PRABUDDHA BHARATA

VOL. XL *JUNE, 1935*

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

REMINISCENCES OF SWAMI VIVEKANANDA

By Sister Nivedita

Calcutta,
1899.

The event of the week has been my talk with my friends on Friday night. The husband told me, with some bitterness, that he meant to school himself into calling me "Sister Nivedita" instead of "Miss Noble," then he would be able to think of me less of a human being. At present my dreadful narrowness hurt him unbearably. I got him to tell me our differences. Then it came out. The worship of Swami's Guru, "A man cast in a narrow mould, a man who held woman to be something half fiend, so that when he saw one, he had a fit." Between a gasp and a smile I said I could not accept the description. I pointed out that we, none of us, least of all Swami, wanted him to worship too. That was personal. Then again, "An Avatâr-doctrine could not supply India's present need of a religion all-embracing, sect-uniting, etc." To me this is curious, for it seems the only possible way to meet that need. An Avatâr that declares that sects are at an end. The man who does not believe in Incarnation will not call him an Avatâr like Swami. Again my friend said, "This could not prove the new religion." I said no one wanted it, no one was planning or bothering to do more than this one bit of educational work that the Order had before it, in all directions now. Questions of worship and the religion of the future could do what they liked. Then he spoke of the great thrill with which he heard Swami say that his mission was to bring manliness to his people, and with which still in England he read the Calcutta lectures and saw him contemptuously tear his great popularity to tatters for the real good

of truth and man. But when he found him proceeding to worship his Guru and other things, he had dropped with a groan. The man who had been a hero had become the leader of a new sect. I tell you all this by way of record. Some day people will say, "Swami neither did nor taught anything new," so this emotional divergent is very precious to me.

SPIRITUAL EXPERIENCES OF SRI RAMAKRISHNA

[In His Own Words]

Referring to the period of his Tântrika Sâdhanâ, Sri Ramakrishna said, "The Brâhmani would go during the day from Dakshineswar and collect the various rare things mentioned in the Tântrika Scriptures. At nightfall she would ask me to come to one of the seats. I would go, and after performing the worship of the Mother Kâli, I would begin to meditate according to her directions. As soon as I would begin to tell my beads, I would be always overwhelmed with divine fervour and fall into a deep trance. I cannot relate now the varieties of wonderful visions I used to have. They followed each other in quick succession, and the effects of those practices I could feel most tangibly. The Brâhmani put me through all the exercises mentioned in the sixty-four principal Tantra texts. Most of these were extremely difficult Sâdhanâs—some of them so dangerous that they cause the devotee to lose his footing and sink into moral degradation. But the infinite grace of the Mother carried me through them unscathed."

*

"Something rises with a tingling sensation from the feet to the head. So long as it does not reach the brain I remain conscious, but the moment it does so, I am dead to the outside world. Even the functions of the eyes and the ears come to a stop, and speech is out of the question. Who should speak? The very distinction between 'I' and 'thou' vanishes. Sometimes I think I shall tell yon everything about what I see and feel when that mysterious power rises up through the spinal column. When it has come up to this, or even this (pointing to the heart or the throat), it is possible to speak, which I do. But the moment it has gone above this (pointing to the throat), somebody stops my mouth, as it were, and I am adrift. I make up my mind to relate to you what I feel when the Kundalini goes beyond the throat, but as I think over it, up goes the mind at a bound, and there is an end of the matter!"

Many a time did Sri Ramakrishna attempt to describe this state, but failed every time. One day he was determined to tell and went on until the power reached the throat. Then pointing to the sixth centre, opposite the junction of the eyebrows, he said, "When the mind reaches this point one catches a vision of the Paramâtman and falls into Samâdhi. Only a thin, transparent veil intervenes between the Jiva and the Paramâtman. He then sees like this—," and as he attempted to explain it in detail he fell into Samâdhi. When his mind came down

a little he tried again, and again he was immersed in Samâdhi! After repeated fruitless attempts he said with tears in his eyes, "Well, I sincerely wish to tell you everything, but Mother won't let me do so. She gags me!"

*

Referring to the different ways in which the Kundalini rises to the brain, he often said, "Well, that which rises to the brain with a tingling sensation does not always follow the same kind of movement. The scriptures speak of its having five kinds of motion. First, the ant-like motion; one feels a slow creeping sensation from the feet upwards, like a row of ants creeping on with food in their mouth. When it reaches the head, the Sâdhaka falls into Samâdhi. Second, the frog-like motion; just as a frog makes two or three short jumps in quick succession and then stops for a while to proceed again in the same way, so something is felt advancing from the feet to the brain. When this reaches the brain, the man goes into Samâdhi. Third, the serpentine motion; as snakes lie quietly, straight or coiled up, but as soon as they find a victim, or are frightened, they run in a zigzag motion, in like manner the "coiled up" power rushes to the head, and this produces Samâdhi. Fourth, the bird-like motion; just as birds in their flight from one place to another take to their wings and fly, sometimes a little high and sometimes low, but never stop till they reach their destination, even so, that power reaches the brain and Samâdhi ensues. Fifth and last, the monkey-like motion; as monkeys going from one tree to another take a leap from one branch to another and thus clear the distance in two or three bounds, so the Yogi feels the Kundalini go to the brain, and produce a trance."

*

These experiences he would explain at other times from the Vedantic standpoint as follows: "The Vedânta speaks of seven planes, in all of which the Sâdhaka has a particular kind of vision. The human mind has a natural tendency to confine its activities to the three lower centres—the highest being opposite the navel—and therefore is content with the satisfaction of the common appetites such as eating and so forth. But when it reaches the fourth centre, that is, the one opposite the heart, the man sees a divine effulgence. From this state, however, he often lapses back to the three lower centres. When the mind comes to the fifth centre, opposite the throat, the Sâdhaka cannot speak of anything but God. While I was in this state I would feel as though struck violently on the head if anybody spoke of worldly topics before me. I would hide myself in the Panchavati, where I was safe. I would fly at the sight of worldly-minded people, and relatives appeared to me like a yawning chasm from which there was no escape if I once fell. I felt suffocated in their presence—almost to the point of death, and would be relieved only when I left them. Even from this position a man may slip down. So he has to be on his guard. But he is above all fear when his mind reaches the sixth centre—opposite the junction of the eye-brows. He gets the vision of the Paramâtman and remains always in Sâmadhi. There is only a thin transparent veil between this and the Sahasrâra or the highest centre. He is then so near the Paramâtman that he imagines he is merged in Him. But really he is not. From this state the mind can come down to the fifth, or

at the most, to the fourth centre, but not below that. The ordinary Sâdhakas, classed as 'Jivas', cannot come down from this state. After remaining constantly in Samâdhi for twenty-one days, they break that thin veil and become one with the Lord for ever. This eternal union of the Jiva and the Paramâtman in the Sahasrâra is known as going into the seventh plane."

WAR AND CIVILIZATION

BY THE EDITOR

I

The war problem raises various issues among the thinking people. Nowadays we hear so often that another European war would mean the complete collapse of the modern civilization. Because they say that "the population over a large area may expect destruction at any moment. The next war will take the form of mass murder of the civilian population rather than a conflict between armies." Practical statesmen and pacifists are thinking of averting the peril of war. Some suggest that if people want to stop war, they must at first stop international economic competition. Others are of opinion that the forces for the promotion of peace must be made stronger to cope with the destructive elements of the world. There are still others who hold that more potent psychological forces are working behind the widespread economic causes of war. "The economic forces," says Mr. John Bakeless, "which today produce war cannot be wholly eliminated from modern life; but it ought to be possible to guide and control them so that they cease to be a danger. It ought to be possible to reach by agreement results as satisfactory and infinitely less expensive than those reached by war. The real obstacles to such guidance and control are the evil human passions—greed, fear, distrust, hatred, feelings of national or racial superiority, and megalomania of one kind or another. These are the human forces, psychological forces, moral forces—or, if you prefer, immoral forces—that lie behind the economic forces which in turn lie behind modern war." The people who hold such a view suggest that the war problem like other human problems can be solved by balancing the good impulses in man's nature against the baser ones. The brute in man needs to be subjugated by the divine in him. The wisest of men all the world over should put their heads together for devising effective means to avert the danger with which all nations are faced today.

If you wish for peace, prepare for war —was the policy of the ancient Romans. Modern nations seem to follow the maxim without any honest thinking for peace. Those who sincerely work for peace find the atmosphere too much vitiated for it. As a result, honest motives are very often interpreted in terms of worse diplomacy. This is how genuine efforts are nipped in the bud. Therefore, the first thing that is essential for a good understanding is to create an atmosphere for honest thinking and sincere effort. Moreover, the desire for peace is not so keen, and our efforts in that direction are too meagre to have any lasting effect on mankind as a whole. "Many of us think that

we are working for peace," said Sir Radhakrishnan, "though the will to peace is only a pious and remote aspiration, a dim and distant idea and not a burning conviction which we are prepared to maintain by our blood and life. The glory of patriotism is something for which we are prepared to pay a heavy cost. We have not the same sense of urgency about peace and international understanding as we have about our prosperity." Peace can hardly be achieved through mere pious wishes. Unless there be regular campaigns for its acquirement, the forces for war shall have their way and the fate of nations will, as it does now, hang in the balance. Those who are fighting for peace must be prepared themselves for all consequences. This is the view expressed by some great pacifists of the day.

II

People there are who affirm that man can never abolish war. It is in the very nature of man to have war, which is therefore unavoidable. Aristotle is said to have remarked, when asked about the institution of slavery: "No, we can't get rid of that. That's rooted in aboriginal human nature. It's in some men's natures to be slaves and in other men's natures to be masters. It would be absurd to think of changing that." Mr. Hugh Stevenson Tigner criticizes the view in course of a recent article published in the *Unity* and observes as follows: "Well, while we have not yet succeeded in getting rid of every vestige of slavery, certainly it would be generally conceded that Aristotle made a mistake. Slavery was not a psychological necessity but a social expediency. It was not rooted in immutable human nature but in social custom. If we will examine Aristotle's mistake we will discover that it lay not in an occasional error of judgment but in a fallacious manner of reasoning. All such judgments—and we are in the habit of making them by the thousand—are erroneous, because there is a fallacy in the wood pile. The fallacy lies in the assumption that human nature is a very definite thing which unfolds itself according to a rigid innate design in Calvinistic independence of environmental conditions." The writer vehemently opposes those who hold that men are instinctively pugnacious and therefore will always have war. He points out that war too is a social institution. It is true that human nature is behind it, but never in a fatalistic sense. "Human nature," says he, "supports war because it has been moulded to support it. The institution of war (that complex of habits, traditions, loyalties, values which make it seem proper and necessary to make war when certain conditions arise) makes human nature fully as much as human nature makes war."

So far as the question of human nature is concerned, it can be said that every man is born to conquer human nature. His life is a struggle to rise above the animal nature and to find out the divine in himself. Those who think that the nature of man is something rigid and admits of no adaptability are undoubtedly in error about the estimate of human possibilities.

Asoka whom H. G. Wells calls the world's greatest king tried to abolish war. It must be said that he achieved marvellous results during his lifetime. The conquest of Kalinga resulted in huge carnage and casualties. The terrible sight brought a revolution in his mind and he began to declare war as an unmixed evil. He sent his message in all directions and put forth his energies to translate the idea into action. In some of the Kalinga Rock Edicts we

find: "The king desires that his unsubdued borderers, the peoples on his frontiers, should not be afraid of him but should trust him, and would receive from him not sorrow but hapiness. . . . Even upon the forest folks in his dominions, His Sacred and Gracious Majesty looks kindly. . . . The drum of war was hushed throughout India. Only Dharmaghosa, the call to moral life, religious proclamations could be heard." The measures adopted by Asoka unfortunately did not survive him. His successors revived the bloody process of extending dominions. They openly violated the method of non-violence on a continental scale. If the noble example could not be followed, the fault was neither with Asoka nor his method. It was rather unbecoming of his successors to take credit in openly violating his system. If the doctrines of Buddha or Jesus fail to be followed by their disciples, we cannot lay blame on those great teachers of mankind. Nor can we affirm that human nature does not allow men to act according to their noble teachings. Because the majority of men cannot be virtuous, it does not follow that the promoters of virtue are at fault, or that human nature is responsible for so many crimes in the world. The place of Asoka is unique in the history of nations. "It will thus be recognized," says Prof. Radhakumud Mookerji, "that Asoka easily takes his place as the Pioneer of Peace in the world, having stood for principles which the League of Nations has been formed to achieve, such as the outlawry of war as an absolute evil; recognition of the brotherhood of all States and peoples, great or small, in independence and sovereignty; disarmament, and the like. He was also the first in the world who, without waiting for speculation on his ideals, gave effect to them at once in his own Empire, from which war was excommunicated, and thereby spiritualized Indian politics for the time being. He also tried to bring his neighbouring States in Western Asia and Europe to his way of thinking and to that end he spent freely from the revenues of India. This is a record in international service in foreign countries financed by the resources of one's own country."

III

Is the making of an international government a practical solution of the war problem? This is the question that invariably comes to the minds of those that seriously think of the League experiment. Mr. J. A. Hobson writes in the last April issue of the *Hibbert Journal* about the various issues that are involved in the question itself: "Many would hesitate to give an affirmative reply; instead, they confront the terrible alternative, the collapse of the League experiment and the return to an anarchy which can only pass into the catastrophe of another world-war. But before yielding to such a counsel of despair, we ought to be certain that we cannot succeed in so strengthening the League as to make it an effective world-government. And this can only be done by recognizing that its pious promises of common action against peace-breakers must be backed by adequate preparations of international force. This cannot in my judgment be achieved merely by strengthening the probability that a nation invaded or threatened with invasion will receive economic or even armed assistance from other members of the League, irrespective of their personal interests and attachments. It may be that the strength of national sovereignty is such that nations will not at present go further than this in their attempts to put life into the League. . .

In a word, the refusal to create a genuinely international police force for the Society of Nations is unlikely to furnish an adequate feeling of security in weaker threatened nations, or an adequate deterrent to a powerful aggressor bent upon a speedy conquest of a weaker neighbour." Many pacifists object to such an idea of international force. Because they say that it would go against the very principle of the League to prevent war. It is a complex problem—how to stop war without the help of any physical force. If we turn the pages of the history of India, we find Sri Krishna discussing the questions of war and peace in the council of Virât where had assembled many kings and princes, the friends of the Pândavas. Sri Krishna asked the kings to consider means for the common good of both the Kurus and the Pândavas. After much discussion it was unanimously decided to send Sri Krishna as an ambassador to the Kurus. From the speeches of the great peacemaker, we can find some clue to the question, whether war is an unmixed evil, or whether it can be justified sometimes on moral grounds.

The mission of Sri Krishna was to avert the impending war of Kurukshetra and he tried his best. He met the Kurus in their council and addressed Dhritarâshtra as follows: "For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the earth's population to be slaughtered, regarding evil as good and good as evil. Restrain thy sons, O monarch, who have from covetousness proceeded too far. As regards the sons of Prithâ, they are equally ready to wait upon thee in dutiful service as to fight. That which seemeth to thee to be for thy good, O chastiser of foes, do thou adopt." Duryodhana in spite of his father's persuasions remained obstinate, saying that while he lived, even that much of the land which might be covered by the point of a sharp needle he would not give unto the Pândavas. Sri Krishna then replied, "Wishest thou for a bed of heroes? Verily thou shalt have it with thy councillors."

Before Sri Krishna's visit to the council of the Kurus for the purpose of peace, the Pândavas were discussing over the matter. At that time, Bhima though of fiery and warlike temper pleaded for peace lest the Pândavas become the slayers of their race. At this, Sri Krishna rebuked him and condemned his gentle mood, saying that his words were as unexpected as if the hills had lost their weight and fire had become cold. Thereupon, Bhima flew into a passion and Sri Krishna gently told him that as he belonged to the Kshatriya race, it behoved him to engage himself in a *righteous war*, regardless of consequences. On the field of Kurukshetra, when Arjuna's mighty will failed and his heart faltered at the impending slaughter of relatives, it was Sri Krishna who exhorted him to fight, saying again and again that there is nothing higher for a Kshatriya than a righteous war. It is the duty of a Kshatriya to take up arms for defending his country, people and religion. Pacifism proves ruinous when war is strictly righteous. Sri Krishna was not for peace at the cost of righteousness, so he asks Arjuna to fight for the sake of duty. War in such a case is no destructive affair but creative sacrifice. "Having made pain and pleasure, gain and loss, conquest and defeat the same," says he, "engage thou then in battle. So shalt thou incur no sin." Selflessness of motive is emphasized by him even in war. This is the lesson which is valuable in all ages.

War to establish righteousness is a

help towards the progress of civilization; but if it is for the extension of one's territories, it is always disastrous to human progress. Sri Krishna could not approve of Duryodhana's desire to keep unrighteously the territories of the Pândavas. That is why he asked them to fight. In the history of human progress Sri Krishna's message is unique. Because we have lost all sense of duty and righteousness, we find it difficult to understand the true significance of his teachings, and that is why we accuse him of having propounded the doctrine of man-slaughter. The man who said, "Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation would I abandon virtue," can hardly be driven to support war for the sake of war. His fiery message is a perpetual boon to mankind, if the world cares to listen to it. It gives a permanent solution to the problem of war or peace, provided men are sincere and regard the performance of duty as the supreme law of life. If the League of Nations takes the position of Sri Krishna and is guided by his principle without any selfishness, and is at the same time strong enough like him to enforce its judgment on the stronger nations that are greedy and ever encroaching on the teritories of the weaker, then peace would be established. But the pity is that within the League are the stronger nations who are not able to give up their selfishness and sincerely work for peace. Hence the present deplorable state of the world.

KARMA YOGA

By Swami Turiyananda

Sri Krishna teaches in the Bhâgavata, Karma Yoga for the desirous. What kind of Karma is it? We want to know how those who are desirous can perform work without attachment. Of course their actions are prompted by desires, but that does not by itself make their actions tainted. If those actions are prohibited by the scriptures, if they are sinful, then alone are they blameworthy. Those whose minds are attached to enjoyment, cannot but perform actions prompted by desires. for the satisfaction of those desires. If they are asked to perform work without any motive they cannot understand that teaching at all. That is why the scriptures have prescribed for them actions with desires. The Gita does not teach merely work without attachment but also work for the fulfilment of desires. "Prajâpati having in the beginning created mankind together with Yajna, said,—'By this shall ye multiply; this shall be the milch cow of your desires'" (Gita 3-10). Scriptures hold out different ideals to different people according to their capacity. Each selects according to his own fitness one from out of these teachings, adheres to it with Sraddhâ and attains prosperity. That is why the Lord says, "Devoted each to his own duty, man attains the highest perfection" (Gita 18-45). One has to perform the duty for which one is fit and thus increase the Sattwa in him—that is the teaching of the scriptures. He who has strong desires must be given some scope for enjoyment. You cannot by mere instruction forcibly turn his mind away from enjoyment. But then there should

be enjoyment with discrimination for there can never be satisfaction of desires by enjoyment. It goes on ever increasing like fire into which ghee is poured. That is why enjoyment should be regulated by discrimination. Then only will there be any chance of one's realizing the situation, as was the case with king Yayâti. Work without attachment should be the aim, the goal, but it cannot be realized by mere talk. In fact there can be nothing like work without attachment, for without Knowledge one cannot be truly free from attachment. Work without attachment before realization is work done for realizing the Lord. Work done for realizing the Lord is 'no work.'

The desire for devotion is no desire *i.e.* no cause of bondage. Thus if work is done for His sake it is said to be without attachment. Otherwise strictly speaking the Jnânis alone can perform work without attachment. For due to Knowledge all their desires are burnt down. Except the Jnânis none else has the power to do work without attachment. But then work done with the desire of attaining Knowledge, can still be called work without attachment. It is difficult to understand the true nature of work. That is why the Lord says, "The nature of work is impenetrable" (Gita 4-17) ; "Even sages are bewildered as to what is action and inaction" (Gita 4-16).

Sri Ramakrishna also says, "Mother take this your action and inaction, and give me pure devotion. Take this your sin and virtue and give me pure devotion." Such an easy path for realizing God, suitable to every one, no one has taught till now. Just as a cow takes all kinds of food when it is mixed up with a little oil cake, so also the Lord accepts all worship when it is tinged with devotion. "Somehow or other if we can but offer everything to Him, if we can but think that He is our dearest, our beloved, if we can but do everything, think every thought, for His sake, then we are blessed." Like Sri Ramakrishna, the Lord Sri Krishna, the preacher of the Gita also again and again reiterates in his teachings : "Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me. Thus shalt thou be freed from the bondages of actions, bearing good and evil results. With the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me" (Gita 9. 27-28). That we are not able to put into practice such an easy teaching as this is undoubtedly a matter for great regret. He whose mind is attached to sense-objects, will by performing actions prescribed by the scriptures and by the performance of his duty gradually have his mind purified and finally attain desirelessness. That is why even the performance of action from desires is called Karma Yoga. That is also the reason why the injunctions of the scriptures are held in such high esteem. "He who, setting aside the ordinances of the Sâstras, acts under the impulse of desires, attains neither perfection, nor happiness, nor the goal Supreme." These are the words of the Lord. If we can only offer everything to Him then we need not be any more anxious nor have fear, nor ransack the scriptures so much.

No doubt this is not easily attained yet we need not lose heart for the Lord says, "Gradually gaining perfection through many births, he reaches then the highest goal" (Gita 6-45). If it be not attained in this life it will be attained in the next life, but we should see that the ideal is not

lost sight of. We must go on practising and we are sure to reach the goal one day. We have to become His completely. We have to surrender ourselves to Him, completely giving up all our ego and pride, without in the least depending on ourselves or anybody else. This is the essence of the teachings of the Gita. He is very kind and if we can only depend on Him, He gets everything done for us. He has so promised in the Gita, "My devotee never comes to any grief"; "The doer of good never comes to any grief" (Gita 6-40). This is another fundamental teaching of the Gita.

Man is only an instrument, the Lord alone is the Agent. Blessed is he whom the Lord makes His instrument and gets His things done by him. Every one has to do work in this world. No one can escape from it. But if anyone works for the fulfilment of his selfish end, his work instead of working out his liberation, brings him down. The intelligent, doing work for Him, escape from the binding effect of work. 'He is the doer and not I'—this knoweldge breaks all bondages. This in fact is the truth. The idea, 'I am the doer', is only an illusion; for it is difficult to find out this 'I'. If we investigate into this 'I', we shall find that the real 'I' merges in Him. The ego-consciousness with respect to the body, mind and intellect is a delusion due to mere ignorance. They do not subsist to the last. None of these stands the test of discriminative investigation. Everything vanishes and That alone is left from which everything proceeds, in which everything subsists and to which everything returns at the end. That is Brahman—the Sachchidânanda, the witness of this ego-consciousness, the creator, protector and destroyer, and at the same time the Infinite, unattached and indifferent. Resting in Him this world-machine is driven by His power. The sportive Lord looks at His own play and enjoys. To whomsoever He reveals this he alone understands. The rest even seeing do not understand—thinking themselves separate from Him they get deluded. This is His Mayâ. This Mâyâ vanishes if one works for the Lord surrendering oneself to Him.

ART AND RELIGION

By Prof. Abinash Chandra Bose, M.A.

The Different Ways of Search For Unity

In the bewildering diversity that the world presents to him, man is perpetually at pains to find out a unity. It is an inherent tendency in his nature. He cannot tolerate confusion. He can live only in a universe, not in a "multiverse." The struggle for existence on the higher plane of life is a struggle to unify the world.

We find four important directions in which the human mind has worked to achieve this aim. Firstly, man has attempted by means of observation to define and classify the world of phenomena and reduce it to order and law. This is science. Then he has attempted by means of thought to arrive at wider generalizations going beyond the finite to the ultimate. This is philosophy. Both science and philosophy express the rational power in man. Both are attempts to comprehend the world in terms of concepts or abstract ideas.

But there is another faculty of the mind which, instead of seeking abstractions, directly faces the concrete reality. It is the faculty of intuition or spontaneous vision within the soul of man which essays, not a comprehension, but a direct realization of the universe. When man tries through a lyric intuition to realize the finite world in terms of form, the result is art; when he tries through a pure or mystic intuition to realize the infinite in terms of spirit, the result is religion.

Each of these four activities represents a distinct tendency of the human mind (though, in the last analysis, the mind is an organic whole and does not justify any division). The civilization of man consists in giving each of these tendencies the fullest possible scope for activity. Whenever human society lives on the cultural plane it includes in it the scientist, the philosopher, the artist and the poet, the sage and the saint.

The functions of science and philosophy, being intellectual, are, as a rule, well understood by the people. But a cloud of mist hangs over our conceptions of art and religion, because they are based on a non-rational power of the mind, intuition. The following is an attempt to clarify the issues.

Lyric Intuition and Realization of Phenomena : Art

Art, like science, is based upon impressions of finite reality. While science co-ordinates them through reason, art does so through intuition. The aim of science is to know things by defining them, that is, by enumerating their essential attributes or abstract qualities. The aim of art is to realize things by a direct vision and to preserve their reality in terms of the concrete images seen in that vision. Science starts with observation, the analytical scrutiny of phenomena : art starts with vision, a synthetic perception of phenomena in their completeness and virgin freshness. This vision or intuition works without the mediation of reason.

To see a thing in its completeness and virgin freshness is to see it in its perfect or ideal form, that is, in its beauty. To represent the vision in terms of the artist's material—words, sound, line, colour, etc.—is to create the ideal form of beauty in those terms. Art, thus, begins in an æsthetic experience and ends in an æsthetic achievement. So while science is concerned with the logic and is constructive, art is concerned with the æsthetic, and is creative.

It is not enough that we know things in the abstract; it is also necessary that we realize them in the concrete (though the one activity can never be a substitute for the other). So long as we know a thing in the abstract, it remains outside of us; we collect a few attributes of it and retain them in memory. But we realize a thing when it enters our being—when it is reflected in our spirit and joined to it through some inherent harmony. Hence while science is intellectual, art is spiritual.

The spiritual element in art is subject to some limitations. Firstly, as it seeks form and beauty, it is necessarily limited to finite reality. For only the finite can have form, the infinite is formless. Again, form presupposes variety and change. Outline and distinction can exist only when there is a multiplicity in respect both of space and time. Absolute unity can have no distinction. The "eternal Now" and the "everlasting Here" cannot be approached by art.

Secondly, art is the creation of the finite self of man, combining in it the composite effect, refined as it is, of his physical, emotional, spiritual as well as intellectual and volitional life. On the finite plane the soul, like the earth, is

enveloped in an atmosphere to which the term 'temperament' is applied. In it are accumulated all the impressions of finite existence—joys and sorrows, hopes and fears, loves and hates, aspirations and yearnings, beliefs, faiths, resolutions, etc. Art is "life seen through temperament." The world reflected in the artist's soul takes its tone, colour and shape from the temperament of that soul. The image that the artist builds is not, therefore, thoroughly objective; there is a considerable subjective element in it. This subjectivity produces a lyrical quality in the artist's vision or intuition. It is not a clear vision: it is coloured by the artist's personality. Just as there is no form or beauty in infinity, so there is no form or beauty in pure impersonality or objectivity. Beauty appears only in a subjective vision. Hence the artist's is a lyrical intuition.

The chief trait of lyricism is an intensity of emotion—an ecstasy, a rapture, a transport—which supplies the driving force to artistic creation. This places the artistic mentality at the farthest remote from the scientific and the rational. The mind in the ecstatic state has so little to do with reason that some have described this as a state of frenzy or madness. But it is possible to strain the meaning of such expressions too far. The ecstasy does not stand for a negative attitude; it is a positive force; not mere irrationality, but a "divine unreason," instinct in the intense joy of creation.

To emphasize the subjective element in it, art has been called "an expression of personality." This does not mean that art is pure subjectivity. By being intensely personal, art gets over what is individual or eccentric in personality, and reaches down to the universal elements in it. True art is not the expression of mere feeling; it expresses an intuition, that is, a vision of objective reality coloured by feeling. It is only the cheap and facile lyric that is a mere effervescence of personality.

This also leads us to the fact that art is not pure invention. The artist does not create out of nothing. He is not, as some have imagined, a rival of God, presuming to exercise His function, and hence guilty of blasphemy. Far from that. Instead of being an infidel, the artist is a sort of prophet, because he reveals the beauty of God's universe.

What is the final achievement of the artist? He has seen and shown things in their beauty and given a form and shape to the amorphous material of life. He has reduced chaos to cosmos. He has given a value to life—the æsthetic value. In the light of his ideal the world divides into the beautiful and the ugly, the one standing for the harmony of the soul and the universe, and the other for a discord between them. The æsthetic standard provides an important approach to human perfection.

What is the significance of the beautiful or the æsthetic? Reason has failed to analyze it. Beauty cannot be intellectually comprehended. After all that scientists and philosophers have said about it, there still remains

> One thought, one grace, one wonder at the least,
> Which into words no virtue can digest.

The source of this ineffable quality of beauty lies in the nature of intuition itself. Intuition is a vision of the spirit; and, as it is in the nature of the spirit never to be satisfied with the finite, but always to yearn for the infinite, it happens that whenever the spirit sees, it does not see the finite alone; it penetrates into the infinite. Hence form in art does not enclose a

mere material content, it encloses a spiritual element also. Herein lies the mystic quality of beauty and art. The artistic form conveys within it something that is formless, the finite carries a significance of the infinite. Art, therefore, is inexhaustible in its suggestion. Every form of art is symbolic. The concrete image of the finite perpetually reminds us of the infinite. Beauty arouses the deepest yearning for the beyond.

Hence there is something almost unbearable in the impression of beauty on the mind. It "teases us like eternity." "A thing of beauty is a joy for ever," but it is a joy that "makes the heart ache, and a drowsy numbness pains the sense." The artist's joy is a cry of the soul, in which happiness looks too much like pain. Even aggressive materialists have recognized this overpowering quality of beauty. We find the following in a decadent novel :

> "You said to me once that pathos left you unmoved, but that beauty, mere beauty, filled your eyes with tears."

Art, then, has a two-fold allegiance : one to the material universe, on which the imagination works; another to infinity towards which the spirit yearns. Art grows out of the contact of the material and spiritual—a contact that implies a conflict too. The conflict arises out of the fact that the spirit of man cannot thoroughly accommodate itself to the finite world. Art is an expression of a dissatisfaction with the actual and an aspiration for the ideal. This conflict calls forth the soul's creative energies which liberate it from the "drowsy numbness" that "pains the sense" and threatens to disrupt, even to destroy the personality. Through the throes of creation the universe is reborn in the artist's soul and the spirit rises triumphant over matter. The artist obtains for himself and offers to his fellowmen the redemption of the soul through beauty. Art by giving forms to reality conquers it for the spirit of man.

Pure Intuition and Realization of Noumena : Religion

The yearning for infinity which is only a tendency in art is the whole motive behind religion. What is mere suggestion in art becomes a revelation here. The aim of religion is to realize the infinite, the noumenal reality, through intuition; that is to say, to make the ultimate reality dawn on the soul, just as the finite reality dawns on it in art.

But the lyrical intuition of art cannot serve the purpose of religion. The relative self can have a vague sense of the ultimate, but it cannot see the ultimate in all clearness as it sees the finite. But without this clearness the vision cannot be called realization. The soul must feel the infinite as the sense feels the finite, with absolute certainty.

Religion attempts to achieve this by perfecting its medium, intuition. It tries to dispel the mist of temperament by making the spirit live its own life, free from the impact of the physical and intellectual nature. The lyric intuition is like a flame, emitting a coloured light, and often smoke, owing to the presence in it of elements of the raw, unrefined basic material. Religion seeks a pure intuition, like a colourless and smokeless flame, without any contamination of crude matter. It attempts to release the soul from the bonds of relative existence and through that release (Mukti) make the finite, by its mysterious affinity, merge itself in the infinite. We may also call it a mystic intuition.

The first stage in religion, therefore, is an effort for self-purification (Tapasyâ). It is a moral effort. The will must resist all degrading tendencies of the body or mind and lift the self higher and higher till it is placed on the peak of existence (Kutastha). This is the primary implication of redemption or salvation (Atmoddhâra—'holding the self aloft').

It is possible to define the rising scale in the progress of the self towards spiritual freedom. First, there is the state of darkness and inertia (Tamas); secondly, that of energy without sufficient light (Rajas); thirdly, the state of light and life (Sattwa). But even the light and life make a temperament, though it is one radiating "knowledge, health, happiness and purity." The ideal state lies beyond these three states, in a fourth (Turiya) state, where the self has been completely freed from the impact of the duality that belongs to finite life—from pleasure as well as pain, love as well as hate, hope as well as fear, and so on, and attained the perfect liberty of the spirit and perfectly established the transcendental or mystic power of direct realization (Sthitha-prajna). It is in this state that "the alone communes with the alone," the finite merges in the infinite, the relative self (Jivâtman) loses itself in the ultimate Self (Paramâtman) and all realities merge in One Reality. This is the highest religious experience. Here the storm and stress of existence is calmed in a final tranquillity (Sânti) and a final bliss and joy (Ananda). In the oneness of the Absolute (Advaita) even the distinction between reality and unreality fades away. The Rigveda describes the state of absoluteness as one in which

> "There was neither reality nor unreality. . . There was neither death nor immortality. . . There was only the One: beyond That there was nothing else." (10.126.1).

The absolute reality, it will appear from the foregoing, lies beyond reason, beyond thought, beyond all powers of comprehension. "From That words come back, unattaining, with the mind," says the Upanishad. Hence religious experience is inexpressible and incommunicable. Herein lies the fundamental difference between art and religion. Art, dealing with the finite, discovers form and is expression, eloquence; religion, dealing with the infinite, discovers the spirit and is silent. The Yajurveda has expressed the idea in a beautiful epigram:

Antâya Bahuvadinam,
Anantâya Mukam. (Chap. 30).

"Employ the man of many words for the finite, but for the infinite employ the speechless (lit. dumb) man."

The religious man who is a Rishi (seer), becomes a Muni, a silent man. Religion at its highest can only be felt in the depth of the soul. It cannot be preached, it cannot be taught; it can only be realized.

Religion by bringing the atmosphere of infinity into finite life transfigures it into something immeasurably more earnest, more serious and more real. Religion finds a spiritual value for life as art finds an æsthetic value. With the spiritual value there comes the sense of holiness. Fear is replaced by reverence, every man or woman receives a halo of sanctity, and every human relation is held sacred. The spiritual value consecrates the whole of our existence. Our life becomes a mission, our work worship.

The spiritual value is largely in conflict with the animal values, and man

has constantly to fight the battle of spirituality against animalism with all that is most heroic and strenuous in him. It is as much a battle within him (this is asceticism) as it is without. By accepting the spiritual value every man becomes a hero-man; he manifests virtue or Virya *i.e.* spiritual virility. Life takes an epic tone, just as with the æsthetic value it takes a lyric tone. It becomes a spiritual point of honour with man to be truthful, courageous, just, chaste, etc., (and not a question of "the greatest happiness of the greatest number" or some such thing). It becomes a spiritual point of courtesy for him to be kind, non-violent, self-sacrificing, etc. (and not a question of profit or expediency or any such thing). Religion, thus, gives the "moral imperative" to life.

As art finds form in beauty, so religion finds form in Dharma or morality, (The words 'dharma' and 'form' are cognate). It is through Dharma that religion, a search of the infinite, comes to have its bearing on the finite and practical life. Dharma is spiritual form in conduct.

There are some people who think that religion deals only with the infinite and not with the finite. Their attitude is extremely erroneous. It is based on the belief that the infinite excludes the finite.

This is to say that the whole excludes the part. But to see life whole is not to cease to see it in detail. If the finite is taken out, infinity will lose its character. The finite is the concrete material on which the sense of infinity works. The more the spirit realizes the infinite, the greater is its hold on the finite. Religion is not only the realization of absolute reality, but also the absolute realization of all reality.

In this latter sense religion becomes a quality of life whenever it is earnestly lived. One cannot achieve any great thing without absolute self-confidence, absolute trust in life, and absolute determination. Neither science nor philosophy nor even art can bring this absolute sense; religion alone can do so. When, for example, patriotism becomes a man's religion, he is ready to stake his all on it. One does not stake one's all for a mere hypothesis or a cause of doubtful value; one does so only when one has got a sense of absolute value.* Neither the scientist could follow science nor the artist art, with unsparing energy, unless he was religious to the extent of possessing an absolute sense of the value of his pursuit—an absolute sense which can be the result only of an intuitive perception, and not of reason or temperament. Hence to possess the spiritual value is to hold the greatest secret of efficiency in the world. "Spiritual harmony (yoga)," says the Gita, "is the skill in action."

If we study human society according to this standard, how many people who have no pretensions to religion, will be found to be deeply religious, and how many who profess to be religious will be found to be living in 'outer darkness'! That these latter people have the term 'God' very frequently on their lips (thinking perhaps of an elderly person, very indulgent towards his flatterers, sitting somewhere up the skies), or speak very glibly of virtue, by which they mean some formal adherence to some old convention or creed, should not be understood to mean that religion is mere

* Many try to create this sense by an artificial process,—by subjectiug the mind to faith, an act of the will. But faith without inner perception is a mere make-believe, and its effect lasts only so long as the enthusiasm it carries with it remains fresh. When the enthusiasm dies, the faith also dies, leaving behind it a bitter sense of barrenness and futility. The true spiritual heroism can spring only out of a spiritual confidence, and not out of an intellectual surrender.

superstition or empty talk without any definite significance.

Religion in Art: Art in Religion

We have found that religion through its spiritual value supplies the moral imperative to life. But art has nothing to do with the moral imperative. Art as the search of form recognizes only the æsthetic value. In this sense art would seem to be opposed to religion.

In their direct activity art and religion flow through two distinct channels. Art is concerned with the finite, religion with the infinite. Art is temperamental, religion transcendental. In other words, art is human, religion divine.

But if we push our enquiry to the delicate shades of their being, we shall find art and religion very frequently mixing their currents together.

Firstly, there is religion in art, in that without the absolute sense of the reality even of the finite world, which comes out of the mystic realization of religion alone, the world cannot become a subject for the artist's intuition or creation. The æsthetic experience presupposes the spiritual. A man does not express himself or his sense of life unless he has got an absolute confidence about both.

But there is religion in art in a less delicate sense also. Art, we have said, is a non-moral contemplation of form. To it virtue and vice, nobility and meanness ought to have the same significance. In fact, both find their place in art. But do we not find in the world's treasures of art, including literature, a decided preference for the sublime over the ridiculous, of nobility over meanness, of decency over vulgarity? Have not poets created more profusely and prominently Hamlets and Othellos rather than clowns and Iagos? Have not painters portrayed more pure virgins and affectionate mothers than sluts and sphinxes?

The reason is that art, expressing temperament, expresses the impact, among other things, of the spiritual life on personality, and hence it is affected by the spiritual value, which, as we have found, includes the moral value. Art, it is true, does not profess or preach morality; it could not do so without detriment to its æsthetic quality. But it is born in an atmosphere where morality exists, though not in its specific, yet in its general and spiritual character—as religion. And because in the highly developed personality of the artist the spiritual element naturally plays a dominant part, hence the spiritual tone necessarily becomes the leading feature of an artistic creation. The test of great art, then, is the spirituality of it.*

This leads us to the question of the presence of art in religion. Art, as we found, manifests the eloquence that belongs to a lyric intuition of the finite; religion manifests the silence that belongs to the pure intuition of the infinite. But art is nothing if not ambitious. From the beginning it has attempted to break the silence of the soul consequent upon a spiritual experience. And not seldom has it succeeded in transforming its serenity into ecstasy and drawn forth lyric strains from the sage and the saint. We find it in the earliest scripture of the world—the Rig-veda, which is also the earth's first recorded poetry. Nothing in the world's subsequent literary history has surpassed some of the magnificent rhythm and sublime poetry in that book.

In medieval India the Vaishnava saints expressed their religious experi-

* "Nine-tenths of what is worthy to be called Literature," says a modern Professor of Literature, Sir Arthur Quiller-Couch, "is concerned with the spiritual element."

ence in sweet strains of lyric melody. Their lyricism, however, is often too human and temperamental to be strictly religious; but it unmistakably points to the deep affinity between art and religion.

How can art succeed even partially in expressing the inexpressible? There is an element of mystery in artistic expression. While it communicates an impression of the finite, it also conveys symbolically a sense of the infinite. It uses silvery eloquence, but makes it also suggest a golden silence that lies too deep for words.

The fuuction of religion is to transform this suggestion into a complete revelation. Religion would be showing a lack of economy if it did not utilize for its purpose even the partial revelation of art. In a great religion we should expect every art to find a place. In India poetry, music, architecture, sculpture—all have come to be associated with religion. So have been associated the acted arts of life, dancing and movement, and rituals and ceremonies, —forms belonging to concrete things of life, not translated into any definite media of art. Likewise, the beauty of Nature has been most significantly associated with religion in India. All the Hindu places of pilgrimage are situated in the great beauty spots of the country, where the poetic mind longs to linger, and where life catches a reflection of the infinite. It is interesting to find how sometimes a religious sacrament just expresses a deep sense of the poetry of life. The Atharva-veda makes the bridegroom vow to the bride :

Dyauraham Prithwi Twam,

"I am the sky, and thou art the earth," and thus brings into human relations a touch of cosmie poetry.

As art breaks the unutterable silence of religion into a richness of rhythm and feeling, so does it break its awful seriousness into the mellow grace of humour. It is impossible for a man with a fine sense of values not to come to possess a sense of humour too, and it is impossible for a man with real joy in his soul not to be occasionally gay. Wherever religion has been a culture rather than a mere cult, humour has always broken into its most earnest deliberations. We are told in the Upanishad of Gârgi, daughter of Vachaknu, approaching the redoubtable Yâjnavalkya with a couple of questions : "They are, O sage," she says, "like two arrows from the quiver of the Kshatriya gallant." A seeker after metaphysical truth and a woman speaks like that only in a highly cultured society. The great sage was warning people against launching upon too abstruse discussions, which, he said, would turn their heads. We are sure Gârgi's sense of humour was the best safeguard of her sanity. Was it just to keep his head from turning that the sage in the Rigveda, after getting beyond all depths that the plummet of reason can sound, with his sublime disquisition upon the beginning of the universe (when "there neither was reality nor unreality"), closes his hymn in a humorous mood ?

"Where this creation came from,
Whether or not it was upheld (by Him),
He who presided over it in the infinite skies,
He, my dear, knows it,—or perhaps
He does not know!"

(10.126.7).

Humour, the grace of the intellect, can also become the grace of religion with men who live the true life of the spirit.

Thus art, an expression of the finite, gives a tone to man's sense of the infinite. Art asserts the Man and religion the God in us; but there is a point where the two touch each other. That is where art strikes a human note in religion and religion a transcendental note in art.

A TALE OF JAPAN

By Prof. E. E. Speight

The old bell of Yuhidera,—the temple of the Evening Sun,—was tolling across the valley, a music that consecrated, for a brief while that yet seemed everlasting, each cottage, tree, and mountain slope.

People came from far and near to the seclusion of that glen, just to listen to the tones of that old bell. They would come with all their troubles and confusion of mind and heart, and after a few days of dwelling with the honest, old-fashioned farmers and foresters, would turn again home consoled and healed, leaving with the old priest such gifts as were in accord with their station and their sympathy.

The bell was indeed venerable. From the Chinese characters on its sombre dark green side its age was shown to be over a thousand years. The form of it made a very subtle impression upon the beholder, as if the curve at which it sloped away from the centre to infinity set moving strange currents of feeling, lifting the consciousness into regions beyond imagination. It was tall and capacious; a whole family could have nestled beneath its sheltering cover; and it hung from giant beams that came from the mountain forests. And its music, at sunrise and evensong! Who could ever tell the secret of those deep and lingering waves of pitying sound that seemed to call out from the very soul of Earth?

Tradition had it that the old monk Rennyo caused this bell to be cast as his last offering to humanity. For sixty long years he had wandered about the land, crossing wild mountains, turbulent rivers, and even the whale-haunted heaving channels of the great sea, ever eager for souls to save. Among a people scattered and uncared for, at a low stage of human comfort and spiritual desire, he had laboured like a hero, training disciples and founding monasteries that were to be centres of healing for body and soul. And at last, so old that he could no longer leave his humble room unless in a litter, he had bidden them gather the metal for the founding of a bell that should endure through a thousand changes in the lives of men and in its rich deep tones bear lasting remembrance of the love he wished all life to be.

He had sat by them and watched the whole work,—the bringing of the gifts of old treasures from many parts,—mirrors of bronze that lay gleaming in the noontide sun, long strings of bright coins brought across the treacherous sea, and precious heirlooms from the very heart of China. And all round stood the great heap of firewood from the primitive forests, where the bears and the wolves roamed undisturbed. He watched the making of the mould and the building of the mighty furnace, into which one looked down as into a deep pit.

The huge cauldron of the molten metal none could go near unless they were swatched in cotton steeped in cool well-water. And continually arose the sound of solemn chants of intercession from brother priests and bands of acolytes swaying their censers with motions of bewildering rhythm.

And they tell how at the last the old priest Rennyo, in his stateliest robes and vestments, suddenly arose and stepping forward bid farewell to them all, and with a glad shout of surrender, leaped just at the sunset, into the blinding fumes and the seething molten mass in the cauldron.

And that is why the sound of the bell has such a wonderful power over the hearts of men.

Now the old bell was tolling across the valley, as it had tolled for more than a thousand years—with a sound of contentment, of finality,—to all but one heart.

The scene was one of entrancing splendour of heaven and earth. The first winds of winter were blowing beneath the intense azure, through which cloud-islands of dazzling lustre were sailing at high speed. Bamboos were swaying their clusters of golden green against a sombre background of mysterious *sugi* trees. Waters were laughing everywhere, and the strong sunlight was reflected from myriads of evergreen leaves and from the snow streaking the mountain ridges.

None could surely be otherwise than happy in such a scene, and that valley was the home of men and women noted for their sobriety and honesty and goodwill.

But among them was one heart that was darkly shadowed, and to that heart the bell was now tolling such a message as it had never heard before.

Fifteen years earlier there had gone out of that valley a sturdy lad fired by the tales of pilgrims and visitors from the great cities, who had left with him books and pictures that told of people and things such tales as made the outer world a wonderland. He had left his father and mother, his elder brother and his younger sister, and run away, for long they did not know where.

Then they heard from him that he was apprenticed to a timber merchant in the great city a week's journey to the south, and happy in his new life.

The old people sorrowed for him, but now and then had news which assured them of his safety and industry. Then, at the opening of new tracts in the northern island he had been sent away in a ship and there was a long silence. It was not until several years had passed that they learnt he had broken away from his employers and started life on his own account, dealing with Russians and Americans in timber and fishing products.

They wrote to him, but either the letters miscarried or he took no notice, and morning and evening his old mother wondered and grieved, feeling more poignantly for the little son who had left her than for the other children still with her, now well married and with little ones of their own. She never thought of him but as the strong and nimble lad just passing from boyhood who had suddenly disappeared without a word of farewell.

Then at last he had come back to them, a stranger in figure and speech and heart.

He had a long and bitter tale to tell, endless adventures with men and beasts full of events that pained his listeners. He had made much money, fabulous the sums he spoke of seemed to them; but he had lived the life of a devouring wolf round whom had gathered flocks of kindred spirits, men and women to whom their own kind were sworn foes

when they were not leagued with them in evil-doing,—men and women from whose lives all human affection seemed to hold apart.

At last the end had come; he had lost all and gone through the shame of trial and imprisonment. With nothing to show of his past glory, clad in the poorest of remnants, he had trudged back day after day, no money to buy a ticket on the new railway line that ran across the lower part of the valley a dozen miles away, begging his food from village to village. He had returned to find his brother a well-to-do man, sober, discreet and the headman of the place. He owned large tracts of forest from which he was taking timber and charcoal for which the new railway line found him ready customers.

And he was replanting steadily, so that wealth was accumulating for his children.

He was a taciturn man, cautious to an extreme, and his brother was annoyed to feel restraint in his pressure. Their old father was dead, but his mother was just the same, even kinder, because her prayers had been answered and her son restored.

But between the two brothers there was little confidence. The prodigal was taken into the family and fed and clothed and made one of them, but rather as a child than a full-grown man. He was told nothing of his brother's doings or plans, though from casual talk he heard enough to make him eager for more. Something of the old lust of possession came over him, and he began to talk to himself of the tyranny of the family system that allowed all to the eldest son.

When certain visitors came he was manifestly in the way; he would come into the house and find his brother in consultation over the brazier with some of the village elders; but on his appearance they would immediately begin to talk about some trivial matters or other.

People looked at him in a strange way, he thought, and seemed too busy to be sociable with him.

So gradually there grew in his heart a spirit of revolt: as there was no outlet for his renewed strength, he turned all his brooding malice against those about him, and especially against his brother, who seemed to be standing in his way like an immovable rock.

Now the old bell was tolling, and he was sunning himself, feeling secure with time on his side. He had taken his revenge,—one of the biggest things he had ever done, for it left him suddenly the heir to all that wealth.

The pungent smell of woodsmoke was being blown past him and the new sensation seemed to rouse him to his surroundings. He became conscious of the deep boom of the bell. It was beginning to stir him in the very depths of his being. Strange that he had never noticed it, since he came back, as he did now. And how long the intervals were between the tones that seemed to fill the whole world . . .

He began to wait in suspense for the next deep boom. And when it came, he trembled. It seemed to be summoning him to reveal the secrets he held so close.

And at that ominous sound, now become like the thunderous voice of an austere God, he again lived over the scene that had plunged the whole valley into perplexity and gloom.

Five days before, his brother had gone out shooting with a Spaniel he had recently bought from the nearest town, saying he would not be back till evening. Soon after he had gone he had stolen out and followed him through the forest, keeping at a distance

so as not to be discovered, and making detours round any villagers coming down with loads of faggots. He had traced his brother into a lonely ravine, full of great rocks loosened by storms from the mountain precipices above.

Here his brother had sat to rest, taking some papers out of his pocket to examine. He had gone straight up to him. He remembered how the dog growled and his brother turned a stern face in surprise, as he walked up silently in his straw sandals.

"Why have you come?" he had simply asked. "I wanted to be alone today; I have much to think about."

And he had answered that he too had much to think about, but he did not believe thinking was any good; something more than that was needed.

"Well, what is it?" asked his brother.

"Oh, it's no good talking; the time will come."

And as they sat there in a silence broken only by the rattle of stones rolling down the mountain screes far above, he had suddenly realized that the time had come. He picked up the gun and looked along the barrel, at a kite wheeling above them. Then he suddenly turned and emptied the gun into his brother's bared breast. The dog jumped up and showed her teeth, so he shot her too.

He could still hear the awful cannonade the echo made leaping from side to side of the gorge, from cliff to cliff above. He had looked round, expecting men or spirits to rush in upon from every side, but soon the old silence fell about them.

Again the bell of the temple boomed, deeper and more surely threatening than ever. Now it was forcing him to confess what he meant to do.

Well, that was clear.

They would not find his brother, however long they looked, for he had hidden his body in one of those deep pot holes in the bed of the stream, and day after day, on pretence of searching for him, he had gone there and trembled more and more rocks in upon him. And he had turned the stream so that one part of it now ran over the spot.

They would never find him or his dog or his gun. And he would just sit there and all would come to him, and he would enter into his own and they should know he was as good a man as his brother.

He looked along the sunlight and saw where his old mother, with bowed head, had gone out to the well, still weeping quietly.

And seeing her, and remembering her love, he suddenly felt that he wished to hide himself from her gaze, from them all, from the sunlight even. . . .

Again, the bell tolled. . . .

Their time, it woke within him a deeper understanding.

It was arousing within his own heart a band of silent accusers. He saw his father's face sadly looking upon him, he saw the friends of childhood gathering and turning their eyes upon him with mute entreaty. And again he heard his mother's stifled sob.

He stood up and moved into a shadowy recess. The very sight of the farmyard was growing painful to him. He lay down and tried to sleep. But again the bell rang out, filling all space with its mournful tidings of the past, its dreadful warning of things to be.

Then all at once it came upon him that as long as he remained there morning and evening that bell would ring out the same accusation, the same challenge to his soul.

Nay, more than that, much more. It

was as though the bell were no longer in the temple among the pines of the hill-side, but hanging from his own heart-strings. Never more would he be free from its awful presence. Wherever he might be, it would ring out the truth to every heart and soul about him, and he meant always to bow his head, and he accursed and an outcast.

He was shuddering . . . . it seemed an age before the next boom came, and when it did it was like a crash of thunder aimed at his own heart.

He could bear it no more. He must end it. There was no escape.

Quietly and silently he left the farm and the village and the valley. The next morning exhausted and haggard from running all night with terror clutching at him all the way he gave himself up to the police in a town forty miles away.

FROEBEL'S INDIVIDUALISM IN MODERN EDUCATIONAL PHILOSOPHY

By Dr. Debendra Chandra Dasgupta, M.A., Ed.D. (California)

Friedrich Wilhelm August Froebel, the great German educator, was born at Oberweisebach, a village of Thuringia, on April 21, 1782. Froebel's childhood was not without a considerable amount of unhappiness due to the austerity of his father and the early loss of his mother, who died before young Froebel was a year old. The elder Froebel, a German Lutheran pastor, was much engrossed with his many duties and young Friedrich was left to the care of servants. This care, however, was mainly neglected. The situation was little improved by the father's second marriage when Froebel was four years old. At the age of ten Froebel was rescued from this neglect by his maternal uncle who held an important position in the church at Stadt-Ilm. With this uncle Froebel passed five happy years. He took great delight in his lessons at school, in his observations of natural objects such as animals and plants and in the society of his school mates. Here he felt that he was loved and trusted.

In 1797 Froebel was apprenticed for two years to a forester in Thuringia. During his apprenticeship he studied geometry, botany, and mathematics. He also became interested in a band of strolling players who held a performance in the neighbourhood. For attendance upon this performance he was later severely rebuked by his father. The forester, being too busy to give much attention to his apprentice, sought to disguise his own negligence by making an unfavourable report to Froebel's father concerning the lad's activities. At the end of his apprenticeship Froebel attended lectures at the University of Jena for about a year and a half. Lacking the resources to continue he returned home very much downcast. Ere long, however, he was appointed to the post of actuary-clerk in the Forestry Department of the State of Hamberg. Later he became secretary and accountant of a large country estate at Baireuth and still later held a similar position in Mecklenburg. While he was engaged in this work he became deeply interested in the philosophy of Schelling, which exerted a great influence upon his own world-view.

In 1805 Froebel went to Frankfort to study architecture. While here he met Dr. Gruener, a disciple of Pestalozzi and headmaster of the Frankfort Model school, who prevailed upon Froebel to become a teacher in the Model school. It was at this period that Froebel made his first brief visit to Pestalozzi's institution at Yverdon. Froebel continued teaching at the Model school for a period of two years and met with great success. He also gave private lessons in arithmetic and language to three boys, whose parents at length persuaded him to take the entire training of the boys in charge. For a time Froebel lived with these boys in seclusion in the country but became convinced that isolation was not the best thing. Accordingly he took his young charges to Yverdon, where he continued their training in close association with the Pestalozzian institution there. This experience further fired Froebel with a desire to devote all his energies to the work of teaching and educational reform. Accordingly in 1810 he returned with his pupil to Frankfort, resigned his tutorship, and in July, 1811, proceeded to the University of Gottingen in order to prepare himself definitely for educational work. In the following year the lectures of Weiss and Savigny on natural history and mineralogy attracted Froebel to the University of Berlin where he supported himself and further extended his knowledge of child nature by teaching in Plamann's Pestalozzian school for boys. His work at Berlin was interrupted by the Prussian call to arms in the war of liberation against Napoleon. Froebel enlisted but saw no action and after peace was declared in 1814 was soon back at the University of Berlin where he served as assistant to Prof. Weiss in the mineralogical museum. He continued his preparation for educational work and studied the writings of Rousseau, Pestalozzi, Basedow, and Fichte. He was offered the post of Royal Mineralogist at Stockholm but declined on the ground that it was not in keeping with his educational purposes. He left his position at Berlin in 1816 to devote himself to distinctly educational work and in November of the same year opened at Friesheim the Universal German Educational Institute but transferred to Keilhau in 1817, a school patterned after the Pestalozzian model. This school met with varying fortunes and it was while engaged in this work that Froebel produced his greatest pedagogical work, namely, *The Education of Man*, published in 1826. This work is the most important source for a knowledge of Froebel's educational theory. The English translation by W. N. Hailmann has been used in gathering the materials for the present article.

From 1829 to 1837 Froebel again visited Switzerland, where he conducted various schools, among them being an orphanage school at Burgdori. In 1837 he returned to Germany and devoted the remainder of his life until his death in 1852 to educational work for children too young to enter the ordinary elementary schools. He opened a "School for little children," the chief feature of which was organized play. The name Kindergarten was finally selected for this new type of school and Froebel's development of the Kindergarten and initiation of the Kindergarten movement during this latter period of his life constitutes his most significant contribution to education.

In developing his educational theory Froebel was deeply influenced by the writings of Comenius, Rousseau, Pestalozzi, and Herbart. The fundamental principle involved in Froebel's theory

of the development of personality and his championship of the rights of the individual rather than the institution clearly revealed familiarity with the philosophies of Rousseau, Pestalozzi, and Herbart. Each of these educational reformers had maintained that motor activity, and sense activity, and mental activity were parallel in their development and in this conception they were followed by Froebel. Like Pestalozzi and Herbart, Froebel also advocated "moral character" as the end of education. He sought through the development of character and personality to train the youth to be good citizens of the state.

In order to further the physical, mental, moral growth of the individual child as a preparation for a completely developed personality, Froebel advocated manual training for all children irrespective of social rank during the period from childhood through adolescence. In the earlier years of childhood and boyhood this training was to be informal in character but for the adolescent youth it was to be formal and to include shop work in the secondary schools. In both cases, however, it was to be regarded as part of the regular school curricula. This theory was in line with Froebel's conviction that the schools should be no longer dominated by the formalized humanism of the sixteenth and seventeenth centuries and which had continued to be in the ascendency throughout the eighteenth century and even to Froebel's own day. He felt that the school should not be a place for drill in the humanistic studies and the natural sciences but that it should be a place for active work and that such work might play an important part in the educational process. Mental activity and sense or motor activity should go hand in hand and in school activities there should always be a proper balance between mental and physical work. "The activity of the senses and limbs of the infant is the first germ, the first bodily activity, the bud, the first formative impulse; play, building, modelling are the first tender blossoms of youth; and this is the period when man is to be prepared for future industry, diligence and productive activity. Every child, boy and youth, whatever his condition or position in life, should devote daily at least one or two hours to some serious activity in the production of some definite external piece of work. Lessons through and by work, through and from life, are by far the most impressive and intelligible, and most continuously and intensely progressive both in themselves and in their effect on the learner. Notwithstanding this, children—mankind indeed—are at present too much and too variously concerned with aimless and purposeless pursuits, and too little with work. Children and parents consider the activity of actual work so much to their disadvantage, and so unimportant for their future conditions in life, that educational institutions should make it one of their most constant endeavours to dispel this delusion. The domestic and scholastic education of our time leads children to indolence and laziness; a vast amount of human power thereby remains undeveloped and is lost. It would be a most wholesome arrangement in schools to establish actual working hours similar to the existing study hours; and it will surely come to this."[1]

According to Froebel's educational theory manual activities should begin in early childhood and continue through the period of secondary education.

[1] Friedrich Froebel, *The Education of Man*, tr. by W. N. Hailmann, pp. 84-85.

Early in life children should share activity in their parents' domestic duties and trades and vocations. Through such participation they would develop the habits of work and industry, and the domestic and civic virtues without which one could scarcely hope to become a good citizen. "To give them early habits of work and industry seemed to him so natural and obvious a course as to need no statement in words. Besides, the child that has been led to think will thereby, at the same time, be led to industry, diligence —to all domestic and civic virtues."[2] Not only would the domestic and civic virtues be cultivated by the child's participation in the parental occupations but also such participation could be made to contribute greatly to the development of the child's personality. "Who can indicate the present and future development which the child reaps from this part of the parents' work and which he might reap even more abundantly if parents and attendants heeded the matter and made use of it later on in the instruction and training of their children?"[3]

The following paragraphs serve to illustrate some of the benefits which Froebel considered might be gained from the child's participation in certain common occupations, something of the wealth of information and the discipline that might be gained through association with wise and loving parents in their daily tasks.

Poultry raising.—"My neighbour's son, scarcely three years old, tends his mother's goslings near my garden hedge. The space to which he is to confine the lively little creatures in their search for food is small. They escape from the little swain, who may have been busy in other ways, seeking food for his mind. The goslings get into the road where they are exposed to injury. The mother sees this, and calls out to the child to be careful. The little boy who, by the ever-renewed efforts for freedom on the part of the goslings, probably had been often disturbed in his own pursuits, retorts in his vexation, 'Mother, you seem to think it is not hard to tend the goslings'."[4]

Gardening.—The child of the gardener by actual participation in his father's work learns to distinguish the various plants and shrubs. "Behold here the little child of the gardener. He is weeding, the child wishes to help, and he teaches the little fellow to distinguish the hemlock from parsely, to observe the differences in the brilliancy and odour of the leaves."[5]

Forestry.—The son of the forester in the company of his father learns the lore of the trees. "There the forester's son accompanies his father to the clearing that, at some previous time, they together had sown. Everything looks green. The child sees only young pine-plants; but the father teaches him to recognize the cypress-spurge and to distinguish it from the pine-plant by its different properties."[6]

Blacksmithing.—The child of a blacksmith through practical observation of his father's work learns the properties of iron. "In another place the child sees his father striking the hot iron, and is taught by the father that the heat makes the iron softer; and again, as the father tries in vain to push the heated iron rod through an opening through which before it passed easily,

[2] Friedrich Froebel, *The Education of Man*, tr. by W. N. Hailmann, pp 34-35.
[3] *Ibid.*, p. 85.
[4] Friedrich Froebel, *The Education of Man*, tr. by W. N Hailmann, p. 87.
[5] *Ibid.*, p. 85.
[6] *Ibid.*, p 85.

that heat expands the iron."[7] Froebel distinguished early childhood from later childhood or boyhood as he called it. This distinction was based not so much on age as on power, the period of boyhood being marked by the power of analysis, the ability to distinguish names from things and self from objects. In this period the boy began to ask more significant questions. The needs, characteristic of the period of childhood, are well served by manual training which will give an opportunity for free expression to the child's manipulative instincts; whereas in boyhood the purpose become learning in a real sense. In the former period the child imitated domestic and occupational activities for motor expression. In the later period he shared in these activities to develop physical strength, to learn more about these activities and to acquire skill in productive work. "If in his former activity (in childhood) he imitated phases of domestic life, in his present activity (in boyhood) he shares the work of the house-lifting, pulling, carrying, digging, splitting. The boy wants to try his strength in everything, so that his body may grow strong, that his strength may increase, and that he may know its measure. The son accompanies his father everywhere—to the field and to the garden, to the shop and to the counting-house, to the forest and to the meadow, in the care of domestic animals and in the making of small articles of household furniture; in the splitting, sawing and piling of wood; in all the work his father's trade or calling involves. Question upon question comes from the lips of the boy thirsting for knowledge—How? Why? When? What for? of What?—and every somewhat satisfactory answer opens a new world to the boy."[8]

Froebel believed that manual training should be carried on not only through early childhood and boyhood but also continued through adolescent years and throughout the secondary school period until adulthood. For this purpose he advocated including manual training courses in the curricula of the secondary schools and apprenticing certain older boys out to farmers and mechanics. Froebel felt that in the secondary schools a proper balance should always be maintained between activities of the mind and of the body. Reference has been made in preceding paragraphs to this fact and also to the fact that Froebel was opposed to the school practice current in Germany in his day of giving preference to language study to the neglect of the manual arts. He advocated giving manual training to secondary school boys for the purpose of both mental and physical growth and also permitting older boys to learn trades and industries from mechanics and farmers by means of apprenticeship. "For boys of this age should have some definite domestic duties to perform. They might even receive regular instruction from mechanics or farmers, such as has been frequently given by fathers inspired by vigorous and active natural insight. Especially should older boys be frequently set by parents and teachers to doing things independently and alone (i.e. errands,) so that they may attain firmness and the art of self-examination in their actions. It is very desirable that such boys should devote daily at least one or two hours to some definite external pursuit, some externally productive work. It is surely one of the greatest faults of our current school

[7] *Ibid.*, p. 85.

[8] Friedrich Froebel, *The Education of Man*, tr. by W N Hailmann, pp. 101-102

arrangements, especially of the so-called Latin and high schools, that the pupils are wholly debarred from outwardly productive work. It is futile to object that the boy at this age, if he is to reach a certain degree of skill and insight, ought to direct his whole strength to the learning of words, to verbal instruction, to intellectual culture. On the contrary genuine experience shows that the external, physical, productive activity interspersed in intellectual work strengthens not only the body but in a very marked degree the mind in its various phases of development, so that the mind, after such a refreshing work-bath (I can find no better name), enters upon its intellectual pursuits with new vigour and life."[9]

In addition to the benefits to be gained from manual and trade training already discussed, Froebel believed that such training would contribute also to the development of religion. According to Froebel's theory work and religion should go hand in hand, each supplementing the other. Either without the other would be insufficient. "As for religion, so, too, for industry, early cultivation is highly important. Early work, guided in accordance with its inner meaning, confirms and elevates religion. Religion without industry, without work, is liable to be lost in empty dreams, worthless visions, idle fancies. Similarly, work or industry without religion degrades man into a beast of burden, a machine. Work and religion must be simultaneous."[10]

[9] Friedrich Froebel, *The Education of Man* tr. by W. N. Hailmann, pp 236-37

[10] *Ibid*, p. 35.

In this article it has been shown that Froebel through his scheme of manual training aimed at the development of the moral character and personality of the child and thus to prepare him to discharge worthily the duties of a citizen. He advocated manual work for all children from childhood through adolescence irrespective of social rank or condition. During childhood and boyhood this training was to be obtained by participation in the domestic and occupational activities of the child's parents. Adolescent youths were to receive training in the various trades and occupations through manual training courses in the Latin and high schools or by means of apprenticeship. The main aims of manual training were according to Froebel motor expression, the acquisition of knowledge, the building up of bodily health, the maintenance of a proper balance between mental and physical growth and the cultivation of the religious nature. Apparently Froebel nowhere advocated manual or trade training for the specific purpose of earning a livelihood. Hence strictly speaking, manual training in the Froebelian philosophy was not vocational and Froebel made no positive contribution to the theory of vocational education. He emphasized, however, the value of manual training as a means of self-expression and development which has since continued to be emphasized not only in the constructive activities of the regular school curricula but in the more specific training for trade and industrial skill given in the various forms of vocational education.

VIVEKANANDA AND WESTERN CIVILIZATION

By Prof. D. S. Sarma, M.A.

I believe that of all the religious movements that have sprung up in India in recent times there is none so faithful to our past and so full of possibilities for the future, so rooted in our nationalism and yet so universal in its outlook and hence so thoroughly representative of the religious spirit of India as the Ramakrishna movement. I have always held that Sri Ramakrishna Paramahamsa was the starting point of the great Indian Renaissance amidst which, if only we have eyes to see, we are living at the present day. This great Renaissance is the sixth of its kind in the long and chequered history of Hinduism which is spread over forty centuries. Our first Renaissance came before the dawn of history; it gave us those great Himâlayan treatises, the Upanishads. The second Renaissance in Hinduism came in the second century B.C., and that gave us our great epics, the Râmâyana and the Mahâbhârata with that immortal dialogue, the Bhagavad-Gita. The third Renaissance came in the Gupta period and gave us those potent instruments of mass education, our Purânas. Then in the eighth century came the fourth Renaissance which gave us that towering personality, Sri Sankarâcharya and his immortal commentaries. In the fourteenth century came the fifth Renaissance which gave us the great Bhakti leaders of Northern India, Râmânanda, Kabir, and Tulasi Dâs. And in the twentieth century came the present Renaissance of which Sri Ramakrishna Paramahamsa was the starting point.

The present Renaissance was preceded by a very dark period in the history of our civilization—an interregnum of over a century and a half during which nothing notable was done either in literature, religion or arts. We have just a glimmering of the dawn about 1830 connected with the agitation of Rammohan Roy and the founding of the Brâhma Samâj; but the actual dawn came only at the beginning of this century when along with nationalism came the Renaissance of Hindu religion. The present Renaissance differs in certain respects from the four or five Renaissances that preceded it. Firstly, we have no Hindu state that can foster and encourage this Renaissance. We know that the present state, the British Indian State, is wedded to a policy of neutrality. But we are on the eve of great changes, and if the contemplated federation of the peoples and princes of India becomes an established fact, as I hope it will, we shall have probably the policy not of neutrality but of encouraging every religion, so long as it does not interfere with individual liberty or disturb the public peace or does not countenance any custom or habit which will outrage the enlightened moral sense of humanity. Secondly, we have now not only Hinduism in India but two great rival religions, Islam and Christianity. I call them rivals, but I hope a time will come when we shall look upon them as allies, for our future policy should be one of alliance, of friendship and comradeship. We have all to make war upon our common enemy, namely, worldliness, selfishness, and cynicism. All religions will have to band themselves together and fight the common enemy, and I hope in times to come

that Christianity and Islam will join hands with Hinduism in making war against materialism. Thirdly, at the present day we have deep unrest in our own Hindu community. It is indicated by the Non-Brahmin movement in Southern India and the campaign against untouchability all over India. And lastly we see that India is no longer an isolated country. By the British conquest this country has been linked up with Western countries and all the waves of thought that are generated there reach our shores and we have to take account of them. Well, I say, the Ramakrishna movement is thoroughly representative of the Indian religious spirit because implicit in the lives of Ramakrishna and Vivekananda we have solutions to the difficult problems raised by the circumstances of the present day. What are the problems? As far as I can see they are these. What should be our attitude towards other religions? What should be our attitude to the deep social unrest in our own community? And, finally, what should be our attitude to Western civilization? I repeat that implicit in the lives of the founder of the Ramakrshna movement and its great apostle we have solutions to these problems. First of all, take the life of Ramakrishna. With him toleration was not simply a policy, it was a burning faith, for in his own life he experimented with all the religions of the world, and he proved that every religion could become the means of self-realization. He went through not only the Hindu Sâdhanâ but also through the Moslem Sâdhanâ and the Christian Sâdhanâ and he proved that through these various Sâdhanâs one could realize God. Therefore the lesson that we have to derive from his experience is that we should look upon all religions as various pathways to the single goal of self-realization. Of course there is nothing original in this solution. It is imbedded in the history of Hinduism, for all of us know the well-known verse in the Bhagavad-Gita which says that all faiths are only pathways to God.

This verse is often quoted to prove that Hinduism is a religion of toleration. But what about its counterpart? The Bhagavad-Gita does not say that we should tolerate all religions and have a sort of superficial cosmopolitanism. While saying that all faiths lead to a common goal the scripture also emphasizes the need for Swadharma in another equally important verse. "Better one's own Dharma though destitute of merit, than the Dharma of another well discharged. Better death in the discharge of one's own Dharma; and Dharma of another is full of fear." The same thought is contained in one of Asoka's pillar edicts which says that it is the policy of the emperor to encourage all faiths in his empire, but that at the same time every man should stick to his own faith. And coming to modern times we should remember the words of Mahatma Gandhi, "Let all the cultures of the world blow about my house, but I shall not be blown off my feet by any of them." So while tolerating all faiths and looking upon them as various pathways to our Lord we should adhere firmly to our own faith. That was the solution that Hinduism has offered from time immemorial. It has only been emphasized by Ramakrishna Paramahamsa.

Then what should be our attitude to the deep social unrest in our own community? Here again Ramakrishna's life gives us the solution. Those of us who are acquainted with Ramakrishna's biography will remember that he began his career as an orthodox Brahmin who would rather cook his own meal in the sands of the Ganges than eat the Prasâdam of the temple; but in the end

he made all his disciples cosmopolitan allowing them to accept food from all hands. Here again is a solution which we should all take to heart. Social reform should always be based, in this country at any rate, on religious feeling, and spiritual experience. It is only a rushing religious tide that will carry away all the rubbish of the past. Social reform which is divorced from religious fervour can never produce the desired results in this country. That, I think, is the lesson which the Indian social reformer should learn from Ramakrishna's career.

Now, what should be our attitude to Western civilization? The solution to this problem does not fall within the orbit of Ramakrishna's own life. For that we have to go to Swami Vivekananda's life. Vivekananda's career may be divided into three or four periods. His religious life begins with his contact with Ramakrishna Paramahamsa. It is on the day when Ramakrishna touched his heart and the whole physical cosmos melted before him that Swami Vivekananda's religious life began. From that moment he became a man of religion. The next turning point in his life is the death of Ramakrishna. The intervening six or seven years when he was at the feet of his Master learning great spiritual truths form the first period of his career. After Ramakrishna's death Vivekananda became a monk and travelled all over India. The years of his wanderings form the second period of his career. During this time he saw the poverty, the degradation and the misery of our people. What he saw went like iron into his soul and he never forgot the state of the Indian masses throughout his career. After his period of wanderings was over he went to the Parliament of Religions at Chicago where he distinguished himself as a great apostle of Hinduism. That was the next turning point in his life. He remained in America and England for about four years. These years form the third period of his career. Then he returned and had a triumphal march from Colombo to Almora. A few years after that he went on a pilgrimage to the cave of Amaranâth and undertook a second journey to the West. He returned and died a premature death.

Thus Swami Vivekananda's career may be divided into four periods,—the first period consisting of his pupilage, the second of his wanderings, the third of his journey to the West and the fourth of his work in India, his journey to Amaranâth, his second voyage to the West and death. His biographers have rightly stressed the importance of his contact with Ramakrishna Paramahamsa. It is obvious that his whole life was completely transformed by his coming into contact with that great saint. But if we read his life carefully we shall find that his journey to Amaranâth together with the great mystic experience that came to him there is as important as his contact with Sri Ramakrishna Paramahamsa. It was as much a turning point in his life as his contact with Ramakrishna, for we see that his attitude towards the West and Western civilization underwent a great change after his experience at Amaranâth. Let us first review his impressions of the West during his first journey and compare them with his impressions during the second journey.

In the first journey Swami Vivekananda was impressed with all that was good in the West. First of all, he was impressed with the material prosperity of America and Europe. Therefore after his return he began to din into our peoples' ears, "We must become wealthy, we should have material prosperity. Unless there is this physical basis our civilization would tumble

down." Secondly he was impressed with the power of organization that he saw in the West. So when he returned he advised his countrymen in his lectures, "Organize. Organize. Unless we organize ourselves, unless we have leagues and Samitis, unless we have bands of workers, we can never overtake our brethren in the West." Thirdly he was impressed by the Western nations' great concern for their masses. He saw the painful contrast between the condition of the masses in his own country and the condition of the masses in the West. Even during the days when people were singing his praises in Chicago, when crowds came to listen to his lectures, at nights we are told he used to roll on the floor of his room thinking of the Indian masses, their misery, their poverty, and their degraded condition. Fourthly, he was also impressed with the high respect with which women were treated in the West. Therefore when he returned he always emphasized that we should improve the condition of our women, that we should have schools and colleges for our girls, that we should respect our womanhood, that we should have nurseries and hospitals for them. These are the things that impressed him very much during his first journey.

But what happens after his experience at Amaranâth? At Amaranâth we read that the great Swami, who shook the world at Chicago, smeared himself with ashes, dressed himself in a mere Koupinam and went along with the Vairâgis, fell prostrate before the Lingam of Siva made of ice and had a vision—a vision which almost killed him. In later life he could never be induced to reveal the particulars of that vision, but there is no doubt that his outlook on life was thoroughly changed by it. It is significant that when he returned from Amaranâth to Srinagar he exclaimed, "All my patriotism is gone: My patriotism is gone. Everything is gone. Now it is only Mother, Mother. I have been very wrong." The fact is that it was then that the mystic unity of all things in life came to him as a concrete reality. He called it Shiva at one time, and Kali at another. Once he said, "Ever since I went to Amaranâth, Shiva himself has entered into my brain. He *will* not go."

Well, this experience totally altered his outlook on life. We should remember, his second visit to the West came close upon this vision. Therefore this time it was not the flowers of Western civilization that attracted his attention. It was the serpents underneath those flowers. He perceived that all the beauty, and the glamour of the West was only on the surface. He put his finger easily on the black spots in the Western civilization. First of all, he was disgusted with the crude commercialism and the worldliness of the Western nations. Secondly, he was repelled with their love of violence. With a prophetic eye he saw that the nations of Europe were arming themselves for the next war. For him the stench of war arose on every side. And lastly he pointed out that in spite of all their powers of organization, with all their concern for the masses, with all the culture of their women, with all their material prosperity the people were not really happy. He began to say to himself, "They are no doubt wealthy, they are no doubt powerful, they are no doubt well organized, but are these people really happy? And he answered 'No.' The Indian masses in spite of their poverty, inspite of their degradation, inspite of their filth, inspite of their ignorance were far happier than the masses in the West." He perceived that our filth and our ignorance were only on the surface, but that the heart

of the nation was sound. Our people were humble and patient and religious and so they were happy—far happier than the Western people with all their material prosperity and wealth. Thus he was able to see what was wrong with the Western civilization and what was right with ours. However, he pointed out that we should try to take what is good in the West. We should be energetic and strong. We should acquire wealth. We should organize ourselves. We should elevate our masses, we should honour our women. But we should not turn our back on our spiritual heritage. He pointed out that our civilization had stood so many centuries in spite of the great shocks it received because of the principles of our Vedânta.

What are these principles? Briefly we may say they are three in number. First of all, we in this country have always emphasized the fact that this world of appearances is not real, when compared with the reality that lies behind. The phenomenal nature of the world has always been emphasized by our great teachers and prophets in our epics and Puranas, in our dramas, novels and songs. In fact this has been emphasized to such an extent that even the peasant who goes with only one meal a day has this philosophy on his lips and derives what consolation he can from it. He knows that the world of reality that lies behind these appearances is far more real than the concrete world. He knows that the world of spiritual values is everlasting whereas the world of matter and energy is a creature of time.

Secondly, not only is the world unreal compared with God; we ourselves, our own individual lives, so far as they are isolated are equally unreal. Individuality is only a half-way house according to Hindu ideas. It is here that we differ fundamentally from the peoples of the West. To them individuality is everything. To us the individual is only a passing phase. Theirs is a civilization of self-assertion, ours is a civilization of self-surrender. And there is no doubt that in the world of spirit self-surrender is far higher than self-assertion, for it is through self-surrender that we attain to self-realization and not through self-assertion. We have to lose ourselves before we can find ourselves. Our civilization has always emphasized the ephemeral nature of the self. Man is as transitory and transient, as much an appearance as the world in which he lives. In fact the world and the self of man are correlatives. It is only when we transcend these two correlatives, the world on the one hand and the ephemeral self on the other, that we can attain to Reality. God is the absolute Reality and both the world and the human self belong to a lower order of entities. Swami Vivekananda after his great mystic experience in the cave of Amaranâth pointed out that unless we imbibed the Western civilization on its material side and supplemented it with our own spiritual outlook we could never be whole, we could never stand as a nation. During his first journey he always spoke of self-assertion. He said, "We must organize, we must acquire wealth, we must imitate the West, we must take even animal food so that we may be energetic and strong." No wonder that when he returned from his first journey there was a triumphal march from Colombo to Almora. Everywhere he said that the West was far better than the East in these respects, in wealth, in organization, in power, in its treatment of women, and its concern for the masses. But when he returned from the West a second time, his journey was absolutely private; nobody knew that he returned home till he presented himself before the gate of his monastery.

So, the lessons that we derive from Vivekananda's religious career are these. We should try and imitate the West only where it is helpful, but we must be true to ourselves. We should organize ourselves, we should acquire wealth, we should raise our masses, and we should improve the condition of our women. But we must be true to our religious principles. We must look upon this world as a transient thing. We must look upon our individual self as equally transient; we must come to believe that there is only one Reality in which we live and move and have our being, and that is God. That is the kingdom of heaven—the Brahmaloka. The man who has identified himself with that, and for whom this world does not exist apart from God and in whose eyes the individual self is only a delusion when it is isolated from other selves—that man has learnt the secret of true happiness.

AN IDEAL OF INDIAN WOMANHOOD

By Mrs. Lila Ray

Aswapati, the king of Madra, had only one child, a daughter named Sâvitri. Sâvitri grew into womanhood as beautiful in spirit as in body. The great ardour of soul that shone in her face and manner shamed the princes who would have wooed her, had they dared. At length her father called her and bade her go forth into many lands to make her own choice of a husband. She set out alone, accompanied only by the people of the court.

Sâvitri was the guest of many royal houses and she went also into the forests to the Ashrams of Munis and others. And when she at length returned to her own country her father asked her whether she had made her decision. She replied that she would marry Satyavân who dwelt in a forest with the blind Dyumatsen, his father, the exiled king of Sâlva.

Nârada, the Guru of Aswapati happened to be present. He praised Satyavân but said that Sâvitri was unfortunate in her choice for Satyavân who was fated to die within the year. Then Aswapati forbade Sâvitri her marriage, giving Nârada's prophecy as his reason. But Sâvitri refused saying that Satyavân, having been accepted in her heart, was her husband, be his life-time brief or long. None other would she wed.

And Nârada persuaded the king to permit the marriage.

So Sâvitri put aside her royal garments for the saffron robe of the simple forest folk and accepted their poverty with a light heart. With Satyavân she shared the care of her father- and mother-in-law, and Satyavân and she sat together in Tapasyâ.

As the year drew to its close, Sâvitri's alertness for the threatened danger became heightened by anxiety to such a degree that her vigil became ceaseless. She would neither eat nor sleep. But she gave no hint to anyone of the reason for her state, remaining unmoved by the solicitations of all about her.

On the year's last day she accompanied her husband into the forest to gather wood. There he fell asleep and Sâvitri watched. At length Yama

appeared. Sâvitri rose to greet him courteously and fearlessly.

"I understood that your messengers came for mortals. Why have you yourself come today?"

Yama replied, "Satyavân is not a common man. So I have come."

Binding Satyavân's soul to him he began to journey southward. Silently Sâvitri journeyed with him.

"Go back, Sâvitri," said Yama, "Why do you come? Go and perform the Srâdh ceremony."

Sâvitri replied, "A wife ought to accompany her husband wherever he goes. We are to be together in Dharma and Sâdhanâ. Where should I stay apart from him? By Tapasyâ and your grace I have the power to go wherever I wish. I go with my husband."

Yama, well-pleased, granted any boon other than Satyavân's life that she might ask. Sâvitri, a true Hindu, requested that sight be restored to her father-in-law. Receiving it she continued to journey beside Yama as before, answering his protests thus, "Beside my husband I know no trouble. I do not desire to go back."

Then Yama granted yet another boon and Sâvitri obtained the restoration of her father-in-law's kingdom. As the third boon she won for her father, who was without an heir, the promise of a hundred sons.

"Now go," said Yama, "for I have given you everything."

"I remain with my husband. You are called the king of Dharma for you preserve justice and merit. The faith I have in you is greater even than the faith I have in myself. So I am going with you."

Yama was moved to give a fourth boon. Only then, at the very last, did Sâvitri speak of that which lay nearest her heart.

"Give me a hundred sons by my husband." she asked and it was granted. Then she said, "But you have promised me a hundred sons by Satyavân and yet you are taking him away. How can yonr word be fulfilled?"

And Yama was constrained to release Satyavân. He did so with good grace, granting them long peace and happiness.

Satyavân's soul was restored to his body, he awoke, and, after resting a little, turned homeward with Sâvitri for it was now night. He besought her to tell him what had befallen during his slumber and she, saying that he was weary, promised to do so on the morrow.

Such, in brief, is the story that is enshrined in Hindu hearts, one of the loveliest beads upon the rosary of Hindu lore. Sâvitri is an accepted ideal of Indian womanhood but the implications of such an ideal have been forgotten. The negative virtues of self-surrender, sacrifice, and the passive acceptance of fate have supplanted the splendid courage and decision of Sâvitri.

Qualities of character are independent of time and place. Changing social codes do not alter the basic values of human worth. Though the respect shown to Sâvitri by her father and by Nârada as also the freedom from restraint she enjoyed reflect a society in which women occupied a position of esteem and trust, the different social environment of contemporary times cannot be given as an excuse for the lack of strength in women today. Women have permitted themselves to be maimed by social taboos. If they are assumed to be weak of will and intellect, and if their virtue is mistrusted and their judgment unconsidered it is because they are weak, they vacillate, and their power of judgment has atrophied from lack of use.

Contrary to all supposedly feminine tradition, Sâvitri did not weep or fall at

the feet of the king or Muni or god. She relied upon herself to cope with the danger that threatened her happiness. And she did so cleverly. There is no suggestion of the self-immolation of Suttee. We have no evidence that Sâvitri herself thought of dying. She yielded to no thought of surrender either of her life or her home or her happiness. And she won for her husband not only his life but a kingdom, he and his sons would inherit and the promise of many sons. She fought for her love, she fought alone and she fought with her brain against the most powerful of all mortal antagonists.

Great characters attain individual immortality in proportion to the degree they embody the aspirations of their fellow-creatures. Sâvitri is a woman women admire. Her story, distilled by centuries of telling and re-telling is intense, a concentrate of the true aspirations of her sex. She has given us the responsibility of a great tradition.

BASAVA AND VIRA SAIVISM

By Prof. N. Kasturi, M.A.

Even as early as the reign of Asoka, Buddhist and Jaina missionaries laboured among the peoples of the Deccan and South India and drove the ancient Saiva sects underground. But they could not long hold down the old faith. During the rule of the Pallavas, Appar and Sambandar developed a hagiology and a hymnology for Saivism and won respect for the sixty-three saints of Tamil lore. In the Deccan, Kâlamukhas and Pâsupatas from Gujerat and Kashmir extablished monasteries and secured control over temples, besides becoming teachers of kings and commanders. Sankara's Advaita movement had lent support with the passage of time to the callousness of cold reason and to the pride of spiritual self-satisfaction, and so, Sri Ramanuja produced a new commentary on the ancient texts sanctifying and justifying the emotional side of worship and the mystic aspect of religion. Buddhism and Jainism suffered much in the midst of this intellectual and emotional upheaval. Ramanuja's Vaishnavism prospered by persecution. The Saivism of the Cholas defeated on the field of battle the Jainism of the Ganges of Mysore. Everywhere, the clash of faiths,—dying, decadent, assertive, apologetic and anæmic—could be heard in the land.

It was at this critical juncture in the history of Mediæval Deccan that Basava, the great mystic, reformer and statesman was born. He was destined to place Saivism 'on horse back,' as it were, and render it 'heroic.' Hence the name by which it was known after his time—Vira Saivism. He provided the masses with a simple, symmetrical and satisfying faith by means of a synthesis of the various Saivite Schools of his times. He is revered by more than a million Virasaivas today as the St. Paul of their faith. And justly too.

His followers have treasured not only the story of his varied activities as an administrator, but what is even more important, his Vachanas or sayings, which give us glorious glimpses into his life of spiritual struggle. From these simple and direct revelatory statements, we can piece together the con-

flicts of his mind and realize the magnitude of his courage and concentration.

Basava entered the service, while quite young, of the Jaina dynasty that ruled over Kalyani and its provinces; and later, through his honesty and sincerity, he rose to be the chief minister of the Kalachuri King, Bijjala about 1200 A.D. Kalyani was a city long famous as the capital of the Western Chelukyas and the proud centre of legal and literary scholarship, and Basava must have imbibed more and more the culture of the saints and scholars who visited it. His was, indeed, a rare position, a combination of mystic and minister, heaven and earth, dvine discontent and material achievement! Basava considered his official life as a form of service for the Lord and as a means of helping His devotees. He says, "Lord, They raise the finger of scorn at me and sneer that I sit at the feet of the Jaina Bijjala, and that I endeavour to please him. This is my answer. For what do I toil? For Thy sake, I shall beg even from the lowest in the land. For Thy sake, I shall labour day and night for wages. But, if I toil for my sake, here is my head!" Sometimes, the remorse came on him, swift, strong and irrepressible. "I put my faith on filthy gold! Like a fly I sit on dirt. I have no time to spare for thoughts of Thee. I know not the taste of Immortality," he cried in anguish. "I am merely gathering fuel all the time. Oh! when am I to find time to cook and eat?" But, oftentimes, the conviction that every little act, if done in His name, and for His glory, can never bring on bondage or cover the face of Truth consoled him in his distress. 'I plough, sow and reap, for Thy sake; I barter and sell, for Thy sake; I serve a worldly master, for Thy sake. I know Thou wilt award me the inevitable fruit of all these actions. But, to whom else am I to offer the wealth that Thou givest to me. Everything that I have and am are Thine, O Lord!" Thus, Basava fed Saivites, monks and laymen, in hundreds and thousands and rebuilt Saivite temples and revived Saivite monasteries and theological schools.

Basava tried the paths of action and of ratiocination and finally had to take refuge in the path of devotion. His sayings are milestones indicating his progress to perfection. He acquired the fullest measure of renunciation and sacrifice only after long travail. He says, "The Lord is to be won only after the severest tests. If I say, 'I trust Thee,' if I say, 'I revere Thee,' if I say, 'I take refuge in Thee', Thou dost test my mind, my wealth and my body; and if I reveal not the slightest tremour of fear or distrust, then only dost Thou yield."

Basava had to struggle against a special enemy in his Sadhana. By means of his profuse liberality, he had attracted into Kalyan many Jangamas or wandering Saivite ascetics and these naturally flattered him as the 'pillar of their faith' and exaggerated his little victories over the self as liberation itself. One can almost see his soul smarting under this praise. "Lord, if Thou art kind, come between me and these flatterers. My mind is a tasteless fruit. It has no savour or sweetness. Out of pride, Thou hast made me into a man. I pray but only empty words come out. Yet, for them, I am 'pure'! My hand is not pure to worship thee, my mind is not pure to think of thee. Yet, for them, they are 'pure'! If my feelings are pure, will not the Lord, that instant, clasp me to His bosom?" He knew that it was dangerously easy to win popular applause. "Lord," he cried, "they are reaping before the corn is ripe. They are wounding me with

the golden spear of praise." The price he had to pay for his official life in the centre of Kalachuri politics was eternal vigilance against the pride of being the prime director of his own life. In his despair, he set about a rigorous self-examination and hauled up for scrutiny every little spiritual defect. "Lord, Do not heap burdens on me because I had the misfortune to be born high. What help can that be to me?" Many ascetics came to Kalyan and helped him in his exercises. They dispelled his doubts and directed him on the path. At last, Basava in his Vachanas is found supremely satisfied with a vision of the Lord as Siva, the goal of his endeavours, both lay and spiritual. Basava, thereafter, became an inspired teacher and men looked upon him as the Avatar of Nandikesvara, the messenger of Siva. He expounded his philosophy of spiritual realization in simple vernacular maxims, clear as crystal even to the man behind the plough.

The special feature of Basava is that he popularized the Path of the Six Places or Shad Sthalas. Linga is the personified Siva principle, while Anga is the Atman principle and the attainment by the Anga of the location of the Linga is the *summum bonum* of Saivas, because, with that attainment, we have unification, unity, peace. The Anga in its three places or stages of wakefulness, dream and sleep has the three characteristics of Tyaga, Bhoga and Yoga; while the Linga has, correspondingly, the stages of Ishta, Prâna and Bhâva, representing Sat, Chit and Ananada. The Path of the Six Places details the methods and the manner of the fixation of the Anga of the first stage, with the Linga of the first stage and so on, till the Yoga Anga and the Bhâva Linga merge. Thus, a consistent and practical code of spiritual exercises and practices was laid before the people at large. The Jangamas were extolled as moving Lingas and worthy of worship as the Lord Himself. He taught the doctrine of the dedication of all daily actions at the feet of the Lord. Basava never attached much importance to the torture of the senses or the escape into asceticism. He said that the senses are apt to become more insistent and tyrannical through unreasoned repression. "The World is the Lord's mint. If you have currency value here, if you are a good coin here, you can circulate there. Otherwise, you will be thrown back to be recast," he said. He strove to make men active and industrious, and to take up any one occupation, all of which he declared were equally dignified and praiseworthy. "Out of the sweat of your brow, you should serve the devotees of the Lord." "The farmer who holds the plough is pure in body and mind, word and act. His hovel is verily, Kailas; that Jangama who teaches him is really the saviour of the World." This duty to work and to earn thereby one's right to exist, he enforced on the Jangamas also.

Basava spent many years of his life in spreading the hope that he had won for himself. His ideal was a Brotherhood of all the Siva Bhaktas, a stable social order based on the Life Divine. He dreamed of an efficient and purified Sangha of Jangamas. In a few years, Basava was able to revitalise Karnataka Saivism and convert thousands of people from other faiths. Thus, he was faced with the problem of social and cultural assimilation. "Oh! Why did you take up," he asks his new followers, "Why did you take up the name of the Lord if you still cling to lesser Gods? If you fall in with a Jaina, you behave like a Jaina. If you fall in with a Brahmin, you speak glibly of Hari. Whomsoever you meet with, you endea-

vour to please him. Unless the roots go deep into the bowels of the earth, how can fruits appear on the top?" He had to emphasize an unrelenting faith in Siva as the only cementing force of his new community. Everyone who was initiated had to discard his blind faith in greedy godlings. "To all the wicked spirits that hide in tree tops, caves, bushes, wells and glens, in the village square, and on the banyan tree, —and eat buffaloes, cows, calves, children, and pregnant women—to smash every one of these earthen pots, one stick is enough, the name of the Lord. Can the death of a fowl save the soul of a man? Can a sheep stave off the wrath of the Lord?" Basava also insisted on a rigorous social equality hitherto undreamt of in the Deccan. "Why talk of high and low? Trusting in caste, you seek pollution wherever you go! Holding a lamp, you are seeking darkness! Why this madness? What if we have a hundred crores of Brahmins? Cannot one Bhakta outweigh them all?" "Even an eater of dog's flesh, if he is a worshipper of the Linga is high-born." Basava tolerated no compromise in the translation of this equality into daily life. If all this is Siva, he argued, there is no room for any distinction between high and low. "The worship of the Linga is for all—male or female, Chandala or Brahmin. There is no difference before His presence. All are of His community, they form the Rudragana," said he. Like Sri Narayana Guru of recent days, the great social reformer of Malabar, Basava proclaimed One Religion, One Caste, One God.

The Saivite communities that already existed in the land as well as the other sects of Hinduism did not yield to this strange, strong man without a struggle. Those were, indeed, trying times for Basava and his followers and he must have heroically resisted many a temptation to yield. He exhorted his followers to tread the path of sincerity. "What can human anger do to us?" said he. The Virasaivites had to bear up with persecution and ridicule. Their enemies said, "Add up the worst Achâras of every sect and you get the Sivâchâra of Basava!" But, Basava exclaimed, "What harm can the dogs in the street do to the man proudly riding on the elephant? The worst that can happen is death. Well, then. If it must come tomorrow, why not welcome it even today? If it must come today, why not welcome it now?" His merciless attacks on the insincerity and the superficial rituals of Jainism and Brahminism touched them to the quick. When he laughed, "On seeing water, they plunge! On seeing a tree, they circumambulate! Alas! How can the Lord bless these fools who put their trust in tanks that dry up and trees that rot. They carry gross in their hands, for they do not know the Lord. They carry ropes round their necks, for they do not know the Lord. They worship Fire but when their houses are blessed by Fire catching them, they raise a hullabaloo!" They felt that something must be done to destroy this dangerous disturber of peace. Basava pointed out, with evident relish, as an argument against the emphasis on birth, the low origin of the great Rishis, of Vyâsa, Vasishtha, Vâlmiki, Mârkandeya and the rest.

His enemies decided to strike him at the only place where they could possibly do some harm—his relationship with his Jaina master and king. They reported that every Jangama whom he fed was a spy and that Basava was fast building up a rebel army. They said that he had appropriated large sums from the

public revenues to feed his army of idlers. Others improved on the scandal and wickedly ascribed to him even the death of Bijjala which happened at the time. Basava said, in reply to all these aspersions, "the elephant is afraid only of the lion's paw. I am not terrified at the wrath of Bijjala or of any worldly power. I am afraid only of His anger." The last days of Basava were darkened by the shadows of party strife and political animosities, on account of these scandals set afloat by his rivals. Basava, in his last sayings, is seen praying for deliverance from the depressing atmosphere around him. "Cry halt, O Lord, for this painful march of mine," he appealed and the Lord answered his prayer and recalled his soul to Himself.

Thus ended the dynamic career of Basava. He has, by his life work, won an abiding place in the hearts of the Saivites of the Karnataka. His Vachanas started an epoch in the history of Karnataka prose. His tirade against the practices of Jainas and Brahmins compelled them to examine themselves and become more liberal. His own insistent demand that the Siva Bhaktas should form one sincere, compact, social brotherhood was an inspiration and an achievement for many centuries.

THE BRAHMA-SUTRAS

By Swami Vireswarananda

CHAPTER II

Section I

असदिति चेत्, न, प्रतिषेधमात्रत्वात् ॥ ७ ॥

असत् Non-existent इति चेत् if it be said न no प्रतिषेधमात्रत्वात् because it is merely a negation.

7. If it be said (that the world, the effect, would then be) non-existent (before creation), (we say) no, for it is merely a negation (without any basis).

If Brahman, which is intelligent, pure and without qualities, is the cause of the world of an opposite character, it follows that before creation the world was non-existent, for Brahman was then the only existence. This means that something which was non-existing is brought into existence, which is not accepted by the Vedântins. This argument of the opponent this Sutra refutes by saying that this negation is a mere statement without any objective validity. The effect exists in the cause before its origination as well as after it. It can never exist independent of the cause either before or after creation. Therefore the world exists in Brahman even before creation and is not absolutely non-existent.

अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् ॥ ८ ॥

अपीतौ At the time of dissolution तद्वत् like that प्रसङ्गात् on account of the fact असमञ्जसम् is absurd.

8. On account of the fact that at the time of dissolution (the cause becomes) like that (*i. e.*, like the effect) (the doctrine of Brahman being the cause of the world) is absurd.

Says the opponent: If Brahman is the cause of the world, then the world being dissolved in Brahman at the time of dissolution, its defects would affect Brahman, even as salt affects the water in which it is dissolved. Hence Brahman would become impure and would no more be the omniscient cause of the world, as the Upanishads maintain. Again at the time of dissolution all things having gone into a state of oneness with Brahman, there will be no special causes left for a new creation. If in spite of this we consider a new creation possible, then it would mean that there is a chance of even the liberated souls, who have become one with Brahman, reappearing in the world. Nor can it be said that the world remains separate from Brahman in the state of dissolution, for in that case it would be no dissolution at all. So the Vedânta doctrine of Brahman being the cause of the world is objectionable, as it leads to all sorts of absurdities.

न तु, दृष्टान्तभावात् ॥ ९ ॥

न Not तु but दृष्टान्त-भावात् on account of the existence of illustrations.

9. But not (so) on account of the existence of illustrations.

The objection is being answered: That the effect, when it gets dissolved in the cause, does not pollute the latter by its defects, is borne out by innumerable instances. A clay pot, for instance, when it is broken and reabsorbed into its original substance, *i.e.* clay, does not impart to it its special features. The very fact of absorption shows that all the qualities of the effect cannot abide, for in that case it would be no absorption at all. Moreover we have to remember that the effect is of the nature of the cause and not *vice versa*. Hence the qualities of the effect cannot touch the cause. It may, however, be objected that since the effect is but the cause in a new condition, all the good and bad traits of the effect must have been in the cause. But we forget that the world is after all an illusion. Brahman has only apparently changed into the world and as such is never affected by it, even as a magician is not affected by the illusion produced by him.

The other incongruity shown, *viz.*, that since at the time of dissolution the world is resolved into Brahman and becomes one with It, there can be no further creation, and if it takes place there will be the possibility of even free souls coming into bondage again, cannot stand, for there are parallel instances with respect to this also. In deep sleep we do not perceive anything, there is no diversity, but on awakening we find the world of duality. A similar phenomenon can be expected to happen at the time of dissolution. In the former case it is the existence of ignorance (Avidyâ), which is not destroyed, that is responsible for the reappearance of the world. So also at dissolution the power of distinction remains in a potential state as Avidyâ or ignorance. But in the case of the liberated no ignorance being left, there is no chance of their being brought back into bondage from their state of oneness with Brahman.

स्वपक्षदोषाच्च ॥ १० ॥

स्वपक्ष-दोषात् Because of the objections to his own view च and

10. And because of the objections (cited) (being applicable) to his own (Sânkhyan) view (also).

The objections raised by the Sânkhyas against Vedânta are equally true of their view of the First Cause, *viz.*, Pradhâna. Form, taste, etc. are not to be found in Pradhâna, yet we find these things in the world produced out of it. The objection as regards reabsorption at the time of Pralaya applies also in the case of the Sânkhyan Pradhâna. Thus whatever objections are raised against Vedânta in this respect are also true of the Sânkhyas. Hence they should be dropped. Of the two, however, Vedânta being based on the Srutis is more authoritative. Moreover the objections have all been answered from the Vedânta standpoint, whereas from the Sânkhyan standpoint it is not possible to answer them.

तर्काप्रतिष्ठानादपि ; अन्यथानुमेयमिति चेत्, एवमप्यविमोक्षप्रसङ्गः ॥ ११ ॥

तर्क-अप्रतिष्ठानात् As reasoning has no sure basis अपि also अन्यथा otherwise अनुमेयम् to be inferred or reasoned इति चेत् if it be said एवम् so अपि even अविमोक्ष-प्रसङ्गः there will result the contingency of non-release.

11. Also because reasoning has no sure basis (it cannot upset the conclusions of Vedânta). If it be said that it should be reasoned otherwise (so as to get over this defect), (we say) even then there will be no escape (from this defect, with respect to the matter in question).

What one man establishes through reason can be refuted by another more intelligent than he. Even a sage like Kapila is refuted by other sages like Kanâda. Hence reasoning having no sure basis cannot upset the conclusions of Vedânta, which are based on the Srutis. But, says the opponent, even this judgment about reasoning is arrived at through reasoning ; so it is not true that reasoning has never a sure basis. Sometimes it is perfectly sound. Only we must reason properly. The latter part of the Sutra says that even though in some cases reasoning is infallible, yet with respect to the matter in hand it cannot transcend this defect. For the cause of the world (Brahman) is beyond the senses and has no characteristic signs. It cannot therefore be an object of perception, or of inference, which is based on perception. Or again if we take 'release' in the Sutra to mean Liberation, it comes to this : True knowledge of a real thing depends on the thing itself, and therefore it is always uniform. Hence a conflict of views with respect to it is not possible. But the conclusions of reasoning can never be uniform. The Sânkhyas arrive through reasoning at Pradhâna as the First Cause, while the Naiyâyikas (logicians) mention Paramânus (atoms) as that. Which to accept ? So no conclusion can be arrived at through reasoning independent of the scriptures, and since the truth cannot be known through this means, there will be no Liberation. Therefore reasoning which goes against the scriptures is no proof of knowledge and cannot contradict Sruti texts.

Topic 4: The line of reasoning against the Sânkhyas is valid also against others like the atomists

एतेन शिष्टाप्रत्रिग्रहा अपि व्याख्याताः ॥ १२ ॥

एतेन By this शिष्टाप्रत्रियहाः not accepted by the wise अपि also व्याख्याताः are explained.

12. By this (i.e. by the arguments against the Sânkhyas) (those other views) also not accepted by the wise (like Manu and others) are explained.

When Sânkhya philosophy, parts of which are accepted by the wise as authoritative, has been refuted, there is no question as regards the non-authoritativeness of all doctrines based merely on reasoning like the atomic theory of Kanâda and non-existence as the First Cause propounded by the Buddhists, which are wholly rejected by the wise. They are also refuted by these very arguments against the Sânkhyas, as the reasons on which the refutation is based are the same.

QUESTIONS AND ANSWERS

Question: What part does Varnâsrama (caste) play in the origin and progress of civilizations?

Answer: The cultural and civilizing forces which have helped the progress of man had their origin in every society in aristocratic circles. It was these elite of society with special privileges and responsibilities that were able to accumulate culture and civilization which afterwards spread to the masses and raised the level of the society as a whole. It is these few that fashion society in every age. Apparently they may be doing nothing tangible yet it is they who diffuse the ideals which become the guiding force in an age. They merely live the life and do not perform for society any so-called useful work. Yet they work out the salvation of the nation by their very lives handing down culture from generation to generation. It is these men of learning and spirituality that give to the world in every age new ideas and ideals and recast old ones to suit the changed conditions. Unfortunately the history of nations gives these people lesser importance and fills its pages with the activities of warlords and statesmen, of battles won and lost which are after all blots on civilizations and have always retarded human progress. Buddha and Christ have done more for the progress of civilization than any other person of whose activities history is so eloquent. Of course emperors, kings and statesmen may be instrumental in spreading the ideas of such great men, yet they are not themselves responsible for these ideas which bring culture to a nation. Asoka might have preached broadcast the ideas of Buddha but he himself could not have originated a single idea taught by Buddha who shaped history for centuries. Nay even these Buddhas and Christs are but second rate men we should say. The greatest men pass away unknown. They live silently and pass away in oblivion and in time their thoughts find expression in Christs and Buddhas. Buddha himself said that he was the twentyfifth Buddha and twenty-four had passed away before him unknown to the world. These highest kind of men collect true and noble ideals which Buddhas and Christs preach later on to the world. They merely think

these thoughts and live them, being sure that they will find expression in society some day. Such are indeed the highest and the truly civilized amongst men. They come in touch with the waters of life and through them they flow into society. It is these great souls that create and keep up civilizations.

Obviously then a life of too much activity is not in keeping with the conditions necessary for the progress of civilization. Modern age exalts work and depreciates thought. Doing is very good but at the back of that there must be the driving power of thought and without that there can be no real work. Therefore we have to assimilate the highest thoughts and ideals, place them day and night before us and then only will there be true and great work. A life of too much activity often leads to stagnation of thought and ultimately to degeneration. Ordinary men fail to keep their activity in harmony with their mental and spiritual life. If they work hard they lose all power for deep thought or spiritual culture. That is the disease of the world today—too much of activity is working the ruin of nations. The earning of a livelihood consumes all their energies and they have nothing left for cultural improvement and the result is, they have lost touch with the spirit. The first condition therefore for the growth and progress of civilization is a leisured class which can form a nucleus, as it were, for the growth of civilization. This leisured class if it has to develop civilization must have a certain amount of material security for we cannot expect men to think on the higher problems of life if they are burdened with the cares of the necessities of life. These necessities every society has to give them if it wants to have progress and civilzation. They must have leisure to think on the higher problems of life and live their lves in such a way as to set the ideal for others.

The ancient Indo-Aryans had recognised this necessity of creating a leisured class who were to be the civilizing force of the nation. This leisured class was called the Brâhmanas. Brâhmanhood was the ideal in ancient India, an ideal in which worldliness was altogether absent and true wisdom was abundantly present. This Brâhmana, the man of God, the ideal man who has known Brahman has to remain if society is to live and progress. That is why the Lord says in the Gita, "I come for the protection of the Brâhmanas," which in other words means protection of civilization. The Brâhmanas were not allowed to have any secular employment. Society saw that they had just enough and no more and the rules laid down for them made it impossible for them to increase their income by any means. They were not to touch a war weapon or handle a sword. The perfectly civilized ought to be defenceless. Their very nature makes it impossible for them to stand up in self-protection and unless the ruling power or their fellow-men think it worth while to support and defend them they cannot and *need not* exist. The moment they raise their hands in self-defence they fall from the high ideal of civilization. The Brâhmana's was a life of contemplation and control of inner nature, his profession, teaching and spread of knowledge. He was free and beyond all law, for no law was required to guide the life of such a perfect being. But then let not the modern Brâhmanas think that this is any way iu support of their present day conduct or mode of life. All privileges and honour were given to the Brâhmanas because with them was the treasure of virtue and knowledge which they were expected to distribute to the world at large. They were expected

to work the salvation of mankind. The ancient Indo-Aryans had also realized that people who are concerned with the exercise of power and executive work cannot be free to live up to the ideal. So the Brâhmanas were prevented from having any hand in the government. For this there were the Kshatriyas. The Kshatriyas gave good government and were also the protectors of Dharma or righteousness. The Brâhmanas depended on them to keep them free from all molestation and want. Thus the Kshatriyas were in close touch with the Brâhmanas and this close touch made them imbibe all their virtues and ideals and they became cultured in their turn. The third class the Vaishyas also were affected by this civilizing force developed by the Brâhmanas and they scattered it broadcast throughout the country and outside wherever they went for trade purposes.

Thus did the Aryan polity understand the true ideal of civilization and culture and the means also to attain it. The goal to be sure was the realization of Freedom, to attain Brahmanhood as the Upnishads declare it and the means was the Varnâshrama, the division of society into castes, with a civilizing force at the core, the Brâhmanas, and the object of this Varnâsrama was to take even the outcast, the Chandâla, step by step to the highest ideal of civilization, the Brâhmana, the knower of Brahman, the Truth.

NOTES AND COMMENTS

IN THIS NUMBER

Karma Yoga is an interesting article from the pen of Swami Turiyananda. It explains how a man can, by performing actions prescribed by the Sâstras, gradually attain to the state of desirelessness. . . . Prof. Abinash Chandra Bose discusses how Art and Religion meet each other and shows where Art strikes a human note in Religion which again adds a transcendental touch to the former. His article, *Art and Religion* is a deep and critical study of our attitude towards Art and Religion. . . . Prof. E. E. Speight gives our readers the story of Yuhidera in his *A Tale of Japan*. The story is so enchanting and instructive at the same time. . . . Dr. Debendra Chandra Dasgupta has shown in *Froebel's Individualism in Modern Educational Philosophy* how Froebel through his scheme of manual training aimed at the development of the moral character and personality of the child. . . . *Vivekananda and Western Civilization* is the summary of an address delivered by Prof. D. S. Sarma under the auspices of the Sri Ramakrishna Seva Samiti, Rajahmundry during the Birth-day celebration of Swami Vivekananda. . . . Mr. Lila Roy in her *An Ideal of Indian Womanhood* dwells upon the time-honoured ideal of womanhood as set forth in the life of Sâvitri. . . . Prof. N. Kasturi gives us a glorious chapter of the religious history of India in his *Basava and Vira Saivism*. . . . *Questions and Answers* contains a reply to, What part does Varnashrama play in the origin and progress of Civilization?

SRI RAMAKRISHNA AND HIS ADMIRERS

Many people say Sri Ramakrishna Paramahansa was a great man. And greatness admits of infinite degrees and varieties. And the appraisal of greatness is both subjective and objective. Nobody admires a man who is less than himself. This presupposes a subjective standard by which the man admired is judged. Truly speaking, the standard is always subjective and not objective. For though we may cite as our standard Vâlmiki's Râma, or Vyâsa's Krishna, or the Bengal Vaishnavas' Gaurânga, no two of us have the same ideal in our mind. Notwithstanding great similarities these differ widely according to individual taste and training. Hence the standard being subjective and the character of the man judged being necessarily coloured by the same individual taste and bias, from which no-one can be perfectly free, everyone is at liberty and ought to be given the liberty, to form his own opinion about anyone else and to give expression to it, if it is not malicious. So, we find different people giving different admiring accounts of the sage of Dakshineswar. It gives us no little pleasure to read them as they are published in periodicals. No authoritative opinion as to the quality of such accounts need be added. It is self-revealed. Coming from the pens of dearly loved persons the accounts have their unique values.

But there are others who have seen him differently, and they were no less loved by the sage. Their accounts, too, deserve our attention. These people too, had a share of the university education and imbibed the same critical spirit of the age. They visited the sage more frequently, mixed with him more intimately, watched him during the day as well as at night, and made him pass through many a test. After all these they accepted him as a man of rare spirituality. They had never had the occasion of seeing the sage "faint away" in "excitement." They had never found the sage a man of uncontrolled nerves. Had they found him so, they would not have gone to him again; for they knew it well that nervous debility and sainthood can never go together. They examined what are called the 'faintings away' and found them to be a higher stage of consciousness and not a degradation or want of it. They found them to be what the scriptures on Yoga call Samâdhi. Had it ever struck them that the saint's severe austerities had told upon his constitution which seemed to have been naturally frail and that he now and then lapsed into unconsciousness, they would have little ground of admiring him any more and would have left his saintliness severely alone.

His "woman-shunning" is a fact and yet it is not. Many have heard his lady disciples protesting against what they call an unjust aspersion against their all-loving child and master. They say, "We are not yet dead, and people dare to say that he could not bear our nearness or adoring touch. They would make us belie our personal experience!" And yet it is a fact that he could not bear the nearness or touch of *all* women and that he asked *many* of his men disciples and admirers to keep themselves aloof from women in the same way as he asked the latter to do the same towards the former. And it is known to all that he never asked his Naren (Swami Vivekananda) to observe such an attitude toward women. Is there any real contradiction between the two views? We do not see it.

Now we see a somewhat different reading of the character of the saint.

Both the readings might have a mixture of the subjective and objective elements of perception and judgment. One or both might be true or false. Angles of vision differ, facts and events acting on similar sense-organs are reacted differently. It is sheer folly to get annoyed at opinions. But one opinion has as much right to get publicity as any other. Pictures do not really suffer if they are viewed from numerous angles of vision.

MODERNISM DEFINED (?)

Magic is more powerful than logic. Certain words exercise magical influence on a class of minds. 'Modernism' is one of such words. And it has a peculiar charm over this class of men. One need not go to analyze its content. Sufficient is the mere utterance of this blessed word. For, is it not representative of everything that is best?

And what is best? That which the first person singular wants most. So 'modernism' actually means 'my-ism'. But all I's are not entitled to use it with reference to themselves. For, Mahatma Gandhi or Sri Aurobindo is not entitled to use their 'my-isms' in the sense of modernism—theirs are medievalism. There are reasons for it. First, they have grown old; secondly, they stand for discipline and devotion. They would rather die than give up what they have once taken or undertaken. Though grown old, they have not yet learnt the value of fickleness. So they are medieval.

They have certain other faults, which are more or less corollaries of the above. They talk of installing spirituality, that incarnation of medievalism, in the centre of our lives. They have a veneration for those old-world phantoms that go by the names of Sri Krishna, Râma and Sitâ, Nala and Damayanti. One of them had a chance of being called a modern when he was advocating a particular sect of Bengal Vaishnavism. But then, to the chagrin of the moderns, he is now silent over the matter. But the other is an out-and-out medievalist—he is hopelessly gone. Again, both of them do not denounce idolatry, find good points in *real* caste-system, are not enthusiasts about Bertrand Russell and his moral (?) theories. These are all typical faults of medievalism.

They have lost the pliancy of spirit. They have lost the 'courage' of giving a free play to their desires. The beauty of the tempestuous sea is conspicuous by its absence in their life. It is all dead, dull matter. Life without the surge of passions and desires is worse than death.

So our definition of modernism needs a little correction. It should be: Modernism is my-ism, 'my' referring to one who has freed oneself from the shackles of discipline. No other definition of modernism can give a perfect satisfaction to the truly moderns; and as such they are all defective.

We have not heard Mahatma Gandhi and Sri Aurobindo preach against everything modern or urging people to give up modern knowledge and its manifold, practical utility. The moderns themselves provide us, almost daily, with fine samples of the fruits of modernism they advocate. Medievals have reasons to look with suspicion at the modern 'pliancy' of spirit. If you sow wind, you cannot expect to reap anything but whirlwind. But whirlwind is not altogether bad. It kills many, but clears the atmosphere for others. Modernism teaches man to be wise. And this is a blessing indeed.

LIFE FOR TRUTH OR TRUTH FOR LIFE?

The above question does not arise in all minds. For them life is truth, and truth life. What is the value of truth,

if it does not teach us how to live or if it teaches us to cut off life. And what is the use of life, if it is divorced from truth, but for which, society, falling an easy prey to dark suspicion, will cut at the root of life? So it is unwise and injurious to take the two separately or to drive a wedge between the two. Life is for truth and truth for life; there is no real opposition between the two. They are the two sides of one equation.

This is the opinion of the majority, not necessarily of the mob. And it would have been the best possible scheme of life, had it really been true. As it is, it is not. Occasions arise in every life, when the individual is faced with the grim opposition between the two and has to decide between them. The question becomes imperious and demands an immediate solution.

The real solution of the question, however, depends on the answer of another question. What relation does truth bear to what we call our "I"? Is it nearer to "I" than life? Which sticks to our self more intimately and more permanently? If it is life, we have no right to call upon one to sacrifice it for the sake of truth. If it is the other way about, it is unnecessary to impose an "ought"; for it is then natural and pleasing to sacrifice life for truth.

But there is a vagueness about the problem, which makes the answer difficult. We understand life in a way which is sufficient for our present purpose. But truth to us is something abstract, a lifeless abstraction got at by separating the realities about it—the speech, word, and deed—, a bloodless generalization created by man for his own convenience. If truth is really this, it is a tyrannizing superstition, which should be thrown off once for all. It is because we understand truth thus that problems arise so often and so insistently. But in reality truth is not this. We call an idea, an act, or a thing false, because it does not appear the same at another moment, it contradicts itself—this moment it is, the next moment it is not. Truth, the antithesis of falsehood, is that which remains the same at all times, which admits of no contradiction in or out of time. All the particular expressions of truth are found to possess this characteristic.

Now permanence has no meaning if it has no reference to the self. For who knows if anything exists after my death? If there is the possibility of *its* existence, there is equal possibility of *my* existence too. Hence self, the standard of permanence, is truth. Can we say the same thing of life? Assuredly not. For it is continually passing away—no two moments being identical. Is there, then, nothing permanent in life? Yes, there is; and it is the self, which is truth. But to us life means the activities and enjoyments, and they all pass off, some slowly some rapidly. If we view truth in this light, it becomes evident that life is for truth and not *vice versa*. Life is an opportunity for the realizing of truth, which, though our own self, is little known, because we have falsely identified ourselves with fleeting things.

What an irony of fate it is, that the real has become an abstraction to us and the false is passing for the real! It is due to this travesty of facts that such a question arises: Whether life is for truth or truth for life. Life is the means and truth its end. It cannot be otherwise.

REVIEWS AND NOTICES

THE HORIZON OF EXPERIENCE: A STUDY OF THE MODERN MIND. By C. DELISLE BURNS. *Published by George Allen and Unwin Ltd. London. 372 pp. Price 12s. 6d. net.*

The book under review is an interesting and illuminating study of the modern mind and is an opportune publication at a time when our world seems to be in the birth-throes of a new "order" of civilization. The author makes a serious attempt to show "that the 'modern' attitude towards the world is mainly a sense that on the horizon of our present experience are new forms of truth and beauty." In every sphere of experience are visible a dissolution of the old order and a new experimentation. New tendencies have made their way in arts, in sciences, in politics, in economics, in personal morality and in religion as well as in philosophy. The modern mind is essentially a break-away from all traditional formulations and long-accepted notions. Happily, however, our author is not a Utopian, nor is he enamoured of all that is modern. "It is not implied that to be 'modern' is necessarily to be good. Indeed, it seems as if to be modern meant only to be uncertain of the future. . . . It is by no means certain that the next century will he better than this. Some of the evils we endure may be abolished: but others may come."

In the author's view, the history of civilization reveals a rythmic alternation between periods of *assimilation* of acquired experience and those of *formulation* of new factors in experience. In the history of Western civilization, the rhythm can thus be described: (*i*) 400 B.C. to A.D. 400—the formulation period of the Greek-Roman system, (*ii*) A.D. 400-800—a period of new horizons, (*iii*) A.D. 800-1400 the formulation period of the Mediæval system, (*iv*.) A.D. 1400-1600—a period of new horizons, (*v*) A.D. 1600-1900—the formulation period of the Renaissance system, and (*vi*) A.D. 1900-2000—again a period of new horizons.

The present then is an era of transition. "The modern mind has been very much affected, for example, by the new facts connected with radio-activity and the new theories of relativity and "quanta." Such facts and theories have not been merely additions to an existing store; for they have transformed the very bases of science" (p. 23). "We stand, therefore, between a traditional formulation which is inadequate to express onr new experience and the possibility of some other formulation whose character is unknown to us." (p. 41).

Leaving aside author's observations on the recent tendencies in modern Western arts and literature to which quite a large portion of the book is devoted, we shall give some consideration to his descriptions of the modern attitude in morality, religion and in philosophy. Morality is defined as "the art of living" and "art, in the modern mind, is not an ohedience to established rules but a creation beyond the reach of those rules" (p. 235). "We are therefore inevitably experimental in the art of living as compared with our grand-fathers." Morality, the author holds, should he regarded as "an art in which the achievements of the past are not final." The author stoutly advocates "progressive morality" and holds that there is today a "sense of new possibilities in morality, private and public, in 'personal relations' and in public policy." The conception of harmony as a moral ideal is rejected in favour of "freedom." The ideal of harmony or equilibrium, the golden mean, the "nothing too much," is inadequate to meet the "sense of direction" in moral life, which is akin to the creative sense of the artist. Unfortunately, the author does not give any definite ethical system which is to replace the traditional systems. The ideal of freedom which he puts forth as a more desirable alternative is yet in his own words "an indication of some of the characteristics of a new formulation, whose main structure is still beyond our horizon" (p. 261).

Religion also is defined as an art; "as morality is a form of art, so religion is a flowering of the art of life." The heart of religion, as the author says, is the "sense of deity" and we are told that at present there is an "increase in the sense of deity." "The sense of new possibilities in the awareness of deity and perhaps also the sense that deity is itself not a fixed and finished existent, but a living and therefore a changing value, may lead to an advance in religion, comparable to advances in the arts or in

science" (p. 277). All this appears to our mind, to be as fantastic as absurd. The sense of a changing deity, may be a conception which fascinates the modern mind, but, surely, it cannot be called 'deity' in any properly religious sense. The genuine religious sense is the sense of the *Eternal*. It is the *Immutable* which alone can satisfy the truly religious craving. Religion, as Swami Vivekananda was wont to remark, begins with the realization of the Eternal, and not before that. We would specially warn our Indian readers against acquiring a fascination for such much-vaunted "novel" conceptions. The last chapter of the book is devoted to the consideration of the possibility of a new philosophy. The author makes a plea that a comprehensive philosophical view of experience should not now depend only on the conclusions of science, but also take within its purview the elements of artistic appreciation; for the world of experience is not only a world of facts, but also one of values. Philosophy must return to "the undifferentiated experience within which is the diversity of the sciences, morality and the arts." The author is of opinion that the conclusions of philosophy should be pluralistic and realistic. Pluralism and realism, we may note here in passing, are the dominant tendencies in contemporary philosophical thinking in the West as well as in certain circles of Indian thinkers who follow elosely in the footsteps of their Western Gurus. Now, a case for pluralism and realism can only be made out if we hold that the present level of discursive experience is ultimate and unsublatable. This is exactly what Vedânta questions. The possibility of a higher level of experience being indicated, Vedânta is in a better position in holding that the pluralistic and realistic level of experience, has Vyavahârika Sattâ only and not Pâramârthika. The Western mind has never given any serious thought to the possibility of the transcendence of the present level of experience.

The book, we conclude, is more expository than critical. It is more a description of the psychology of the modern Western mind than a critique thereof. Nonetheless its value cannot be overestimated for all those who want to have a precise understanding of the modern Western mind. In revealing the modern mind before us, the author is wonderfully faithful and accurate. The get-up is nice and the printing neat.

S. N. L. SHRIVASTAVA, M.A.

SANSKRIT

THE MAHABHARATA (SOUTHERN RECENSION) VOLS. VIII & IX. CRITICALLY EDITED BY VIDYASAGARA VIDYAVACHASPATI P. P. S. SASTRI, B.A. (Oxon.), M.A. *Messrs. V. Ramaswamy Sastrulu & Sons, 292, Esplanade, Madras.*

The author has undertaken a laudable task, that of presenting to the Hindus the Southern recension of the Mahâbhârata in handy well-printed and well-got-up volumes. He has adopted the text after a careful consideration of a number of manuscripts and printed editions of both the Northern and Southern recensions. Where they differ, he has put the variants in the foot-notes. In the two volumes before us, the manuscripts consulted are not exactly the same. But the readers are not taken into confidence regarding their exclusion and inclusion, which they might have reasonably expected from the learned editor. We have all praise for the text portions. As regards the adoption of the texts and of the division into chapters he has displayed a fine sense of judgment. But when a new edition of famous books like the Mahâbhârata or the Râmâyana comes out, readers are more interested in the introduction of the editor, who is expected to throw some new light there. The introductions of these two volumes do not fulfil that expectation. But as they are not the first volumes where such introductions generally occur and as we had not the occasion of seeing them, we can but guess that Mr. Sâstri must have added a good introduction in some previous volume, which is well balanced with the labour he is taking in making the text as perfect as possible. The 'concordance' of chapters of different editions added at the beginning of each volume has enhanced the worth of thc book. We wish the editor success.

SREE RAMAKRISHNA NAMA SAMKIRTANAM. *Published by Brahmachary Chinmaya Chaitanya, Sree Ramakrishna Kutir, Almora, Himalayas 28 pp.*

This pamphlet contains several Stotras and the Nâmasamkirtanam praising the glory of Bhagavan Sree Ramakrishna Paramahansa Deva. The Samkirtanam consists of 108 Names of Sree Ramakrishna, giving incidents of his life and career. The Stotfas and Names are composed in sweet Sanskrit and can be sung by devotees to immense profit to themselves. Musical notations are given in all details at the end of the book.

NEWS AND REPORTS

THE RAMKRISHNA MISSION

REPORT FOR 1934

The Annual Geueral Meeting of the Ramkrishna Mission was held at its headquarters at Belur, District Howrah, on the 19th April, 1934. The following extracts from the Secretary's Report for 1934 deal with the activities of the Mission with its 40 centres all over India and Burma (exclusive of Math centres).

Permanent work of the Mission Headquarters

Besides gniding, controlling and supervising the various activities of the branch centres, and supplying workers to them, the Headquarters carried on as usual its permanent work, namely, (1) the work of the Charitable Dispensary at the Belur Math, which treated a total number of 7,627 new cases ; (2) monthly grant to 6 primary schools ; (3) help to poor families and indigent persons and students ; (4) library and reading-room work ; and (5) preaching in and around Belur and Calcutta as well as distant places in Bengal, Bihar, U.P., Assam, Burma and South Africa.

Mission Headquarters—Temporary Relief Work

During the period under review, temporary relief work was done in 13 districts in Bengal, Assam, Orissa, Bihar and Madras to alleviate the distress caused by flood, fire, cholera, earthquake or cyclone, the total number of recipients being tens of thousands.

Branch Centres

The activities of the Branch Centres are of three kinds, *viz.*, Philanthropic (medical and other forms of general service, Educational and Missionary.

Philanthropic Work

The philanthropic activities of the Branch Centres include (1) Indoor Hospital work, (2) Outdoor Dispensary work, and (3) Regular and occasional service of many kinds.

The philanthropic centres established in Benares, Hardwar, Brindaban and Allahabad —all places of pilgrimage—and in the cosmopolitan cities of Rangoon, Bombay, Delhi and Lucknow, served lakhs of poor sick people among the permanent inhabitants of these cities, as well as among the masses of pilgrims hailing from different parts of the country and speaking diverse tongues.

The philanthropic centres of their departments in the villages continued their medical and general service as usual.

The total number of patients treated in the Indoor Hospitals of the Mission was 6,278. The total number of new cases treated in the Outdoor Dispensaries was 3,11,784, the total nnmber of cases including repeated ones being 8,27,546. The Maternity and Child Welfare centre at Calcutta made 2,776 home visits, conducted 405 deliveries, held 148 clinics for mothers and children, registered 1,242 mothers and children, and had an attendance of 4,710 mothers and children for examination and care. The Tnberculosis Dispensary at Delhi treated 405 new cases.

Educational Work

The educational work conducted by the Mission can be classified under several heads, *viz.*, (1) Leisure hour training by providing gymnasiums, libraries, social work and scouting ; (2) Boys' Schools, Girls' Schools and Mixed Schools ; (3) Residential Schools for boys and for girls ; (4) Students' Home for boys and for girls ; and (5) Mass education for juveniles or adults through Day Schools or Night Schools.

Some of the Schools and Students' Homes are situated in or near the University centres of Calcutta, Madras, Bombay, Mysore, Patna and Lucknow, and in the towns of Cawnpore, Jamshedpur, Deoghar and Barisal, where they have been doing valuable work by imparting education directly, or by supplying the deficiencies of the educational system in vogue in the country, giving in either case physical, cultural, moral and religious training, and bringing about a harmonious development of the faculties of the pupils or inmates.

Rural centres of education like those at Sarisha near Diamond Harbour have been imparting education to the children of the middle and lower classes. The Night Schools and Adult Schools work in the villages and slums of cities.

The Industrial Schools and the Vocational Departments taught, along with general education, Mechanical Engineering, Automobile Engineering, carpentry, spinning, weaving, dyeing, calico-printing, tailoring, cane work, cabinet making, shoe making, and agricultural work.

In all, 19 Students' Homes, Hostels and Orphanages, 2 Residential Schools, 34 boys', girls' and mixed schools, and 2 Industrial schools were working, and 2,494 boys and 927 girls were receiving their education or training in these institutions.

There were 53 Libraries and Reading Rooms in all the various institutions of the Mission, every centre having one or more. The readers were paid individual attention in the choice of books or study, whenever necessary.

Missionary Activities

During the year under review, several thousands of indoor and outdoor classes were held by the Mission institutions and hundreds of lectures were given at or near the various centres, at the invitation of associations, societies, Universities, etc., and in the course of tours all over India, resulting in solace and benefit to tens of thousands of our countrymen.

Receipts and Expenditure

The total receipts of the Mission Headquarters and Branches for 1934, including the previous year's balance, were Rs. 6,83,683-8-9, the total expenditure being Rs. 5,20,200-0-4 and the closing balance Rs. 1,63,483,8-5.

We hope our patriotic countrymen will do all that lies in their power to further the work of the Mission, which is done in a spirit of consecration and selflessness.

(Sd.) Virajananda,
Secretary, Ramkrishna Mission.
30th March, 1935.

THE RAMKRISHNA MISSION SEVASRAMA, BRINDABAN

REPORT FOR 1934

The activities of the Sevasrama may be classified nnder the following heads:—(*i*) Treatment of outdoor patients: 34,201 cases were treated at the outdoor department, the total number of new cases being 12,133, and the total number of surgical cases, 201. (*ii*) Pecuniary and other assistance to the poor and the helpless who came to the Sevasrama for help. The total expenditure incurred under this head was Rs. 104-8-9. Besides this, blankets and clothings were given to a few according to their needs. (*iii*) Free distribution of clothes, diet, and medicines to the poor patients. (*iv*) Admission of poor patients into the Indoor Hospital for treatment. There are 12 beds in the male ward, and 6 in the women's ward, and 6 in separate wards for infectious diseases. Poor, helpless patients lying in the streets are picked up occasionally by the workers and admitted into the hospital for treatment. The total number of patients treated in the Indoor Hospital was 337, of these 303 were cured and discharged, 21 died, and 7 remained under treatment at the end of the year. (*v*) Pecuniary and other assistance to the poor, helpless persons of respectable families who feel delicacy to appear in person for help.

Needs of the Sevasrama:—The following are a few of the more pressing needs: (*i*) A Surgical Ward costing about Rs. 3,000, (*ii*) an Outdoor Dispensary Building of about Rs. 10,000, (*iii*) a Guest House (Rs. 6,000), (*iv*) An embankment and a Landing Ghât costing about Rs. 10,000, and (*v*) a Permanent Fund. The cost of endowing a bed for the sick is Rs. 3,000.

The total income during the year was Rs. 9,098 and the total expenditure Rs. 7,980-10-6, leaving a cash balance of Rs. 1,117-5-6.

Contributions will be thankfully received by the Secretary, Ramkrishna Mission Sevasrama, P.O. Brindaban, Dt. Muttra, U.P.

THE RAMKRISHNA MISSION STUDENTS' HOME, CALCUTTA

REPORT FOR 1934

This Home is a college students' hostel licensed by the Calcutta University and run on the lines of a Brahmacharya Asrama. It is intended specially for poor and meritorious students, who are helped through their college course with free board, lodging, fees, books, and other necessaries as far as possible. It supplements the academic education of the University by a systematic home-training calculated to develop the character and efficiency of the inmates. It is open also to a few paying students, who intend to receive this Home-training.

Expansion:—A new dormitory building was completed during the year under review. At the beginning of the year there were altogether 22 students, of whom 14 were free, 6 concession-holders, and 2 paying. At the end of the year there were 31 students, of whom 22 were free, 6 concession-holders, and 5 paying.

University Examination:—Eight students sat for different University examinations. Of these 1 passed the B.Sc. examination, 2 B.A., and 3 Intermediate examination.

Home-training:—(1) *Spiritual*:—Regular classes were held every day for the exposition of the Gita and the Upanishads. Several Utsabs, which are social gatherings on spiritual basis, were celebrated. (2) *Intellectual*:—A monthly manuscript Magazine was conducted by the students. Saturday classes were held when the students met to discuss socio-religious topics. (3) *Practical*:—All household duties (except cooking) were managed by the students, and the duties were distributed every month by a representative Committee of the students. Besides they managed a kitchen garden and a few flower beds.

Its Needs:—The urgent needs of the Institution are the reclamation of a marshy plot of land and the construction of a prayer hall, a library building, a dining hall, a medical ward, and a few cottages for workers. Funds are also required for making necessary arrangements for different kinds of vocational training.

Finance:—Total receipts during the year in all the funds together with previous year's balance came to Rs. 19,214-5-10, total disbursements amounted to Rs. 14,060-8-1, leaving a balance of Rs. 5,153-13-9. All contributions, however small, will be thankfully received by the Secretary, Ramkrishna Mission Students' Home, Bistupur Road, Dum-Dum P.O., Bengal.

SWAMI ASHOKANANDA AT MADRAS

Welcome Address Presented

At a public meeting held on May 19, at the Ramakrishna Math, Madras, an address of welcome was presented to Swami Ashokananda, Head of the Vedanta Centre, San Francisco, who visited the City on his way to America after a short stay in India. Mr. A. S. P. Aiyar, I.C.S., District and Sessions Judge, presided on the occasion.

"The Swamis of the Ramakrishna Mission, the Chairman said, were rendering a great service to India by spreading the message of the Vedanta in the West. Sri Ramakrishna by the example of his life and Swami Vivekananda by his teachings had spread the message of Hinduism abroad. India had resisted successive invasions and preserved intact her culture. Missionaries like Swami Ashokananda were carrying to the youngest of nations, the oldest of cultures. Let Indians, however, not forget their weaknesses. They had a great deal to learn from America in social, political and economic matters. Many of their notions needed revision in the light of modern experience. . .

Dewan Bahadur A. V. Ramalinga Aiyar then read an address of welcome and presented the same to the Swamiji enclosed in a sandalwood casket.

Replying to the address, Swami Ashokananda spoke for over an hour on the work of the Ramakrishna Mission in America and the task ahead. He said that Swami Vivekananda had awakened America spiritually. The European civilisation was not built on a deep spiritual foundation. He was proud to be an Indian, because in spite of her poverty and subjection, India had succeeded in preserving her spirituality. The Swamiji urged Indians to be a little more realistic and to look at the world with open eyes. While other countries were progressing, where was India?. . . Every human being had a right to lead a decent life. That had been denied to the bulk of the people in India. While the West tried to make the life of the average man more and more perfect, Indian civilization neglected the average man. That had brought about India's downfall. They could not afford to neglect the world. . . .

While people in the West had advanced materially and intellectually, they had no peace, they had no inner understanding. They had not learnt to recognise that there was in man something beyond the body and the mind. The message of the Vedanta had enabled Americans to find a true interest in life. It had enabled them to understand Christianity better. In that respect India was going to be the leader of the whole world. . . .

With a few remarks from the chair and with a vote of thanks to the chairman and the Swamiji, proposed by Rao Saheb C. V. Krishnaswami Aiyar, the function terminated."—*The Hindu.*