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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

LETTERS OF SWAMI VIVEKANANDA

Chicago,

January 29, 1894.

Dear Diwanji Saheb,

Your last letter reached me a few days ago. You have been to see my poor mother and brothers. I am glad you did. But you have touched the only soft place in my heart. You ought to know, Diwanji, that I am no hard-hearted brute. If there is any being I love in the whole world, it is my mother. Yet I believed and still believe that without my giving up the world, the great mission which Ramakrishna Paramahansa, my great Master, came to preach would not see the light, and where would those young men be who have stood as bulwarks against the surging waves of materialism and luxury of the day? These have done a great amount of good to India, especially to Bengal, and this is only the beginning. With the Lord's help they will do things for which the whole world will bless them for ages. So on the one hand my vision of the future of Indian religion and that of the whole world, my love for the millions of beings sinking down and down for ages with nobody to help them, nay, nobody with even a thought for them; on the other hand making those who are nearest and dearest to me miserable : I choose the former, “Lord will do the rest.” He is with me, I am sure of that if of anything. So long as I am sincere, nothing can resist me because He will be my help. Many and many in India could not understand me, and how could they, poor men, their thoughts never strayed beyond the everyday routine business of eating and drinking? I know only a

few noble souls like yourself appreciate me. Lord bless your noble self. But appreciation or no appreciation, I am born to organize these young men, nay, hundreds more in every city are ready to join me, and I want to send them rolling like irresistible waves over India bringing comfort, morality, religion, education to the doors of the meanest and the most downtrodden. And this I will do or die.

Our people have no idea, no appreciation. On the other hand that horrible jealousy and suspicious nature which is the natural outcome of a thousand years of slavery make them stand as enemies to every new idea. Still the Lord is great.

About the Ârati as other things you speak of it is the form in every one of the monasteries in all parts of India, and the worshipping of Guru is the first duty inculcated in the *Vedas*. It has its bad and good sides, but you must remember we are a unique company, nobody amongst us has a right to force his faith upon the others. Many of us do not believe in any form of idolatry, but they have no right to object when others do it because that would break the first principle of our religion. Again God can only be known in and through man. Vibrations of light are everywhere, even in the darkest corners, but it is only in the lamp that it becomes visible to man. Similarly God though everywhere, we can only conceive Him as a big man. All ideas of God such as merciful preserver, helper, protector—all these are human ideas, anthropomorphic, and again these ideas must cling to a man, call him a Guru or a Prophet or an Incarnation. Man cannot go beyond his nature, no more than you can jump out of your body. What harm is there in some people worshipping their Guru when that Guru was a hundred times more holy than even your historical prophets all taken together. If there is no harm in worshipping Christ, Krishna or Buddha, why should it be in worshipping this man who never did or thought anything unholy, whose intellect only through intuition stands head and shoulders above all the other prophets because they were all one-sided? It was he that brought first to the world this idea of the truth, not in but of every religion, which is gaining ground all over the world, and that without the help of science or philosophy or any other acquirement.

But even this is not compulsory, none of the brethren has told you that all must worship his Guru, No-No-No. But again none of us has a right to object when another worships. Why? Because that would overthrow this unique society the world has ever seen, ten men of ten different notions and ideas living in perfect harmony. Wait, Diwanji, the Lord is great and merciful, you will see more.

We do not only tolerate but accept every religion, and with the Lord's help I am trying to preach it to the whole world.

Three things are necessary to make every man great, every nation great :—

1. Conviction of the powers of goodness.
2. Absence of jealousy and suspicion.
3. Helping all who are trying to be, and do good.

Why should the Hindu nation with all its wonderful intelligence and other things have gone to pieces? I would answer you, *Jealousy*. Never was there a nation more wretchedly jealous of each other, more envious of each other's fame and name than this wretched Hindu race. And if you ever come out in

the West, the absence of this is the first feeling which you will see in the Western nations.

Three men cannot act in concert together in India for five minutes. Each one struggles for power and in the long run the whole organization comes to grief. Lord! Lord! When will we learn not to be jealous! In such a nation, and especially in Bengal, to create a band of men who are tied and bound together with a most undying love in spite of difference, is it not wonderful? This band will increase. This idea of wonderful liberality joined with eternal energy and progress must spread over India, it must electrify the whole nation and must enter the very pores of society in spite of the horrible ignorance, spite, caste-feeling, old boobyism, and jealousy which is the heritage of this nation of slaves.

You are one of the few noble natures who stand out as rocks out of water in this sea of universal stagnation. Lord bless you for ever and ever!

Yours ever faithfully,

VIVEKANANDA.

THE ROOT OF CULTURE IN EAST AND WEST

BY THE EDITOR

I

The popular conception of a division between East and West has, in more recent years than ever, given rise to some disruptive forces that prove a bar to the movement of the human race towards a common historical objective. In spite of the prevailing forces that make for wars and discord among the different races of the world, there is growing today, among the Easterners and the Westerners as well, the consciousness of a common humanity and the sense of a common responsibility. Some of them declare that there is no such thing as inevitable racial characteristics and that if there are differences at all, they do not exist markedly at any given time. They rightly apprehend that there is always the danger of over-emphasis in making broad generalizations like that of East and West, because any fixity of racial characteristics is impossible in the very

nature of things. The so-called fundamental differences between East and West are mainly due to the mental delusion both on the part of the Easterners and the Westerners. In an address delivered last year at the I. S. S. Conference at Sigtuna near Stockholm, Mr. A. C. Chakravarty observed, "I think there will be no difficulty, for instance, in admitting that racial differences are not permanent. Human races have migrated from time to time and they have mingled their blood, so that to claim any fixity for racial characteristics, created by environment, climate, or original stock is clearly impossible. We cannot find a scientific basis for a belief in permanent racial distinctions. The Aryans, if you can call them that, were the forefathers of my family and of many other families and groups of families. Some sections of the Indian population may be closer racially to some peoples in

Europe than to some other Eastern peoples, but the nearest we can get to scientific knowledge in this matter is to say that there are certain peoples living in certain parts of the world now who have had a common ancestry, in a very relative sense, but that history has played strange pranks with such 'origins'. Not only do the facts of racial intermixture cut right across theories about 'the West' and 'the East', but they also show up the falsity of geographical nationalism. Let us ponder on the implications of this problem. Shall some sections of the Indian and the German population unite in a racial movement and claim a separate territory of their own? Or, shall the people living within a particular geographical area and given a common general name in spite of their diversity of racial composition, claim that the cultural, linguistic and other common elements should be enough to make them a true unit, an independent unit amongst many others which must make up the human civilization?" Mr. Chakravarty in his address faced the fundamental philosophic question which lies behind all these discussions about the human race. According to him, in spite of wars, floods and famines, and man's blind animal habits and tendencies, a certain unifying urge of the totality of the human species can be discerned more or less clearly in the history of Man. The human race has maintained a certain development—a development in humanity, and by evolving certain broad characteristics, has attained a deeper understanding of law and order in every aspect of life, scientific, moral, and social.

History like every other branch of knowledge should inculcate in us the moral and spiritual values of life. But the tendencies of aggressive nationalism and imperialism are now deliberately

denying the fact that a common progress underlies all our racial history. It seems that the modern world with all its pride of knowledge is consciously overlooking the fundamental basis of all races, which is the goal of all human history. So it is worth while considering the nature of the relationship that exists between the two great masses of humanity, which include the whole geographical area of the earth and are popularly known as East and West.

II

Last February in a lecture delivered under the auspices of the Patna University at the Patna College, Dr. Gualtherus H. Mees historically traced the points of contact between the early cultures of East and of West. His observations on some of its main points, namely, art, religion, and science are worthy to be noted in this connection. As regards art, he said: "It is known that in 3,000 B.C. there was a fundamental cultural homogeneity between ancient Crete and other parts of the Mediterranean, and the Harappa-Mohenjo-daro culture, with Sumeria as a link between. Articles of stone found in these countries are very similar. In later times the difference between the products of art and the implements of Europe and of Asia became gradually greater.

"Also in dress there was not that wide divergence. The Greek and Roman togas and robes were decidedly what we now might call Eastern. The same applies to many mediæval costumes in Europe. Also the music of the West and the East must have been very similar. I have been told that the Egyptians and the Greeks also had quarter notes like Eastern music. I am not a musician, and I hope it is true. At any case it is a fact that half a year ago I was deeply struck by a concert

which was given by German quarter on mediæval instruments, which formed the proto-types of the modern violin and cello. They played music of Europe of the 12th and 13th centuries, mostly religious, and you can imagine my amusement and joy when I found that this music was almost entirely what we call Eastern. And even more, I distinctly recognized some melodies which are now purely Indian!"

As regards religion, the learned doctor mentioned among many other things that some Eastern legends and stories travelled to Europe. The story of Buddha's life became in Europe the Christian legend of Barlaam and Josophat. In the centuries before and after the birth of Christ the philosophical schools and orders at Alexandria formed a most important link between East and Christianity. Some authors assign an Eastern origin to the orders of the Essenes and of the Therapeutae. The Philosophy of Plotinus and his school of Neo-Platonism was almost pure Vedânta. Actual contact as for instance between Tibet and the Roman Catholic Church was likely. Much might have travelled from Asia to Europe. It was equally possible that the Christian missionaries which travelled to China in the early centuries after Christ, left their stamp upon the rituals of the priests they contacted on the way. It was possible that the conformity had occult or collective-psychological causes. The Christian church owed also some of its rituals and objects of ritual to the East.

As regards science, Dr. Mees opined that in the early centuries and in the middle ages, East was in advance of West. In the middle ages the great Arabian doctors, mathematicians, philosophers, containing the ancient Greek, Alexandrian, and Eastern scientific traditions, knew more than their

European colleagues and were to some extent their teachers. Some of the old Greek writers were known to Europe in translations from the Arabic into Latin, for the knowledge of Greek became once more a known and valued language.

Thus we see that from a historical point of view the contact between the early cultures of East and West was not so little as to be overlooked. But in those early times East and West were too far away to be rivals economically or culturally. "It is science," said Dr. Mees, "since the beginning of the last century, as expressed and embodied in the achievements of communication and transportation, which has brought about a meeting on a larger scale and consequent friction between East and West. As it is the case with every new thing and every new power on earth, before it can prove a blessing to man, it must first appear to be a curse when it cannot yet be rightly handled."

III

There are certain psychological laws which apply to all human beings. Although there may be some broad tendencies and attitudes which distinguish the Eastern peoples from the Western, it cannot be said that those characteristics are fundamentally oriental and are never to be found at all in the Western peoples. This mental outlook has divided humanity into two great masses, namely, East and West. It has resulted from the differences in psychological make-up of both the modern Eastern and Western races. Some time ago Prof. Gilbert Murray in an international series of open letters wrote to Dr. Rabindranath Tagore: "All generalizations about whole nations or groups of nations are superficial and inaccurate, even when made by scientific students without personal basis. And

most of these actually current are made by prejudiced and utterly unscientific partisans. People talk loosely of the differences in character between 'Nordic' and 'Latin' nations, or, in still looser phrase, between 'East' and 'West', violently denouncing the one and praising the other. Even when there is no actual prejudice at work, the comparisons, though sometimes suggestive, are never exact. For one thing, neither side of the comparison is uniform : every German is different from every other German, every Italian from every other Italian : nor can you make any single statement that will be true of all Indians or of all Englishmen. And besides, the differences of habits and ways of thought between, say, one fairly typical Bengali and one typical Yorkshireman, are so infinite in number that they cannot be added together in a definite catalogue, and for the most part so utterly unimportant that they would not be worth cataloguing. I am always puzzled by the people who ask me, 'Do I like Indians', or it may be Americans, or Frenchmen : and can only answer, as I would about my own countrymen, that I like some and do not like others.

"Yet the differences are there, and are felt though they cannot be analyzed. Indeed the mischief is that they are felt far too much ; infinitesimal peculiarities are noted and interpreted as having some great moral significance. We are accustomed to our own people and do not seek for profound psychological explanations of their chance looks and ways. But when we meet a foreigner we feel a surge of curiosity and criticism rising within us. We want eagerly to know what this strange being is really like. and we have so little evidence to go upon that we exaggerate the importance of all we have."

It is only the people of a very narrow outlook, who stare at superficialities and

fail to see the things which really matter. It is the psychologically unripe people who attach so much importance to the exterior of all things. In the pure realm of thought, it is wrong and unjust to set the superficial differences of East and West in hostile alignment against each other. The excess of egoism and the individualistic desire for superiority have led East and West to fight for nothing, when they are meant to work together on earth and to travel towards a common destiny of mankind.

IV

The meeting of East and West in the recent times may pave the way for a firm unity, if both stand on a common and universal culture of mankind. An intellectual allegiance to such unity is powerless against the surging tides of geographical nationalism. The people with whom the external, the non-essential differences have vanished and who can see behind the scenes the eternal march of mankind as a whole can really help in working out an international understanding of all races of men. But so long as weaker races suffer in their political and other relations with the stronger ones, it is idle to talk of any sympathetic understanding between the Eastern and the Western peoples. Because there cannot grow a genuine relationship so long as there exists the ruthless exploitation of the one over the other. In his reply to Prof. Gilbert Murray, Dr. Tagore in the above-mentioned series of international letters rightly observed : "Towards those who are being exploited, there always is wont to grow up a feeling of contempt. For exploitation itself becomes easier, if we can succeed in creating a callousness towards those who are its victims. Just as whenever we go out fishing we are inclined to regard

fishes as the least sensitive of all living creatures, so it becomes quite pleasant to loot the Orient, if only we can make our own moral justification easy by relegating coloured races to the lowest groupings of mankind.

"Thus modern Europe, scientific and puissant, has portioned out this wide earth into two divisions. Through her filter, whatever is finest in Europe cannot pass through to reach us in the East. In our traffic with her, we have learnt, as the biggest fact of all, that she is efficient, terribly efficient. We may feel astounded by this efficiency; but if, through fear, we bring to it our homage of respect, then we ourselves need to realize that we are fast going down to the very depths of misfortune; for to do such homage is, like the crude barbarity of bringing sacrificial offerings to some god which thirsts for blood. It is on account of this fact, and in order to retain her self-respect, that the whole of Asia today denies the moral superiority of Europe. At the same time, to withstand her ravages, Asia is preparing to imitate the ruthless aspect which slays, which eats flesh, which tries to make the swallowing process easier by putting the blame on the victim."

The only remedy for such a fever of exploitation and war-mindedness lies in linking together the forces of good-will and mutual love in the different nations of the world so that they may encounter the forces that aim at disturbing the peace of mankind. For this purpose, those who are eager to bridge the gulf between East and West must possess the courage and the temper to live in accordance with the conviction of a common destiny of mankind. "We must begin to think of the world", as Prof. Radhakrishnan observes, "not in

terms of maps and markets but of men and women. We must not avoid the labour of imagination to understand the other man's point of view, look at things with the other man's eyes, even if we are not prepared to share his feelings. A character in one of Galsworthy's plays says:—if there was only one prayer for me to make, it would be this: 'O Lord, give me the power to understand.' The other races and the other peoples, however backward they may be, have also a place in the sun, a context in eternity. They are all fellow pilgrims on the onward journey, who are making the best of their circumstances. Each of us is a trustee for the health and happiness of humanity. We cannot exaggerate the magnitude of this trust, and it imposes on us the obligation to bear with each other's foibles, help each other over the obstacles and build the peace of the world."

V

The conviction of a common destiny of mankind, as we have said above, can grow if we turn our mind towards the ideal of the spiritual unity of man. We need to train our mind for the free acceptance of a common culture of mankind, which both the Eastern and the Western peoples have inherited from the immemorial past. We must rise above our differences that owe their origins to geographical phenomena and climatic conditions. We have to take our stand on the universal culture of man and seek our freedom in a world of ultimate spiritual value. The freedom of our soul is possible only in the consciousness of the spiritual kinship of man, in which is rooted the culture of both East and West. The citadels of exclusiveness will then be broken to pieces and individual enclosures will meet with complete destruction.

THE HOLY MOTHER'S CONVERSATIONS

BY A DISCIPLE

One day Mother remarked in the course of conversation, "Who ever has been able to bind God? Yashodâ could bind Him and the Gopis found Him only because He made Himself accessible to them.

"Individuals never cease to come and go so long as they have desires. It is desire alone which causes repeated births. Even the desire to taste a little sweet causes rebirth. Desire is a subtle principle like the tiny seed of a banyan tree, which develops into a mighty plant in time. Desire is sure to cause rebirth. It draws the individual out, as it were, from one sheath and puts it into another. Only one or two become entirely free from desires. But even though one is reborn through desire, one never wholly loses the beneficent influence of good works done in previous lives.

"One of the worshippers of Govinda at Brindâban used to feed his mistress with the food which had been offered to the Deity. For this sin he became a spirit when he died. He had, however, served the Deity, and by virtue of this merit he appeared before all in an embodied form. He could so appear because of this merit of his, and he told all the reason of his fallen state. 'Celebrate a festival in honour of the Lord and sing His praises for me,' said he. 'That will be my salvation.' "

Disciple : Do celebration of festivals and singing of hymns bring about liberation?

Mother : "Yes, the Vaishnavas have liberation through them. They have no Srâddhas etc. (religious ceremonies for the dead).

"When I saw Jagannath at Puri during the time of the car festival, I wept in joy at the sight of so many people seeing the Lord. I felt glad that so many persons would be free. Later on I saw that it was not so; only one or two who were without desires would be free. When I told Jogin (a lady disciple of Sri Ramakrishna) about it, she also said the same thing, 'Yes, Mother, only those without desires will be free.' "

One morning I asked, "Mother, should one take the vow of Sannyâsa if one stays at the Math?" "Yes, one should." replied Mother.

Disciple : Mother, the vow of Sannyâsa greatly inflates the ego.

Mother : "Yes, it causes great egotism. One thinks, 'They did not bow down to me, they did not honour me', and so on. (Pointing to her white dress) I am rather happier with this (meaning internal renunciation). Gaursiromani took the vow of Sannyâsa at Brindâban at an advanced age, when the senses had lost their urgency. Is it easy, my child, to give up the vanity of beauty, accomplishments, and learning?"

Mother was asking me to get ready for renunciation, "Go home once and tell them (brothers) 'I am not going to job for a living. Mother is not alive that I should slave. I will have none of it. You look after your family affairs and live happily.' "

The subject of hardship about food and dress in the life of a monk came up. Mother said, "The boys at the Math are suffering privations,—no food, no covering, and nothing whatever.

I don't like these things. Yogen (Swami Yogananda, a disciple of Sri Ramakrishna) had all along practised hard austerities, and so he finally passed away after so much physical suffering."

I was talking with Mother at night. I said, "Mother, God's grace knows no time, it may descend at any moment." "That's true", replied Mother. "But, does the mango which ripens out of season taste so sweet as the one which ripens in Jaishtha (May-June)? Man is trying to grow fruits out of season. Just see, nowadays mangoes and jack-fruits grow even in Aswin (September-October). But are they as delicious as the ones which ripen in season? Just so is the case with the 'realization of God. One perhaps repeats the Lord's name a little in this life, the devotion perhaps deepens a little in another, in the next it perhaps deepens still further—this is the way."

With regard to suddenly awakening some one spiritually Mother said, "God is like a child. He will bestow His grace upon one who perhaps does not want it, He will refuse it to another who wants. It's all His sport."

Another morning Mother was in the verandah. I remarked, "Many will worship you in future."

Mother broke into a laughter and said, "Really! Everybody will say, 'My mother had rheumatism; she used to limp so.'"

Disciple: Let you say that.

Mother: That's good. That's why Master used to say during his illness at Cossipore, "Those who had come for gain went away remarking, 'He is an Avatâra, what illness can be his? It's all illusion!' But those who are my near and dear ones are in bitter agony at the sight of my pain."

RACE AND RELIGION

BY LATE PROF. DR. WINTERNITZ

There is a tendency among certain sociologists and even Indologists to believe that all creations of the human mind, science, and mathematics no less than philosophy and religion are determined by race. But the history of religion teaches us, first of all, that certain religious phenomena such as animism, deification and worship of trees and animals, ancestor worship, the idea of *mana* or supernatural power, the belief in the efficacy of magic rites, and of sacrifices, in holy persons possessing supernatural powers, in lower and higher deities, and even in One Supreme Deity, howsoever It may be conceived, are found among ancient and primitive peoples of very different races. Moreover

the ideas which underlie all these religious phenomena, continue to live on, in same way or other, among civilized peoples of every race even to the present day.

Neither the deities of ancient Egypt nor those of ancient Greece and Rome were limited to peoples of one race. Aryan and non-Aryan cults and deities are inseparably mixed already in the Vedic religion of ancient India and still more in Hinduism. Even what is called "Teutonic religion" is clearly syncretistic, as Professor Max Haller, in his address as Rector of the University of Bern (*Religion and Rasse*, 1935, p. 11. f) has shown.

When we come to the deepest religious

thoughts and the highest of the God-head, whether we find them in the sayings of Yâjñavalkya or Buddha, of Lao-tse, of Isaiah or Plato, it is absurd to ascribe their origin to any specific race or nation. Prof. Rudolf Otto compares in his study ("Die Urgestal der Bhagavad Gita") Isvara of the *Bhagavad-Gitâ* with the grand God-intuition of the Book of Job and of St. Paul, and adds that such parallels should warn us against deriving such ideas about the race for Job was an Edomite and St. Paul a Jew, both Semites.

The very existence of the world religions, Buddhism, Christianity, and Islam, seems to prove that religion is not, like the shape of the skull, the colour of the skin, eyes and hair, determined by race. One might say that Christianity and Islam were forced upon many peoples by the power of the sword and not accepted spontaneously. But this can certainly not be said of Buddhism which spread to wide areas of Eastern and Southern Asia without the help of the sword among peoples of many different races.

We can say something, though very little, of the soul or character of *nations* or *peoples*, but hardly anything of races. Nothing has caused so much confusion as the mixing up of the terms "nation," "people" and "race". *Race* is a division of mankind distinguished by similar bodily structure (more especially skull, colour of skin, hair, eyes, stature) and assumed to be of common origin, though in a distant past. A people (Nation) on the other hand is a group of men living under the same geographical and climatic conditions, sharing the same language, culture, traditions, and history, and being, at least to some extent, of the same "blood" or "race". The latter, however, is by no means always the case, but more often only a pious belief. The most important factor,

however, in the making of a *people* or *nation* is the feeling of belonging together, the consciousness of belonging to one and the same group of mankind,—a factor which is entirely absent in what is called *race*.

To be sure, nobody will deny that there are differences of character and mental habits between English, Irish, French, German, Czech, Norwegian, American, Jewish, Indian, Persian, Chinese and Japanese peoples. But we have no means to decide how far these differences of character arise from common descent, and how far they are the result of environment, of the common geographical, historical, and cultural conditions. Nor should we forget that greater than all the differences between nations are the differences in character between individuals of the same nation. As in ancient Greece we meet not only with the Achilles but also with a Thersites, so we find in every nation strong and weak men, wise and foolish, selfless, sacrificing, and saintly, as well as selfish, greedy, and criminal men.

All generalizations are dangerous and pernicious, and it is always risky to speak about *the* Indian, or *the* Englishman, or *the* German, and above all, any verdict against a whole nation or a whole race must needs be unjust. And yet it is possible to speak, with the necessary caution, of "national character" or "soul of a people".

But the talk about a "race-soul", that is about the mental and spiritual structure of any of the larger divisions of mankind, such as Nordic, or Oriental, or Negroid, or Mongolian races, has very little scientific foundation. The difficulty begins already with the larger ethnical groups. It is easier to describe the Russian or the Czech, than the "Slav". Still more vague are such terms as "Aryans" or "Semites" which

include peoples of entirely different characters.

No doubt, the outward forms of religion are different among different peoples and nations, among men of different races. But the deepest roots of all religious life and experience lie in the *human* heart, and in human needs, not in the peculiar mental structure of any particular race or nation. When the Negro in Western Africa in the moment of danger calls out: "Help us, Paia Nijambe!" or when the Burmese in the hour of need cries out to his God: "Karai Kasang, look upon me! Karai Kasang, help me!"—these people give expression to the same feelings as the Psalmist when he exclaims: "Be merciful unto me, O God, be merciful unto

me. . . Yea, in the shadow of thy wings will I make my refuge, until these calamities are past" (Psalm 57), or when the Vedic Indian implores the God Varuna: "Have mercy, spare me, mighty Lord" (*Rigveda*, VII. 89).

In a letter dated Easter Monday, 1934 Dr. Albert Schweitzer wrote that his experience among the uncivilized tribes in Africa had not taken away from him the belief in mankind, and that "*the same Man is to be found in every human being*". Who could be a better witness than he who has not only studied and taught, but *lived* religion as few living men have done? No, *true religion is not a matter of race, but a matter of man, of humanity.*

THE SPIRITUAL FOUNDATIONS OF ECONOMICS

BY PROF. C. NARAYANA MENON

I

Sitting on the bank of the Ganges, Sri Ramakrishna took some earth in one hand and a few coins in the other, and, saying that money is of no more real value than dirt, he consigned both to the Ganges. This little incident which formed part of Sri Ramakrishna's *sâdhanâ* is full of significance to the world today.

The cardinal feature of modern times is that the old faiths are being replaced by "isms" based on economics. I am not one of those who regret this. On the other hand I hold that we have advanced a step towards self-knowledge. In the earlier ages the masses did not recognize that their conduct was actuated by economic considerations. The people of England accepted the

Anglican Church not because Henry VIII fell in love with a woman beneath his rank, but because the Pope, when dividing the New World, left England out. Then as now the problem was one of haves and have-nots. Our fault is not that we have rejected religion and accepted economics but that our economics remains a primitive religion. The new creeds, no less than the old, have their inspired prophets and blind devotees, crusades no less ardent, and Bartholomew massacres no less bloody. We say we have discarded idols, but the human sacrifice continues.

II

We read in text-books of economics that the Mercantile system is dead; but our trade-pacts and our juggleries with currencies, exchange, and tariffs are

traceable to the old delusion that the inflow of gold makes a country prosperous. In a world where all labour under the delusion it is dangerous to be sane. A country that allows herself to be denuded of gold runs a grave risk because in the event of war she will not be able to buy arms. It is by establishing a monopoly of resources like capital or land that nations cut one another's throats not only in war but also in peace. For example, an under-populated country can produce cheaper butter than a country where land bears the pressure of population. Similarly a merchant with ten million pounds can eliminate a rival who has only a million. Thus the rich tend to grow richer. Two factors facilitate this process : producers are allowed to compete or combine, and production is becoming more and more highly mechanized. The accumulation of money in the hands of a few brings in its train the shrinkage of markets, the fall of dividends, the restriction of production, unemployment, and starvation in the midst of plenty. When the situation grows desperate, equally desperate remedies are applied ; but no lasting cure is effected because the remedies themselves are rooted in the delusion about money, which was the cause of the disease. Humanity is like a person suffering from a recurring fever, each crisis being worse than the previous one. If the root cause is not removed, if men do not begin to understand themselves and their real needs, the next crisis may wipe out civilization.

III

It is not the thought of genuine economic needs that makes a man glad when the entry against his name in the bank ledger rises from six digits to seven, and miserable when he hears that his neighbour's account has risen to eight. The great money-makers are fighting

and they enjoy the fight. Money-making is a game of chance. A rumour spreads that Hitler said something to Goering, and a Bombay stock-jobber is reduced to bankruptcy ; if the rumour had been of another nature he might have been made a millionaire. Modern speculation is a gamble, a craving for excitement, an escape from self. If our millionaires are like race-horses, the rest of humanity may be compared to the spectators : the gambling craze is strong in them too. They live vicariously. If a man controls the money-market, receptions are held wherever he goes, and magazines are filled with admiring accounts of how he wears his hat. The world thus encourages the scramble for money which is the cause of unemployment. The world is like a family with an only kitchen which the cook keeps locked. And they worship the cook for it. Poor martyrs to Mammon ! Society suffers because the social impulse is directed to an anti-social channel by a habit which itself is the product of social custom.

How does this happen ? The answer is that economics is rooted in psychology. Without going into the merits of the different psychologies of today we shall state the problem in their terms.

The economic problem is one of unadjusted behaviour, man continues to behave as if the world in which he lives has not been completely changed by science. His emotional life remains fixed to the infantile love of dirt, gold. Fixation being due to repression and repression to anxiety we may say that he is the victim of neurotic dread. "Take no thought for the morrow" was the same advice. Sri Ramakrishna disliked plans for the future. There can never be any sense of security for the man who wants to provide against the malice of Time by laying for himself treasures

upon earth. The fear which makes a man provide for the morrow makes him hoard for his children, and causes sparsely populated countries to close their doors lest there should be overpopulation at some distant future. The result is war, and thus the craving for security destroys both security and life. Neurosis brings about the evil it dreads.

Neurotic fear is always due to a state of inward dissociation. The modern economic system separates the gain-seeking aspect of man from the rest of his personality. "Compagnie Anonyme" is a significant name: the shareholders of a company may be persons with noble impulses, but the joint-stock company has no human sentiments. So Mrs. Warren's profession is never in lack of funds but the wheat cultivator has no credit. Humanity is thus being crushed by a mighty machine which is nothing but an aspect of itself. The conflict between man and his environment is therefore the projection of the struggle within himself between the self-regarding and the self-sacrificing impulses, between the Ego and the Super-Ego. War is a dramatic attempt to deal with this conflict. The attempt is renewed again and again because it is ineffective; the only correct method is to begin by understanding the nature of the inner conflict. The opposition between God and Mammon is really between two aspects of one single identification: the money that we love stands for that which satisfies human needs, and our master-need is the need to realize the self.

A man goes on heaping millions upon millions because of a stagnation in the realm of values. He is the victim of a repetition-compulsion. It is as if a man were to spend all his life in studying the alphabets of the languages. The diseased mind repeats some meaningless activity because there is a separation of the activity from its purpose, of the effect

from the end of conation. Thus eating which is meant to keep the organism in health becomes a pleasurable end. Manu says that over-eating is not only an unhygienic habit but also a crime against society and a sin against Heaven. The seven deadly sins are nothing but the misguided endeavour of the hunger of the spirit to stifle itself with an over-supply of the things meant to appease the finite hunger of the body. Our economic problems can be solved only if men render unto Caesar the things that are Caesar's and unto God the things that are God's.

IV

There need be no conflict between religion and economics: religion itself springs to satisfy a human need. From birth to death man is an economic animal. As new instincts develop, new needs arise. The trouble with conventional economics is that it ignores the dynamic nature of life and tries to treat man as a money-seeking machine. Professor Bradley had a pithy saying about dog-logic: what exists smells, that which does not smell does not exist; the economist's logic is something similar; what is not expressed in money is not wealth. But there are higher kinds of bliss that cannot be bought or sold. Indeed Christ, Mohammed, Buddha and others assert that money is a positive hindrance. The kingdom of heaven is like a hidden treasure having found which a man sells away everything else. "When a man tastes of the bliss of God," says Sri Ramakrishna, "no other pleasure appeals to him."

The failure of men to rise to the higher bliss is the only cause of unemployment and misery. Activity on the infinite planes will automatically remove the craving for monopolizing material objects, and open our eyes to the absurdity of an economics which makes

us burn wheat and starve simply because bars of gold are locked up. Money should be a token to be given in return for the things that nourish the flesh, but by directing the hunger of the spirit towards it we treat it as a token of distinction. At a prize distribution the successful student is given a ribbon which he can keep and others cannot get; but the supply of food is not restricted to those who gain ribbons. In the money-hoarding competition of gigantic gamblers some have been deprived of gold, but is that sufficient reason why they should be denied food? In actual practice our theory of the optimum population is a piece of barbarity. That population is looked upon as the optimum which brings to each man the largest amount of money. Science has invented such implements that one man can cultivate a square mile, and so, in an agricultural country, if foreign markets can be secured, two per square mile will be over-population! But cultural, intellectual, and spiritual life will bring about a change of attitude to fellow-human beings, because the musician wants an audience and starving men listen to no music. A man cannot grow to his full stature if his fellow men are starving. Sri Ramakrishna felt miserable till food and clothing were distributed to the poor. Individual, communal, and national jealousies are rooted in the belief that the clash of interests is inevitable in a world where population tends to grow; but when life rises to higher planes it will be clear that there is no such clash. Nay more. All available evidence points to the conclusion that the diversion of creative energy to higher channels automatically brings about a fall of the birthrate. In short, spiritual activity is the only permanent and effective cure of unemployment. If we seek the Kingdom of

Heaven, every other treasure will be added unto it.

The assertion that religion will cure unemployment will seem absurd because Marx and Freud symbolize the spirit of the age.

V

The gospel of Marx as commonly understood is briefly this: destroy religion utterly, then the discontent of the oppressed classes which is being kept ineffective by this opiate will, through class-war, establish a society in which there will be no government, no inequalities, no injustice, and no discontent. This popular notion is but another illustration of Marx's doctrine that the economic conditions of an age affect its thought. In our Mammon-ridden society a person who fails to achieve social recognition, or a position or a particular partner in marriage associates all regrets with lack of money; the thwarted longings of the spirit speak, as it were, the language of economics. Reacting to such an environment, the mind conceives an ideal which appears to be purely economic. Until that ideal has transformed environment the nature of the discontent which conjured up the ideal cannot be clarified. One thing is however significant. The Marxian appeal is to altruism; the revolt against religion is itself a religion. There are a few who think that the love of monetary gain will evolve a "final" society in which self-interest will automatically work like justice and love, but those who believe in a dialectical process cannot concede that there will be a final stage. The mind, according to Marx, observes outer reality in order to change it; like a spring straining to unwind itself the mind is on the look-out for an excuse to be active. The attack at present is on Mammon, and money-hoarding can

be eliminated by controlling economic environment. But, when Mammon goes, we shall discover that the real enemy was not he but Satan; and pride cannot be conquered except through self-discipline. The economic environment will therefore cease to be the key to subsequent progress. That progress will not be a mere raising of the material standard of living. A man is pleased with a Ford car if his neighbour has none; but if the neighbour gets a Buick, he must have a Rolls Royce. What is thought to be a demand of the body is often put forth by Satan. The insistence on too much refinement in the objects that satisfy material wants implies a diversion of the hunger of the spirit from its legitimate channel. A rich Marwari gentleman, noticing a soiled coverlet on Sri Ramakrishna's bed, offered to deposit money in the bank so that his needs might be supplied. Sri Ramakrishna besought him with folded hands to desist. The Marwari next approached Hriday and pressed him to accept the money in the name of the Holy Mother. When Sri Ramakrishna knew this, he again objected. Finding arguments of no avail, Sri Ramakrishna cried out in anguish, "Mother, why dost Thou bring such people here, who want to estrange me from Thee?" Referring to this incident, he afterwards remarked, "I felt as if somebody were sawing through my skull." Marx, stepped in an ideology produced by his environment, felt that religion was a weak submission to torture; but it is really the awakening of the higher bliss. It is the free activity of the spirit on an infinite plane. Instead of denying the validity of such activity Marx might as well have affirmed it, because his own dialectic ultimately points that way.

VI

The Freudian challenge is delivered in a peculiar jargon and we need some space to explain its significance.

God is a gather-substitute. This is the central tower of Freudian psycho-analytical theory. Conscience or super-ego, says he, is formed when the child identifies himself with the father. As conscience is the legacy of the Oedipus complex of the individual, so religion, is the legacy of the Oedipus complex of the race.

If the super-ego is modelled on the father it should resemble him, but it does not. Freudian interpretation is like Morton's fork. If the father was fair he may appear in dreams as black because the unconscious thinks in contrary, or very fair because the unconscious exaggerates, or as having the colour of a man ought to have because the unconscious idealizes too! There are fathers who fear to punish their sons under the impression that a harsh father makes a harsh super-ego but Freud definitely assures us this is a mistaken notion. Even if a child has never seen a father the super-ego is formed. A study of the dreams of boys bred under the matriarchal system shows that the super-ego is modelled on the uncle who is never seen with the mother. How does this fit in with the theory that the super-ego is born out of sexual jealousy?

"Normally," says Freud, "the super-ego is constantly becoming more and more remote from the original parents." In the dreams of one of my students his father had many of the qualities of our Vice-Chancellor. Instead of saying that he projected the image of his father on the Vice-Chancellor we can say that he projected the latter on his father, it is more logical to look upon the super-ego of an adult as a compromise of many

identifications caused by an inner hunger, than as an identification with the father caused by outer necessity. "Anything arising from within" says Freud, "must transform itself into external perceptions and come into connection with memory residues to become conscious." The father happens to be the first image on which the impulse from within is projected. This establishes nothing more than a fortuitous association between the father and the super-ego. Priority implies no causal relation.

The priority itself is far from proved. Freud now recognizes that the fear felt during the auto-erotic and narcissistic stages resembles the fear felt during the Oedipus conflict. Freud has thus knocked the bottom out of his theory of the Oedipus complex. It is no longer necessary to link fear with the parent whose image it assumed at an intermediate stage of development. To confuse the super-ego with the father is like asserting that a man is a dog because at one stage of intra-uterine development he resembled a puppy. Freud admits, "conscience is no doubt something from within," but adds, "it has not been there from the beginning." As if he had analysed the seed! Psycho-analysis can only dig up the root long after the plant has sprouted, the experiences recalled during analysis being, to use Freud's own words, "Inventions and fantasies." The theory that the super-ego is not latest in the seed, that it is an intruder like a parasitic growth, needs to be seriously considered only after we know exactly how the father-identification takes place. Freud's confession is frank, "We ourselves do not feel we have fully understood it." The belief that Freud has demonstrated that God is a substitute and religion a sick flight from reality is itself a mere illusion.

Jung pointed out years ago that Freud's attack on religion was due to his inability to grasp the implications of his own discoveries. Freud has now recognized the folly of the assault. Freud once believed that the super-ego caused repression; repression, anxiety; and anxiety, neurosis. But he now says, "the anxiety was there from the first and creates the repression." The super-ego or the representative of God is not simply absolved of blame; its biological value is conceded. "The fear of the super-ego should normally never cease since it is indispensable in social relations." The super-ego impels man to self-fulfilment through social adjustment rather than through self-aggrandizement. The life-force, while developing the faculties for which social life alone can afford scope, also develops that which makes society possible. At the beginning of his career, Freud held that sex united men, but that was because he assumed that whatever counteracted egoism was sex. Now he knows better: sex divides men, the totem unites. Freud's testimony is a further corroboration of the evidence of the Christian and the Hindu mystics that through the holy communion man grows into Christ or the *Virat Purusha*, the cosmic man. Then economics becomes identical with religion.

Psycho-analysis corroborates one more old finding. As a dream when recollected gains attributes of space and time, spiritual experience when it enters consciousness assumes relative qualities. Hence God is differently realized by different men or by the same man at different times. The assertion that identification with God is pathological is not supported. Identification with God is not a forcing of something from outside but the clarifying of something already within. At Guruvayur temple, now made famous by *Satyagraha*, there

was a devotee who called himself Govinda, the deity of the temple. As the deity was generally known as father, one could take it to be a case of pathological identification with father-substitute but then he could call out to any cow he met on the road, "I am Govinda, give me milk," and the cow would come and suckle him. Faith reposed in any manifestation of perfection is ultimately reposed in God. Our successive identifications with father, teacher, healer, tragic hero, king, and sage are in some measure identifications with God. Right through life we obey an innate command, "Be ye perfect even as your father in heaven is perfect." Through identification with the father the child adjusts himself to the domestic world, through identification with God the sage adjusts himself to the larger world. Freud judging the tree by its root called God a father-substitute, let us judge it by fruit and call father a God-substitute.

The leisure that power-production forces on mankind is called unemployment at present, but the right way is to make liberal education compulsory and to raise the age-limit. Then we relieve unemployment, restore dignity to man, and prevent the impressment of immature minds. A school must be a place where students learn to tolerate one another and live in a world of values rather than of prices; premature

interest in vocational training and wages arrests the growth of personality and makes the individual a menace to society. The disruption of post-war Europe is mainly because she enlisted boys as soldiers. Too early initiation into the business of life, whether it be the insidious warfare of peace or the honest one of the battlefield, blunts moral and æsthetic sensibilities and makes life a craving for excitement. Psycho-analytical literature is full of the case-reports of business-men who become a prey to nervous break-down immediately after retirement. Why should the world be so organized that the unemployment for lack of food, the employed for lack of leisure, and both for lack of a cultural background, find life dull and empty?

When growth is hindered humanity seeks opiate-drink, excitement, gambling. Even literature and religion become escapes. The economics arrived at by the study of such a society must be misleading because men do not know their genuine needs. In this paper we have endeavoured to show how the doctrines that influence human conduct today—capitalistic, Marxian or Freudian—hinder the growth of man. If self-fulfilment is sought in terms of power or pleasure there can be nothing but privation. We cannot solve our problems without recognizing the spiritual basis of economics.

"That some people, through natural aptitude, should be able to accumulate more wealth than others, is natural; but that on account of this power to acquire wealth they should tyrannise, and ride roughshod over those who cannot acquire so much wealth, is not a part of the law, and the fight has been against that. The enjoyment of advantage over another is privilege, and throughout ages, the aim of morality has been its destruction. This is the work which tends towards sameness, towards unity, without destroying variety."

—Swami Vivekananda

A GREAT WESTERN MYSTIC & THE UNIVERSAL MESSAGE OF BHAKTI

BY WOLFRAM H. KOCH

“Such as is the song of the angels so is the voice of the true lover, though it be not so great or perfect for frailty of the flesh that yet cumbers the lover. The person of man shall he not accept; and therefore of some he shall be called a fool or churl because he praises God in joyful song.”

—*Richard Rolle, Hermit of Hampole.*

It has already been said in the article on Fray Diego de Estella that an impartial critic is struck again and again by the fact that Bhakti, taken in its widest sense, is one of the greatest links and unifying powers which comes to us in the midst of the wrangling and dissension of institutional religions. And if this great fact with all its implications were fully recognized by a larger number of people, the world would probably come to possess more Religion than is found in the present-day shallow lip-homage. Men cling to fossilized outward forms instead of to the essential and everlasting truths standing behind for which they are but symbols calling the human soul to the Divine whatever name a man may choose to give It. And it is generally found that the more vociferous and intolerant people are outwardly regarding their creed and their Great Ones, the less real deep-rooted faith they have for themselves and the further they are away from any higher personal realization of the Divine.

The Hermit of Hampole very rightly says in his “Fire of Love”: “They that are empty of God’s Love are fulfilled with worldly filth; and so being drawn to vain tales, they seek the delights in outward things that show, forgetting the inward goods: whose

height is hidden from mortal eye, whiles they in mind fall under worldly solace, even in their rising they vanish from a glorious perpetuity. . . Many wretches are beguiled; the which feign to themselves to love God when they love Him not, trowng that they may be occupied with worldly needs and yet truly enjoy the love of Jesus Christ with sweetness; and they trow they may run about the world and be contemplative, the which they that fervently love God and have gone into contemplative life deemed impossible. But being ignorant and not imbued with heavenly wisdom, but puffed up with the knowledge that they have gotten they suppose wrongly concerning themselves; and they know not as yet how to hold God with love.”

There are everywhere so-called religious people clinging to the corpse of some outward form or fossilized creed of whom might be said:—“They that are empty of God’s love are fulfilled with worldly filth; and so being drawn to vain tales, they seek the delights in outward things that show, forgetting the inward goods.” Ignorance and wilful veiling of the truth that the Divine is eternally one, whatever name may be given to It, become the bane of institutional religions, forcing many a sincere and ardent soul to reject religion altogether and to become an agnostic or an

atheist. For where is he to find the voice of Truth in the strident clamour of warring creeds and dogmas? Which Saviour is he to believe in if only one of them has really known the truth about the Divine? And very often such people are tremendously sincere and receptive of truth if the necessary freedom and the possibility of verification are given them and if they are shown the wonderful unity forming the background to all religions worthy of the name. Such people can never be convinced by dogma but only by the living touch of Truth found in the teachings and utterances of illumined souls.

Institutional religion generally blindfolds its followers and stresses its particular saviour, its particular form of worship and creed so much that, in the eyes of its exponents, all others are at best minor or broken lights reflecting tiny glimpses of the Divine, and, at the worst, idolatry and creations of erring men, misleading souls through teaching and proclaiming a false god and a wrong Way, to be scrupulously shunned by the true believer who alone can be saved.

Verification of Truth is not encouraged in this form of dogmatism, neither is the reading of other scriptures, and so, "my" Saviour becomes the only truth and the only path to salvation. All men and women with different conceptions of and approaches to the Divine are either to be pitied for their blindness or to be forcibly "saved". This was the case in Europe from the earliest centuries on all through the Middle Ages and down to our own times, since Christ's great and beautiful message of Peace and Love was brought to these shores.

In spite of this message of loving kindness, self-surrender and forbearance—and these are the very root of Christ's teaching—there have been persecutions upon persecutions, religious wars and

all the horrors of the stake and the rack, the burning and torturing of thousands of Albigenses and countless others in the name of the Divine. Religion has been coupled on the one hand with brute force and an intensified sense of ego, even if this ego assumed or is still assuming a more or less collective form of expression, and, on the other hand, with the most hackneyed and often repulsive manifestations of human sentimentalism, which have nothing to do with real Divine Love or Bhakti. So the Eternal Spirit of the Divine has been and is being crucified again and again, while the outward form is scrupulously maintained and words of loving kindness and absolute reliance on the Divine are being woven round actions of self-assertion, violence and intolerance.

In India, among the Hindus, there has been less of religious persecution and killing in the name of God than has been seen in the West and among the followers of the dualistic systems of Christianity and Islam, although all out-and-out dualism without the unifying background of the One is always in danger of degenerating into intolerance and fanaticism, thus becoming just one more form of expression of human egoism in the shape of "my" God and "my" creed, which come to be regarded as the best, simply because they are mine and those of my people.

In spite of the Divine Word proclaiming many, many centuries ago through the mouth of the Great Rishis that "He is One; sages call Him by various names", humanity is still very far from realizing this sublime and fundamental truth which puts an end to all wrangling and fighting in His name, in the name of that Divine which is the Soul of all souls, the one Ocean of Being supporting every tiny water-particle, the one Infinite Light pervading everything finite, the only unchanging Principle in

a world of instability and incessant change.

A particular Great One may, no doubt appeal more than any other to a certain type of person, but, seen impartially, he is neither truer nor less true than all the others in the world of the spirit of which he as well as they are the manifestations leading humanity to higher and higher truths by giving them a Way, neither does his life contradict theirs in what is essential and free from the natural limitations of his time and country. The Eternal Message, as such, remains one and the same eternally so far as the essentials are concerned, so does the Ocean, the one undivided and indivisible Principle lying at the back of all great Prophets, be they of the East or of the West. And if we, with minds wide open to truth, sincerely study their sayings and works, there will come into our souls a marvellous expansion of religious insight, and feeling, an up-welling of true Divine love shorn of all limitations. This will be quite distinct from dogmatic creeds and the narrow love of the orthodox. And then the truth of the Universal Message will one day flash into our minds and bring us peace and the blessing of harmony and fellowship with all sincere seekers after Truth. And this does not mean lifeless eclecticism, but the living realization of the boundlessness of Divine Love and Truth.

Persons clinging to the creature and the created naturally stress the conception of God as Creator and Ruler, but this conception is always lower than one which takes the Divine to be the Soul of all souls. So long as we, in our crude and materialistic way, continue to make too much either of the world or of Nature with all its beauties, we naturally transfer our loyalty from the world of the senses which we cherish so highly rather to God the Creator and

Ruler than to the Indwelling Spirit of all. But if we are able to break the lure of creation and rise above the ideas of the creature and the created, we come straight to the Soul of all souls which is not bound to any particular name or creed or people. Thus we shall arrive at a truer and nobler conception of the Divine, which again will help us to efface our crude materialistic ways of thinking and feeling more and more and to transcend all the petty limitations of "my," and "mine." With the help of a creed we should attain creedlessness. With the help of the greatest devotion to a particular name or form we should attain to the formless and nameless Divine beyond all attributes, beyond all good and evil, to the Divine that is not limited and not to be circumscribed by any dogma or teaching. As Swami Vivekananda said, "It is good to be born in a Church, but it is bad to die in it."

It is the task of the devotee to prepare the ground in himself with great fixity and purity of purpose and singleness of aim, trying thus to get into touch with Divine Consciousness as such, breaking away from all creedal prejudice or intolerance or any other feeling of "my" and "mine". Sri Ramakrishna once beautifully said, "The breeze of Divine Grace is blowing eternally. We have just to unfurl our sails." And our preparation and sincerity in our striving are this process of "unfurling our sails" to catch the breeze of Truth that is one, although it may express itself through all time in innumerable forms and names, rising eternally out of the one Ocean of Divine Love and coming again and again to show humanity its goal and the ways best suited to their times. The greatest men come in touch with the Divine and are merged therein. Their own personality is lost, and then it is the Divine alone that possesses both

their body and their soul and through them works its high purposes.

So the more we study the Great Ones with open minds and impelled by real love for the Divine, the better will be our preparation and the deeper our faith in the unchanging Reality beyond the pairs of opposites and all fleeting things, beyond the domain of our narrow anthropomorphic conceptions and prejudices, in that Reality which is one and the same, whatever name may be given to It by different seekers after Truth. And then alone Religion becomes something higher than dogmatic assertions: a constructive factor in the life of the individual, making for loving service and solidarity irrespective of the different forms and names that stand as signposts to and symbols of the Divine, showing us the way to the goal, but never to be taken as ends in themselves.

II

In the sublime symphony of Divine Love played by the great triad of German mystics Heinrich Seuse (also called 'Suso' with his Latinized name) must be given a prominent place for his overwhelming, almost agonizing love for the Divine and all the struggles and sufferings he took upon himself during the years of his quest for Union with the Divine.

The other two of this triad were Meister Eckhart and Tauler, and if any classification were possible, it might be said that Seuse was above all a poet, a great wielder of language, so that he must be counted among the creators of what is known today as the German language. Eckhart was above all the thinker, the Jnâni type, finding his way to the Divine through knowledge and discrimination, and Tauler the great preacher whose sermons have been read and re-read through all the succeeding

centuries up to the present day and most of which were translated into other European languages and into Latin at an early date.

There is no doubt that Meister Eckhart came in touch with Seuse, and that probably even Tauler came under his direct influence although this is not definitely and conclusively known. One point, however, should be noted very clearly: although all these great German mystics belonged to the 13th and 14th centuries, it would be making a very serious mistake indeed to think that, at that time, there was a great wave of spirituality and real religious life sweeping over Europe. This would be far from true, almost the opposite being the case. So we find Seuse and the others in many passages complaining of the general lack of discipline and true religion even among the monks and nuns of the Dominican Order to say nothing of the others. These mystics were not the fruits of a great, deeply religious wave of thought, but solitary lights trying to lighten the gloom and darkness that lay over Europe and enveloped the minds and souls of men. They put forward the ideals of a pure and consecrated religious life and discipline, trying to lead men upwards through the power of their word and realizations.

Of Seuse's life not much is known. He was probably born on the 21st of March, 1295 at Constance or at Ueberlingen on the lake of Constance, though neither the date nor the place is quite certain. His mother was a great devotee of Christ and loved to dwell and meditate on His sufferings and death, thus transmuting her own troubles and trials into the sufferings and victory of Christ. At the age of thirteen, two years earlier than generally permitted by the rules of the Order, he became a monk in the Dominican monastery at Constance. The

building can still be seen. It is beautifully situated on a small island not far from the shore and has now been converted into a fashionable hotel.

During his studies at Cologne he came in touch with Meister Eckhart. Both he and Meister Eckhart belonged to the stricter section of the Order, and it is highly probable that the more easy-going section which brought about Eckhart's fall, turned against Seuse also, driving him from Cologne and preventing his rise in the Order.

After his return to Constance he held the office of lecturer in science and theology at the monastery for a time and later rose to be Prior. About 1348 he left the town and went to Ulm on the Danube, probably in consequence of the very serious slanders and rumours spread about him by his enemies. These made him pass through a period of severe suffering and agony of mind, so that he almost despaired of God. Thus began his wandering life as a preacher. It led him continually up the Rhine and down the Rhine, bringing him in contact with monasteries and nunneries where he met a great number of earnest lovers of God whose spiritual guide he became. He died most probably on the 25th of January, 1365 at Ulm, though neither the day nor the year can be given with perfect certainty.

Seuse was both a great mystic and a great poet, and the profound miracle of his life is the Power of Love which came to possess him and mould him. When, as a boy, he first stood face to face with men and things in all their baseness and came to feel the awful loneliness of his life, Love suddenly flashed in him like lightning, burning and annihilating all obstacles, his ego as well as everything created, merging him in the Divine in which his self was lost completely. And then, after this experience, we see him coming back from the Divine to this

earth of ours, to what is created and imperfect and limited, but his whole outlook is changed. Everything has become holy, consecrated and redeemed, as it were, in his eyes. Animal and man, good and evil, all have their place in the Divine Plan, and they are no longer ends in themselves but instruments in the working of a Higher Will. And thus his love is freely and joyfully given to all, because all are but greater or lesser reflections of the Light of the Father—His symbols.

And there is one more miracle in Seuse's life : the child-like humility and lack of ego-consciousness in his work and writings. His will annihilates all forces that make for limitations such as "I" and "mine" and that create feelings of I-ness in man, liberating, at the same time, forces that had been allowed to slumber in the very depths of his being. Then begins a marvellous welling-up of freedom and Divine Love, transmuting ever more and more, the dross of his limited existence into the pure gold of Divine Being. And here again Seuse simply looked on in childlike simplicity and wonder while the miracle was taking place within him. He feels himself to be the loom on which the Divine is to work out Its own marvellous patterns for the good of all, and he gives his all freely and unconditionally to It in perfect self-surrender.

He may perhaps be counted among the most manly and forceful and, at the same time, the most tender and poetic mystics of his time. He loves to draw his parallels from the jousts and tournaments, tilting-grounds, peasants and lords, and from all the vicissitudes and customs of daily life in those times.

The following passages are translations taken from his best known books in order to convey to the reader a general idea of his thought. Unfortunately, they can in no way be exhaustive or do more

than give a superficial knowledge of this great German mystic.

III

The first quotations are taken from his "The Life of the Servant" (Des Dieners Leben), a kind of autobiography intended to show the aspirant the way to God and the beginning of spiritual life.

"Behold, God is the swaying Cause of all, more intimate and more near to all things than any can ever be to itself, and against Whose will nothing can happen or exist. Therefore great woe must be theirs who strain at all times against God's will, taking a delight in giving life and strength to their own wills if only they were able. Their peace is, as it were, Hell, for at all times they are in sadness and affliction. To a detached mind on the contrary, the eternal presence of God and Peace speaks through all things, the unpleasant as well as the pleasant, for it is He Who does all, Who is all. How could the sight of suffering fill such a man with heaviness when he sees God in it, finds God in it, lives God's will and knows nothing of his own will? These men are completely as if they were in heaven. Whatever happens to them or does not happen to them, whatever God ordains for His whole creation or does not ordain for it, all things will work together for good. And he who is able to bear suffering rightly will receive some part of his reward in this life for he gains peace and pleasure from all things, and after death life eternal follows."

"The spiritual daughter said, 'Sir, it is true I have felt that God is, but where God is, that is what I should still like to know.' He said, 'Then listen. The masters say God has no where; He is in all and is all. Now open the inner ears, the ears of your soul, and listen attentively. These same masters say in the art called 'Logica' that sometimes

knowledge of a thing can be attained through its name. Thus the teacher says that the name of 'Being' is the first name of God. Turn your eyes fully on this Being in Its purity and singleness, dropping all this and that and all partial being. Take only Being in Itself, unmixed with non-being, for as non-being denies all being, so also Being in Itself denies all non-being. A thing that has been or is to be is not now in a state of existence. But mixed being or non-being, it is true, can only be known by contemplation of Universal Being. This is not a partial being of this or that creature, for partial being is entirely inseparable from some otherness, i.e., with a possibility to add something to itself. Therefore the nameless Divine Being in Itself must be called Universal Existence maintaining all partial forms of being through Its presence in them"

"It is a curious blindness of human reason that it cannot examine that by which alone it is able to know and realize. Therefore a wise master says that the eye of knowledge in all its weakness is to Being which is the most intimate thing to be known, as the eyes of a bat to the clear light of the sun, for the manifoldness of partial being confuses and blinds the intellect, so that it can no longer see the Divine Darkness which is in Itself the clearest of clarities"

"Whoever desires to belong to the most Beloved in his innermost soul, must throw off all manifoldness; everything must be eradicated which is not the One"

"Where form and person are loved, chance is merely loved by chance. And that is wrong. But I must be patient till it falls away. In the innermost soul there is a simple something, and there man does not love the picture presented by the senses, but there man and myself and all things are one, and that one is God. . . ."

"Wouldst thou help all creatures?
Then empty thyself of all creatures."

"The sunset of the senses is the sunrise
of Truth."

"Guard thine innermost and be as
nothing or thou sufferest pain."

"Set not thine heart on aught but
God."

"If objects seek thee, be not found of
them."

"Gather in thy soul and call her home
from the outer senses and the manifold-
ness, in which she has lost herself.
Follow once more the path leading in-
ward, come back again and yet again
to thine own singleness of heart and re-
joice in God."

And now a parable showing the Medi-
aeval imagery generally used by
Seuse :—

"Only the Brave Warrior gets the
Prize."

"It so happened that the servant once
went down into the country to preach,
and when he got into a passenger-boat
on the lake of Constance, there sat
among the others a proud shield-bearer,
wearing courtly dress. Him he approa-
ched asking what manner of man he was."

"He said, 'I am an adventurer and call
the great lords together that they may
hold a court. There they have tiltings
and jousts and serve beautiful ladies.
And he who comes out best is given the
honour and the reward.'"

"The servant asked, 'And what is the
reward?'"

"The shield-bearer replied, 'The most
beautiful of ladies will put a gold-ring
upon his finger.'"

"And again he asked, 'What must a
man do that the honour and the ring
may be his?'"

"The shield-bearer replied, 'He who
takes the foulest hits, undaunted when
hard pressed, keeping a stout heart, and
bearing himself manly and bold, he who

sits his horse valiantly and meets a
blow with a smile, to him the prize is
given.'

"Again he asked, 'Pray, tell me, good
man, if such a one showed valour at
the first clash of arms, would that
suffice?'"

"He said, 'No, Sir, he must still fight
on, fight on till the day is done.
Should he take such blows that fire
flashes from his eyes and blood flows
from mouth and nose, he must suffer
all, if he truly desires the prize.'

"Again he asked, 'Good man, may he
not cry a little or show some distress
when such terrible blows are showered
on him?'"

"He said, 'No, should his heart melt
within him, as happens to many a man,
he must not act as though dismayed.
He must still look calm and happy, lest
he become a laughing-stock, thereby
losing both his own honour and the
ring.'

"And when the servant reached the
place he was journeying to, God laid
so many and such great sufferings upon
him, bringing his name into every-
body's mouth, that the poor man
almost despaired of God, and many an
eye became moist with compassion for
him. Then he forgot all knightly
courage and all the vows he had made
to God in the hours of his striving after
spiritual knighthood. He became sad
and angry with God for laying faults
to his charge and then putting burdens
and sorrows upon him."

"But when the light of day returned
with the dawn, a great stillness came
into his soul, and while his senses for-
sook him, something within him spoke
thus, 'Possessing great daring in pleasure
and then losing heart in suffering, there-
by the eternal ring for which you yearn
is never gained.'

"Thus the servant was lowered in his own eyes, and he said very humbly, 'I am wrong. Now let me but cry out in my pain, for my heart is full.'

"The voice replied, "You would weep, as women weep, dishonouring yourself before the heavenly court. Dry your eyes and be joyful. Let neither God nor man know that because of any pains you could cry out."

"Then the servant began to laugh with tears still streaming down his cheeks, and vowed to God that he would weep no more that the spiritual ring might be his."

The above little parable, though wholly coloured by the imagery of Mediaeval Europe, is a very beautiful

one and highly typical of Seuse's thought and way of presenting spiritual truths through the medium of the customs and manners of his time. It also shows to some extent the great stress he lays on true manliness and daring, as much in the adventure of spiritual life as in the struggle to attain the spiritual ring. This, for him, as for all true mystics, whether of the West or the East, signified nothing less than union with the Divine and loss of self. In the original there is a poignancy and terseness which are naturally lost in rendering the story into any other language.

(To be continued)

MORALITY AND POLITICAL POWER

BY PROF. A. BERRIEDALE KEITH

Nothing is more characteristic of present day conditions than the growing divorce in every sphere between the dictates of traditional morality and the practice of the holders of political power. It is the most deplorable of the many unhappy legacies of the war period, when the stress of war conditions resulted in the wholesale acceptance by men, nurtured on, and hitherto adherents of, the traditional moral code, of the dangerous doctrine *salus reipublicæ suprema lex*. The secret treaties of the war were justified in every country, not on the grounds of their intrinsic merit, but on the plea that any means must be resorted to in order to make certain the victory of the fatherland. In the same way the war settlements were carried through essentially in the spirit of national aggrandizement. It is true; to take an envious example, that the administration of the German protectorates have been marred by much

oppression of the native peoples, but the motives which resulted in their being taken away from Germany were not humanitarian, but were considerations of national interest. In like manner, when Turkey was deprived of her outlying territories, claimants were easily found for all those territories which offered opportunities of successful exploitation, but singular unanimity was shown in declining the patent moral duty of protecting the unfortunate Armenians. Much had been hoped from the United States as less deeply involved in the current passions and exempt from the bitterness of wasted lands and losses by the million. But a final touch of tragedy was added in the surrender by the President of his ideals of a just peace, and the ultimate refusal of his country to take any responsibility for the post-war settlement or the future development of international relations under the aegis of the League of Nations,

which duly supported might have offered the means of guiding the nations in peace, and of eliminating whatever was unjust in the terms imposed by the victors whose judgment had been impaired by the unexpected rapidity of their extrication from an almost hopeless position.

It was inevitable that the decline of public morality should reveal itself in the embittered tone of domestic relations. In the United Kingdom relations between capital and labour, which had slowly been ameliorated in the years before the war, became at once bitterly hostile. The general strike of 1926 marked the furthest progress of the disintegration of society when the organized workers deliberately planned to force the state to capitulate to exaggerated and unfair demands by withholding from the people the means of subsistence and locomotion and by depriving it of all information. Fortunately the very violence of the attack aroused the public conscience, and deprived the strikers of the moral support of many of their own members. Slowly but clearly since then the bitterness of the struggle between capital and labour has diminished. The Labour party has returned to the tradition of respect for moral principles, and has disclaimed the use of force for the purpose of effecting its aim, the substitution of some socialistic system for capitalism, and revolutionary methods are advocated only by minor organizations such as the Communists, the Independent Labour Party, and the Socialist Party, none of which command much popular support.

In Europe, however, the struggle between classes has had a less happy outcome. In Germany, Italy, Russia in special, the doctrine has prevailed that state interests are above common morality. Liberty is systematically denied;

all that is permitted is to accept the dogmas of a ruling junta, dogmas which may be varied at pleasure without affecting the paramount obligation of obedience without question. Methods differ in these three countries and in the other states which have imitated them, but the fundamental principle is observed in all that the interests of the state as determined by a self-appointed group are paramount; that the individual has no rights whatever inherent in him; and that all his thoughts and actions must be made subservient to the interests of the state. It is hard in Britain or the Dominions or India to realize the all-embracing demands thus made by the state, and the wholesale destruction of opponents in Russia seems almost inhuman in its thoroughness. But the plight of non-Fascists in Italy and of non-Nazis in Germany, and the refusal on racial grounds in the latter state of permission to Jews to be Nazis, are events which in pre-war times would have been regarded as inconsistent with the normal tenets of civilization.

Nor has the Empire been spared grave conflicts. The civil war between British and Irish from 1919 to 1922 was followed by a conflict even more brutal between fellow Irishmen, in which both sides displayed complete oblivion of the elementary demands of the religion to which they loudly asserted their allegiance. In India neither British nor Indians can regard with pleasure the record of their mutual relations in the post-war years. Bitter hostility took the place of reasonable sympathy, and, when matters in some measure improved between the races, the vehemence and inhumanity of communal feuds darkened Indian history.

Not less deplorable has been the utter decline in international relations of respect for law and treaties. The high hopes set on the League of Nations were

in 1936 most bitterly disappointed, when the powers without exception failed to carry out their elementary duty of safeguarding Ethiopia from the aggression of Italy. No excuse for this failure in duty, in which India was involved, can be pleaded. The obligations of Articles 10 and 16 of the Covenant were categorical, the offence of Italy was established beyond doubt. Yet even in India excuses were invented, Italian trade was preferred to international obligation, and the Dominions in the main were as fully responsible for the repudiation of obligation as was the United Kingdom. New Zealand and the Union of South Africa stood out against surrender, but the value of the Union's protest was minimized by the fact that during the whole period of sanctions she bought off Italian resentment by continuing to pay a subsidy to Italian shipping firms. It is not surprising that the deliberate failure in duty of the powers had a swift nemesis. Germany, recognizing that the regime of sanctions was dead, tore up those clauses of the treaty of peace which fettered her freedom of action, and since then the European world has been immersed in preparations for the war which seems the inevitable outcome of a situation in which treaties have lost all value as assurances of peace.

If Europe has thus failed in her duty, it is not surprising that Japan has encroached freely on Chinese territory, or that Japan and Germany have formed a league against Communism which may be regarded as destined to immobilize Russia in the event of further Japanese aggression on China. The morality of East and West alike has reduced itself to the rule of the stronger. Internationally cooperation is dominated by conceptions purely of self-interest, and in the economic and financial spheres each country is solely concerned

with its own gains. The same phenomenon is to be noted in the relations between the several parts of the British Empire. Each unit in its trade concerns places first and last its own profits and refuses to take a wider view. Even within the federations the sense of unity has not prevailed to prevent efforts at secession on the part of Western Australia and bitter complaints from the maritime provinces in Canada. Alberta, in the same spirit of selfish particularism, has adopted a social policy without the slightest regard to its effect on the credit and interests of the rest of Canada, just as in 1932 New South Wales endangered for purely selfish ends the stability of the whole system of Commonwealth finance.

How this state of affairs is to be remedied, it is extremely hard to say. It is as easy to destroy as it is difficult to build up, and in many countries morality of the traditional character has been desperately shaken. Something, however, may be gained from philosophy whether Eastern or Western, and a useful field lies open for the dissemination of philosophical doctrines. There are two main lines of thought in India as in Europe whence help may be derived. We may disregard the ascetic ideal which has so fascinated many minds in East and West alike. It is ultimately essentially a self-seeking ideal, however it may be philosophically grounded, and it cannot work for the good of mankind as a whole, for it regards men as distinct atoms, without any real links of union one to another. But we have a very different ideal, prominent in Mahâyâna Buddhism and in Hinduism in the Avatâra and Bhakti doctrines, and founded on a philosophy which recognizes not the separateness of individuals but their essential unity. The many Indian sages who have inculcated this doctrine include Sri

Ramakrishna; in various forms it is an essential strand of Indian thought and, firmly grasped, it is utterly irreconcilable with those hatreds and that self-seeking which dominate society in so many regions of the world today. The belief in unity and differences of appearance is a completely rational belief, which can be taught as pure philosophy or as associated with many systems of religion. Fearlessly posed it offers a real antidote to the particularism and negativism of the practical thought of the day.

From another point of view philosophy, both Eastern and Western, affords for certain classes of intellect conclusive motives for abating the feverish rivalries of the moment. Philosophers teach us to regard things *subspecie æternitatis*, and to minimize the time element, the here and now considerations which dictate our actions in far too great a degree. Doubtless this point of view may be carried to excess. It is so carried when we are asked to believe in the unreality of the time process, or to accept human misery as a necessary foil to the perfection of enlightened spirits. But within bounds it is well to be reminded of the comparative insignificance of the events of the moment, and to be warned not to mistake the part for the whole.

Were it only possible to apply these doctrines to the present civil strife in Spain, how great an amelioration of the

situation would result. A more enlightened Christian spirit would induce those who claim to be acting in the name of the Church to remember that the enemy whom they seek to destroy are men like themselves, mistaken perhaps in their aim, but not outside the bounds of human charity. A wider survey might remind both sets of combatants, and the foreign auxiliaries who are perishing in hundreds around Madrid that they exaggerate the issues at stake, that victory for neither side can finally determine anything, and that the true aim is to find a solution which will allow adequate liberty of views and action, without demanding allegiance either to Fascism or Communism.

It is in truth the fundamental merit and duty of philosophy, one recognized by Ramakrishna no less than by other great minds of East and West, to mediate between extremes, to remind mankind of the unity of humanity, and to negative false claims of superiority and the selfish disregard for the interests of others which rest on the belief that certain men are naturally born to dominion over others. Lenin, Mussolini, Hitler owe their phenomenal success to the decline of the operation of reason in human affairs and the substitution therefore of irrational passions, against whose domination all thinkers must steadily and persistently strive in the assurance *magna est veritas et prevalebit*. Of their line is Ramakrishna in whose honour this is written.

THE STORY OF FAZAL AYAZ

BY AGA SYED IBRAHIM (DARA)

The following story of a robber chief who got spiritual awakening during the course of his dangerous profession and ultimately became a great sage, though not very inspiring to all would yet be of psychological interest to many.

Fazal Ayaz was the leader of a band of daring robbers who plundered travellers and caravans in the thick forests of Mar and Barut. He used to put on the dress of a fakir and live in that disguise by the side of the road in a little tent and whenever a caravan passed over it he would summon his comrades and loot it at some convenient spot.

He must have the bent towards the spiritual life from the beginning for even as a robber he always carried a rosary in one hand and the sword in the other. He never missed his prayers on Fridays and would attend the mosque regularly. He made it compulsory on every robber of his gang, and those that did not attend were buoyed and punished. This shows his strong bent towards religion and also the hold he had upon the robbers. In fact his sovereignty over them was complete and unquestionable. He was feared, obeyed, and loved at the same time. He was a brave man of strong will and quick decision. He was born to be loved and obeyed. He had as much sway over the hearts of his followers as upon the trackless sandy desert and the thick forests where he lived and roamed at will. His life reminds one of the merry band of old Robin Hood of England better still of the Corriars Conrad with the differences that what Conrad did in water Fazal tried on land, and while Conrad loved

Medora, Fazal's love was for God, though in the beginning he was not conscious of it. Here I will quote the inspired lines of the poet that describe the character of such passionate types. Every line of it applies to Fazal—

Who dared question aught that he decides?

That man of loneliness and mystery,
Scarce seen to smile, and seldom
heard to sign;

Still sways their souls with commanding art

That dazzles, leads yet chills the
vulgar heart

What is that spell, that thus the
lawless train

Confess and envy yet oppose in vain?
What should it be that thus their
faith can bind?

The power of thought, the magic of
the Mind!

Slight are the outward signs of inner
thought

Within within 'tis there the spirit
wrought!

Love shows all changes—hate ambition
guile

Betray no further than the bitter
smile.

The lips least curl the lightest paleness
thrown

Along the gov'ned aspect speak alone
Of deeper passions

Yet was not (he) thus by nature sent
To lead the guilty—guilt's worst
punishment—

His soul was changed, before his deed
has driven

Him forth to war with man and
forfeit heaven.

Such indeed was, Fazal the fierce Arab robber, whose name was a terror to all pilgrims and travellers. Yet to quote the poet further—

None are all evil—quickenings round
his heart

One softer feeling would not yet
depart

Oft could he sneer at others as
beguiled

By passions worthy of a fool or child
Yet 'gainst that passion vainly still
he strove

And even in him it asks the name of
Love.

Yes it was Love—unchangeable,
unchanged

Felt but for One from whom he never
ranged.

The story of his awakening is simple.

Once a caravan was passing by the road. Fazal Ayaz was sitting in his little tent by the side of it in the garb of a sage. The merchant of the caravan had detected some suspicious movements in the thicket and fearing an attack from the robbers thought it better to deposit all the cash with this spiritual man and thus save his money. So he came with it to Fazal and requested him to keep it safe with him for some time. Fazal pointed to a corner of the tent and asked him to leave it there. Hardly had the caravan proceeded a little distance when the robbers fell upon it and ultimately bolted off with the merchandise. When they had all gone the merchant retraced his steps and went to the tent to take back his money when to his surprise he saw the tent filled with the robbers and the fakir, who seemed to be their leader, was dividing the booty among them! Realizing that he himself had placed all his money in the hands of the robber chief he was about to take to his heels when Fazal called him. He approached him trembling with fear. Fazal asked

him, ‘‘Why did you come?’’ The merchant answered, ‘‘To take back my money.’’ Fazal pointed out the bag to him and said, ‘‘There is your money please take it away. No body has touched it.’’

After the merchant left the place the robbers asked Fazal, ‘‘Why did you give him the money? You knew that we could not get much out of the caravan and it would have compensated for the meagre booty?’’ Fazal replied, ‘‘The merchant relied upon my Fakir’s dress and it is my duty to uphold the prestige of the dress I put on.’’ It was a strange answer from the mouth of a robber chief, and stranger still they saw him get up and pray to God to give the strength to act up to the standard of the conduct befitting his holy dress. After this incident he began to spend much time in prayers and also observed fasts. But he did not yet give up his profession.

After some time the robbers attacked another caravan. The merchant of the caravan told the robbers that he wished to speak to their chief. They replied, ‘‘He is at this time near the river some distance off and not with us.’’ The merchant said that he was ready to go to him if they would show the way. The robbers said, ‘‘At this time he is engaged in prayers.’’ ‘‘But it is not prayer time yet?’’ argued the merchant. They replied, ‘‘He prays in extra time also’’. The merchant was surprised at it. He would stop to take his meal and will be free then. He insisted. The robbers had to tell him that even that was not possible for he fasted all the day. ‘‘But it is not the month of Ramzan?’’ said the merchant. They replied, ‘‘He fasts on other days too.’’ On hearing this the merchant’s curiosity increased still more and he insisted on meeting him so much that they took him to Fazal in the end.

On seeing Fazal the merchant asked, "How is it that you pray and fast and side by side commit theft and robbery too?" Such questions were never put to Fazal. He felt ashamed and after some time said, "Have you read the *Quoran*?" "Yes Fazal", replied the merchant. "Didn't you come across the passage, 'There are people that act meritoriously and also commit sins?' I am one of them", he said. The merchant was struck by the unexpected and apt quotation.

It is clear that Fazal's life had already taken a turn towards God. His central being had fixed upon the Divine and all that was left was the natural dropping off of the former habits and the mode of life like the withered leaves from a tree. The very next incident led to a more decisive step. As he was a strong man of action it took a form characteristic of such type in whom when some layer is suddenly broken and the truth is revealed the response too follows instantaneously and takes a passionate, active, and vigorous expression.

After some days the robbers attacked a caravan during the night. One of the occupants spoke aloud, the words of the *Quoran*, "Has not the time come for you to wake up from slumber even after such a long preparation?" These words had a sudden effect upon Fazal. They penetrated into him and he too answered from the depths of his heart, "Yes, the time has come. Thy words have taken hold of my heart and have wounded it." He began to weep and feeling ashamed of himself ran away into the forest. When he came out on the road again he met another caravan passing and he heard people talking among themselves, "We should be careful of the robber Fazal who lives in these forests." Hearing this Fazal replied, "Brothers, I will give you a

good piece of news. Fazal has ceased to be a robber and has become an honest man. At this moment he is running away from you."

He took the way to the town and wished to go straight to the king and confess all his crimes to him and face the punishment. Some people touched by his sincerity helped him to reach to him. The king saw him and spoke to him and seeing that he had truly repented pardoned all his crimes and sent him back with honour.

Thus on waking up from his slumber he took to the spiritual life truly and passionately. The long pent-up fire of aspiration drove him on, and he bravely faced all the dangers and perils of the path without flinching a bit.

When he reached his own town he shouted at the door of the house in such a manner that his family members thought that there was something wrong with him. His son called out to him "Are you wounded, father?" He answered back, "Yes." They came out and asked in which part of the body the wound was. He pointed to the heart and said, "Here it is. It is bleeding for the love of God. And hence I am going to Mecca." His wife implored him to take her also with him and said that she was ready for every sacrifice. After some hesitation he allowed her to follow him and left for Mecca immediately, renouncing the world for ever.

At Mecca he got the company of some good Sufis of the time. He lived with Master Abu Hanif for a long time. There he got his realization after which he began to deliver sermons and discourses himself, which were so inspiring that large crowds came to attend them.

In the early part of his life at Mecca his robber friends came to him and tried to persuade him to return. He spoke to them from the top of a roof

and asked them to give up their profession.

In the end he prayed, "May God lead you to the right path and may you in the end do His work." When they went away disappointed towards Khurasan he kept looking in that direction and prayed for their good for a long time.

He was a severe and an austere man of moral and religious nature. His character and straightforwardness can be seen from the talk he had with the Khalif.

The Arab literature is full of the stories of Haroon-ul-Rasheed and there are innumerable stories of his going out in disguise to meet people and travellers and to do meritorious acts. Once Haroon-ul-Rasheed said to his friend, "Today I wish to meet such a sage who can give peace to my heart." His friend thought of Sufeyan, and took him there.

On hearing that the Khalif has come to see him Sufeyan welcomed him and said, "It is an honour to me that the King comes to my poor abode. Had you informed me I myself would have come over to your place." Hearing this the Khalif said, this is not the sage whom I wish to meet to-night. Sufeyan fathoming the reason said, "Then I think the sage you need is Fazal Ayaz."

On arriving at the house of Fazal they heard him reciting the following verse of the *Quoran*. "The people who are not on my path think that I will take them as those who are on the right path." Hearing this Haroon-ul-Rasheed said, "If the words I hear are well pondered over it would be more than sufficient advice for me to follow. They alighted and knocked at the door. Fazal asked, "who wants me." The reply was, "Haroon-ul-

Rasheed". Fazal said, "The king wants me! I have no business with the king. Kindly do not disturb me in the work on hand and draw me to other things." His friend replied, "You should honour the king." Fazal said, "Kindly do not come in my way." But on further insistence he allowed them to enter but blew out the lamp so that he may not see the face of the king. Haroon-ul-Rasheed had to take the hand of the sage in his hand in darkness. Fazal remarked, "What a soft hand! Such a hand should try to save itself from the hell fire." He got up and prayed for them. After it the Khalif asked him to say some thing.

Fazal replied, "Your father was the uncle of the Prophet. He requested the Prophet to make him the king. The Prophet replied, 'Dear uncle, I think it is better to devote oneself to finding God rather than to reigning and serving people for a thousand years. I do not make you the ruler of the country but certainly I will give you the rule over your mind.'"

After saying this Fazal became quiet. Haroon-ul-Rasheed asked him to say something more. Fazal then delivered a short sermon asking the Khalif to look upon his subjects as his own family members and ended by saying, "Fear God and act with care and patience, remember the day of judgment when you will have to answer for all your acts. Today if a single old woman is suffering for want of food and does not get sleep you too will be held responsible at that time, and she will accuse you before God."

Haroon-ul-Rasheed began to weep and his friend said, "Fazal, you have killed the king today." To which Fazal replied, "You Hamman, be silent!" You and the men of your type have murdered the Khalif, not I." Haroon-ul-Rasheed felt humbled and said, "See,

he considers you a Hamman and me a Firoun.”*

While leaving Fazal, Haroon asked him, to accept a purse of a thousand gold coins and said that they were well earned as he inherited them from his mother. Fazal was pained and said, “I see that there is no effect of my advice upon you. I wanted to draw you to liberation and you are drawing me to your wrong way, and in return want to burden me with money. Alas! I see that you have not understood me.” When Khalif came out of the house he said, “Today I have met a great soul.”

Fazal remained for thirty years in retirement. His sayings are of the following type: “The world is a mad house. Those who live in it are lunatics. They have fetters on their hand and feet.”

“It is easy to enter the world and its affairs but hard to come out of it. Greater the love for God and the higher spheres, greater is ones renunciation.”

“The only truly surrendered to God are those who have no cause of complaint.”

Fazal did not like the company of men and preferred solitude. His ways were different from those of ordinary men. On the day of his son's death he felt gay and happy while he often wept and felt sad on days of rejoicing and festivities.

Fazal had two daughters; they remained unmarried upto the time of his death. When he was on his death bed his wife brought them to him and said,

* Firoun was a misguided, proud and faithless ruler whom Moses challenged.

“Now you are going, tell me what I am to do with them.” As Fazal had never kept any money with him nor accepted big gifts there was nothing with them even to provide for their maintenance not to say of the marriage. Fazal was calm and collected and answered quietly, “When I am dead take them on the top of the yonder mountain and pray to God, “Oh God, as Thou wast pleased to take away Fazal from us and call him to Thy own self take charge of these two children also in Thy own hands.” After his death his wife acted accordingly. She took them on the mountain and prayed and lamented loudly, and it so happened that the king went riding there and hearing the lamentations of a women came to the spot and heard her story. To the surprise of all he said that he would get her daughters married to his two sons. A palanquin was ordered for, and they were taken to the palace and after some time, married with great pomp.

The life of Fazal and other similar saints makes the spiritual fact clear to us that spirituality does not depend upon outer circumstances of a man's life, and it is interesting to see how the inner spirit struggles to come out and with what patience and persistence it breaks through the hard layers of unyielding nature and ultimately triumphs over all external resisting circumstances and manifests its inner truth. The character of the expression of it is however greatly influenced by these outer elements, but the inner spirit always remains the same whatever be the profession, religion, or the country to which one may belong.

THE RIVER OF INDIAN CULTURE*

BY SUGATA

At the outset the reviewer hastens to compliment the Publication Committee on their magnificent achievement in bringing out this monumental work in commemoration of the centenary birth celebration of Sri Ramakrishna. In boldness of conception, breadth of vision, and fineness of execution it is a unique work of its kind. No more worthy tribute than this could have been planned to one who heralded the regeneration of the Indian soul. It is a great work to commemorate a great event. After the long winter of a few centuries India is once again in one of her creative periods of history. From the sixteenth century onward, to all outward appearance, Indian civilization had been marking time. Life seemed to have ebbed away from her limbs. In reality she was hibernating like some species of animal life in wintry regions. The pulse of her spiritual life continued to beat faintly. It was just towards the middle of the last century that the faint glimmers of an approaching dawn became visible on the dark horizon of her history. The first symptoms of her return to self-consciousness were, however, the expressions of a defeatist mentality. Reformers came, who felt themselves very bold and daring and who bent all their efforts to the merciless pruning of the spreading tree of Indian culture. Really, they were apologetic and timid, compromising and defensive, with their gaze half-fixed upon the criticism or appro-

bation of a materially dominant civilization.

Hindu culture, however, asserted itself fully for the first time through Ramakrishna. It no longer tried to play to the galleries in the effort to wring from the foreign onlookers an unwilling approval; it even ceased to aspire to a position of cultural equality with them. For the first time it began to be conscious of its rich heritage and to feel that through scores of centuries it had conserved a message which the world stood in need of in order to soothe the malaise that afflicted the spirit of modern man. True enough, Ramakrishna marks a renascence of Hindu spirit. But it is a renascence which is going to have tremendous repercussions on the still vaster domain of the world civilization in future. Destructive criticisms of a hundred years have reduced man's most cherished ideals to the status of subjective fancies. The inner bankruptcy of the soul has driven modern man almost to the brink of annihilation. Everywhere men are frantically searching for a lodestar of their loyalty. Ramakrishna once more demonstrated to the skeptical humanity the reality of a spiritual heritage to which every man is entitled. If civilization chooses to avoid shipwreck it must base itself upon a spiritual foundation and cease to run after power and other ignoble fantasies.

It is in the fitness of things, therefore, that the centenary birth celebra-

* The Cultural Heritage of India, Double Crown 8vo. 3 parts. Published by Swami Avinashananda. Sri Ramakrishna Centenary Committee, Belur Math, Calcutta. Pp. xxx, 608+ix, 617+x, 692. Price Rs. 30.

tion of Ramakrishna should be celebrated in the shape of a panoramic review of the river of Indian culture from its first beginnings in the days of Mohenjo-daro and the *Vedas* down to the present times. This voluminous survey in three parts covers over two thousand pages in double crown octavo and contains exactly a hundred contributions on the manifold aspects of Indian life and culture from the pens of a hundred distinguished Indian contributors who are entitled to speak with authority upon the subjects of their discourse. The key-note of the Indian civilization is spiritual. Her best efforts have from time immemorial been applied to the discovery of ever fresh and new ways of realizing the Divine that dwells in the heart of things. And to-day in spite of her bitter humiliations and failures India still bears witness to the cult of the spirit. Her failure is often attributed to her excessive devotion to things spiritual. It is an untruth. India failed only because she did not live sufficiently up to her faith in the spirit. The major portion of the work—in fact the two parts—is accordingly devoted to the representation of the various religions and philosophical movements with special reference to practical values in the life of the people. The third part delineates the various secular movements, artistic, literary, social, political, scientific and others through which also the richness of the Indian life expressed itself. The book was not meant to be one more addition to the already numerous descriptive and historical literature on the development of Indian thought and religions. The Committee, therefore, invited the contributors “to attempt to show the hopes and aspirations of the race, the meaning and value of life as the great teachers, saints and propounders of the different schools taught and illustrated

in their own lives, and how their respective followers understood these teachings and strove to live up to them in their everyday life and conduct. It is, therefore, of the greatest importance that the exposition and interpretation of the different schools of thought should lay special emphasis on their bearing on the life and conduct of the people and set forth the *sâdhanâs* or the way and means prescribed by each system for the realization of the supreme goal of life.” Right in the spirit of Ramakrishna the central aim of the Committee in publishing the work has been to help forward the realization that behind the diversity of faiths and creeds lies an identity of aims and interests in the goal of life. These objects have been largely attained.

It would be too ambitious to venture to convey an adequate idea of the rich and varied contents of the work within the limits of a review. A multiplicity of considerations forbid the reviewer to appraise any individual contribution—leave aside all. Accordingly, his task will be merely to give a rapid survey of the book as a whole. That will probably deliver to the reader some information about the valuable character of this stupendous work.

Part one opens with a message from Dr. Tagore upon the spirit of India. In the short introduction which follows Sir S. Radhakrishnan presents in his lucid and felicitous language a brief exposition of the philosophy of spiritual life which “is the true genius of India.” We are then taken through scholarly reviews of the *Vedas* and the *Upanishads*, the *Epics* and the *Gîtâ*, the *Smritis* and the *Purânas*. No less than eight articles are devoted to the clarification of the Jaina and the Buddhist philosophies and ways of life. The section on Buddhism contains an interesting contribution upon some aspects of Buddhist mysticism in Bengal. Remembering the different

aspects of the various systems of orthodox Hindu philosophy eighteen separate essays contributed in elucidation of them cannot be said to be too many. None of the main schools of the Vedânta philosophy goes unrepresented.

The second part is in a sense wider in its scope than the first. Like the initial one it is also concerned with religious and philosophical movements. The principal phases of Hindu religion evolved both in medieval and modern times, *e.g.* Saivism, Bhâgavatism, Vaishnavism, Sri Vaishnavism, Tantricism and Sikhism are dealt with in section I. The second section contains an account of the saints of India,—the Saiva saints of Southern India, the mystics of Northern India in medieval times, the Mahârâshtra saints, the Shâkta saints of Bengal, and the Tamil Siddhas. Principal religions from beyond the borders, namely, Zoroastrianism, Christianity, Islam and its variation of Sufism, occupy a separate section. These naturally lead to a description of the modern socio-religious reform movements like the Brâhmo Samâj, the Arya Samâj and the Theosophical Society. The last section is entirely devoted to "Sri Ramakrishna and Spiritual Renaissance," which marks the culmination of the spiritual regeneration of India. This fairly long and very ably written article gives an extremely valuable introduction to the lives of Ramakrishna and Vivekananda and the history of the Ramakrishna Mission against a historical background which affords a true perspective to the realization of the significance of the new movement.

To not a few the third part which occupies itself with the varied adventures of the Indian spirit into the realms of various secular endeavours and its glorious achievements in the past as well as the beginning of its new conquests in the present will be specially attractive.

Thirty years ago outside world knew the ancient Indians to be mere dreamers who spent their days in spinning fine philosophical theories and flying into ethereal abstractions. Though enough evidence has been accumulated in recent years to testify to the remarkable achievements of the Indian genius in the various branches of positivistic knowledge, the illusion seems not to have been adequately dispelled. Even the other day a scholar of the eminence of Dr. Albert Schweitzer accused the Indians as a nation of life-denying and self-ruminating dreamers. This broad survey of the achievements of the Indians in the various positive sciences, in art and literature, in politics and education, even in the now-forgotten colonial enterprise, sufficiently refutes such a charge. The first section begins with a concise but comprehensive review of the main lines of development of the religio-philosophic culture in India by Dr. R. C. Majumdar of the Dacca University. The story of the pre-Aryan cultures in India, namely, the culture of the Indus valley and the South Indian culture has been compactly and lucidly presented in two articles. The almost forgotten story of Indian colonial expansion in the past, which indelibly stamped the Indian culture upon Java, Sumatra, Bali, Borneo and Siam is adequately related in a series of three articles. An analysis of the regional and linguistic structure of India is made in a well-informed contribution. The section devoted to institutions deals with such diverse topics as social life, position of women, educational systems, and political theories and institutions, in ancient India. The pursuit of the various sciences in both ancient and modern India is told in no less than eight articles. This section is prefaced by a study of the relation of science and

religion by Prof. Meghnad Saha. The Arts section deals with the various branches of fine art, architecture, sculpture, painting, music and dancing from both philosophical and descriptive standpoints. Exigencies of space apparently forbade the individual treatment of the numerous Indian literatures. Probably that is why the literature section is confined to the delineation of some aspects of the two basic Indian literatures belonging to different linguistic stocks, namely, Sanskrit and Tamil.

This hurried account gives but a poor idea of the manifold excellences of the contents of the work which undoubtedly constitutes a landmark in the history of Indian cultural evolution. Today Indian lore is beginning to attract

wide attention from numerous quarters. Those who want to possess, within a moderate compass and in an easily available form, the knowledge of what India has meant to human civilization in the past and what she is likely to mean in future can do no better than turn to the pages of this mighty work which may fitly be described an encyclopædia of Indian culture and civilization. It is at once a most authentic, accurate, and lucid revelation of the main threads in the complex web of Indian civilization. The excellent printing and get-up of the work and the large number of coloured and uncoloured pictures which betoken a cultivated taste mark also an achievement in the history of Indian publications.

THE VOYAGE TO FIJI AND AFTER

BY SWAMI AVINASHANANDA

On April 25th morning at 10 a.m. S.S. "Mooltan" left the harbour of Colombo. We left the Ashrama at about 7-30 a.m. A few cars, five or six (I cannot recollect now), started. But the parting of friends, began in the Ashrama itself. So many could not go on board the Steamer but had to bid farewell at the Ashrama. Eight days spent in Colombo from morning till evening, incessant talks with friends, innumerable presents of various kinds and the first parting completes this picture of the Ashrama at Colombo.

From the jetty to the Steamer with a launch full of friends (ladies, children and men), the trip was made with a palpitating heart: it was the beginning of the touch of the sea water. It began to rain cats and dogs the moment we got on board. After the rain stopped, the things were brought on

board, and there was hardly any time to arrange the boxes. The friends who were responsible for filling the boxes, simply gave into my hands a bunch of duplicate keys, and the last farewell began after all got down. The usual waving of kerchiefs went on for a few minutes and soon the huge "Mooltan" was out in the open sea.

I felt a huge void in my heart and from the deck I rushed to the cabin and felt like weeping. After some minutes the keys caught my attention and I tried to open the boxes and trunks. Alas, nothing will open. They told me all about the arrangement of keys but all went wrong, and in despair, after one hour of fruitless trials with the various keys, I pressed the button for the Steward and sought his help. He too after a long while jingling with the keys retired with evident worry. At

this unexpected turn of events I felt crushed and stretched myself on the cot. I must have got into some sort of slumber, for the Steward came into the cabin and woke me up gently for the lunch. He was given a first tip of one pound note (a liberal thing), for the friends who came on board thought this would make all matters smooth for me. The Steward brought a number of dishes from soup to ice-cream,—curry and rice, boiled and fried vegetables, pudding and so on, but none of the plates I could tackle and succeed beyond putting one spoonful into the mouth. It must be said to the credit of the P. & O. (it is not certain whether it was due to my being a first class passenger or whether it was because so many ladies and gentlemen came on board the steamer to see me off and showed undue respect in parting) that the Chief Steward used to come to my cabin almost daily and coax me that they were all pure vegetarian dishes with no lard or animal fat. I yielded to his suggestions and tried every day new and new dishes but with the same result as on the first occasion. The names were alone new but the flavour was all the same and unwelcome. It was a pity to see big dishes full of things brought with care and kindness going away back almost untouched. The stomach would somehow be filled up at every meal with the fruits for some days; the only drink was the famous Ceylon king cocoanut water (a gentleman brought two huge bunches for me to the boat). There was also orange juice and honey. Some one had brought a huge gunny bag of oranges. But they were so sour and I had to make a present of them to the boat. They must have ultimately gone to the bottomless sea.

There are so many funny striking

little bits but I reserve them to entertain you all when I meet in person.

I must tell you though I was loaded with a huge Cabin trunk, full of suits seven in number (shirts, underwear, socks, etc., etc.), I decided at the last moment not to go into these cumbersome and troublesome things but robed myself with the usual Khaddar Dhoti, Punjabi and Chaddar. Perhaps this was mainly responsible for my not picking up any acquaintance. There were two Indians going to Fiji, and I talked in Tamil and Malayalam occasionally. As they were in tourist or third class, they could not come to my deck often. With one or two Europeans in the second class I got into nodding acquaintance. For the first 10 days or so I was all alone and terribly lonely too in the midst of five to six hundred people. Fortunately the weather was fine and warm. My long and quick strides, I learnt afterwards, inspired much awe and fear in the minds of the people who gazed at me in wonder.

As ill luck would have it, I had severe pain in the stomach every day. I had consequently to take shelter under hot-water bag. When we approached the first port in Australia, I somehow caught the attention of a solitary 70 year old Australian Gentleman, who was determined not to speak to anybody all his voyage. We became very good friends in a day or two. Each with a vengeance began to talk to the other all day and good deal of the night as well. This kindly old friend took entire charge of me in every port, showed me round and bought numerous costly things, almost at every place. At Melbourne, the third port in Australia (the first two being Fremantle and Adelaide), I left all my things on the Steamer and went with my friend to a most luxurious and high

class hotel in the city. This is the first time I had the experience of living in a modern hotel. Here the wife of the friend, a kindly elderly lady, had come from six hundred miles away and she had brought with her a racing-car of some hundred H. P. The lady took me to the shops and bought me numerous things from hot-water bag to shoe-horn. I stayed in the hotel two days. This friend sent me on to Sydney, nearly six hundred miles distant, by train reserving sleeping Cabin etc. Arrived at Sydney on the Coronation Day. Viveka Chaitanya (Mr. Wales) who was to meet me at the Station did not turn up at all, and I was dismayed for a while. But in the most unexpected manner an Australian to whom Mr. Naidu had written before greeted me and took charge of me. We drove to Viveka Chaitanya's house. He received me with all kindness, and invited a few people to meet me in the night and I had two or three hours' talk with these people. We saw some sites in Sydney, the biggest city with a population of a million and a quarter. There is also the biggest bridge in the world, one huge span of thousand three hundred or four hundred feet long. Sydney harbour is considered one of the best in the world.

On the 13th evening on board the "Niagara." Here there was a hitch or misunderstanding. We booked a first class passage but the Thomas Cook and Sons at Madras thought, wrongly of course, that Cabin Class was the highest. As a matter of fact Cabin Class is second class only. We thought of changing to first class but there was no room, while "Mooltan" was almost empty. This "Niagara" was full to overflowing. I got somehow a big cabin of four berths to myself. But the food, the treatment, everything was not half so good as in

the other boat. Here also the stomach-ache was keeping company. Here too no acquaintance but one solitary gentleman who became very friendly. We went to see Auckland, the biggest city in New Zealand, a modern beautiful well-planned and picturesque town. Here I met Mr. S. Ranganathan, I.C.S. I saw him early April in the Indo-Ceylon Mail train when he was starting to visit Australia and New Zealand. It was a most happy and pleasant surprise meeting. We had only a few minutes' talk, and he kindly assured me that he would go to the Madras Math and carry good news of me.

After three days, to Suva, the Capital of Fiji. Here disembarking and getting things down to the Customs was long, a tedious waiting, but I was overwhelmed with the great love and affection and enthusiasm of the people who were at the jetty waiting in hundreds. A lorry-load of boys were singing songs of Ramakrishna and Vivekananda. The most touching thing, which choked my heart and brought tears of joy was the fact that people representing various Districts up to 200 miles away from this town had come all the way to greet this insignificant person. They had spent each a pound or two for bus fare alone. From the jetty several cars and lorries went in a procession all through the town and out to a suburb three or four miles distant. The boys were all the while singing and giving out shouts of Jai now and then. The house where arrangements were made for my stay was a new one, just completed, and it had a big spacious compound. There was incessant pouring in of men and women from 4 p.m. to very late in the night. This was on Friday the 21st. All the time all the visitors were fed sumptuously. The crowd continued the next day too. In that afternoon there

was a huge meeting in the Town Hall. After the reading of an address, many garlanding etc.; I spoke in English on *East and West*, and also in Hindustani for a few minutes. It was a great crowded meeting they say, and I believe it was a success. Then there was crowd at the house till eleven or twelve in the night.

Early Sunday (23rd) morning we left Suva, a few cars with flags marching along the main road, passing through five or six districts—one hundred and ninety miles. On the route at more than 30 places people had gathered in crowds and had been waiting for hours. At most of the places we got down and I would speak a few minutes in Hindustani, Tamil and Telugu. At some places there were regular open air meetings, at which I was called upon to speak at least in three or four languages continuously. We reached our termination at about 7 p.m. in the night. Two miles away from the city, the volunteers Bhajan party and the people met us. Though I felt tired, exhausted and completely done up with the long journey, frequent speeches and the excitement, I yielded to the enthusiasm of the

crowd and trudged along wearily. It was a great relief to reach the destination. After a good bath I went to the temple where an address was given; here also the reply in Hindustani, Tamil and Telugu and off to be late in the night. The next day, the 24th, in the afternoon there was a huge monster open air meeting attended by some thousands gathered from various districts far and near. Here too the old story of address, etc., and speech in English, Tamil, Hindustani and Telugu. Again, crowds till late in the night.

You can now get a rough idea of the strain. The Enthusiasm is very vast, crowds are very huge. The problems are very difficult and complex. I am praying for light and guidance to the Lord. He has been very gracious and by His blessings everything has been smooth and comfortable. Shouts of Jai to Ramakrishna and Vivekananda are my daily food, giving strength and confidence. May God bless the people of these Islands and bless me too. To be of some service to them is my constant prayer.

LANTOKA, FIJI ISLANDS,
26TH MAY, 1937.

“Once more the world must be conquered by India. This is the dream of my life, and I wish that each one of you who hear me today will have the same dream in your minds, and stop not till you have realised the dream. One-fourth of the effect that has been produced in this country by my going to England and America would not have been brought about had I confined my ideas only to India. Up, India, and conquer the world with your spirituality! Aye, as has been declared on this soil first, love must conquer hatred, hatred cannot conquer itself. Armies, when they attempt to conquer armies, only multiply and make brutes of humanity. Spirituality must conquer the West.”

—Swami Vivekananda

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1936

Swami Vivekananda, the "Patriot-Saint of Modern India," started the Advaita Ashrama at Mayavati, in the interior of the Himalayas, to be a centre for practising and disseminating the Highest Truth in life. The Mayavati Charitable Dispensary, however, came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest of hearts will be moved to do something for them. The regular dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of patients come from a distance of even 30 or 40 miles. This year we had to construct a new building—with 12 beds and an operation room—as the one already existing was found too inconvenient for the purpose. The following comparative chart will indicate the gradual evolution of the dispensary.

YEAR	NO. OF PATIENTS	
	Outdoor	Indoor
1915	... 1,173	...
1925	... 3,162	35
1930	... 5,014	203
1933	... 7,900	140
1936	... 9,060	130

The dispensary stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. He has often to go to the villages to call on patients who cannot come to the hospital. Service is done in a spirit of worship, and as such irrespective of caste or creed. The efficiency with which the work is done has elicited admiration from one and all. Especially medical persons having the practical knowledge of running a hospital have appreciated the management of the institution situated in such a distant corner of the Himalayas.

The total number of patients relieved during the year at the Outdoor Dispensary was 9,060 of which 5,982 were new cases and 3,078 repeated cases. Of these new cases, 2,472 were men, 1,310 women and 2,200 children. In the Indoor Hospital the total number treated was 130, of which 115 were discharged cured, 6 left treatment,

7 were relieved, and 2 died. Of these 80 were men, 25 women, and 25 children.

STATEMENT OF DISEASES (INDOOR INCLUDED)

Dysentery	...	...	129
Enteric Fever	...	...	50
Gonococcal Infection	...	...	48
Syphilis	...	...	17
Leprosy	...	...	8
Malarial Fever	...	...	400
Influenza	...	...	204
Pneumococcal Infection	...	...	17
Pyrexia of Uncertain Origin	...	...	225
Rheumatic Fever	...	...	86
Tuberculosis	...	...	26
Worms	...	...	157
All other Infective Diseases	...	...	13
Anæmia	...	...	19
Rickets	...	...	3
Other Diseases due to Disorder of Nutrition and Metabolism	...	...	68
Diseases of the Ductless or Endocrine Glands	...	...	92
Diseases of the Nervous System	...	...	246
Diseases of the Eye	...	...	1,482
Diseases of the Ear	...	...	145
Diseases of the Nose	...	...	16
Diseases of the Circulatory System	...	...	25
All Diseases of the Respiratory System except Pneumonia and Tuberculosis	...	...	442
Diseases of the Stomach	...	...	149
Diseases of the Liver	...	...	90
All other Diseases of the Digestive System	...	...	559
Acute or Suppurative Inflammation of the Lymphatic Glands	...	...	50
Acute or Chronic Nephritis	...	...	14
Other Diseases of the Urinary System	...	...	60
Other Diseases of the Generative System	...	...	75
Diseases of the Organ of Locomotion	...	...	287
Diseases of the Areolar Tissues	...	...	178
Inflammation (Ulcerative)	...	...	198
Other Diseases of the Skin	...	...	451
All other Local Diseases	...	...	20
Injuries (Local and General)	...	...	136
TOTAL			6,112
Operations : General	...	...	67
Injections	...	...	1,088

[illegible]

RECEIPTS					EXPENDITURE				
		Rs.	A.	P.			Rs.	A.	P.
<i>In 1935</i>					Materials	... ..	2,852	5	6
P. C. Bhargava, Lahore	...	2,000	0	0	Railway Freight and Cooly uphill for materials from the plains	... ..	486	12	9
<i>In 1936</i>					Masons and Carpenters	...	2,758	15	3
J. M. Billimoria, Bombay	...	1,000	0	0	Cooly	... ..	497	7	9
Thakore Saheb of Limbdi	...	1,000	0	0	Miscellaneous	... ..	54	15	6
Loan from General Fund	...	2,650	8	9					
TOTAL	...	6,650	8	9	TOTAL	...	6,650	8	9

DETAILS OF ENDOWMENTS OF BEDS

	Rs.	A.	P.
Sm. Chandi Devi Memorial Endowment for 1 Bed, by her husband Mr. Brijnandan Prasad, Moradabad ...	1,500	0	0
Ratnavelu Chettiar Memorial Endowment for 1 Bed, by his son Mr. Ratnasahapathy Chettiar, Madras ...	1,500	0	0
Swami Vivekananda Memorial Endowment for 1 Bed, by a devotee ...	1,500	0	0
Sm. Kali Dasi Devi Memorial Endowment for 1 Bed, by her husband Mr. Durgacharan Chatterjee, Benares ...	1,500	0	0
Sri Ramakrishna Centenary Memorial Endowment for 1 Bed, by a devotee ...	1,500	0	0
TOTAL ...	7,500	0	0

DETAILS OF INVESTMENTS

	Rs.	A.	P.
Fixed Deposits in Bengal Provincial Co-operative Bank Ltd., Calcutta ...	2,500	0	0
Martin Co.'s H. A. L. Railway Debenture ...	1,000	0	0
Behar Bank Shares ...	500	0	0
Govt. Securities, 4 p.c. Loan of 1960-70 ...	1,498	5	2
In the Savings Bank of the Central Bank of India Ltd., Calcutta ...	4,001	10	10
TOTAL ...	9,500	0	0

DETAILS OF CASH IN HAND

General Fund ...	156	2	7
Building Fund ...	Nil		
Endowment Fund ...	Nil		
TOTAL ...	156	2	7

We cordially thank all our donors, who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to His Highness Thakore Saheb of Limbdi and Mr. J. M. Billimoria, Bombay, for a donation of Rs. 1,000 each

towards the Building Fund, a gentleman who wants to remain anonymous for an endowment of Rs. 1,500 for the maintenance of one bed, Mr. P. C. Nair, Feroke, for a donation of Rs. 252, Mr. P. C. Bhargava, Lahore, for a donation of Rs. 150. Our thanks are also due to Messrs. Dr. Thilo & Co., Germany; The Calcutta Chemical Co. Ltd., Calcutta; Sarkar Gupta & Co., Calcutta; Bengal Chemical & Pharmaceutical Works Ltd., Calcutta; Lister Antiseptics & Dressing Co. Ltd., Calcutta; The Anglo-French Drug & Co. Ltd., (India), Bombay; Bengal Immunity Co. Ltd., Calcutta; The Bombay Surgical Co., Bombay; E. Merck, Germany; Haverro Tradings Co., Holland; Chemische Pharmazeutische Aktiengesellschaft, Bad, Germany; C. F. Boehringer Sohn A.-G. Chemische Fabrik, Germany; and Hadensa-Gesellschaft M.B.H., Germany, for supplying us their preparations free; and also to the Editors of *The Indian Medical Journal*, Calcutta; *The Antiseptic*, Madras; *The Suchikitsa*, Calcutta, for giving us their journals free.

PRESENT NEEDS

Endowment of Beds: At present the Indoor Hospital has got 12 beds. Five of them are endowed, but the rest require to be endowed. An endowment of Rs. 1,500 will meet the cost of maintaining one bed.

Donors, desirous of perpetuating the memory of their departed friends or relatives, may do so through this humanitarian work.

The Building Fund: The Building Fund has got some minus balance. And some more expenses will have to be incurred for the building.

General Fund: We have to look for subscriptions or donations also for the general expenses of the dispensary.

The dispensary being situated in such a remote place does not attract the notice of the public. But we have no doubt that this humble work for the amelioration of the sufferings of the helpless people will appeal to all generous-minded persons.

Donors are requested while sending money to mention clearly whether it is intended for the General Fund or the Building Fund.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI PAVITRANANDA,

President, Advaita Ashrama,

P.O. Mayavati, Dt. Almora, U.P.

SIVA MAHIMNAH STOTRAM
THE HYMN ON THE GREATNESS OF SIVA

BY SWAMI PAVITRANANDA

मनः प्रत्यक्चित्ते सविधमवधायान्तमस्तः
प्रहृष्यद्रोमाणः प्रमदसलिलोत्सङ्गितदृशः ।
यदालोक्याह्लादं हृद इव निमज्ज्यामृतमये
दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥२५॥

यमिनः Yogis सविधं following the direction of the Sastras आन्तमस्तः controlling the breath प्रत्यक्चित्ते in the self मनः mind अवधाय concentrating यत् which किमपि unspeakable तत्त्वं truth आलोक्य realizing प्रहृष्यद्रोमाणः thrilling with joy प्रमदसलिलोत्सङ्गितदृशः with eyes covered with tears of joy अमृतमये full of bliss हृदे in the lake निमज्ज्येव swimming as it were अन्तराह्लादं inner joy दधति get तत् that (तत्त्वं truth) किल really भवान् thou.

25. Thou art indeed that unspeakable truth which the Yogis realize with mental concentration on controlling the breath according to the scriptural directions, and realizing which they shed tears of thrilling joy and swimming, as it were, in a pool of nectar, enjoy inner bliss.

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवह-
स्त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च ।
परिच्छिन्नामेवं त्वयि परिणता विभ्रति गिरं
न विद्मस्तत्त्वं वयमिह तु यत् त्वं न भवसि ॥२६॥

त्वम् thou अर्कः the sun त्वम् सोमः the moon त्वम् पवनः air त्वं हुतवहः fire त्वं आपः water त्वं व्योम space त्वम् उ also धरणिः earth त्वम् आत्मा self इति च and असि art परिणताः the learned people त्वयि with regard to thee एवं these परिच्छिन्नां limiting गिरं opinion विभ्रति hold तु but वयं we इह in this world त्वं thou यत् which not भवसि art तत् that तत्त्वं thing न विद्मः do not know.

26. The wise¹ hold this limiting opinion about Thee—Thou art the Sun, Thou art the Moon; Thou art the Fire, Thou art the Air; Thou art the Water, Thou art the Space; Thou art the Earth and Thou art the Self. But we² do not³ know that thing which Thou art not.

¹ The wise—i.e. who consider themselves to be wise.

² We—i.e. we who do not pose to be wise.

³ Do not . . . not—because Thou pervadest all.

त्रयीं त्रिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरा-
 नकाराद्यैर्वर्णैस्त्रिभिरभिदधत् तीर्णविकृति ।
 तुरीयन्ते धाम ध्वनिभिरवरुन्धानमणुभिः
 समस्तं व्यस्तं त्वां शरणद गृणात्योमितिपदम् ॥२७॥

शरणद Oh giver of refuge त्रयीं three Vedas त्रिस्रो three वृत्तीः conditions
 त्रिभुवनं three worlds अथो and त्रीनपि also three सुरान् Gods अकाराद्यैः by 'A' etc.
 त्रिभिः three वर्णैः letters अभिदधत् indicating ओम् इति पदं the word 'Om' व्यस्तं
 separately त्वां thee गृणाति mentions अणुभिः ध्वनिभिः with subtle sounds अवरुन्धानं
 coalesced (ओम् इति पदं) ते thy तीर्णविकृति absolute तुरीयं transcendent धाम state
 त्वां thee समस्तं collectively (गृणाति).

27. Oh Giver of Refuge, with the three letters A, U, M, indicating the three Vedas, three¹ states, three worlds and the three² Gods, the word 'Om' mentions Thee separately. Coalesced with the subtle sound³ the word 'Om' collectively⁴ mentions Thee—Thy Absolute Transcendent State.

¹ Three states—namely, waking, dreaming, and dreamless states.

² Three gods—namely, Brahmâ, Vishnu and Rudra.

³ Subtle sound—Technically it is called 'Nâda'.

⁴ Collectively—The mantra 'Om' when uttered as one word indicates the Absolute Brahman.

NOTES AND COMMENTS

IN THIS NUMBER

We have endeavoured to show, in the Editorial of this issue, that racial characteristics are not permanent and that a certain unifying principle can be discerned in the history of mankind. In order to find a common heritage of man, we need to go deep into *The Root of Culture in East and West*. . . . We shall henceforth present to our readers *The Holy Mother's Conversations*. They are for the first time translated into English from the Bengali book, *Sri Sri Mâyer Kathâ*, Part II which has been recently published. . . . *Race and Religion* is a posthumous article of late Prof. Dr. Winternitz. He wrote it for the Sri Ramakrishna Centenary

Parliament of Religions. . . . Prof. C. Narayana Menon belongs to the Hindu University, Benares. *The Spiritual Foundations of Economics* is a paper that was read by him at the Parliament of Religions under the auspices of the Sri Ramakrishna Centenary Committee. In this paper he endeavours to show how the doctrines that influence human conduct today hinder the growth of man and that we cannot solve the problems of the day without recognizing the spiritual basis of economics. . . . Mr. Wolfram H. Koch gives in his article *A Great Western Mystic and the Universal Message of Bhakti* an account of the life and

teachings of Seuse. . . . Prof. A. B. Keith wrote the paper on *Morality and Political Power* for the Sri Ramakrishna Centenary Parliament of Religions. In it he negatives all false claims of superiority and the selfish disregard for the interests of others which rest on the belief that certain men are naturally born to dominion over others. . . . *The Story of Fazal Ayaz* by Mr. Aga Syed Ibrahim (Dara) shows how the inner spirit of man struggles to express itself and with what patience it breaks through the hard layers of unyielding nature. . . . *The River of Indian Culture* gives a critical estimate of the Sri Ramakrishna Centenary Memorial Volume entitled *The Cultural Heritage of India*. . . . We have great pleasure in sharing with our readers the interesting letter received by us from Swami Avinashananda who has gone to the Fiji Islands at the earnest call of the Indians there, who are eager to have some cultural and spiritual connections with their ancestral home.

MUSEUMS IN INDIA

Museums today occupy a very conspicuous position in the educational programmes of the front-rank countries of the world. They are no mere "houses of the dead", but live as useful institutions. Unfortunately, the reverse is the case in India. It is true India suffers by comparison with the progressive states of the world in respect of educational and other facilities. But, there are very few spheres, perhaps, in which the contrast is so sharp. Messrs. Markham and Hargreaves who have been visiting the different museums in the Dominions and the Colonies recently issued a valuable report on the condition of museums in India. It is the result of a careful survey and is very out-

spoken in its acid comments and withering criticisms. The general condition of museums portrayed in it leaves much to be desired. Below we reproduce some pertinent facts.

At the outset the writers draw attention to the fact that India occupies the last place in the list of important countries which attach importance to the educative and cultural value of museums. A vast country like India has only 105 museums, or 1 for every 3.4 million inhabitants, while Sweden which cannot claim more than 6 million souls contain 160. In Germany there are 1,700 museums for 66 million people, and in U.S.A. 1,400 for 127 million inhabitants. The general conclusion of the writers is that "with the exception of the most backward countries of the world, there is not an area where museums count for so little, are so meagerly supported, and are so few and far between." A sum of just over seven lakhs is spent on the upkeep of museums in India a sum which is less than what is spent upon a single really good museum in any one of the great capital cities of Europe and America. They, however, pay a tribute to what is being done in a museum or two despite this meagre patronage. In regard to this they remark that "finance is the key to India's museum development and it is hopeless to expect a great movement on fantastically low budgets". References are also made to the maladministration and the inferior standard of curatorship in most of the institutions. The result of this deplorably low standard of supervision is that "many of India's most priceless treasures are not only deteriorating, but are, in fact, fast disappearing from her museums". The warning which they issue cannot be ignored: "Unless there is a change in the near future, proof of India's cultural greatness in terms of handicrafts will disappear before our

eyes, and the historian of the future will have to go Europe for evidence that centuries ago India could weave, compose and create superb objects of art and industry. Considerations of what should be done by the authorities in India to preserve for posterity her priceless treasures and to interpret them more adequately to the world can no longer be postponed." Even today persons who want to carry on detailed investigations into some branches of Indian archaeology have to visit Europe, thanks to the apathy which has allowed India to be shorn of her many priceless heritages. The report deserves a careful attention from the authorities as well as the public.

HERITAGE OF INDIA

Dr. Somerville of the Mount Everest Expedition paid very warm tributes to the valuable legacy which India has bequeathed to the present age from remote antiquity, while addressing the luncheon meeting of the Madras Rotary Club on the afternoon of the 4th of June last, on the "Heritage of India". We reproduce below the report of the speech appearing in the *Hindu* of the 5th of June.

"Dr. Somerville said that India was greatly civilized even at a time when the peoples of Europe were practically in a barbarous state. Anybody who knew anything about Indian art and architecture would be able to recognise its characteristic whenever one saw them. But it was unfortunate that recently a great deal of harm had been done to Indian Art by the influence of western art schools. He hoped that the baneful influence would not spread.

"Dr. Somerville said that he wished to emphasise more the intellectual heritage of India rather than her art heritage. The whole of Indian thought, he said, was based fundamentally upon religion and the two could not be separated. One of the greatest thinkers that India had produced was Buddha. He brought about a revolution in

the Indian thought of his time, but unfortunately Buddha took as his basis what in the speaker's opinion, hampered the progress of Indian thought and culture all through the centuries. There was a certain amount of pessimism about Indian thought and there was a certain denial of the value of the material world.

"The next great thinker after Buddha who revolutionised Indian thought was Sri Ramakrishna Paramahansa. Sri Ramakrishna broke through the idea of the infallibility of the Vedas and his thoughts were really liberal, constructive and rational.

"Sri Paramahansa not only cared for the eternal spiritual values, but asked people to look to the material side also. He asked his followers to devote themselves to the service of their fellowmen, the poor and the distressed. He saw the suffering of the people round him and preached that true religion lay in service to the less fortunate brethren. The West was at present pre-occupied with the material side of life to the neglect of the spiritual side, and that was one of the reasons for the breakdown of western civilisation. The one thing that could save western civilisation was the realisation that there was a spiritual side to man. They must look at life from the point of view of eternal values, goodwill and happiness. Indian civilisation had survived through the ages because Indians valued the spiritual side of humanity.

"The speaker, proceeding, said that the West had also to teach the East something, and that was the value of physical health. Indian thought must keep pace with Science. Dr. Somerville stated that too much emphasis on one aspect of life was not conducive to progress. There should be no antagonism between Science and Religion."

CONTROL OF SECONDARY EDUCATION

A Government Bill aiming at the re-organization of secondary education in Bengal has recently been sent up to the Calcutta University for opinion. The text of the Bill still awaits publication, but its main features have become sufficiently known to arouse widespread apprehensions. The proposal for the control and management of secondary

education in Bengal first emanated from the Saddler Commission many years ago. Though a few of the provinces took advantage of the recommendations to set up Boards for controlling secondary education, practically nothing was done in Bengal with the negligible exception of the University of Dacca. The present Bill, therefore, contains no original suggestion. Unfortunately, however, it comprises features which are open to very effective criticism from a number of standpoints. The recommendations of the Saddler Commission were based upon arguments which were eminently reasonable. The Commission felt that the University of Calcutta was being hampered in its important task of promoting higher education and research work by its attention to the problems of secondary education and recommended that it should be relieved of these responsibilities. Such duties were to be entrusted to a Board which would discharge mainly three functions, namely, the determination of the courses of study in High Schools, the conduct of the Matriculation and the Intermediate examinations, and the granting or refusing of recognitions to secondary educational institutions.

With regard to the first two functions the Bill practically makes no change

whatever. There is no provision in it, which shows that the Board will be called upon to determine the curricula of studies in secondary educational institution. Secondly, the Bill does not relieve the University of its onerous responsibilities of conducting the Matriculation—to leave aside the Intermediate—Examination. The latter was the main consideration which influenced the recommendations of the Saddler Commission. The relief which the Bill offers to the University is thus illusory, which renders its promulgation futile. Besides, it presents other characters which are retrograde in nature. It is laid down in the Bill that after the expiry of one year from the first meeting of the Board every secondary school whether enjoying recognition by the Calcutta University or not will have to obtain fresh recognition from the Board. This is a bit curious and difficult to understand except as a retrograde step. Several other aspects of the Bill have also been regarded by the public with misgivings. Today the Calcutta University exercises profound influence upon secondary education in Bengal. It will be interesting to watch if it will ever be a consenting party to such deprivation of its powers, specially when the alternative proposals appear to be so exceptionable.

REVIEWS AND NOTICES

THE DIVINE LIFE. BY SWAMI YATISWARANANDA. *Sri Ramakrishna Math, Mylapore, Madras. Pp. 320. Price Re. 1-10.*

It is written in the preface that "the object of the book is to give a clear conception of the theory as well as the practice of spiritual life to seekers both in the East and in the West." In this the compiler has achieved a great measure of success. The work is divided into two parts, the first one containing an elaborate introduction and the other comprising a collection of select passages from

Sanskrit scriptures side by side with their renderings into English. The Introduction presents in a lucid and succinct manner the theory and practice of spiritual life. It also brings home to the reader the necessity of regarding spiritual life and discipline as a whole from a synthetic standpoint. The different ways, stages, and laws of spiritual endeavour and growth have been pointed out and explained against the background of a comprehensive and synthetic view. The selections of the Sanskrit passages are

mostly from the *Upanishads* and the *Bhagavad-Gitā*. They have been compiled with a view to suit the needs and tastes of different types of seekers. Special emphasis has been laid upon the importance of ethical culture by a number of appropriate quotations. A fairly representative collection of monistic meditations has also been made available from various sources for the need of those who want to have them for constant use. The book is a companion volume to the Swami's earlier compilation, *Universal Prayers*, and will be valuable to all spiritual aspirants. The get-up is excellent.

THE BIRTH OF INDIAN PSYCHOLOGY AND ITS DEVELOPMENT IN BUDDHISM.
BY MRS. RHYS DAVIDS, D.LITT. *Luzac & Co., 46, Great Russell Street, London. Pp. 444. Price 3s. 6d. Cloth 5s.*

One of the familiar phenomenon among Western scholars who address themselves to the investigation of human knowledge in the past in all its branches is their almost complete innocence of contributions from east of Suez. In recent years a marked attention is being paid to psychological research which holds out great promises. But turn where you will to the studies of psychological phenomena you will everywhere meet with the assumption that psychology as a science began with Socrates or, to be more precise, with Aristotle. But the profound investigations into mental phenomena that took place in India long before the West ever thought of probing into them, centuries before Socrates and Aristotle began their enquiries, are almost a sealed book to the majority. Though the chief aim of the book before us has been to envisage somewhat faithfully the analysis and theory of mind in early Buddhism and in its direct descendant, the Southern School of Buddhism, its second and scarcely less valuable object is to banish the notion that the analysis and observation of mind began with the Pre-Socratics.

Time was when the Buddha's teachings were regarded in the light of a tremendous revolution rather than as a gradual evolution and continuation of the earlier doctrines some of which are now embedded in the extant Vedic works. The present author whose knowledge of Buddhism is perhaps more than that possessed by any living man of the West, has always insisted on the 'traditional' character of the Buddhist doxy.

She has, therefore, begun her study of psychology in Buddhist works with its beginnings in Vedic literature. She finds a new analytic interest being taken of mind in the Vedic literature. Mind is being slowly distinguished from man. We come across another new note in the earlier *Upanishads* where mind is "spoken of in a manifold term as a 'more' (*bhūyas*) that whole, which was not included under the word *rūpa*, the seen shape of man." We also find here the mind being spoken of as an instrument. As regards the self as the datum and subject of the presentation of experience found in the older *Upanishads* she comes to a rather singular conclusion. She observes that "he was reckoned as essentially divine; in other words, as capable in his nature as a 'being-in-becoming', of seeking out and following on to an actual, not merely a potential union with Deity; that as such he was creative; a seeker of that whom he needed not to fear, must rather supremely love; that he was valuer and user and enjoyer of such attributes as were his, but in any essential sense were not he; that in valuing, he mandated himself inwardly as to conduct; finally, that whereas he was under this or that aspect, perceptible, he was, ultimately, inconceivable." Mind is next considered in its various aspects emergent, emotional, and volitional as found in the earlier *Upanishads*. Before coming to original Buddhism two more chapters are devoted to the analysis of mind in the somewhat later *Upanishads*. The rest treats of mind in its various aspects of will, feeling, sense and *khandas* beginning with original Buddhism down to its medieval developments in the Hinayāna School.

The author's keenly critical attitude to the study will be evident even to a casual reader. Her scholarly attempts deserve all praise. There are, however, certain points which we cannot afford to ignore. In the first place she cannot escape the criticism of twisting certain Upanishadic passages like so many noses of wax in order to fit them into her way of interpretation. She refuses to see, contrary to all reason, the plain meaning behind the utterance *Tat Tvam Asi*. She tries to explain away the obvious meaning against all canons of honest interpretation as "the seeing in man just a More, namely, the divine promise in his nature, the divine potentiality, as we can say, but as India could not, as Europe could not before

Aristotle." But to be consistent and direct it is just seeing 'the Most in the man' which she refuses to see. She is loth to recognize that the *Upanishads* make a distinction between the real Self and the empirical self. More than once she confesses to her contempt of native exegesis. In spite of all that may be rightly said against them, most of them were in possession of an unbroken tradition with which to unlock the treasure of Vedic wisdom. Their help and guidance can be dispensed with only at the cost of a good deal of misunderstanding. The subject is too long to be pursued here. But one cannot help the remark that one is

always conscious, while reading her exposition, of her attempt to read her own pet doctrines into all manner of texts. It is also good to remember that the ancients were not always infants in comparison with us, that we do not necessarily progress always, and that in the understanding of Indian psychological findings one has to be grounded in knowledge of the practical philosophy which support them. Lastly, she has one or two very curious derivations of words to offer. One, for example, is her derivation of Antaryâmin which is explained as one 'who makes to go within.' Apparently, it is a confusion.

NEWS AND REPORTS

SWAMI SIDDHESWARANANDA SAILS FOR EUROPE

Swami Siddheswarananda, head of the Ramakrishna Ashrama at Bangalore, sailed for Europe on the 17th July last from Bombay. He goes to Paris in response to the earnest request of some devotees and admirers of the Ramakrishna Mission to preach Vedanta in France.

Swami Siddheswarananda hails from South India. He had his education in the Presidency College, Madras, and graduated from the Madras University. He is a disciple of Swami Brahmananda, the first President of the Ramakrishna Math and Mission, and joined the Order in 1920. For some years he was in the editorial staff of the *Vedanta Kesari*, published from the Ramakrishna Math, Madras. He was then sent to Mysore, where he organized a Centre and successfully worked for some years as its President. Afterwards he came to Madras to help the new incumbent, when Swami Yatiswarananda, the then President of the Madras Math, was sent to Europe. Recently he was put in charge of the Ramakrishna Ashrama at Bangalore.

Swami Siddheswarananda, by virtue of his deep religious disposition, unostentatious behaviour, simplicity of manners, sympathetic heart, has endeared himself to one and all. We have no doubt that many will be spiritually benefited by coming in contact with him. We wish Swami Siddhes-

warananda success in his new field of activity.

SWAMI AVINASHANANDA IN FIJI

Swami Avinashananda of the Sri Ramakrishna Order, reached Suva by the R.M.S. Niagara on Friday, the 21st May last. A large number of people from Suva and representatives of many districts had assembled at the jetty to receive him. Prominent among those present were: Mr. M. Mudaliar, Sadhu Kuppaswami, Pdt. Vishnu Deo, Messrs. M. W. Naidu, M. T. Khan, Marappa Gounder, K. S. Mudaliar, Kishtamma, Arunachalam Pillai, Murgappa Reddi, Narain Nair, Desigan, Sadasivam, Rangasami Iyengar, Parthasaradi Mudaliar, Dhoraismi, Rangasami Naidu, Venkanna, Pdt. Khundan Singh, Messrs. Kochoppian, Krishna Nambiar, John Grant, R. L. Naidu, Khanialal, Balsaundara Mudaliar, Kumaraswamy, Appa Pillai, and Dr. Gopalan.

The Swami was taken in procession with the boys of the Suva and Nausori Valiba Sangam singing religious songs to the house of Shamlal Varma, who kindly placed his new house at the disposal of the reception committee.

Throughout Friday till late in the night as well as Saturday there was a regular stream of visitors (ladies and gentlemen). The reception committee had made excellent arrangements for the entertaining of all the visitors and the volunteers rendered splendid service on the occasion. With every one the Swami spoke individually

as well as in groups. The Swami appealed for unity, brotherly love and co-operation, and, above all, to lead a high, upright, ethical life.

There was a lecture in the afternoon of Saturday. On Sunday, the 23rd, in the morning the Swami and a party of those who had come from various districts started by motor at 6-30 a.m. On the way at many places numbers of people had gathered and had been waiting early for hours. On the arrival of the Swami he was garlanded and spoke a few words, thanking them, and prayed for the Lord's blessing to them all.

At Nausori, at the Company's lines, Messrs. Venkateswara Chetty, Chidambaram and others were present. Macubani (Ra) was the next place of halt where the same thing was repeated. At Raki Raki there was a large number of people who had gathered from early hours in the spacious compound of the Sangam School. After the reading of the address of welcome and being garlanded the Swami spoke to the people assembled in Tamil, Telegu and Hindustani for a few minutes, thanking the people for their kindness and enthusiastic welcome and appealed to them for unity, co-operation and brotherly conduct. All the people assembled were fed by the reception committee.

After two hours' stay the Swami and the party started on their march, but a few minutes before their departure the District Commissioner met the Swami and they spent a few minutes and exchanged greetings and good wishes. The next halt was at Tavua where the party spent a few minutes in the house of Ramudu and then proceeded to Tagi Tagi where also the Swami spoke to the people assembled.

The next halt was at Ba, near Mr. Pandaram's shop, where the party spent half an hour. After speaking to the assembled people and distributing *prasadam*, the party went to Luvo (Lautoka), where also people were gathered. The next halt was at Namoli (Lautoka), and at the Lautoka lines. At Lomo Loma (Lautoka) and Martin Tar (Nadi) halts were made with the usual ceremony.

From this point the Nadi volunteers Bhajan party and the public formed a procession. The party could proceed only at a snail's pace for a distance of a mile and a half owing to large crowds of people. The Swami went to the library and after his bath and evening ablution went to the

temple where there was a great crowd waiting. When the evening Puja was over an address of welcome was presented by the Sangam.

The Swami made a suitable reply in Hindustani, Tamil and Telegu, pointing out that under the banner of Sri Ramakrishna all faiths and creeds could assemble without hitch or difficulty. He also emphasized the one great lesson of Sri Ramakrishna's life, viz., his attitude towards all women as veritable images of the Divine Mother. Only by looking upon every woman except one's wife as mother or sister, could any person claim to be in any real sense a follower of Sri Ramakrishna. The Swami next distributed *prasadam* (flowers) to all present; then the gathering dispersed at 9 p.m.

On Monday afternoon, the 25th, the Swami went to the spacious compound of the Sangam School, where two or three thousand people had assembled to welcome him.

Dr. Mukerjee presided, and prominent among those present were Mr. Baker, of the C. S. R. Coy.; Mr. Waddingham, of the Nadi Court House; Mr. Nichols, of Solovi, Company overseer; Mr. Chatter Singh, Pdt. Achaibar Dut, Ramzan Khan, Mr. M. Mudaliar, and Mr. M. N. Naidu, Pdt. Ram Narain, Messrs. B. L. Hiralal Sat, B. D. Latchman, John Bairagi, A. L. Pillai, Sheo Prasad Sharma, R. Prasad, R. S. Prasad, Achudasan, Sami, C. M. Patel, Sunderji, Yohan Subba Naidu (manager), Subba Naidu (Sharama Karta).

The chairman introduced the Swami by recalling the Sri Ramakrishna Mission's service to humanity, and then read the following welcome address on behalf of the public:—

Nadi, May 24, 1937.

To Swami Avinashananda

Swamiji—We extend you a very hearty welcome to these districts.

It is a matter of great happiness to us that we are today fortunate to receive a Sannyasin who has such a distinguished record of service to his credit in different spheres of national, social and spiritual reawakening of India.

Your considerable experience in the field of education and social service, your scholarship, your knowledge of many living languages of India and of Sanskrit and English, your experience as the editor of one of the best philosophical periodicals of

the world, and your high cultural attainments, set you, even amongst the most venerable Sannyasins, as a personality apart.

Following the footsteps of such great Souls as Sri Ramakrishna Parmahansa and his great disciple Swami Vivekananda, you have shown us by your own example that life is a dedication and a trust for the use of our fellow-beings and not for mere selfish enjoyments.

We welcome you, sir, with all our heart and pray:

From darkness, lead us unto light
From falsehood, lead us unto reality
From death, lead us unto immortality.

We are, Swamiji, on behalf of the Indian community: H. L. Singh, K. S. Madhava Nair, M. Ramzaankhan, Girin Mukherji, Pdt. Hardayal, Ram Singh.

The children rendered some nice songs on Sri Ramakrishna. Mr. Yohan of the Methodist Mission, spoke in Telegu and also provided a suitable song in Telegu. After another song by Mr. Bhagwandin in Hindi and by some Sangam school girls, the Swami made a suitable reply.

THE RAMAKRISHNA MISSION SISUMANGAL PRATISHTHAN

REPORT FROM JULY, 1935 TO DECEMBER, 1936

The Ramakrishna Mission Sisumangal Pratishthan, Calcutta, was started nearly five years ago with the object of reducing the appalling number of maternal and infantile deaths in the country and improving the general health of mothers and children. It is the only institution of the Ramakrishna Mission, which is devoted to maternity and child-welfare work. Besides educating women about the vital need of adequate maternity and child-care, it provides (1) antenatal care to expectant mothers, (2) hospital and domiciliary maternity service to registered cases, (3) postnatal care to children up to school-going age, and (4) training in midwifery and obstetrical nursing to deserving women of good families. All these services are rendered free of charge to poor people.

Within the brief period of its useful existence the Pratishthan has grown into one of the most popular and useful maternity hospitals in the city. The rapid growth of the institution is shown by the statistical

report of the last four years. Thanks to its able and valuable services, it has won universal admiration as an ideal maternity hospital and child-welfare centre.

During the period under review the number of antenatal cases treated was 8,888 including new and repeated cases, the number of labour cases, 1,487. The Pratishthan has arrangements for the confinement of expectant mothers. It has a well-equipped hospital with 25 beds for labour cases. Confinement of registered patients in their own homes and the rendering of puerperal care to the mother and the baby for ten days is undertaken by the Pratishthan if the places are not far away. The Pratishthan admits pupils from among deserving but respectable families for training in midwifery, and gives them board, lodging, and a stipend for incidental expenses. The period of training is two years and a half—and the syllabus is the same as that prescribed by the State Medical Faculty of Bengal for Junior Midwifery Certificate. Lectures in midwifery are given by qualified doctors. Successful candidates are awarded diplomas by the Board of Examiners. Altogether 18 pupils were admitted for training in midwifery, of whom the first batch of six pupils appeared for examination in December, 1936. All of them came out successful. The next batch of six pupils will appear for examination in July, 1937.

The Institution received during the latter half of 1935 and in 1936 Rs. 8,866-4-3 and Rs. 23,164-0-4 respectively, apart from the opening balances of Rs. 5,099-4-9 and Rs. 4,010-12-9 in 1935 and 1936. The total expenditure during the 2nd half of 1935 and 1936 came up to Rs. 9,954-12-3 and Rs. 23,352-10-9.

The Institution which is at present located in a rented house has recently acquired a plot of land where it is proposed to construct a permanent home of its own on up-to-date lines. The estimated cost of the proposed building together with land would roughly be Rs. 2,50,000. The generous public in India and abroad will no doubt come forward to help raising the sum for this model maternity hospital and child-welfare centre. They can hardly spend their money upon a more worthy cause.