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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

UNPUBLISHED LETTERS OF SISTER NIVEDITA

Calcutta,

January 4, 1899

Dear Mrs. H.,

I never was able to answer you. My work is here for the present, as you all say, and of course I never thought of throwing it up suddenly. Somehow or other I feel sure, it will be given to me to utter with deep heart-felt feeling of our English nation, and sooner or later my work will be recognized. I don't mean “My Dame's School” as one lady calls it, but my work in going down into the heart and meaning of the people and interpreting it, as must be the result. This all sounds just as absurd to me as to you, but it won't prove so.

I am finding great riches in Bengali. If your husband would learn it, he would make a competence by translation. I have undertaken a play. I cannot understand why we have never heard of these things. From all accounts this play would stand comparison with “Ibsen's Brand”. Is it that the only English who learn Bengali are Officials and Missionaries, and has not a single member of these classes ever had the wit to interest himself in the literature of the people? I cannot believe it.

Oh, what a country this is! Some day I will write you a letter, giving you characterizations of people I have met. Against the monotonous collective-coloured background of these Community Houses and unlettered women, you get every now and then a vividly painted individuality which is like a romance, and always, always the expression is in religion. So far I have not been

able to find anything that I could satisfy myself was honest Fetish Worship at heart, but as—all assure me that India is idolatrous, I must wait a little longer to be sure.

Yours,

N.

MAN AND THE MACHINE

BY THE EDITOR

I

The problem of mechanization has of late engaged the attention of the thinking people all over the world. They are found to approach the problem with divergent points of view : some stress the point of spiritual values, human dignity and liberty while others confine themselves to the technical, economic, and political aspects of the problem. In fact, the problem comprises data varying in value and unequal in importance, which must be differentiated and classified. It is important to get acquainted with the different issues the problem is confronted with, as every modern man is more or less influenced by the machine either directly or indirectly.

The Institute of International Co-operation and the International Labour Office, assisted by qualified experts, tried to work out the main lines of this comprehensive study, before undertaking a thorough enquiry into the problem. We find in the extract from the minutes of the eighteen h session of the International Committee on Intellectual Co-operation, held in 1936, that they endeavoured to trace a general picture ranging from the philosophic and moral

problem raised by mechanization to the practical consequences which it entails. We shall attempt, in the following paragraphs, a general survey of some of the interesting observations made by the members of the Committee, hailing from different countries of the world and speaking from different angles of vision.

II

M. Dantas (Portugal) said that an allusion had been made to the new art forms created by the machine, but doubts could be raised on that subject. Machinery did not and never had created art forms. It simply transmitted, in more or less perfect fashion, the art created by man. They had long been familiar with the calculating machine, but the thinking machine had not yet been invented, which was a pity, as it would be interesting to know what machines thought of man. The cinema, wireless, television were not creative machines, but only means of transmitting and standardizing works of art. Drama as presented through the medium of sound and of silent films in particular was, it was claimed, a new art form—new perhaps, from the standpoint of technique and transmis-

sion; but it was always the same type of literature, often repeated *ad nauseam*, and the same type of drama: it was not the machine that had created either literature or the drama. The Committee would perhaps agree that the mechanization of art, while an important factor in the spread of culture, had had, if anything, an unfortunate influence on artistic activities, in the matter of creation and execution alike. Machinery had not only brought about unemployment and hence discouraged artists and restricted the possibility of artistic production; it had also deprived the work of art of part of its human and spiritual value and wasted the artistic personality by merging it in uniformity. It also diverted the contemporary spirit from true art forms by creating purely recreational forms.

M. C. Bialobrzewski (Poland) urged that, for educated men, the real problem was to determine whether machinery led inevitably to the degradation of human personality by sacrificing individual liberty. Man and the human soul, he maintained, were in process of standardization and were becoming like machines. They were subordinated at every turn to the requirements of mass production, which crushed out human personality. There was no possibility for the expansion of human personality under present conditions, which dominate the civilized world. Every man nowadays was in danger of being 'broken in' and utilized as part of the machinery of the State. True, the moral law, that first expression of the dignity of human personality, had not always been respected in the past. It had, however, been recognized as the foundation of society. Today, not to put things more strongly, it was doubtful whether the existence of that law was even recognized.

Prof. Belaunde (Peru) said that it was

for them to decide whether the drawbacks attaching to the mechanization of man, his enslavement, the mutilation of his soul by the machine, were due to the machine itself or whether they were not rather the outcome of man's attitude towards it. Glancing back over the history of mankind, they could see that, so long as man had an upward tendency towards the invisible, it had been within his power to dominate the visible. His material tool had been weak in those days. Modern civilization had entirely altered the terms of the problem. By widely extending the horizontal scope of man's vision, by enlarging the material sphere and intelligence of the instrument, it was weakening and even eliminating the 'vertical' tendency of the spirit. Under the influence of materialistic considerations, man regarded himself as a machine and bowed beneath the yoke of his slavery, whereas, in point of fact, the development of machinery demanded an entirely different attitude and called for the reassertion of the human soul and spiritual values in the face of the machine. The present crisis was, in his view, essentially a moral crisis. It was a crisis, not only of the spirit, but first and foremost a crisis in the domain of morality and charity. Intelligence, to quote Pascal, created order in the physical world, but only morality and charity could create order in the sphere of the intellect.

III

M. Sokoline (Union of Soviet Socialist Republics) pointed out that the collective attitude of the Union of Soviet Socialist Republics towards the machine was quite different from the attitude voiced before. How, then, was the problem regarded in the Union of Soviet Socialist Republics? It was

recognized, in the first place, that mechanization can produce prosperity. Prosperity released the individual from hard and degrading work, and that release, by enabling man to develop his spirit and intelligence, opened up before him vistas of the great moral problems. It was claimed that there had been a high level of human morality before the appearance of mechanization; that question called for thorough historical examination, as did the problem of the low and degraded moral level of present-day mankind. Thanks to machinery, it would seem, 'horizontal' men realized the possibility of becoming vertical, and those who had long been vertical had found such a change very satisfactory and, indeed, rather irksome in that it upset their habits and their whole outlook. Why, then, did horizontal men wish to become vertical? Without giving a scientific answer to that question, the plain fact had to be stated. If he might speak of finality, they wished it subjectively, to set free their individuality, their personality, for that was the nature of the release. With or without justification, in the name of his own moral law, horizontal man wished to become vertical; not that he wished to destroy the moral law of his fellow-man: he was simply anxious to affirm his own.

M. de Reynold (Switzerland) said that there were two terms in the problem: they might start from the machine and work up to man or, inversely, might start with man and work up to the machine. He would advise the Committee to adopt the second method. Then he continued saying that the problem comprised technical and economic data properly for experts, which must be taken into account, though they were not the only ones. The problem must be carried further: man had created the machine, hence man con-

fronted by the machine was once again man face to face with himself. One might revert here to the old Christian or, as it had just been called, 'vertical' conception. Man might be regarded in two fashions: man considering himself as an end in himself and anxious to achieve wealth and happiness in this world by every means and as quickly as possible, and man holding that his end was elsewhere, that it was beyond. Two elements might be distinguished in man: the individual co-ordinated with practical life, life in society, and the person, who was ordained to the true life, the life of the spirit. The machine was co-ordinated to the individual, not to the person. It developed to the infinite the physical potentialities of the individual and thus extended his sphere of action and influence, but at the same time restricting the sphere of the personality. All the present-day unrest and lack of balance had their origin there. From an ideal standpoint, the machine, by releasing the individual, should offer the person a greater wealth of possibilities. What had happened was just the opposite. Why? That was the great problem. There was no single practical issue facing the world at the present-day that did not immediately involve some moral, philosophic or religious issue.

Sir Frank Heath (United Kingdom) observed that any return to spiritual values or reassertion of the moral law would be impossible until they had overcome the hypnotic effect which machinery exercised over those brought continually into contact with it. If workers' spare time could enable the individual, not only to make good use of his liberty, but also to exercise his creative spirit, that would give him also the possibility of rising above his machine.

M. Anesaki (Japan) lay emphasis on

the meaning of the two concepts, namely, personality and individuality. The machine released the individual, but from what? Did not release from one form of bondage often lead to another form of slavery?

Mr. Johnston (International Labour Office) recalled two special aspects of the problem. First, the adaptation of man to machinery and that of the machine to man; man and the machine were too often regarded as mortal enemies, whereas reciprocal adaptation was required in order that the machine might be utilized in the interests of human liberty. There was, secondly, the attitude to be adopted towards the machine.

Mr. Malcolm Davis (United States of America) said that it was important, in his view, to realize the interdependence between man and the machine. Machinery, after all, was simply a creation of man. That idea should be taken as a basis for the present investigation. Considered from that aspect, the problem should be attacked, not as if there were necessarily a conflict between the two factors, but rather with the idea that man must learn to master an element of life which he had himself created.

He added further that modern machinery was continually creating a new order of things. Since James Watt's discovery, all the requirements of man had been satisfied instead of his having to struggle, as for centuries past, to produce only part of what he needed. The problem was really that of the mastery and direction of man himself. This was a wide and far-reaching problem, but account might perhaps be taken of certain general suggestions. They must recognize the fact that the modern relations of society were no longer based on traditional distinctions, but that the exist-

ence of machinery and mass production made possible the welfare of mankind as a whole, both on the spiritual and the material plane. They must determine whether the development of communications and relations between peoples tended to facilitate or to complicate a conciliation of interests; they must see whether, and if so, to what extent, the working of the League of Nations and of the International Labour Organization themselves was affected by the dynamic condition of the modern world.

M. Herriot (France) said that he had managed to arrive at four definitions after having given much thought to the problem: (1) The problem of mechanization and its reactions on society and the individual arose at different periods in the history of mankind. As far back as 1835, after the great individualistic reaction of the French Revolution, scientists, philosophers and economists had realized that machinery would play a great part in society and had given the problem a very fair measure of consideration. They must go even further back, however, if they wanted to make a rational study of the question. The first definition, then, was as follows: The problem of mechanization was simply the problem of the development of tools placed at the disposal of man; (2) He was amazed at the distinction drawn between man and the machine. The machine was a creation of man, it was a continual victory of the mind, its progress corresponded to the victories of the human mind over matter, space, and time. A man using a lift, for example, evaded to some extent the law of gravity. This, then, was the second definition: The machine represented a constant and progressive victory, a victory almost without limit, of the human mind. Far from con-

sidering it simply in its brutal and material aspects, they should regard it as a spiritual element; (3) The machine would be an instrument of liberation or enslavement according to the use that was made of it and according to the economic organization that existed. He had been over many dockyards and workshops and factories. In one place he had found that the machine was a marvellous instrument of liberation, for example, from that symbolic servitude of the burden borne on the shoulders, and in another place, on the contrary—a certain slaughter-yard or a motor factory—a worker on the 'conveyer' system was content to repeat the same movement hour after hour, mechanically, knowing nothing of the movements of the worker before or after him. If organization was to be on those lines, and if the individual was then free to indulge in a tired man's recreation—alcohol—then the machine was a hateful instrument of bondage. The machine could not be both one *and* the other : it could not be at the same time an instrument of freedom and an instrument of slavery, it could only be one *or* the other; (4) If the economic organization of the world was a function of the constant effort of the human mind and will, the machine would be a marvellous means of liberation; it would open up before man infinite spaces in which he could move, according to whether he had himself received an education pointing to the spiritual life. Nothing could prevent the development of the machine. They might regard it in a sense as inevitable and proceed to examine the various adaptations and compromises by which, once the third definition was admitted, they should seek to determine—that was the fourth definition—how the machine was to become an instrument of liberation and how it could be used to restore to

the individual that spiritual value, hitherto the privilege of a select few, which presupposed a large measure of independence, which must not be allowed to become too blatantly common, and which the individual could develop if the use of the machine was confined to such ends and kept within those limits.

IV

Man made the machine for his material needs and comforts. The relation between the two should be that between the spirit and matter. Or, to put it in a homely simile, the relation should exist as between the master and the servant. The ever-increasing knowledge of the machine and the power derived from it have been employed in the modern age in dealing terrible blows to man's emotional life, to human feeling. The ends of life have been lost sight of, owing to giving undue attention to the technical means. The ends have been superseded by the means. Modern men have acquired a stronger faith in the might of the machine than in the power of the human soul. For the sake of their love for technique, they are prepared to change the very image of the human being—which is impossible in the very nature of things. The destruction of a spiritual outlook on life in modern technical civilization has made the problem of mechanization too complicated. It has assumed a gigantic shape in the events of contemporary history. The domination of technique, if it lasts long, will certainly prove fatal for the progress of man's cultural life. We find in the *Hibbert Journal*, October, 1934 the remarks of the thinker like Professor Nicholas Berdyaev on the effects of technique in the modern world: "By nature the machine is anti-humanitarian, a tech-

nical conception of science is in direct opposition to the humanitarian conception and is in conflict with its idea of man. It seems surprising at first to be told that technique is not so dangerous to the spirit, yet we may in truth say that ours is the age of technique and of the spirit, not an age of the heart. The religious meaning of contemporary technique consists precisely in the fact that it views everything from the angle of a spiritual problem and may lead to the spiritualisation of life, for it demands an intensification of spirituality.

"Technique has long ceased to be neutral, to be indifferent to the spirit and its problems, and after all can anything really be neutral? Things may have appeared so at a casual glance only, for whilst technique is fatal for the heart, it promotes a powerful reaction of the spirit. If the heart left to itself proves weak and helpless before the growing power of the machine, the spirit may show itself strong. Through technique man becomes a cosmiurge for, in comparison with the weapons it places in his hands now, man's former arms seem like childish toys. This is especially apparent in the field of military technique, the destructive power of weapons of former days was very limited, everything was localised; with the old canons, muskets and sabres neither great human masses nor large towns could be destroyed, nor could the very existence of civilisation be threatened. Now all this is feasible and man wields a fearsome power which

may easily become deadly. Peaceful scientists will be able to promote cataclysms not only on a historical but on a cosmic scale; a small group of men possessing the secrets of technical inventions will be able to tyrannise over the whole of mankind; this is quite plausible and was foreseen by Renan. When man is given power whereby he may rule the world and also wipe out a considerable part of humanity with its culture, then everything depends upon man's spiritual and moral standards, upon the question: In whose name will he use this power—of what spirit is he?"

Thus it is evident that the question of the machine and technique becomes a spiritual problem and, as such, a strong spiritual turn is what the modern world needs to safeguard man from enslavement and destruction through technique. In short, whatever power man may achieve through his technical knowledge must be utilized for the service of man and controlled within the limits of human dignity, liberty, and fellow-feeling. The power of technique is bound up with capitalism, and communism also has taken up machinism either for the state or for the society which is limited within the four walls of a particular race or nation. The problem of man in general depends for its solution upon the question which spirit predominates in the affairs of men in relation to the machine and on which spirit will rest the organization of human society.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

AT THE BELUR MATH

DECEMBER, 1915

Question. Sometimes as I sit for meditation the mind becomes easily settled. At other times I fail to collect it in spite of a thousand efforts; it flits about here and there all the time.

Answer. You must be aware, my boy, of the flow and ebb tides in the Ganges. In like manner, everything has its ebb and flow. You have them even in spiritual practices, only, you find them at the start. Don't be troubled about it. You have to persevere. After you have been able to continue your spiritual practices regularly for some time, there will not be any more ebb or flow but an even tenor of the Ganges.

You should not start meditating or repeating the Lord's name as soon as you take your seat. At first you should draw your mind away from external things with the help of discrimination and then begin to meditate or repeat the Lord's name. After you have practised in this way for some days, the mind will become gradually concentrated.

Whenever you feel that the mind is becoming collected, leave aside all your work and meditate. And when you find that you are not getting any taste or that the mind is not settling down, take your seat at the regular hour and try to concentrate your mind with the help of discrimination. Can mind be concentrated in a single effort? Struggle, struggle, struggle,—you have to struggle every moment. Whether it be the mind, the intellect or the senses, all come under control if there is struggle.

Question. Maharaj, does Master exist even now?

Answer. You must have lost all sense. After abandoning our hearth and home what are we spending lives in this fashion for? He exists always. Pray to Him day and night for knowing Him. He will drive away all doubts and make you understand His nature.

Question. Do you see Master nowadays?

Answer. I see Him whenever he shows Himself out of His mercy. Everybody who can have His grace will see Him. But, who has the devotion, the yearning necessary to see Him.

AT THE BELUR MATH

1916

One should follow a routine in one's spiritual practices. Constancy is a great thing; without it no one can be successful in any work. You must have such steadfastness of purpose that wherever you may be placed you must observe your routine. Make a routine of everything. "I shall meditate so long, shall repeat the Lord's name such a number of times, study for so much time and sleep so many hours." With an irregular life you cannot be successful in any work. Regulated life is the only means of physical and mental development. When your watch goes wrong you have to regulate it. It gives correct time after you have regulated it. Similar is the case with the mind of man. It lapses into irregularity due to a variety of reasons, you have to regulate it in holy company and give it a fresh start. If one tries to lead one's life in accordance with the counsels of saints and sages, one can escape from a lot of troubles. Behaving one-

self in conformity with their counsels, one becomes heir to the treasure they possess and is blessed.

Unless one can fix one's mind on Him, it is difficult to move about unscathed in this world. There is no end of tricks which Mahâmâyâ plays. It wears out one's life to bear the brunt of it all. Is it a mere trifle or a jest ceaselessly to struggle with the almost indomitable senses like lust, anger etc. and to save oneself? Unless one derives strength from Him, none can escape by rending the surrounding net of Mâyâ and move in safety. Therefore, I tell you, my boys, to derive strength from Him.

So long as the mind does not come under control, rules are a special necessity. Unless you have a routine, the mind will never allow you to do anything; it will always prompt you to loaf. If you follow a routine, you can thus command your mind, "My mind, you are subject to this routine. Whether you like it or not, you have to follow

it." You have to bring your mind under control forcibly in this way. After the mind has been brought under sway, all routine will fall off of itself. Life is ebbing away like a river. The past day will never return. Make good use of your time, my boys; it won't avail to lament at the end. Be up and doing. "Either the achievement of the goal or the casting away of the body." Death is inevitable, a day sooner or later. If the life ends for the sake of God there is only gain and no loss. Say to your mind resolutely, "I must realize the goal whatever be the odds." Look upon the world as a mere trifle. Is there any happiness here? There are only sorrow and misery. You have to go beyond grief and affliction. When one catches a glimpse of Him, pleasures of the flesh become mere trash. What fear is there, once you have taken shelter in Master's place? Casting away all worldly things, make Him the sole concern of your life.

ACTIVITY THROUGH SILENCE*

BY COUNT HERMANN KEYSERLING

We are living in an age of more one-sided movements than ever determined the sequence of historical events. This is mainly due to the fact that our remarkable intellectual awakesness facilitates all kinds of special views and special movements, which would have been impossible in less awakened ages. Symbolically expressed, in former ages every army-leader used to fight to a great extent with the assistance of auxiliary peoples. The same impulse which impelled innumerable tribes of

quite different races and outlook to flock to the banners of Attila and Chengiz Khan, applies also in the same way—in spite of the opposition of ruling dogmatism—to Christianity and Islam striving for power, and it was true even of the impulse of the French Revolution. Today exclusive one-sidedness is supreme everywhere. Hence the singular movements and the preparedness for war of this age, of which this characteristic is still further thrown into relief by the fact that today the

* Translated from German by Batakrishna Ghosh, Dr. Phil. (Munich), D. Litt. (Paris), Lecturer, University of Calcutta.

most dynamic portion of mankind, the Nordic occidentals, are the determining factor in the spirit of our times. Already at the session of the School of Wisdom in 1922 I explained in my article *Tension and Rhythm*, that under the present circumstances extreme one-sidedness represents the shortest way to universalism, for an all-encompassing total rhythm and therewith a harmonious co-operation of all vital forces would in the long run necessarily result from the interplay of movements of different kinds. The only other alternative is absolute self-annihilation, and any kind of multiplicity capable of consolidation always survives, as our experience shows, all chaotic conditions. This consideration however does not invalidate the view that we have to take a very long view of things from within all societies which have become awakened, and have to reckon with the ruling one-sidednesses in each case.

This, however, does not signify that anywhere a single particular one-sidedness does or will exercise all real power. For the polar character of all the forms of life is responsible for the situation that to every thesis there is a corresponding antithesis organically connected with it. Thus Soviet Russia today lives on the fiction of a bourgeoisie capable of resuscitating itself, although in fact there is no bourgeoisie left today, because without an opponent no agent can act at all. This is shown in a most striking manner in Spain, even when I am writing in September, 1936. In none of the opposite camps there is a homogeneous world-view. Yet the gigantic dynamism of the awakening of the Spanish people—for that is the truth of the civil war, and not a battle between the right and the left—determines the polarization fully from itself, so that in the battle clear fronts are mechanically formed even

when in outlook there exists no homogeneity at all. And these fronts will remain so long as this awakening endures, but very probably the opposite poles will in the long run come to represent quite other contents than they do today. Now where in public life a particular movement has secured total victory, the poles are shifted into different dimensions and planes. This is the true polarity which rules modern Russia, not that of the proletariat and the bourgeoisie, and not even that between the orthodox Bolshevism and the continually formed new political oppositions. It is the polarity between mechanistic-unhuman progressivism on the one hand and religiosity on the other, gaining more and more in depth and getting ever stronger. The polarity of the planes in Germany today, which already determines its whole future course and will more and more visibly determine it from year to year, is the polarity between those who fully give themselves up to a particular movement and those who keep silent consciously and from conviction.

Thanks to German thoroughness, this one-sidedness is more pronounced today in every German movement than anywhere else. No nation ever so completely surrendered itself to the promotion of industry as did the German nation after her Bismarckian victories; for to us it was the result of giving up previous aims and not of that elementary impulse to conquer which is the peculiarity of American character. No nation was ever so completely a people in arms as an end in itself as the German nation during the World War. And no nation ever changed so completely after a *débâcle*. And in the same way no rebirth out of a determinate spirit had ever been so complete and total as that of the German people under the sign of the

national-socialist movement. Yet the laws of life reign supreme through all prejudices. One-sided stressing of one pole leads to the "constellation",—to use this ancient term of astronomy for giving a more concrete meaning to the idea of evolution—of the corresponding opposite pole by its very fact. Thus the victory of the spirit of promoting industry heralded at the same time the rise of social democracy, the exclusiveness of the belief of a Germany-above-everything during the World War likewise strengthened internationalism and defeatism, and the German self-capitulation since Versailles was the breeding ground of national-socialism. Now that the latter has had a total victory and actually comprehends the whole of life under the one sign of battle, there has arisen out of organic necessity in the opposite polarity a deepening of German spirituality which in principle presages the opening up of depths deeper than ever known before. This process however always takes its course in silence, outside the arena. Here we are confronted with the rebirth of the same polarity which for several centuries, from the beginning of our era, received the forum and catacombs in productive tension.

I say : productive tension, for that was the essential of the relation, and not the rejection of Roman life by the early Christians, and neither the occasional, on the whole, rare, sporadic persecution of Christians by the heathen state. In the dark silence of the catacombs there grew up what the Cæsars expected from further triumphs in open day-light of the spirit of the public under imperial aegis. And as the state now only tolerated invisible church-life, it thereby only served to encourage it. Sprouting life everywhere requires sombre peace for its growth. In this way grew the Chris-

tian spirit irresistibly, till at last it was the Christian spirit which held together the Imperium. Yet the empire had to fall into pieces at last, for the spirit of early Christianity was quite contrary to the late Roman. On the other hand, however, the European peoples, after due periods of incubation, bloomed into a life of new splendours within the frame-work of the Christian culture of the Middle Ages. Thus the original catacomb-pole gave rebirth to what in the antique world had risen from the forum. Henceforward the spirit of pagan world-mastery was held in cramp only to be roused again in the days of the Renaissance and to again become a dominant force in all frankness only in our days.

It is quite essential to realize that between paganism and Christian faith there was no antagonism in creative profundity, but simply a productive polar tension. Today too, to take a long view of things, there is actually no antagonism between public and vociferous commotion and still spirituality, but a most beneficent record of correlation. That it works out so seldom parallel to normal expectations is due principally to our mistaking the true state of things. By this, let it be stated clearly, I do not mean the problem of the Church. How far today the Church is at all still a living force pregnant of future, is a problem which can only be solved in the light of actual events. Personally I do not consider it quite improbable that in the new constellation of forces the Church will prove to be an antiquated forum on which the inner forces of nature will find as little play as in a soldiers' parade. I am thinking of that personal and intimate life, of the culture of the life for itself and of absolute seclusion. This would be in no way impeded by the popularity of

collectivism and publicity which are the signs of our times: it will be enhanced by the present tension. For the new style of life postulates, as every pole evokes its own opposite, an intensification of the intimate as the proper organic correlative to collectivism and publicity.

It is becoming more and more clear than ever before to all thoughtful men that the personal life which is the only source of all intellectual creation is essentially not struggle and strife, and by emphasizing this point I am revealing in one sentence what is of decisive importance for the polarity which rules our age to its very roots. Today everything in life is said to be struggle and man himself a fighter essentially. To this conception of life owes its origin one of the most remarkable one-sidednesses of all previous history. Of course it can be said that one fights also with oneself or in one's own self: but even when considered in the most favourable light it must be regarded as a case of inappropriate expression. In true struggles with oneself or with the evils in oneself there comes to light first of all, according to the law discovered by Coué, the *converted effort*—the exact opposite of what is aimed at. It is only the calm apperception of the accepted tragedy of all life or the consciousness of guilt for the evils thus constellated and enhanced in power, that produces as the second stadium what is generally attributed to the fighting in itself. All order of the spirit is an order of inner growth. But man can grow only in so far as he does not fight on the plane on which this growth takes place, but opens himself out and lets things happen to him. This hypothesis, however, is not at all in contradiction to the fact that every great man has grown only on a background of contraries: he grows in fact only then,

when he fights externally, and thus affirms his courage and faith which is the primary expression of spirit,¹ and at the same time takes upon himself his cross, in the original Christian sense, and does *not* resist evil but strives to conquer it by good,—that is to say, to outgrow it. Out of the attitude of fight there can be only one possible result which is war. The most elementary expression of war is the most positive. On this plane expresses itself the claim to power of original hunger, for what is honestly striven for in it is the annihilation of the opponent. And the risk of one's own life and the readiness to die actually constellate the whole spirit in so far as it can at all find self-expression on so elementary a plane. Yet as soon as this struggle is transferred to the plane of the spirit, it begins to work evil, and that more and more in proportion to the intellectual attitude affected. No one has ever been able to deepen his knowledge only through argument: whoever discusses intends *a priori* to defend a particular standpoint or to do away with another,—he intends, in other words, to remain essentially what he was. All growth in spirit however is possible only when there is readiness to be changed and transformed, to increase therewith, and to renounce former standpoints. In the same sense the religious wars are nothing but anti-religious events, for only the lower depths in men can profit by them, and never the spirit. The position is essentially the same from the standpoint of inwardness, that is to say, the strivings of the spirit. It is a sheer mistake to assume that any great work was ever achieved through the spirit of competition. It can of course fire ambition and enhance the vital forces,

¹ See the Chapter "Sorrow" of my work *South American Meditations* (English Edition: London, Jonathan Cape).

and one victory can rouse the spirit to further achievements. But here we are concerned only with efficiency as such, and a creation of the spirit is never a proof of efficiency. I believe that the *agon* (competitive struggle) had a deep significance for the Greeks: yet it found expression only in their unparalleled greed, envy and cruelty of character.² Only among the Greeks were hate and revenge considered to be legitimate and even regarded as supreme factors in justifying action. To the great creative spirits of Greece all things appeared in such a light that they could be remarkably well reconciled with the desire for victory, and this was perhaps due to the fact that to them as Greeks victory seemed to be so assured that it never appeared to them as a problem at all. Most creative spirits would lose all genuineness, and in the long run also every contact with their own deeper powers, if they were always consciously concerned only with the manufacture of victory. There is no such thing as ambition on the plane of the spirit. How true it is, is proved by the hundreds of talents which in course of the last decades spasmodically pursued their creative work because of a single great achievement even though nothing new had attained maturity in them, and then completely degenerated. Characterized by numerous complex strata as mankind is, it is not unusual to find that many creative spirits have also been ambitious and that many instead of being hampered had been rather spurred on by it. But ambition can never be the motive of the spirit itself. In every personal case it is merely a solitary phenomenon, incomparable with, and without relation to, any collectivity, and concerned in the

last analysis, only with self-realization. A high culture can flower and thrive only when one's exclusive self-realization is recognized to be the highest motive.

The question of interrelation between efficiency and creativeness is a factor of fundamental importance, and we shall have to deal with it a little more in detail. It has been already implicitly suggested by us that the principle of efficiency is not valid at all on the plane of the pure spirit. Every act of the spirit is of course also a proof of efficiency, and as such it may therefore be appraised in connection with others. But it can never be originated by an effort for achievements. And above all, as efficiency it can never remain true to spirit. True to spirit, the efficiency acts exclusively as pure being, based on the spirit, through its unprejudiced, unmotivated and unvoluntary radiation. That is why every true act of the spirit is originated without any consciousness of its aim. This is true even in the creation of a state: nobody has ever founded a state, to whom its realization was not more than all the material benefits to be derived from it. Even the creator of a state does not create, considered from the view-point of his personal psychology, something out of the people for the people; he, too, creates solely and wholly out of the spirit itself, always in deference to the laws of this spirit, which are quite different from those ruling the forces of the world. Secondly, there arises out of the activity of every creative spirit this self-evident result, since every person lives and acts within a particular collective to which he belongs with the impersonal parts of his being, that he expresses himself by means of the qualities of that collective and thus bestows on it a part of the perfection

² The Greek idea of competitive struggle was entirely devoid of fairness and lacked all generosity towards the weak.

achieved in his personal life, on account of which peoples have justly the right to be proud of their spiritual stalwarts. On the other hand, however, it is against the nature of things that the creative spirit, when creating, should think of what belongs to other planes of existence. The only universal symbol of the original spiritual position is that of the saint. Considered superficially he would seem to live only for himself, and that in the greatest possible seclusion. But the fact of his mere existence, unconnected with any activity by imperative bonds, brings to the land of the people in which he lives more blessings than all external activity. Precisely the same was true of every philosopher, of every musician, of every poet or painter who has ever at all shown any worth.

Under these circumstances it is quite clear that the community out of its own self can do only *one* thing for the genuine spirit: to procure and ensure agreeable conditions of life. The more the community offers him the possibility of feeling himself fully free and to live absolutely without any purpose (in the worldly sense), and to strive after self-realization absolutely untrammelled and without any side-glance, the more does the community do for the spirit and mediate also for itself. It is, however, an unassailable truth that if a Pegasus is once brought under the yoke, however mildly and for however short a time that might be, he loses the quality of a Pegasus. In ancient times this was understood better than today. That is why in religious epochs no army leader ever injured the saint and never demanded military service of the priest. That is why the princes of two states which were actually at war with each other and into whose sphere of operations Confucius with his disciples had by chance arrived, apolo-

gized to the saint by saying that due to the unusual circumstances they could not assure him an honourable existence which he eminently deserved. Thus it is that even Frederick the Great permitted absolute freedom of speech to Voltaire, and even in the Russia of Nicholas II Tolstoy was permitted to write what he wished. It is sure that the freedom from economic and political considerations, which is indispensable for the development of the spirit, has now been realized in much better form than ever before. Yet here the norm will have always to consist in a *minimum* of interference: the most important thing that an intellectual man requires to be creative is, as it has always been, feeling, and to be left in peace. Thus I am not at all quite sure that a generalization of what Maecenas stood for would have been truly productive of good. What one may call "Maecenasizing" would indeed take place as soon as a spirit has reached its maturity and therewith begins the period of possible radiation. But it would be harmful to Maecenasize too many spirits, for in that way would be invariably originated a caste of pensioners of the state which is never desirable; and it would be truly a catastrophe if through premature assistance the becoming were denied the advantage of initial difficulties, of which, as is taught by all experience, they are in need, in order to grow up into a positive good. What applies to every man applies also to the spiritual creator, if only because he himself is a man after all; the good will can mobilize only a part of the inner forces, but the deepest and the strongest are awakened only by the impact of fate. The decisive consideration which speaks against an all-too-perfect tutoring of the spirit is however this: a body of critics or officials will never be able to

to judge rightly a new becoming. Not even the true representatives of spirit belonging to an older generation will be able to judge it properly. On the other hand those who belong to the same generation are absolutely without any judgment, because they lack the necessary distance. It is in the nature of things that what is truly important should always be misjudged at first, and that particularly in its own land of origin. It is even in the nature of things that a genius should be all the more misunderstood the more there is organized effort for truer understanding. It has to be admitted once for all that man has nothing to "do" in this matter; the utmost that can be done by the community for the spirit is to do away with as many discordant hindrances as possible from the path of its development and radiation. The non-recognition of the particular laws which rule spiritual life would be surely always the greatest hindrance as it has ever been. The authentic incarnation of spirit stands as such fundamentally without the natural ties; he has to go his own peculiar way quite unmindful of what to public opinion it might appear to be at first. Expressed in the traditional way: the true intellectual always stands in all essentials beyond the good and the evil, in so far as these concepts have a social aspect in contradistinction to the metaphysical.

Now, there is no arguing with the spirit of the age. That has to live out its full course, and the untruth must get amortized, and if this process appears to be too slow, there is no other alternative but to look upon it as inescapable fatality. Only one consideration can bring solace and that is: according to the law of historical counterpoint,³ the final finding of what

is right and true becomes all the more probable, the wider are the detours with which the beginning is made. On the other hand it is all the more important that the authentic incarnations of the spirit urged on by inner appeal should realize what polarity does in reality determine the course of history in spiritual and earthly life, and take their stand and act accordingly. For on this and this alone depends whether or not these turbulent intermediate periods will unite at last to form the foundation of perhaps a higher culture than that of the past 19th century.

This theme is simply inexhaustible, for it is as wide as the world of men who participate in spiritual life. Here I want to deal with that aspect of it only which is defined by the activity through silence. It is one of the monstrous misunderstandings which can be ever imagined to think that it is only movement which is of value and that it is only utterance which transmits the spirit. What is at times of more importance is that, doing or leaving, speech or silence, depends on the respective contents of the poles in human mind. Jesus could indeed truly say: "If I do not speak then even the stones will cry." It was in the age of teachers in the desert. It is indeed fraught with meaning that Germany which before the War was satiated and indolent, and after it, depressed and tired, shook up its spirit to the very core, and under circumstances, like Menelaus, threw challenge for battle. At that time, although in different forms, there ruled on the plane of non-spiritual life sloth and inertia. Today however the great majority not only of the Germans but also of Russians, Italians, Poles, Spaniards, Turks, Greeks etc. have adopted more sonorous dynamism. All the nations have surrendered themselves to the spirit of

³ See the lecture "History as a tragedy" in *The Recovery of Truth*.

unrest. It follows from it, however, that this dynamism is exercising influence less and less, and where under pressure people take part in it mechanically, the deeper strata keep more and more aloof from month to month. Another result of this is that, in consonance with the law of polarity, only the still ones can exercise profound influence, for only they can radiate those forces which from the start are not deflected or mechanized, and which therefore can penetrate to the deepest depth. Thus it is that today, more than ever before, on the still ones has devolved the chief responsibility for the future.

By these still ones I certainly do not mean those who only oppose, who keep their mouth closed out of opportunism, and neither the cowards nor the static minds opposed to dynamic action, and not at all those who are tardy and slow out of conscious calculation. Tardiness is and will always be the greatest sin against the holy spirit. By the silent ones I mean only those who in the full realization of the particular quality of their spirit and the non-identity of their laws with those of blood and earth, consider it to be the mission of their life to represent the principle of their spirit in their extremest possible position in polarity and precisely in this way to make it take part in the whole historical process.

Why is this polarization necessary? Because according to the eternal laws of life it is only the polarization which can act creatively. This problem I have already dealt with in the fifth Chapter of my *Book of Personal Life*⁴ and particularly in the relevant portion of my *On the Art of Life*.⁵ Just as the man can fructify the woman, so it

is with all true creative processes. The necessity of extremism in polarity has been shown by the thoughts expressed at the beginning of this article. In every region and on all planes there dominates the most extreme one-sidedness: under these circumstances the spiritual man will only promote the the spirit of the times if he uncompromisingly differentiates his own being into a separate entity. Through the same extremism on the other hand it is rendered impossible for the spirit to take an attitude of mere opposition to the positive strivings of the present age. In itself, the attitude of opposition of the spirit to the terrestrial forces is nothing but a misunderstanding, for the two belong to altogether different planes and dimensions of existence. But when spiritual and terrestrial forces co-operate with each other on a particular plane, as is the case in all periods of cultural perfection, then it may also happen that a particular kind of opposition might also be fruitful: in that case only definite incarnated forms of spirit are understood as spirit, and it may rightly fight with other incarnations. Today spirit stands directly opposed to earth, and *vice versa*. There are no significant intermediate and mixed states. In these circumstances opposition against the spirit or against the earth is clearly a misunderstanding. Also in the plane of historical phenomena there is the primary polarity between the two through which mutual fructification is rendered possible. Therefore if this spirit today is solely and wholly centred on self and pays allegiance to self alone, then and then alone does it find a firm footing on the plane, from which such a fruitful co-operation with the terrestrial forces might be possible, as was perhaps never witnessed in history.

⁴ Which so far exists only in German.

⁵ The original is in French, but an English edition is just published by Selwyn & Blount Limited, London.

Its specific form on the plane of the spirit is however silence. In this age of extreme external dynamism it can naturally act only as a counterpoint; for more than ever before, the terrestrial forces today determine both internal melody and external harmony. Therefore for the true spirit today there can be no question of similar activity as in the case of dynamic external life. It is altogether a mistaken idea to wish to "co-operate" somewhere and "synchronize" elsewhere, for in that way life itself is robbed of its possible spiritual components. From this point of view it is clear to what a degree our age is *not* inimical to spirituality. Of course its current norms render spiritual activity difficult on the plane where it had been acting in the last centuries; but on the other hand they constellate the peculiar norms of the spirit and its particular modes of being with a force as was hardly ever in evidence in Europe. Thus it is that what is apparently inimical to the spirit goes to fortify the best and the deepest spirit and draws it out into a deeper and more living life, though in quite a new way than was ever possible in the ages of liberalism. The necessary contraposing has, however, to be worked out more thoroughly than ever before, so that they may bring about what is possible for them to. This now brings us finally to the special problem of silence. At the session of the School of Wisdom in Sitges near Barcelona (Spain) I once delivered a discourse on "Rhythm and Scansioned Silence": the subject there dealt with embraced all the aspects of forms in poetry. Also a poem is distinguished from formless speech essentially only in this that much in it is left unsaid, and rhythm and metre constitute a positive not-being, which negative is the means of expression proper to the special posi-

tives in the contents of poetry. Silence and waiting draw in and out while speech imposes the special meaning which man wants to convey, and impatience also implies a demand: there is no need to take into consideration the free will of special tempo of the non-ego. The spirit however lives exclusively in the dimensions of free will and freely creative imagination. It is quite impossible to force it, for the result will be its weakening and total disappearance in the long run. There is not a single expression of substantial spirit which does not conform to the norms and which would make it impossible for the deliverer of the world to open the doors of heaven to the thief on the cross. What is of decisive importance everywhere is not the true or the right but what is voluntary. To do under pressure what is spiritually right or good furthers the spiritual life in man less than voluntary and independent erring and sinning. It is altogether impossible to compel the spirit to do good, or even to influence it in the slightest degree in that direction. The spirit can only be roused, by awakening its freedom through the right words. For that reason no spiritual leader was ever a dictator. It has never been his purpose to persuade. If he has convinced, he has done it only by setting free and making free; that is, by setting free the personal truth of others. It is, therefore, difficult to formulate fixed laws for the spirit. For however justly these laws may be formulated they are never less than compelling to the spirit, and they therefore ultimately mislead and enslave it. Strictly speaking a lead in the positive sense can be given only in *one* way: in the way in which the poet canalizes his "sense" through rhythm and metre, so that other waters also can flow in the same direction following their own

free will. But all poetic expression consists more in leaving out and excluding than in utterance. Thus it is that all true spiritual activity corresponds more to the spirit of silence than to the spirit of speech. Thus it is that every speaker acts most by what he does not say, and the exhortation to read between the lines is only a minor special aspect of this. As there is nothing higher than inspiration in the sphere of the spirit, the possibility of free further thinking ceases as soon as it is fully carried out, and there sets in therewith a soul-killing mechanization. All this finds however its deepest *raison d'être* in the fact that the spirit is essentially free, and that only primary respect for its freedom renders it transferable. Every compulsion merely lets loose a number of counter-movements as fate would have it, in which finally the whole of the existing free spirit is incorporated.

In an age of worldwide organization and unrestricted activity through suggestion it is clear that the living spirit more than ever before can act only through what even externally is neither organization nor suggestion. This is already evident everywhere: the dynamic awakening from outside is being met by ever-increasing obtuseness. The perennial energy which is postulated evokes increasing passivity. Spiritual activity thrives least where it is expected and demanded. Thus precisely the spirit which is destined to infuse with life the new forces of the world and therefore organically belongs to the world-revolution, can now be nourished only from another side than was hitherto attempted on the whole. This is the side of internal intensification, without any long perspective or side-glance at what is external and not-self with regard to the personal self. It is the aspect of con-

scious silence in the middle of publicity, the aspect of solitude as opposed to that of the multitude, and the aspect of self-sufficiency against that of rivalry. Doubtless it is only a few who possess an inner claim to the required attitude. But these few only are important. For as *their* attitude only conforms to the spirit of the age, it is only these few, however insignificant their numerical minority may be, with whom is linked, the whole of the spiritual history of our time, both in efflorescence and in degeneration. In the present world-constellation it is only they who can connect or link up the spirit as a force in the background of historical events. The still and the silent today are already exercising far-reaching influence just as all that is enlightenment and strength of the Christian era was born in the catacombs,—and would have remained unborn but for them.

I consider it to be of cardinal importance finally to clearly formulate my position. It is fully recognized today that the claim of totalitarianism can be fulfilled only when it is considered as antithesis to the thesis and thus as part and parcel of it, and when a new form of expression is found for the original relation between the cross and the eagle, i.e., of what in the Middle Ages used to be called the spiritual and the temporal weapons. For fundamentally the two poles can never be brought under *one* general designation. But then nothing living can ever be derived from a general designation or understood through it. In this age of mass activity the spiritual fate of all peoples which aspire to be people of culture, depends upon their understanding more clearly than ever before that unity in a positive sense is possible only above that sphere in which thesis and anti-thesis struggle against each other in blind obedience to the inexorable laws of nature.

THE PHILOSOPHIC IMPLICATION IN EINSTEIN'S RELATIVITY

BY PROF. JYOTISH CH. BANERJEE, M.A.

No other great scientist has been able to evoke such awe and admiration of the intelligentsia of the world as Albert Einstein in modern age. His radiant genius is a messenger of hope and joy to a rationalist. It undoubtedly hovers over the dome of the church with the wings of desperate colour, but shines the gems of the ancient seers specially of the East, from the depth of oblivion. His spirit of revolution has given a shock to the tenets of various schools of the West. The Christian Philosophy and Theology is, for him, as he remarks, "sufficient only for a herd of cattle." "War," as he thinks, "is despicable and low." How can he expect to enjoy the bliss of a citizenship of a Christian World? Hitler's '*Swastika*' is a symbol not of peace but of latent aggrandisement to him. The clarion call of Rome may be said to be reverberating like a satan-noise in the strings of his favourite violin to which, as he admits, "he goes for its quieting effects when weary with protracted investigations into cosmic phenomena." His 'Theory of Relativity' has brought a revolution in the domain of physical science. Such are his revolutionary ideas with which this greatest man of science leads on, and leads on, we should say, with a spirit of non-compromise.

Einstein was born of German Jewish parents in the year 1879, at Ulm, Württemberg, Germany. At the age of 18 he had formulated the "Special Theory of Relativity", and later on he published it in 1905 at the age of 27. In 1921 he was awarded the Nobel Prize for Physics.

Relativity broadly means that all phenomena of the universe are relatively real. There is no absolute truth. Nothing is absolute—everything is relative. In other words, it suggests the stock question of Philosophy—*are things what they appear?* We are taught by the Euclidean Geometry that two parallel straight lines never meet. Physics has taught us so long that time and space are absolute and that phenomena or events occur in them. So far science has taught us that space has three dimensions only—length, breadth, and thickness. If we are to say where and when some event has occurred, say, an explosion on an airship as illustrated by B. Russell,¹ we will have to mention according to the tradition of Science, four qualities *viz.*, latitude, longitude, height above the ground and the time. The first three positions which are called of space may be assigned by, for instance, taking the plane of the Equator, the plane of the meridian of Greenwich and the plane of the 90th meridian; and thus we can say how far the airship was at the time of the explosion from each of these planes. These three distances are commonly known as 'Cartesian Co-ordinates.' However, by saying that space has dimensions we mean that three qualities are necessary in order to locate the position of a point in space. Again we maintain that the method of fixing position in time can be made wholly independent of each other and thus we rather arbitrarily regard time and space as quite distinct. Now, Einstein has

¹ *The A. B. C. of Relativity.*

upset all these conventional ideas of science which we took as truth. Like Copernicus, Einstein has brought a revolution in the world of Physics and Astronomy in this first part of the twentieth century.

In one word the Einstein Theory proves the relativity of all phenomena of the world in relation to the observer. In other words, apart from its abstruse mathematical formulæ to put it in a philosophical way—it means to say that what we see of the things, i.e., things as they appear, are not true to the things-in-themselves. It is simply from the individual standpoint that they look so. From different perspectives the same thing looks differently. They are all relative and not absolute and how relative Einstein proves. We shall restrict ourselves more to his logical arguments than to his mathematical deductions.

According to Einstein, what we call straight lines are really curved lines. According to his assumption we live in a space which is curved by its nature. We know that a straight line is the shortest distance between two points and that two such straight lines cannot enclose a space. This Euclid's Geometry is quite valid in so far as we think ourselves on a flat surface or space having two dimensions only. But the result will be different, if a man joins two points on the surface of a sphere instead of that on the white sheet of paper on his table. He will observe in that case that he shall be able to draw through these two points an infinite number of lines which are not straight lines, rather each of which is an arc of a circle and that no parallel straight lines can be drawn on the sphere. If, for instance, we draw a straight line on the surface of the earth—say from Calcutta to London—and if an intelligent creature being seated on the sun—if possible observes our straight line, surely he will observe

it as a curve and not as straight though all men on the surface of the earth shall take it to be straight. What of that creature in the Sun?—even an aviator at a considerable height will perceive it to be curved. A more common illustration we may give here as its proof. When a man walks on the railway line which is curved, say almost semi-circular, he realizes that some distance at least—say 50 feet onward from him is quite straight after which the line gets curved. He cannot realize that the very place he is passing over is also curved; and this curvedness is realized by another man who is 50 feet at his back. Another peculiar result of Einstein's doctrine in this connection can hardly escape our notice here—and that is about the *finitude of space*. For Einstein space is curved and hence finite and not infinite as we think. If a blind man is allowed to traverse over the straight path (of course straight in our sense) of a spherical body, the man shall undoubtedly come back to his original starting-point since the curvature of the surface shall bend him round; but owing to his blindness if he cannot recognize the starting-point, what result can we expect? Certainly the man shall move on and on, for ever, under the idea that his journey is not yet over. To him the space is infinite. But really speaking his space is *finite*, but *unbounded* inasmuch as this motion is not impeded by any obstacle. Einstein makes us think of the space of the universe in a similar fashion. The ray of a star, for instance, shall go on round the universe till it comes back to its starting-point. For him, our space is also *unbounded* in the sense that we can move on for ever in it. We cannot arrive at a place where we can say "thus far and no further". This is how Einstein gets rid of the *infinity of space*, one of the fundamental notions of human thought.

Then let us turn our attention to

motion and direction. Motion and direction are also relative. They depend on the observer. Motion of a body means that 'it is getting nearer to or further from some other point.' Einstein explains this by illustrating a railway journey.² If we are sitting in a railway compartment with the window blinds drawn and if the train goes smoothly on a straight tract with a uniform velocity, it is impossible for us to ascertain by any mechanical means whether the train is moving or not. Whenever motion is to be perceived it is always to be perceived in relation to some other object. So if we look outside through the windows we see the train moving, but the realization of this motion is also difficult. Looking at the distant trees it seems to us that rather the trees are going whereas the train is fixed. But we are disillusioned not by perceiving its opposite afterwards but by the fact of our knowledge that we have boarded the train at such and such a station at such and such a time and that we are going to such and such a place, etc. We infer that we are in motion and this act of inference is so sharp that we mistake it to be a simple case of perception. This may be proved in many cases of perception of the external object, in our daily life; nay even if we go deep into the critical investigation of logic and epistemology, we are not very unjustified to remark that the whole of our perception may be a case of wrong perception or mal-perception, a case of wrong judgment—the whole of the perceptual knowledge may be an illusion, or error. However, this case of inference of motion is not to be found in a child and it is therefore that a child is ignorant of such a motion of the train. He does not know that he is going somewhere and therefore he has

no perception of the motion of the train; but what he perceives is the trees running to his opposite direction. Further, when our train passes by the side of another standing train it is difficult to say unless we look to a third object, whether it is our train that moves or that the other one goes to the opposite side. From all these facts it is proved that all motion is relative. Dr. Thirring puts it: "It is evident that we can only speak of the mutual relative motion of bodies—we cannot attach any meaning to absolute motion because it cannot be verified. Given any number of observations or measurement made within a close system (i.e. without reference to the surroundings) we are unable to ascertain whether or not the system is in motion" (*The Ideas of Einstein's Theory*).

So space is also relative. A vacuum or empty space is an absurdity. We cannot think of space out of which everything is taken. There is no such thing as absolute space. It is our measuring rod that creates space for us. By measures only we determine the position of material bodies in space and measures are only relative.

What is true of space is true of time. It has no reality of its own. According to Einstein's view "What would become of time if nothing ever happened?" "Time is merely a local affair; as measuring rods create space for us so clocks create time for us." Einstein's theory accordingly gave up the notion of the objectivity and the absoluteness of space and time and supposed the law of nature as "such that it is impossible to determine absolute motion by any experiment whatever." This was the first formulation of the principle of relativity, the starting hypothesis of Einstein's Theory.

Before we go into the discussion of the theory itself, we are confronted with

² *Relativity* by A. Einstein (Tr. by R. W. Lawson).

the problem of the existence of 'ether' of which the men of science were so long so sure and sanguine. Ether was considered as a mysterious something which filled space. The wonderful discovery of the Undulatory Theory of light in the 19th Century also made the men of science think of a third medium to transmit the vibrations of the waves of light in space and this, was, according to them 'Ether'—something like a very thin and light 'jelly' which could transmit these vibrations at the rate of 300,000 km. a second. Hence ether was parsed as the nominative to the verb 'to undulate' in the grammar of Science. Moreover, the hypothesis was not restricted to supposing one ether but many such ethers. But such a hypothesis had always pricked the ideas of the physicists as something contradictory, which afterwards led them to take up the problem more seriously,—more specially the problem of the luminiferous ether. It was a common question that if ether was something existing then certainly the stream of the ether must be flowing through every Laboratory since the earth 'ploughed' through this ether while travelling round the sun at a certain velocity, just as the motion of a ship through a calm atmosphere would make "a wind". Theoretically the velocity of a ray of light while travelling in the direction of the stream must differ from that of a ray of light against the stream or across it. We many quote an illustration in its favour, as given by Prof. Patrick (taken from Eddington's 'Space, Time and Gravitation')—"A swimmer knows that it is easier to swim across a stream of a given width having a current of a given velocity and back to his starting-point than to swim the same distance upstream and back to the point of starting, even though he has never tried to show the

reason for this mathematically." (*Int. to Philosophy*, P. 91). However, the difference of the velocities of the above two rays of light may be easily detected by finding out, by mathematical calculation, the time-interval in such journeys.³

In 1887, Messrs. Michelson and Morley tried to detect this small difference of time with accuracy. But to their utter astonishment they failed to find any such difference. The experiment was not made with ordinary clocks or 'stop-watches.' They performed it with a pure ray of light. "A number of mirrors were arranged on a solid table floating on a circular path of mercury. A lamp threw a ray of light, which was divided by partial reflection at a 'thinly silvered

³ [We are quoting here Sir James Jeans's illustration which will help us in understanding it easily and clearly. "If signals travelled through the ether at 186,000 miles a second, and the earth travelled through the ether from east to west at 1000 miles a second, signals travelling from west to east would have their rate of travel over the earth's surface increased from 186,000 to 187,000 miles a second because the earth would be moving to meet the signal, but that of a return signal from east to west would be decreased from 186,000 to 185,000 miles a second. A signal which made the double journey would be expedited on the outward journey, but retarded on the return journey. For each thousand miles of path, the outward journey takes $\frac{1}{187}$ second, the homeward journey $\frac{1}{185}$ second, so that we have as the total, per thousand miles of path:

$$\text{Outward time} = \frac{1}{187} \text{ sec.} = 0.005347594 \text{ sec.}$$

$$\text{Return time} = \frac{1}{185} \text{ sec.} = 0.005405406 \text{ sec.}$$

$$\text{Total time} = 0.010753000 \text{ sec.}$$

On the other hand, if the earth were at rest in the ether, the total time would be:

$$\text{Total time} = \frac{2}{186} \text{ sec.} = 0.010752690 \text{ sec.}$$

We see that the gain of time on the outward journey does not quite make for the delay on the return journey; there is a net delay of about a three-millionth part of a second." (*The New Background of Science*, Sec. Ed. pp. 83-84).]

surface into two parts, running at right angles to one another. It was hoped that by revealing a difference of speed the motion through the ether could be determined." The experiment was made in different laboratories in different atmospheric pressures through numerous angles. But the result was the same. Thus the idea of a mechanical ether was discarded and the theory of relativity appropriately supplied, in its favour, the term "*Continuum*". This "*Continuum*" is, according to Einstein, nothing but the "*four dimensional space*"—the three dimensions being those of ordinary space and the fourth one as acted by *time*.

Then what Einstein really means by Space-Time? Unlike his predecessors Einstein not only repudiates the absolute reality of space and time but also disproves their individual separate existences. It means that according to him time and space are to be regarded as mere properties which we ascribe to objects. From the viewpoint of science, he maintains that there is no essential distinction between time and the three dimensions (length, breadth, and thickness) of space. "There is no difference between time and any of the three dimensions of space except that our *consciousness* moves along it." "Science is not concerned with our feelings about the difference. *Before* and *after* appears to us as a much more fundamental difference than *before* or *behind*, *above* or *below*." Einstein has proved that we cannot measure time itself—we can only measure it by the motion of something over a space, 'as a clock-hand or a planet.' According to him time enters into physical phenomena in the same way as directions in space. In other words Einstein means to say that the world is four-dimensional. Whatever happens, happens at a particular time

and at a place. Two events are not only separated by their positions in space but by their positions in time also. So time is equally relative.

Einstein posits his position by demonstrating the following enunciation: "*The dimensions of an object, its shape, the apparent space, occupied by it, depend upon its velocity.*" This is the main enunciation of his theory out of which he deduces his conclusion by sufficient logic and experimental proofs. Einstein means to say by this that the size and shape of any body depend upon the rate and direction of its movement. And this we shall understand if it be clear to us that an interval of time and an interval of space between two given phenomena are not always the same. It changes according to the varying conditions of observation. Let us take a common illustration of race in this connection as taken by the interpreters of Einstein.

"Suppose one Mr. 'X' runs a race of 500 yds. and suppose all the spectators have absolutely perfect watches. Suppose the judge declares that Mr. 'X' took 50 seconds to run this distance of 500 yds. That means to say that the interval of space between the starting point from which 'X' started and the tape at the other end is 500 yds. and the interval of time is 50 seconds. With this declaration all the spectators agree. But suppose just at the instant 'X' began to run an aviator flying at 100 miles per hour flew above 'X' and suppose he watched X's race from start to finish. Let us suppose also that the aviator has absolutely perfect measuring instruments with him by which he measures the space and time of X's running. Then the question will be raised: Will he also say—yes, the space-interval between the two lines in which X ran is 500 yds. and the time-interval is 50 seconds? We, from our

common-sense-view shall say, yes, he will agree with all the stationary spectators. But Einstein by his mathematical calculation shows that he will not agree with them:—he will not say that 'X' ran 500 yds. in 50 seconds."

Now, here the objection may be raised as follows: We have already marked that according to Einstein the reality of the external world is neither time nor space alone but time and space blended into one viz., Time-Space. If that be so then why people differ in their opinions or rather why the experiments show the different characters of the same reality? Philosophically in Plato's word the answer is—"Opinion has no value." Opinions vary according to their different holders. People speak and opine according to their own beliefs and conventional faiths. This is very often seen in our daily life. So also from the Einsteinian point of view it may be said that though the reality of the external world is an 'inextricable blend of Time and Space,' yet "We sort this blend out into Time and Space to suit ourselves." And the opinions differ owing to the differences of experiences. Thus we cannot say that "everybody sorts it out in the same way."

Einstein has shown that different observers "will not split up the reality in the same way if motions are different." So we find that the cause of the differences of experiences is motion. This is what Einstein means—"the dimension of an object. . . . depends upon its velocity." Of course we may say here that we cannot appreciate generally this fact: Say—a spectator also runs the same distance with 'X' by cycling and he will also agree with the judge's declaration. Though the motion of the running differs from that of the cycling yet the man on the cycle will not differ in opinion with the rest. Because "No velocities that we can reach on

earth would make the faintest observable difference to our space and time measurements for we are not able to travel at several thousands of miles per second. That is why we have always supposed these measurements to be exactly the same. *They are for all practical purposes. But as a scientific fact they are not.*" And we shall say, philosophically also they are not. However, this means that the more the velocity is, the more the difference will be appreciated. But unless the velocity is at a very high rate the best earthly instrument also would show no difference. Even in the case of the aviator the difference is as insignificant as no difference. We have already said that the aviator has an absolutely perfect instrument; but in order to appreciate this little difference his instrument would have to be a million times more perfect than the best instrument of the spectators at rest. It is simply by mathematical calculation that it can be detected that things which happen at the same time for an observer at rest do not happen at the same time for an observer in motion. Otherwise the difference is impossible to be appreciated by any means—"Even if the aviator were moving 67,000 miles per hour which is the earth's velocity round the sun, the judge's watch would seem to lose $\frac{1}{2300}$ second per day. And a one foot rule would appear shorter by only one seventeen-millionth of an inch." Mathematics proves that the aviator will see the space-interval as less than 500 yds. and the time-interval less than 50 seconds. Really this sort of scientific research at once gives a shock to our deeply rooted notions. We know 'second is a second', 'a foot is a foot' and it is absolute, i.e., true in all ages, in all places, at any circumstances. But what philosophy says—that your know-

ledge of this world is nothing but a belief which serves your purpose for the time being, is proved by Relativity.

Another interesting topic in the concern is that the theory we have been explaining, makes clear to us the so-long-unintelligible experiment of Messrs. Michelson and Morley on the velocity of Light. The Michelson-Morley experiment as we have marked before, showed that "relatively to the earth, the velocity of light is the same in all directions and that this is equally true at all times of the year, although the earth's motion is always changing as it goes round the sun." Such a case is true of all bodies. But this fact of the velocity of light is extraordinary from the point of view of tradition and common sense. So this odd theory was not rightly interpreted before 1905 when Einstein's *Special Theory of Relativity* came out. Einstein demonstrates it by the illustration of the flying raven and the train.⁴

We can see what this extraordinary result means if we take the illustration of Einstein: Suppose a raven flying from one end of a train to the other. Now, if the train is at rest the raven takes—say, 20 seconds for the journey. If the train moves towards the raven it takes less than 20 seconds. If the train is moving away from the raven it will take a longer time (*vide Relativity* by Einstein). But the Michelson-Morley experiment shows that if a ray of light instead of the raven is the flying thing it takes exactly the same time in all three cases. But how is it possible? The explanation of Einstein is that—"We are measuring the distance flown and the time taken from the train. But our measurements of distances and time vary, as we have seen, with our motion—and to exactly the extent required to produce compensation, so that in each

case the measured velocity of light will be exactly the same. And this remains true however fast the train may be going." Or to be more clear we are to put in Russell's words, "There is only one way of explaining such facts and that is, to assume that watches and clocks are affected by motion."⁵

Another important characteristic of Einstein's Theory is its revolution against Newton's *Law of Gravity*. Unlike Newton Einstein thinks that gravity is not a force but a property of space. This new view of gravity has brought a new era in the world of Physics. Einstein has proved this by his *Theory of Equivalence*. Newton thought that the apple fell on the ground because the earth exerted upon it an attractive 'force.' Einstein abolishes this conception of force and considers that it falls, because, "Wherever there is matter, space itself is curved just as the space we see in a very slightly concave mirror where there are no straight lines at all; and where, if any body is in motion it must move along a curve."⁶ According to Einstein-Theory, it is not due to force but to the nature of space itself that the gravitation occurs. Space is curved and all things including light also moving through it, moves in curves. "The more matter is present the more space is curved." Hence from this point of view, for Einstein, the reality of the world is the blend of Time, Space, and Matter. There is no empty space. All bodies move in Time-Space. So the Trinity of Time-Space-Matter is comprised in one actual reality. So Einstein's gravity is a property of Space-Time. Gravitation is the "distortion of the world of space-time due to the presence of material objects." According to his view of gravitation,

⁵ *The A. B. C. of Relativity* by B. Russell.

⁶ Prof. A. Thomson's illustration of a man in a closed room may help us in understanding this problem.

⁴ *Relativity* by Einstein.

"The earth moves in an elliptical path, around the sun, not because a force is acting on it but because a world of space-time is so disturbed by the presence of the sun that the path of least time through space is the elliptical path observed. There is, therefore, no need to introduce any idea of 'force' of gravitation."

It is very interesting to note that such a view of gravity has also been proved very recently. According to the orthodox opinion light in a vacuum always travels in straight lines. It was held before that "in passing near the sun light might be deflected out of the straight path as much as if it were composed of material particles." But Einstein maintains that the "ray from the star would be turned through an angle of just under one second and three quarters." Whereas his opponents maintained the half of this time. But the difficulty is that a star cannot be seen everyday almost in line with the sun. This is only possible during an eclipse of the sun and not always, because there may not be seen any bright star in the right position. That is why Eddington has called from this point of view "the best day of the year in May 29, because then, are a number of bright stars close to the sun." However, happily it was in the year 1919 on May 29, there was a total eclipse of the sun and two British Expeditions photographed the stars near the sun during the eclipse and the result confirmed Einstein's Theory.

What we have outlined here is the Special Theory of Relativity published in 1905 when Einstein was 27 years old. Since then, as all the world knows he has greatly extended this theory into one which is known as the General Theory of Relativity—which, to put in Prof. A. Thomson's words, is "probably the profoundest single achievement of

the human mind." Here in this theory he has proved how matter cannot exist independently of Space-Time, as we have already marked before.

The original form of the General Theory of Relativity outlined by Einstein in 1918 has been slightly modified in his recent paper. The change consists in using a new type of Geometry which he has called Semi-Euclidean instead of the Riemannian Geometry, previously used. This gives us just the necessary number of parameters to bring electrical phenomena under the domain of Relativity whereas formerly only gravitational phenomena could be explained. But through all this the basic principles have remained unaltered.

However, naturally the question now arises: what is the philosophical implication in this theory? what does Relativity prove? In one word we may say that it not only contains in itself the implications of philosophy, but that it is by itself a philosophy. The term Relativity is nothing new in the world of Philosophy—though it is a novel idea in the scientific world. Every great system of philosophy says, e.g. those of Kant and Sir Hamilton, that our direct knowledge is not of things as they are in themselves, but only as they appear in relation to our mind and thus what we conceive as reality is nothing but relative and phenomenal. Not only so, but some philosophies like those of Vedânta and Bradley go a step further. They may be said to hold that "however much we exclude speculation about the metaphysical character of reality and however earnestly we refuse to go behind actual experience, that experience is dependent on conditions inasmuch as the observer employs, and is compelled by the constitution of his mind to employ, standard conceptions which exclude from him all but certain aspects of what appears." This is

perhaps the truth that Einstein proves. This is the philosophy that is not only implicit but also explicit in his *Relativity*. What philosophy has propounded has been done by Einstein's science. To say in Lord Haldane's words, "It is . . . with just this kind of significance that reality is said to-day, in philosophy and science alike, to depend on the principle of relativity" (*The Reign of Relativity*, p. 37).

Russell has rightly said that from Einstein Theory "One thing which emerges is that Physics tells us much less about the physical world than we thought it did" (*The A. B. C. of Relativity*, p. 220). Einstein has propounded the relativity of the physical world; Vedânta propounds relativity in the thought world as well. According to Vedânta human knowledge is imperfect in the sense that it is not absolute—it cannot transcend its limitation. Rational logic either static or dynamic is after all enveloped by the deep darkness of ignorance. It cannot shake itself off from its body, it cannot get rid of it and hence whatever comes to our knowledge—through this channel of knowledge—either sensory or discursive, is not absolute but relative. It is real in the sense of its temporary utility. It is real in the sense that it is a fact, i.e. its truth lies in the act of happening only but not as happened. What is true, good, and beautiful is but relatively so; and hence Vedânta groups them into 'Not-Reality' (in the sense of relatively real), an 'Appearance', a mere illusion. And both logically and psychologically it has sufficient ground and proof for thinking so, and one of the proofs is attained by Einstein. Thus we see that Relativity rather indirectly supports the Vedântic theory of Anirvachaniyavâda, a theory which shows the inexplicability of the world,

or in other words, it proves the negative aspect of the Vedânta.

Russell has warned us against the misinterpretation of Einstein's view of Time and Space as just that of Kant. And to some extent the warning, we must admit, is not without foundation inasmuch as Kant like the Cartesians could not think of objects without space. For Einstein "the primary ingredients of nature are not objects existing in space and time, but events in the continuum." We, thereby, find the polar distinction between them in so far as their philosophic conclusions are concerned. According to Kant's view time and space are 'subjective': they are the 'forms of intuition'. But what we have seen above in regard to Einstein's conception of time and space, we do not know how logically we can interpret it otherwise. The whole of the objective world of the Realists is based upon this time and space; but if it is proved that this substance itself is not real that it is something imaginary or a creation of the mind then the whole of the structure of Realism falls shattered to the ground. To speak in Sir James's language "when we question nature through our experiments, we find she knows nothing of either a space or of a time which is common to all men." (*The New Background of Science*, Second Edn. p. 99). Further he added, "When we interpret these experiments in the new light of the theory of relativity, we find that space means nothing apart from our experience of events. Space begins to appear merely as a fiction created by our own minds, an illegitimate extension to nature of a subjective concept which helps us to understand and describe the arrangement of objects as seen by us, while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us." (*Ibid* pp. 99-

100). Prof. Wildon Carr has also nicely remarked in the conclusion of his book—*The General Principle of Relativity* (in its philosophical and historical aspect),—“concrete four-dimensional Space-time becomes a system of world-lines, infinitely deformable . . . (and these) world-lines are not things-in-themselves, they are only an expression for what is or may become common to different observers in the relations between their standpoints. Carried to its logical conclusion the principle of relativity leaves us without the image or the concept of a pure objectivity. The ultimate reality of the universe, as philosophy apprehends it, is the activity which is manifested in life and mind, and the objectivity of the universe is not a dead core serving as the substratum of this activity, but the *perceptions—actions of infinite individual creative centres in mutual relation.*” (p. 162).

Thus, to conclude, the more the science develops the more the purpose of Philosophy is realized. Science might affect the theologians but surely not the philosophers. To a philosopher science, religion, morality all are but the staircases to reach the terrace of the ultimate Truth which being beyond our finite knowledge is inexplicable in terms of our intelligible expressions. Truth is one and the same whether it is attained by science, or philosophy or literature or whatever it may be. The realization of such a truth is the end of philosophy and Einstein has unveiled one of the aspects of this philosophy before the world of Science by his wonderful discovery of ‘Relativity’. Prof. J. Arthur Thomson’s edition of the *Outlines of Science* suggested, “Einstein’s theory shows us that there is something in the nature of an ultimate entity in the universe, but it is impossible to say anything very intelligible

about it. But a certain aspect of this entity has been picked out *by the mind* as being what we call matter. The mind having done this, also partitions out a space and time in which this matter exists. It is not too much to say that the whole material universe has, in this sense, *been created by the mind itself.*” (Vol. II. p. 715). We are not hereby committing ourselves to the hopeless extremity of subjectivism by the expression “created by the mind itself,” but what we want to stress here is the dynamic creativity of the mind on the one hand, and on the other, the futility of its attempt in its dynamic process to comprehend the reality *as it is* or in totality. Of course the opponents might put forth their objection against this to the effect that—why do we go so far as to presume the existence of any other transcendental reality which reaches beyond all our comprehension?—why should we not consider these appearances or ‘perspectives’ as Russell calls them, are all about reality?—why do we not accept the relativity as the ultimate reality of the universe? This gives rise to the question of the nature of reality which needs an elaborate discussion in so far as its logical and psychological aspects are concerned and hence we propose to drop it for the present.

However, to sum up, we remark that the march of science is a march towards the horizon of the glowing East and its foot-prints have indicated the marks of revolution against the rationalistic tenets of many schools of realism. The concept of matter has vanished from science and its place ‘emanation’ of energy has occupied. Time, space, and motion have become relative. ‘The uncertainty Principle’ of Heisenberg has shaken the deeply rooted notion of the concept of causality and determinacy. Undoubtedly, the modern

science is not realistic; rather in the words of Sir J. Jean's "subject to the reservations . . . we may say that present-day science is favourable to idealism." (*The New Background of Science* p. 307). And not only this but also we can go a step further and posit it unhesitatingly that the new conclusions of science give us a clue to the illusoriness of the world if considered philosophically. We may quote here the version of Mr. G. M. Acklom while reviewing A. Korzybski's

marvellous book *Science and Sanity* in the *New York Times*, February 11, 1934. "Most of our basic ideas, such as identity, causality and simultaneity, are illusions due to ignorance and faulty mental processes; all knowledge is (in the ultimate) verbal, and its only possible content is structure. Our language . . . is positively injurious and increasingly destructive to our mental health and our social progress". (Quoted by Patrick in his *Int. to Phil.* p. 89).

WHAT IS TRUTH ?

BY DR. MOHAN SINGH, M.A., PH.D., D.LITT.

(CONTINUED FROM THE MARCH ISSUE)

THE RELATIVE

God is Truth; He is the True God; whatever He has, therefore, made is True; is, and not merely represents, Truth; but as God is whole, is Absolute only in Eternity, He is therefore now, in time, space and causation, not, never whole; wherefore whatever is is but partial Truth, only relative Truth, Truth in connectedness with, in identification with, in consideration of, a particular set of things and thoughts and circumstances.

This realization, to my mind, is the most significant and necessary preliminary to an understanding of "What is Truth?" Could all religions, philosophies, organizations, descriptions, renderings, expressions, impressions, perceptions, inferences, in short, all life and thought realize that it is only relative birth, partial beauty, temporary power and limited joy that they can secure and manifest, all our problems would be well on the way to solution. If all religions are partially true, if all philo-

sophies but connote a relative emphasis, if all organizations fruitfully energize in limited directions, if all descriptions are angular, if all renderings are coloured, if all expression is individual, if all impressions are temporary and contributive, if all perceptions are a matter of length and hour and degree, if all inferences are valid only momentarily, and not in the future, why all these quarrels and quibbles?

But such a realization is not possible in the scheme of things, to all, to nations and groups. If the child knows that he is but a child he would cease to play with dolls and deprive us of the finest joy-item of our life-programme; if the youth knew that he was but a youth, he would stop playing with adventure and romance, and where then would be error-material for wisdom to draw upon and transmute; where would the glory of life come from, its beauty and its perfection. If the old man knew that he was old, vain would we

seek the strength and inspiration and plentitude of memory, and the peace of twilight, the hour of gods?

Sin has an eternal attraction, for its charming potentialities have not been exhausted by any sinner. Even Siva does not know what His Sakti is capable of producing in future. The husband who thinks he knows all the possible reactions of his wife to him is a fool. The wife who has labelled her husband will someday repent. How much any contact, any thought, any sight, any act can reveal must ever remain indeterminate, only a relative guess, experience or manifestation. The relative has all the powers of the Absolute in miniature, all its potentialities and it has the whole eternity to envisage them.

Suppose, however, the relative is just relative and no more. A specified fund of energy let loose to act and react in time and space and causation. What would be Truth for it? No, that later; the first question is, would it still want to know what is Truth, would it have any craving for the Absolute?

If time is limited, you accentuate the speed; if space is limited, you apply compression, concentration which has infinite, in any case, very great possibilities; if outer causes, stimuli are limited, you transfer to them some from the inner planes. In any case, a little more, than a little less is the natural instinct of all life. Even if it is not Being but only Becoming, let us become a little more. Sheer speed is maddening joy, ecstasy; ever more inertia is preferable to less. Even greater pain may mean relief, for the less is so excruciating. The relative wants to be a little more relative, if he cannot be a wee bit more non-relative. In that desire for a little more which is another name for the creative urge, the evolutionary force, the Mâyâ-momentum,

the illusion-push, the Sakti-multiplication, is the hope of salvation, the germ of goodness, the core of beauty, and the light, the witness of Truth.

It is in reality not merely a desire for a little more, but the instinct to render absolute the little they have; complete, undisputed possession it is which the individual seeks; perfect authority in howsoever small a sphere; he treats and feels the little pleasure he can derive as an absolute experience, joy, good. In this the savage is no worse than the civilized man, with whom the possession and authority and joy may recede, become a little less solid or visible but there it is.

Many—funny, where they not so tragic—are the ways in which the individual wants to conserve the little he has and to add a little more to it. In exactly the same manner as employed by Brahman Himself, by Mâyâ Herself. Let my children inherit what I have conserved and let me yet live indirectly, vicariously in my children, my gifts, my works, my odour. Every single minute as it dies passes its essence, its experience, on to the next. Time by its sequence emulates Eternity. The finite through continuous combination makes a bid for the Infinite. One cause merges into another via the effect. What the organism has done for the individual in conservation, propagation, synthesis, union, continuity, by organization it is sought to be done for the mass. To family, to society, and or finally to God—worship is a desire, ever expanding, to continue to have a little more, vicariously, indirectly.

The whole affair has its tragic as well as its comic side, has its Truth as well as Untruth and to ask what and why really spells death for activity, individual and national. Once you eat the lotos, once you have rested under the

intellect, once you have tasted death, as a natural corollary, you must bid adieu to all Ulyssesean adventure. To turn Godward is to die to earth. The spirit and matter are an antithesis. To the liberated, the Absolute, the relative as such is of no concern, just does not exist; to him who has absolute good in view, evil, pain, and death exist not. He is absolutely Himself, transcendentally selfish. Talk of social reform and economic regeneration, spiritual freedom and physical discovery and astronomical observation is sheer bunkum and banality to the Lover, be he the lover of God or of the bonny lass.

Love is an illusion which both the Absolute and the Relative employ, both Siva and Sakti, Brahman and Mâyâ. And verily Love doth successfully serve both the masters, Truth and Untruth, spirit and matter, for it has a dual aspect, it is both Sat and Asat and therein is its mystery, similar to the mystery of the Brahman Himself, the Unity—Diversity. Love unites while at the same time generates, reproduces, manifolds. The greater the lover, the more powerful the results. It takes and gives; it analyses and synthesizes; it illumines, it darkens; it pushes ahead, it draws back. And through two equal opposing forces at work, it generates the circular movement of the object. Every circle is the result of this one-many, man-woman, positive-negative, progress-retrogression, Truth-Untruth, Absolute-Relative Love. Love is the greatest delusion and from the lowest to the highest this is the only cementing factor, generative cause, conserving agency. Backward or forward you are impelled by love, by indentification, co-operation, association, combination which it means in life, and division, etc. in death. The Yes-No-Female is the grandest form and name of this Love.

The individual in every stage of deve-

lopment has been a plaything of love. Herself an antithesis, he-she has made him and her cement, attach himself and herself to one thing after another, becoming now subject, now object. Passing from one to another, all, from Shelley to Brahmâ in marriage with Mâyâ, are to be pitied or glorified and hymned, if you like. Changing herself, she keeps her preys ever restless. He who could answer What is Love, could also answer What is Truth. The first definition of evil or sin and pain and death could only come from the absolute lover. Simple enough to answer, he would say: just separation—the interception by time and space and causation of love's process of identification with its objective.

This identification is the essential process of love, identification with the object or the idea, in some chosen cases, to the exclusion of everything else. Herein lies the danger, the weakness, the relativity of love. Unless love constantly grows and widens its embrace, it wilts, weakens and dies attached to one, to a limited being. Love, to be true to itself, must become co-extensive with the whole universe, with God; then alone can it touch Infinity, Truth and preclude every possibility of its own death in ennui, in familiarity, in inertia, in possessiveness, in content. God in descent continues to identify Himself infinitely with every object from the highest to the lowest, from the past to the present and the future, and, conversely, man in ascent must identify himself one after the other with a numberless set of concentric circles, each outside the other.

I have referred to the exclusiveness of love, its great danger. That is its virtue also, its glory for how else could the relative be pressed to yield a drop of the Absolute, the finite to assume the hue of the Infinite. Love absolu-

tizes the relative, infinitizes the moment, lends the charm of eternity to time, transforming poison into nectar, death into life and pain into joy. And it is well that that moment soon ends for through its evanescent experience of the infinite and eternity the moment has grown, expanded, fulfilled its purpose, re-incarnating into the next moment, discharging into it the content of all the part-moments, entering, identifying itself with another Truth, Beauty and Good—though still partial. In the new beloved all the past beloved ones are present and none is proved temporary and unreal. Once having existed, been, the being must always be, though it could only be in becoming. And when did it start becoming? A stupid attempt is this question, indeed, to finitize the infinite stick at one end.

Love like Truth admits of no beginning and end, and it always transcends itself, revealing its relativity in death, in change, in passing on, and its absoluteness in its life, activity. Thus does the enchantress lead her captive on showing him curious and precious jewels, the glorious mansions of partial Truth but not letting him stop, cling to any as absolute good. Dissatisfaction, death is the interval between the seeing of one sight and another, and the pain of passing from one to the other is to be measured by the amount of attachment, identification the seer has offered to the sight.

It is possible to love in detachment, to see, enjoy without identification with the object. Therein lies the chance of escape from the pain of separation. The experience has become a part of yours and will ever remain with you in your new fields and fresh pastures, so why treat it as lost, why imagine yourself as separated for ever from it? There is no separation in the Absolute, as no death, no loss of identity or essence, in

the Infinite; why essence alone, even for the infinite name and form there is space in it. Truth has room enough for every bit of untruth. God's embrace is wide enough to include every evil, every sin, every lapse. Whether within His embrace they still have the appearance and character of evil and pain and death, is a different question. The poison Siva drank has become the nectar and flowed back as nectar to us. Those who reach Him after due transformation return alchemized and the process goes on unceasingly.

We are pressing love into the service of our argument again and again because it has correspondences with Truth and it is, therefore, likely in our deep consideration of it, to yield inferences which would help us understand Truth. And now of correspondences themselves. I have long had a suspicion that the birth of a child is not different from the birth of an idea and the birth of a star, and the mating of the husband and the wife is but the mundane counterpart of the union of Siva and Sakti in manifestation, and the mingling of the chemical ingredients in the formation of a new compound. The physical, the metaphysical, and the astronomical in birth, growth, death, act and react in an identical manner. The story of love substantiates this conclusion. Carnal passion, Platonic friendship, and Divine marriage have every identity, every semblance, everything in common. A stone, a star, a god can react to the sentiment of worship in exactly the same fashion. The physical would require grosser energy; the metaphysical subtler, and the divine the subtlest or etheric to respond to the call. That is all the difference. Physical time, space and energy are different in measure to astronomical and to divine. The nearer the source, the lighter the form; the farther it is, the weightier is

it. Stones at higher, sufficiently higher, altitudes would become fine and still higher, would appear as ideas. A moment here is only a moment; higher up, or more inwardly it may be an age and still further up or deeper within it may be eternity itself. From a certain angle and at a certain level change may just be no change, motion, no motion, time, no time, all division, a unity, all untruth, Truth, all evil, good, all hatred, love, all death, life. Further down, division, change, separation, death is a necessity, a virtue, a good, a beauty, a perfection, a Truth. Viewed in and as the whole, the parts however diversified, unjustly formed and treated may all be correct and right.

God stands in no need of the aid of man to justify His ways. The very fact that they are ever changing is a proof, if proof were needed, to show that poverty, evil, death have only a time-value, a space-value, a cause-value, a link in the chain of eternity, a bit of planned economy. There is no ground for despair of human perfection, no basis for blaming God for His inefficiency and failure to lift all of us upwards, to eliminate poverty, disease, untruth, hatred, death, for at our end Truth is, has to be Untruth; union, separation; wealth, poverty, subtle, gross. It is a physical world primarily and we begin with our identification with the physical. It is for us to rise above it. The myth has more in it than seems superficially, which says that ours is the only earth where Karma can flower and bear fruit; this is the only training ground and that even if angels wish to rise higher, they must work on this school below. Here alone is the opportunity; this is the only fertile ground. Sow that ye may reap. All other Lokas, are the worlds of reaction; this is the only field of action and human life is the only arable part of that field. It

comes at the end of a cycle, at a point in individual evolution, below which are the animal and vegetable worlds and beyond which, the worlds of gods etc. If the Truth is not learnt here, it can be learnt nowhere; if good is to be achieved, mercy to be exercised, love to be practised, it is here where poverty and untruth and death and hatred stalk abroad nakedly and unashamedly. They provide the dummies and mummies at which you should practise target-shooting. Out of the Untruth here you have to learn the Truth; out of the ugliness, slavery, sorrow here you have to learn the art of extracting beauty, freedom and joy. The relative, the finite here is purposed to awaken you to a sense of the crying need of the Infinite, the Eternal. Man after his fall has been sent here purposefully so that in this small corner he may contemplate the causes of his fall, repent quietly and then deserve to be lifted upwards. And the time given is quite enough; it has been deliberately made the shortest, that it may call forth the intensest energy from you; the conflict here is the fiercest, the space being very much limited and the causes the most numerous so that the consequent exercise of the will to adjustment, smoothing, harmonization be the sharpest and hottest. It is good that Death has no fixed date, always stares us in the face that we may never sleep the sleep of ignorance. Well may the greatest Mediæval Hindu mystic, Gorakhnath, say :

“He who controls his food, reaches heaven and remains there for ever; he who controls water sees the light within; he who controls his sex-hunger, saves up the *élan vital* or the life force and he who controls sleep is never devoured by death.” Where the distractions are the greatest, the struggle to conquer them will breed the greatest powers of concentration.

This school being intended for a school, a trial-ground, shall remain a school, ordaineth the Lord, a difficult place, a valley of thorns, a palace of illusions, a den of the beautiful ladies without mercy. You know your way; clear out, if you can. You cannot straighten out this crooked, curved tail of the dog. Learn what it has to teach, and be at peace with your maker and the maker of this. Reform yourself; the world is beyond your reformation because it is made to reform you and not itself.

Why, it is something like a cruel harlot, making herself available for teaching the divine art of spiritual love to all who may care to be tutored through its tortures and guiles practised upon them. Fortunate is he who has an eye on the lessons, on the purpose of his stay rather than on the intrinsic merit of her ravishing charms. Beware lest instead of behaving as a student, a guest, you behave like a wooer of hers. It is an unholy world, says M. Benda and yet the marvel is, interprets George Santayana³, that the world, in the person of a human individual endowed with reason, may perceive the error of its ways and correct it ideally, in the sphere of estimation and worship in words, the marvel is that it can yet teach us and to let us practise holiness. This place is of the grossest relativity. The new home of "the original sin of existence, particularity, selfishness or separation from God," can yet yield like love the secrets of union and freedom and life eternal. "That the will to return to God should arise in the phenomenal world seems to be a miracle no less wonderful than that the world should arise in the bosom of God." (Benda).

Both Benda and Santayana are right in part. The corrective about the

marvel and the break and the infinite is supplied by orthodox Christianity and orthodox Hinduism.

With the original sin came down original grace as well. He has not lost contact with his creation. Even in separation the tie of love continues and behind that separation is the original experience of union. The movement is circular. The Relative has no absolute break with the Absolute. All sinning is in the infinite lap of the Good Itself. The force which has sent down the ball, has also in the same throw or gesture invested it with the energy for upward return for, the invisible thread is still there with God at one end and man or creation at the other. *Mâyâ* performs a dual function, while it separates, it invites, while it deludes, it illumines; so does love with its double duty.

Hinduism posits a fall from Satya Yuga to Kali Yuga but also a return from Kali Yuga to Satya Yuga, from one extreme to the other and there is no sudden leap and pain and change, except the natural pain at birth and death. Take the seasons, their onward and return journey. From Winter to Spring, one extreme back to the start is as normal as the change from Spring to Summer or Autumn to Winter. The change from universal to individual is as normal as from the individual to the universal. Only the Sahaja, natural, inborn, easy reversal of the process, accompanied by the usual heat and cold, disintegration and combination.

The extreme end of the universal is the individual, and, therefore, the return must start from the individual. Man is the last, and so man should be the first. The burden of sin and untruth is the individual's, and so must duty of seeking salvation and the credit of finding the prize be his. All glory be to him, the son, who in his sin and in his redemption will have helped God, to

³ "Five Essays."

become God, to manifest His Infinite Good, Beauty, and Truth, and Joy, and Consciousness, and Life.

To aid the individual in the task of his own redemption there are the Avatars, the Boddhisattavas, the Gurus; the great Lord Himself is ever ready as the Guru to lead the child by the Hand, and all His creation from the stars to the atoms, the mountains, the rivers, the seasons, the birds, the animals is but waiting for its aid to be utilized—its aid in the shape of the wonder, the beauty, the sublimity, the peace, the perfection, the joy, the power, the light, howsoever relative, which it typifies. Inspiration and revelation are around us at every step, never perfect but never finished.

THE ANSWER

In the course of my limited studies I have come across only two replies to the question, What is Truth? The one is ascribed to Matsyendra, the teacher who replies to his disciple, Gorakha. They thrived in the 9th and 10th centuries. The other is attributed to Charpat, who was the Royal Teacher of the Chamba State in the Punjab, alive about 946 A.D. Here are the texts:

(1) M. What is Truth?

G. Progression from seeing (Drishti) to divine vision (Dibya Drishti), from knowledge (Jnâna) to realization (Vignâna). The teacher and the disciple have the same body; if realization comes, there shall be no straying, no separation, no return. (84).

(2) The expansion of knowledge to realization (Jnâna, Vignâna) is the eternal essence of Truth (*Sadâ Tatta Sâr*).

I believe, here we have definitions which come as near to an absolute reply as possible. Every word in them is important, significant.

First comes seeing, knowledge, then the progress, growth, expansion, and lastly divine vision and realization.

It will not be out of place to quote from the *Brihadâranyaka Upanishad*.⁴

The Mimâmsikas and Vedântins assert five kinds of evidence, viz. perception, inference, verbal communication, comparison and presumption. Some add also privation. The Chârvâkas recognize but one, viz., perception. The followers of Kanâda and those of Sugata (Buddha) acknowledge two, perception and inference. The Sâmkhyas reckon three, including affirmation. The Naiyâyikas, or followers of Gotama, count four, viz., the foregoing together with comparison. The Prâbhâkaras, as first observed, admit five. And the rest of the Mimâmsakas, in both schools, prior Mimâmsa and later Mimâmsa, enumerate six. In one passage (Samkara's Commentary), perception and inference include the other kinds of evidence." (Dr. E. Roer). The reader should not be surprised if he is told that each of the six systems or seven, including the Buddhists, is relatively right, the full truth and the implications of the relative can be brought out only if the relative is for the time being given absolute value, absolutized as I would put it. Complete growth from Drishti to Dibya-Drishti involves the passage through all the systems one after the other, Sâmkhya at one end and Vedânta at the other. Thadani (*Mahâbhârata*) is perfectly justified in maintaining that there is no absolute contradiction involved in the many religions or philosophies that the ancient Indians elaborated. Each took one aspect, threshed it out and passed on its truth for the consumption of the next. Vedânta is

⁴ Behold the self (Atman) is verily to be seen, heard, minded and meditated upon. Behold, O Maitreyi, by seeing, hearing, minding, knowing the self, all this (universe) is comprehended.

the crown of all, the one philosophy of the Hindu; the rest including Buddhism and Jainism and Savism and Vaishnavism, merely feed it, separating and, after aiding in the complete digestion and assimilation of the separation, uniting, linking the seeker to the next and next step till he is fit for the comprehension of the final.

The six, or eight or ten can be finally reduced to two, perception and inference; our text covers perception by *Drishti* and *Jnâna* by inference and proceeds to show the elements of advance from the Relative to the Absolute, from the individual to the universal, the finite to the Infinite, from the Outward and Inward to Outward-Inward, from Untruth and Truth to Truth-Untruth, from Brahman and *Mâyâ* to Brahman-*Mâyâ*, from life and death to Life-Death.

There are only two kinds of philosophies, those which work through reduction and those through multiplication; those which treat of One, and those which treat of the Many. Science deals with *Pravritti* and Art with *Nivritti*. The gamut of Truth extends from Science to Art, from the outer to the inner. Open your eyes and you see *Mâyâ*; close and you see Brahman. Learn for the sake of Truth to acquire *Jivanmukti*, Life in Death, dying before death. Closing your eyes puts you face to face with the Unity of Darkness. The individual as such is the Brahman; in relation to other individuals, as father, mother, son, brother, citizen, he is the *Mâyâ*, the many. The mystic on the upper heights touches God as much as he embraces the whole world. With the multitude you are amidst the infinite finite; alone, you are in the centre of the finite, concentrated Infinite. You can take as much as you can give; must play with the Brahman and the *Mâyâ*.

Let us return to the seeing, part first of our answer. See, with open eyes, first the family, then the community, then the nation, then the whole world. See the four walls, the gardens, the mountains, the rivers, the stars. This will give you knowledge; that is seeing without. But there is seeing within also; you have seen the glory of the many, see the glory of the One also. You have to see your own body, your own senses, the womb, and back through the womb, the germ and its evolution. You have seen the waking life, see the dream and the dreamless life also. The mystics tell you that there are trees and rivers and mountains and stars, light and heat and music and joy and union and consciousness and life within too, in the Yogic trances,—more glorious, more resplendent, intenser than those without. There is time and space and causation within; the inner time and space and causation are subtler, finer, more compressed, more fruitful. Only the present is outside you, the past lies within. There is no future; it is only present and past and you should comprehend both, outside and inside. Seeing has to progress towards divine vision which is within-without, one-many, Truth-Untruth; wherefore you have to correlate, co-ordinate what you have seen outside and witnessed inside. Carefully mark the correspondence of the outer and the inner, the centrifugal and the centripetal, motion and inertia, action and rest, diversity and unity, multiplication and reduction. The reduction of the multiplicity is another name for inference, for realization, for conservation, for heredity. Link up perception and inference. Live for the whole day minus a few minutes, during which you should taste death. A little receding before taking the next leap, jump, push. This little receding, stock-

taking is conscience, inherited and consciously increased, accentuated. The session, the conversation with the Inner Self is the Yoga. Inflict suffering if you have to, but suffer yourself too so that the Truth of suffering may dawn on you.

There are ten quarters and you have to see in all of them. See above and you'll learn optimism; see below and you'll learn charity; see to the right and you'll acquire courage, forwardness, and see to the left and you'll attain to right conservatism. See towards the North and you'll receive the heat and light of inspiration; see towards the South and you'll receive the coolness and peace of withdrawal, detachment. See into the four corners and you'll attain to the wisdom of conjunctions, compromises, confluences, the middle paths. There are the ten quarters of the interior. See those too. Seeing within is idealism, seeing without is realism; both must be mastered by the individual, the conflict between them lulled to eternal sleep. Sin and repentance—first realize the truth of the original sin and then grow in redemption. Feel yourself utterly sinful so that the ghosts of selfishness, pride etc., may be laid to rest once for all, and His grace may descend, may fill the void. The mystic would not have become a mystic had he not fully drunk the cup of life to the dregs and found it bitter, unsatisfactory—a mockery, a hollowness but having drunk of the nectar of the union with the Lord, he returns to the cup of life, with greater earnestness, with greater hunger, only the spirit this time is different, the purpose changed. Man and woman, animals and birds, seasons and stars become all the more real to the mystic for his vision of the ideal; now they sink into his soul, whereas previously they only touched his heart or head they are to him more absolutely relative, more spiritually physical, more symbolically

and significantly factual; he has greater sympathy, fuller charity, completer forgiveness, more effective help to dispense to them. He now as the self of their self and not merely their brother or countryman or fellow-being, is more thoroughly, more really, more transcendently tied to them. Christ after his resurrection was a truer, fuller husband to the spouses; Nanak after his self-realization, was a true, fuller father; and Buddha after his enlightenment was a truer and fuller son. Perception and inference, the dual process, progressed, intensified; knowledge struck its roots deep into the soul, far far below the senses, the mind, the heart, till divine vision flowered, and realization burst its bounds. The real introduces you, after a time, to the ideal and the ideal makes the real, more real.

The progress from seeing to divine vision does not mean two distinct movements, one coming after the other in the reverse direction; it is one single movement embodying the double or dual process. Perception ends in, is completed in inference, otherwise it is not perception. Knowledge, similarly, is only fulfilled in realization; action is only finished in rest; love in reproduction, prayer in union. The two opposites are like two contiguous points on the circumference of a circle; only the path, from one to the other must take the form of a circle. The less advanced the individual, the bigger the circle, the greater the time, space and causation involved, necessitated; the greater the pain, the greater the number of births, as the orthodox Hindu would say.

And this path, this circular course is the process of identification: perception culminates in inference, fact is made a reality only when the seer has identified himself with the object, experienced it to the point of ennui, to the breaking-point. The savage like the child pro-

ceeds by identifying himself with the body; the civilized man with his senses, the mystic with his mind, and the liberated with his Self. The fool until he has had the fill of his folly would not feel disgusted with it, would not rise above it. The wise, until he has seen the end of his wisdom, would refuse to transcend it. The full course of *Mâyâ* must be gone through; the clever, however, may cover it in shorter time.

They say the companionship of the holy and the kindness of the Guru hasten the path from seeing to spiritual perception and inference. Hearing the "Words", and Education are other names for these aids to transformation and growth—both secular, and religious or philosophical education. But one must develop the aptitude, the fitness to receive the blessings of education, and the grace of the Guru and the Lord. It is we who provoke the Fates or harness them to our service. Understand the nature of the devil and he becomes your humble servant in the cause of goodness. A realization of the consequences of the devil of the machine or scientific organization as also of the word or the religious organization will pave the way for the right use of them. In the meantime let the child play with fire and be burnt, toy with the razor and cut its fingers. The Truth must be burnt into the heart, and cut into the tablet of the soul. The error, the pain is ours as also will be the light and the joy—the reward. God gives the long rope of Untruth; therein is His Mercy, His Wisdom, His Justice. He lets *Mâyâ* have her fling; in His Own Time He reverses the effects. He lets Jesus be hanged, giving full freedom to the Jew and his conception of the Law; and then when the worst has been done, comes his superior intercession, transforming the very worst into the best. No resurrection without crucifixion. No

interference on the part of the Lord, for *Mâyâ* is His authorized agent whose errors in His transcendent authority and power and mercy He commutes into steps to virtue. Everything must appear, seem as natural; nothing supernatural. Supernatural for those who have risen above the natural and to whom the supernatural therefore can appear as equally natural.

Speaking in the absolute terms, time and space are not shortened; the case is transferred on a different plane where time and space and causation are different. There is no time and space and causation in the Infinite, no gradations, no planes, no levels, no divisions into natural and supernatural. To Divine perception the trinity is unity, time is reduced to space and space to causation, and mentation to consciousness and consciousness to the essence, other names for which are God, Truth, the supreme Void, the Fourth, the Three in One. As you grow you actually feel the distance between the outer and the inner, the past and the present, evil and virtue, darkness and light, poison and nectar, material and spiritual, individual and universal, time and space, palpably diminishing. That reduction of distance is the chief, if not the only, mark of the saint.

That distinction of the saint is a proof that he has enthroned Truth, the Name, the Lord, in his heart, that he has begun to see into the core of things, that his love has expanded from relative selfishness to Absolute selfishness, that whether it is the man or the animal, the mountain or the star, good or evil, he meets, his heart goes out to it as to a divine symbol, to an expression of perfect Divine Art, which evokes from him nothing but wonder.

Says the Saint Arjan Deva:—

"To him who has had his knowledge transformed to realization, everything

he beholds is Truth and, verily, Truth is God.

He who has installed Truth in his heart, indeed, he has realized the essence of all action and inaction.

Unto whose heart the Lord has sent the light of faith, verily, from his mind has sprung up the tree of True vision. From being one born in and surrounded by fear (of Death and change), he rises to be the fearless one; indeed, he unites with the very source whence he originated."

We begin as unconscious, forced slaves of the master, fearing everything about us but the real Lord, and we end by becoming His willing servants, fearing nothing and no one but the great Lord Himself. We were instruments then, we are instruments now; then we worked under compulsion; now we work free, under compulsion of universal love alone, if you please. Then we saw to receive knowledge, now we see to dispense light. Then we sought joy, now it is joy which seeks us. There is a very pleasant myth about Kabir. A time came when God Himself went out to seek Kabir who had concealed himself to escape an unpleasant impasse into which he was being pressed by his enemies—the Brâhmanas. And God sought Kabir out to assure him that He had pushed everything to the right end, doing His job perfectly to vindicate Kabir's friendship with the Lord. You see there are cases in which God has to write a poem to justify the ways of supermen, the alleged relations of supermen with Him. The Individual has his claims on, I was almost going to say, revenge on the Universal for the misery the individual has to suffer in His cause. In the last stages of love, the woman, the beloved, has to play the hunter, the seeker, the lover—in the stages when the faithfulness of man has to be rewarded, after which the differ-

ence between the lover and the loved ceases and only Love remains, which is its own servant and its own Master, its own labour and its own reward, which is the eternal Love Beloved.

In ordinary language, in seeing, the *eye* sees; in divine perception, it is the *mind's eye*. Knowledge pertains to the mind; realization to the spirit. This is only a relative statement; else mind is the lower, outer manifestation of the spirit and the eyes, the agency which the mind employs, the agent's agent. Gods are the agents of the Lord and nature the agency of the gods, their grosser form. The Trinity in its functional aspect—Sat becomes Chit and through motion, activity, duality, becomes Ananda; Sat becomes Rajas in the grosser and Tamas in the grossest. Same thing could be said of Brahmâ, Vishnu and Shiva; Father, Holy Ghost and the Son; Purusha, Prakriti and Jiva; Cause, Space, and Time; Sun, Moon, and the Equalized one; Woman, Man, and the Woman-Man; the Word, the Letter, and the Deity.

This affair is very simple, one may say, of progress from seeing to divine perception, knowledge to realization, reducing the triangle through continued compression—contemplation—to a point, with no dimensions, transcending the three and emergence into the fourth.

From the highest peak, as if from the aeroplane which has shot up beyond all creation, into the Void, the Void of the Cosmos, or the Void of the individual, (the Attribute-less, Mahâ-Sunya, Atita-Sunya), where you will see the world, as you see it here on this earth, with the difference that, then you will see it detached, from the above rather than from the below, from a place in its midst, and you will see it, as yourself, as Whole, each part mingled, blent with the other, no misfit, see past, present and future rolled into one, the same

trinity but not of the Gunas of Prakriti but of the triple essence of Purusha—Sat, Chit, and Ananda, Existence, Consciousness, and Bliss. In short from an individual seer, you will become the Universal Seer, the Purushottama, the Sakshi Purusha, One who is His own Seer, the subject-object-relation.

That to me is the essence of the answer to "What is Truth"; Truth is seeing, which constantly progresses towards

seeing detached, seeing whole, seeing from the above. This progress will be at once interioristic and exterioristic and what you will finally see will perhaps be not different in type from what mankind has seen up to now, but then you will see it as God sees it, His eternal, infinite play, all a thing of joy, a thing of beauty, all light and life and love, all good and all truth.

(CONCLUDED)

THE WANDERER

(AFTER A SWEDISH POEM BY ERIK AXEL KARLFELDT)

BY PROF. E. E. SPEIGHT

Who are you, and where do you come from, friend?
I cannot tell you; I am no man's son;
No home is mine, nor will be to the end.
I am a stranger till my days outrun.

What is the faith you hold, your trust in whom?
All that I know is that I have not known
As others say they know. It is my doom
To seek the Unsearchable, lost and alone.

How have you lived? What happiness was yours?
Through bitter need, and thunderous ocean-drive
I fought my way. Through sorrow that endures
I have so loved what it is to be alive.

A PLEA FOR THE ORGANIZATION OF HINDUISM

BY PROF. P. S. NAIDU, M.A.

A hundred years have passed since our country gave birth to the humble priest of Kamarpukur, who showed that it is possible for every one to realize God in this life, here and now, and who towers high over all the prophets and messiahs, nay over all the Avatârs which the world has ever produced, in that he demonstrated in his own person

the fundamental unity of all religions. One is tempted to raise the question whether the cause that he had at heart has been furthered or hindered by those who call themselves his co-religionists, whether we Hindus have done anything in the way of making it possible for all brethren to realize God here and now, whether

the followers of Sri Ramakrishna have done their best to bring to the doors of every Hindu home his great Gospel that man ought to see God in this very life. If this great living message has not spread as widely as it ought to have in the course of a century, where does the fault lie? It lies in the nature of our organization, rather in the absence of organization in our religion.

Hinduism needs organization most urgently, but this organization should be one born out of its own genius, not imposed on it by external considerations. It is often asserted that organization is alien to the genius of the Orient. The flimsy nature of the ground on which such an assertion rests may be readily seen when we turn our gaze towards Japan, the great Eastern country which has succeeded in assimilating the methods of the West without losing its own spirit. Let us for one moment think of the successful manner in which government was carried on and wars were conducted in Ancient India; let us rest our eyes for one moment on those beautiful and massive edifices, our temples. These could not have been achieved without organization of a very complicated and withal of a highly efficient type. The ability for organization is there, but the urge to it is absent; the machinery is there, but the motive power is lacking. It may be further objected that Sri Ramakrishna himself did not encourage organization. This argument can only be answered by a historical analogy. Where would Christianity be at the present day but for the organization of the Christian Church? Yet Christ never thought of organization. The truth is that the work of organization is left to the disciples of the teacher, whose only task is to impart the life-giving message. Sri Ramakrishna's mission was fulfilled when he delivered

the message for which he incarnated himself. The little success that has been achieved in the way of carrying the great gospel of the Divine Teacher is due to the organization of the Ramakrishna Mission. But we want bigger and more extended organization. True it is that Hinduism is not a proselytizing religion; it does not need a missionary organization which conceives its task in the light of a patronizing body, which throws crumbs to the benighted masses steeped in sin and ignorance. Sri Ramakrishna was very clear on this point. "If you go on preaching about sin and condemning others as sinners, you will yourself become a great sinner, and infect your listeners with the contagion of your sin. Take the name of God, and cast aside all thoughts of sin." This is very sound advice based on sound psychological principles. Yet we want an organization to keep the spirit of Hinduism alive, to carry the message of Hinduism to the doors of the Hindus. Hindus have to be taught Hinduism, have to be made to live Hinduism, have to be made Hindus. We are passing through a very critical period, a dangerous period, but a period full of promise. Our religion is bound to be the object of the greatest care and concern for the future government of the country. And when the time comes, as it soon will, the secular power will seek the guidance of the spiritual for rejuvenating the decaying religion. If in the meantime the spiritual authorities bestir themselves and think of ways and means, they will be able to carry the message of Hinduism to every Hindu. What other authority could one think of for Hinduism except the Ramakrishna Mission, for, it is the only body which is really universal in its attitude?

The spirit of God reaches man through three channels, through direct

revelation, through the Holy Scriptures, and through the Guru. The first channel is a rare one and is reserved for those who are specially favoured by the Divine Mother. It presupposes a long course of rigorous spiritual discipline either in this or previous births. The second and the third are meant for the ordinary mortals. It is here that organization is of great help.

Our first need is a Hindu Scripture, a single volume containing the most sacred utterances accepted by all Hindus without any reservation. Such are the *Vedas*, the *Brâhmanas*, the *Upanishads*, the *Itihâsas*, the *Purânas* and the *Bhagavad-Gîtâ*. These and others of the same nature should be carefully brought together and printed in a single volume and priced sufficiently low so that no Hindu home would be without a copy. We have not realized the importance of such a book. The very presence of such a book in a home would revolutionize the outlook of the members of the family. The spirit of God would speak from the pages of the book. How often have we read in the papers that a casual perusal of a verse of the *Bible* has changed the whole life of a man. It is a pity that the Hindus as a class have regarded the holy books as mere literature or discursive philosophy. That they are living messages of God is not a familiar thought to most of us. Yet there is no cause for despair. The possession of a book such as the one suggested here will itself be sufficient to serve as the channel for the spirit of God to flow into the heart of the owner. And for one who is striving to lead the life of a true Hindu such a book will be of immense value. Its value for devotional purposes cannot be over-emphasized. The regular study of the Holy Scripture should form part of the daily spiritual exercise of every Hindu. How often has a verse from a

holy book, or the saying of a Guru dispelled the gloom and despair that were threatening to wreck the life of a devotee? What a blessing it would be to have such a dispeller of darkness always at our elbow? A Hindu Scripture in a handy and inexpensive form is most urgently needed.

First, the Book, and then the Teacher. The need for a Guru is no less urgent than the need for the Scripture. The Ramakrishna Mission is in a very peculiarly advantageous position in this respect. Sri Ramakrishna did not found a sect. There is no Ramakrishnism or Ramakrishnaity. He simply breathed new life into decaying Hinduism. To most Hindus God has become only a means to an end, to get wealth, to secure a job, to get relief from some disease, to secure a good wife or husband, or even to achieve such an ungodly purpose as taking vengeance. The Temple has ceased to be the abode of God. It has ceased to purify and ennoble the life of the devotee. The casual temple-goer bargains with the Deity for favours in return for gifts of fruits and flowers. To quote Mahatma Gandhi, "Temples have been, to most of us, a perfectly indifferent matter except to simple women folk. They have been neglected by what may be called the intelligentsia. The result has been that temples have ceased to be the foundation stones of Hinduism and have ceased to impart spiritual power to those who have followed that path. They have ceased to shed unmistakable spiritual fragrance to those within and around them." The cause for this is that the Temple and the Deity in the temple have been made the means for worldly ends, instead of being the ends in themselves. You cannot violate the spiritual law with impunity and yet expect it to work for your benefit. The world, your wealth, your

family and your very body are merely the means for the realization of the supreme end, God. Just like the regular study of the Scriptures, temple-going also should form part of the daily discipline of the devotee. But the temple-goer should seek for only one thing, should pray for only one thing, should ask for only one thing, of the Deity when he meets Him,—the love of God. This will sound like a platitude to the Sâdhaka, but for the majority of men this is a revelation. Its truth should be constantly dinned into the ears of the men and women of this age.

When the temples began to be filled with worldly-minded men the centre of spiritual force moved away from the images installed in them, and as a consequence the Jivanmuktas, who lent an air of sanctity to the temples by their constant visits, also moved away. The temple at the present day is a sad relic of its departed spirituality. That this is absolutely true may be realized when one contemplates a very striking aspect of Sri Ramakrishna's life. He howled with pain whenever any worldly-minded man or woman touched his body. Who were these men and women of the world? They were persons who had made in the world, Kâma and Kâanchana, the sole end of their lives. Amongst his beloved disciples were men like Mahendra, Girish Ghose, and others who were married and were fathers of several children and who were pursuing the usual avocations of their life, but they had achieved the stupendous ideal of being in the world, but not of it; they had made the world and all their possessions so many means for attaining God. God was their goal, and all others were only the means for reaching the goal. Sri Ramakrishna warmly embraced these Siddhas, while he dreaded those who had made God and the

worship of God a means for securing favour for themselves and their family. Was not Ramakrishna God incarnate, and is not his life the ideal God-life? What is true of him is true of every temple wherein God lives.

The great need, therefore, of the present age is a Guru who will bring home to the minds of those engaged in worldly pursuits the truth that God alone is real, that their world and all that they love so dearly in that world are mere illusions; yet these illusions could be turned to very good use by making them the means for the realization of God, for securing the love of God. Here again the Ramakrishna Mission is in a very advantageous position. It is absolutely non-sectarian, and is just what every Hindu would rejoice to welcome into his village. The various religious creeds do exist, and do have a powerful influence over the minds of their followers. The Âchâryas belonging to these separatistic creeds can appeal only to the adherents of those creeds. And unfortunately several of these Âchâryas have not risen beyond the level of the lay men in the matter of looking upon God as the sole aim of their mission. They too consider God as a means for their ends. And some of them are so proud.

We need most urgently a hierarchy of Swamis banded together by the lofty inspiration of Sri Ramakrishna, and pledged to carry the life-giving Gospel to the door of every villager. I could picture to myself one such monk living in each village in our country in a lovely little hut (Asram) which would be the refuge and the sanctuary for the simple-minded village folk. The village, of course, would have its own temple and its temple priest. The Swami will not take any part in the administration of the temple. He would see to it that every one does go to the temple, the seeker for the sake of finding God and

the Siddha for the sake of setting an example to the worldly-minded. He would see to it that the temple-goer seeks nothing else but God and the love of God. This is exceedingly difficult, for it has become an inveterate habit with our countrymen to go to the temple only on the occasion of keeping the vows that they have made. But it must be done. Having induced the worldly-minded man to go to the temple, the Swami would also induce him to read and meditate on the Word of God. It is here that the suggested Holy Book would be of immense help. The Swami would show how this meditation should be done. Having done that and having seen to it that this meditation becomes an absorbing passion with the worldly-minded, he could then leave them to themselves or rather let the spirit of Ramakrishna work in them. When once the worldly-minded learn to subordinate Kâma and Kâanchana to the love of God, then the Spirit of our Great Teacher will take hold of the man and lift him up. The Swami would organize little Bhajana

parties where good, elevating music would be the source of attraction for the worldly-minded to come in and share the spiritual influence. Sri Ramakrishna was a good musician and never lost an opportunity for praising the Divine Mother in song. The Swami would never take any part in their purely social gatherings, their marriage festivities and celebrations where God is kept out or merely brought in as a means for some end. In short, the Swami would make it possible for every one, if one ardently desired it, to realize God here and now. We want an organization to achieve this noble end.

It is very easy to pick holes in the scheme suggested. The scheme is bound to have defects, but if we believe that the aim is worthy of our efforts then other and better schemes will suggest themselves to us. Let us have faith in our religion, in the great Gospel of Hinduism, in the sanctity of our temples and scriptures, and above all in the great destiny to which we are called. Let us have faith, and the spirit of Ramakrishna will show us the path.

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

BY SWAMI PAVITRANANDA

यद्वद्धिं सूत्राक्षो वरद परमोच्चैरपि सती-
मधश्चक्रे वाणः परिजनविधेयत्रिभुवनः
न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयो-
र्न कस्या उन्नत्यै भवति शिरसस्त्वय्यवनतिः ॥ १३ ॥

वरद Oh giver of boons परिजनविधेयत्रिभुवनः who had the three worlds under his feet वाणः Vana परमोच्चैः very great सती possessing अपि through सूत्राक्षः of Indra वद्धिं wealth यत् that मधश्चक्रे put to shade त्वच्चरणयोः of Thy feet वरिवसितरि with regard to the worshipper तस्मिन् him न not तत् that चित्रं to be wondered at. त्वयि To Thee शिरसः of the head अवनतिः bowing down कस्या उन्नत्यै to whose prosperity न not भवति becomes ?

13. Oh Giver of boons, that Vana¹ who had the three worlds under his feet, put to shade the wealth of Indra is not to be wondered at—he being the worshipper of Thy feet. Who² does not get prosperity on bowing down the head to Thee?

¹ *Vāna*—an Asura king, the son of Vali, the grandson of Prahlaḍ. He had a thousand arms and was a great favourite with Siva.

² *Who Thee*—i.e. everyone who worships Siva becomes prosperous.

अकाण्ड ब्रह्माण्डक्षयचकित देवासुर कृपा-
विधेयस्यासीद् यस्त्रिनयनविषं संहृतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्य भुवन भयभङ्ग व्यसनिनः ॥ १४ ॥

त्रिनयन Oh Three-eyed One अकाण्ड ब्रह्माण्ड क्षयचकितदेवासुरकृपाविधेयस्य showing compassion on gods and demons who were panic-stricken at the whole universe being threatened with destruction विषं poison संहृतवतः drinking स्र of Thee कण्ठे on the throat यः which कल्माषः stain सः that श्रियं beautification न कुरुते does not do इति न not. भुवनभयभङ्गव्यसनिनः of one addicted to freeing the world of fear विकारः deformity अपि even श्लाघ्यः admirable.

14. Oh Three-eyed One, it is not that the dark stain on the throat of Thee who¹ drank poison as an act of favour to gods and demons who became panicky at the threatened destruction of the Universe all on a sudden, has not beautified Thee. Even deformity is admirable in one who is given to freeing the world of fear.

¹ *Who drank etc.*—referring to the story that at the churning of the ocean poison arose, which threatened the destruction of the world. At the supplication of gods and demons, Siva drank that poison. The blue stain on His throat is due to that.

असिद्धार्था नैव कचिदपि सदेवासुरनरे
निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।
स पश्यल्लील त्वामितरसुर साधारणमभूत्
स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः ॥ १५ ॥

ईश Oh Lord यस्य whose विशिखाः arrows सदेवासुर नरे with gods, demons and men जगति in the world कचित् अपि anywhere असिद्धार्थाः unsuccessful न not निवर्तन्ते return, नित्यं always जयिनः successful भवतिः become. सः he स्मरः god of love त्वां Thee इतरसुरसाधारणं like other gods पश्यन् thinking स्मर्तव्यात्मा an object to be recalled in memory अभूत् became, हि because वशिषु to the Self-controlled परिभवः insult पथ्यः conducive to good न is not.

15. Oh Lord, the god of love whose arrows do not fail anywhere in the world of gods, demons and men but are always

successful, became¹ simply an object of memory at looking² upon Thee as an ordinary god. For an insult to the self-controlled does not conduce to good.

¹ *Became memory—i.e. was dead.*

² *Looking god.*—The great God Siva was day and night in meditation. But gods wanted that a son should be born to Him, to lead them in battle against the demon Târaka. They sought the help of Kâma, the god of love. Kâma, conceited at his success everywhere, tried to spread his influence even over Siva, by throwing an arrow of passion. Siva, angry at being disturbed in meditation, burnt Kâma to ashes with the fire of His third eye.

मही पादघाताद् व्रजति सहसा संशयपदं
पदं विष्णोः भ्राम्यद्भुजपरिघरुग्रहगणम् ।
मुहुर्घो द्यौस्थ्यं यात्यनिभृत जटाताडित तटा
जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥ १६ ॥

त्वं Thou जगद्रक्षायै for saving the world नटसि dancest (तव) पादघातात् at the striking of Thy feet मही the earth सहसा all on a sudden संशयपदं the conflicting thought whether it will not come to destruction व्रजति comes to. भ्राम्यद्भुजपरिघरुग्रहगणम् with planets oppressed by the movement of Thy iron-club-like arms विष्णोः पदं the spatial region (संशयपदं व्रजति— as before). द्यौः the heaven अनिभृत-जटाताडिततटा the side being struck by the waving matted hair मुहुः just then द्यौस्थ्यं miserable याति becomes. ननु Ah, विभुता mightiness वामा unfavourable एव (indicating wonder) (भवति is.)

16. In¹ order to save the world when Thou danced, at the striking of Thy feet the earth wondered whether it would not come to a sudden end, so felt the spatial region along with the planets, oppressed by the movement of Thy iron-club-like arms ; and the heaven became then miserable—its side being struck by Thy waving matted hair. Ah, Thy² very mightiness is the cause of trouble.

¹ *In order to save the world*—Once a demon prayed to Brahmâ for the destruction of the world. The latter said that the boon would be granted at some future time. This alarmed the gods who approached Siva for protection. Siva at this began to dance, so that the time for the granting of the prayer might pass unnoticed. But it was such a mighty dance that the three worlds were terror-struck.

² *Thy very mightiness etc.*—Siva danced for the protection of the world, but his mightiness was the cause of some trouble. A king led a big army to destroy a demon who infested his kingdom. The demon was killed, but the army caused some inconvenience to the villagers. Similar is the case of Siva.

NOTES AND COMMENTS

IN THIS NUMBER

We have attempted in the Editorial of this issue to show how the problem of mechanization comprises data varying in value and unequal in importance, which need to be differentiated and classified. In this connection, we have referred to the main lines of this comprehensive study, which the Institute of International Co-operation and the International Labour Office tried to work out before undertaking a thorough enquiry into the problem. . . . *Spiritual Talks of Swami Brahmananda* contains in this number some valuable counsels for meditation and concentration. . . . Count Hermann Keyserling discusses in *Activity Through Silence* how exclusive one-sidedness is now supreme everywhere and unrestricted activity from outside is being met by ever-increasing obtuseness. He emphasizes in his article the point of internal intensification which is so essential today to combat the evils of the one-sided movements that are rampant in the modern world. . . . Prof. Jyotish Ch. Banerjee belongs to Ashutosh College, Calcutta. He attempts to prove in *The Philosophic Implication in Einstein's Relativity* that Relativity not only contains in itself the implications of philosophy but that it is by itself a philosophy. According to him, it indirectly supports the Vedântic doctrine of viewing all things except the Absolute, as unreal or relatively real. . . . Dr. Mohan Singh concludes his article, *What is Truth?* in this issue and dwells, in this portion, upon the question from the relative standpoint Prof. P. S. Naidu is a lecturer at the Annamalai University and is a new contributor of ours. In

A Plea for the Organization of Hinduism he offers some constructive suggestions for organization which Hinduism needs today for the spread of its universal principles and doctrines.

OUR SEVEN ENEMIES

After the lapse of a few months Sir Hari Singh Gour is out again with his broadsides on Hindu culture. What patriotic emotions must tumultuously surge within this knightly breast to make him thus periodically unburden his bosom by indulging in this kind of safely revolutionary rantings against Hinduism from within the secure precincts of a University. Yet, the wonder of it all, they have not made him stir out an inch in action, while those against whom he fulminates are engaged in social and spiritual movements of profound significance. In the last January issue of the *Calcutta Review*—whose hospitable columns, strangely enough, never weary of accommodating his absurdities—he has made an inventory of India's enemies. They are seven in number, namely, climate, caste, *ahimsâ*, our gods, philosophy, our languages, and our *vis inertia*. His observations on the Indian languages are noteworthy. They are a source of discord to us. We need a common language. Only English can meet this need and not Hindi. So our entire past culture has led us up against a blank wall of despair, which we can hope to escape only by a tremendous social, economic, philosophical, ethical, religious, and geological (or how else can the climate be changed?) revolution. What remains after this mighty upheaval?

Zero, except, of course, our slavery (dress and diet are bound to change in a different climate). For not very obscure reasons his revolutionary ardour stops short of political watchwords. All this reminds us of the travelogue of an Indian tourist round the world, which we read in our earlier years. When the writer came upon the British Isles in the course of his travels during the late years of the last century, he became so much enamoured of the charm of that place that he deeply lamented the colour of his skin and pathetically cherished the desire to be born albino in a future birth. It now appears that our intelligentsia has not yet wholly recovered from the daze into which it had fallen early in the nineteenth century. Oh, what a pity, fate did not place us in a different country with a different past and a different culture! Have patience yet, for does not our very wicked philosophy vouchsafe a ray of hope in the shape of the doctrine of transmigration?

RELIGIOUS INSTRUCTION FOR TENDER SCHOLARS

The Primary Education Curriculum Committee which was appointed by the Government of Bengal some time ago recommended the inclusion of religious instruction for boys and girls in primary schools. Later, it has also drawn up a complete course of such instruction with the co-operation of co-opted members for the Hindus, the Muslims, and the Christians (both Protestant and Roman Catholics). The Committee which has drawn up the curriculum for the Hindu scholars recommended (we quote from the *Amrita Bazar Patrika*, Dak edition, Feb. 6) that

“the boys and girls should be taught to rise from bed with the name of God on their lips, then to do the other things prescribed before taking any food and beginning the day’s work. The boys are to be taught ‘the essence of religion’ and ‘it should be

explained that ‘Dharma’ (religion and morality) has its roots in God and it is God who is the subject-matter of the Vedas. It should also be explained that kindness to living beings goes with the love of God and is an essence of ‘Dharma’. The boys should be familiarised with the names of some of the Shastras, especially the Vedas, the Geeta and the Chandi. The boys and girls should be told that worship of God by means of form (Sakar) and without form (Nirakar) are both useful and God has appeared to devotees in many forms and have been addressed in many times. These names and forms may be used in prayers. They should be instructed to pray every day and commit to memory a number of hymns which they should recite in their prayers. The hymns selected should have no exclusive reference to any particular form or aspect of the Deity. Stories should be selected from the Puranas which will present the ideal character, male and female. A primer of about 16 pages should be prescribed. These instructions should be commenced from Class III and at Class IV boys and girls should be taught how to judge what is Dharma and what not, the modes of prayer and among other things the doctrine of Karma and that of metempsychosis should be explained to them. A primer consisting of about 48 pages should be prescribed in two parts.”

Provisions of appropriate nature have been made for scholars of other religions.

We have nothing but admiration for the above recommendations, and we eagerly await the day when effect will be given to them. A disciplined character is the only basis of a healthy future. But, unfortunately for some time past a lack of discipline among our youths has been evident from the depraved tone and the reprehensible taste of a good deal of current literature. This is no doubt symptomatic of an inward crisis which has thrown many of our cherished ideas into the melting pot. If we are to raise the status of our average manhood we must regain our faith in the strengthening character of the message that is ours.

REVIEWS AND NOTICES

ALTAR-STAIRS. BY RAO SAHIB DR. V. RAMAKRISHNA RAO, M.A., L.T., PH.D. *Liberty Press, Madras. To be had of the author at Masulipatam. Pp. 434. Price Re. 1-8 or S. 2-6*

Most of the sixty discourses contained in the work originally appeared as occasional contributions to various magazines in different parts of India. Along with a few which are presented for the first time, they constitute a kind of sketchy survey of the ground covered by what is called Spiritual Theism. Mention should also be made of about half-a-dozen purely literary and educational pieces which find their place in the book. For obvious reasons a large number of the essays are of a fugitive character, being studies of and reflections upon some contemporary publications. Others contain the author's musings on a variety of subjects, e.g. scriptural texts, ethical, social and philosophical topics, men and movements from the standpoint of the Church he belongs to. The catholicity of the author is evident in the book, which, in spite of the ephemeral nature of a portion of the content, contains much that is of permanent interest. One very noticeable feature of the work as a whole is the author's endeavour to point out that Spiritual Theism can be made to look reasonable even upon a basis of scientific hypotheses. The price is cheap and the get-up good. A lot of typographical errors, some of which have been belatedly discovered, have, however, crept in.

THE HUMAN SOUL IN THE MYTHS OF PLATO. BY THE EDITORS OF THE SHRINE OF WISDOM. *The Shrine of Wisdom, Aahlu, 6 Hormon Hill, London. Pp. 68. Price S. 3 net.*

The present manual sets forth in a compact manner the various conceptions about the human soul, which are to be found scattered in the different parts of the Platonic dialogues. The authors do little more than to summarize in a systematic way the relevant portions of the discussions about the soul to be found in the *Timaeus*, the *Phaedrus*, the *Gorgias*, the *Phaedo*, the *Republic*, and the *Symposium*. The employment of mythical language by Plato in

speaking about the nature and progress of the soul has, however, entailed on the writers a task of occasional interpretation for which they are amply indebted to the labours of that great Platonic scholar, Thomas Taylor. In the first chapter the nature of the soul is revealed in the light of the discussions in the *Timaeus* and the *Phaedrus*. The soul's nature is "self-motive, uncreate, beginningless and immortal. The human soul is of a nature analogous to that of the soul of the universe, for man is a Microcosm of the Macrocosm. When the circle of the same or the intellectual part is thoroughly freed from hindrances which come to it through the soul's association with the mortal body, human intellect becomes illuminated by the Divine Intellect and man consciously returns to his source."

The remaining chapters deal with the choice of the soul and her descent to earth, the journey of the soul after death, her judgment after death, and Love which finally endows her with the wings whereby she takes her flight from earth and returns to her original home. The difficulty about the interpretation of myths is that there is always room for doubt about their exact meaning. Our authors, for example, would like to construe in an allegorical way Plato's observations regarding the human soul becoming the soul of an animal etc. In such cases the temptation to read our private opinions into them is strong, and we can hardly be sure of the intended meaning until evidence of a corroborative nature arrives from other sources dealing with similar problems.

1. THE BOWL OF SAKI. 2. THE INNER LIFE. 3. THE MIND-WORLD. 4. THE SOLUTION OF THE PROBLEM OF THE DAY. By HAZRAT INAYAT KHAN. *Luzac & Co., 46, Great Russell Street, London W.C. 1.*

We have received the above Sufi publications by Hazrat Inayat Khan who introduced Sufism to the Western World as a practical philosophy. A reader will find in them elements of the mystic path of Sufism which is the reassertion of the Aryan soul of Iran through the Arabic culture of Islam.

NEWS AND REPORTS

NEW PRESIDENT, RAMAKRISHNA MATH AND MISSION

Swami Vijnananandaji has been elected President of the Ramakrishna Math and Mission in place of the late Swami Akhandanandaji. Swami Vijnananda is a direct disciple of Sri Ramakrishna. He comes from Belgharia, and before he took Sannyasa his name was Hariprasanna Chatterjee. He met Sri Ramakrishna first in the year 1883, while a college student, and would visit Dakshineswar now and then with his friends Sasi (Ramakrishnananda) and Sart (Saradananda).

After joining the Order he has been living mostly at Allahabad, where he has established a branch of the Ramakrishna Mission. He was elected Vice-President of the Ramakrishna Math and Mission in the year 1934, which post he was holding till his election to the Presidentship.

Swami Suddhananda, once Secretary to the Ramakrishna Math and Mission, has been elected Vice-President in place of Swami Vijnananda.

PRESIDENT, ADVAITA ASHRAMA, MAYAVATI

Swami Vireswarananda, President of the Advaita Ashrama, Mayavati, retired, due to ill health, on the 15th April, 1937, after a successful term extending over ten years. May he soon recoup his health to take part in the many-sided activities of the Ramakrishna Math and Mission.

Swami Pavitrananda, formerly Editor of the *Prabuddha Bharata*, has been elected President of the Advaita Ashrama, in place of Swami Vireswarananda.

RAMAKRISHNA TUBERCULOSIS CLINIC LADY LINLITHGOW'S VISIT

Her Excellency Lady Linlithgow paid a visit to the Ramakrishna Mission Free Tuberculosis Clinic this morning.

Her Excellency was received and shown round by Dr. S. K. Sen, Honorary Physician, and Swami Kailashananda, Secretary.

Her Excellency took a keen interest in the methods of treatment shown with the help of electrified X-Ray plates and case-notes

of old patients by Major A. R. Chowdhury, B.Sc., M.B., Hony. Physician, and appreciated the work carried out at the Clinic.

The following were present to meet Her Excellency: Dr. Mrs. Solomon, Dr. Mrs. Kagal, Swami Viswanathananda, Dr. S. K. Sen (Bacteriologist), and Major A. Roy Chowdhury.

THE RAMAKRISHNA MISSION ANNUAL GENERAL MEETING

PROGRESS OF WORK IN 1936

The 28th Annual General Meeting of the Ramakrishna Mission was held on Good Friday evening at the premises of the Headquarters of the Mission with Srimat Swami Vijnananandaji, the President of the Mission, in the chair. A large number of monastic and lay members were present. The minutes of the previous meeting were read and confirmed. The report for 1936 was then presented by Srimat Swami Virajananda, the Secretary. The following extracts from it clearly indicate the progress of work in 1936.

CENTRES

The total number of centres of the Ramakrishna Math and Mission in India, Burma, Ceylon and Strait Settlements, including the centres in N. & S. America, England and Europe, was 93 at the end of the year under review. The number of centres in India, Burma, Ceylon and Strait Settlements exclusive of the Ramakrishna Math and its branches, was 47.

TEMPORARY RELIEF WORK

Temporary Relief Work was done in times of distress caused by floods, famine, cyclone or epidemics in Bankura, Hooghly, Burdwan, Khulna, Maldah, Birbhum, Guntur, Cawnpore, and Midnapore Dts., as well as in Burma.

MEDICAL AND GENERAL SERVICE

In the 7 Indoor Hospitals of the Mission including the Maternity Hospital at Bhowanipore, Calcutta, more than 7,700 cases were treated in 1936 as against 6,839 in 1935. In the 31 Outdoor Dispensaries including the Tuberculosis Dispensary at New Delhi were treated 10,29,349 cases in the year

as against nearly 9,00,000 in 1935. The proportion of the new and repeated cases was 3: 5.

The Sevashrama at Benares continues to be the largest philanthropic institution of the Mission. The Hospital at Rangoon holds the highest record for both indoor and outdoor service. It treated more than 2,27,000 cases during the year under review.

Philanthropic work is also done by such rural centres as Bhubaneswar in Orissa, Sargachhi in Murshidabad and Jayrambati in Bankura.

There are large Hospitals and Dispensaries also at Hardwar, Brindaban, Allahabad, Bombay, Lucknow, Cawnpore and other cities and towns.

EDUCATIONAL

The Educational Institutions of the Mission fall mainly into two divisions, viz., (1) Boy's Schools, Girls' Schools and Mixed Schools, the classes ranging from the Matriculation standard to the Primary, and (2) Students' Homes and Orphanages.

Mass Education through day and night schools was continued as usual for the benefit of juveniles and adults.

In India there were 15 Students' Homes, 3 Orphanages, 3 Residential High Schools and 4 High Schools, 2 M. E. Schools, 35 Primary Schools and a Sanskrit *tol*, 10 Night Schools and 3 Industrial Schools, and in Ceylon and Strait Settlements 14 High Schools and Vernacular Schools.

Some of the Schools and Students' Homes are situated in or around the University centres of Calcutta, Madras, Bombay, as well as in Cawnpore, Coimbatore, Jamshedpore, Deoghar and Barisal. Physical, cultural, moral and religious training was imparted to the students.

Rural education work was done by such centres as Sarisha near Diamond Harbour, Contai in Midnapore and Habigunj and Sylhet in Assam. The centre at Sarisha had nearly 500 boys and girls in its schools and spent over Rs. 12,000 during the year as in the previous years. The Sister Nivedita (High) School for girls had 490 students and is the largest High School for girls in the Mission. The Vidyapith at Deoghar and the Students' Home at Dum Dum are also important institutions. The centre at Madras had the highest number of pupils, the total strength in the Students' Home at Mylapore and the Mambalam Branch School at Mambalam, Madras, being

1317 in 1936, and the total annual expenditure being over Rs. 50,000.

The Industrial Schools taught one or more of the crafts, arts and industries which may be grouped as follows: (1) Mechanical and Automobile Engineering, (2) Spinning, weaving, dyeing, calico-printing and tailoring, (3) cane work and (4) shoe making. In the Industrial School at Madras the Mechanical and Automobile Engineering course covers a period of five years, and is recognized by the Government. The centre at Habigunj conducts two shoe factories to provide better training ground for the cobbler boys of the locality, and runs two Co-operative Credit Societies for the benefit of the cobblers.

In all, there were 7,390 students in all the centres in 1936 as against 6,034 in 1935, and of these more than 1,600 were girls.

EXPENDITURE

The total expenditure of the Mission for permanent educational and philanthropic work in India, Burma, Ceylon and Strait Settlements may be roughly computed to be over 6½ lakhs of rupees.

LIBRARIES AND READING ROOMS

There were 60 Libraries and Reading Rooms in all the centres together. The Mission Society at Rangoon did excellent work and had a daily average attendance of nearly 100 in its Reading Room. The Students' Home at Madras had more than 19,000 volumes in its libraries.

MISSIONARY

The monastic members of the Mission went on propaganda tours in India and abroad. The universal teachings of the Vedanta as interpreted by Sri Ramakrishna and Swami Vivekananda were disseminated chiefly through the publications of the Ramakrishna-Vivekananda literature in English, some principal Indian and European languages, through the periodicals of the *Prabuddha Bharata*, the *Vedanta Kesari* and the *Message of the East*—all in English—and the *Udbodhan* in Bengali and *Ramakrishna Vijayan* in Tamil, and similar other works. Classes were held and lectures and often radio talks given at or near the various centres, universities and other associations.

There are colonies for Harijans and other backward classes in some centres, those at Trichur in Cochin State and Shella in Khassia Hills being two important ones. At these colonies the monks of the Mission

have been conducting for over a dozen years past educational and other works for the uplift of the neglected communities.

THE IDEAL OF SERVICE

Swami Vivekananda who founded the Mission in 1897 sounded the clarion call of *tyaga* and *seva* (self-dedication and service) and it is to be hoped that the youth of the country will respond to it in ever-increasing measure.

SWAMI VIRAJANANDA,
Secretary,
Ramakrishna Mission.

BELUR MATH,
30th March, 1937.

SRI RAMAKRISHNA MISSION SEVA-SHRAMA, CONTAI, MIDNAPORE

REPORT FOR 1933-35

The activities of the Sevashrama during the period under review were as follows.

Preaching work : Besides the celebrations of the birthday anniversaries of Sri Ramakrishna, various classes on the scriptures and a number of lectures were organized in several neighbouring villages.

Education : The Sevashrama conducted during this period three schools, namely, (1) Manasadrip Sri Ramakrishna High School which now has 108 students on its rolls, (2) Magra U. P. School with 64 boys on the rolls, and (3) Belda Sri Ramakrishna U. P. School which has now 67 students on the rolls. The Sevashrama also made arrangements for teaching Homeopathy to a number of students at the Mission dispensary.

Students' Home : The Sevashrama runs a Students' Home on the lines of the Gurukul Institutions of old. During the period under report 9 students were maintained at the Home free of any charge. Several others were also helped in a number of ways.

Mission Library : The Sevashrama has a small library which is open to the public.

Dispensary : The Sevashrama afforded relief to a large number of sick persons, coming from far and near.

Relief and cremation etc. : The workers of the Ashrama cremated a number of dead bodies and nursed sick persons in different

places. The Sevashrama afforded relief by sending workers and raising funds to persons suffering from floods during 1933, '34 and '35 in several parts of Bengal and Assam. In 1934 and 1935 when cholera appeared in an epidemic form in some of the surrounding villages workers of the Sevashrama rendered great help to the sick.

SWAMI AVINASHANANDA'S VISIT TO FIJI

In response to a long-standing and pressing invitation from the South Indian Association, Fiji, the authorities of the Ramakrishna Math and Mission have deputed Swami Avinashananda to visit Fiji. It was a matter of some difficulty to find a suitable person for this purpose, as the conditions demanded by the Association were that the person deputed should possess a knowledge of Tamil, Telugu, Hindi and English. The Swami sailed from Colombo by S. S. "Mooltan" on the 24th April last.

Swami Avinashananda is a man of about 50, with vast and varied experiences. Before joining the Ramakrishna Math and Mission in 1922, he served as lecturer and professor in different colleges and educational institutions and for a time was the Principal of one of the National Colleges in Surat. He worked also in the field of journalism. After joining the Order, he was for some time in the editorial staff of *Prabuddha Bharata*. After that he did some educational work in Ceylon, and was mainly responsible for preparing and piloting through the Ceylon Legislative Council an ordinance incorporating the Ramakrishna Mission Branch of Ceylon. Swami Avinashananda rendered great help also in the starting of the Ramakrishna Ashrama in Bombay. He conceived the idea of and has been instrumental in bringing out the Ramakrishna Centenary Memorial Volume styled *The Cultural Heritage of India*, which is just published in three volumes.

The South Indian Association, Fiji, is fortunate in getting the services of Swami Avinashananda, and we hope that our countrymen in Fiji and other Colonies and Islands will be able to utilize his stay in their midst, in the most advantageous manner possible.



SWAMI VIJNANANANDA

The New President of the Ramakrishna Math and Mission