sickness, we share the conviction that a personal knowledge of Him is the only cure for our restless souls.

So giving this Christian conception I wish to share my experience. The first chapter of the Gospel according to Saint John speaks of a Divine Reason—which was with God in the beginning. "And the reason was with God—and the reason was God. Through Him all things were made and without Him nothing that is made was made. In Him was Life; and the life was the light of men." I know of no more satisfying experience of creative life in religion or science than this conception. God is creative, life-maker, sustainer, and light of Nature's and Man's existence. There is according to the writer an orderly rational and progressive appearance of God in His world. He speaks of the "light which lighteth every man which cometh into the world. Yet, the light shone in darkness and the darkness comprehended it not." "He came unto His own and His own received Him not, but to as many as received Him, to them gave He power to become the sons of God." According to this Gospel man is connected with God in a close, vital relationship and His light, that is the intelligence of man, may be that of a broken arc, yet is the reflection of the continuous and perfect radiance of God. The unescapable inference is here that where man wills to do he can become a son of God by sharing the light from the divine mind of God.

Within the year Bergson has written, at last, his philosophy of morality and religion. His viewpoint concerning religion is like that of John. He says that the creative energy has thrown the vital spirit of life across matter and issued in two evolutionary lines. In the end of one line appears the instinct of the insect; in the other the intelligence of man. Intuition degraded became instinct because of its narrowed interest in the preservation of the species. The power of recognition, or intuition became somnambulistic. While the instinct of the insect retains a fringe of intelligence, the intelligence of man retains an auricle of intuition. It is in man's disinterested search for the good of all humanity that he retains his contact with God's creative effort, which, Bergson says, is either of God, or God Himself. Man's disinterested and conscious connection with the creative effort is but a flash, yet, "it is this, nevertheless, from which the light comes; if ever the interior of the *elan vital* should enlighten its significance and its destiny. For it was this which turned within; and if by a primary intensification, it made us seize the continuity of our interior life—if most of us went no further than this—a superior intensification would carry this intuition perhaps to the very roots of our being, and by this to the very principle of life in general. Has not the mystic soul this very privilege?"

The conception of God in the New Testament is that of a life and light which has struggled to illuminate the life of man throughout the ages. God is a spirit and they that worship Him must worship Him in spirit and in truth, are the words of Jesus as given by John. Saint Paul spoke in Athens of the God who "giveth to all—life, and breath, and all things; and hath made of one blood all nations of men—that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us, for in Him, we live, move and have our being; as certain also of your own poets have said, for we are also his offspring."

God is more than Creator, Sustainer, and life of man, the man of radiant religious experience will exclaim. He will say with John: "God is love" and he that dwelleth in love, dwelleth in

God, and God in him." He says with James Ward that God is a Creator of creators, but he launches forth with faith and proceeds to add that God is the Lover of lovers. The purpose of the lover is to create lovers. He believes in the creative spirit of loving, working in union. He believes that this was the purpose of God's creative spirit from eternity, to create men who, through no compulsion but that of love, would create a co-operative commonwealth. God as eternal creative Spirit, and as immortal Love is Other than man. But this divine Other can be known as man shares the spirit of love. To such as these God is no philosophical abstraction but the great Companion. They believe that this God of the living universe has as His goal the creation of the City of God, and that the Captain in the well-fought fight is also a great Companion who has not "enlisted them for defeat."

There are many gateways of ingress to God's dwelling place. Gates of ethical righteousness, the Christian believes, are to be passed before one enters into the presence of God. He believes that the lifting up of the gates in public worship forms an invitation to enter in which the King of Glory will not refuse. He believes that beyond the symbols, within and beyond the sacraments there is the God in whom we live, move and have our being. Many find the gateway of beauty a most attractive entrance. Through poetry, architecture, sculpture, the drama, painting, and music many are brought near to His dwelling place. Others find in the natural beauty of sea and sky, of mountain and flowers the graceful garments of God. There are others who are attracted Godward by the Grecian temples reared to the Good, the True, the Beautiful. Of close kin are those who come to God through the realm of moral and spiritual values; they see in Him the Creator and the Finisher of all actual and possible spiritual goods. But all of these approaches are less significant than the gateway of love for human nature. The Christian asks with the Gospel writer, "How can one love an invisible God if he cannot love his visible brother?" Beyond the many approaches to God the Christian believes that the wicket gate of love leads nearest to God. Beauty in art and nature may enable man to touch the hem of His garment, but love takes one to His heart.

We have purposely left to this moment a significant statement from the first chapter of John of which we spoke at the beginning. There was more in that chapter than the statement of God's creative energy, and His light that lighteth every man, that gave power through the ages to men to become sons of God. There is a further statement—that the Word became flesh and dwelt among us, full of grace and truth. So begins the biography of Jesus. In the Gospels of Matthew and Luke the story of the life of Jesus begins with the humble simplicity of a lowly manger and in all our Gospels the biography of His earthly life ends with the austerity of a cross. Between these two focal points is the story of one who went about doing good. He left his impression upon his contemporaries that the whole creative, orderly, illuminating life of God had come to a focus in this one Person.

Here is an approach to what is distinctive in the Christian conception of God. The contemporaries of Jesus and his countless followers have thought of him as the mirror of the Infinite. They have looked at His flawless life and have said that He was the mirror of the

Eternal. They included in their thought a new element as supreme, that of love. They said God is love; and they gave God a new title, "The Father of our Lord Jesus Christ." Men became assured that God is not only great enough, but good enough to be the Father of our Lord Jesus Christ.

Men had previously called God, Father. Jesus did not give God a new title when He spoke of God as Father. But His disciples gave God the new title when they called Him, "The Father of our Lord Jesus Christ." Neither was it a new conception of God that Jesus brought into the lives of His followers. It was rather a new consciousness. His life was saturated with a trust in God the Father. It was characteristic of Jesus to pray to God as such. He commended lives of perfection that they might be like the Father. He taught them to pray, saying, "Our Father." He told them how the Father sought lost sons like the father of the prodigal and rejoiced at their return to His loving care even more than the father of the lost boy. As Streeter once said Jesus was the most "unashamedly anthropomorphic" of all the great religious teachers of the world. He gladly admits that all of Jesus' teaching concerning God is the one great anthropomorphic thought of God as Father.

Yet when we think of God as Person or as Father we think of personality and fatherhood at its wisest and best. Again we weigh these terms in the balances against the personality and love of Jesus. Recall how Jesus himself distinguished the Fatherhood of God from the fatherhood of man in general. "Which of you, if his son ask for bread, will you give him a stone, or if he ask for a fish, will you give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts unto them that ask Him." There is a sea-breadth's difference in that How-much-more!

Let us confess that few Christians act upon the assumption that the Creative Spirit is one of infinite fatherly love. Too many of us, and all too often, hold the theoretical assumption that Jesus was a mirror of the Infinite, Life Spirit, and then fail to reflect that light ourselves. We are like Gabriel in "Green Pastures" who lovingly caressed that trumpet and asked with anxious voice, "Aint it time to blow?"

You recall how God develops in this play through His contact with mankind, which he told Gabriel, "is a kind of pet of mine." Hosea had found something—mercy. The Lord speaks: "I am tryin' to find it, too.—It's awful impo'tant to all de people on my earth. As God looks afar a voice in the distance cries, "Oh, look at him! Oh, look, dey goin' to make him carry it up that high hill! Dey goin' to nail him to it! Oh, dat's a terrible burden for one man to carry!" There is something about the philosophy of a God growing in mercy that touches responsive chords in many hearts. All of us long to know if the universe is friendly, if the heart of the eternal is kind. Jesus lived by that trust and He died by it. Men saw in Him the God that was in Christ reconciling the world unto Himself. They said that "God so loved the world that He gave His only begotten Son." They called Him the Lamb slain from the foundation of the world. Christian theologians have often denied the suffering love of God in profession and practice, but others have seen "a cross in God's heart long before it appeared on Calvary."

Many Christians believe that in Jesus God and man have found each other

through suffering, redemptive love. They claim that they have had a partial share in this great experience where God's search for man and man's search for God have ended in their finding and being found of each other. They further believe with a writer (Wm. P. Dubose, The Gospel in the Gospel quoted by R. M. J's "A Preface to Faith in a New Age") that the Kingdom of God is "That permanent and eternal incarnation of God in humanity which we see not only realized in the individual person of Jesus Christ, but to be consummated in the universal humanity of which he is the head."

We believe that the Christian conception of God is completed when abstract thought passes over into actual consciousness of a factor in experience which is more than ourselves, which liberates our power and insight, which gathers up the fragments of our divided selves, making us an integer, a whole number, an integrated self. The assurance of adequacy to most unselfishly and victoriously moral trials of life the Christian calls "salvation." He is often as sure of the sower-not-Himself that finds him as the barefoot boy is assured of the presence of stones upon the beach where he walks, or as the philosopher is convinced of the reality of other persons with whom he is talking —often more certain. He thinks he owes this consciousness to the author and perfecter of his faith. He believes that through the leadership of Jesus he has passed from the abstraction of thought to the concrete intuition of reality and that he is a true guide to the very heart of God. "O Thou by whom we come to God, the life, the truth, the way!"

THE BRAHMA-SUTRAS

By Swami Vireswarananda

(Continued from the last issue)

Superimposition Defined

Superimposition, says Sankara, is the apparent presentation to consciousness, by way of remembrance, of something previously observed in some other thing. It is an *apparent presentation*, that is knowledge which is subsequently falsified; in other words, it is illusory knowledge. According to Vâchaspati Misra this is the fundamental characteristic of superimposition, and the rest of the definition only differentiates it from those given by other schools of philosophy. But the author of the commentary *Ratnaprabhâ* takes *apparent presentation in some other thing* as the characteristic mark of superimposition, and this seems to be more in keeping with Sankara, who says in his commentary: "But all these definitions agree in so far as they represent superimposition as the apparent presentation of the attributes of one thing in another thing."

As it is impossible to have illusory knowledge without the mixing up of two things, we find the words *something previously observed* in the definition. These words, together with the words *apparent presentation*, make it clear that the thing superimposed is not the real object seen some time before, but something like it. A mere experience, and not the reality, is what is necessary;

hence the word *observed*. The experience should not be a present one, but a past one, and that is the significance of the word *previously*. So the thing superimposed is a false or unreal thing. But the thing on which it is superimposed is a real thing. The words *by way of remembrance* excludes all cases of recognition where the object previously observed again presents itself to our senses, as when a person seen at a particular place is again seen at another place. In remembrance the object previously observed is not in renewed contact with the senses. It is mere remembrance that operates in the case of superimposition.

This definition of superimposition meets an objection of the Mimâmsakas, who say that an unreal thing cannot be an object of experience. According to them all knowledge is real; there can be nothing like false knowledge. They uphold the intrinsic validity of all knowledge, for every knowledge produces a sense of certainty in us and we have no doubt about it at the time. If it were otherwise, then we should always be in doubt and never arrive at any certainty. So every knowledge is true for the time being, though subsequent experience may prove that it was wrong, as in the case of an illusion. But from the definition of superimposition given by Sankara we find that because a particular thing is experienced it does not for that very reason become real. A thing may be unreal and at the same time may be experienced. Otherwise the water in a mirage would be a reality, which in fact we know it is not.

The Prâbhâkara school of Mimâmsakas raise a fresh objection. How can the world be unreal or non-existent? Non-existence is not a category by itself; it can be conceived only in relation to a real object. We speak of non-existence when one *real* object is predicated in terms of another real object. When we think of a pot in terms of a cloth, we say the *negation of the cloth* is the pot. That is all that is meant by non-existence; apart from this, it has no reality. An unreal object can never be the object of our experience. So this world, if it were unreal, could never be the object of our experience.

Applying this argument in the case of a mirage, we find that the reality, the sun's rays refracted by layers of air, is, according to the Mimâmsakas, nothing but *the negation of water*, and it is therefore self-evident that the phenomenon we experience cannot be water. Neither can they say that the water in the mirage is not real, since it is experienced. So the water in the mirage is neither real nor unreal, nor can it be both at the same time. Therefore we have to accept the phenomenon as something beyond our comprehension (Anirvachaniya), which is exactly the view of Sankara.

Sankara says that the nature of objects is twofold, real and unreal. The first manifests by its very nature, depending on the object itself; the second, the unreal appearance, depends on some other thing for its manifestation. In a mirage the rays of the sun are a reality, but their appearance as water is unreal and depends on something else, the impressions (Samskâras) produced by seeing water elsewhere before. That which is real always continues to be so, but the unreal is ever changing. Brahman, the Reality, remains unchanged; but Mâyâ and its products, which are assumed to exist in Brahman, are unreal and therefore everchanging, yet experienced by us. The world phenomena are neither real nor unreal, nor both; they are unspeakable (Anirvachaniya).

Definition of Superimposition According to Other Schools

The four schools of philosophy in Buddhism define superimposition as "the superimposition of the attributes of one thing on another." They maintain that in superimposition forms of cognition, or modes of the internal organ in the form of the object, are superimposed on an external object which itself may be real or illusory. The Prâbhâkaras refute this definition, for according to the Buddhists there is no separate entity called the self apart from consciousness (Vijnâna). The self is but a form of consciousness. If in an illusion, where a rope is taken for a snake, the snake also be a form of cognition, then our experience ought to be of the kind, "I am a snake" or "My snake," and not as "This is a snake." Therefore Prâbhâkaras define superimposition as "an error arising from the non-perception of the difference of that which is superimposed from that on which it is superimposed." There is no positive wrong or illusory knowledge, but a mere non-perception of the difference between two real experiences, one of which is a past experience. Where a mother-of-pearl is taken for silver, the difference between the mother-of-pearl seen at the moment and the silver remembered is not perceived. Naiyâyikas refute this definition on the ground that mere non-perception of the difference cannot induce us to action. But as a matter of fact we are tempted to possess the silver seen in a mother-of-pearl. Where there is no positive knowledge, as, for example, in profound sleep (Sushupti), there is no activity. It is positive knowledge that is responsible for our activity, as we find from our experience in the dream and waking states. Nor can a mere remembrance induce us to action. So in illusion we are conscious of silver as a reality present before us, and not as a mere remembrance.

The Naiyâyikas therefore define superimposition as "the fictitious assumption of attributes (like those of silver) contrary to the nature of the thing (*e.g.* the mother-of-pearl) on which something else (silver) is superimposed." An identity is established between the object present before us (the mother-of-pearl) and the silver remembered, which is not here and now, but imagined, and which *exists as a reality somewhere else.* The person is not conscious that it is only a memory of silver, and not an actuality. This identity between the silver seen elsewhere and the mother-of-pearl is what gives rise to the illusion. There is thus a positive factor in this experience, which is not the case in the Prâbhâkaras' definition. Yet it may be questioned how the silver which exists elsewhere can be in contact with the senses, which is essential if the silver is to be experienced as an actuality in front of us and not a mere memory. If it be said that there is transcendental contact (Alaukika Jnâna-lakshana Sannikarsha) of the senses with it, then where fire is inferred from smoke we can say it is also a case of transcendental contact, and inference as a means to knowledge becomes unnecessary. Therefore we have to accept that in illusion an indescribable (Anirvachaniya) silver is produced, which is a reality for the time being. It is this silver which is directly perceived by the senses and gives rise to the knowledge, "This is silver." The silver that is seen in the mother-of-pearl is not present somewhere else, for in that case it could not have been experienced as here and now; nor is it in the mind. Neither is it a mere nonentity, for then it could not have been an object of perception; nor can it be inherent in the mother-of-pearl, for in that case it could

not have been sublated afterwards. So we are forced to say that the silver has no real existence anywhere, but has only an apparent reality for the time being which is unspeakable.

This superimposition is called ignorance (Avidyâ), metaphorically, the effect being put for the cause. Ignorance does not mean want of knowledge, but that kind of knowledge which is stultified later on by the knowledge of things as they are. Its counterpart is called knowledge (Vidyâ). When the Self is discriminated from its limiting adjuncts through vedântic discipline and practice (Sâdhanâ), *viz.* hearing of scriptural texts, reflection and meditation on them, then knowledge dawns, which destroys this superimposition. A mere intellectual knowledge is however not meant here, but actual realization. Since through this superimposition the two objects are not in the least affected by the good or bad qualities of each other, once true knowledge dawns it roots out ignorance with all its effects, leaving no chance of its cropping up again. The recrudescence would have been possible if owing to the superimposition the Self was in any way contaminated by the non-Self and its properties.

This superimposition (Adhyâsa) due to ignorance is the presumption on which are based the distinctions among the means of knowledge, objects of knowledge and knowing persons, in our career of daily activity, and so are also based all scriptural texts, whether they refer to rituals (Karma) or knowledge (Jnâna). All our experience starts in this error which identifies the self with the body, senses, etc. All cognitive acts presuppose this kind of false identification, for without it the pure Self can never be a knower, and without a knowing personality, the means of right knowledge cannot operate. Therefore the means of right knowledge and the scriptural texts belong to the sphere of ignorance (Avidyâ). They are meant only for one who is still under ignorance and has not realised the Self. They are valid only so long as the ultimate Truth is not realised; they have just a relative value. But from the standpoint of the ultimate Truth, our so-called knowledge is all Avidyâ or no knowledge at all. In the phenomenal world, however, they are quite valid and are capable of producing empirical knowledge.

That our knowledge (empirical) is no knowledge at all is further proved by the fact that we do not differ from animals in the matter of cognition. Just as a cow runs away when she sees a man with a raised stick in his hand, while she approaches one with a handful of green grass, so also do men, who possess higher intelligence, walk away from wicked persons shouting with drawn swords, while they approach those of an opposite nature. The behaviour of animals in cognition etc., is well known to be based on ignorance. Therefore it can be inferred that man's conduct in the matter of cognition etc., so long as they are under delusion, is also similarly based.

It may seem rather strange to say that even the scriptures belong to the field of ignorance (Avidyâ); for though in ordinary matters of cognition etc. we may resemble animals and act through ignorance, yet in matters religious, such as the performance of sacrifices, the person who engages himself in them has the knowledge that the self is separate from the body, since otherwise he cannot expect to enjoy the fruits of his ritualistic acts in heaven, the body being destroyed at death. But we forget that though a person who engages himself in ritualistic acts may

have a knowledge of the Self as distinct from the body, yet it is not necessary that he should have a knowledge of the real nature of the Self as given by the Vedânta texts; rather such knowledge is destructive to him. For how can a person who knows the Self to be not an enjoyer, agent, and so forth undertake any sacrifice enjoined by the scriptures? Scriptural texts like, "A Brâhmana should perform a sacrifice," are operative only on the supposition that attributes such as caste, stage of life, age, and circumstances are superimposed on the Self, which is none of these. Not only is ritualism (Karmakânda) meant for persons under ignorance (Avidyâ), but even so is the Vedânta; for without the distinction of the means of knowledge, objects of knowledge and knower it is not possible to comprehend the meaning of the Vedânta texts. A person who is conscious of these distinctions is under the sway of ignorance (Avidyâ), being in the world of duality. But there is a difference between Vedânta and ritualism. While the latter has for its goal that which is within the sphere of ignorance, like enjoyment in heaven etc., the former helps one to realize his true nature, which destroys all ignorance.

How can ignorance lead to knowledge? Empirical knowledge can produce transcendental knowledge through its empirical validity. To put it in Sri Ramakrishna's beautiful language, "When we run a thorn in our hand we take it out by means of another thorn and throw out both. So relative knowledge alone can remove that relative ignorance which blinds the eye of the Self. But such knowledge and such ignorance are both alike included in ignorance; hence the man who attains to the highest knowledge (Jnâna), the knowledge of the Absolute, does away in the end with both knowledge and ignorance, being free himself from all duality." But before the dawning of real knowledge the authority of the Vedas stands unquestioned, for a knowledge that has not been realized cannot prevent a person from entering on ritualistic activities. It is only after realization that scriptural texts cease to be operative. But before that, "Let the scriptures be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures thou shouldst act here" (Gita XVI. 24). But when realization dawns, then, "To the sage who has known the Self, all the Vedas are of so much use as a reservoir is when there is flood everywhere" (Gita II. 46). It is only for the knower of Brahman that they have no value, and not for others.

NOTES AND COMMENTS

IN THIS NUMBER

Swami Ramakrishnananda was a direct disciple of Sri Ramakrishna. The present article is from a class talk given by him in Madras . . . . Prof. Ernest P. Horrwitz is a new contributor to *Prabuddha Bharata*. He is a professor of the Hunter College, New York City, and a great Orientalist. In *The Religion of Buddha* he discusses in a simple way the fundamentals of Buddhism. . . . Dr. J. T. Sunderland in *Immortality in the Light of Evolution*

establishes a case for Immortality on scientific grounds . . . . Mr. Duncan Greenlees is another of our new-comer. In the present article he discusses the educative value of religion. . . . . *In Tragic and Romantic Views of Life,* Prof. Abinash Chandra Das shows how these two aspects of life distinct as they are, yet lead us to the same goal *viz.* immortality. . . . Prof. K. S. Srikantan gives us an interesting account of the *Disposal of the Dead* . . . . Mrs. Ida Sarkar is a new contributor to *Prabuddha Bharata.* Her present article gives us useful information regarding *The Equipment of German Women for Professional Work.* . . . *The Christian Conception of God* is elaborately dealt with by Rev. Dr. Ralph O Harpole who is another new contributor of ours. Swami Vireswarananda finishes in this issue his introduction. He will take up select Sutras from the next issue.

WHEREIN LIE OUR DRAWBACKS

The modern age is in every way superior to the Middle Ages. The world as a whole is richer, more learned, better acquainted with the laws of nature and mind, drawn closer and has machines and appliances to give more comfort and leisure. People meet oftener, try more strenuously to live in peace and happiness, have greater exchange of thoughts and commodities, evolve and introduce newer social orders and economic and political adjustments, and spend more on education and sanitation. Yet unemployment is on the increase, political and economic dangers threaten nations, social unrest throws men and women into a frenzy. Philosophers, poets, artists, men of God brood over these, suggest means to drive them off and cry themselves hoarse, but remain unheard to the last. The few who hear them try to put their counsels into practice but fail and are sorry. The ball has been rolled down and it gains speed as it goes down. It seems, as if, there would be no stopping throughout the entire descent. Why is this awful contradiction?

All this, because we lack one thing which the Middle Ages had. Medievalism was not an unmixed evil as modernism is not an unmixed blessing. To complete the wonderful future synthesis, the antithesis of modernism needs one thing of the Middle Ages. We have mastered the art of running but know uot the goal; they of old knew the goal but were halting. They knew that to look to our duties to others instead of to our rights from them was more profitable and yielding of abiding peace. We on the other hand have diverted all our attention to the extorting of rights from others leaving nothing for the play of duties. Children demand rights of their parents, husbands of wives, wives of husbands, servants of masters, masters of servants, labour of employers, employers of labour and one nation of another. Resolutions of leagues and conferences testify to this; children in schools and colleges, members of the same family in their sitting room discuss matters in this light. In boats and ships, in tram cars and railway carriages we hear the same thing. Here is the trouble.

To remedy this we have to change our attitude altogether. We have gained the world but have lost the soul. We have not to lose the world but have to get back our soul. From rights to duties, from training others to training ourselves, from seizing to giving away, is the way. But how can it be effected —this great sacrifice? By love alone and not by secret planning.

RATIONALISM AND GOD

A peculiar kind of rationalism is raising its head in modern times which calls

for an analysis of some of its main tenets. We prefer to do it homage with its own gift. The Hindus worship the Ganges with its own waters.

This rationalism is anti-God and therefore anti-religion. Its adherents deny the existence of God evidently because the senses do not certify it. Is reason certified by the senses? Surely it is not. Then on what grounds can we justify its existence? Is it because "reason" says, "I am"? Who then has heard it? Is it man, whatever he be? If so, does he not say with equal, if not greater, emphasis that God exists? If "reason" cannot be sensed and is yet believed in, only because we intuitively feel its existence, why should it not be the same with God also? It would not do to say that some do not feel the existence of God whereas they feel the existence of the other. For there are a large number of men who feel just the other way. Universality of feelling can never be the proof for the existence or non-existence of anything.

Nor is it true that we cannot do without "reason" whereas we can simply give God a quiet go-by. We can as well work without reason as without God. One unacquainted with electricity can as well do one's work with its supply as one fully acquainted with it. We may use it even if we do not know that we are using it. Similar is the case with both reason and God. And if one acquainted with reason does work better, it is much more so with one who has realized God. Neither reason nor God is more or less difficult of attainment than the other if pursued with equal zeal. If there are people who devote themselves exclusively to God to the neglect of other duties there are men who pore over books or go on chopping logic. There are men who love to live such lives themselves, and there are men who admire and adore both these classes. So we do not quite understand on what special ground we are to reject one and accept the other.

Again does reason after all give us more worldly comfort? Is it a fact that the results of reason are sweeter? Is it a fact that men enjoy more peace and blessedness through reason than through the realization of God? Here we find God in a better position than His rival. For men of God have unanimously declared that they enjoy a peace that is transcendant, beyond compare, while men of reason are seen to deplore their lot—not one or two but many.

But it might be said, as has actually been said by some, that such a cold dead peace is not enviable at all. They would rather go on struggling and fighting than keep quiet deluding themselves that they are enjoying peace. But why should they struggle? Is it with some end in view or for its own sake like "art for art's sake"? What then can that end be? Is it the loving fraternity of mankind? Reason has been trying to attain it since the dawn of the modern age but to no purpose, which shows we have to look to something else to achieve this. Those who have read history carefully know whether men of reason have contributed more to world peace or men of holiness. And what does this fraternity mean? Crossing of intellects and parrying of arguments through reason? Or the embrace of love? Can cold logic teach us love? We may reason out that we *should* love if we want to live in peace. But what would *teach* us to love, what would bridge the gulf between the ideal and practice? We have not seen a single holy man who is not loving. This cannot but be for the simple reason that God is love; to worship God is to

worship love, *i.e.*, to cultivate love universal and eternal.

So we see that neither on grounds of utility nor on grounds of logic as to its existence does "reason" stand on a surer footing than God. The loving Lord might cry out to His preverted children in an agony which love alone can produce, "Saul, Saul, why persecutest thou Me?" We know what reply the Sauls would give.

THE PROBLEM OF INDIAN VILLAGES

Responsible men are now seriously thinking of the reconstruction of Indian villages; plans for their uplift are being made. A correct review of past failures is a good guide to future success. So let us see what lessons we can learn from these.

At the back of the past attempts at such reconstruction there were great intellects; and the men actually in the field had wonderful enthusiasm. Obedience to leaders was perhaps greater than what we see around today. Yet the attempts failed only because they were too high for the people to accept. Less thought was given to facts and more to the ideal. We are now to reverse the method.

Each large village or group of small villages is to be studied separately both as an independent unit and as complementary to villages around it. And without aiming at introducing new industries all at once, it is better to revive the old ones with modifications suited to changed circumstances. In villages we shall meet with blacksmiths, goldsmiths, weavers, fishermen, farmers, oilmen, etc. There will still be found men who know much of their profession, are honest and hard working. They are sitting idle wailing their lot or have taken to other unprofitable callings only because they do not know how to adjust themselves to the changed circumstances. What is wanted is to find them out, teach them the next higher step in their profession, supply them with better instruments, furnish them with information as to the nature of demand and supply, and above all to organize the "birds of the same feather" into guilds and corporations. It would be suicidal to make all weavers or farmers. Our aim should be to make fishermen better fishermen, blacksmiths better blacksmiths.

But to do this we require teachers and propagandists of a type quite different from those we have had hitherto. It is not absolutely necessary that they should be experts in those arts, though such people could have served far better. The country can ill spend the time that will be required to train up such workers in great numbers to meet the demand of a sub-continent like India. Still they must have a tolerable acquaintance with the art they profess to preach and a thorough knowledge of the different intermediate stages through which a particular art has developed into its present state, and of the circumstances that brought about changes in it. This will help them in deciding in what stage a particular village industry is and how it should be adapted to the present circumstances and insured against future eventualities. They should be able to inform the artisans of modern tastes, markets, of possible help either from the Government, local bodies, philanthropic men interested in the matter, scientific experts or industrial magnates. They must acquire the capacity of presenting their views and informations in an interesting way either through lectures and discourses or reading newspapers and pertinent literature or (which is the best) through lantern slides specially prepared for the purpose.

This is not Utopia. It does not require a training spread through many years. One year's training at the utmost is quite sufficient for this purpose. The theoretical courses and the lantern slides are to be prepared under the guidance of specialists with sound commonsense; and the practical courses fixed by such specialists but imparted by good artisans. Our main defect is, we preach what we do not know, what we cannot demonstrate. Hence our words do not carry conviction. Our talks are based more on wild imagination than on hard facts. If we mean business, we must have the proper training. It is hard, but there is no way out.

MENACE OF MOTION PICTURES

The motion pictures are no doubt a marvel of modern science. They are now a very effective means of educating the masses and children too. Recent results show that schools can hardly compete with them in matters of education. Children are easily impressed when they visualize in pictures a number of facts, places and things. They can now without much effort remember their lessons in a much better way than they could possibly do from books or teachers. There are a number of good motion pictures which are of immense value in imparting moral and religious instructions to all persons irrespective of age, creed and colour. But side by side with their good effect, we have also their baneful influences which are too glaring to escape the eyes of any thinking man. The Rev. Jessie H. Baird writes in a recent issue of the *Unity* :

"Dr. Hibben, formerly President of Princeton University, called together a committee of investigators, about five years ago, to learn the truth as to the influence of the motion pictures on America's childhood. The five-year study of this committee is now complete and available. It was made by experts and is thorough, fair and conclusive. The researchers interviewed thousands of children and young people in homes, schools, penitentiaries, reform schools, detention homes, on the streets and on the playgrounds. They tried desperately to get at the facts. They concluded that at least ten per cent. of juvenile crime (which is most of our present crime wave) was committed under the stimulus of some motion picture which gave the juvenile offenders the idea for the crime. Twenty-five per cent. of the delinquent girls told how at some motion picture they saw a favourite heroine sell herself to lust and still remain noble, thereby receiving the impulse which eventually led to their own downfall. From one group of one hundred and ten crimes investigated, forty-nine per cent. of the criminals said they got their ideas of carrying a gun from the 'movies,' and twenty-eight per cent. their ideas of practising stick-ups. One youthful criminal complained that the motion pictures tell you how to perpetrate a crime, but nothing about the suffering which results. One young murderer said that he got his idea for the crime he committed from Lew Ayer's picture, 'The Door Way to Hell.' Protests and warnings have come from all sources, but the producers have plunged on in the staging of such stuff—to make money at any cost to the nation!"

Human nature is everywhere the same. The above facts go to show that every country is more or less suffering from the evil effects of the screen. Any marvel of science, unless it is made use of in due proportion, must bring ruin to every society. The defect lies not in science but in its improper use by society. This is true not only of the motion pictures but also of every other invention of modern science.

REVIEWS AND NOTICES

RIGVEDA UNVEILED. By D. Datta, M.A., A.R.A.C. ***Published from the Sarvadharma Samanvayashram, Comilla, Bengal. 341 pp. Price Rs. 5.***

The book is a good example of how bias and want of coolness in judgment can vitiate good scholarship and commendable labour. Its good points are a rare collection of choicest passages from the Vedas, the Bible, the Quran and other scriptures on a variety of subjects with a view to show the similar nature of these revelations, an able refutation of Max Muller's theory of polytheism or henotheism and the establishment of monotheism as the cardinal doctrine of the Rigveda, and an attempt (which might be called successful in a way) to establish the right of the Sudras to study the Vedas. Its bad points are its unworthy vituperations, the statement that Sankara was ignorant of the Rigveda, and a rather nauseating repetition of quotations, expressions and arguments, unnecessarily increasing the bulk of the book. But for these defects we would have got a book which would have received admiration even from those who hold views different from his. We expected a better production from a man of the author's scholarship and wide outlook. The general get-up of the book is deficient in many respects.

A STUDY IN SYNTHESIS. By James H. Cousins. ***Messrs. Ganesh & Co., Madras. 503 pp. Price Rs. 3.***

The book under review might appropriately be called the *Magnum Opus* of Dr. Cousins. Those who are familiar with the workings of the author's mind will find in this rather big volume a summary and a consummation of the finest thoughts and sentiments of the learned author. Himself a creative artist and an art critic and a sympathetic educator of youths in both the hemispheres, Dr. Cousins has learned and realized what modern life is and what true life should be. 'Perfection', 'synthesis' are words that are very frequently met with in books of criticism on modern life; but read between lines they are found to yield all shades of meaning, possible and impossible. But the vision of synthesis that our present author sees is unique from many points of view. It is not a synthesis of this or that quality or capacity of man, nor of this or that culture or civilization. It is not a synthesis which ignores certain faculties because they are too subtle or of little *practical* use, or which atrophies or expunges certain others because they are gross or harmful in their present manifestations. His is a synthesis that takes full cognizance of all the faculties man is born with, aims at the highest manifestation of the nobler ones and the sublimation of what appear to be ugly or baneful, and makes a fine art-gallery of them all, the cynosure being God Himself. This is a synthesis which was revealed to the Rishis of the Vedas and the Purânas. And we are glad to find in Dr. Cousins a stout supporter of this unique synthetic view of life.

The author's ideal society will be one in which there will be a preponderance of such ideal individuals. To him the social scheme of Varnâshrama properly understood creates the most favourable circumstances for the realization of this goal of all-round perfection. In his brief but very lucid exposition of the different cultures and civilizations, past and present, he has beautifully laid bare their one-sided developments and consequent fatal results. He is emphatically of opinion that civilizations based on one or other of the material, emotional or even rational aspect of the whole man to the complete or partial ignoring of his aspirational aspect are bound to fall with a crash. The author's plan for world peace is like that of the Rishis. It will not come through Leagues and Conferences but through the living examples of persons—poets, philosophers, scientists, creative artists, men of God—in whom reason, feeling and action keep a perfect balance and orientate towards the Spirit.

The book, it must be admitted, is not a pleasant reading; it cannot be. The abstruse natnre of the varied topics dealt with herein, the close arguments put forth for the support of views that run counter to modern tastes, and the profuse quotations from eminent thinkers in support of the author's own views as well as to illustrate current contrary opinions—all these, while augmenting the worth of the book to the serious-minded, have made it impossible for

the author to add the other desirable quality to it. The numerous diagrams that appear at first sight to be phantastic prove really helpful when the reader comes to the end of a section after a long walk with the author. His appreciation and appraisement of art, literature, and religion deserve universal praise. While not denouncing the much abused dictum, "art for art's sake," he is keenly conscious of the debasing use that is made of it by a very large number of so-called artists. He admits that poets and all artists do their works of art called by an inward sense of joy which refuses to submit itself to the criticism of the intellect. But in spite of this he is unwilling to let go these geniuses without making them pass through the ordeal of the intellect. Even in the realm of religion and higher mysticism he would not part company with his intellect. The chapter on educational synthesis requires a careful reading by all interested in education. We unhesitatingly recommend the book to all who dream of and work for a better type of humanity in the near future.

DRAVIDIAN CULTURE AND ITS DIFFUSION. By T. K. Krishna Menon. *Cochin Government Press, Ernakulam, Cochin State. 39 pp.*

This brochure from the pen of Mr. Krishna Menon gives the reader a short but vivid picture of a culture which India ought to be proud of, but which she has so long tried either to forget or to ignore, being deluded by a false pride in a *pseudo*-ethnology of a privileged race. It is well that scholars are being increasingly attracted towards the investigation of this great factor of our composite cnlture. In this infant stage of the investigation it is but natural that opinions wonld widely differ; but it is a positive gain that the work has been undertaken in right earnest. We are glad to find that Mr. Krishna Menon has been able to give so much information in so short a compass. We may here sound a note of warning to the investigators into this branch of learning. Scholarship must not be ensnared into partisanship. It must not seek by sting or thrust to drive a wedge between the two main factors of our unique Indian culture. Its main duty should be to find out the truth and to give to Cæsar what is Cæsar's, as well as to show how beautifully it has contributed to the make-up of the Indian or world cnlture. It gives us no mean satisfaction to see our author above this fault, which not only vitiates the truth but lays the axe at the very root of nationalism.

INDIAN MASTERS OF ENGLISH. By Prof. E. E. Speight, B.A. *Published by Longmans, Green & Co., Ltd. 6, Old Court House Street, Calcutta. 177 pp. Price not given.*

This is an anthology of English prose by Indian writers. It is compiled by the editor to give Indian students a series of models of the best English written by Indian men and women. In the writings selected are found, character-sketch, nature study, description of social conditions, legal definition and religion. "The men and women who have written the following pages," says Prof. Speight, "stand for me as symbols of a power of adaptation which is so much more astonishing because it comes from people who in other ways are so conservative."

The book is not only an admirable collection but has an intrinsic merit of its own so suitable for young students. It is well printed on good paper and nicely got up.

COW PROTECTION. By Valji Govindji Desai. *Published by Go-seva-sangh, Sabarmati. 170 pp. Price 13 as.*

The book reveals startling facts which should put to shame the whole of the Hindu world. Both the religious and economic sides of the question have been treated with a fulness sufficient to convince anybody who cares. The country has gone so palpably wrong regarding the treatment of the cow that it does not require a learned treatise to show it. Everyone knows it (though not so thoroughly as after reading the book) and feels it but cannot check or correct it because of economical difficulty and lack of organizing capacity. The book teems with practical suggestions, specially suited to small beginnings. Will our young men take them up and organize? Will the authorities of *go-salas* and *pinjrapoles* take the cue and reform their old and unprofitable methods? The note on village cattle improvement by W. Smith shonld attract the attention of our educated young unemployed. The time is propitious when both the Government and the organization about to be started by Mahatmaji for village re-construction are ready, if we err not, to help them in such enterprises. Dairy and agricnlture coupled with small cottage industries for the utilization of the by-products as suggested in the

book are sure to turn out to be a fruitful source of income and will go a great way in bringing back and far excelling the old health, wealth and beauty of Indian villages. The book needs large circulation and with that end in view it has been wisely priced.

RAMAKRISHNA-VIVEKANANDA. By Nagendranath Gupta. *Published by Sri Ramakrishna Math, Khar, Bombay 21. vi+80 pp. Price 8 as.*

This pamphlet is a collection of three essays—one on Sri Ramakrishna and two on Swami Vivekananda. As a publicist and literary man, as an impartial observer of facts and events and as a fearless speaker of truth, the author is known throughout India. Coupled with these qnalities the author has a special advantage in handling this particular subject, for he came in intimate contact with these two personalities when they had no claim to fame, knowing Swami Vivekananda even from his boyhood and meeting Sri Ramakrishna when he was just coming out of obscurity. The estimate of such a person is likely to be unbiased. The aim of the author in writing this book is, in his own language, "to assign to Ramakrishna Paramahamsa and Swami Vivekananda their rightful place in the spiritual, intellectual and national life of India." About Sri Ramakrishna he says, "It may be said with absolute truth that he was one of the elects who appear at long intervals in the world *for some great purpose.*" (Italics ours.) "His words held men enthralled by the wealth of spiritual experience, the inexhaustible store of simile and metaphor, the unequalled powers of obscrvation, the bright and subtle humour, the wonderful catholicity of sympathy and the ceaseless flow of wisdom." He gives his estimate of Swami Vivekananda in the following words: "Assimilating all the learning and wisdom of the ancient Aryan sages of India he was still modern with large and quick sympathies, appreciating and reacting to the new forces at work throughout the world. His nature was so finely strung that it was like an Aeolian harp upon which the breath of human thought, East and West, made music. He was utterly nnconventional, wholly unorthodox. . . . His fullness impressed as much as his power dominated the minds of men." The author's appreciation of Swami Vivekananda, with whom he mixed more intimately than with his master, is so great and many-sided that one is to read the book through to understand what he really means, what place he assigns to this strange personality. Written in a perfect style graceful and forceful, and giving a clear, correct idea of two peculiar personalities, the one eluding and the other complex, these 80 pages are a rare achievement.

THE IMMANENCE OF GOD. By Madan Mohan Malaviya. *The Gita Press, Gorakhpur, India. pp. 41. Price 2 as.*

At least one-third of the book is filled with quotations from the Hindu scriptures mostly Purânic.

THE MEN BEYOND MANKIND. By Fritz Knnz. *Rider & Co., 34, Paternoster Row, London, E.C. 236 pp. Price 5s.*

The book under review is not written for ordinary run of men. It goes far beyond most of the modern sciences, and as such is a snper-science, to understand which requires a special kind of brain, though less rational and scientific, as the author has taken pains to show. The peculiar use of the oriental terms has an additional mystifying effect on its readers.

YOGA FOR THE WEST. By Felix Guyot. *Messrs. Rider & Co., 34, Paternoster Row, London, E.C. 4. 192 pp. Price 3s. 6d.*

The book, we are told by the author, "is the fruit of more than thirty years' personal experience." He has "followed the Eastern method of training . . . adapting it to the special conditions of life in the West in the twentieth century." This adaptation is however a dangerous thing in the domain of Yoga, though, we are aware, there must be some adaptations. Persons who are competent to adapt are very rare. It is not the nnmber of years which give one this competency but real earnestness and capacity, and training under the eyes of one who has himself reached "the other shore" and out of compassion for suffering humanity has undertaken to take others there. We do not know whether our author has acquired this sort of competency. All that we can say is, less the dabblers in this science, the better for the credulous public.

A SHORT BIOGRAPHICAL SKETCH OF SREEMAD VALLABHACHARYAJEE'S LIFE. By Natvarlal Gokaldas Shah. *Published by Lallubhai Chhaganlal Desai, 110, Richey Road, Ahmedabad. 168 pp. Price Re. 1.*

A BIRD'S EYE-VIEW OF PUSHTI-MARGA. By Natwarlal G. Shah, B.A. *Published by Jethalal G. Shah, M.A., Secretary, Pushtimargiya Vaishnav Mahasabha, Ahmedabad. 112 pp. Price As. 8.*

These two companion volumes will give the readers a broad but correct idea of the life and philosophy of one of our Achâryas. The Pushtimârgiya Vaishnav Mahâsabhâ's service in bringing out such popular brochures bearing on the sect is really praiseworthy. But the editing, printing and the get-up of these books are extremely bad.

HINDI

SRI CHAITANYA CHARITAVALI. KHAND III. By Prabhudatt Brahmachary. *The Gita Press, Gorakhpur, India. pp. 368. Price Re. 1.*

The Gita Press has now presented to the Hindi-reading public the brightest jewel of Bengal. Every Indian ought to have been acquainted long ago with the wonderful spirituality of Sri Chaitanya. His life is at once an interpretation and extension of the deeper life of Sri Krishna. The Gita Press has indeed laid the people of Hindusthan under a deep debt of gratitude by bringing out this well-written life of this God-man. Greater emphasis has been laid on the human side of the character, which has enhanced the worth of the book.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls this year on Wednesday, the 6th March.

APPRECIATION OF INDIAN CULTURE IN S. AFRICA

The following letter was addressed to Sir Deva Prasad Sarvadhikary, by General Smuts from South Africa. It refers to Swami Adyananda whose activities were published in our issue for December, 1934. The letter speaks for itself.

UNION OF SOUTH AFRICA.
UNIE VAN ZUID-AFRIKA.

Office of the Minister of Justice

Kantoor van de minister van justitie

Pretoria

3rd December, 1934.

DEAR SIR DEVA,

I am very much obliged to you for your letter of 24th December, 1933, in which you introdnced Swami Adyananda to me. That letter has now been delivered and I have had a most interesting and informative talk with the Swami. I have to thank you for this opportunity to meet one of your fine social workers. I could wish that we in South Africa had more frequent opportunities to meet men of his type and to thus realize some of the noble ideals which underlie your social and philosophical culture. It is this meeting of East and West in common understanding and appreciation that I look for the solution of some of the gravest perils on the road of civilization.

With all good wishes,
Ever yours sincerely,
(Sd.) SMUTS.

THE LATE MR. V. P. MADHAVA RAO

It is with great sorrow that we record the passing away of Mr. V. P. Madhava Rao on December 1, 1934, at Bangalore at the ripe old age of 85 years. He was Dewan of Travancore, Mysore and Baroda one after another and made a name for himself as a far seeing and courageous statesman who successfully introduced many valuable reforms in these States. After his retirement he worked in the cause of the public as a staunch nationalist in all the progressive movements of the day.

He met Swami Vivekananda in 1892 when the Swami visited Mysore and was the guest of the then Dewan Sir K. Seshadri Aiyar. And ever since that day he became a great admirer of Sri Ramakrishna. While he was Dewan of Mysore he helped the Ramkrishna Mission to establish the Ashrama in Bangalore by granting it a valnable site and getting the Ashrama built by means of subscriptions by himself and his friends. He was a sincere friend of the Ramkrishna Mission and was ever an active sympathiser in the various humanitarian works taken up by the Mission. May his soul rest iu peace!

THE RAMKRISHNA MISSION SISU-MANGAL PRATISTHAN, CALCUTTA

"The conception of the work is extremely noble and the spirit in which it is evidently performed by all concerned is magnificent and one can have nothing but admiration for all that is being done. The whole place is spotlessly clean and the arrangements well thought out and executed. This centre may well be regarded as a model for others." So writes Major-General D. P. Goil, M.B., Ch.B., F.R.C.S., I.M.S., Surgeon-General with the Govt. of Bengal, about the Ramkrishna Mission Sisumangal Pratisthan which was started in July, 1932, by Swami Dayananda, who had made a special study of the Child Welfare activities of America during his sojourn on missionary work there. The work being entirely new, the first two months were spent in propaganda work, which was followed by house-to-house canvass by honorary and paid workers of the Pratisthan, searching expectant mothers and explaining to them and to their guardians the value of maternity service and the object of the Institution. Actual registration of mothers began in September, 1932.

The Institution is located in a beautiful two-storeyed house at 104, Bakul Bagan Road, Bhowanipur, Calcutta, in a cosmopolitan locality inhabited by various communities. Its *Outdoor Clinic* is on the ground-floor and consists of visitors' waiting room, mothers' waiting and class room, office and record room, private examination room and laboratory. Another contiguous section of the ground-floor, which is entirely separate from the clinic, accommodates the resident staff, purely women. The *Indoor Hospital* on the first floor consists of a labour room, a utility room for supplies etc., a nursery with individual baby beds isolated by glass partitions, a mothers' ward with bug-proof beds, two cabins with single and double beds, a milk kitchen and a bath room. Altogether there are 10 beds for mothers and 10 for babies. The present maximum capacity of the hospital is to accommodate 40 labour cases per month, allowing every mother to stay here for a week. The main work of the centre is however done through *External Maternity Service* in the homes of the patients themselves. Every registered mother who is not admitted in the indoor is usually confined and looked after for at least 10 days in her own home, and hundreds of such mothers register themselves every year.

Pre-natal activities of the Institution consist in the imparting of *group instruction.* This provides the contact with other mothers and stimulates discussion which makes the teaching more effective and less costly. Every Tuesday evening talks are given to the mothers assembled in the Pratisthan lecture room by qualified doctors on some important points regarding adequate maternity care or the care of the infant. The subject matter of these lectures has been published in letter form entitled "Letters addressed to an Expectant Mother." These, published in separate sheets, are handed over to the registered mother month by month for her information and guidance. In all 210 mothers received pre-natal care in the first year and 542 in the second year. *Mothers' clinics* are held every Sunday afternoon between 3 and 7 p.m. Two gynæcologists, a pathologist, a lady doctor, a matron and several staff nurses conduct the clinics. The waiting mothers are called in one by one, examined and advised. The first examination is thorough and complete in all details.

EXTENT OF PRE-NATAL ACTIVITY

	1st year	2nd year
Home visits made ...	2,845	569
Lectures given ...	42	52
Mothers' clinics conducted	42	52
Mothers registered ...	210	542
Clinic attendance of mothers	500	1,493

The natal activities fall under two broad sections *viz.* External Maternity Service and Hospital Maternity Service. *External Maternity Service*: As soon as labour starts and word is sent to the Pratisthan with the personal card, the nurse on duty takes out the patient's history sheet, goes through the necessary information noted on it, determines if the case is to be conducted in the home or in the Indoor Hospital, and in the former case sends out a midwife equipped with everything necessary for scientific maternity care. She condncts the case there with proper antiseptic precautions. In case of any difficulty the Pratisthan doctor or matron goes and does the needful. In every case of home confinement the mother and the baby are visited by the Pratisthan doctor or matron shortly after delivery, and afterwards as conditions indicate. The midwife visits the mother and the baby daily for

10 days as a matter of routine. *Hospital Maternity Service*: If the patient's history requires that the case is to be conducted in the Indoor Hospital the midwife brings the mother in a taxi and gets her admitted there, where she receives immediate attention of the doctor and nurses, and up-to-date scientific care and nursing follow, particular attention being given to every little detail of good hospital technique. The mother is usually kept in the hospital for a week and nursed with great care. Plenty of milk is given for her diet. She is generally ready to be discharged on the seventh day. Care for the next three days is given in the home. *Nursery*: One special feature of this maternity hospital is that the new-born babies are kept in a separate attached nursery in individual bug-proof beds isolated by glass partitions. Each bed has its own toilet articles on a tray for the exclusive use of the baby it carries. All these precautions help to check the spread of communicable diseases. Each baby is carried and put to breast by the nurse on duty every three hours punctually, and after twenty minutes of nursing is carried back to the bed, where it goes to sleep almost immediately till the next feeding time. The baby is usually sent home with the mother after a week, care for the next three days being given in the home.

EXTENT OF ACTIVITY OF THIS SECTION

	1st year	2nd year
Deliveries conducted Outdoor	105	252
Deliveries conducted Indoor ...		74
Delivered by outside agencies	80	85
Cases referred to outside hospitals	15	33
Cases not yet confined ...	60	98

CHILDREN'S CLINIC AND FOLLOW-UP OF BABIES

The Pratisthan continues the supervision of the child right along till it is of school-going age. The mothers are advised to bring the baby to the clinic at least twice every month during the first year and once a month later. Meanwhile lady health visitors and nurses visit the homes and look after the care and comfort of the baby and help the mothers in their difficulties, if any. Should complications arise, they are requested to see the physician in charge on clinic days, and if unable to bring the baby the physician sees it at home but exceptionally. Clinic is held on Wednesdays and Saturdays between 3 and 5 p.m. regularly. Once every fortnight lecture and demonstration about the hygiene of the home, care and feeding of the infants, etc. are held. All mothers are welcomed and encouraged to take part in discussion and see the demonstration on feeding, bathing, etc.

EXTENT OF ACTIVITY UNDER THIS HEAD

	1st year	2nd year
No. of children registered ...	161	460
Children's clinics conducted	49	100
Clinic attendance of mothers and children ...	898	2,715
Home visits for post-partum care	1,647	2,798

TRAINING OF NURSES

Another kind of important activity of the Pratisthan is the training of midwives and nurses, which is so very essential for the carrying out of the objects of the institution. It intends to admit young educated women, preferably widows from poor but respectable families living in villages, train them, and send them back to the villages fully equipped with the knowledge of rendering first-class maternity care to helpless mothers. The first batch of pupils admitted consists of six young women of respectable middle-class families. The Pratisthan provides for their free hoard and lodging, besides giving them a stipend. The syllabus is the same as that prescribed for the Junior and Senior Midwifery Courses by the State Medical Faculty, Bengal.

The total receipts amounted to Rs. 31,203-14-6, and total expenditure to Rs. 25,602-0-8. All donations will be thankfully received and acknowledged by: The Secretary, Ramkrishna Mission Sisumangal Pratisthan, 104 Bakul Bagan Road, Bhowanipur, Calcutta.

SWAMI VIVEKANANDA