

Prabuddha Bharata

OR AWAKENED INDIA

• • • •

MARCH, 1933



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

Editorial Office

ADVAITA ASHRAMA

MAYAVATI, ALMORA, HIMALAYAS

Publication Office

4, WELLINGTON LANE, CALCUTTA

Subscription : Inland Rs. 4
Foreign \$3 or 11sh.

Inland : Single Copy
Anna 5 3/4

The Book of the Year

Just Out !

Just Out !

**THE LIFE OF
SWAMI VIVEKANANDA**

By His Eastern and Western Disciples

COMPLETE IN TWO VOLUMES

NEW EDITION

A fascinating, inspiring life-story of a master mind, the Prophet of the age. An excellent reading, an artistic production enlivened by profuse illustrations well selected. Gives intimate personal glimpses as well as dramatic events in his career.

The only vivid, authentic, all-round and exhaustive Biography.

Excellent get-up, Demy 8vo. Pp. 500 each Volume.

Price Each Volume Cloth Rs. 4.

Apply to :

ADVAITA ASHRAMA

4, WELLINGTON LANE, CALCUTTA

PRABUDDHA BHARATA

MARCH, 1933

CONTENTS

	Page
Swami Vivekananda on Caste	105
A Beacon Light—by the Editor	112
The Yoga of Art—by James H. Cousins	118
The Sea of Immortality—by Eric Hammond	124
Spirituality combined with Practicality—by A. N. Sen, Bar-at-Law	126
The Sikh Prayer—by Prof. Teja Singh, M.A.	130
The Influence of Ramakrishna Paramahansa on Girish Chandra's Dramas— by Hemendra Nath Das Gupta	137
Ishopanishad : Its Practical Teachings—by Swami Jagadishwarananda	140
Sri Ramakrishna and St. Francis of Assisi—by Sister Devamata	142
How to make a Career in Life—by K. C. Kataria, M.Sc. (Columbia)	145
Aparokshanubhuti—by Swami Vimuktananda	148
Notes and Comments	149
Reviews and Notices	154
News and Reports	156

THE ARYAN PATH

CONTENTS FOR MARCH

Psychic Phenomena : II, Suggested Explanations—By C. E. M. Joad.
The Psychology of Odours—By H. Stanley Redgrove.
Does the "Gita" support Orthodoxy?—By G. V. Ketkar
Philosophy and a Sense of Humour—By T. V. Smith
Mystic Brotherhood through Islam—By Robert Sencourt.
Modern Science and The Secret Doctrine : Motion—By I. B. Hart.
The Religion of a Socialist—By Jennie Lee.
The First Article of Faith—By J. D. Beresford.
The Ethical Value of Reincarnation—By Saroj Kumar Das.
New Books and Old
A Challenge to Modern Religion—By Hadland Davis.
Two Anthologies—By D. S. Sarma.
Bernard Shaw—Bishop?—By J. S. Collis.
Reviews : By R. A. L. Armstrong, R. A. V. Morris, John Read, M. A.
Venkata Rao, T. R. Venkatarama Sastri, Mahendranath Sircar,
Diwan Chand Sharma, K. S. Shelvankar.
Correspondence :
The Land of Psyche and Nous—By A. E. Waite.
Thoughts on the Indian Science Congress—By Pramathanath
Mukhopadhyaya.

Per Annum—Rs. 10 India; £ 1 Europe; \$ 5 America.
Single Copy—Re. 1 India; 2s. Europe; 50 Cents America.

51, ESPLANADE ROAD, BOMBAY.

Prabuddha Bharata

VOL. XXXVIII

MARCH, 1933

No. 3



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI VIVEKANANDA ON CASTE

NONE IN RELIGION BUT ONLY IN SOCIETY

In religion there is no caste; caste is simply a social institution.

Though our castes and other institutions are apparently linked with our religion, they are not so.

Beginning from Buddha down to Ram Mohan Roy, everyone made the mistake of holding caste to be a religious institution and tried to pull down religion and caste all together, and failed. But in spite of all the ravings of the priests, caste is simply a crystallized social institution, which after doing its service is now filling the atmosphere of India with its stench, and it can only be removed by giving back to the people their lost social individuality.

The caste system is opposed to the religion of the Vedanta. Caste is a social custom, and all our great preachers have tried to break it down. From Buddhism downwards, every sect has preached against caste, and every time it has only riveted the chains. Caste is

simply the outgrowth of the political institutions of India; it is an hereditary trade guild. Trade competition with Europe has broken caste more than any teaching.

WHY IT IS A NECESSITY

These institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, they will die a natural death. But the older I grow, the better I seem to think of these time-honoured institutions of India. There was a time when I used to think that many of them were useless and worthless, but the older I grow, the more I seem to feel a diffidence in cursing any one of them, for each one of them is the embodiment of the experience of centuries.

Caste is good. That is the only natural way of solving life. Men must form themselves into groups, and you cannot get rid of that. Wherever you

go there will be caste. But that does not mean that there should be these privileges. They should be knocked on the head. If you teach Vedanta to the fisherman, he will say, I am as good a man as you, I am a fisherman, you are a philosopher, but I have the same God in me, as you have in you. And that is what we want, no privilege for any one, equal chances for all; let every one be taught that the Divine is within, and every one will work out his own salvation.

We believe in Indian caste as one of the greatest social institutions that the Lord gave to man. We also believe that though the unavoidable defects, foreign persecutions, and, above all, the monumental ignorance and pride of many Brahmans who do not deserve the name, have thwarted, in many ways, the legitimate fructification of this most glorious Indian institution, it has already worked wonders for the land of Bharata and is destined to lead Indian humanity to its goal.

The object of Europe is to exterminate all, in order to live themselves. The aim of the Aryans is to raise all up to their own level, nay, even to a higher level than themselves. The means of European civilization is the sword; of the Aryans, the division into different *Varnas*. This system of division into different *Varnas* is the stepping-stone to civilization, making one rise higher and higher in proportion to one's learning and culture. In Europe, it is everywhere victory to the strong, and death to the weak. In the land of Bhârata, every social rule is for the protection of the weak.

They say there should be no caste. Even those who are in caste say it is not a very perfect institution. But they say, when you find us another and a better one, we will give it up. They say, what will you give us instead?

Where is there not caste? In you (addressing an American audience) you are struggling all the time to make a caste. As soon as a man gets a bag of dollars, he says, "I am one of the Four Hundred." We alone have succeeded in making a permanent caste. Other nations are struggling and do not succeed. We have superstitions and evils enough. Would taking the superstitions and evils from your country mend matters? It is owing to caste that three hundred millions of people can find a piece of bread to eat yet. It is an imperfect institution, no doubt. But if it had not been for caste, you would have had no Sanskrit books to study. The caste made walls, around which all sorts of invasions rolled and surged, but found it impossible to break through. The necessity has not gone yet, so caste remains. The caste we have now is not that of seven hundred years ago. Every blow has riveted it.

THE CONCEPTION UNDERLYING IT

Remember always, that there is not in the world any other country whose institutions are really better in their aims and objects than the institutions of this land. I have seen castes in almost every country in the world, but nowhere is their plan and purpose so glorious as here. If caste is thus unavoidable, I would rather have a caste of purity and culture and self-sacrifice, than a caste of dollars. Therefore utter no words of condemnation. Close your lips and let your hearts open.

The only explanation (of caste) is to be found in the Mahabharata, which says, that in the beginning of the Satya Yuga there was one caste, the Brâhmanas, and then by difference of occupations they went on dividing themselves into different castes, and that is the only true and rational explanation that

has been given. And in the coming Satya Yuga all the other castes will have to go back to the same condition. The solution of the caste problem in India, therefore, assumes this form, not to degrade the higher castes, not to crush out the Brâhman.

Now take the case of caste. Now the original idea of Jâti (caste) was this freedom of the individual to express his nature, his caste, and so it remained for thousands of years. Not even in the latest books is inter-dining prohibited; nor in any of the older books is inter-marriage forbidden. Then what was the cause of India's downfall?—the giving up of this idea of caste. As Gita says, with the extinction of caste the world will be destroyed. Now does it seem true that with the stoppage of these variations the world will be destroyed. The present caste is not the real Jati, but a hindrance to progress. It really has prevented the free action of Jati, *i.e.*, caste or variation. Any crystallized custom or privilege or hereditary class in any shape really prevents caste (Jati) from having its full sway, and whenever any nation ceases to produce this immense variety, it must die. Therefore what I have to tell you, my countrymen, is this: That India fell because you prevented and abolished caste. Every frozen aristocracy or privileged class is a blow to caste and is non-caste. Let Jati have its sway; break down every barrier in the way of caste, and we shall rise. Now look at Europe. When it succeeded in giving free scope to caste and took away most of the barriers that stood in the way of individuals each developing his caste,—Europe rose. In America, there is the best scope for caste (real Jati) to develop, and so the people are great. Every Hindu knows that Astrologers try to fix the caste of every boy or girl as soon as he or she is born. That is

the real caste,—the individuality, and Jyotish recognizes that. And we can only rise by giving it full sway again. This variety does not mean inequality nor any special privilege.

I do not propose any levelling of castes. Caste is a very good thing. Caste is the plan we want to follow. What caste really is, not one in a million understands. There is no country in the world without caste. In India, from caste we reach to the point where there is no caste. Caste is based on that principle. . . . Indian caste is better than the caste which prevails in Europe or America. I do not say it is absolutely good. Where will you be if there were no caste? Where would be your learning, and other things, if there were no caste? There would be nothing left for the Europeans to study if caste had never existed! The Mahommedans would have smashed everything to pieces.

As there are Sattva, Rajas and Tamas, one or other of these Gunas more or less,—in every man, so the qualities which make a Brâhman, Kshatriya, Vaishya or a Sudra are inherent in everyman, more or less. But at times one or other of these qualities predominates in him in varying degrees and is manifested accordingly. Take a man in his different pursuits, for example: when he is engaged in serving another for pay, he is in Sudrahood; when he is busy transacting some piece of business for profit, on his own account, he is a Vaishya; when he fights to right wrongs, then the qualities of a Kshatriya come out in him; and when he meditates on God, or passes his time in conversation about Him, then he is a Brâhman. Naturally, it is quite possible for one to be changed from one caste into another. Otherwise, how did Visvamitra become a Brâhmana and Parasuram a Kshatriya?

Competition, cruel, cold and heartless, is the law of Europe. Our law is caste, the breaking of competition, checking its forces, mitigating its cruelties, smoothing the passage of the human soul through this mystery of life.

FUSION OF CASTES IN INDIA

The law of caste in every other country takes the individual man or woman as the sufficient unit. Wealth, power, intellect or beauty suffices for the individual to leave the status of birth and scramble up to anywhere he can.

Here, the unit is all the members of a caste-community.

Here, too, one has every chance of rising from a low caste to a higher or the highest: only, in this birth-land of altruism, one is compelled to take his whole caste along with him.

In India, you cannot on account of your wealth, power or any other merit, leave your fellows behind and make common cause with your superiors,—you cannot deprive those who helped in your acquiring the excellence of any benefit therefrom, and give them in return, only contempt. If you want to rise to a higher caste in India, you have to elevate all your caste first, and then there is nothing in your onward path to hold you back.

This is the Indian method of fusion, and this has been going on from time immemorial. For in India, more than elsewhere, such words as Aryans and Dravidians, are only of philological import, the so-called craniological differentiations finding no solid ground to work upon.

Even so are the names Brâhman, Kshatriya, etc. They simply represent the status of a community in itself continuously fluctuating, even when it has

reached the summit, and all further endeavours are towards fixity of the type by non-marriage, by being forced to admit fresh groups, from lower castes or foreign lands, within its pale.

Whatever caste has the power of the sword, becomes Kshatriya, whatever learning, Brahman; whatever wealth, Vaishya.

The groups that have already reached the coveted goal, indeed, try to keep themselves aloof from the new-comers, by making sub-divisions in the same caste, but the fact remains that they coalesce in the long run.

This is going on before our own eyes, all over India.

Naturally, a group having raised itself would try to preserve the privilege to itself. Hence, whenever it was possible to get the help of a king, the higher castes, especially the Brâhmins, have tried to put down similar aspirations in lower castes, by the sword, if practicable. But the question is, did they succeed? Look closely into your Puranas and Upa-puranas, look especially into the local Khandas of the big Puranas, look round and see what is happening before your eyes and you will find the answer.

We are, in spite of various castes, and in spite of the modern custom of marriage restricted within the sub-divisions of a caste (though this is not universal), a mixed race in every sense of the word.

TRAVESTY OF MODERN CASTE SYSTEM

And one-fifth—one-half of your Madras people will become Christians if you do not take care. Was there ever a sillier thing before in the world than what I saw in Malabar country? The poor Pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name

to a hodge-podge English name, it is all right. What inference would you draw except that these Malabarais are all lunatics, their homes so many lunatic asylums, and that they are to be treated with derision by every race in India until they mend their manners and know better. Shame upon them that such wicked and diabolical customs are allowed; their own children are allowed to die of starvation, but as soon as they take up some other religion they are well fed. There ought to be no more fight between the castes.

The conviction is daily gaining on my mind that the idea of caste is the greatest dividing factor and the root of *Maya*,—all caste either on the principle of birth or of merit is bondage. Some friends advise, "True, lay all that at heart, but outside, in the world of relative existence, distinctions like caste must needs be maintained." The idea of oneness at heart (with a craven impotence of effort, that is to say), and outside, the hell-dance of demons—oppression and persecution, aye, the dealer of death to the poor, but if the Pariah be wealthy enough, "Oh, he is the protector of religion!"

To me what would Mlechcha's food matter or Pariah's? It is in the books written by priests that madness like that of caste are to be found, and not in books revealed from God. Let the priests enjoy the fruits of their ancestors' achievement, while I follow the word of God, for my good lies there. We are orthodox Hindus, but we refuse entirely to identify ourselves with 'Don't-touchism.' That is not Hinduism: it is in none of our books; it is an unorthodox superstition which has interfered with national efficiency all along the line.

The present religion of the Hindus is neither the path of Knowledge nor that of Reason, it is "Don't-touchism."—

"Don't touch me!" "Don't touch me!"—that exhausts its description. See that you do not lose your lives in this dire irreligion of "Don't touchism." . . . How will those who become impure at the mere breath of others, purify others? Don't-touchism is a form of mental disease. Beware! All expansion is life, all contraction is death.

SOLUTION OF THE CASTE SYSTEM

We read in the Mahâbhârata that the whole world was in the beginning peopled with Brâhmans, and that as they began to degenerate they became divided into different castes, and that when the cycle turns round they will all go back to that Brâhmanical origin. This cycle is turning round now, and I draw your attention to this fact. Therefore our solution of the caste question is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have more enjoyment, but it comes by every one of us fulfilling the dictates of our Vedantic religion, by our attaining spirituality, and by our becoming the ideal Brâhman. There is a law laid on each one of you in this land by your ancestors, whether you are Aryans, or non-Aryans, Rishis, or Brâhmans, or the very lowest outcasts. The command is the same to you all, that you must make progress without stopping and that from the highest man to the lowest Pariah, every one in this country has to try and become the ideal Brâhman. This Vedantic idea is applicable not only here but over the whole world. Such is our ideal of caste, as meant for raising all humanity slowly and gently towards the realisation of that great ideal of the spiritual man, who is non-resisting, calm, steady, worshipful, pure

and meditative. In that ideal there is God.

The solution is not by bringing down the higher, but by raising the lower up to the level of the higher. And that is the line of work that is found in all our books, in spite of what you may hear from some people whose knowledge of their own scriptures and whose capacity to understand the mighty plans of the ancients are only zero. . . What is the plan? The ideal at one end is the Brâhman and the ideal at the other end is the Chandâla, and the whole work is to raise the Chandâla up to the Brâhman. Slowly and slowly you find more and more privileges granted to them.

So this accumulated culture of ages of which the Brâhman has been the trustee, he must now give to the people at large, and it was because he did not give it to the people, that the Mahomedan invasion was possible. It was because he did not open this treasury to the people from the beginning, that for a thousand years we have been trodden under the heels of every one who chose to come to India; it was through that we have become degraded, and the first task must be to break open the cells that hide the wonderful treasures which our common ancestors accumulated; bring them out, and give them to everybody, and the Brâhman must be the first to do that. There is an old superstition in Bengal that if the cobra that bites, sucks out his own poison from the patient, the man must survive. Well then, the Brâhman must suck out his own poison. To the non-Brahman castes I say, wait, be not in a hurry. Do not seize every opportunity of fighting the Brâhman, because as I have shown, you are suffering from your own fault. Who told you to neglect spirituality and Sanskrit learning? What have you been doing all this time?

Why have you been indifferent? Why do you now fret and fume because somebody else had more brains, more energy, more pluck and go, than you? Instead of wasting your energies in vain discussions and quarrels in the newspapers, instead of fighting and quarrelling in your own homes,—which is sinful,—use all your energies in acquiring the culture which the Brahman has, and the thing is done. Why do you not become Sanskrit scholars? Why do you not spend millions to bring Sanskrit education to all the castes of India? That is the question. The moment you do these things, you are equal to the Brâhman. That is the secret of power in India.

The only safety, I tell you men who belong to the lower castes, the only way to raise your condition is to study Sanskrit, and this fighting and writing and frothing against the higher castes is in vain, it does no good, and it creates fight and quarrel, and this race, unfortunately already divided, is going to be divided more and more. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the higher castes. That done, you have what you want.

I am no preacher of any momentary social reform. I am not trying to remedy evils, I only ask you to go forward and to complete the practical realisation of the scheme of human progress, that has been laid out in the most perfect order by our ancestors. I only ask you to work to realise more and more the Vedantic ideal of the solidarity of man and his inborn divine nature. Had I the time, I would gladly show you how everything we have now to do, was laid out years ago by our ancient law-givers, and how they actually anticipated all the different changes that have taken place, and are

still to take place in our national institutions. They also were breakers of caste, but they were not like our modern men. They did not mean by the breaking of caste that all the people in a city should sit down together to a dinner of beefsteak and champagne, nor that all fools and lunatics in the country should marry, when, where and whom they chose, and reduce the country to a lunatic asylum. With the introduction of modern competition, see how caste is disappearing fast! No religion is now necessary to kill it. The Brâhman shop-keeper, shoe-maker and wine-distiller are common in Northern India. And why? Because of competition. No man is prohibited from doing anything he pleases for his livelihood under the present government, and the result is neck and neck competition, and thus thousand are seeking and fighting the highest level they were born for, instead of vegetating at the bottom.

From the time of the Upanishads down to the present day, nearly all our great teachers have wanted to break through the barriers of caste, *i.e.*, caste in its degenerate state, not the original system. What little good you see in the present caste clings to it from the original caste, which was the most glorious social institution. Buddha tried to re-establish caste in its original form. At every period of India's awakening, there have always been great efforts made to break down caste. But it must always be *we* who build up a new India as an effect and continuation of her past, assimilating helpful foreign ideas wherever they may be found.

We have to redivide the whole Hindu population, grouping it under the four main castes of Brâhmanas, Kshatriyas, Vaishyas and Sudras, as of old. The numberless modern sub-divisions of the Brâhmanas that split them up into so

many castes, as it were, have to be abolished and a single Brâhmana caste to be made by uniting them all. Each of the three remaining castes also will have to be brought similarly into single groups, as was the case in Vedic times. Without this, will the Motherland be really benefited, by our simply crying, as you do nowadays, "We won't touch you," "We won't take him back into our caste?" Never.

Now, this *Jâti Dharma*, this *Sva-dharma*, is the path of welfare of all societies in every land, the ladder to ultimate freedom. With the decay of this *Jâti Dharma*, this *Svadharma*, has been the downfall of our land. But the *Jâti Dharma* or *Svadharma* as commonly understood at present by the higher castes is rather a new evil, which has to be guarded against. They think they know everything of *Jâti Dharma*, but really they know nothing of it. Regarding their own village customs as the eternal customs laid down by the Vedas, and appropriating to themselves all privileges, they are going to their doom! I am not talking of caste as determined by qualitative distinction, but of the hereditary caste system. I admit that the qualitative caste system is the primary one; but the qualities became hereditary in two or three generations. That vital point of our national life has been touched; otherwise, why should we sink to this degraded state? Read in the Gita, "I should then be the cause of the admixture of races and I should thus ruin these beings." How came this terrible *Varnashâmkarya*—this confounding mixture of all castes and disappearance of all qualitative distinctions? Why has the white complexion of our forefathers now become black? Why did the *Sattvaguna* give place to the prevailing *Tamas* with a sprinkling, as it were, of *Rajas* in it? That is a

long story to tell. . . For the present, try to understand this, that if the *Jāti Dharma* be rightly and truly preserved, the nation shall never fall. If this is true, then what was it that brought our downfall? That we have fallen is the sure sign that the basis of the *Jāti Dharma* has been tempered with. Therefore, what you call the *Jāti Dharma* is quite contrary to what the reality is. First, read your own *Shāstras* through and through and you will easily see that what the *Shāstras* define as caste-Dharma, has disappeared almost everywhere from the land. Now try to bring back the true *Jāti Dharma* and then it will be a real and sure boon to the country. What I have learnt and understood, I am telling you plainly. I have not been imported from some foreign land to come and save you, that I should countenance all your foolish customs and give scientific explanations of them; it does not cost

our foreign friends anything, they can well afford to do so. You cheer them up and heap applause upon them, and that is the acme of their ambition. But do you know, if dirt and dust be flung at your faces, it falls on mine too?

The plan in India is to make everybody Brâhmana, the Brâhmana being the ideal of humanity. If you read the history of India you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will have become Brâhmana. That is the plan. We have only to raise them without bringing down anybody. And this has mostly to be done by the Brâhmanas themselves, because it is the duty of every aristocracy to dig its own grave; and the sooner it does so, the better for all. No time should be lost. (*Compiled from the COMPLETE WORKS OF THE SWAMI VIVEKANANDA.*)

A BEACON LIGHT

BY THE EDITOR

I

Great men are the embodiment of the thought forces of the age they live in. Their life is the solution of the problems that perplex the mind of the people of their time. They show the way out of the tangle which their contemporaries find themselves in. Not only that: they are the future guidance of people.

If we look to the events of the modern times and examine the thoughts and ideas, hopes and aspirations of modern minds, we find that there is

conflict and confusion everywhere; that the world is faced with crises of various types which call for the advent of a great man, a prophet and a saviour.

Nowadays man does not know how and where to propel the bark of his life; he has forgotten the destiny of his being; he is at a loss to ascertain the origin and goal of his existence. Consequently his energies are either misdirected or wasted, and a great tumult is disturbing the peace of the earth.

Where does man come from, and where does he go to? This is the very fundamental problem of man's life on

earth. Who will answer that question? The man of religion? Well, he is discredited as clinging to antiquated ideas and being an anachronism. The scientist? He is also looked upon with suspicion, though he is very bold in his assertions. He might have a coterie of followers who will stick fast to him, but the general public is not ready to accept all he says as gospel truths. The attention of the scientist is fixed on things too immediate to be able to solve the whole problem of human life. For, to do that, human life should be considered in relation to its past and future, which a scientist cannot do.

But unless man knows the way to the solution of the very fundamental problem of his being, his life is sure to come to a standstill. This is what has been the case with many people nowadays. As a result, they find their heart lacerated, hopes shattered and life, as it were, a miserable shipwreck.

Some say that the universe is simply a machine and seek to treat it as such. But then, what about our woes and miseries, feelings and emotions? How to deal with them? Some will say that the world is undoubtedly full of distress and affliction: it is idle to expect happiness in life; let us, therefore, bear them like a Prometheus and deny their influence upon ourselves. But stoicism can stand so long as we are strong in body and mind. And there come occasions in our life when we are swept off our feet and pang for the help of a protecting hand. Some say that the why and wherefore of the world cannot be known, let us accept our limitations and make the best of a bad bargain. But can this theory quench the eternal thirst of human heart?

Does there not exist anything as the Ultimate Reality? Is there no God? And cannot He be known and realized? The world has been sorely in need of a

conclusive proof of the fact that God exists and that, if He exists, He can be realized. Not merely philosophical discussions, but practical demonstration of the truth of the existence of God, is what the world has been in need of. All philosophical surmises and intellectual theories had proved themselves futile, old religions had miserably lost their hold on mankind, and the world was in need of one, who could from the experience of his life say: There is God and I have seen Him.

In the middle of the last century India witnessed the life of one, who was a living solution of the very crux of all problems of human life. Indeed the greatest importance of the life of Sri Ramakrishna lies in the fact that he demonstrated before the unbelieving world that God exists and He can be known as surely as the senses perceive any material object. This is such a simple thing and Truth is always simple. But because of its very simplicity Truth is not accessible to all and against this difficulty are dashed to pieces many human lives.

II

When the master minds and the intellectual giants of the world were rack-ing their brains for the solution of the problem of Truth, in an out-of-the-way place in India an unlettered young priest solved the riddle of his life by coming face to face with Truth. Amongst the modern people some will say that the Divine Reality is at best a phantasmagoria, some will say that the quest of religion is like running after will-o'-the-wisp, some will say that it is the pathological condition of the mind which drives one to seek anything beyond what can be perceived with the senses or

a man, if he from his direct experience can say that he has seen Truth and if he finds himself an inheritor of immortal bliss? Will he not slowly and gradually silence all criticism, disarm all opposition and convert all unbelievers? Such was the case with Sri Ramakrishna. As he became invincible with the knowledge of Truth—though he was illiterate and ignorant and a humble priest—many intellectual giants, scoffing atheists, hardened worldly people became converted to what he would say as his experience in life. Nay, he lit a fire, to borrow his own expression, in which innumerable souls could bask to their great joy and profit and get a resurrection, as it were.

If God exist, why is it that people do not know Him and how is it that there are so many conflicting opinions about Him? The answer is easy and simple. It is because man does not *really* want Him. Many shed jugful of tears for worldly things, but who cares for God? People really do not want God; they want to indulge in talks and discussions about Him; and hence there is the fight of the intellectual gladiators. God is known not through the power of the intellect, but through the purity of heart and the simplicity of faith. Sri Ramakrishna's life was a burning example of the truth of the saying: "My child, you need not know much in order to please Me. Only love Me dearly. Speak to Me, as you would talk to your mother, if she had taken you in her arms."

Sri Ramakrishna showed in his own life what amount of earnestness is necessary to realize God. He literally lost all ideas about food and drink, sleep and rest in his great search for God. For many years he could not close his eyes. People thought that he had actually gone mad and consulted many physicians. Afterwards he would say

that if the threefold intensity—the intensity of the love of a lover for the beloved, of the mother for her son, of the miser for his wealth—be unified and directed towards God, in that case only He can be realized. Was this utterance simply a moral platitude, a mere theory? Well, did not his own life bear testimony to the fact that such an intensity was possible? Lest people be scared away by the idea of the extreme price that one has to give for the realization of God, he would say: "That was necessary for me. You need not do so much. It will be enough, if you can do only one-sixteenth of what I have done." So true. Why should one submit oneself to a teacher, if in the latter is not found a dazzling manifestation of virtues for which one hankers?

But with the exception of a rare few, all fight about the bush and do not take to the path that will really lead to God. And in consequence as they meet with failure in spiritual life, they complain that Truth cannot be known or the existence of anything beyond what is perceived by the senses is doubtful. Sri Ramakrishna nicely described the mentality of the people who talk glibly about religion. "Well," he would say, "their case is like that of the travellers who, on coming into a mango grove, spent the whole of their time in calculating the number of mangoes in the garden and could not therefore eat any fruit at all." The pity is, people think themselves clever because the majority is on their side, and laugh at those who not joining them go straight to know Truth. The religious teachers and prophets in the past showed in their lives and teachings that God can be realized and also how He can be realized. But the world forgot all about them or dismissed them as mere myths. And in this unbelieving age of science God in His infinite

mercy showed a clear proof through the life of Sri Ramakrishna that He is not simply a phantasmagoria, but He really exists.

III

Another difficulty that arises with regard to God is, Why should there be so many conflicting opinions about God? Why should there be different religions? There ought to be only one religion and only one opinion about the Ultimate Truth? There had been intellectual attempts to reconcile various religions and religious ideas, people with liberal views and catholic outlook had shown examples of toleration for opposite views in matters religious; but Sri Ramakrishna through his own realizations demonstrated that so many religions are so many different paths to attain the same Reality. He prayed to the Mother, after he had been successful in different religious practices as advocated in Hinduism, to show him the way how people of other religions worshipped Her. And through his indomitable will and burning earnestness he quickly got the vision of Truth as described in Christianity, Islam, etc. Because he directly realized it in life, he could so clearly explain why different religions existed in the world. He would say: As the same water is expressed through different words in different languages, the same God is named differently by different religions; in fact, He is one. With the same sweet substance may be made sweetmeats of different shapes and forms, but have they not the same taste? Similar is the case with religions. Because people do not truly know their own religion, they quarrel with others regarding the question of the nature of God etc., and become dogmatic and fanatic.

Not before the advent of Sri Ramakrishna the world saw such a clear

demonstration of the truths underlying all religions. Many of the prophets who had come before, were concerned with only one or the other aspect of religion; generally they advocated only one mode of Sadhana, a few of them expressed their feeling of toleration for other religions or attempted to reconcile different aspects of the same religion. But none attempted to harmonize all religions. Christ said that he had come to fulfil and not to destroy and thereby approved of the methods of the teachers that had been born before. Sri Krishna tried to bring about a harmony between Karma, Bhakti and Jnana, but it was left for Sri Ramakrishna to show that not only all the aspects of Hinduism are true, but that all religions—Hinduism, Buddhism, Christianity, Islam, etc.—are true. It was not simply an intellectual belief; it was his own realization.

The modern age disfavours dogmatism in all fields of thought—in art, history, philosophy, science, everywhere. It was perhaps necessary to remove chances and possibilities of dogmatism even in the sphere of religion. Scientific theories which have stood the test of many centuries are easily set aside; things which have for a long time found place in history as true are easily brushed off; there is toleration of opinions in these fields. People have not to undergo any persecution because of their opinions, and they have got a chance of being listened to with sympathy and interest, if they can only be cogent and relevant, and show sufficient grounds for new modes of thought. There was necessity for such an attitude even in the field of religion. For, if dogmatism persists most tenaciously anywhere, it is in the field of religion. There can be found even now bigotry and fanaticism in the religious world.

Though the days of Inquisition are over, cases of religious quarrels and fights are not absent. Even now can be found people who will say that theirs is the only true religion and theirs is the only path to salvation; and they will show intolerance, sometimes bordering on a criminal fault, for the religious practices of those who differ from them. Sri Ramakrishna's life has removed all chances of dogmatism in matters relating to God. He has shown how silly it is to limit the conception of God. It is only when people are in a low level that they see a variety of things. But if they rise high up, all varieties merge into unity. It is only those who are not sufficiently developed in spirituality, that quarrel due to fanaticism. But when they attain to a higher level, all quarrels and conflicts cease for them; they find the same Reality everywhere.

India has been the seat of the largest number of religions in the world. And in India especially it was necessary to prove beyond doubt that all religions are true. Sri Ramakrishna's life was in fulfilment of that demand. Otherwise why should an orthodox young priest—so very orthodox that on the first occasion he refused to partake of even the food offered to the Deity, because the Temple of Dakshineswar belonged to one of a low caste—find promptings from within to undergo religious practices according to Christianity as also Islam and that sometimes even in minute details? Can any one imagine how much strength of mind was necessary to effect such a great change in the outlook of life? But in Sri Ramakrishna's life it was not a matter of any effort—it was done without the least endeavour. He was simply a tool in the hands of God. Perhaps because God wanted to make India free from all religious feuds, He demonstrated through Sri Rama-

krishna's life how all religions could be true. It may be said that the real seed of peace between the Hindus and the Mahomedans and of the means of their unification lie in the spiritual practice and realization of Sri Ramakrishna. For, has he not shown to the Hindus, how Islam can be true and to the Mahomedans how Hinduism is true? Let us hope that the soldering influence of his life will spread more and more upon the people of these two fighting communities in India.

IV

Nowadays among a section of people the slogan that Religion is the opium of the people has found a great favour, and gradually the number of the followers of this doctrine is on the increase. Religion is said to be the cause of manifold evils and as such deliberate attempts are being made in some countries to suppress religion completely. Recent events indicate that political revolution is followed by religious persecution. As soon as the people get into power after a political upheaval, their first attempt is to crush the old religion. There might be a good reason for the repetition of such things in almost every political revolution, but can the world dispense altogether with religion? What does the political success in national life after all lead to? Does it bring happiness? Does it bring peace? Are not peace and happiness covetable things for human life? We mean not the peace of the grave or the complacency of the dull and the inert, but that peace which gives opportunity for the growth and development of culture and civilization. And we refer to that happiness which serves as a further inducement to improve the destinies of mankind on earth. But what is the present condition of the earth? Does not the present world rest on the crater of a volcano,

as it were, which may destroy it completely at any time?

People deny God, but accept a Marx or a Lenin. There would have been some justification for this change of attitude, if better condition would have been in sight. But as it is, the problems of the world are becoming more and more complex and the future seems to be very, very dark. It is admitted by all thoughtful people that within the course of the next decade there will be a war, which will be far more devastating in its effect than the last Great War. It means that man will make a greater manifestation of his beastly nature and show to what depth of degradation he can go. Is it not the outcome of denying God and worshipping material power? But the modern world seems to be bent on going more and more towards self-destruction.

A leading politician of Bengal once said to Sri Ramakrishna; "Sir, religion has been the cause of the infinite degradation of India. Please ask people to think a little less of God and more of the worldly things." The Man of God at once started up and told the gentleman with a sharp rebuke, "Dare you say so? Dare you deny God? How much is your strength? Is it more than that of the insects which swarm the floodwaters of the Ganges? A tiny insignificant creature you are, dare you raise yourself to the pedestal of God? If thoughts of God cause degradation, will those of the worldly things bring in progress?" The reason for the growth of such opinions is that people do not know what real religion is and that they have not seen any genuine man of religion. When diamond is sought in a blacksmith's shop or medicine in a grocer's establishment, the result is bound to be tragic. It is why people have nowadays got a great disgust for religion.

A certain gentleman, who afterwards became a great devotee, remarked after return from his first visit to Sri Ramakrishna, "My very first meeting with him has cleared all my doubts about religion, which the study of scriptures for many, many years could not do." Truly we talk most dogmatically about a thing, when we know least about it. When we get a perfect knowledge of that, we become more discreet in our remarks. When we meet with a person with whom religion is not a matter of theory but of practice and realization, we become silenced and no longer can we deny the necessity and utility of religion. Sri Ramakrishna's life supplied one such example and fulfilled the demand of the modern age regarding the knowledge of true religion.

Though religion is essentially an individual affair, a relation between man and his Maker, yet the religious progress of a man should be judged by his character. If religion does not improve one's character, it is no religion. Character is the only and the unfailing test as to whether a man is growing in religion or not. If unselfish love, self-control and self-sacrifice are the virtues to be coveted by all, what can supply the highest examples of them excepting religion? In all religious teachers and prophets we find that their love has been all-embracing—transcending all human limits and sometimes covering even the kingdom of lower animals. It was the universal love of Sri Ramakrishna that attracted to him all classes of people—good, bad, desirable, undesirable, loved or hated by society—and all of them would find themselves transformed by the touch of his personality. With Sri Ramakrishna it was not a matter of the conquest of flesh or of the subjugation of senses,—for they indicate efforts and bring in the thought of fear of a fall—he raised himself to such

a height that he was beyond the reach of worldly things. Does man find it difficult to control his greed for money? Well, here was one who could not stand even the touch of a metal: his senses withdrew even though unwittingly his hands fell upon a coin. Are not such persons the salt of the earth? Are they not blessings to humanity? If such is the outcome of religion, does this not completely set at rest all controversies as to the evil effect of religion? Of course we mean real religion as opposed to hypocrisy or dilettentism in the name of religion.

V

Sri Ramakrishna was strong and unflinching in his opinion that the only goal of human life is to realize God. During his later years the only concern of his life was to spread this gospel and lift up those who came within his influence towards God. He was untiring in his emphasis that the only way to be happy in life is to know God, that the love of God brings in a bliss in comparison with which worldly pleasures are insipid and tasteless. The more we are away from God, the greater we suffer. This was not a matter of

theory with him. His own life was an example of the heavenly bliss which becomes the possession of one who realizes God, and he could give that to others who came near by. But it is the irony of fate that people have generally greater attraction for the world than for God. Sri Ramakrishna would often say that Ravana was afraid of thinking about Rama, lest he should thereby lose his love for the world. Are we also afraid of having God lest our love for the world be lost? Or what else can be the psychology of the modern world regarding its frantic endeavour to deny God and be more and more entangled in inextricable troubles?

Sri Ramakrishna was born in an obscure family of an unknown village. Within a few decades of his passing his name has spread all over the world. Thousands of thirsty souls belonging to different continents are finding peace from his life and teachings. And one can no doubt hope that he is going to be a beacon light to the future humanity. To quote his own words: When flowers blossom, bees come from far and near, from known and unknown quarters.

THE YOGA OF ART

BY JAMES H. COUSINS

Underlying the apparently numerous phases of activity in the life of nature and humanity, there are two main directions of movement. In the great world of nature they are seen as disintegration and integration; in one of its special phases as motion centrifugal and centripetal; in man's parti-

cular world of conscious activity as analysis and synthesis.

Through whatever phase of life these two main movements operate, their characteristics are the same; on the one hand, separating, elaborating, scattering; on the other, gathering, co-ordinating, simplifying, unifying. Going to

extremes, either movement would, theoretically, nullify itself, the one in annihilation, the other in inertia, the equal bankruptcy of poverty and plethora. This, however, is apparently not the intention of life.

Between expansive energy and contractive substance as we find them in life (and leaving aside recent scientific formulæ which make energy a mode of substance, and substance a phase of energy), there is a perpetual interplay for the purposes of life's necessity of continuity, and a perpetual shifting of the point of balance on either side of the centre of poise for the purposes of life's pleasure in variety and interest. Radha and Krishna, as Vedic thought and art have personalized these processes (which is not denying, but fulfilling, the declaration of Hermetic vision that in the cosmos all things are persons), dance the dance which keeps life alive: but sometimes Krishna, who is embodied energy, strays away from home (which is round about but not exactly on the pole of life); and sometimes Radha, who is embodied substance, remains too sedulously at home; and out of these defections from the perfect have arisen the stories that life loves to tell itself for self-edification and entertainment, stories of the limitations wherewith substance and form must shackle and manacle energy in order to provoke it into dynamic definition, and of the struggle and adventure of energy towards liberation from its limitations.

The history of humanity is the record of this interplay of resistance and release; of the process of disintegration whose end is death in one or other of its many forms, and the circumventing of this process by expedients of integration for the preservation of identity. In group life this integrative necessity shows itself, and never so

urgently and largely as to-day, in alliances in trade, in politics, and otherwise. The balance of activity has oscillated too near the danger-point of group-disintegration, and the pull in the opposite direction is correspondingly emphatic.

In individual life the preservation of identity has, generally speaking, evolved no more intelligent technique than that of self-assertion and acquisitiveness, both of which tend to defeat their own purposes, since they relate the individual to the others on terms of separateness and antagonism, which reduce the nourishing and continuing properties of ideal human association as regards both the body and the psyche.

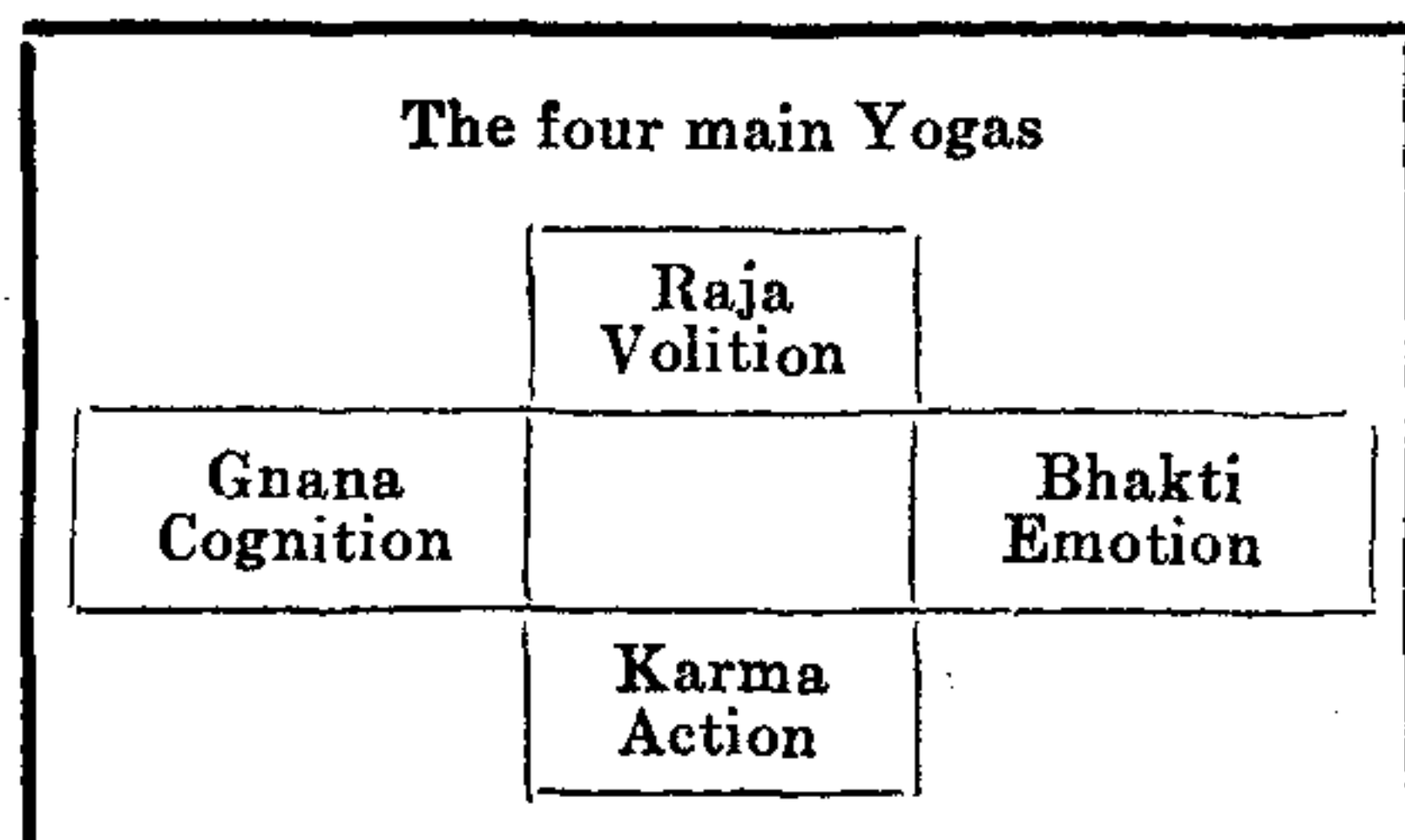
The mediæval monastic disciplines of the Occident sought to establish individual identity, and to carry it on to kingdom-come; but their method, while it was deep, was narrow. It responded to a realization of the possibility that, if we do not consciously align the individual will and action with those of the "divinity that shapes our ends," that divinity, which is the law behind and within life, will eventually end our shapes. But it touched life through an expansive emotion cramped by a creed. It mistook theological formulæ, which were means to ends, as origins, because they proved effective, not seeing that life has an amazing knack of utilizing and surviving the most peculiar prescriptions from the spiritual pharmacopœia.

The oriental genius got nearer the discovery of a complete technique of individual integration. It recognized the possibility of emotional disintegration; but it did not meet it by *mental* constriction. Neither did it meet the trend towards mental disintegration by setting up a counter-trend in the *emotional* nature of the individual. The

wheels of life must revolve in mutual reaction for a unifying purpose beyond their individual service; but each must revolve on its own centre. It is good advice to "feel intelligently:" it is equally good advice to "think sensitively:" but for the good performance of these acts of synthesis (not merely the simultaneous exercise of two different functions) both feeling and thinking must be cultivated to their finest flowering, each from its own root and according to its own necessities.

Out of such realizations of psychological law arose the Yogas of India; means to the discarding of non-essentials to the work in hand; and to the attainment of enlargement and intensity through which the individual achieves integration, first within his own nature, and last between himself and his universe. This is the *union* which is the etymology and purpose of Yoga.

India evolved numerous systems of individual integration (Yoga); but for the purpose of this study we shall generalize them as the integration (1) of action (Karma-Yoga), (2) of cognition (Gnana-Yoga), (3) of emotion (Bhakti-Yoga), (4) of volition (Raja-Yoga).



In familiar speech these are the disciplines of the body, mind, heart and will, each turned in upon itself, yet affecting the others, not in the time of the specific exercise of the Yogic-discipline, but in the spontaneous sharing

of increased capacity in the activities of ordinary life.

It is not within the purpose of this study to set out the technique of these means towards individual integration. This has been done in many books, original and compiled or translated. The Yogas are summarized here as the psychological ground-plan of our thesis that, in the exercise of the creative function in the arts, there is available to humanity a most effective Yogic agent which, though recognized in the Orient, has not yet been fully exercised, and in the Occident has hardly been recognized at all.

The Yogas thus summarized serve the four basic functions of the human entity. But they do not serve them completely. Their intention is, as integrating expedients, naturally from without to within, and they have been drawn behind the out-turned aspects of cognition and emotion. Gnana-Yoga is contemplative, and only incidentally uses the out-turned function of the mind. Bhakti-Yoga is devotional, and only incidentally uses the out-turned emotional function. Yet the mind turned outwards in the exercise of observation (which is the function of science) serves the purpose of the inner light which lightens the path of the Will; and the emotions turned outwards in creative expression (which is the function of the arts) serve the inspiration to action which sometimes calls, sometimes drives, and always accompanies the Will on its explorations in life for further illumination to still finer inspiration.

Karma-Yoga is concerned with the inner aspect of action; that is, with action between entities realized as interacting constituents of a more inclusive therefore higher entity than the external individual. Out of the tendency to disintegration in external action the

Occident evolved the partial Yogas of ethics, which seek to control conduct intellectually, and of morals, which seek to control the emotional aspects of conduct. But these expedients can never be effective, because they seek to control individual action from without instead of from within, and take their authorizations from effects instead of from causes. The Oriental genius, however, realized also that "there is no Yoga without health," and evolved the preliminary discipline of breath-control (Pranayam) as a way to making the physical and neural phases of individual endowment more capable of responding beneficently to the intention of the higher discipline of group activity (Karma-Yoga). Without such health, which systematic rhythmical breathing brings about, the intensification of life which follows any Yogic discipline may, by frustration or distortion, lead to disaster. On the other hand, the accession of personal power which may come from Pranayam is preserved, by the restraints of the collective activity of Karma-Yoga, from the disintegration that would follow the exercise of such power for selfish therefore separative purposes.

Now it is precisely because the out-turned movement of the cognitive function, which is science, has in the Occident been denied the natural restraints of its own in-turned movement of contemplation, whose historical expressions are philosophies, that science, for all its gifts to external life, threatens the destruction of human achievement if some unforeseen and probably trivial impulse suddenly translated present international suspicions, jealousies and fears into overt action that would bring into play the demoniacal agents of mutual destruction that science has within the last generation conjured out of its witches' cauldron of hellish inven-

tion. It is also precisely because the out-turned movement of emotion, which is creative expression, has been denied the restraint of its own in-turned movement of aspiration, whose expressions are the religions, that the Occidental arts, in some of their more reprehensible and popular phases, have threatened the spiritual destruction of humanity by the disintegration of its aesthetical consciousness and the degradation of its capacities for sensitive reaction to the level of the self-destructive forces of sensuality. To meet this double threat there is need for a Yoga of science and a Yoga of art.

SUMMARY OF THE FUNDAMENTAL YOGAS

Including the Yoga of Science and the Yoga of Art

	<u>VOLITION</u> Illumination Inspiration (Raja Yoga)	
<u>COGNITION</u> Contempla- tion (Gnana Yoga) Observation (Yoga of Science)		<u>EMOTION</u> Aspira- tion (Bhakti Yoga) Creation (Yoga of Art)
	<u>ACTION</u> Group (Karma Yoga) Individual (Pranayam)	

The dotted lines differentiate the in-turned (upper) and out-turned (lower) directions of the four human functions.

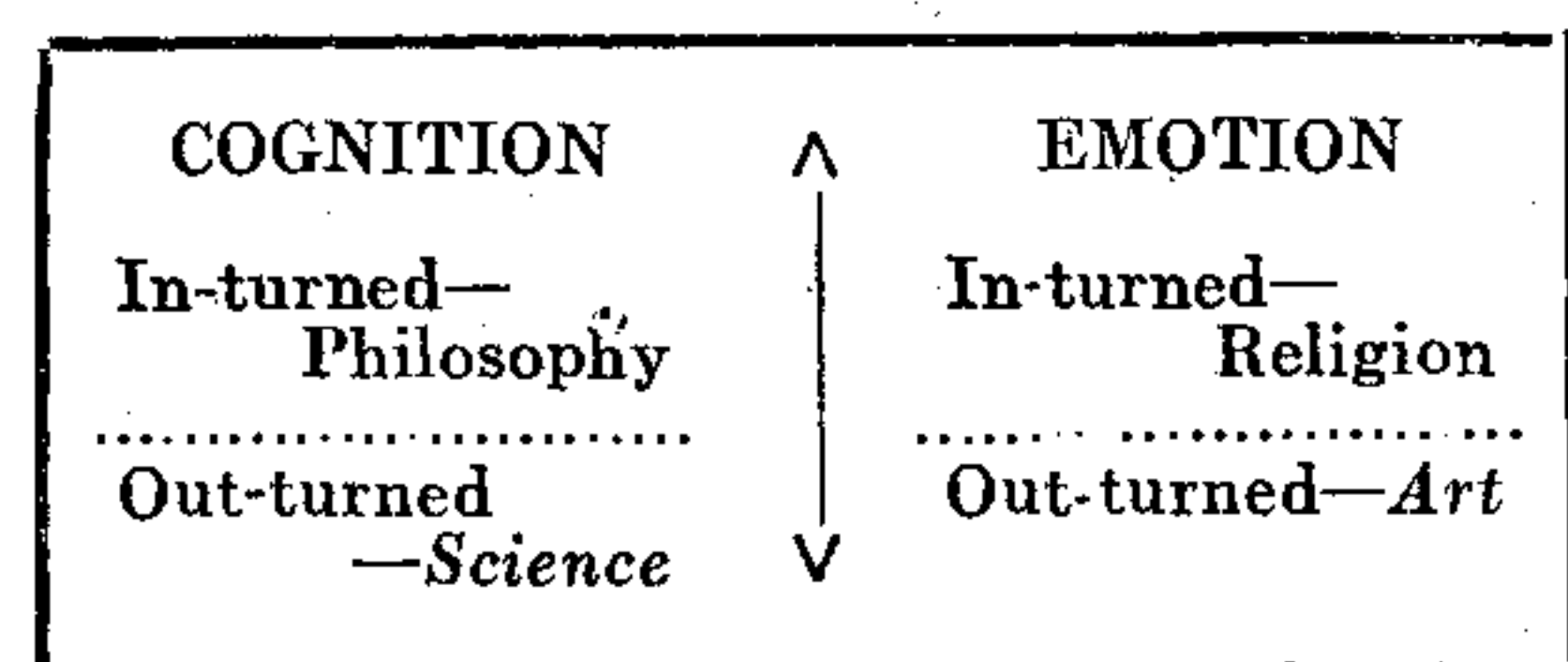
We leave the matter of the Yoga of science to others. The necessity for

circumventing the disintegrating threat of modern science is being felt not only by the threatened general public but by scientists themselves who share in the common danger. The recent movement (September, 1932) in the British Association towards co-ordinating science and life by developing scientific control of scientific destructiveness is a sign of awakening awareness of the inaptitude of letting the part threaten the overthrow of the whole. The success of the movement, if scientific orthodoxy permits it to develop, will depend on its allegiance to the law of integration, which is union or Yoga; and this strikes shrewdly at such aspects of science as the anti-Yogic exploitation of the animal kingdom for the acquisition of knowledge which in many cases is useless, and in any case has obstructed the true advance of life by interposing spurious alleviations of false habits of conduct between humanity and the infallible therapeutic and prophylactic power of natural living.

Sixty years ago Nietzsche ("The Birth of Tragedy" 1872) observed that the whole modern world (by which he meant the Occidental world) was "entangled in the meshes of Alexandrine culture," that is, "the Socratic love of knowledge," and recognized as its ideal the theorist equipped with the most potent means of knowledge, and labouring in the service of science. The central doctrine of modern Socratism, according to Nietzsche, was "the redemption of the individual"—not, unhappily, in the Yogic sense of finding individual salvation through union with society and the cosmos, but in an individual exploitation of the universe for the purpose of the individual which made such redemption the "annihilating germ of society." He saw, however, in the philosophy of Kant and Schopenhauer, what he took to be signs

of the inauguration in Germany of a new culture, similar to that which produced the Greek tragedies, a culture "uninfluenced by the seductive distractions of the sciences," a culture which would take a "comprehensive view of the world," and produce a generation having the will "to live resolutely" and demanding the "metaphysical comfort" of a new art of tragedy. Nietzsche was only half a prophet, for what he foresaw as an art of tragedy became a life of tragedy for the children of the generation which he addressed.

Nietzsche's prescription of art as a reaction from science was healthy psychology. In the round, science and art are the expressions of two interacting inter-dependent functions of humanity; science in its phase of application becoming an art, but using cognitive instead of aesthetical materials; art fulfilling itself in expression governed by the science of its own nature: on the flat they appear as nominally separate phenomena, one being mainly mental, the other mainly emotional, but having a common out-turned direction.



Hegel had already ("Philosophy of the Fine Arts") asserted the integrating power of the arts, and supremely of the inclusive art of the drama: means to polarization he called them, which was the same as calling them Yogic agents, that is, means for focussing attention on essentials, and through these bringing the individual into contact with the most worthy and least transient elements of life. In this he

saw deeply into reality, for he saw the arts not simply as products or alleviations of a national psychosis, but as powers capable of being applied to the elucidation of the truth of life and therefore to the true solution of its problems. To know is good, provided knowledge be obtained and applied in the Yogic spirit, the spirit of union; to understand is better, for it unifies and can anticipate knowledge and so reduce its tendency towards disintegration in details; to create is best, because it puts the creator in art *en rapport* with the creative process in the universe, and by participation of like spirit, rather than by impartation of understanding or presentation of knowledge, makes the creative artist a sharer in the main process of life, which is creation, and therefore in the highest sense an understander of its operation and a knower of its intention—hence the seership and prophecy in the great artists.

Knowledge and understanding exist through the metaphysical sundering of the knower and that which is known or understood. But creation can only be fulfilled through what Rabindranath Tagore has called "creative unity" in the volume bearing the same title. In the Hegelian sense the creative artist becomes one with the universal creative process. Nietzsche goes deeper and makes the creative artist, in "the act of artistic production" (which is a pure Yogic exercise), become "identical with the Being who, as the sole author and spectator of this comedy or art, prepares a perpetual entertainment for himself," while the artist is at the same time a work of art from the hand of the Creative Being behind and within the created universe: ". . . this one thing," he says, "must above all be clear to us, to our humiliation and exaltation, that the entire comedy of art is not at all performed, say, for our

betterment and culture, and that we are just as little the true authors of this art-world: rather we may assume, with regard to ourselves, that its true author uses us as pictures and artistic projections, and that we have our highest dignity in our significance as works of art—for only as an *aesthetic phenomenon* is existence and the world eternally justified" ("Birth of Tragedy," italics Nietzsche's).

In placing the source and purpose of creative art beyond the artist and the specific art, Nietzsche repeated the ancient vision of the seers of India who in various stories attribute the origination of the arts to Brahmá, the Lord of Creation. Thus they personified the experience of the artist that he, the Brahma of his cosmos, can produce, within his cosmos, world after world which expresses yet does not exhaust, singly or in their totality, the energy and substance of his own life; and if any of his creatures complain at being no better than they are, he, their creator, can sympathize with them, being himself pulled between his own perfection and the inescapable imperfections of his expression. The creative artist knows, not by scholarship but by experience, the secret of the struggle towards the expression of his own perfection and its perpetual frustration; and he does not, as so often does the thinker as well as the thoughtless, charge God (whatever that term may mean to them) with the blemish of suffering or the inconsistency of ugliness. To ask an assumed perfect Being to produce perfection is to ask it to reproduce itself, which logically is impossible. By his own analogical experience the creative artist knows that a perfect Being, producing within the area of its own perfection, can only produce that which is less than perfect, that is to say, imperfect; yet these im-

perfections exist by virtue of their relationship to a perfection that forever allures and forever eludes them. "To attain perfection would be to lose the greatest stimulus in life, the stimulus of struggle," said Paderewski to the writer of this article.

Whatever be the code by which the lips of the creative artist relate him to his fellows along the surface of life, his true utterance is his art, the synthetic therefore symbolical mother-tongue of his and every other soul, which, like the calligraphy of China and Japan, is read from above downwards, sometimes from below upwards, and in rare incursions of vision into expression, simultaneously both ways. The upper end of the artist's Jacob's ladder of aesthetical revelation may be hidden in clouds or "pinnacled dim in the intense inane," but its foot must

allow the angels whose one wing is truth and the other beauty, and whose feet are swift in goodness, to step communicably to earth. To the artist his ladder of expression may be let down from the dim bastions that guard the secret of things from those who are timid enough to be afraid of them, and so not bold enough to bear the responsibility of the secret. To the spectator the ladder of art appears to rise from the solid ground towards the stars: that is to say, true art, great art, must of necessity present a tangible, visible, audible outer semblance to the perception of the spectator; but it has failed in the highest purpose of art if it has not signalled mysteriously beyond itself from spirit to spirit. The subject of art must be objective, but its object must be subjective.

(To be concluded)

THE SEA OF IMMORTALITY

(A Psalm by Sri Ramakrishna)

BY ERIC HAMMOND

The Master sang a song of Love Divine;
A song whose sweetness shall not know decline.

Dive deep, dive deep, dive deep
Into the Sea of Seas,
Dive deep, O Mind, nor creep
With hesitant, weak knees
On this great ocean's shore, in fear,
Plunge thou, and, plunging, dare the dear
Delight of diving in its crystal clear.

Dive deep. Fear not. Plunge thou,
The Sea of Beauty lies
Close by thee. Bathe thy brow,
Thy being. Ope thine eyes
Undoubting, faithful. Thou shalt see
A gem, within those waters, on which He
The God of Love, has set His imag'ry.

Dive deep ! Let body go
And heart and soul and all.
Dive deep, and search and know
The glory of thy fall,
Into this sea wherein true wisdom lies ;
Wherein are stored the wondrous mysteries
Of Life Immortal worshipped by the wise.

Drink deep this death of death,
Drink deep this light of light ;
No breaking of life's breath
Is here, but love and might,
Joy everlasting, bliss supreme ; no bar
Between His soul and thine ; th' Eternal Star
Shall shine within thee, through thee ; not afar.

He speaks from out this sea,
Hear Him, and realize
His voice, His wishes ; be
One with The Lord, and rise
To wisdom's height of heights. List thou, and learn
Of Him. Thine inner heart shall long and yearn
Like His with flame of fadeless fire to burn.*

*A corresponding refrain taken from an English Hymn Book :—

“Till in the Ocean of Thy love
We lose ourselves in Heaven above,”

SPIRITUALITY COMBINED WITH PRACTICALITY

BY A. N. SEN, *Bar-at-Law*

I

In Swami Vivekananda we find a sublime combination of spirituality and practicality. He was no detached sage lost in the contemplation of the Absolute, nor was he, on the other hand, a materialistic philanthropist whose sole aim is to improve the physical comforts of his fellow men. We all know of his tour in America and Europe. Let us not in our enthusiasm for and admiration of his triumphal march through those countries lose sight of the real object of his visit or of the motive power which impelled him to embark upon this adventure. For two years before his departure from India he wandered through the length and breadth of his country as a Sannyasin without home or any material possessions. He saw and experienced the poverty and misery of his people. His great heart was touched and he determined to improve the lot of his countrymen. With great practical insight he realized that his aim could be best achieved by attracting to India the wealth and sympathy of the prosperous nations of the West. He, therefore, set out to explore America and Europe. He did not go there as a beggar however. He had priceless gifts to offer in return for the help he asked. He took to them the treasures of the Vedanta Philosophy and of Indian Spirituality. His speeches and disquisitions on religion provided an intellectual feast such as America and Europe had never enjoyed within recent times. Who can say whether America, Europe or India has been most benefited by this visit? The West was benefit-

ed spiritually and the East materially. This illustrates what I said about the combination of these two elements in Vivekananda.

Again, from Vivekananda's own speeches it is clear that he was not striving at merely the material betterment of the people of India. His ultimate aim was to uplift them spiritually. This differentiates him from the ordinary economist or philanthropist. On the other hand, he was practical enough to appreciate that there could be no spiritual uplift until material miseries and wants were removed. He realized the homely words of his Master Ramakrishna Paramahansa, "Religion is not for empty bellies." This differentiates him from the introspective philosophers and sages so common in our country whose sole object is their personal salvation. This also distinguishes him from his contemporary theologians and religious reformers whose efforts and energies were directed mainly towards destroying what they considered to be religious abuses and whose activities may be styled as merely Protestant. Vivekananda's genius transcended mere Protestantism. His all-embracing intellect and love accepted good as well as evil and sublimated the latter.

II

This brings me to another aspect of Vivekananda which has appealed to me very strongly. Vivekananda discarded the narrow doctrines which characterize the teachings of many religious reformers and saints. He did not believe in doctrines. He did not say that his

religion was good and that other religions were bad. He did not even say that he had succeeded in extracting all the essentials of Salvation from the different religions of the world. His philosophy was far wider—he accepted everything and in everything he saw God. He realized that religious practices and rites must vary at different times and in different climes. He realized that each type of the human race required its own peculiar form of worship. He saw that to offer abstract theological dogmas to a certain type of mind would result in drying up the mystic fountains of religious energy. He wished to preserve and harmonize all religious practices. His aim was to help all sections of the human race, however high or low, in the scale of spiritual and intellectual evolution, to grow and develop to their full stature according to their own proper nature. This is what he said in one of his speeches in America :—

“May He who is the Brahman of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father is Heaven of the Christians, give strength to you The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. . . . The Parliament of Religions . . . has proved . . . that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character . . . Upon the banner of every religion will soon be written in spite of . . . resistance : ‘Help and not Fight,’ ‘Assimilation and not Destruction,’ ‘Harmony and Peace and not Dissension ’ ”

Akin to this religious conception of his was Vivekananda’s great toleration in other matters. It is said that as a youth he was an unsympathetic and uncompromising fanatic. As he developed, his prejudices disappeared ; he saw that no sharp line of division could be made between the good and the wicked. He found that there were spiritual treasures to be had among sinners also. Finally he saw God in everything, in the afflicted, in the poor and in the wicked. His great and courageous spirit is illustrated in his utterances : “May I be born and reborn again and suffer a thousand miseries if only I am able to worship the only God in whom I believe, the sum total of all souls, and above all, my God the wicked, my God the afflicted, my God the poor of all races !”

III

To one who has even a faint knowledge of Vivekananda’s life and teachings one thing stands out pre-eminently in the character of this great man. It is his passionate desire to serve mankind. In all his utterances one traces this passion for service. Vivekananda died a comparatively young man, but in short space of time he accomplished what would otherwise have taken generations of endeavour. He planted the seed of social service in Bengal and from that seed has sprung the numerous organizations which we now see all over India. There are many benevolent institutions all over the world. The spirit of service is by no means confined to India or any one country—indeed we see that charitable institutions are managed better and organized on a larger scale in Western countries. But there is one very distinguishing feature in the charity which Vivekananda preached. He desired to serve not in a spirit of patronizing bene-

volence but in a spirit of gratitude and thankfulness. He asks those whom he wants to dedicate their lives for service not to think that they are conferring benefits upon the poor. He asks them to realize that service is a privilege to him who serves. His idea of service is akin to that of worship. He says that you should serve the poor not as their benefactor but as their worshipper. To him the poor represents God: he worships them as *Daridra Narayan*. This, indeed, is the highest conception of charity—a charity cleansed of self-satisfaction and of the selfish hope of reward. This self-abnegation which Vivekananda preached gives one a glimmering idea of the greater self-abnegation which would lead to Nirvan where all selfish desire shall cease. The term is a much maligned one. By certain philosophers of the West it is taken to mean total annihilation. To me it has no such meaning. To me it seems to mean the elimination of all that is selfish, all that is inessential in us until we merge into the Great Essential. I hope I am not wrong when I say that this spirit of service which Vivekananda exemplified in his life is the greatest thing which we can learn from him. It is the only thing which can save our nation. It is the only thing which will raise us to our full stature. Once we appreciate and assimilate the idea of service which Vivekananda preached, other things will follow. We know of the great love which Vivekananda had for the poor Santhals and other backward races. The more backward and ignorant they were, the greater was the love which they evoked in him. Through love he realized that a nation can only be strong and great when the masses are uplifted and not till then.

This leads me to the topic of the day, namely, untouchability. The present movement against untouchability is not

a new one. The great mind of Vivekananda was touched by the social cruelties which he saw amongst us. It is said that Ramakrishna once declared:

“The day when Naren comes in contact with suffering and misery the pride of his character will melt into a mood of infinite compassion. His strong faith in himself will be an instrument to re-establish in discouraged souls the confidence and faith they have lost.”

In no unmistakable terms Vivekananda preached against don't-touchism or untouchability. To him the Brahmin and the Pariah were the same. With great practical insight he said: “If the Brahmin has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahmin's education, but spend all on the Pariah. Give to the weak, for there all the gift is needed. If the Brahmin is born clever, he can educate himself without help. This is justice and reason as I understand it.”

IV

He realized that what our country needs is real, strong and self-reliant men. He denounced everything which tended to humiliate man and dwarf his development. Here, again, we see that combination of spirituality and practical insight which I mentioned in the beginning of my speech. We see that Vivekananda was not satisfied merely with instilling his ideas of Godhead into the people. He wanted first to improve the lot of the masses so that later on they would be able to appreciate his gospel. In this connection I wish to give an anecdote of what occurred a few days back. I went to a certain exhibition and in one of the stalls there was ranged a tableau of a doctor operating upon the arm of a patient. There were sores on the arm. The father of the

patient was shown as sitting there and asking the doctor not to use the knife. The man, who was explaining the meaning of this tableau to me, so far as I understood him, said: "This tableau illustrates the activities of our Order. The father of the patient is asking the doctor to put soothing ointments upon the sores of his son. The doctor sees that ointment won't do and that the root of the evil must be eradicated. He, therefore, operates on the arm and the son is cured." My guide then took me to the next stall where the boy was shown perfectly healthy and indulging in manly exercises. Then my guide said:—"Our Order does not believe in spending its energies on other things. We strive at giving religious instruction only and by doing so we get at the root of all evil. This is what distinguishes our organizations from others." With great respect to my guide I was not able to agree with him. As a race we are extremely clever in arguing with the aid of metaphors, but, as we all know, these arguments are usually fallacious. In spite of this I propose to meet the argument of my guide by elaborating the metaphor. If a patient is to be operated upon, the first thing that the doctor has to see is whether the patient is fit to stand the operation. It is well-known amongst us all that if the body is too frail or if the heart is weak, good surgeons will not operate. They will first strengthen the patient and tone up his system and thereafter they will operate. Vivekananda was, in my opinion, a better surgeon. He believed in toning up and strengthening the system of his fellow creatures so that they might be able to benefit from the operation which they would later on be called upon to undergo. If the method proposed by my guide were to be too strictly followed, the operation would be successful but the patient would die.

V

I cannot, however, bring my speech to a close without a reference to the great Ramakrishna Paramahansa. We have read and heard a great deal about the stupendous energy and ability of Vivekananda. We know that he was called the dynamic monk. In doing honour to him to-day, we should also remember his great preceptor, Ramakrishna. I hope I shall offend nobody if I say that the great energy and vigour of Vivekananda was in no small measure drawn from the limitless and serene store of power which Ramakrishna possessed. The great love and devotion of Paramahansa seems to me to have been translated into action in Vivekananda. Ramakrishna is the great reservoir and Vivekananda the cleansing and life-giving stream which flows from it.

In doing honour to Vivekananda to-day, let us not remain satisfied by merely praising him. Let us remember what he strove for, namely, the betterment of his people. Let us remember his scathing condemnation of the cruel customs which have relegated millions of our fellow beings to a condition of life worse than that of beasts. Let us remember that by lowering and degrading large groups of men and increasing the gulf between them and us we are not raising ourselves. Climb if you wish, raise yourselves high if you can, but do not delude yourselves into thinking that you have risen because you have succeeded in pushing others down.

Let us cultivate in ourselves a love for all, especially for the weak and down-trodden. Let us sensitize our hearts so that the sufferings and sorrows of our fellow beings will leave an impression thereon. Let us strive to remove the barrier which thoughtlessness, selfishness and affluence have raised between us

and our less fortunate brethren—a barrier which has shut out the sunshine and warmth of love and sympathy from us and made us like unto the pale colourless fungoid growths which thrive in the dark and the cold.

THE SIKH PRAYER

BY PROF. TEJA SINGH, M.A.

ODE TO THE DEITY¹ BY THE TENTH KING :—

1. Having first remembered the God Almighty, think of Guru Nanak ;
2. Then of Angad Guru and Amar Das and Ram Das ; may they help us !
3. Remember Arjun, Hargovind and the holy Hari Rai.
4. Let us think of the holy Hari Krishan, whose sight dispels all sorrow.
5. Let us remember Teg Bahadur, and the nine treasures² shall come hastening to our homes.
6. May they all assist us everywhere !
7. May the Tenth King, the holy Guru Gobind Singh, the lord of hosts and protector of the faith, assist us everywhere !
8. Turn your thoughts, O Khalsa to the teachings of Guru Granth Sahib, and call on God !

³(Wonderful Lord !)

9. ⁴The five Loved Ones, the Master's four sons,⁵ the forty Saved Ones,⁶

¹ This heading belongs to the first six lines only, which are taken from the beginning of *Bhagaut-ki-Var* by Guru Gobind Singh, who was called the Tenth King.

The piece is in praise of Bhagauti or God, and not Goddess Durga, as some suppose. In Guru Granth Sahib, wherever the word Bhagauti occurs, it means God or His Worshipper or dancer. In this *Var* Bhagavti is described as the creator of *Durga*, Brahma, Vishnu, Shiva, Rama, Krishan, etc. It could not be Durga, therefore. In the story of Chandi the Goddess is not once named Bhagavti. In the writings of Guru Gobind Singh, the word Bhagavti means sword or God, and God is often addressed as sword.

Guru Gobind Singh is very clear against the worship of gods and goddesses. He says, "I do not worship any creature. I worship only the Creator."—*Hazare-de-Shabad*.

"I do not propitiate Ganesh ;

I never meditate on Krisan or Vishan ;

I have heard of them, but I know them not ;

It is only God's feet I love."—*Krishna Avtar*.

² Untold wealth or prosperity. In the Hindu scriptures these treasures are specifically mentioned.

³ The parenthetical exclamations of *Wahiguru* or wonderful Lord. These are responses made by the audience in moments of religious fervour, when each item of the past experiences is brought home to them, when the examples of their brave ancestors are recounted one by one before them.

⁴ The five beloved ones :—

Bhais Daya Singh, Dharam Singh, Himmat Singh, Muhkam Singh, and Sahib Singh, who had offered themselves when Guru Gobind Singh, in a big meeting at Keshgarh, had demanded their lives. They were the first to be baptised as the Khalsa. The Guru himself received baptism from them.

and other righteous, steadfast⁷ and long-suffering⁸ souls : think of their deeds and call on God !

(Wonderful Lord !)

10. ⁹Those men and women who, keeping in the Name in their hearts, shared¹⁰ their earnings with others ; who plied the sword and practised charity ; who saw others' faults, but overlooked them : think of their deeds and call on God !

(Wonderful Lord !)

11. Those who for their religion allowed themselves to be ¹¹cut away limb

⁵ Guru Gobind Singh's children : Babas Ajit Singh and Jujhar Singh, who were killed in the battle of Chamkaur ; and Babas Fateh Singh and Zorawar Singh, who were put to death by the order of the Governor of Sirhind. They were buried alive under the foundations of a wall.

⁶ When Guru Gobind Singh was besieged in Anandpur in 1701, and the provisions had run short, forty of his Sikhs deserted him and went away to their villages. When they reached home, their women made them repent, and they came back under the leadership of a woman named Mai Bhago. The Guru by that time had come out of Anandpur and was at Muktsar. These forty came without his knowledge and fought with his enemies until all of them were killed. A dying Sikh was visited by the Guru, who at his request not only forgave the deserters, but honoured them with the title of the *Saved Ones*.

⁷ Steadfast, like Bhai Bhikhari of Gujrat, who stoically took pleasure and pain alike, and whose mind remained fixed in God's love during the marriage of his son as well as at son's death, which occurred soon after.

⁸ Long-suffering, like Bhai Manjh, whose patient service in the days of Guru Arjun is known to every Sikh. Bibi Bhani and Bhai Jetha's service was also of the same kind. In the time of Guru Arjun the conscientious daughter of Patti's Magistrate did her duty by her leper husband even under most trying circumstances.

⁹ Those are instances of goodness practised in the ordinary circumstances of life. In the next two lines the examples are of a more heroic character.

¹⁰ Shared their earnings, like Bhai Taru Singh. He lived in Poola, a village in the Manjha tract. He was a young man of twenty-five, very pious and devoted to the service of the Sikhs, whom the iron rule of the Governor of Lahore had driven into the forest. Bhai Taru Singh cultivated his fields, and whatever was produced he offered to his exiled brethren. This was considered treason. Bhai Taru Singh was betrayed by one Har Bhagat, the follower of Akil Das Naranjani of Jandiala. He was brought to Lahore (1750 A.D.) and was asked to embrace Islam or die on the wheel. He accepted the latter rather than allow his hair to be shaved. He suffered his tortures to hew off his scalp.

¹¹ Cut away limb by limb, like Bhai Mani Singh. He was the most learned man of his time. He had received baptism from the tenth Guru's own hands. When quarrels arose between the true Sikhs, called the Tat Khalsa, and the Bandei Khalsa, he was sent by the widow of Guru Gobind Singh to take charge of the Golden Temple. At that time persecution of the Sikhs was going on, and in the neighbourhood of Amritsar soldiers were picketed to prevent the Sikhs from visiting the temple. Bhai Mani Singh, who was held in great esteem by the Mohammedan officials of Amritsar, applied for leave to hold the Diwali fair in Amritsar. The matter being referred to Lahore, the permission was granted on the condition that Bhai Mani Singh should pay Rs. 5,000 after the fair.

Bhai Mani Singh invited Sikhs from far and near in 1738. But the Governor of Lahore sent a force to Amritsar under the pretext of keeping order during the fair, but really it was designed to fall upon the approaching Sikhs and destroy them all. The Sikhs were apprised of the trap and the fair was not held. Bhai Mani Singh was arrested for not paying the fixed sum and was condemned to death. He was offered the usual alternative of Islam. But he stoutly refused to barter his religion. His body was cut to pieces limb by limb.

by limb, had their ¹²scalps scraped off, were ¹³broken on the wheel, were ¹⁴sawn or flayed alive : think of their sweet resignation and call on God !

(Wonderful Lord !)

12. Those who, to purge the temples of the long-standing evils, suffered themselves to be ¹⁵ruthlessly beaten or imprisoned, to be shot, cut up, or burnt alive with kerosine oil, but did not make any resistance or utter even a sigh of complaint : think of their patient faith and call on God !

(Wonderful Lord !)

13. Think of all different temples, ¹⁶thrones of religious authority and other places hallowed by the touch of the Guru's feet, and call on God !

(Wonderful Lord !)

14. Now the ¹⁷whole Khalsa offers his prayer.

15. Let the whole Khalsa bring to his mind the ¹⁸Name of the wonderful Lord ;

16. And as he thinks of Him, may he feel completely blessed.

17. ¹⁹May God's protection and grace extend to all the bodies of the Khalsa wherever they are.

¹² Scalps scraped off, as was done in the case of Bhai Taru Singh.

¹³ Broken on the wheel. A Sikh boy named Shahbaz Sing used to read in a Mohammedan school under a Qazi, who wanted to convert him. The boy refused. Then it was tried to put pressure on him through his father named Bhai Subeg Singh. But he too refused. Both father and son were broken on the wheel. This was in 1743.

¹⁴ Bhai Mati Das was sawn alive at the same time when Guru Teg Bahadur was martyred (1675).

¹⁵ Ruthlessly beaten, as at Guru-ka-bagh in 1922. To be shot etc., like Bhai Lachhman Singh, Dalip Singh and about 180 other Sikhs who were martyred at Nankana in the year 1921.

¹⁶ They are four temples, from where religious edicts, called *Hukamnamas*, are issued to the Sikh community, whenever the interpretation of a doctrine or rule of conduct is in question. The first *throne*, called the *Akal Takht*, is situated opposite to the main gate of the Golden Temple at Amritsar. The 2nd is at Patna, where Guru Gobind Singh was born. The third called *Keshgarh*, is at Anandpur where the first ceremony of the Sikh baptism was held by Guru Gobind Singh. And the fourth, called Hazur Sahib, Nader in Hyderabad (Deccan) where Guru Gobind Singh died.

Of these the Akal Takht is the most important. It was built in 1609 by Guru Hargovind, the sixth Guru, who used to receive his Sikhs here and discuss with them important matters connected with the welfare of the community. It was here that he put on the sword symbolising a new phase in the development of the Sikh character. It was here that the weak and the oppressed came from far and near to seek help against tyranny and oppression. Once a Brahmin of Kasur came and laid his complaint before the assembled Khalsa that his bride had been taken away from him by the local Nawab. The Sikhs stood up and vowed that they would not take rest until they had restored the Brahmin's wife to him. And they did it. It was also here that later on by a resolution of the Khalsa even Maharaja Ranjit Singh, the Lion of the Punjab, was condemned and punished for an un-Sikh-like act.

¹⁷ The whole Khalsa. From this line up to line 25 the prayer is addressed on behalf of the whole community, and the blessings invited are general, concerning the Panth as a whole. From line 26 onwards the prayer is from a particular congregation and the gifts demanded are of immediate concern.

¹⁸ The word Name, as explained in the author's translation of the Japji, page 71, means God's attributes, His bounties, His mercies from which we know Him.

¹⁹ This reminds us of the time when the Sikhs were persecuted and could not reside in towns or cities. They moved about by batches in deserts and forests, and they used to

18. May the Lord's glory be fulfilled, and His dispensation prevail.
19. ²⁰May victory attend our Charity and our Arms.
20. May God's sword help us.
21. May the Khalsa always triumph.
22. May the Sikh ²¹choirs, banners, ²²mansions abide for ever and ever.
23. The kingdom of justice come!
24. May the Sikhs be united in love.
25. May the hearts of the Sikhs be humble, but their wisdom exalted,—
their wisdom in the keeping of the Lord. O Khalsa, say the Lord is wonderful.
(Wonderful Lord!)

26. O true King! O loved Father! in these ambrosial hours of the morn we have sung Thy sweet hymns, heard Thy life-giving Word, and have discourse c... thy manifold blessings. May these things find a loving place in our hearts and serve to draw our souls towards Thee.

27. Save us, O Father, from lust, wrath, greed, worldly attachment and pride; and keep us always attached to Thy feet.

28. Grant to Thy Sikhs the gift of Sikhism, the gift of Thy Name, the gift of faith, the gift of confidence in Thee, and the gift of reading and understanding Thy holy Word.

29. O kind Father, loving Father, through Thy mercy we have spent the night in peace and happiness; may Thy grace extend to our labours of the day, too, so that we may, according to Thy will, do what is right.

30. Give us light, give us understanding, so that we may know what pleaseth Thee.

31. We offer this prayer in Thy presence, O wonderful Lord:

32. Forgive us our sins. Help us in keeping ourselves pure.

33. Bring us into the fellowship of only those men of love, in whose company we may remember Thy Name.

34. Through Nanak may Thy Name for ever be on the increase.

35. And may *all* men prosper by Thy grace.

The Khalsa belongs to the wonderful Lord, who is always victorious.

think of the different scattered associations of the Sikhs and to bless them wherever they were.

²⁰ The Sikhs were to follow the stern profession of punishing the wrong-doers, but they never lost sight of the accompanying virtue of Charity. The sword and the kettle (in which they cooked food for distribution) always went together.

²¹ The choirs are the singing parties that go round the Temple in Amritsar at night singing hymns in beautiful old tunes. This practice comes down from the time of Guru Hargovind (1595-1645).

²² Mansions are the rest-houses built round the Golden Temple by different Sikh chiefs or heads of *missals* for the accommodation of pilgrims.

NOTE ON SIKH PRAYER

The Sikh's conception of God is personal. He moves in Him like a fish in the water, and lives with Him like a

wife and her husband. He is in constant communion with Him through prayer. Therefore prayer is much used in Sikhism. The Scripture consists chiefly of prayers. No ceremony,

whether religious or secular, is complete without prayer.²³ Nay, most of the ceremonies and rituals contain nothing else. Before going on journey, or opening a shop or occupying a new house, the Sikh opens the Holy Book and asks God's blessing. Often, time and means permitting, he also arranges for the singing of hymns of thankfulness. But he will never omit a short prayer, which even the poorest can afford.

No priest is required to address it. Anybody, man or woman, old or young, can lead in prayer. Even a boy or girl may be seen conducting the morning or even service and leading in prayer a big congregation composed of the most learned and advanced in age. This is purposely encouraged, so that everybody may learn to shoulder his responsibilities without the help of a priestly class.

The prayer varies in size and contents. Sometimes only a few words will do. A man starting on horseback, with one foot in the stirrup, may mutter to himself: "O Lord of the Plume! help Thy humble servant." Or a few lines may be quoted from the Scripture by way of saying Grace before or after dinner.

In these pages, however, we have introduced the reader to the standard prayer of the Sikhs.

As a piece of composition it is one of the rarities of literature. It is not the work of any one man or any one time. The whole Sikh nation has been at it for centuries. The custom of offering prayers must have begun with the rise of Sikhism; but by the time of Guru Hargovind, the fifth successor of Guru Nanak, when places of worship had been organized and a definite book of faith had been installed in them, it became an established rule to gather together for the purpose of praying

in congregations. According to the *Dabistan-i-Mazahib*, when anybody wanted gift from heaven he would come to such an assembly of Sikhs and ask them to pray for him. Even the Guru asked his Sikhs to pray for him. Familiar expressions of prayer began to accumulate, until by the time of Guru Gobind Singh a definite form was given to it.

As it now stands, it can be divided into 3 parts. (1) Six lines of verse by Guru Gobind Singh, involving God and the first nine Gurus.

(2) From line 7 to line 25, rhythmic prose, composed by generations of Sikhs, as the events of their history went on leaving their impressions on their minds. The community has not even now abdicated its right of moulding this part of the prayer. It can refer in any suitable terms to the present-day difficulties and sorrows of the Panth, e.g., in connection with the wearing of *Kirpans* and the reforming of temples.

(3) The Prayer proper, the composition of which, except a few words here and there is completely at the disposal of the praying man.

The first seven and the last two lines can in no case be altered or omitted. In all other lines changes can be made. We can shorten, omit, add to, or do anything with them.

Though everybody is required to be able to lead in prayer, everybody cannot be expected to be original and to express himself in a correct, concise and moving manner in assemblies. Therefore it is provided that the man addressing prayer should begin with a recitation and get more and more free as he proceeds. After the compositions of the Guru and the Community, he gets the chance to try his free hand in expressing his bosom thoughts or the conjectured ideas of the whole congregation. It is so helpful, so educative.

²³ "If we want to do anything, let us address God about it."—(Var Sri Rag IV.).

The prayer is communal, not only in composition of its language, but also in the nature of its subject matter. The Sikh, while addressing it, is made to realize that he is a part of the corporate body, called the Panth or the Khalsa, whose past and present history is recounted with all its sacrifices, successes, glories and needs. In order to understand why so much of the Prayer is taken up with historical details, we must consider the meaning of the Sikh Prayer.

The Gurus were very careful in the imparting of their teaching. They did not deliver lectures or write books and leave them to be understood by their Sikhs. They took as much care in the preparation of the disciple as of the lesson itself. They wanted to see that what they gave was capable of being digested and assimilated by him. Therefore the teaching was in the disciple's own vernacular, and was given in the form of a song or discourse. Further, it was not delivered at once or in one life. The Gurus took in hand the training of a nation, and each one of them at a time gave as much instruction as was needful, passing it on to the next Guru when the work of one generation was complete. In this way the whole course of training extended over ten generations.

In other ways, too, the Gurus saw to it that no effect of their teaching was lost upon the disciple. The different morning and evening services were fixed according to the mood or the atmosphere of the time. The philosophical *Japji* (or the Meditations of Guru Nanak) is to be read in the morning, and the *Kirtan Sohila*, which breathes the spirit of calmness and resignation, is fixed for the sleeping time. If we look into the nature of the compositions, we shall find that the difference is just suited to the difference between our in-

ward mood of the morning and that of the evening. The passions, which are dominant in the evening, in the morning leave the field for the contemplative part of the soul. The mind has been tranquilized by the calm sleep and is nearer heaven. It is quite fresh and clear, and can dwell on the difficult problems of human life discussed in the *Japji*. Our whole being, irritated and overstrung by the nervous excitement of the day, arrives in the night at the culminating point of its human vitality; and as we sit in the bed preparing for sleep, we can no longer bear the strain of hard thinking. Therefore a short and musical piece is all that has to be recited before we give ourselves up to sleep. The thoughts contained in the poem are further made easy by being woven in the form of imaginative figures. Our imagination just at that time being very active, the abstract ideas are presented to us clothed in images. See how that difficult idea of the oneness of God amidst the diversity of His manifestations is made clear to us being compared to the oneness of the sun in spite of the divisions of time and season. Look at the figure of the proud man lamed by the thorn of pride. Look at the figure of the bride approaching the door of her spouse, while the oil is being poured on it by the friends of the family. It is really the human soul yearning to meet God after waiting day and night to receive a call from Him. Again how beautifully the diversity of God's presence, diffused in the face of Nature, is presented in the form of the stars and planets moving round the altar of God to perform Arati. We have given instances long enough to show how the Gurus have taken pains to suit their teaching to the mood of the disciple's mind.

In the case of the Prayer, too, the same care has been taken. The Sikh has

to bring himself into a prayerful mood before he addresses himself to his God. When we actually pray, we stand face to face with God. But before we enter into the innermost tabernacle of God and reach that consummation, we have much to traverse the ground of moral struggle and spiritual preparation. We have to realize what the communion with God has meant for those who have loved Him; what sufferings and sacrifices they had to undergo to be able to see His face. We have to refresh ourselves with the sweet faith of those immortals, and fortify our minds with their patient strength and resignation.

Prayer does not mean a mere psychological union with God and an undisturbed rest in Him. It means an active yearning of the soul to feel one with God, who is always active, who is always patient, who is always hopeful. Prayer should, therefore, refresh our spirit and make us ready to do God's will. This can be done, if we first commune ourselves with God revealed in History, and reverently watch the organic growth of Divinity in mankind. To do this we have to feel ourselves a part of that congregation of God-like beings who represent the best in man. We should steep ourselves in the association of those in whose company we feel the presence of God. (Cf. line 33).

The Sikh Prayer was composed from this point of view. It begins with an invocation to God, and then different souls are invoked in the order of precedence. The highest ideal of godliness, according to the Sikhs, was realized in Guru Nanak and his nine successors. Therefore they are mentioned next. Then the five Loved Ones, who for their sacrifice were invested with collective Guruship by the last Guru; then the Guru's sons, who bravely met martyr-

dom and, though young, kept the brave tradition of their forefathers; then other great men and women, who wore arms and practised charity, and in the face of unspeakable suffering kept their faith unsullied. This part of the Prayer is the work of the whole Community, past and present, and is most vigorous in style and language.

How many hearts in these long centuries it has soothed in affliction and made brave in difficulties! It bears the stamp of all that is best and most moving in Sikhism. It is the crystallization of our nation's history. It is a living monument of our greatness, which generation after generation of the Sikhs will repeat to themselves to keep alive the old fire in their midst.

After bringing before their vision the mighty deeds of their forefathers, they think of their present condition, their temples, their associations, their choirs moving nightly round the Golden Temple, their banners, their mansions, which remind them of their past glory, and call blessings on them.

Then begins the Prayer proper. Here one is quite free to express oneself. In the last but one line the Sikh prays for the advancement of his religion to promote the knowledge of God among men; but this missionary work is to be carried on with due regard to others' rights and sentiments. For, in the next line he prays for the good of everybody, without distinction of caste or creed.

This Prayer comes down from the days of the conflict with Mohammedans, in which the Sikhs suffered martyrdoms that are enumerated in it. Yet nowhere is shown any sign of bitterness or revenge. There is no reproach or curse on the enemy, only the sufferings are enumerated, which are taken as sacrifices made by the Community.

THE INFLUENCE OF RAMAKRISHNA PARAMAHAMSA ON GIRISH CHANDRA'S DRAMAS

BY HEMENDRA NATH DAS GUPTA

The greatest alchemy in Girish's life that turned dross into gold was the influence of his great Master, Ramakrishna Paramahansa.

A student of Girish, nay, of Bengali drama, will miss much if he fails to take into account the great influence that Paramahansa Deva exercised over Girish's life and through him upon the Bengali Stage at large. It is the master-key that unlocks the mysteries of the deep religious tone of the mature plays of the great dramatist.

The story of Girish's conversion reads like a tale of romance, least expected, but interesting to the highest degree.

But at the very outset we should make our position clear. It must be borne in mind that Girish Chandra Ghosh was an artist first and anything else next. What he attained in the fullest conviction of a poet, finds readier admission to our heart and possesses as intrinsic value of its own, apart from anything else. Philosophy and religion must yield to the supreme urge of poetry, which is ever associated with beauty, joy and truth. Again, Girish was not a mere dilettante in art, and he seldom liked to play coquettish with his imagination and art. There is an air of reality even about the most weird productions from his pen. Hence a mere sentimentalist, in many places, finds him disappointing, nay, even prosaic to a degree. But this vein of stern reality, we believe, was mostly due to the serious view he took about the high mission of human life and the great

spiritual goal which every human being is to attain. Besides being a poet, Girish was a great moral thinker of his time. This aspect of course lay hidden from the public view, but his dramas bear eloquent testimony to it.

The audience of his time saw the dramatist, returned from the play delighted and bewitched by his supreme art, and dismissed the man altogether from their mind. To the Bengalees of the present day, Girish is a superb dramatist, a consummate artist and the founder of the Modern Bengali Stage. Whatever else he was in life, it is not their business to enquire. They are right. Yet there was something deeply ingrained in Girish that coloured his life and imagination considerably. The history of this wonderful change belongs to a highly beautiful and interesting episode in the dramatist's life—quite unexpected meetings with his great Master and ways and degrees in which Girish's inner self began. It is worth knowing how a staunch follower of Hume became the most warm-hearted believer in religion! This miracle of miracles in the life of the very disbeliever in miracles was effected by his Divine Master, Ramakrishna Paramahansa Deva. If it is to be understood at all, something must be told about the past.

The age in which Girish was born was an age of scepticism and doubt. The newly-introduced English education produced a profound change in the country and played havoc amongst its early votaries. New-fangled ideas of progress

swept away many old and healthy institutions from the country along with what was really superstitious and harmful. Girish, too, like many of his famous contemporaries, became saturated with Western notions and ideas, and almost lost all faith in his country's creed. An aggressive scepticism prompted him to expose to ridicule all that was held sacred by the people. But underlying this deep crust of scepticism there was an element of belief in the inmost recesses of his heart. His logic showed him one way, but his faith another. His heart always warred against his head. His philosophy challenged everything beyond the range of sense experience, whereas his heart knew that there were things beyond the limits of gross perception.

With such a state of mind swinging between rank atheism and sceptical doubts, Girish wrote his *Chaitanya Lila*, the remarkable drama that brought him in direct contact with his great Master. The moment he came under the holy influence of his Divine Guru, his inmost nature began to change with astonishing rapidity.

“Where is God? Where does He live?
I hear the world is a creation of His.
Then why are there disease, sorrow
and age?

Why this world is an abode of
miseries?

This is what Girish wrote in his *Buddhadeva* and these were, in fact, the questionings of his heart. But after he came into contact with his Divine Master, all doubts were hushed for ever. God was no longer a thing of metaphysical doubt, but something concrete, of eternal beauty and love.

We shall now speak about Paramahansa Deva's influence upon the great dramas of Girish Chandra Ghosh. To a Bengali critic, it is patent on the sur-

face. But as we cannot expect everybody to be acquainted with it, we shall briefly indicate what was directly inspired by Ramakrishna Paramahansa's influence on Girish's life.

The teachings of Ramakrishna had a far-reaching effect on the national evolution of Bengal. When the English-educated Bengalees, being dazzled by the glare of the materialistic civilization of the West, not only discarded old institutions and customs but began to despise even religion itself, Ramakrishna Paramahansa Deva appeared at Dakshineswar. His presence at such a critical moment in the history of the nation was greatly necessary.

As Chaitanya Deva taught love to man is the best means of attaining spiritual perfection (Siddhi) by various Sadhanas (various forms of worship), taught erring men, obsessed with greed of gold and infatuation of lust, how salvation was to be attained by different paths, be it Karma, or Jnana or Bhakti. Whatever might be one's form of worship, to serve God in man is the best means of attaining salvation. This is also what Swami Vivekananda has declared to be the religion of Modern age. With admirable art and skill Girish Chandra has demonstrated these ideas in his famous dramas.

But what was the good of preaching these things from the stage? The atmosphere of the stage is not certainly favourable to it. But there was necessity for such a thing. Sri Ramakrishna Deva, therefore, once said to Girish, “Do what you are now doing, much will be achieved by it. This will educate the people.”

Great moral and religious truths appeal more to the people when they are embodied in concrete forms. Abstract theories or metaphysical discussions often fall flat when addressed to

the public. Hence in every civilized country attempts have been made to put these great religious and moral truths in concrete forms, in the forms of myths and narratives. But of all devices to impress upon the popular mind dramatic representation is the best. Skilful acting creates deeper impression than all other forms of art; for here we see something actually taking place before our eyes, and the impression we carry with us is quite indelible, so to say. After witnessing the dramatic performance of *Chaitanya Lila*, Ramakrishna Paramahansa himself remarked, "Imitation or copy suggests the original, and an artificial apple reminds one of the true apple." Every student of Psychology knows this to be true.

After the writing of *Chaitanya Lila*, the sacred influence of Ramakrishna Paramahansa became manifested in almost all the great dramas of Girish. Again the service of God in man, as Swami Vivekananda preached, was the key-note of some of his famous plays.

The stage is the representation of the world itself. As Shakespeare has put it, "All the world's a stage." The theatres of a nation represent a great deal of the national mind. The dramas of Girish Chandra give us a master-key to interpret the then national mind of Bengal, besides the healthy theism of the poet that has added infinite charms to his dramatic productions. No other great dramatist of the world lays any special stress upon these sublime religious sentiments of men and his hankering after salvation. Girish has done this with superb skill and we shall in next article point out some of those notable instances from his works. This peculiarity of course was due to the influence of his Divine Master, Paramahansa Deva.

This feature distinguishes Girish from all other great dramatists of the world. A living faith in God, and ardent love for man, glow almost in every page of the famous dramas of Girish. This was undoubtedly due to the blessings of Ramakrishna Paramahansa, which were so liberally showered upon him.

It requires a mention that Girish too was not regarded as an ordinary disciple by Ramakrishna Deva. The Master betrayed deep affection for Girish. As a father loves his children equally, so the Guru loves his pupils all alike. But he does not give equal indulgence to every one. The Master called Girish a heroic devotee and suffered him to take any indulgence he liked. The great Master used to call him as "Bhairava" and there were reasons behind it. Swami Sâradânananda has written that Paramahansa Deva one day in his Samadhi in the temple of Mother Kali saw Girish as such. Many of the famous disciples of Ramakrishna Deva have said that the great Master looked upon Girish as Bhairava. Thus he related the event to them :—

"In the temple of Kali I was engaged in meditation. I found that a boy came tripping there. 'Who are you?' I asked. 'I am Bhairava,' said he. On my asking the reason of his coming, he answered, 'To do your work.' When Girish in mature years came to me, I found that Bhairava in him."

(*Ramakrishna Gita* by Akshoy Kumar Sen.)

In the first birthday anniversary of Ramakrishna Paramahansa in Belur, Swami Vivekananda personally dressed Girish like Shiva and said to his colleagues, "Be silent. We shall to-day hear about the Master through His 'Bhairava's lips.' "

The writings and productions of such a man would, it is needless to mention,

be inseparably connected with the spirit of Ramakrishna. We shall show in the

next article how his dramas breathe that spirit.

(To be concluded)

ISHOPANISHAD: ITS PRACTICAL TEACHINGS

BY SWAMI JAGADISHWARANANDA

Isha or Ishavasyam is one of the ten principal Upanishads, on which Sankara, the great prophet of Vedanta, has written commentaries. Though all the Upanishads occur in the Brâhmana portion of the Vedas, yet Isha is the only exception, forming the fortieth chapter of the Vâjasaneyi Samhita of the Sukla Yajurveda. It is so named because it begins with the word Isha or Ishavasyam. Ishopanishad is one of the smallest of Upanishads, containing only eighteen Mantras. Though very small in volume, it has attracted much notice of many Vedantic scholars, and it is one of the most favourite books to all lovers of Upanishads. Apart from Sankara's commentary with gloss by Anandagiri, it has been commented upon by Uvat, Brahmananda, Sankarananda, Ram Chandra Pandit, Ananda Bhatta, Mahidhara, Anantacharya and Sayana.

The Upanishads are the crest-jewel of the Vedas and are the classics of the grand Vedanta Philosophy. They are the earliest record of the Aryan wisdom, and their main purpose is to lead man to Supreme Enlightenment. Etymologically the word Upanishad means that which like the blazing sun dispels the ignorance of man and thus frees him from the bondage of the world.

All the Upanishads describe the glorious nature of the Atman. Their end and aim is to prove the identity of

Jivatman (individual soul) with Paramatman (Universal soul). It may be remembered that many in the Vedic period would attempt at direct realization of the Atman, through contemplation and meditation, though there were people who would take to sacrifices and other rituals. But, then, during that period India did not bristle with temples as at the present day. Direct communion with the Infinite was the primary Sadhana of the ancient Aryans, and so the Upanishads teach various methods of meditation without any help of external paraphernalia. The Upanishadic religion is pre-eminently monistic. It is above sects and creeds, above rituals and ceremonials. Its ultimate aim is to lead man to realize the Self and thus be free.

According to the Ishopanishad, the Atman is all-pervasive, bright, bodiless, scatheless, without muscles, pure, untouched by sin, all-wise, controller of the mind, transcendent, self-existent.

The Atman is not subject to any change or modification like any material object. It is unborn, uncreate. Due to nescience we superimpose upon the Atman the attributes of diversity, agency, enjoyment, sinfulness, etc. Hence to realize the Atman, whatever exists in the universe—for everything in it is but the appearance of the Atman—is to be enveloped by the thought of

the Lord. Thereby the nescience will be destroyed, just as the bad odour of sandal and Aguru born of water-moisture is removed by their natural agreeable smell, produced from the process of rubbing.

We all know that our mind runs faster than the most swiftly blowing wind, but the Atman, in its conditioned state, is fleeter than even mind. Again, in its unconditioned state, it is constant and motionless. For change and movement are possible only in its relative state, whereas the Absolute is beyond both. The Absolute Atman only *seems* to be dynamic, though, as a matter of fact, it is static in being all-pervasive.

The first verse strikes the key-note of the whole Upanishad, where it is said that by renunciation one should aim to save (realize) the Soul. There has been much difference of opinions as to the meaning of this verse. The main objection has come from those who cannot appreciate the beauty of giving up everything for the sake of God, or who dread the idea of renouncing the world. They maintain that the verse does not speak of renunciation, but asks one to enjoy all things by giving up the desire for them. But Sankara is clear on this point. According to him one who contemplates on the soul as God cannot but renounce the three-fold desire of progeny, wealth and any world of enjoyment.

But complete renunciation is not for all, every one cannot rise to that supreme height. So the next verse enjoins work for the ordinary class of people. Those in whom there is the natural desire to live and to live for hundred years, should perform work. But the Jnani, who does not long for life nor fear death, is above any obligation to work.

Nowadays people talk glibly of performing work as the main duty of all

men. The modern world cannot stand the idea that one should renounce all and be lost in meditation of God. It says that performing one's work is the best means to realize God. But it forgets that work to be a means to God-realization must be balanced by meditation : otherwise work will be a source of evil and bondage and not of freedom and liberation. And those also who are not fit for higher life, if they give up all works and imitating the life of the Jnani take to the life of meditation only, will find themselves miserable. So the Upanishad says that they who take to Avidya will enter into blind darkness; into greater darkness will fall those who take to Vidya. Avidya here means work and Vidya denotes meditation. For the average men work should be combined with meditation; in that case alone it will be a fruitful source of good : man through gradual evolution of his spiritual life will become fit for completely renouncing everything.

Now, what is gained by one who knows the Atman? Well, one who realizes the Atman becomes free from all grief and delusion. How can there be grief or delusion to the knower of the Atman—to one who sees all things as the Self, who has realized the Unity of all?

To realize this Unity of all in the universe is the purpose of human life. And on that will depend the peace of mankind. For, one who sees all in the Self and the Self in all cannot hate anybody. Because men are far short of the realization of that ideal and because the present world does not even recognize the validity of that noble goal, there is so much turmoil and conflict all around and humanity is torn with distractions.

The modern world is heading towards destruction. The crisis of the modern civilization is great. Like Babylonian,

Assyrian, Greek or any other ancient civilization, it will meet with a tragic end in the near future, unless it undertakes a thorough overhauling of its means and ends.

Swami Vivekananda, the great seer, declared about four decades ago that Europe rested on the crest of a volcano, which any moment might burst and

destroy the whole world. The panacea for all the ills of the modern world according to him was that man should try to realize the Unity behind the universe, to attain to the height of that Advaita-consciousness wherefrom one will see the pleasure or pain of all as *one's own*. And the Upanishads supply the basis of that ideal.

SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

(The Ramakrishna Mission and the Early Franciscan Brotherhood)

BY SISTER DEVAMATA

There are many points of contact between the religious community founded by Sri Ramakrishna and that which grew out of the life and preaching of St. Francis of Assisi. The influence of the early Franciscan Brotherhood was essentially levelling and unifying. The Brothers Minor, as St. Francis called his Order, although sons of noblemen, ate with lepers and labourers, toiled with their hands in the field, mended shoes on the cobbler's bench, sold water through the street. In obedience and by fervour of choice they earned by their own labours their food and the one coarse garment which constituted their whole need. They must not beg them so long as there was opportunity to toil for them. It was the beginning of the democratic spirit which finds its fulfilment in such work as the Ramakrishna Mission is doing to-day.

The Brothers of the Mission bring together men of all castes, creeds, races and nationalities. They too ease the pain of the sufferer without asking whence he comes. They feed the hungry and rescue the flood-bound

without question as to class or standing. With willing hands they dig waterways and till the sun-baked soil of the drought-stricken. All men in their eyes are brothers, children of one God. Neither Sri Ramakrishna nor St. Francis made effort to break down class barriers. They knew that men, with their varying temperaments, would build them again. What they did was to cut doors and windows in these barriers, that all members of the human family might mingle and discover their fundamental relationship.

The manner of renouncing common among the first followers of St. Francis, was eminently Eastern. The true Indian Sannyasi spends no calculation in giving up the world. Sri Ramakrishna tells the story of a wife who says to her husband : "I am growing anxious about my brother. I am afraid he is going to renounce. He has been making preparations for a long time." "He will never renounce," the husband replied. "That is not the way." "What is the way?" the wife asks, "This," the husband replies again; and he ties a strip

of cloth about his loins and without a word goes out to spend his days in holy striving. Another, a rich land-holder of South India, was rebuked because the clang of his wide bronze gates disturbed the chant of the priests in the temple. Shamed by his noisy wealth, he casts it aside and passes out through the clanging gates for the last time, content to be a homeless mendicant.

It was in this same instantaneous manner that St. Francis' first follower came to him. His name was Bernardo di Quintevalle. He was a rich and highly honoured gentleman of Assisi. It grieved him to see St. Francis ridiculed and ill-treated by his fellow-townsmen because of his choice of poverty,—he the son of a rich father. To bear witness to his feeling he bade him to his house to spend the night. He prepared a stately bed for St. Francis and for himself he placed a narrow cot. Francis took the cot; and when he thought Bernardo was sleeping, he rose and spent the night in prayer. But Bernardo had not slept and in the morning he gave his large wealth to the poor, clothed himself in the coarse gray habit of St. Francis and walked beside him through the streets of Assisi, mocked and jeered at by the crowd. So also was it with that one who was known afterward as Brother Angelo. He was a pleasure-loving knight and soldier of Rieti. St. Francis stopped there for two days to preach. Angelo heard him, and on the morrow he was marking the dust of the highroad with his bare feet, journeying with St. Francis, all signs of soldiery and knighthood gone.

Among the Franciscan Brothers there was no hierarchy, there were no grades in rank. Those who joined them took their place beside St. Francis on equal terms. If they obeyed him, it was out of passionate love, not because it was a set requirement. Had there been a

lowlier place, St. Francis would have taken it. On their journeys through Italy or farther, he appointed always some other Brother to be leader of the band and put himself in obedience under him. Once his frail body grew too weak to end a journey, and they borrowed an ass for him to ride. As they went, the thought rose in his companion's mind: "How strange that I, the son of a noble, should be leading this ass on which sits the merchant Bernardone's son." St. Francis, discerning his thought, said gently to him: "It is not proper that I should ride and thou shouldst walk. Do thou sit upon the ass and I will take the bridle." Such also was the spirit of humility possessed by Sri Ramakrishna. He bowed and touched the feet of those who should have touched his feet; he was content to learn where he might have taught; to honour when honour belonged to him. So lost was he to himself that he could not make use even of the first personal pronoun.

The early followers of Francis were not only preachers and toilers, they were also the carriers of Europe. It is said that when Cæsar invaded Gaul, he was amazed to find that the news of his approaching cohorts had gone before him, called from field to field as the labourer tilled his soil. So in the 13th century was all Europe bound together by word of mouth, passed from Brother Minor to Brother Minor. In unceasing line, by twos and threes, they tramped the highways of Europe, proclaiming the sweetness of poverty, the joy of renunciation, the glory of service, gathering as they went knowledge of men and knowledge of events. They were the makers of fame for the time. Did any one on their way excel in holiness or wisdom or learning they bore the tidings forward. Thus some simple monk in a quiet cloister of Italy would gain renown suddenly at

Paris or in England or in Spain. It was a broadcasting system as effective as our modern radio and simpler in mechanism.

The Franciscans numbered thousands and had penetrated to all known parts of the European Continent; yet John of Parma is said to have visited every Centre of the Order. He was Minister-General after St. Francis had gone and after Brother Elias had organized and standardized the Order, cutting it down more nearly to the pattern of other religious communities. Francis had declared the Order must own no property; Elias claimed that they needed monasteries and churches to lend it dignity. John of Parma was striving to restore the simpler Rule of Francis. Although he possessed wider power than any king or emperor of Europe and kings and emperors paid him honour, he chose to travel on foot, unshod, roughly clad, and ill-protected from heat or cold. He would knock at a postern gate, enter unnamed, help in the kitchen, sit among the lowliest at table, eat the coarsest food, and at the end of two or three days the monastery would waken to the fact that they were housing the Minister-General, Head of the entire Order. He wore on his person the signs of holiness, not those of power.

India too had her human lines of communication,—wandering monks who moved from temple-porch to temple-porch, from holy place to holy place, bearing with them learning, culture, religion and spirituality. They were less concerned with human affairs than their brothers of the West, because India has been always more subjective than ob-

jective in her interest; but under some wide-branching banyan tree or in the shadow of an arched verandah, they fought tournaments in dialectic, tilting with the syllogism instead of with the jousting spear; they read aloud and expounded the Holy Scriptures; they chanted the sacred Epics; while the most devout carried the Word in silence, teaching by holy example. Down the centuries wave after wave of passionate renunciation has swept over India, replenishing and swelling the throng of wanderers. In the last century, however, the tradition was losing momentum, the ardour of those who still clung to it was growing cold, the religious spirit was fainting. Then came the kindling influence of Sri Ramakrishna and behold! once more the highways are re peopled with preachers and servants of God.

When Sri Ramakrishna was discovered in the quiet seclusion of the Temple of Dakshineswar on the Ganges above Calcutta, students deserted the classroom, graduates forgot their degree and the University, young men abandoned their homes. After the passing of the Master these disciples, glowing with fervour, endured hunger, nakedness, hardships of all kinds. Like the *zelanti* ("zealous ones" of Francis) they lacked for food, for a covering from the chill of winter, they slept on the bare ground, they carried "neither purse nor script." With the same ardour as the sons of Francis they travelled through mountain fastnesses and over burning plains to bear the tidings. And to-day the world knows that a Great One has passed over the earth to renew and quicken it.

HOW TO MAKE A CAREER IN LIFE

(Some Hints to the Unemployed)

BY K. C. KATARIA, M.Sc. (COLUMBIA)

In our country the problem of unemployment has become very keen. While at college, students spend money lavishly. Their aspirations are high and they entertain very bright hopes about their future. But when they take the degree and face the real facts in life, all their ambitions are shattered. Two years' idleness makes them accept anything which is offered to them. In these days one can easily find a graduate at Rs. 30 per month. The communal question has aggravated the situation.

But there is always a silver lining behind the dark clouds. Young graduates who are ambitious must not give up hopes. They ought to know that service is not the only road to success. Rather the persons in service are handicapped. They cannot accumulate money. Extraordinary results have always been achieved in business. Lala Gokal Chand Kapur, the millionaire of Amritsar, started his life as an ordinary hawker. Henry Ford, the Automobile King, was an ordinary clerk up to the age of forty. Pandit Thakar Dutt, the Proprietor of the world-known *Amritdhara*, had to sell his wife's bangles to make a start in life. Lala Dhani Ram Bhalla, the shoe magnate of the Punjab, opened his shop with only a few hundred rupees. There are greater possibilities in business than in service. Let our young men realize this and enter the line in any capacity with a strong will.

DEPEND UPON YOUR ABILITY

Young men generally like to receive higher returns for their efforts. They

want to join a running business and make big profits. It may be all right with near relatives but one would never like to pass on first-rate business to strangers. Besides this, a first-rate business is seldom in the market for a partner. Again too much dependence on the soundness of a business itself lulls the buyer into a false sense of security. Instead of therefore dwelling too much upon the merit of the existing business, the young men should rely upon their own efforts, foresight, enterprise and start from the very bottom.

THE WAY OF SUCCESS

Many young men feel disheartened that they lack professional training. But they must note that the majority of the people who have achieved wonders in this world, never had any experience in the line. Some men have forged ahead, who could not be called educated at all.

Try to overcome your faults and deficiencies. Conduct your life in such a way that there will be little or no handicap. If you are weak in arithmetic, you can have the help of an accountant, who will come in and balance your ledgers for a small fee. If your weakness is in buying and selling, there are such men in the market upon whose judgment you can safely rely. If you are deficient in organizing power, that can be got over by seeking advice, by consulting business organizers and by reading the counsels of commercial writers in the business papers and magazines. Anyway aim high. Make

up for your weakness and you will eventually find yourself at the goal of success.

DEVELOP DETECTIVE AND SELECTIVE FACULTIES

You should train yourself to detect the salient facts. See the facts not singly but in their relations with other objects. Never disregard a fleeting suggestion even if jokingly made. Consider, there may be something in it. Study the lives of those who have made fortunes through their detective faculties. Their origin is always simple. Study, for instance, how Mr. Eno has made a fortune in fruit salts. It was a common thing for him to be consulted as a chemist for liver complaints by the sailors who had been pent up on a sea voyage. He was a business man possessing a sympathetic nature. Through his detective faculty he saw an opening for the supply of salts which would fill a wide spread need amongst all classes of society. Through that there sprang into existence the great trade which is now so well and favourably known to the public.

Look back over your past life and you will feel that you have not been sufficiently selective. The selective principle, when exercised, guides us to exclude from our minds the harmful. It helps us to invite and entertain that which informs and uplifts.

Give your mind the best to read and it will soon learn to refuse anything else. Do not read hurriedly. Pause to reflect, to analyse, in some cases to differ and to enjoy. Our brain like most other things is susceptible of improvement. Those who wish to make their brain more receptive and useful should endeavour to be more refined and elevated in their tastes and aspirations. Cultivate the intellectual and moral faculty. Read

and study good books, associate with fine society, eat sparingly and avoid low, degrading company.

BE CONSTRUCTIVE

The art of fruitful and progressive living consists in bringing isolated facts, facilities and enterprises into ordered relations. In the larger issues of life great achievements are brought about by bringing persons and places, energy and capital into unison. In this way a man can shape his career too.

The easiest method of mobilizing your thoughts is to write them down. Draft some personal scheme which concerns your prospect. Go on recording all the facts which come under your notice concerning your business interest. Add facts extracted from newspapers, price lists, catalogues and reviews. After five or ten years look through these items and you will find that you have got enough material for guiding you in your career.

BE EFFECTIVE

In the business world, we measure everything by one vital test: Will it make a net return (Profit)? This is what is called the commercial point of view. It is often scoffed at by artists and literary people; but it is the test that always counts everywhere. Any particular scheme or plan may be very wise and up to the point. It may be very original. But it is of no use in case it does not work or pay.

The first effort of every young man, who has no inheritance, should be to earn as much as he can by honest and fair means. But he should not look about for an easy job. He should never think of horse races. He must not dream of solving newspaper problems. Rather he should look for one that will require all his energy, courage and

ability. He should try to find a job that is very big for him and then he must develop himself till he is worthy of it. He must study the winners and not the losers in the game of life. It is often wise for a young man to begin life with a number of jobs. Many men who have had great careers worked at many odd jobs before they finally found their own. Shekh Sadi, the great Persian Poet, started learning at the advanced age of forty. Henry Ford was over forty at the time of putting his first motor in the market. Gillette too was forty years old before he invented and developed the safety razor that has made his fame and fortune.

LEARN AFTER YOUR SCHOOL EDUCATION

Do not think that your education has ended with your school or college education. A young man must remember that at college his education was merely a theoretical one. A knowledge of Sanskrit, Persian, Mathematics, Geography, History, Grammar and Literature does not teach us how to make money. A young man must get the real education after he leaves the school. If he wants to be a business man, he must learn how to buy and sell goods. He should study his customers and train his salesmen. He must know how to dress his windows and write his advertisement.

If he wants to be a banker, he must study the great subject of finance. He must learn the basis of credit. He must know the facts about the stock ex-

change. He must find out the nature of the whole banking system. He must learn how to read and understand a balance sheet. Similarly he should pick up other professions and make profitable use of his time.

RENDER VALUABLE SERVICE

A good many young men are self-centred. They think of things from the view-point of their pleasures only. They do not consider the power of public opinion. They never realize that their success depends largely upon what other people think of them.

This is a serious fault. It ruins many a man. It alienates other people. It prevents them from helping him. Success always depends upon the co-operation of other people. No man should stand wholly on his own. There is a word in business life called service. It is one of the most effective causes of success. If any man can render a better service in any line to the people among whom he lives, he will soon increase his income and make a name also. An ambitious young man should see how he can render valuable service to the public.

CONCLUSION

In short, a keen young man should learn how to be detective, selective, constructive and effective. In this way he will reach his goal quickly and take his place among the useful and prosperous men of his generation.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।

संकल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥

सर्वं Everything अज्ञानप्रभवं produced by ignorance (अस्ति is) ज्ञानेन through knowledge (तत् that) प्रविलीयते completely disappears विविधः various संकल्पः thought कर्ता creator (भवति is) सोऽयं, etc.

14. Everything is produced by ignorance,¹ and dissolves in the wake of knowledge. The various thoughts (modifications of Antahkarana) must be the creation². This is, etc.

¹ Everything is produced by ignorance—In reply to the previous question as to the cause of this world it is here said that ignorance is the cause of everything.

Sometimes seeing something coiled up on the road we mistake it for a snake and shrink back out of fear. But afterwards when we discover that it is nothing but a piece of rope, the question arises in the mind as to the cause of the appearance of the snake. On enquiry we find that the cause of it lies nowhere else than in our ignorance of the true nature of the rope. So also the cause of the phenomenal world that we see before us lies in the ignorance or *Maya* that covers the reality.

² The various thoughts the creator—The only thing that we are directly aware of is our own thoughts. The world that we see before us is what our thoughts have created for us. This is clearly understood when we analyse our experiences in dream. There the so-called material world is altogether absent, and yet the thoughts alone create a world which is as material as the world now before us. It is, therefore, held that the whole universe is, in the same way, but a creation of our thoughts.

एतयोर्यदुपादानमेकं सूक्ष्मं सदव्ययम् ।

यथैव मृदघटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

यथैव Just as घटादीनां of the pot and the like (उपादानं materials) सत् earth (भवति is, तथैव so also) यत् which एतयोः of these two उपादानं materials (तत् that) एकं one सूक्ष्मं subtle अव्ययं unchanging सत् Sat (Existence) (अस्ति is) सोऽयं, etc.

15. The material (cause) of these two (i.e. ignorance and thought) is the one¹ (without a second), subtle (not apprehended by the senses) and unchanging *Sat* (Existence), just as the material (cause) of the pot and the like is earth. This is, etc.

¹ One—Because it does not admit of a second of the same or of a different kind, or of any part within itself. It is one, a unique homogeneous whole.

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।

तदहं नात्र संदेहो विचारः सोऽयमीदृशः ॥ १६ ॥

(यस्मात् Because) अहं I एकः one अपिच (expletive) सूक्ष्मः the Subtle ज्ञाता the Knower साक्षी the Witness सत् the Ever-Existent अव्ययः the Unchanging (अस्मि am, तस्मात् therefore) अहं I तत् “That” (अस्मि am) अत्र here संदेहः doubt न not (अस्ति is) सोऽयं etc.

16. I am the One and the Subtle, the Knower¹ and the Witness ; the Ever-Existent and the Unchanging ; so there is no doubt that I am "That"² (i.e., Brahman). This is, etc.

¹ *The Knower*—The Supreme Knower which is ever present in all our perceptions as consciousness, which perceives even the ego.

When I say "I know that I exist," the "I" of the clause 'that I exist' forms a part of the predicate and as such it cannot be the same 'I' which is the subject. This predicative 'I' is the ego, the object. The subject, 'I', is the supreme Knower.

² *I am "That"*—I, the ego which is common to all, when stripped of all its limiting adjuncts such as the body and the like, becomes one with "That," the supreme Ego, i.e. Brahman. In fact it is always Brahman, its limitation being but the creation of ignorance.

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

आत्मा Atman हि (expletive) एकः one विनिष्कलः without any part (अस्ति is) देहः the body बहुभिरावृतः composed of many parts (भवति is, मूढः the ignorant) तयोः of these two ऐक्यं unity प्रपश्यन्ति see (confound) अतःपरम् other than this अज्ञानं ignorance किम् what (अस्ति is).

17. Atman is one and without any part, whereas the body consists of many parts ; and yet the ignorant see (confound) these two as one ! What else can be called ignorance but this¹ ?

¹ *What else can be called ignorance but this?*—To give rise to confusion in knowledge is a unique characteristic of ignorance. It is through the influence of ignorance that one confounds a rope with a snake, a mother of pearl with a piece of silver and so on. But, after all, the power of ignorance is not completely manifested here ; for one could easily find an excuse for such confusions when there exist some common characteristics between the real and the apparent. The nature of ignorance is, however, fully revealed when one confounds the subject (i.e. Atman) with the object (i.e. the body), which have nothing in common between them, they being opposed to each other in all respects.

आत्मा नियामकश्चान्तर्देहो बाह्यो नियम्यकः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

आत्मा Atman नियामकः the ruler अन्तः internal च and (भवति is) देहः the body नियम्यकः the ruled बाह्यः external (भवति is) तयोरैक्यं, etc.

18. Atman is the internal ruler of the body which is the ruled and external ; and yet, etc.

NOTES AND COMMENTS

IN THIS NUMBER

The opening article contains extracts from Swami Vivekananda's writings and

speeches, indicating his views on the vexed question of caste. Some of the statements may seem to be in conflict with one another. But this apparent

contradiction may be easily explained when all his utterances are taken together. These extracts, we hope, will enable one to understand at least the standpoint of *Swami Vivekananda on Caste*. . . . *The Yoga of Art* is the substance of two lectures delivered by Dr. Cousins at The International Centre for Spiritual Research, Ascona, Switzerland, in August, 1932. . . . Eric Hammond is an English disciple of Swami Vivekananda. . . . A. N. Sen is the District and Sessions Judge of Dacca. The preface article is from his Presidential address at a meeting, organized by the Ramakrishna Math, Dacca, on the occasion of the last birthday celebration of Swami Vivekananda. . . . Prof. Teja Singh belongs to the Khalsa College, Amritsar. Old readers of the *Prabuddha Bharata* may remember to have read his writings on the Sikh Gurus. . . . Hemendra Nath Das Gupta has made a special study of Girish Chandra Ghosh, the great dramatist of Bengal. He has written also an important book in Bengali on Girish Chandra. . . . Swami Jagadishwarananda is a monk of the Ramakrishna Order and, at present, belongs to the centre at Ceylon. He is a contributor to several magazines, English and Bengali, in India. . . . Mr. Kataria's words, we feel no doubt, will prove useful and stimulating to the unemployed youths of our country.

RABINDRANATH TAGORE ON THE IDEAL OF SANNYAS

According to a Free Press report Poet Rabindranath Tagore in the course of his Kamala lecture delivered last January at the Calcutta University said :

"There is a common idea that only a select few are entitled to make the assertion 'I am He,' but it is a mistaken

idea. The same thing has been very beautifully expressed by the poets of Bengal, who have said that 'if you want to know the supreme person, you must look within,' and it is this truth which is expressed in the Upanishadic saying, 'Soham.' "

The Free Press further reports that "In this connection he passed strictures on asceticism, saying that 'Sannyasis' who renounce the world have no business to use the expression 'Soham,' for a man, who cuts himself off from the rest of his fellow-beings, is not prepared to work for the common welfare of mankind and is afraid of facing the sorrows and sufferings of the world, has not the right to arrogate to himself the fulfilment of the Upanishadic teaching."

Dr. Tagore by his manifold services to the country has won the love, affection and esteem of the whole nation. He is one of the few great Indians who have been instrumental in enhancing the prestige of India in the eyes of the world. As such every Indian is proud of him. It becomes, therefore, all the more painful for one to differ from what he says.

This is not the first time that Dr. Tagore talks disparagingly of the ideal of Sannyas. Himself not being a Sannyasi, perhaps he finds it difficult to understand the hopes and aspirations of a Sannyasi and his outlook on life. As a poet, he is quite at liberty to sing on any theme that comes to his lyre and to sing that in his own way. That is all right. But sometimes he is looked upon as more than a poet, and his words are taken as a guide to life. In the interest of truth, therefore, his utterances on such an important topic as the ideal of life require close examination.

The poet says that it is a mistaken idea that only a select few are entitled to

make the assertion "I am He." Perhaps this criticism is meant for those who think that only the Sannyasis are entitled to that claim. Yes, if man is Brahman, everybody—he be in the forest away from the world or in the busy life of crowded activities—can practise that doctrine,—of course if he has undergone the proper discipline. But here the poet gives out an altogether new theory. He says that all should use the expression "Soham," but not the Sannyasis. Well, what is their fault? Their first fault is that they have left the world; second, they do not work for the common good; third, they do not welcome the sorrows and sufferings of the world.

According to this new doctrine of the Poet, Buddha, Christ, Sankara, Chaitanya and a host of others, who have blessed humanity by their birth, are debarred from saying "I am He." For they all in the early days of their struggle cut themselves off from the world, looked only to *their own* spiritual interest, and did not face the woes and sufferings of the world. Of course every one is not a Buddha or a Christ to claim the exemption which was theirs, and one following the example of Buddha without having the genuine fitness or preparation may be a menace to society. But an ideal should be judged by its best and not by its worst votaries. And here the poet talks of the ideal.

And to judge by the acid test of Dr. Tagore, how many of those who are not Sannyasis, (1) throw in their lot with their fellow men and do not live in an icy isolation of their home and surroundings; (2) work for the common welfare of mankind and do not knock down even their nearest relations in the brutal race for wealth and power; (3) welcome the miseries of life willingly and do not take them as inevitable outcome of circumstances? In that case

the Sannyasis also, leaving the question of the ideal apart, do not stand in a worse footing than those who do not give up the world.

The religious history of the world shows that almost all of those who had been seized with a genuine spiritual thirst left or at one time of their life cut themselves off from the world to satisfy that longing. And were they really selfish or cruel? The history of the world will indicate that Sannyasis have shown greater example of the spirit of service *for others* than those who were not Sannyasis. Of course, there had been householders who showed in their life rare examples of unselfishness. They were rather uncommon and they also were seized with a *Sannyasi spirit*. But the majority of people work for their own self-interest or for their relations goaded by fleshly attachment—and there also the amount of interest depends on the degree of attachment—and talk that they are *working for the world*. These high-sounding words are dangerous, because they cloud the real issue and lull us to sleep when we should be wide awake.

True, if God pervades the whole universe, why should one leave the world? But to believe the poets, whom Tagore quotes, if you want to see the all pervasive Supreme Being, "you must look within," and find Him there. And when one looks within, one cuts oneself off from the outside world. One must realize God first before one can expect to see Him in every being. And to do that means so much concentration of energy, that naturally one has to abandon all other interests of life. It was therefore that Christ said that one cannot serve God and Mammon together and Tulsidas sang that where there is Kâma (desire for enjoyment) there is no Rama.

And when a person realizes God

within, he sees God outside also and his love for all living creatures—not only for men—transcends all human conception. At one time Sri Ramakrishna could not tread upon even grass, he felt himself so much akin to the life behind that.

One can also start from the intellectual conception that God is everywhere and seek to realize Him by serving God in humanity. But here also one serves God in man and not man, and lays oneself open to the charge of neglecting man and the world.

And if we look to the internal evidence of the Upanishads, what do we find? The *Brihadaranyakopanishat* says :

“When Brahmanas know that Self, and have risen above the desire for sons, wealth and (new) worlds, they wander about as mendicants. (III. 5. i.) Also, “Wishing for that world (for Brahman) only, mendicants leave their homes.” (IV. 4. xxii.)

In the *Svetâsvataropanishat* we find, “Through the power of his penance and through the grace of God has the wise Svetasvatara truly proclaimed Brahman, the highest and holiest, to the best of ascetics, as approved by the company of Rishis.” (VI. 21.)

The *Mundakopanishat* says, “But those who practise penance and faith in the forest, tranquil, wise, and living on alms, depart free from passion through the sun to where that immortal Person dwells whose nature is imperishable. (I. 2. xi & xii.)

According to the *Kaivalyopanishat*, “In a secluded place, . . . living in the last of the orders of religious life, having controlled all the senses, . . . the holy man reaches Him who is the source of all, the witness of all and is beyond darkness.” (v—vii.)

And leaving aside all these theoretical discussions, if we take the words of those who have realized Truth in life

or have been in the world to give a push to the religious life of humanity, we find clear words indicating that selfish enjoyment and love of God cannot go together. Christ said, “Give up thy all and follow me.” A gigantic spiritual soul who appeared in the world very lately was scathing in his criticism of those who want a compromise between the world and God. Now, whom to believe?—those who have realized the Ideal in life or those who simply conjecture and grope in the dark?

We admit that the life of Sannyas is not for all—nay, very few are fit for that. But that is a different thing. To judge from that standpoint, how few are alive to the responsibilities of a householder's life even? The real difficulty arises when the ideal itself is criticised.

SCIENTITIST VS. PHILOSOPHER

Lately a public meeting was held at Behrampore, South India, in which Sir C. V. Raman and Sir S. Radhakrishnan spoke from the same platform.

In the course of the speech Sir C. V. Raman said that the one correct view of life was the Scientific view. He further opined that Science dealt with ascertained and ascertainable facts. It was not like Philosophy which indulged in mere speculation unsupported by facts. The attitude of Science gave people a firm platform on which any kind of Philosophical framework could be built. There was no use of creating things if there was no basis of reality.

Sir S. Radhakrishnan in reply said that even scientists did not exhaust all facts. It was not true that Philosophy was mere speculation divorced from reality. There were certain things in life which did not admit of botanizing or anatomizing. For instance, there was woman, it was a fact of life. You could not say, as the Americans did,

that woman was a compound of the foam and froth of the sea, the thunder of the clouds, the electricity in the lightning. It was not true to say, nor did he agree, that woman was an after-thought of God. Woman had certain qualities which attracted man and stirred his heart. It was no use taking a scientific view of such things. Both perceptual observation and conceptual classification had to be brought into play.

Indeed science cannot meet all the demands of human heart and mind. Science is limited in its scope by its very nature. Beyond science lies an infinitely vast unexplored region which is the field of activity for philosophy. It is therefore that science and philosophy have always lived side by side. Philosophy will be mere speculation if it is not inspired by a genuine desire to solve the problems of life, *i.e.*, if it is out of touch with life. Philosophy also cannot give the ultimate solution of the problems of life. For that one must go beyond the sphere of intellect—to the superconscious state wherefrom only one can get a complete view of life and have all its problems solved. And that is the sphere of religion.

Regarding religion Dr. Radhakrishnan said that the best religion was that according to which man with regard to his fellow-beings should be selfless and with regard to himself sincere in what he did. These two qualities of sincerity and selflessness should dominate man. No other religion was worth profession. It did not matter whether the man went to a mosque or a temple or a church. The Soviet attempt to abolish religion, the speaker said, was an absurdity. Religion could not be abolished. It was a part of human nature.

But religion has its basis in the direct perception of Truth—in realization. Religion cannot be organized by an in-

tellectual leader; it has its spring in the life of Seers and Prophets. So the learned Professor justly condemned the attempt made by some people to synthesize religion and evolve an esperanto religion which, he said, would be a mere babble of noise. It would be as absurd as the attempt to evolve a universal language. Nor was it feasible to suppress all religions and establish imperialism in religion.

SOCIAL REFORM—TRUE AND FALSE

A reform cannot be artificially thrust upon a society, it must be evolved from within. For that reason, educating the public opinion is of the foremost importance. Even legislation sometimes proves futile, when public opinion is against or not sufficiently for a social reform. In spite of the Widow Remarriage Act, remarriage of widows is not greatly in vogue in India. To remove some technical disabilities in social reform, legislation may be necessary, but that is the least part of the thing. The greatest result will be achieved if the general public be convinced of the necessity of a change in the social constitution. And that will be achieved by the spread of liberal education. A few leaders holding views much in advance of the opinion of the masses will find it difficult to drag the whole society along with them.

In this connection referring to Mr. S. Ranga Aiyar's Bill in the Legislative Assembly, *The Indian Social Reformer* makes some very pertinent remarks. It says that it is a mistake to conceive social reform in terms of challenge or defiance of any authority outside ourselves. These so-called orthodox people or Sanatanists, are fathers and mothers, brothers and sisters of so-called reformers. The division is absolutely fanciful. If every member of the League of the Servants of the Untouchables devoted,

in addition to his propagandistic activities, a few minutes of his time to do a little propaganda inside his home circle, Mr. Ranga Aiyar's Bill would remain

a dead letter because the custom which it attacks will have ceased to exist. "Social reform unlike political reform is primarily an inward change." So true!

REVIEWS AND NOTICES

THE HERITAGE OF ASIA. By Kenneth Saunders, M.A., Litt.D. *Association Press, 5 Russell Street, Calcutta. 224 pp. Price Rs. 2.*

Art, philosophy and religion, the best flowers of a full-fledged civilization, constitute the glorious heritage of Asia—this, in brief, is the burden of Dr. Saunders' book. A genuine admirer of the Asian genius, he finds its living expression in India, China, Japan and, presumably, in a lesser degree in Korea. He wanders back to antiquity, lifts the veil off its darkest recesses and gets at the core of Indian, Chinese and Japanese life—India brooding over the thought of the Eternal; China engaged in working out in terms of beauty and art the inner truth of the cosmic harmony it discerned in human relations; Japan avidly fostering her romantic utilitarianism against the background of a splendid Indo-Chinese synthesis. Buddha is represented to be the embodiment of the Indian spirit, Confucius of the Chinese and Shotoku of the Japanese. The author thus notes the differences in this triangle of the Asian civilization. He seems, however, to have, at the same time, a lively consciousness of its fundamental unity.

From the hallowed depth of the past—a 'living past' as he calls it—the author then emerges into the present, sets forth an array of modern leaders, Mahatma Gandhi, Hu Shih and Kagawa, representative respectively of India, China and Japan. These great personalities, the prophets of modern Asia, are depicted by him as but the latest editions of their ancient predecessors. "All trained in the West, Gandhi, Kagawa and Hu Shih are yet characteristic of the countries which have produced them, and of Asia.

The book, in its latter part, contains a goodly variety of selective translations from the ancient scenes of India and China,

which also give one an insight into the secret springs of Asian life.

Last, but not least, all through the book diligent attention has been paid to Asia's secular activities, which also considerably enhances its interest.

On the whole, it is an eminently readable book. The get-up is excellent and the price is small in comparison with its bulk.

S. N. D.

THE HEART OF HINDUSTHAN. By Sir S. Radhakrishnan. *G. A. Natesan & Co. Madras. viii+151 pp. Price Re. 1. Second Edition.*

The book in its first edition was reviewed by us. That within a short time a new edition was necessary indicates how warmly the book has been received by the reading public. In the present volume a new chapter, "The Hindu Idea of God," has been added.

HINDI

NAIVEDYA. By Hanuman Prasad Poddar. *Published by Gita Press, Gorakhpur. 341 pp. Price As. 10.*

This is a collection of several essays on religious topics together with a few poems. The book contains many useful hints of practical religion.

EKADASHA SKANDHA. Translated by Munilal. *Gita Press, Gorakhpur. 412 pp. Price As. 12.*

The book contains the original texts of the eleventh chapter of the Srimad-Bhagavatam with translation thereof in chaste and elegant Hindi. The paper and printing are good.

GERMAN

DER YOGA ALS HEILWEG. By Prof. Dr. J. W. Hauer. *Published by W. Kohlhammer Verlag, Stuttgart. 1932. Pages 160 and XVI.*

India's debt to German scholars is immense. They have made careful studies of Indian Philosophy, Religion, Art, Archaeology, History as well as Philology ; and have popularized them to the people of the West. They have been carrying on critical as well as comparative studies on Indian Philosophy and particularly Sanskrit works so effectively that some Indian scholars think it to be necessary for them to study in Germany to master the critical methods of research. Prof. Hauer, the Professor of Indology and Comparative Religion, in the University of Tübingen is one of the German scholars who has taken keen interest in carrying on researches in the field of Hindu Philosophy and especially Yoga. Prof. Hauer is engaged in writing a series of valuable monographs on Yoga ; and *Der Yoga als Heilweg* (Yoga as the means for Salvation) has been published as one of the series.

This comparatively small book is a very important contribution in the field of the study of Yoga Philosophy. It is not possible for me to give an adequate survey of the work, within the short space which is at my disposal. This work is not merely a study of the meaning of the difficult texts of Yoga Sutra ; it is not merely a study of Yoga as Philosophy and Religion (as the excellent work of Prof. Dr. Surendranath Das Gupta on the subject is) ; but it is a comparative study of Yoga in the field of modern Psychology—including Psycho-analysis and Psychotherapie. As a professor of Comparative Religion, Prof. Hauer is interested in the study of Yoga from the standpoint of Comparative Religion and Philosophy. It is the conviction of Prof. Hauer that secrets of Yoga provide us with a fountain from which Humanity (especially the people of the West) may draw new inspiration, power and knowledge, the practical application of which is of great importance in life. Prof. Hauer believes that, the West is passing through a state of transformation. As a result of the World War and consequent unrest there are movements in the West, which may be regarded as conscious efforts for emancipation of man, not merely through some religious formula, some faith

or religious rituals, but through conscious experience, rational work and self-realization. In this respect, Prof. Hauer's attitude is somewhat similar to that of the late Swami Vivekananda.

Significance of Prof. Hauer's work can be well understood from the very brief survey of the contents. Over and above the translation of the text of Patanjali, the author tries to give a concise but thoroughly scientific exposition of Yoga in the history of Indian Philosophy and religion, during the period of the last three thousand years. He tries to show that the theory and practice of Yoga had a distinct place in the Vedas, the Upanishads, the Tantras, in Buddhistic and Jainistic literature and later cults of Hinduism. In the Mahabharata—in the Twelfth Book on Mokshadharma and also in the Bhagabat Gita—Yoga plays an important part. Prof. Hauer devotes a chapter on the development of Yoga theory and practice after the era of Yoga Sutra.

Application of Yoga Philosophy and practice has always played a very significant part in the evolution of Indian Philosophy and Religion. About the end of the eighteenth century A. D. Hinduism was at its lowest ebb ; and with the revival of the spirit of application of Yoga as advocated by Ramakrishna and Swami Vivekananda, Hinduism has acquired a new lease of life. But the most significant thing regarding the appreciation of Yoga is that the West, especially the Indo-Germanic people of the West, have begun to take the keenest interest in Yoga as the way to emancipation of man. Prof. Hauer's work is possibly one of the very best evidence of this attitude. As Professor Hauer's work—*Der Yoga als Heilweg*—is a substantial contribution in the field of Yoga Philosophy, Psychology as well as Religion—it is to be hoped that this work will be translated into English and some of the important Indian languages by worthy and competent Indian scholars.

TARAKNATH DAS

MUNICH, GERMANY

NEWS AND REPORTS

SWAMI MAITHILYANANDA'S TOUR

Swami Maithilyananda of the Advaita Ashrama, Mayavati, belonging to the editorial department of the *Prabuddha Bharata* has been touring from December last through various parts of U. P. Wherever he went, by personal talks, by public lectures and discourses as well as conversations he created sympathy and interest in the Sanatana Dharma and in the culture and ideals of our country. At Lucknow before a select audience he delivered a public lecture on "The National Ideals of India". He gave a series of discourses at the Cawnpore Ramakrishna Sevashrama to a group of earnest seekers of Truth. At Gorakhpur he delivered a lecture in Bengali on "Religion and Life" at the Bengali Club. "The Destiny of Life", "The Purpose and End of Life", "Bhakti Yoga" and "Karma Yoga" were some of the topics for lectures and discourses held in some important places of the town. Informal parlour meetings were also held at the residence of some respectable gentlemen of the locality. At Sitapur he delivered several lectures, some of the topics being "The Purpose of Religion", "The Spiritual Law of Emotion", "The Spiritual Law of Action", "The Spiritual Law of Concentration" and "The Path of Knowledge". These lectures were full of interest and instruction and created a good deal of enthusiasm and sympathy for the ideals of the Ramakrishna Math and Mission laying special emphasis on the practical aspect of spiritual life and service in a spirit of dedication without distinction of any kind.

THE VEDANTA SOCIETY AT NEW YORK

The Secretary of the above Society writes :

At a general meeting of the Vedanta Society of New York held on September 30th, Swami Bodhananda intimated his desire to retire from the active service of the Society. He has appointed Swami Nikhilananda to succeed him as the spiritual head of the Vedanta Society of New York.

The Vedanta Society of New York was founded by the illustrious Swami Vivekananda in 1894, after his monumental exposition of

the Hindu Philosophy and Religion at the Parliament of Religions, held at Chicago in 1893. Swami Abhedananda carried on the work of the Society for fifteen years, from 1897 to 1912, preaching with great ability and scholarship the principles of Vedanta in this the biggest and most important city of the United States. Swami Bodhananda came to this country in 1906 as the assistant of Swami Abhedananda and himself conducted the work of the Society during the latter's absence in India. After Swami Abhedananda's return to America, Swami Bodhananda became the leader of the Vedanta Society of Pittsburg, where he remained for a period of six years. In 1912 he was invited to New York to take the complete charge of the Society and since that time he has been acting as the spiritual head of the Society with a single-minded devotion and sincerity of purpose that can hardly be described in words. His fearless exposition of truth, his simplicity of life and his unassuming manners have made an indelible impression upon all that came in contact with the Swami. His deep scholarship, his simple way of explaining abstruse principles of the Vedanta and his unusual keenness in understanding the inner psychology of the student's mind, have been instrumental in gathering many an adherent of Vedanta in this city.

The students of the Vedanta Society can hardly express their gratitude to Swami Bodhananda for the noble inspiration and sweet friendship he has given them during these years.

The present headquarters of the Society was established in a large private residence in 1921 through the generous gift of a devoted pupil and friend of Swami Bodhananda, the late Miss Mary Morton.

Swami Nikhilananda, who is now the minister-in-charge of the Society, came to this country a year ago and worked in Providence, Rhode Island, as the assistant of Swami Akhilananda. He has opened the season's work in New York on Sunday, October 2nd, with a sermon on "The Essentials and Non-essentials of Religion." Besides the usual Sunday services, the new Swami is conducting two classes every week, on Srimad-Bhagavad-Gita and the Upanishads.