

PRABUDDHA BHARATA

VOL. XLV

SEPTEMBER, 1940

No. 9



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna with devotees; the householder and the virtue of charity

Sri Ramakrishna has taken his seat on the smaller bedstead, and the devotees are sitting on the floor. Surendra is there, seated close to the Master. Sri Ramakrishna looks affectionately at him and instructs him by way of conversation.

Sri Ramakrishna (to Surendra) : “Come here now and then. *Nyāngtā*¹ (the naked one) used to say that a water-pot should be scoured daily, otherwise it would rust. One should always keep company with the good.

“A Sannyasin has to take the vow of renunciation both of lust and gold. But it is not so in the case of you. You should retire, now and then, into solitude and pray to the Lord with all the earnest-

ness of your heart. You should renounce in the mind.

“None except the devotee with a strong mind can combine these two aspects of life. King Janaka lived in the world after he had attained perfection through spiritual austerities. He used to wield two swords—one of knowledge and the other of Karma.

“You should follow what Chaitanya-deva preached. You should be kind to all living beings, serve the devotees, and sing the name of the Lord.

“Why do I say this to you? You are employed in a business firm and have to work hard. So this is my advice to you.

“You tell lies in your office, but yet I eat things offered by you. Why? Because you are so open-handed and generous in your charities. Your charity exceeds by far what you earn.

“I cannot take things offered by misers. All their wealth is brought to ruin in the following ways : It is wasted in litigation, stolen and plundered by

¹ Sri Ramakrishna used to refer to Totapuri, his Guru, by this name.

thieves and robbers, spent in paying doctor's bills and is squandered away by dishonest sons.

"It is very good that you practise charity. Those who have money should give it in charity. The wealth of a miser is dissipated, but that of a charitable man endures and is utilised in good deeds. In those parts the cultivators irrigate their fields by digging channels. Sometimes the water rises so high as to break the ridges and flow out of the field. The crops thus get spoiled. To prevent this, the cultivators make some holes in the ridges and allow small quantities of water to percolate through them. The ridges are thus saved from being broken off by the current. Moreover the soil grows fertile by the deposit of alluvial mud and yields a rich harvest. A man of charity, likewise, reaps an abundant harvest of good results."

The devotees listen with rapt attention to the words of the Master, depicting the virtue of charity.

Surendra : "I cannot meditate well. I take the name of the Mother now and then, and at night while going to bed I fall asleep with the word 'Mother' on my lips."

Sri Ramakrishna : "This will do. You are accustomed to the thought and recollection of the Mother. Are you not?"

"There are two paths: the path of

Manoyoga or contemplation and the path of *Karmayoga* or action. Worship, pilgrimage, service to living beings and such other works, undertaken in compliance with the instructions of the Guru, comprise the path of *Karmayoga*. Works that Janaka and others did are also included in it. The thought and recollection of God to which the Yogis consecrate their lives, constitute the path of *Manoyoga*.

"Sometimes, while in the temple of Mother Kali, the thought springs up within me that the mind also is nothing but the Mother in another form. A pure mind, a pure intelligence and a pure soul are, therefore, all one and the same."

The evening is approaching. Many of the devotees bow down to Sri Ramakrishna and proceed towards home.

The Master has come out in the western verandah. Bhavanath and M. are standing near him.

Sri Ramakrishna (to Bhavanath) : "Why do you come after such long intervals?"

Bhavanath (with a smile) : "Yes sir, I come to see you at an interval of every fifteen days. The other day you appeared yourself on the way, and therefore, I did not come."

Sri Ramakrishna : "How is that? Is a mere sight sufficient? A closer acquaintance is necessary."

SOLITUDE

It may be given even to the householder to see God. It was the case with Janaka, the great sage. But one cannot rise to the height of Janaka all of a sudden. Janaka spent many long years in devotional practices, in solitude, away from the din and bustle of the world. Thus it would do men of the world infinite good if they would retire into solitude, even for three days at a time, now and then, to the end that God may be seen and realised.

—*Sri Ramakrishna*

THE FUTURE OF INDIA

Events are moving very fast. In the near future, this country may be called upon not only to put its own house into order, but also to render all possible assistance in reconstructing the shattered edifice of civilization. Consequently the need has arisen to visualize the future and see how the accumulated experience of the past and the knowledge that could be gathered from contemporary life and thought can be brought to bear in building up the future. What that future will be depends upon the clarity of vision of the architects, who lay out the plan and the earnestness, zeal and efficiency of the builders who carry it out. It may not be proper for those who are at the helm of affairs to turn iconoclasts and break down the traditions of the past in their zeal for building anew; at the same time, they may be found wanting in their duty, if they merely lull the people into a comfortable slumber, by telling them that everything that is worth thinking has already been thought out by their ancestors. The institutions of the past are valuable, in so far as they explain the present and throw light upon the future; to that extent let the past be remembered and profitably used. But let not the past be a dead weight that would drag down the aspiring heart and hinder the march of progress.

* * *

Bold schemes have to be thought out and translated into action. Let not these schemes be confined merely to economic aspects, however indispensable they might be. "Man liveth not by bread alone." If India is to take her place among the nations of the world, it is not enough for India to develop her material resources and become a competitor for the markets of the world.

The gods who guide the destinies of India—by gods, we mean those noble souls who during their sojourn on earth laboured for the welfare of India and whose memory is the ever-living source of inspiration to all who follow in their footsteps—would weep to see the country they love so well becoming a mere copy of the competitive nations of the West. The function of India at every stage of her progress should be the promotion of world co-operation. Consequently in considering any item for the future plan of India, it is desirable to view India not as an isolated unit, but as an important part of the great whole, the World-State. There need be no conflict in the national and the international view-points, for, as we have already stated, India's watchword will be "co-operation" and not "competition." Here it may be noted that India has the talent for harmonizing apparently conflicting elements. Her philosophy of religion is based upon that conception of harmony and her philosophy of collective life may well be based upon the same conception.

* * *

Indians have often been accused of being dreamers, the accusers belonging to the group of unimaginative people known as practical men. There is nothing essentially wrong in dreaming, for epic poets and such other "dreamers of dreams" have been among the makers of nations. The idle day-dream that merely broods over the past is as different from the creative imagination that boldly visualizes the future as a piece of glass is different from a precious diamond. Men of vision, the true dreamers, are among the valuable assets of a nation. Lack of vision often makes a nation

drift aimlessly. Such a nation is always confronted by the "unexpected," whereas a nation led by men of vision is always prepared for all contingencies.

* * *

Mr. John Galsworthy, writing eleven years ago in the *Realist* (Vol. I, No. 3, June, 1929) says: "The real need of the moment in British politics is the courageous use of imagination. As it is, cabinets divine only after the event. A few instances will illustrate the incalculable value to be derived by the nation from the employment of imagination." He proceeds to give a few illustrations in support of his thesis and concludes his thought-provoking contribution with these words: "Imagination may be a bad master, but it is a good servant. If it is not to be employed by those who are elected to run this country, this country can only run down-hill." It is plain that creative imagination has a prominent part to play in national reconstruction.

* * *

Our ancestors wrote great epic poems and erected magnificent buildings that have stood the test of time. The men who would undertake to plan the future of India should combine in themselves the genius of the epic poet and that of the master-architect. The vision of the poet conceives the harmony of moral forces that express beauty of character and the vision of the architect comprehends the harmony of mechanical stresses that express beauty of form. The dynamic beauty of character and the static beauty of form are both essential elements of a complete national life. We want beautiful buildings, clean streets, smiling fields and well-planned cities; and at the same time we want the right kind of men and women with properly trained bodies and well-developed minds to live for the great ideals

for which India has stood for centuries—ideals for which the world outside is waiting. Bereft of the national ideals, the national life of India will be meaningless and therefore, will not persist. At this juncture when India is opening a new epoch in her history, the problems that confront her are mainly problems of harmony. The India that is going to be would harmonize the ancient with the modern, the oriental with the occidental and the material with the spiritual. The most important thing in working out these problems would be a right understanding of the fundamentals. When once the broad outlines are laid down, the filling in of the details may be left to experts.

* * *

For our part we are convinced that a master-artist, a man who had a clear vision of the past, the present, and the future of India, has already laid down the fundamental ideals that should guide the regeneration of this country. Students of the philosophy of collective life elaborated by Swami Vivekananda will agree with us that directly and incidentally the great Swami has given the solution—almost a complete solution—of the problem of national reconstruction. He has traced the causes of degeneration and found them to be the neglect of religion, the neglect of women and the masses, weakness and want of Shraddha, disparity between theory and practice, jealousy, party-spirit and want of organization, neglect of past culture and institutions, the mistaking of lethargy for spirituality, the curse of untouchability, disregard of material well-being, and lack of originality and enterprise. The way to national regeneration also has been fully mapped out by the Swami, especially in his lectures from Colombo to Almora. His gospel is essentially a

gospel of strength. He emphasizes the solidarity of man and his inborn divinity. It is through faith in the indwelling Atman that man can secure the strength and *Shraddha* necessary for achieving the objects of life. "Have faith in yourselves, and stand upon that faith and be strong; that is what we need," says the Swami. His intense love for the masses, the plans he laid down for their uplift, his views regarding a man-making education, and his ideas concerning the economic regeneration of the country are fully and exhaustively dealt with in his speeches and writings. The Swami wanted the Indians to travel abroad, compare notes with other nations and then return and work for the welfare of India. "We cannot do without the world outside India; it was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. That we did not go out to compare things with other nations, did not mark the workings that have been all around us, has been the one great cause of the degradation of the Indian mind." Like all great religious teachers, Swamiji laid emphasis on the truth that moral and spiritual forces determine the rise and fall of civilizations.

* * *

History is an open record of the triumph of truth and of moral forces. The advent of a great prophet was always accompanied by national regeneration. On the other hand, the wearing down of moral and spiritual forces always led to the decline and downfall of nations. It is plain, therefore, that the push forward must come from the man of God, the man of self-realization. Fortunately for India, the flood-gates of spirituality now lie opened. They who would quench their

thirst and march on the path with renewed vigour have only to stretch their hands and take as much as they want of the waters of life. The path itself has already been traced by the footfalls of a great leader. The time is most opportune. The word has been passed, this country must awake, arise and march on till the goal is reached.

* * *

Events that are taking place around us should convince us of the potency of moral forces. The conflict raging in the West may on a superficial view present the appearance of the clash of tremendous mechanical forces. But on a little deeper examination, the underlying moral forces reveal themselves as the real factors contending for mastery. The leaders of the French people declared that the causes of their failure were "too few children and too much of luxury." Others diagnosed the malady as due to divided counsels and lack of national solidarity. Yet others held that the French people flushed with victory and relying too much upon the power of gold and the fortifications which gold can easily conjure into existence, adopted an attitude of *laissez-faire* and allowed the ship of State to run adrift. In all these explanations, we find that the emphasis is laid on moral forces. It is not tanks that matter, but the spirit of the men behind the tanks. It is an illusion to think that the spirit of man can be crushed by a mere machine, unless it had been already crushed by its own sins of commission and omission. Justice conquers. But it is not enough if a man declares that he is actuated by principles of justice, he should live it, practise it consistently and then he can rest assured that justice will lead him to victory. Truth conquers, but not propaganda that merely assumes

the role of truth. Non-violence conquers, when it confronts violence with the faith that is begotten of fearlessness. The apparent non-violence of the coward whose lack of faith makes him tremble in his sleeves, when called upon to sacrifice life or property or physical comfort, can never be a conquering force. The architects of the nation may bear these facts in mind when they fashion the ideology that would express itself as the future constitution of an emancipated nation.

* * *

If there is one cause above others that has brought about the conflict in the West, it is the want of tolerance, the utter incapacity to see the other man's point of view and the inability to plan a course of action that would lead to the mutual advantage of the contending parties. Where there is intolerance and consequent violence in the hearts of men, even family feuds have been known to drag on for generations. Such feuds cease only when the two families get terribly weakened and either or both of them go out of existence. Tolerance and Non-violence are great moral forces. These with Justice and Truth are the corner-stones on which the national edifice has to be erected. A nation that takes care of the permanent values of life will develop the strength necessary for withstanding all storms and stresses.

* * *

The future holds forth immense possibilities for India. A nation comprising one-fifth of the world's population, a nation whose cultural traditions are traced to the remotest antiquity cannot stand aside indefinitely, without contributing its share to the welfare of the world. The young men of India, the custodians of the future, have to prepare themselves to play their part effectively in the years that lie ahead

of them. World-conditions are changing very rapidly, whereas educational institutions, hide-bound by established traditions, do not even make the attempt to keep pace with a rapidly moving world. They are far too conservative. When English education was first introduced into this country, its obvious purpose was to provide clerks for running the administrative machinery and some professional men for carrying on the essential services. The traditions established in the beginning persist to this day. That is why Mahatma Gandhi has referred to the schools and colleges of India as so many "citadels of slavery." Most of the young people who are turned out under the present system look out for some soft job and feel themselves helpless, when they fail to secure such jobs. This state of affairs should change. Young people should learn the great lesson of self-reliance. The outlook should be active and not passive. Life is a struggle. He who realises this early enough, places before himself a fighting programme. He welcomes hardships and privations and keeps himself alert, watchful and ever-prepared. He gets the highest opportunities that present themselves to any man, the opportunities for self-sacrifice and self-less service to the motherland.

* * *

Militarism may be bad; but military training is an excellent thing, for it brings out and also provides the opportunities for the development of many manly virtues. Two years of military training for every college student would among other things raise the physical efficiency of the nation. Women students who undergo a full course of first aid and nursing would become angels of mercy not only in times of war but also in times of peace. The future demands that our universities should give more

thought to physical science, particularly as applied to industrial development. Science throws light on the problems it handles. We who are out for light and more light cannot afford to neglect the claims of science. It is important that our students should master the laws underlying natural phenomena and the mathematical theories underlying the construction of mechanical contrivances. What is more important is that our young men should learn to apply the theories. They should also imbibe the artisan's ideal and be as deft with their fingers as with their brains. A trained hand and a cultivated brain, quick and alert to meet changing situations, are the real assets which a young person should strive to acquire; if these are taken care of, the opportunities for using them will never be wanting.

* * *

We all cherish some mental picture of a happier state of existence. The day-labourer's heaven probably lies in some place where wages are fair and work is not wanting. The untouchable girl dreams of a happy country where she will draw water from wells, standing shoulder to shoulder with caste maidens; the aspiring youth cherishes a vision of the future where he will have a hand in planning programmes and laying down policies. The progressive young woman thinks of a future where she will cease to be a mere toy or a plaything and have as great a share in public affairs as men-folk have. Even the school boy has his own idea of a bright future, where he will be free to dig in the garden, construct huts, climb trees, try his own cooking and do innumerable other things instead of being held under the eternal tutelage of the grown-ups who are never tired of giving orders and prohibitions. In all the above cases we note the aspiration

to rise above restrictions and limitations, we note the desire to do things, to live, to expand, to be useful to others and to contribute one's quota to the general welfare. This appears to be the normal attitude of the human heart. There are, however, some people who are exceptions to this general rule, these are the old in spirit, the half-dead, who would like to vegetate and brood over past memories, if they can possibly manage it in an ever-moving world. These grumble and even grow panicky at the very sight of freedom.

* * *

We are told that when this titanic conflict is over, there is going to be a new world, very different from the old world that is crumbling away. To many it is indeed a pleasing prospect, quite as exciting as the donning of a new suit of clothes on a festival day. Barring the old in spirit and the half-dead, none would fight shy of new conditions and new opportunities. But to play one's part well, one should get ready beforehand. The necessary training and experience should be patiently acquired. Who is the young man who would not like to be an air pilot? To wing the azure depths of the sky, to float above the clouds, to move through space at the rate of four or five hundred miles per hour is to realise some of the most cherished dreams of one's childhood. But to do all these one should build up strong muscles, a stout heart, a quick eye and a sensitive ear and patiently go through the course of training necessary for a pilot. The same is true for all other forms of skilled work. Given the opportunities, our youngmen can be trained to manufacture all articles from needles to motor-cars. In the new economic structure, the age-long institution of caste may become a little more

elastic. There is absolutely no necessity for breaking down the system. On the other hand, it may be fostered and turned into good account. If the curse of untouchability is removed and aristocracy ceases to claim special privileges for itself, caste becomes in effect something similar to trade guilds. The hereditary artisan's son, if given the necessary theoretical knowledge, will excel others in mechanical skill. The so-called fisher-caste, which in truth is the sailor-caste, has not wholly lost the ancient traditions of ship-building; if the opportunities are provided, the members of this caste will build steamers and develop the sea-faring trade of this country. Viewing the trend of the future, we may note that one caste, the caste of rulers and fighters may cease to be a separate caste; for under adult franchise and universal conscription, all citizens will become rulers and fighters.

* * *

It is not possible for India to stand isolated. She has to find a place in the comity of nations. Consequently,

without giving up her cherished ideals, she has to accommodate herself to existing world-situations. This she has to do until she develops the strength necessary to get her own ideals universally accepted. The ideal, of course, should never be lost sight of. To get into line with the rest of the world, this country may have to bring into being a navy and an air force; she may have to develop light and heavy industries, manufacture armaments and do such other things. But with all these, her cherished ideals will continue to be peace and goodwill, harmony and toleration. In the hoary past, King Janaka has demonstrated how a ruling monarch in spite of his manifold duties can yet be the leading philosopher of the age. Later the Emperor Asoka has shown how the executive head of a great empire can uphold the Dharma and be a source of light and guidance to neighbouring kings and potentates. With these glorious examples before it Young India can never go astray.

Mayavati,
21st July, 1940.

CHANGING VALUES

Each man calls that alone real which helps him to realise his ideal. To the worldly-minded, everything that can be converted into money is real, that which cannot be so converted is unreal. To the man of a domineering spirit, anything that will conduce to his ambition of ruling over his fellow-men is real,—the rest is naught, and man finds nothing in that which does not echo back the heart-beats of his special love in life.

—Swami Vivekananda

THE PHILOSOPHY OF SPINOZA

BY PROF. S. N. L. SHRIYASTAVA, M.A.

Baruch Spinoza to whom Novalis gave the name "God-intoxicated" was a Portuguese Jew, born in 1632 in Amsterdam, where his parents had taken refuge from persecution. In 1656 he was excommunicated from the synagogue for holding opinions which were considered heretical. This measure was taken after all attempts to bribe him to maintain at least an outward conformity failed. Even his life was attempted upon. But Spinoza remained adamant. He was a man who had the courage of his convictions.

Spinoza led a very simple life, maintaining himself by grinding lenses, for which he earned a wide reputation. His wants were few and money would not tempt him. When the fame of his intellect and character spread, he got the offer of a chair of Philosophy at Heidelberg, but Spinoza, thinking that his liberty of thought might suffer a restriction and he might be required to change his views, declined the offer. His sisters attempted to deprive him of his patrimony but Spinoza voluntarily relinquished it after having secured his title to it through legal procedure. Thus, he led throughout a life of 'plain living and high thinking' and died in 1677.

We shall give in the following lines a brief *resume* of the cardinal principles of Spinoza's philosophy which is interesting for the comparison it bears to certain aspects of Indian Vedantism.

The Concept of Substance

Spinoza starts his philosophy with the conception of 'substance' or Reality in its absolute completeness. Reality

can be conceived under two aspects : (i) as persisting in itself, independent of any other thing, or (ii) dependent for its existence on something other than itself. The former which alone is real in the absolute sense, Spinoza calls 'Substance' and the latter 'mode' or state of substance.

Consequently, that which is a self-independent reality, cannot be conceived through anything else, but can only be conceived "through itself", while mode is conceived, not through itself, but through that on which it is dependent, *viz.* through substance.

The division between substance and attributes is not a division of two mutually exclusive entities, the substance alone being real, and the modes 'illusions'. The modes are real but their reality is not self-dependent, but dependent on substance.

Neither does the division correspond to the later distinction between the thing-in-itself and appearances. Modes to Spinoza are not "that which we know of the substance" and substance that "which we can think of, but cannot know." In other words, there is no distinction between 'what is' and 'what is known.'

Substance and modes are not exclusive divisions

Now, that which is self-dependent can only be conceived "through itself," while that which is dependent, through the other on which it depends. Substance, therefore, is that which is in itself and is conceived "through itself"; Mode, "that which is a state of substance and

therefore is in something else and is conceived through that other.”

Substance is prior to modes

As the conception and being of modes depend on the conception and being of substance, and the conception and being of substance are self-dependent, it follows naturally that substance is prior to modes.

Modes are then partial expressions of substance which is the fullest Reality and the fullest Reality cannot be understood through its partial expressions. It can only be understood “through itself.”

Substance and Attribute

“By attribute” Spinoza means “that which intellect perceives as constituting the essential nature of substance.” Attributes, then, mean the essential characteristics of substance, so far as it is understood.

Descartes, though recognizing only one substance which is absolutely self-dependent, also called minds and bodies substances, in the sense that they were independent of any other thing except God. Spinoza however insists that there is but one substance which is absolutely self-dependent and this is conceived by the human intellect under the two attributes of ‘extension’ and ‘thought’, two of the fundamental characters of the ultimate Reality. What is ultimately real manifests for our intelligence an ‘extended’ and a ‘thinking’ character.

There are four points to be noted with regard to attributes. (i) First, each attribute is a real character of what is. An attribute is not an arbitrary or imaginary imposition upon the real, but its essential nature. Reality is an ‘extended’ and a ‘thinking’ reality.

(ii) Each attribute is an ultimate

character of the Real. Every attribute is ultimate in the sense that it cannot be reduced to terms of the other. We cannot understand extension in terms of thought, nor thought in terms of extension.

(iii) Thirdly, each attribute includes the whole character which it expresses, and excludes all other characters. Each attribute is full and infinite in the sense that it is an expression of the complete Reality conceived under that attribute. To conceive Reality under the attribute of extension means to conceive completely whatever positive character Reality possesses *qua* extended. Similarly, to conceive Reality under the attribute of Thought, means to conceive completely the positive character of the Real *qua* spiritual or ‘thinking’. Everything, therefore, is limited in its own kind. A body, as Spinoza says is limited in its own kind, for it is always possible to conceive a bigger body. The attribute of extension, in other words, is unlimited.

The same applies *mutatis mutandis* to the attribute of thought. A single thought, or a complex of single thought, is but a mode of Reality *qua* thinking Reality—a mode of one substance conceived under the attribute of thought.

(iv) Fourthly, each attribute is co-extensive with substance and substance is whole in all its attributes though different in each. There is no body which is not a mode of substance under the attribute of extension, no thought which is not a mode of substance under the attribute of thought. Reality is through and through an extended and a thinking Reality; thought and extension are essential to the being of substance.

Infinite and Indefinite

The infinity of substance follows from its own nature, or the implications of

its own definition. According to the definition of substance, it is absolutely self-dependent, and consequently unique. Now, what is unique must exist either as finite or as infinite. It cannot be finite, for that would destroy its uniqueness; for a finite is that which is limited by another thing of the same nature.

God is Substance

“By God” Spinoza means “a being absolutely infinite, *i.e.* a substance consisting of infinite attributes, each of which expresses an eternal and infinite essential nature”. From this it is clear that God cannot be other than substance which also is one and absolutely infinite.

God and His Attributes and Modes

God as free causality or as ‘*Natura naturans*’, is the omnipotent power always in action in all ways. It is His ‘*actuosa essentia*’ which all things express, or rather *are* in various determinate forms. The force of a thing to be and to persist in being, which constitutes its individuality, is but the expression of God’s omnipotence. The existence and non-existence of things in the spatial and temporal series are all in virtue of God’s omnipotence. God is not only the efficient cause of the ‘*essentia*’ and ‘*existensia*’ of things, but also their ‘*Causa essendi*’ or the sustaining cause. God is ‘the inner vital force of the world’.

The attributes of God are not deduced from Him but express His essential nature. Each attribute expresses the whole nature of God conceived under one of His ultimate characters. Each attribute, therefore, is coextensive with God and excludes every other attribute.

The Attribute of Extension according to Descartes and Spinoza

Although Spinoza rejects Descartes’ conception of the attribute of extension, he takes it as his starting point.

According to Descartes God Himself is not extended and corporeal, for corporeality implies divisibility and divisibility imperfection. God created matter and put into it a certain amount of motion and rest which always remain constant. Matter has three characteristics, extension in three dimensions, divisibility (which is a consequence of its extension) and mobility or change of configuration (which is a consequence of motion and rest implanted in it by God). All other secondary qualities are rejected by Descartes. They are simply appearances produced by extension and motion together with configuration of the parts within the extended.

Spinoza agrees with Descartes in rejecting the ‘secondary qualities’ but according to him the material universe is not a creation of God, but an attribute of His nature, a form of His being. Nor is it a lifeless mass in which God implanted motion and ‘rest’, but, as an attribute, a line of force in which God’s omnipotence manifests itself. Motion and rest are not added *ab extra* to it, but are the most fundamental modes of its being.

The Attribute of Thought

The same God who manifests to our intelligence as a corporeal universe also manifests to our intelligence as an ideal or spiritual universe, though both these aspects are never simultaneously experienced by us.

God is the Infinite All. He is the completest Reality. Therefore His attributes are infinite. No finite number of attributes can exhaust His ‘allness.’ Only in the completest and most perfect

experience, can He be apprehended in all His attributes. Finite human mind can apprehend Him only under the attributes of Extension and Thought.

Intellectus or intelligence or understanding as an activity is the fundamental mode on which all other modes of thought, volition, desire, and passion are dependent. An 'idea' has two aspects, first, it is an act of thought and secondly it has an 'ideatum' or something to which it refers. As an act of thought it is dependent on other thoughts and rests in the system of 'ideae' which is complete in itself, that is, under the attribute of Cogitatio.

Criticism of Spinoza's Doctrine of Substance and Attributes

Spinoza conceives of substance or God as an absolute unity which is wholly and transparently one; yet Spinoza conceives of it as having infinite attributes, each of which expresses its essential nature. It is extended, ideal and so forth.

The short-coming of Spinoza's system is that it fails to give a rational and intelligible explanation of the principle of relation between the variety of attributes and their relation to the substance. Spinoza merely asserts that this variety is *somehow* God's variety. A later philosophy would attribute this variety of attributes to the apprehending consciousness, which would reduce them to mere appearances. But the possibility of doing this was not open to Spinoza. To him the attributes express the essential nature of God. This is a serious defect of Spinoza's theory of Reality. "The Unity of substance which seemed so absolute—which was more than the unity of a system—resolves itself into mere 'togetherness' of an infinite multiplicity. The Reality falls apart into a substratum without character, and characters

which have no principle of coherence in a substratum" (Joachim).

Further, there is an inner contradiction involved in Spinoza's conception of God. God is conceived by Spinoza as a being absolutely positive because absolutely real, and therefore excluding all negation from His being. This is in contradiction with God's conception as comprehending all attributes or ultimate characters of affirmative being, within Himself. If all attributes are positive, each complete in its own kind, the unity of God becomes a mere togetherness of many.

"There is an inner contradiction in his conception of God as at once excluding all determination and comprehending an infinite diversity of ultimate characters. Either the Attributes are not 'ultimate' characters—not each complete in its own kind, not forms of the essence of God—or God involves negation i.e. is not absolutely one, but a togetherness of many. To accept either line of this antithesis, would destroy essential parts of Spinoza's doctrine. It seems therefore that Spinoza has failed to give us a consistent theory of the general nature of Reality".

In short, the conception of God as absolutely one, excluding all negation, and at the same time comprehending within itself an infinite diversity of ultimate characters, each complete in its own kind, is a plain contradiction.

Criticism of Spinoza's Doctrine of Substance and Modes

The same defect that is present in Spinoza's doctrine of substance and attributes is as well present in his doctrine of substance and modes. Spinoza maintains both that the 'Natura naturans' 'is' and 'is conceived' independently of 'Natura naturata', while the latter can neither 'be' nor be conceived 'apart' from the latter. That is,

God in His essential nature is absolutely prior to and independent of His modes, while the latter are wholly dependent on Him. This is logically untenable. If the modes are the necessary consequents of God, God in His substantial nature, must in some sense be characterised by the modes which express His causality.

Further, according to Spinoza God is an absolutely one and undivided unity and Spinoza gives no rational and intelligible explanation of how the diversity of modes can be conceived to be dependent upon Him or 'in' Him. To say merely that they are the 'modifications' or 'states' of the substance is not to give any adequate explanation.

But although no detailed explanation is given, there is the indication of the general principle in Spinoza.

This general principle rests on the conception of degrees of Reality or Perfection, based on the distinction between Negation and Privation. Put briefly, this principle is this: God is an absolutely independent, complete and positive being. All things are absolutely dependent on Him and so far they are absolutely real. God, however, is not abstractly one, but a unity comprehending within itself an infinite variety of finite and limited things, having different degrees of perfection.

When we have a scale of more and more complex natures, we in comparing the richer with the poorer, usually regard the latter as 'deprived' of what they ought to have. What Spinoza maintains is that from the point of view of the whole order of things, there is no privation in the lower grades of being, but bare negation. A stone, for example, does not see, not because it is 'deprived of vision', but because vision does not belong to its nature, it belongs to a higher grade of being. From the point of view of the whole order of things, we should say, that it is not

'deprived of vision', but simply that vision is negated of it. This negation does not attach to Reality, for to its nature belongs everything and therefore nothing can be negated of it.

"The principle of the union of oneness and variety is that the limitations and distinctions are 'defects' and unresolved differences only for an imperfect apprehension, that in God, of Whom the modes are states or degrees, all such limitations are overcome, since for a true apprehension, they are bare negations which are not negations of God". Yet the question remains: what is the ground of modal apprehension? To this Spinoza does not or cannot give any satisfactory answer. The modal apprehension is an illusion, yet the illusion is a fact, for which there is no room in Spinoza's conception of the ultimate nature of things.

Spinoza on the Causality of God

"God is the cause of Himself and of all things, the cause not only of their coming to be, but also of their persistence in being; the cause of their 'essentia', as well as, of their 'existentia'."

Spinoza's conception of God's causality is open to certain misinterpretations which ought to be guarded against. A cause in the ordinary sense of the word is itself an effect, its agency being caused or determined by something else. But there exists nothing besides God, God therefore cannot be excited to activity by anything *ab extra*. All things are in God and completely dependent upon God. God is therefore the efficient, the essential and not accidental, the immanent and not transient, the first and not the remote cause of all things.

As there is nothing outside God to excite him to activity, God's activity flows from His own nature and in this sense God is a 'free' cause. God's

activity is not the outcome of external compulsion, but of internal necessity. This necessity does not take away the freedom of God, for it is not the necessity of an outside determinant but of self-determination. Nor is the activity of God the working out or realisation of a pre-conceived plan, for this would indicate God's imperfection. God is absolutely perfect and does not need to proceed from good to better.

Nor is God's activity an arbitrary fiat of an irrational will. The activity of God is necessary in the sense that things happen as they ought to, and could not have been otherwise.

The error of conceiving that God works for the realisation of a predetermined plan arises from the anthropomorphism of theology, from conceiving God as having intellect and will, an intellect which conceives and plans, and a will which chooses to realise a divine work of art—the world.

Ethics and Religion

Spinoza did not intend to make his philosophical system simply an intellectual colossus which did not touch the spiritual life of man. On the otherhand, he consciously desired his metaphysical system to provide a ladder for man's ascent to the spiritual plane and that is why he named his philosophical work *Ethica*. It would therefore be but in the fitness of things to close this article on Spinoza's philosophy with a few words about his ethical and religious principles. Since God is the foundational Reality and the ultimate source of all knowledge, union with God is according to Spinoza the highest goal of man's ethical and religious life. Intelligence is the distinguishing characteristic of man which marks him out from all other creations of nature and the highest end is realised when his intelligence attains its fullest development, that is,

when God thinks in man or when man becomes conscious of himself and of all things in union with God. This is the highest moral ideal to be attained by man. Whatever helps man to approximate to this moral ideal is good, whatever hinders its realization is bad. All things strive to express their own essential natures, so does man. The essential nature of man is intelligence or reason. Man approaches his moral ideal in proportion as he manifests reason in himself. In fact, man is *himself* only when he acts rationally.

The life of reason is the life of the free man. To follow 'passion' is slavery. The man who is impelled by passions does not act from his free choice, but is passively subject to external forces. The subjection to passions arises in Spinoza's view, from an inadequate apprehension of them or from not having a clear and distinct knowledge of them. "An emotion which is a passion ceases to be a passion as soon as we form a clear and distinct idea thereof." The more we clearly apprehend an emotion, the more it comes under our control, and the less passive is the mind in respect to it.

We can have a clear and distinct conception of all our bodily modifications; and emotions being nothing but ideas of the modifications of bodies, we can have clear conceptions of them. By having a clear and distinct knowledge of the emotions we should learn to dissociate them from their external causes and associate them with the idea of God. When emotions are cut off from their connections with external causes, they cannot exist.

But the adequate knowledge of things implies the knowledge of God, for without God nothing can be or be conceived. God is the ratio cognoscendi of the entire knowable reality as much as He is the ratio essendi of entire existence. There-

fore to know God is the highest virtue of man. It is essential for every rational man to know the eternal and infinite essence of God and this is the common goal of all mankind. The knowledge of God is the crowning fulfilment of man's ethical life.

The true religious life in Spinoza's view consists in the performance of actions originating from the knowledge of God. Ethical life comes to its highest fruition when God is seen in all things and all things are seen in God.

SILENT MIND AND THE INNER VOICE

BY ANILBARAN ROY

The present life of man is a life in the ignorance, and his mind is an instrument of that ignorance. The source of true light and illumination is the Divine seated within our heart; as the Lord says in the Gita, "I am lodged in the heart of all; from Me are memory and knowledge." But in our ordinary consciousness the Divine is hidden by a veil of Maya, *Yogamâyâsamâvrita*, and that constitutes the source of all human ills and misery. The ordinary life is that of the average human consciousness separated from its own true self and from the Divine and led by the common habits of the mind, life and body which are the laws of the Ignorance. The religious life (as well as the moral life) is a movement of the same ignorant human consciousness, turning or trying to turn away from the earth towards the Divine, but as yet, without knowledge and led by the dogmatic tenets and rules of some sect or creed, which claims to have found the way out of the bonds of the earth-consciousness into some beatific beyond. The religious life may be the first approach to the spiritual, but very often it is only a turning about in a round of rites, ceremonies and practices or set ideas and forms without any issue. The spiritual life on the contrary proceeds directly by a change of consciousness, a

change from the ordinary consciousness, ignorant and separated from its true self and from God, to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine. For the spiritual seeker, this change of consciousness is the one thing he seeks and nothing else matters.

The mind searches for the truth, but can never arrive at it; what it takes for the truth is nothing but a very partial, mixed and distorted reflection; and as all our life is guided by this half-light which is often worse than darkness, its problems are never solved, and humanity in spite of stupendous efforts and sacrifices seems always to be moving in a vicious circle, its divine ideals of peace, harmony, light, power, joy, beauty remain as distant and unrealised as ever. The mind when it thinks and reasons can only see a part or aspect at a time and cannot take an integral view of things; that is why Truth which has many sides and is very complex always escapes human thought and reason. That is also why we find so many creeds and "isms" rampant in the world; each contains some element of truth, none is complete by itself. But the real ignorance consists in this: that the follower of each creed or "ism" regards that only to be the real truth

and the whole truth and rejects and opposes everything else as falsehood. The world is thus rent with the conflict of ideas and ideologies. In order to find a true basis of harmony and peace, man must rise to a consciousness higher than the limited and ignorant mind and reason.

It is in the silent mind that the true consciousness can be built; so the first thing that Yogic sadhana does is to get a settled peace and silence in the mind. But can the mind be ever made wholly silent? Is it not thinking and acting even in our sleep? Here we should make a distinction. Though almost always we find our mind full of thoughts and ideas, it is not always that we think or reason. We are often passive, and ideas rise in our mind we know not from where; they seem to have an independent life of their own—they arrange and form themselves in various ways, the mind in us remaining more or less in the position of a spectator or witness. As a matter of fact our mind is like a public street where ideas come and go somewhat like wayfarers, some of them are disturbing, some are comparatively harmless, and they all leave traces behind, which have varying influences in forming our beliefs and opinions and moulding our lives and actions. But when we actively think or reason, we exercise a control over those ideas, reject those which are not wanted, and arrange others to arrive at some result or conclusion. When we can reject all the ideas completely, our mind becomes vacant and silent, and in that condition Truth can manifest itself within us. The proper function of the mind is not to think or reason, but to become a passive and silent channel of the Truth that descends from above. By Yogic practice we have to cease to think, keeping our mind still, watching the ideas that come into us. If we can

stop the ideas when they are about to enter into us, we can make our mind completely silent. "This can be done best if you keep a strong will. That will is the will of the Purusha behind the mind; when the mind is at peace, when it is silent one can become aware of the Purusha, silent also, separate from the action of nature. To be calm, steady, *dhira*, *sthira*, this quietude of the mind, this separation of the inner Purusha from the outer Prakriti is very helpful, almost indispensable. So long as the being is subject to the whirl of thoughts or the turmoil of the vital movements one cannot be thus calm and fixed in the spirit. To detach oneself, to stand back from them, to feel them separate from oneself is indispensable." "A mind that has achieved this calmness can begin to act, even intensely and powerfully, but it will keep its fundamental stillness—originating nothing from itself but receiving from Above and giving it a mental form without adding anything of its own, calmly, dispassionately, though with the joy of the Truth and the happy power and light of its passage." (*Bases of Yoga* by Sri Aurobindo).

The one danger is that when there is the peace and the mental silence, one hears many voices which imitate the voice of Truth, and unless the sadhaka is alert, he may be seriously misled. Even in ordinary life, people often commit serious blunders, even crimes, following what they call the "inner voice." It is very dangerous to regard all voices which are heard within as having a divine origin. For there are many invisible forces and beings in the world seeking to have their own way, they are not divine, and indeed some of them are definitely hostile to the divine will and purpose in the world: they are the Asuric and Rakshasic forces which

mankind. Whenever they can, they find joy in the woes and sufferings of try to make us their instruments, and if we have any impurity in us, any vital desire, greed, lust, ambition, we open a door in us to the advent of these hostile beings. Hitler, it is said, guides himself by the "inner voice", and the disastrous nature of his acts leaves no doubt that the voices he hears do not come from any high or divine source. These beings are not always of a hostile nature or Asuric; they may be mental beings representing half-truths, creeds, dogmas which tend to manifest themselves in the world; and men with very good intentions are misled by them. There are very subtle forms of egoism and desire from which even great men are not free; and blinded by these impurities in themselves, they take the voice of all sorts of imperfect beings as the voice of the inner Divine, and thus they go erratic; and when they are men in leading positions, the consequences of their acts may be disastrous for millions.

Hence Yogic discipline lays as much stress on the purification of the mind and the vital as on calmness and silence. "Purification and calm", says Sri Aurobindo, "are the first needs in the Yoga: One may have a great wealth of experiences of that kind (worlds, visions, voices, etc.) without them, but these experiences occurring in an unpurified and troubled consciousness are usually full of disorder and mixture."

Until one has purified oneself fully in this way by Yogic practice, one should not indiscriminately follow any voice which one may hear within oneself, but should test it in the light of reason and experience. In the Ignorance in which we are at present living, reason is our highest guide, and until we are sure of something higher we should not dispense with its aid under any circumstance. But reason at its best is only like a lamp-light shining in the darkness of Ignorance; it ceases to be of any use when the sun of Truth reveals itself within us in all its glory and effulgence.

PERFECTION

Perfection is the habitual renunciation of everything that prevents the soul from entirely belonging to God; it is thus conformity to the divine will. Perfection consists also in a life of union with God in every thought and affection, a life entirely filled with a loving recollection of God. He who is not united to God and does not live in constant and intimate union with him retains many attachments, he is not sufficiently guarded against the fascination of creatures.

He who has not arrived at perfect detachment from creatures cannot remain united to God; the objects of his affections will take up too much of his thoughts, fear of worries will distract him. His attention will be absorbed otherwise; he will lose sight of God for long.

THE EDUCATION OF MAN

BY TAPONATH CHAKRAVARTI, M.A.

Everyone probably remembers the well-known motto of Herbert Spencer that "complete living" should be the aim of our education. By "complete living" he meant, of course, a life well equipped with all kinds of necessary and useful information that contribute to its happiness and make it rich in ease and safety, replete with all the material blessings and amenities which civilisation owes to science. Rousseau, too, struck the same note when he observed—"The man who has lived most, is not he who has counted the greatest number of years, but he who has most thoroughly felt life." The aim of education, then, must be complete living. But practical knowledge and scientific education cannot make human life complete and human character cannot be built upon the edifice of science alone, however infinitely it may have promoted our material well-being and however deeply it may have influenced our outlook and shocked our irrational traditions and biassed conventions. In his advocacy of scientific education, Spencer responded more to the call of our flesh rather than to the higher call of our emotional and spiritual life and as such his scheme of education is one-sided and cannot contribute to the many-sided development of our humanity. Complete living is only possible through a scheme of complete education where no gaps remain and the sum total of human happiness cannot be secured by one's physical and intellectual efficiency alone but by his cosmic and many-sided development and by his lasting contributions to the variegated whole of humanity. To use Matthew Arnold' words, whatever

knowledge we may acquire, will have little effect on our lives unless we can "relate it to our sense of conduct and our sense of beauty." So long as we retain our sense for these, "the humanities" are safe. Ruskin aptly remarks—"Education is not teaching people to know what they do not know, but to behave as they do not behave. It is to be judged not by the knowledge acquired, but the habits, powers, interests: knowledge must be thought of last and least." Pestalozzi, the most eminent educational reformer, therefore, laid special stress on singing and the sense of the beautiful. He pointed out similarly that the educator's task was to superintend and promote the child's development, morally, intellectually and physically. With Pestalozzi the essential principle of education was not teaching but enkindling the forces of the human heart—faith and love. "Man does not live by bread alone", he observes, for "every child needs a religious development". So the religious element must run through the whole of education. "The child," as Pestalozzi puts it, "accustomed from his earliest years to pray, to think and to work, is already more than half-educated."

The modern system of education, which is in vogue in India, is said to be completely secular and as such it is said to breed a godless people like that of Soviet Russia. If the religious element, as it is often argued, is not made a part and parcel of our being through the prevailing form of education that we receive in schools and colleges, it will ever remain isolated and all knowledge derived therefrom will ever remain

formal and cannot touch the inmost fibre of our being. For our moral and spiritual regeneration, for our emotional and cultural elevation, we should, therefore, make a new orientation of the current system of education. The Government of Bengal in the Ministry of Education has accordingly adopted a resolution incorporating religious education within the curriculum of education meant for primary schools and makhtabs.

Dr. Rashdall rightly points out that the fundamental human instincts, are neither moral nor immoral but simply non-moral. The sublimation of these basic instincts is the best task that education can perform and the degree in which an educational system can accomplish this end will be the degree of humanity that it can enkindle in us.

Religion is often a source of great inspiration to us and in some of the darkest hours of life it supplies a mystic force to our will and character, and in the complex mental life of man it may not infrequently be the main drive for many of his noblest thoughts and deeds. But the path of religion is full of snares. In the name of religion the greatest crimes are often committed and the greatest sins perpetrated. To the villain, religion is scarcely a healing balm but a tempting profession; to the unlettered, it is more often the magic cloak to hide his ignorance; to the hypocrite, the best armour of life. If religion is to be a positive and a constructive force in our life instead of being a negative solace of our old age, we should banish such emptiness and care more for sincerity.

Moreover no child is born with the impress of his creed stamped on his forehead. It is only the moralising influence of society into which he is born that shapes his religious views and the school and the college, in which he passes some of his days, represent a

portion of this society and at best occupy an important corner of his life. The home and the outer world constitute the most important portion of the child's social life and as such they are the mainsprings of his religious thoughts and moral inclinations. Besides, religion is a thing to be caught rather than taught, for, as Wordsworth points out, one impulse from a vernal wood may teach us more of man and of good than all the sages can and the meanest flower can bring thoughts that lie too deep for tears. Hence no amount of Scripture class, no amount of apostolic sermon or lip service to religion can make a man pious, just as the study of Ethics alone cannot make a man more ethical in conduct unless he has a mind to be so, for religion is a thing more of realisation than of learning. All that theoretical lessons can do is to provide a congenial atmosphere and so to induce our mind. But even then, mere idle words cannot create wonders which burning examples can. Each age and clime, moreover, nay, every stage of life has its own characteristic faith, and youth's religion is not an apotheosis of babbling years nor the settled vision of parting days, and within the circle of his own thought, each man is his best prophet and has his own standard of right and wrong.

The essence of all religions is the same in all ages and in all climes, and as there is no crowd at the top of the ladder, so the truth is revealed to the saints in all lands who have reached the Olympic height where varying creeds find their grave and the uncommon merges in the common whole. But Dr. Tagore rightly points out that the Theology of every religion has its own peculiar colour, its distinctive wealth of beliefs and disbeliefs; so where Metaphysics agrees, Theology parts. To divest each religion of its theological part, is to cater an unwelcome dinner

to the mass of our students. To preach each religion with its own Theology, is to mar the pupils' sense of unity and let the separatist view prevail. Moreover, students of every denomination, of every shade of opinion, require specialist preachers, each having its own mode of worship, its own rites and rituals. To administer to the varying religious needs of the pupils, is to encourage the growth of denominational institutions or to convert the heterogeneous temples of learning into museums of rival chapels. Dr. Tagore further shows that religious lessons can only have a meaning when they bear the impress of life in them and inspired teachers alone to whom the truth is revealed can make living truths burning with the fire of their tongue and the fervour of their soul. But such apt preachers are rare among men and scarcely can we have them on the pulpits of our institutions. Aptly says Dr. Tagore that the mighty foundations of academic lore may be laid deep into our heart by giving at stated intervals prescribed pills of knowledge in accordance with the current routine, but religion can have no such schedule to govern and it seldom grows by giving in daily and weekly succession formal doses in periodic order. Religion, further, is essentially a private concern, a thing of solitude, an affair between the individual and his God.

No common law can define its limits, no general dogma can stand, and collective gospels and mass prayers can in the end never prevail, for in personal communion alone man ever meets and greets his God.

All religions have certain fundamental tenets and whatever differences may lie in them there is behind them a common idea of morality and it may be that what is considered to be moral in one part of the globe, may not be deemed so in

another. Yet the idea remains and there can be no paradox if an honest attempt is made to seed a few good habits and breed a few good tastes. Such a moral requires no Bible for its foundation, no special cloister for its seclusion and no sectarian Logic or Sophist for its administration. It is the moral culture of man, the ethical and social education of the crude untutored ego and the consecration and æsthetic reclamation of every kind of vulgar human failing. Morality is a plant of slow growth, and the best preacher of morals is not he who bullies with the venom of his tongue or cajoles with tender and tempting words, but he who respects the liberty of his pupils and proceeds with his soft and touching words to analyse both sides of a problem that the pros and cons of the matter may reflect themselves in an impartial way in the minds of his alumni and in the reflected light of their individual conscience each may chalk out his own path. In the matter of morals, smiling lips make a richer harvest than sour looks or angry frowns, and no warmth of eloquence can ever exceed the burning force of a preacher's life. Biographies of great men, moral maxims and printed card boards with holy watchwords, inspiring stories and pictures have each its part to play, but the prime role which gives an ado in the wilderness is the role of the teacher's life. Touching scenes and songs, free pamphlets and cards, good films and debates, sweet speeches and lectures, useful dramatic performances, radio and gramophone records, moral trophies, prizes and praises, each is inspiring in its own way, but the most potent of all is the fervour of the teacher's example and the idea of emulation in the minds of his students. Boy Scout, Girl Guide, Ambulance and Red Cross Societies can do much in the matter of morals, if they are organised on a new basis into a sort

of real social service league for genuine constructive work. Unto the clouds the thirsty meadows turn, unto the gates of light the dark archives look, unto the centres of learning the dark rural wilds gaze, unto the land of plenty the famished beggars crowd, unto smiling towns the flooded peoples move, unto asylums of rest the sick and restless flock, unto the helpless the helper lends his helping hand, and unto withering grass the dewy dawn brings its spell. Love is joy and love is life, and the law that makes for love is the law that most abides. Where love is rich in word and deed, where love is the burden of each behest, where thinking love brings the flock to the shepherd's care, where human heart is taught to throb to every call with human pity, where silent work in social cause marks the teacher and the taught, there is the shrine of social work. Truth is law where untruth is rare, where candour brings smiling praise and lying gives no hiding place and where no butt of his fellows makes the dullard quit his simple 'no' and utter 'yes' in despair. Punctuality reigns supreme where everything is in time and beating heart is tuned to the ticking clock that its moving hands may have a setting with our fleeting life.

Sweet is the beauty of that which is neat and the neatness of our hand and attire is the neatness acquired in early years. Clean shines the lawn when the grass is mown, clean looks the abode when the dirt is gone, clean seems the heart when a clean breast is made. The mystic hand that nature reveals, the mystic art the poet unfolds, the mystic

delight that moonlight brings, the mystic brush the painters hold, the mystic joy that music brings, the mystic love that soothes our being, the mystic wave that rolls the deep, the mystic awe that the heavens command, the mystic flower in our bower, and the mystic marble in our tower and the rosy dream of golden slumber have in beauty their sacred spring. So with temples and palaces, Pericles did in days of yore his capital city adorn that her beauty might impart noble lessons to her peoples' heart and men on earth might learn that her noble image had a noble return. The ruddy morn tears the gloomy screen and calls forth our mirth. And the heart that learns to adore the beauteous works of God, bathed in holy light, must some day meet its Lord. A taste for beauty no lecture can implant, as the taste of honey no honeyed words can impart. It is a thing of the heart where none can enter save the pupils' feeling of pleasure. Nature with her bounteous charms grants the joy divine in hours of gardening and open air classes. Nature study and periodic sojourn in the festive green can make the learner's heart warm. Our senses must be trained from early years to receive the soft and delicate call which beauty sends. Lessons in literature and folk dance, pictures, music and works of art, potteries and vases, mural paintings and decorations can all lead to the appreciation of beauty. To enjoy nature is to obey its glorious Lord and the joy that springs from works of art will soothe us with no mere content but makes us, in a sense, creators of their inner heart.

SCRIPTURES OF ASIA

BY NICHOLAS ROERICH

In the torn and yellow manuscripts of Turfan we find hymns to 'The God of Light', 'To the Sun', 'To the Eternal Living Soul'. We find prayers for peace and quiet and ascension, where the word peace is often repeated.

Besides an immense collection of Buddhist texts, discoveries were also made of many Chinese, Manichean, Nestorian, Tibetan, Iranian and other Central Asian manuscripts.

The deserted temples are now in ruins, and the vestiges of towers and ramparts buried beneath the sands, indicate the site of flourishing cities. The frescoes have gone, the libraries have been scattered and all their treasures ransacked. The traveller to-day, who goes by another route no longer sees those brilliant colours, that shining metal ware, but only darkness.

These manuscripts have suffered as much from the hands of vandals as from dampness and decay, and yet their mildewed pages still remind us that these dark and deserted ruins were at one time the abode of clean and luminous thought. The soul of many an ancient scribe is still enshrined in lofty messages.

A recent translation from one of the Turfan hymns reads thus :

"A hymn to the Living Soul . . . all the sins, all the hesitations internal and external, all the thoughts, all that has been thought and said . . . mixture of good and evil thoughts, unconsciousness. 'Know Thyself'; 'the pure word which leads to the soul.' 'Through the soul understand all the wicked words of the Master of Evil, which are likely to lead you toward the eternal Darkness !'

'As a judge weigh every word that is said and manifested. Understand the transmigration of the soul and behold the depths of hell where the souls suffer torments.'

"Preserve the purity of your soul and the treasures of the word" . . . "O devouring fire of Man! and you luminous winged Free Soul."

"Predestination and transmigration defend your heart and thought from all wicked impulses."

'Go to the land of Light by the road of peace.' . . .

'I sing Thee, O God omnipotent, O Living Soul, O gift of the Father.'

'By the saintly path turn to thy home. O Power, so generously dispensing happiness.'

'Wisdom . . . all . . . Herself . . . Trembling . . . hearing . . . peace . . . You the Son of the Almighty.'

'All the persecutions, all the torments and poverty and need which You have assumed, who could endure them? Thou art the Luminous One, the Gracious One, the Blessed One, the Powerful and Noble Master"

"Proceeding from the Light, from God, I have lost my native land, I have been exiled."

"Be blessed he who will deliver my soul from torments" . . .

"You will receive Eternal Life."

"Purify your luminous soul and she will liberate you."

"Sing that beautiful hymn, the hymn of Good for peace, for confidence."

"Sing beautifully and rejoice in the thought: 'O Luminous Guide of the Soul'."

“With the trumpet declare with joy : ‘Guide our souls in unity towards salvation’.”

“To the call of the trumpet the sons of God will joyfully respond.”

“Say ‘Holy! Holy! Holy!’ Say ‘Amen! Amen!’”

“Sing ‘O Luminous Wisdom’ : Repeat the pure saying ‘The Living word of Truth will liberate the prisoners from their chains.’ Glorify the Truth.”

“Sing ‘Be ardent in the fear of God; unite in the commandments . . . Light . . . call . . . the herald . . . the great peace, treasures, which the souls, the eyes, the ears . . . Invite the Son of God to the Divine Banquet, decorate the beloved groves, show the way to the Light’.”

“Group your members in numbers of five, seven, twelve. There they are the seven glittering noble stones on which the world is based. Through their power the words and all beings live.” “It is like a lamp in the house shining in darkness . . .”

“Do not strike him who has struck you.” “Do not be revenged on him who takes revenge.” “Do not seduce those who try to seduce you.” “Receive in a friendly way those who come to you in anger.” “Do not do unto others what you would not have them do to you.” “Suffer offences from those higher than yourself, from your equals and from those inferior.”

“Do not let the elephant be wounded by the flowers that are thrown at him. Let not the stone be dissolved by drops of water. Offences and calumnies will not shake the long suffering ones. The long suffering One will stand like Mount Sumeru.”

“The long suffering will know how to appear at times as a disciple, at times as a master, at others as a slave, or as a lord” . . .

“There is the path, there is the

mystery, there is the great commandment and the gates of liberation!”

“Let Thy will be done. Let Thy magnificence protect me and let my patience, righteousness and fear of God be increased. Thy voice and my ear . . .

“Happy is he who in your purity and justice, O God, knows the variety, the multiformity, the charitableness, the miracle . . .

“Here is a disciple of righteous heart and one who loves his master. He follows his master, he honours his name and cherishes him . . .

“Receive those brothers who come to you. If they would draw from thy wisdom then teach them as if they were your own children . . .

“I like the Lord who takes off his armour and lays aside his weapons to put on his royal robes. Thus the envoy of light sets aside his militant character and sits in light and in his divine aspect, with a shining crown, with a beautiful crown. And in great joy, the Luminous Ones hurry to him from right and left singing a hymn of joy. They all gather around the divine miracle like flashes of lightning . . .

“The noble Lord has kept his promise. I shall sit on high, at the predestined hour, I shall send you help.”

So say these mouldy manuscripts. In these ‘pehlevi’ and ‘oigur’ scriptures have been kept the voices from distant lands.

In the frescoes the characteristics of various nations combine harmoniously, and both in imagery and technique you will find the outlines of the Chinese, Iranian, and Hindu genius. Luminous great eyed figures surrounded by various symbols send up their prayers for peace.

“And from beyond the Himalayas resound the prayers of the ancient Vedas.”

“Let all the pain of the world bring us peace. Let God be witness to it.”

“Let Peace be one and let it reign everywhere.”

“Let Peace come unto us.”

In the midst of the whirlwinds of the West Dante in his immortal way tells us :

“O Man what tempests must strike thee, what losses thou must suffer, what shipwreck and loss must ensue, while you strive like a many-headed monster towards evil. You are sick in your consciousness, you are sick in sentiment. Insoluble reasoning will not help

your consciousness. The clearest proofs will not convince your low understanding.

“Even sweet and divine clearness does not attract you, though it breathes through the harmonies of the Holy Spirit. Remember, brother, how well and agreeable it is to live in unity.”

Asia prayed for Peace and the great souls of the West called for the same.

In all the prayers which were inscribed to last, there has been a desire for peace, for the peace of the world.

THE APPARENT AND THE REAL SELF

(From the standpoint of Advaita Vedānta.)

BY DINESH CHANDRA BHATTACHARYA SHASTRI, TARKA-VEDANTA-TIRTHA

[An insight into the working of the human mind and how it can effectively help in the perception of the Reality that transcends it are fully developed in this interesting article.—Ed.]

Undoubtedly mind is capable of connecting and harmonising apparently conflicting elements in our personality. It is mind that connects our spiritual being with the material one, it connects consciousness and matter. It is mind that has brought down transcendence into immanence, infinity into finitude. The Upanishads have spoken of the supreme Self as ‘मनोमय’ owing to the fact of its being perceived in mind and through mind. Sādhana (efforts) and Siddhi (success), freedom and bondage, all these are concerns of the mind, and, as such, mind occupies the most important place in our active personal life. So, it must be of the greatest importance to determine the nature of mind, its features and functions. In all its conscious and subconscious functions, mind retains an egoistic identity which is called ‘Ahamkāra’. It is obvious, according to the Vedantists, that mind is like a plastic substance,

which can undergo any sort of modification and yet retain its identity. Thus, mind is persisting (स्थायी) but modifiable (परिणामी), its modifications being called ‘Vritti’. As it is modifiable it is matter (जड), because consciousness admits of no transformation or modification. Being material, it cannot, by itself, be the knower, the ‘soul’ in us. Who is, then, the knower—the subject in us, this is the problem. The subject—the apparent self, which knows and feels all outside it, acts and re-acts on the external world, is a most important figure in epistemology. To ascertain the nature of the subject (ज्ञाता)—the active knower, the ‘thinking soul’ of Descartes, we have to resort to a deeper analysis of its features and functions. Is it a reality, a constant factor? Or, is it a series of ideas or sensations, as the Yogâchâra-Buddhists and the sensationalists hold? Is it a simple

substance, or a compound? These are the problems to be solved.

All reasonable thinkers, Eastern or Western, agree in this point that, there must be a constant knower into whose consciousness objects must come together to be compared and judged. If this knower—the subject, were a series of different ideas or sensations, the knowledge of succession, similarity and identity (प्रत्यभिज्ञा) would be impossible. Remembrance (स्मृति) would also be impossible, in case of a momentary subject. So, it must be a constant and identical factor, to remember, to recognize, to understand similarity and succession. But according to the Vedânta this active knower, though constant, is not one pure substance; neither pure consciousness nor pure matter. The knower is a sort of compound, a mixture of matter and consciousness (चिदचित् ग्रन्थि).

A keen introspection into the nature of the subject will disclose that the subject—the active knower, must have the capacity of coming into contact with the material objects, and of being re-acted upon, to undergo certain modifications. On the other hand, it must be a conscious principle to reveal the objects. So, if the knower be purely material he cannot have understanding or the power of revealing; and if he be pure consciousness, he cannot undergo the limitations of individuality and the modifications necessary in knowledge (वृत्ति, ज्ञानविक्रिया). Generation of knowledge is not possible without a modifiable ego-mind. Thus, the active knower is not only ego-mind (अहं, अन्तःकरण) capable of modification (वृत्ति, विकार) but has, also, the spark of consciousness reflected on, and illumining it, which makes it a knowing (ज्ञातृ) principle. Being illumined by consciousness, mind becomes a conscious knower and it appears as somewhat self-conscious,

when it feels 'I' (अहं) or 'I am' (अहमस्मि). But, in fact, the knower is not self-conscious; 'self-consciousness', as it is generally understood, is a logical contradiction (कर्तृकर्मविरोध). Rather, it is self-revealed (साक्षिभास्य) —revealed by the witness—consciousness (साक्षी) which is the true self—the changeless (कूटस्थ) constant background of the knower. Evidently, the knower—the common subject—cannot be the final illuminer. How can the subject know it's own changes or modifications? 'Being liable to modifications itself, it cannot witness its own modifications, since, the seen can never be the seer.' 'विकारित्वेन स्वविकारसाक्षित्वानुपपत्तेः दृश्यस्य द्रष्टृत्वानुपपत्तेः' (सिद्धान्त बिन्दुः) As such, all mental objects or modifications are witnessed by this witness, the ultimate Self.

This is an impregnable point of the Vedânta, which other thinkers, both Eastern and Western, have failed often to understand. Descartes' arguments, for establishing a 'soul' by its thinking', are confused truth. 'I doubt', therefore 'I think', and so there must be a soul which thinks,—these establish only a thinking soul,—that, also, in an erroneous way. Our consciousness of 'thinking' is not prior to the consciousness of the 'thinker'—the ego, so that, 'thinking' can establish a thinker 'soul'. Rather, the consciousness of ego or soul is prior to the consciousness of thinking, both being revealed and witnessed by the same witness-consciousness,—the ultimate illuminer (विषयी). Consciousness, limited within mind (अन्तःकरणोपहित), but not affected by the changes of mind, witnessing all its changes and processes and illumining it, is the witness—consciousness (साक्षिचैतन्य) —the knower *par excellence* (अदृष्टो द्रष्टा), as the Vedânta holds it. The knowledge of

the common knower is a product and, therefore, mutable; but 'the knowledge' of the final seer—the witness, is ceaseless and eternal. The Vedânta has spoken of this witness in most illuminating terms. 'विज्ञातारमरे केन विजानीयात्?' 'By what will you experience the witness?' 'विज्ञातेः विज्ञातारं न विजानीयाः', 'You cannot perceive the subject of subjects.' The implication of these assertions is that the witness or the 'seer' (विषयी, दृक्) cannot be made an object (विषय) of perception like other things, but it can only be realised through the Shruti-texts, as 'the ultimate subject which is never the object'— 'अदृष्टो द्रष्टा'— as the Shruti (Vedânta) has described it. Strictly speaking the witness is never the object of any sort of knowledge; only, the ignorance about it is removed by the Shruti texts, leaving it to shine in its own self-luminous glory. That which is the final illuminer cannot be or require to be revealed by anything else. To emphasize its final luminosity and non-objectivity the Vedânta has termed the witness as 'the seer of the seer' (द्रष्टुर्द्रष्टा), 'the hearer of the hearer' (श्रोतुः श्रोता) and so on. The witness, though it is somewhat conditioned by mind to appear as an individual, yet, being the all witnessing background of the individual, is changeless (कूटस्थ)—not intrinsically qualified by mind with its activities and modifications. It is the changeless illuminer of mind and its changes and processes. It is the knower, the empirical self (चिदाभास) which is qualified by the changes and activities of mind, as a condition is always effective on the reflection (उपाधेः प्रतिबिम्ब पक्षपातित्वात्)

Thus we get a clear understanding of the knower of the Vedantists, the knower which is concerned with common knowledge of externals, and which undergoes all sorts of possible transfor-

mations (परिणाम, वृत्ति). It is also termed as 'Jiva' (living), being intrinsically connected with life. It passes through various states of experience, retaining its identity all the time as a material entity. Only the identity and constancy of consciousness which is undifferentiated in itself cannot account for remembrance, recognition and idea of similarity etc., if mind were not identical as a retainer of all the impressions (संस्कार) in all its states of experience.

The knower 'Jiva' has three general states of experience (अवस्थात्रय)—(i) the waking state, (ii) the dream-state, and (iii) the state of deep sleep. Man, being too busy with the waking state, has not cared much for the other two states. But the Vedânta points out that these finer states of experience are of no less importance, at least in the field of metaphysics. The same subject or the empirical self passes through these different states, retaining a conscious identity (प्रत्यभिज्ञा), though the states pass away. 'I, who was merged in deep ignorance all this time, or was dreaming this and that, am now awake and seeing my surroundings.' These remembrances and cognitions of the same subject suggest a constant knower who meets these different sorts of experience in these different states, and also, a changeless cogniser of these states and modifications of the knower (jiva). The knower which undergoes these states and modifications cannot know its own changes. Therefore, the witness is the seer of all the states and experiences of the knower (अवस्थात्रयसाक्षी). The knower—the reflected consciousness in mind—illuminates and reveals only external, extra-mental, objects while the witness—the self-consciousness (आत्म-चैतन्य)—reveals the mind itself, its states, processes and modifications. As such,

the witness illumines all mental objects—pleasures, pains, and recollections and also all imaginary and illusory (अविद्या-कल्पित, मिथ्या) objects. Finer distinctions, made here in the Vedântic epistemology are subtle and complex. Mental transformation or modification (परिणाम) takes place only in case of true knowledge (प्रमा) produced through valid sources (प्रमाणजन्य). All imaginary and illusory objects are not projections (परिणाम) of mind, but of ignorance—‘Avidya’ which stands pervading both the object and mind. But, whether projections of mind or of ignorance, all these inner objects are illumined and cognised by the witness. It must be understood here that these cognitions of the witness do not mean any change or modification (विक्रिया) for the witness as it is the changeless eternal illuminer of all knowledge and ignorance, of all modifications of mind and Avidyâ. With the generation of these modifications (of mind and Avidyâ), the cognitions of the witness seem to be produced, though the cognition or the revealing of the witness, is its nature (स्वभाव), changeless and constant. In fact, it assumes a pretended ‘witness-hood’ (कूटे कपटे साक्षित्वे तिष्ठति—न्यायरत्नावली), being pure consciousness in itself.

No less complicated is the problem of the relation between the knower (प्रमाता, चिदाभास) and the witness (साक्षी), mind being the common connecting link between them. Mind with reflected consciousness (चिदाभास), being a superimposition on consciousness, bears a relation of identity (non-difference) with the witness. Even in the case of external objects, though their illumination is caused by the mind-consciousness (चिदाभास), yet the knowledge or the awareness (ज्ञातता) produced in the object by the mind-function is illumined by the witness, as also the unawareness

(अज्ञातता) of the object was illumined by the witness before the mind-function (धीवृत्ति). In the case of internal objects—pleasure (सुख), pain (दुःख), or desire (काम), these, being modifications of mind itself, require no other mind-function to destroy their unawareness (अज्ञातता). But as they are mental objects or modifications like knowledge, they require the changeless witness-consciousness to illumine and reveal them.

Thus the changeless (कूटस्थ) self-consciousness (आत्मचेतन्य) is the witness of all the modifications and states of Jiva—the knower, who is the support (आश्रय, भोक्ता) of the three different states—waking (जाग्रत्), dreaming (स्वप्न) and deep-sleep (सुषुप्ति). The ‘conscious state’ (modern psychology) of the knower, when it undergoes mental modifications (अन्तःकरणवृत्ति) externally through the senses or internally, is the waking state. When it undergoes a finer state ‘sub-conscious state,’ (modern psychology) and becomes the seat of imaginary objects, made of impressions of the waking state (जाग्रद्भासनामय), to be revealed by the witness, without any function of the sense-organs or mind, it is the dreaming state of Jiva. In this state Jiva is technically termed as ‘Taijasa’ (तैजस), its name in the waking state being ‘Vishwa’ (विश्व). In this dreaming state mind remains as a seat of the impressions, but not as a receiving instrument of knowledge (ग्राहक). The senses, like the objects, are also all imaginary in dream*, being projections of Avidyâ (अविद्यापरिणाम with the help of previous impressions (संस्कारसहकृत). Being projections of

* According to some, the dream objects are illusory projections or modifications of mind (मायाद्वारा मनःपरिणामः).

Avidyâ (ignorance), they are all illumined by the witness, who illuminates mind and Avidyâ and all their modifications alike.

In deep sleep (सुषुप्ति) the ego-mind dissolves into the finest causal state (कारण, संस्कार, बीज), a state where no distinct experience is possible. In this state, Jiva is called प्राज्ञ, as it experiences (undergoes) a causal state of undifferentiated ignorance—an 'unconscious state'—which, also, is illumined and cognised by the witness, whose vision is unflinching and ceaseless. As the ego-mind is dissolved, no distinct knowledge by mental modification is possible in this state, but only the seed mind undergoes a subtle modification in experiencing the ignorance. It is due to this experience that we can remember past deep ignorance when we wake up. "I was in deep ignorance, I could not know anything in sleep." This cognition of the past ignorance must be a remembrance, which presupposes an experience of the ignorance in sleep. Remembrance always implies previous experience (अनुभवपूर्विका स्मृतिः). This knowledge of the past ignorance cannot be an inference owing to the want of a proper minor term (पक्ष) and a sufficient middle term or reason (हेतु). If you do not perceive anything in sleep, you cannot have any idea even of the gap (the time of sleep), which may form the minor term in the inference. Nor is there any proper middle term (reason) connected with the gap (sleep-time) to infer the ignorance in that state. So there must be a subtle experience of the ignorance in deep sleep, which we remember afterwards when awake.

These are the three states of Jiva—the empirical self—which is said to have a fourth state (तुरीय) also. "That which is pure consciousness, unsensed

and unobjectified and devoid of any creation or modification, which is the one and the ultimate good, is considered to be the 'fourth'; it is the Self." (Mândukya Upanishad). Thus, this fourth state is the ultimate Self, and as such it is neither a state nor the fourth. The words have been conventionally used to denote it. 'The term fourth given to the Self is an imaginary number' (मायासंख्यातुरीयम्). According to the Vedânta, it is the one absolute Reality—the true Self—upon which Jiva, with all its states, is a conditioned (उपाधिकृत) superimposition (आरोप). The real Self which is pure consciousness has no different states. It is the ever-illumining, self-luminous, ultimate reality. The different states belong to the apparent self, Jiva who is conditioned by mind or Avidyâ (ignorance). Self-consciousness (आत्मचैतन्य) which pervades and illumines it is mistaken to have those states, through our confusion (अध्यास).

"ध्यायतीव, लेलायतीव", 'it seems to meditate, it seems to be active'—thus the Vedânta speaks of the ultimate Self. To realise this 'fourth'—the perfect Self—the knower's real absolute nature, the knower has to undergo a kind of mystic experience called Nirvikalpa Samâdhi, with the help of the Vedic dictum "अहं ब्रह्मास्मि"—'I am the pure Self—the Brahman.' The knower has to meditate on its meaning—the pure Self until it destroys the ignorance about the Self and thereby loses itself in the true Self in Nirvikalpa Samâdhi, leaving it to shine in its self-luminous glory. It is the highest kind of experience man can achieve, as it brings the knower face to face with the Reality and enables it to merge in the Reality, to attain its own true nature (स्वरूप प्राप्ति). It leads the knower to his *summum bonum*.

THE BHAKTI YOGA OF SAINT THERESE

BY MARCEL SAUTON

[Mon. Sauton is closely associated with the work of the Ramakrishna-Vedanta Society in France. We are indebted to Swami Siddheswarananda for the translation from the original French.—Ed.]

“May the Divine Master be pleased that this immense liberality he has shown towards this miserable sinner be of some utility to those who will read me, give them force and the courage to renounce all, through **LOVE of HIM**”.

Saint Thérèse of Jesus, the illustrious saint of the 16th century, is known universally. The legend that has grown around her does not always represent her in a proper light. To study and estimate her, one should go back to that narration the saint herself has given, at the age of fifty, under the order of her own confessor. That account of herself is a book full of noble counsels, and information; there the saint recounts to us her life from childhood down to the time she attained perfection. There we can see her painful struggles, we can analyse the methods she employed to surmount them and we can appreciate their values. The saint is not a professional author. Her work is not a book of imaginations. It is a narrative of observations, the history of inner experiences. She writes in haste, in a manner concealed, amidst the numerous responsibilities and preoccupations of life,—very often by night. To understand these and the proper state of her soul we must turn to the account, given by the saint herself. She wrote under inspiration. Everything passed before her eyes as if they were models. She had only to copy them; her pen ran on the paper with unimaginable speed.

She did not even re-read her writings. Yet Spain does not consider her less than her best writers.

She admits to have painfully seen her own portraiture through these narrations, for she brings here what she calls “her innumerable disloyalties.” She suffered much more in describing the ‘graces’ she received from the Lord.

They that love spiritual things cannot but be interested in reading this unbelievable adventure—the history of a young nun who heard also the call from the ‘Unknown’—in that age of discoveries. Alone and without experiences she wanted to cross her ocean. Her voyage took more than twenty years. She must have faced many a danger—but she surmounted all the storms and tempests, thanks to her power of will and her heroism. She at last arrived at the haven of realisation.

The message of Saint Thérèse can be understood in different ways. She had a rich treasure and one can draw from it according to one’s own preferences. May this short sketch of her life stimulate the reader to search for the real source, the text, the saint herself has left behind. We have followed her own narration and we have attempted to reconstruct the frame-work of her life, studying it in relation to her race, her country and the period she lived in. By this means we can understand the influences she came under and also the complete transformation of her character—the end and aim of a true spiritual quest. Saint Thérèse has been, in fact,

in perpetual conflict with her environment, nay she was in rebellion against it.

Those amongst us who are familiar with ~~Oriental~~ thought and mysticism may see how a Spanish saint of the 16th century, by realising in an eminent manner the true Christian ideal, arrived at the same conception as that of the Vedanta. For, Saint Thérèse employed the experimental method. In arriving at Truth her method was an inner research through meditation. She prayed to the Lord in silence. She discovered in herself the eternal truths.

The Life of Saint Thérèse

She was born in Avila on the 26th of March, 1515. Her parents belonged to the old nobility of Spain. Her father, widowed early in life, remarried. Born of the second connection, she had altogether three sisters and eight or nine brothers.

Her youth was passed in the town of Avila, the capital of the province of the same name, which formed part of the old Castille. The Spanish towns kept up the feudal character of the middle ages. Commonly, the towns were built on some elevation, with walls and fortifications surrounding them. They had the appearance of real fortresses, the roads being narrow and tortuous. The buildings had one or two stories. The houses of the nobility were decorated with one balcony of cast iron or sculptured stone. The strong wooden doors were equipped with locks and nails. Each home was a sort of fortress where one received one's relations or very intimate friends. Ladies usually remained indoors. Each town had a number of churches, chapels, convents and monasteries. Avila was, in fact, an eagle's nest that dominated the arid country that surrounded it.

The influence of territory plays an important part in moulding life, consequently the Spanish character has changed very little, in spite of invasions and the mixing of the races. The Spaniard without ceasing to be a man of the world held on to a code of honour that anterior generations transmitted to him; this he obeys, whatever may be his social standing. His vitality is exceptional; and after all, the individual rests loyal to a certain ideal that gives to his existence a profound significance. From this comes the high relief of character—that curious mixture of idealism and realism, the eternal dialogue of Don Quixote and Sancho Panza. From this also is derived the wealth of the Spanish genius, its natural gestures and its dignified bearing.

Let us add to the above description that a sterile intellectualism is contrary to the spirit of the country. One cannot distinguish, in fact, an idea from an act. Once the Spaniard admits a principle, his work is its natural sequence. Personal interest is never the dominating factor. The individual gets his inner strength from elevated sentiments: honour, generosity, fidelity, and heroism.

In the midst of outbursts of temper he conserves his taste for logic; he remains sensible to certain practical considerations and will be the first to laugh at himself.

Spain at the end of the 15th century had chased the Arabs out of the kingdom of Granada; she had expelled the Jews from her territory and she had just discovered America. The Spanish domination attained its climax in Europe under Charles V and Phillip II. That was also the moment of the great colonial expansion. In the 16th century the Inquisition was again powerful. Turquemada died only in

1498. This was the century of authority for the spiritual powers as well as for the temporal, for both employed fear and violence.

In narrating the account of the early years of her life, the saint gives us only very few details. We do not find here the usual memoirs of childhood. She was interested in reading some books that seemed to have exercised a great influence on her. The books that absorbed her attention were those concerning chivalry and those that treated about the lives of Catholic saints. These studies influenced her to such an extent that she decided to run away with one of her brothers from her paternal home to fight the Arabs and become a martyr. This flight did not proceed further than the walls of the town. The idea of a hell reserved to the wicked tormented her very much. She repeated for a long time the two words that terrified her—"for ever." In her twelfth year she lost her mother. The suffering she experienced made her go and search near the Mother of Christ the protection that she just lost. Her father sent her to a convent of the Augustine Sisters for her education. She was admitted there in 1531 at the age of sixteen. In the beginning it appeared as if she showed a marked aversion for the religious life. According to contemporary opinion, she was a young girl, gay, playful, amiable, obliging and desirous to please. She loved fine attire and perfumes.

After a grave illness, she returned to the home of her father and from there went to the house of a married sister who lived in an adjacent locality. On the way she stopped in the house of her uncle who asked her to read out to him aloud at night some of the religious books. It is then that the negation of all values of this life—the

vanities of the world and the brevity of human life—commenced to appear before her. The suffering and pain of this world appeared to her less than those of purgatory. This inner conflict remained for three months. After that period she opened herself to her father, telling him of her spiritual intentions; her father asked her to wait till his death. Nothing made her retrace her steps. She was so attached to a sense of honour that once she gave a word of promise, she would not take it back. Her determination was made. Once more she went away from her paternal home. She entered the Convent of Incarnation and submitted herself to an inner torture. Before everything else, she placed the good of her soul. All other things were of no account. She was 21 years old. In the following year she took her vows. Saint Thérèse had a very bad health. All her life she experienced physical pain. She suffered so much during the early period of her novitiate. She was almost deprived of her senses. She was sent to a well-known town to take a cure. On the way she passed the home of the uncle about whom we have already spoken. He gave her one book treating about meditation, "The Third Abicidaire." She admits that she did not know how to meditate. But she had already the taste for solitude and for inner examination. She took the book as a guide; but she had to wait for twenty years to find a spiritual master who could really understand her.

The treatment she followed only contributed to aggravate her condition and her father brought her back to Avila. She then remembered the words of Job, "Since we have received the 'goods' of the Lord, why should we not receive also the 'ills' likewise." She never feared any malady so long as she was resolved to gain eternal happiness. She

was on the point of death. Her tomb was already made. But she came back to life. The following words are attributed to her—"Why was I called back? I saw hell. I saw that my father would owe me his salvation. I saw the monastery that I was to establish. I saw the souls that I had to save there. I saw that I should die holy." In 1539 she came back to her convent ill, and all suffering. For about three years she remained paralysed. In the course of this suffering she showed a marvellous patience. Her only desire was to cure herself so that she could recommence her meditations. Saint Thérèse strived during the course of many years to follow the path of perfection. Already people had begun to speak of her in the town of Avila. Gossip attracted a certain amount of attention. "Were her visions the work of God or demon?" Opinions were ranged for and against her as the people in the town attempted to answer them. Her confessor hesitated to give a verdict. Here was the Calvary Saint Thérèse had to mount. And during this long period, she had only to sustain herself by her own inner consolations and with the aid of a few rare people who knew the reality concerning her.

We see her next near one aristocratic Spanish lady whose husband had just died. Saint Thérèse is charged by the order of her superior to give her spiritual consolation. This gave her an opportunity to study the world, its customs and usages. She got much profit out of it. When she came back to Avila, a new suffering awaited her. During her meditation she received a divine commission to found a new convent where all the rules of the Carmelites were to be applied in all their original purity. Her divine Master urged that she should not talk any more with men. She was asked to fly

from all mundane influence and consecrate herself entirely to God. One should read in the text of the saint all the sorrows that the creation of this new convent cost her. Her superiors and even the whole town were ranged against her. But she executed the orders received from on high; she followed all the counsels that were given to her during her meditations. Little by little she surmounted all the resistances and installed herself in the end in the convent dedicated to St. Joseph, where she could, without making any compromise, follow the example of her Divine Master and like Him practise poverty.

Her period of preparation was over. Saint Thérèse received one divine mission—that of saving souls. Without abandoning the path of Love she had to accept that work. She created a considerable number of convents and monasteries of the same order—that of the Carmel. In spite of her precarious health she was seen exercising her untiring activity at Medina del Campo, at Valladolid, at Toledo, at Segovia, at Valence, and at Burgos. She passed away on 5th October, 1582, at the age of sixty-eight years. She is said to have pronounced on her death-bed the following words: "O My God and my Beloved, there has come at last, that hour which I so ardently desired . . . I shall soon be released . . . May your will be done."

*The Transformation of Saint Thérèse—
Her conversion*

Saint Thérèse manifested in herself the ideal type of Spanish womanhood of the noble class. From her social position she inherited the cult of honour and of service. She was born in the caste of warriors. From that race she imbibed her taste for purity, generosity and a contempt for death. We can see

in her, the type of a real heroine. According to her confession not even the shadow of sexuality stained her life. She remained completely foreign to every sentiment of maternity. For her the cult of the Infant Jesus of the Infant God had never an attraction. The ardent passion she had for Jesus began from her childhood. "I ever had for Jesus an extraordinary devotion." She wanted to possess her ideal 'entirely' and with 'full hands.' Nothing could repulse her from the efforts she made in this direction. She realised in herself the Christian ideal in all its purity. True she had great moral qualities: frankness and an innate horror of falsehood. She had still some human associations that frittered away her powers. Her sportive character attracted numerous persons, who became very sensible to her charms and entertained her with mundane conversations. Then Jesus Himself appeared to her and charged her to converse only with angels. She could not bear reproach and contempt. She was happy when the world esteemed her. She was very sensitive on the side of upholding the cult of honour, that second religion of Spain. She loved ornaments and the vanities of the world; later she had to practise poverty like her Master. When saint Thérèse had to leave the convent of Incarnation for that of St. Joseph, her entire outfit consisted only of a torn habit and a broken comb. She even had the desire to go out in the streets and beg her food as a mendicant. She could not support the idea of possessing anything whatsoever. She threw away all before going to meditate.

The servile fear she had in the beginning was later replaced by a filial fear. Jesus appeared to her now like a very powerful King, like a good Master. But Saint Thérèse tamed herself; the purification did its work; and finally

divine Love was born and it began to grow. "He is one good friend—Jesus." On her death-bed Saint Thérèse, who in her ecstasy came to identify herself with Jesus, said, "I am yours' and you are mine." She was finally united with her celestial husband for whom she had for so many years waited patiently behind the lattice bars of her prison. It is a kind of predestination that Saint Thérèse had been irresistibly attracted by the personality of Jesus, who represented for her the type of the Chivalrous King. It is towards this ideal that all her thoughts and efforts converged. In the beginning she created in herself, artificially as it were the Divine Presence. This was only one of the stages which she had to pass through. A period soon arrived when that Presence, first in an intermittent manner and then in a continuous fashion, enabled her to see Jesus and hear Him. In fact she lived in Him. Her proper personality disappeared. The divine appeared in the same measure as the "Old Man" died; and then came the final absorption, the union with God.

Thus by her own proper efforts the young nun became a soul disciplined, a Chosen soul, "a captain to lead a whole team." Yet we shall witness in reading her life one melancholy inner drama. It is necessary that the ardent pride of her race, which was in direct opposition to her ideal, should be sublimated and made to change its course, as it were, instead of contradicting her inner efforts. Then only she could fulfil the mission which Jesus had charged her with.

*Meditation—The Method of
Saint Thérèse*

"It is no more I that lives. It is you my Creator that lives in me."

St. Paul.

We have seen the manner in which Saint Thérèse took to meditation as the way to realise God. The book her uncle presented her opened up new vistas she had not known before and she engaged herself with great zeal to discover the ideal she was searching.

Looking back she discovered two periods in her life: her life of the world, and her life in God. It was to the life of meditation that she owed her profound conversion and change in life.

According to her, meditation is a state of 'very high dignity', to which man is elevated by special grace alone. For the saint there are only two categories of human beings—those that practise meditation and those that do not. It is already one promise of the Grace of God when one gets the inclination to meditate, although in the beginning one may not have all the required disposition. To her meditation is one 'commerce of friendship', where one entertains face to face Him for whom one feels Love.

In order that the Lord may visit the soul, it is necessary that she be 'alone, pure and desirous to receive Him.' Later on to those that are already advanced, meditation does not insist on solitude. It remains with us continuously even in the midst of daily occupations. Illness will no more interrupt it; meditation continues even in sleep. To approach God it is necessary to have fortitude and bear with all sufferings; it is necessary to surmount all difficulties. The road to perfection is for Saint Thérèse, the footsteps of Jesus, the pathway of the Cross. Certainly she recognises that the way is different to each person; but to her it is always the painful Calvary that she has to endure.

We have to remember that, for twenty years, Saint Thérèse's only guide was her book of meditation. The experi-

ence that one can gather from such a book is very different from that which one receives from a spiritual teacher. Saint Thérèse had to wait for a great period of her life to have such a spiritual teacher. She had to make her way almost alone till the end of her life, often falling and again rising unceasingly, to realise her ideal. At times she herself wonders how she had the capacity to support all that suffering. But she admits that as an exceptional favour she was instructed and guided by her divine Master Himself. "He did not desire that my gratitude should go to some other person than He" and she adds, "when His Majesty desires it, He can teach everything in one moment."

And to permit us to follow her footsteps what the saint demands of us is precious little.

"Sacrifice every day some moments to God. Consecrate to Him one or two hours. Retire yourself into solitude. Have you not done it already? You have everything to gain by it. The moment you have commenced, whatever may come, you must never abandon the route."

We all live under the eyes of God, particularly those that live in meditation. By meditation you shall deliver yourselves from all agitations and obsessions of the world. Discrimination will come to you. You would cease to be a slave and come out as a master. The divine presence will make itself felt each day in you. Whenever there is the need, you will receive new forces to continue your way and to conquer yourself. Your conception of things will widen and new moral demands will begin to appear in you. And spiritual union with the Beloved will be effected when the inner purification will be complete.

According to Saint Thérèse there are five principal phases of the spiritual life, five stages of meditation. She employs the following comparison: God gives to each one of us an uncultivated plot, invaded by bad herbs, unfertile and dry. Our duty is to transform that land into a garden. To a Spanish mind the idea of a garden almost evokes the presence of an oasis. This garden does not belong to us. It is the garden of the Master which we must put into a proper state, not for our use, but for Him. You must work under His eyes with a feeling of generosity and without any hope of recompense, through pure Love of Him. Our duty consists in extirpating the bad herbs, in cultivating the good plants and watering them.

The First State in Meditation

“Serve me and do not occupy yourself with other things.” It is necessary for us to go and search for water and bring it pail by pail from the bottom of the well. And by water we must understand here, inner devotion. This work demands from us great activity and to fulfil it properly three things are necessary.

It is necessary to create in us the capacity to retire completely into ourselves. We have to become deaf to all appeals of the senses and the solicitations of the world. Our eyes should not feast on external pleasures; our ears should not find joy in hearing anything else than His praises. All external tension should be directed inside.

It is necessary to examine our lives, to constantly interrogate ourselves and recapitulate all that we have done. By these means we shall arrive at a true comprehension of ourselves. An examination of our own defects which leads to a true understanding of our own real condition—that is the ‘bread’

according to Saint Thérèse that shall nourish our lives all through. If that examination is made in all sincerity—and it will cost us much to arrive at it in a proper manner—we shall have acquired the real taste for liberty and thus we shall force ourselves to gain back our independence. “The soul suffers when it loses its liberty, which alone can make it a true sovereign.”

This introspection will help us to recognise in our mind all its different qualities. The will rests easily fixed on the chosen ideal. Reason, imagination and memory give fight in the beginning. We need not be troubled by them. With patience we should seek help according to our preferences. Paintings, pictures and some readings will prove helpful. We may choose in the life of the ideal one episode which is in agreement with our nature. For her part, Saint Thérèse chose that representation of Jesus depicting the moment when the Divine Master was abandoned by the whole world.

It is necessary to create in us the presence of God. Therefore converse with Him. Recommend to Him your needs. Complain to Him. Rejoice with Him and particularly do not forget Him in the moment of your prosperity. Hold a familiar dialogue with Him, without any other personal motive. If we lose devotion in the early periods we need not be tormented by that, “but thank God that He Has given us the blessing to be blessed with the desire to please Him and to seek Him.”

This period, when He is sought inside in moments of retirement, demands of us some great effort. It is the active period in spiritual life when all responsibility rests on us. Saint Thérèse recommends to us at this period to cultivate the faculty of reason and imagination in order to facilitate the

work of the will. She admits that she had no aptitude of representing things to her imagination. She tells us for example that she had to seek a picture to be presented to her mind during the hours of meditation. "It is in vain that I contemplate, it is only lost time." However she does not, from this endeavour, derive less benefit. One day she felt in her a Presence Invisible.

If the well is dry, it is because the Lord has permitted it and if He sees us working with diligence, He will tend the flowers with water.

If having worked long, one meets with aridity, disgust, ennui, and repugnance, one may be tempted to abandon all spiritual practice. Here is the critical moment to surmount all these obstacles. One must rejoice in these trials. "Think that by working the garden plot you give Him joy." You have not to search after your personal satisfaction, but that of your Master who desires to test you before confining to you one great treasure.

We have to remember here that Saint Thérèse experienced during these long years a powerful repulsion to practise meditation, she waited with impatience for the clock to strike to gain her liberty. This cathartic period is well-known in the life of all saints. It is so painful. When all attention is being forced inside, violent reaction is a natural consequence. Saint Thérèse tells that at this period the demon so much possessed and enraged her that she desired to devour the whole world; such was the bad humour she was in. It often happens that reason is fettered by doubt and fear. At other moments it becomes mad and furious; one does not even remember the favours so far received. They become so many faint memories, drowsy faiths, and love becomes very lukewarm. It is the hour

of agony and inner pain. Search your consolations in readings. You will not understand anything. You talk with another person, it is worse.

One can also pass through moments of indifference and stupidity. All functions of the intelligence become atrophied. Do not at all preoccupy yourself with these things, for all these will pass away. Take advantage of the opportunity to develop your will power during this period of dryness, for the spiritual progress accomplishes itself without one being actively conscious of it. One traverses a large tract of land without being actively conscious of it. The boat looks as if it is not advancing when it is pushed by a moderate wind.

Our task during this period is to analyse ourselves with much sincerity. Let us search the bonds that tie us to the world. Let us train ourselves to renounce each day some small thing that was dear to us. You may say "I have nothing which I can cede, I have no portion of rights." But be assured the Lord will so arrange the circumstances for you to exercise the virtues that you have not. We have arrived at the point where we have to wait; for our own proper efforts are insufficient. To go further one has to obtain the Grace of the Lord.

The Second Stage in Meditation

"Lord, what shall I do here? What relationship can exist between the Master and the servant?"

The water we have been seeking was at the bottom of the well. Now it flows naturally, and easily. We shall serve it by a chain-pump. The soul arrives at the point of concentration, very near to things that are supernatural. But she cannot arrive at it by herself. The will is occupied, without knowing how, to make of itself a prisoner of Him whom

the soul loves. Sometimes imagination comes to the help of the will and reason works in a peaceful manner. If reason and memory trouble you, do not preoccupy yourself with them. You must always remain in peace.

God commences to communicate with the soul and He wills that the soul should feel that communication. One Pure Happiness appears and everything in the world becomes powerless to procure it for us. We cannot get it by our own diligence, if the Lord does not Himself elevate us to that state. God makes the soul understand that henceforward He is very near and that there is no further need of communication. For fear of losing this attitude, this treasure, the soul dares not move from her place. As she does not know the more elevated states, she may even be tempted to believe that they do not exist. That is why many do not advance beyond that state of peace and quietude. Whose is the fault? If God has made us taste that favour, it is because He has the intention to give us a large quantity of it, and it is an infidelity on our part to make ourselves deprived of it.

What then should be our duty now? There is nothing to argue about. Taste that peace, that quietude, that repose. Accept with candour that we are nothing and that we hold ourselves with simplicity before God. The soul has received the pledge that she has been chosen for great deeds. She has now to prepare for it with joy, without ceasing to be humble; for humility is the base of all spiritual edifices. We must never entertain a high opinion about ourselves.

The soul in this period is only half active. The love Divine now appears. God reposes in us his confidence and makes us humble, and this humility is very different from the one to which we were habituated. It is love shorn of all

personal interests. The flowers of the garden are about to open. Very little effort remains for them to blossom forth.

The Third Stage in Meditation

“Here is my life, here is my honour, here is my will :

Dispose me off according to your will.”

From this time onwards there is no more necessity to draw water. The source is very near us. The softness, the sweetness, the delectation one feels in meditation surpasses in an incomparable manner all the precedent stages. The soul rejoices in the immense joy wherein she finds herself plunged. She does not know whether she should laugh or weep, speak or be silent. It is one glorious delirium, one celestial madness, when the soul waits for her wisdom.

Again it is not complete union with God; the faculties of the soul are already imprisoned. They do not trouble her any more. Even if you want to disturb yourself, you cannot do it. The soul gets a violent disgust for the world. She wants to reclaim her liberty. She can no more support the slavery to the senses. Eating and drinking trouble and torment her. Time flies uselessly. Outside God, nothing can satisfy the soul. It appears to her that she leads an abnormal life. “O Lord, my soul does not like to live in myself, but in yourself.”

She accepts generously all that the Lord desires to work in her. She abandons now everything totally in the hands of God. “Does He desire to take the soul to heaven, well and good, to hell, I consent. I have no more pain, for I am always in the company of the Lord, I am accompanied by my Sovereign Lord. Die or live for a thousand years, it is all equal to me. I do not belong to myself. I am only of the Lord’s.”

Here is the moment when virtue grows in us without effort on our part. Saint Thérèse is surprised at that which she discovers in her. All these achievements have come without her being informed. However all this work is accomplished without reason taking any part in it. The soul is stupified to see that the Lord knows everything. The Lord Himself becomes the Gardener. The soul can live on the fruits of the garden; but under pain of dying of hunger she cannot yet make a distribution of the fruits.

The Fourth Stage in Meditation

We have arrived at a stage when we need not at all be anxious in watering the garden. The clouds in the heavens themselves will take care of it. The soul has no more work to do. She becomes completely passive and enjoys its experiences which are far superior to the preceding ones. There does not exist in her the least attachment to the world. The purification is achieved and we are very near perfection. At this hour of the progress of the soul, two sentiments manifest themselves with intensity,—extreme tenderness with regard to God and an ardour heroic.

Since the soul seeks her God, she feels in the midst of pleasures and delights a profundity and sweetness which almost make her faint. It is a swoon that takes away little by little the power of respiration and the force of the body.

One cannot move the body anymore. Eyes are closed; if they are open, nothing is seen. The gateways of the senses are closed. The body is, as it were, bound. The soul enjoys in all its glory. It has a certitude that it is united with God. "There is one point" says Saint Thérèse, "which I ignored in the beginning. I did not know that God was really in all the creatures; but God was really present there, Himself." What the soul feels in that divine union is "that two things that were divided were no more than *one*." At the commencement this favour is short-lived; afterwards it is prolonged and remains for a longer period. One understands nevertheless, the overabundance of Grace in which the soul finds herself overwhelmed. The charity that shone in her must have been very living, for the soul feels as if she is "liquified."

The moment of the harvest arrives,—the hour of vintage, the time for fruit-gathering. One can commence to distribute now the products of the garden. Rather it is now the Master of the garden that distributes them. For the soul knows well that she does not possess anything worth mentioning to call her own. In effect one falls into possession of the spiritual goods, of the neighbour unknowingly and without oneself in any way exerting for them. The flowers blossom and the perfume spreads so mysteriously that people desire to approach them.

Let nothing disturb thee,
 Let nothing afright thee—
 All passeth away;
 God only shall stay.
 Patience wins all;
 Who hath God needeth nothing,
 For God is his all.

—*St. Teresa*

NOTES AND COMMENTS

MODERN KNOWLEDGE AND THE INDIAN LANGUAGES

Since the time university education was introduced into India, the influence of Western literatures has led to a quickening of creative activity in the Indian languages. The nature and extent of this influence can be properly gauged only by an analysis of the new literature—books as well as periodicals—published in the main Indian languages during the last eight decades. Such an analysis has not been undertaken so far. Nevertheless, even a casual observation may show that creative activity has proceeded in two main directions: (1) India's realisation of the worth of her own past and (2) India's adoption of some of the literary forms developed by the West. Consequently, the recent literary output of Indian languages fall under the heads of Indian history, philosophy and religion on the one hand and novels, short stories, dramas, lyrics and essays on the other. The reading public unacquainted with the European languages has as yet very little opportunity of getting access to the various branches of learning which have been available to university students for the past eighty years.

On viewing this state of affairs, the first question that arises in our mind is why authors and publishers have failed to supply what appears to be a pressing need. The fact that the Osmania University and other centres of learning have made some efforts in this direction does not present us with a solution to our question; for, these efforts have been made under special patronage. What we are trying to find

out is why there has been a lack of spontaneous activity in supplying the reading public with books on the positive sciences, economics, politics, the various branches of technology, European history and philosophy in at least the more prominent of the Indian languages. The answer to the question may perhaps be found in the fact that literature is related to life and people read only such books which have a direct bearing upon their life and its problems. The joys and sorrows of everyday life as depicted in novels, short stories, dramas and lyrics appeal to everybody. Books relating to the history of the country and the religion which people profess have also a general appeal. Books dealing with matters concerning particular trades and professions appeal only to the members of the said trades and professions. If factories were to rise up in the country and a knowledge of applied science becomes a real necessity to a large class of men, the demand for books on applied science would be met by enterprising publishers. Thus it is evident that the lack of books on modern knowledge is not the result of apathy on the part of readers or publishers but is due to other causes beyond their control.

NEW WAYS OF THINKING

Every science has not only its own special vocabulary, but also possesses certain new ways of thinking. The science of biology originated the conception of evolution and the science of physics put forward the theory of relativity. These and similar conceptions naturally find their way into

philosophy and thus enrich thought in general. The growth of the positive sciences and the development of social institutions lead to new ways of thinking and bring into being new words and new forms of expression. It is one of the functions of universities and centres of higher learning to foster the new ideas, mint the new words, as it were, into coins of legal tender, and make them become current in the language. Many words which were to be found only in specialized vocabularies only a few decades ago have entered into popular speech to-day, owing to the fact that the objects and processes denoted by them have become the property of the common man. We may illustrate this point by such instances as "radio", and "cinema". Again it may be noted that the names of well-known things become the common property of all languages into which they enter, just undergoing slight modifications to suit the genius of particular languages.

BUILDING UP OF VOCABULARIES

Adoption of new words by a process of transliteration is only possible in the case of names of objects. These behave more or less like proper names. Tom, Dick and Harry when carried over into another language are not translated, but they undergo certain modifications to suit the genius of the language. One cannot help such transformations, for languages obey their own laws and are not subject to university statutes and state ordinances. Names of objects can generally be adopted, but names of processes such as "calcination" and words which lead to names of processes such as "amalgam" cannot be absorbed into another language unless they are properly translated in conformity with linguistic laws and in accordance with

a definite system. Again many words which are needed for specialized vocabularies can be chosen and adopted from the general vocabularies and also by the judicious formation of compound-words; the compound "water-staff" may do service for "hydrogen". Aesthetic as well as philological considerations would urge the need for precision, brevity, and conformity to the general laws of the language.

Universities or other educational authorities concerned in this matter should not attempt to foist on authors, students, and the reading public lists prepared by themselves, unless it be with the express condition that all such lists are tentative and suggestive and authors and teachers have the freedom to add or substitute their own terms and expressions. Freedom is the law of growth and language, being a growing organism should be given the freedom to develop in its own way. Words are said to be fossilized poetry and even as poetry cannot be made to order, terms cannot be manufactured artificially. The best that the authorities can do is to put forward tentative proposals and give every facility to teachers to carry out the testing of the proposals in schools and in lecture-halls. Of course, this demands a number of teachers who combine a deep-knowledge of the subject and a good knowledge of the philological principles of their mother-tongue. The authorities would do well, in the first instance, to get such teachers ready.

A COMMON SCRIPT FOR ALL INDIA

Another topic which lends itself to be considered in this connection is the desirability of having a common script for all India. There is much to be said in favour of such a measure. Scripts have changed in the past and there is no reason why they should not

undergo one more change, if that will facilitate the study of one language by persons whose mother-tongue is another. Had it not been for the difference of scripts a Tamilman would easily read and understand Malayalam and a Malayali would just as easily read and understand Tamil. The same can be said about the languages belonging to the northern group such as, Hindi, and Bengali, Marathi and Gujarati. The world is moving in favour of the Roman script. Turkey has introduced it and Russia has introduced it to write the many languages current in the U.S.S.R. India may fall in line or choose to use the Devanagari or the Arabic script universally. When such a reform is introduced, it would be proper to have one and only one script for the whole country. Having two or more would defeat the very purpose of the reform. If there are practical difficulties in fixing upon one script for all India, the

only proper course would be to leave things as they are. If a common script can be introduced, books and newspapers printed in the Indian languages would have a wider circulation. Roman script has certain decided advantages; the English-educated are already conversant with it and the country as a whole can take it up very soon; the printing-presses also can almost immediately set to work in the new direction. The Roman script is already in use for printing Pali texts; most of the American universities print their Sanskrit texts also in the Roman script. The world outside would greatly enjoy the music of Rabindranath Tagore's poetry, if at least one or two of the poet's Bengali works can be published in the Roman script. The conception of a united and unified India carries with it certain wider loyalties, the accepting of which may necessitate the giving up of long-cherished provincial loyalties.

“When by my solitary hearth I sit,
 And hateful thoughts enwrap my soul in gloom;
 When no fair dreams before my ‘mind’s eye’ flit,
 And the bare heath of life presents no bloom;
 Sweet Hope ! ethereal balm upon me shed,
 And wave thy silver pinions o’er my head.”

—*John Keats*

CORRESPONDENCE

“REASON AND INTUITION”

To

The Editor,

Prabuddha Bharata,

Almora.

Sir,

My article on “Reason and Intuition”, published in the April number of this journal, seems to have started a controversy over issues which have been settled once for all by the greatest living authorities on Science and Mathematics. It is with very great reluctance that I write on what appears to me to be a platitude.

When a certain technical term which is current coin in a given language is used by us we should take care to see that it is used in the proper sense, that is, in the sense in which the best and highest authorities of that language use it.

REASON is an English expression, and it is defined by the Oxford Dictionary as ‘that intellectual power or faculty (usually regarded as characteristic of mankind, but sometimes also attributed in a certain degree to the lower animals) which is ordinarily employed in adapting thought or action to some end; the principle of the human mind in the process of thinking.’ A second meaning that is given by the same dictionary is ‘the act of reasoning or argumentation.’

Says Webster’s New International Dictionary, ‘Reason is the power of comprehending and inferring; the ability to trace out the implications of a combination of facts or suppositions; intellect variously used to denote (1) a

distinct cognitive faculty co-ordinate with perception and understanding, (2) the sum of intellectual powers, (3) human as distinguished from brute intelligence, (4) universal or general rationality.’

The Encyclopædia Britannica defines REASON as ‘the faculty or process of drawing inferences . . .’

Turning to Baldwin’s Dictionary of Philosophy and Psychology we find that REASON is defined as ‘(1) that faculty and process of mind which consists in the drawing of inferences (2) The term thus came to be applied to a special faculty by means of which man was supposed to draw inferences; but it has always tended to be restricted to that part of such supposed faculty by means of which he drew valid inferences from true premises.’

It is in the sense sanctioned by these great authorities that I used the expression REASON in my article. Understood in its proper sense the word Reason seems to afford no ground for the position held by Sri V. Subramania Iyer of Mysore. (Vide his article on ‘Reason and Intuition’ in the June issue of this Journal). In fairness to Sri Subramania Iyer I must say that the confusion that has been introduced in the discussion is partly due to the possibility of ambiguity of meaning lurking in the term itself. The article on ‘Reason’ in the Encyclopædia of Religion and Ethics gives us the clue as to the source of this confusion. The same word Reason has been used to indicate both *nous* and *logos*. Since the time of Kant the distinction between

vernunft and *verstand* has been familiar to students of philosophy, yet it would appear that now and again the ancient confusion which may be traced to Plato has been given new life. The result is that the word reason tantalises many minds.

A careful and patient study of my original article will make it plain that I have used the expression in the sense of logical reason, the only sense sanctioned by the authorities I have quoted at the beginning of this note. Sri Subramania Iyer understands reason as *nous*. The ability of *nous* to comprehend reality is not questioned at all in my article. In fact, I should un-

hesitatingly give my support to Sri S. Iyer for *nous is intuition*.

Yours sincerely,
P. S. NAIDU.

Annamalai University,
Annamalainagar,
9-7-40.

POSTSCRIPT

It is perhaps necessary to add a word of clarification to this reply. When I wrote my original article I had no individual thinker specifically in my mind. I was only considering, in the true Hindu spirit, systems of thought quite impersonally.

P. S. N.

REVIEWS AND NOTICES.

MAHARSHI'S GOSPEL: *Published by Sri Niranjanananda Swamy, Sarvadhikari, Sri Ramanasramam, Tiruvannamalai. Pp. 66. Price 5 as.*

This is a booklet comprising the questions put to Sri Ramana Maharshi by several devotees from time to time and the answers he gave. The Maharshi is considered to be a realised soul and the words that drop from his lips are instinct with an unusually living and convincing force. He seldom speaks from book-knowledge, but always on the authority of his own experience. He speaks little and so his answers are naturally brief, but remarkably clear and forceful. The subtle problems of religion and philosophy find an easy solution at his hands.

The keynote of all his teachings is to discover the real Self that lies at the source of the individual ego. Says the Maharshi, "As a spark proceeds from fire, individuality emanates from the Absolute Self. The spark is called the ego." Name and form constitute the individuality of the ego. Uproot these name and form and you are established in the pure Self. "I-I' is the Self. 'I am this' is the ego. When the 'I' is maintained as the 'I' only, it is the Self. When it flies off at a tangent and says 'I am this or that, I am such and such', it is the ego." The ego divested of

all its adjuncts and relations resolves itself into the Self or Pure Consciousness which can only be realised as itself but never expressed.

Ignorance is at the root of all this false identification of the Self with the not-self. "Attempts are directed only to remove this veil of ignorance which is merely wrong knowledge. The wrong lies in the false identification of the Self with the body, mind etc. This false identification must go, then the Self alone remains." So the objective of all spiritual efforts is only to remove completely this false identification at the accomplishment of which the Atman, which is already there, reveals itself in its full glory.

The book is replete with passages that will bring light to many and will be a source of hope and inspiration to all earnest seekers after truth. We commend the book wholeheartedly to the public.

A WARNING TO THE HINDUS. [WITH A FOREWORD BY SREE G. D. SAVARKAR] BY SAVITRI DEVI. *To be had from the Hindu Mission Central Office, 32B, Harish Chatterjee St., Kalighat, Calcutta. Price Rs. 1/4/- Board bound Rs. 1/8/- Pp. 154.*

A cultured Greek lady, who has responded to the call of India and has chosen to walk on the path laid down by Hindu Dharma, addresses this warning to her brothers and sisters of Hindudom.

Savitri Devi contrasts the present condition of Hindusthan with her past glories and calls upon the Hindus to recover along with their national consciousness, their military virtues of old, to rebecome a military race.

She rightly decries the pessimism and defeatist mentality seen among the educated sections of Hindudom and exhorts Hindu mothers to inculcate in the minds of their children a love for the heroes and heroines of Ancient India.

The book is dedicated to "Divine Julian, Emperor of the Greeks and Romans, with the hope that future India may make his impossible dream a living reality, from one Ocean to the other." We are convinced that India will very soon take her rightful place among the nations of the world, but at the same time, we must confess that Emperor Julian's dream of resuscitating and making world-wide the pagan pageantry of old will continue to be an impossible dream ; for India in the very act of her regeneration is building up a composite culture synthesising Hindu and Islamic elements and the best that the Modern World has to offer. All sons of India to whatever religious persuasion they may belong are contributing to this culture and no section can disown allegiance to this great country without committing their group to what may amount to political suicide. The extra-territorial tendencies which some of the Muslim leaders exhibit at present is only a passing phase ; it has been brought about by the presence of a third party in the country and will cease to be with the advent of political freedom. The book is very thought-provoking.

SANDHYA MEDITATIONS. By C. F. ANDREWS. *Published by G. A. Natesan & Co., Madras. Pp. 176. Price Re. 1/-.*

The book under review at once reminds us of the great personality of its author, Mr. C. F. Andrews, in whose death India sustained an irreparable loss. His overflowing love, sincere friendship, and admirable self-sacrifice for India are too well known to be mentioned. He was an indefatigable champion of the cause of Indians overseas and zealous philanthropist ever devoted to the service of the masses. During his stay in the Christukula Ashrama at Tirupattur, N. Arcot District, Mr. Andrews gave a series of illuminating talks to the Brotherhood there. These talks, which were mostly given

in the evenings, have been put together into the form of a book and named "Sandhya Meditations." The subjects dealt with by the author cover a variety of topics based on his own life and work, such as, to mention only a few, 'Compassion for villagers,' 'Grace and Truth,' 'Racial Pride,' 'True Christian,' - 'Indians in Fiji,' 'Work and Prayer,' 'Sadhu Sundar Singh,' 'Story about South Africa,' 'Beauty of South India,' 'Sin of Exclusiveness,' and 'Peace and Rest.' Commending the idea of publishing these talks, Mr. Andrews says that both Christians and non-Christians can read and benefit by them for they help to engender a common spiritual life not divorced from living problems. The publishers have done well in giving an opening as well as a closing 'prayer,' both by the author himself, and in appending a short biographical sketch of this catholic and devout Christian.

INDIA'S SACRED SHRINES AND CITIES. *Published by G. A. Natesan & Co., Madras. Pp. 442. Price Rs. 3/-.*

India is undoubtedly a land of sacred shrines and cities and every Hindu cherishes an ardent desire to visit these holy places of pilgrimage sometime or other in his life. The Hindu mind is habitually introspective and contemplative and ever seeks a temple, tank or such other beauty-spot, often associated with a legendary or historical personality and suffused with spiritual peace and joy. In this attractive and well got-up volume, an attempt has been made to give short but comprehensive accounts of the important shrines and cities all over India. In addition to indicating convenient routes, methods of transport and such other useful guidance, it gives descriptions of each temple or town bearing on its historical or architectural importance. The book is profusely illustrated and furnished with two kinds of index for easy reference. The book, true to its title, does not include any place which is of little or no religious importance. The book will be welcomed by pilgrims, tourists, and students of Indian culture.

BENGALI

BANGLAY DHANA-VIJNAN, VOL. II. BY PROF. DR. BENOY KUMAR SARKAR AND OTHERS. *Published by Chakravarty Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. 582. Price Rs. 3.*

This is the second volume of the book and embodies the papers read by various authors

at the Bengali Institute of Economics together with some articles first published in "Arthik Unnati", the monthly journal of the Institute. Those who have read the first volume of the book are well aware of its high merit and will read with profit this second volume also which is equally enlightening. The authors, many of whom are well known to the reading public of Bengal, have bequeathed in these pages the fruits of their long labour and study. Dr. Binoy Kumar Sarkar to whose untiring zeal the Bengali Institute of Economics and many a similar institution for research and study owe their inception is a contributor to this volume of several thought-provoking articles on "The Principles of Reserve Banks", "Rationalization in Economic India", "Control over Foreign Insurance Companies," and such other allied subjects. As is usual with his writings and utterances the articles are strewn with constructive suggestions and creative thoughts and the statements made are always supported by copious illustrations of figures and facts. The articles on "Carefulness in the Selection of Banks" and "Forecasting Business Expansion", by two other writers will be of great practical value to many. Several other topics of socio-economic interest to Bengal have been discussed and dwelt upon in such articles as "Safeguarding Provincial Interest", "The Economic Condition of Middle Class Bengali Women", "The Labour Problem and Class Question in Bengal", "Bengalis in Lac Industry and Trade" and "Bengalis in Cotton Mills". Besides these there are other well-reasoned papers dealing with various economic topics of present-day importance both of a national and international character.

The industrial development in any country depends largely on the spread of economic ideas among its people. The present volume written in Bengali and in a lucid and forceful style will play a good part towards the fulfilment of that end. Books on economics in Bengali were almost rare before Dr. Sarkar came to the field. His dynamic personality has attracted around him a number of creatively thinking minds who have devoted themselves to the pioneering work of paving the path of economic development in Bengal by carrying first an all-round economic knowledge to the door of one and all through the medium of their own mother tongue. They deserve the gratitude of all.

TAMIL

(1) TANJAI (t) TIRUKKOILKAL AND
(2) CHOLAR KOIL-PANIKAL. BY J. M. SOMASUNDARAM PILLAI, B.A., B.L., MANAGER OF THE BRIHADISWARA TEMPLE OF TANJORE. *To be had from the Author. Price Annas Four each. Pp. 92 and 50.*

The first book which deals with the temples of Tanjore is divided into nine sections, giving a brief account of the Puranic legends relating to the city of Tanjore, the origin of the various temples and their subsequent developments. Exhaustive historical notes concerning the founders are supported by relevant epigraphical records. The Chola kings as well as the kings of the Nayak and Mahratta dynasties were interested in these temples and consequently the book contains a large amount of material of very great use to students of South Indian history. The author being connected with the administration of the great temple built by Rajaraja I had the opportunity of obtaining first-hand information relating to the subject-matter of his book.

The second book which deals with the "Temple Charities of Chola Monarchs" has a foreword from the pen of Mahamahopadhyaya Dr. V. Swaminatha Iyer of Madras, in which the learned Doctor says that the author has incorporated in his work traditional accounts as well as the evidence supplied by literary and epigraphical records. The books are written in easy Tamil prose and deserve a wide circulation.

SRI BHAGAVAD VISHAYAM (A COMMENTARY ON NAMMALVAR'S TIRUVAI-MOZHI). BY A. RANGANATHA MUDALIYAR, SWARNA VILAS, 13, BIG STREET, TRIPPLICANE, MADRAS. *Published by the Author. Price Rs. 2. Pp. 452.*

An account of the life of Nammalvar, the foremost of the twelve saints of Southern Vaishnavism, a life-sketch of Madhurakavi, Nammalvar's disciple, a complete prose rendering of the substance of the one thousand stanzas forming the Tiruvai-Mozhi, elaborate notes from the traditional commentaries, selections from the Acharya Hridaya, notes regarding interpretation and the influence of Tiru-vai-Mozhi on other prominent Tamil works are among the many points of excellence which make this work very useful to students of Tamil Vaishnava literature. The book is neatly printed and has a foreword from the pen of Pandit V. M. Gopala Krishnamachariar.

SRI AUROBINDO AND HIS SYSTEM OF YOGA. BY P. KOTHANDARAMA IYER, M.A., B.L. *Published by Messrs. B. G. Paul & Co., Educational Publishers 4, Francis Joseph St., Georgetown, Madras. Price Annas Nine. Pp. 128.*

Section I of the book (pages 1-78) contains a life sketch of Sri Aurobindo and sections II and III give an account of his system of Yoga. The book is written in simple Tamil prose and endeavours to give a brief account of a vast subject. The publishers deserve to be congratulated on the excellent printing and get-up of the book. It can be read with profit by those interested in Sri Aurobindo and his teachings.

PRACTICE AND PROGRESS IN TAMIL (BOOK I). BY J. T. SADASIVA IYER, DISTRICT INSPECTOR OF SCHOOLS, KANDY. *Published by Mr. N. Ponniah, proprietor, Terumakal Press, Chunnakam, Jaffna (Ceylon). Price Annas 12. Pp. 181.*

The lessons are well-graded and provide matter for silent reading, comprehension, oral reading, oral composition, recitation, written composition, writing and spelling for pupils in the upper primary classes. The author's long experience as Inspector of Schools and his deep and critical knowledge of the Tamil language have been utilised in producing a book which will be found extremely useful to teachers and pupils.

NEWS AND REPORTS

THE GENERAL SECRETARY OF THE RAMAKRISHNA MATH AND MISSION ON TOUR IN SOUTH INDIA

Leaving Jaffna on the 4th June Srimath Swami Madhavanandaji, Secretary, Ramakrishna Mission, reached Madura on the 6th and Trivandrum on the 8th, where he was received as a State guest and accommodated at the "Padma Vilas." He was welcomed by the public and delivered an address on "The Harmony of Faiths." On the 12th at Pazhavangudi, Fort, Trivandrum, the Swami delivered an address on "The Consolidation of Hindu Society." He also gave a talk to the ladies of the town. He visited Haripad and on the 15th was welcomed at Thiruvalla. Visiting Kottayam and Vaikom, he reached Kaladi, the birth-place of Sri Sankaracharya on the 17th. The citizens accorded him a hearty welcome. He then visited the Math Centre at Trichur. Here he addressed the pupils of the Mission's Vivekodayam High School. On the 24th he was at Ottapalam. On the 27th the Coimbatore Municipal Council gave the Swami a civic reception; on the 28th he addressed the teachers and pupils of the Mission's Vidyalaya at Periyanaickenpalayam and left for Ootacamund.

He then proceeded to Mysore, where he had an interview with the Maharaja His Highness Sri Krishnaraja Waidiyar Bahadur. On the 4th July the citizens of Mysore presented an address of welcome. Swamiji also delivered the Inaugural Address of the University Philosophical Association, received an address of welcome from the residents of

South Coorg, delivered a lecture at the High School at Virajpet (Coorg) and gave a talk to the students of the Mission's Students' Home in Vani Vilas Mohalla, Mysore. He also visited places of interest such as Melkote, Sravanabelgola, and Sringeri and next proceeded to Bangalore. On the 12th July Swamiji addressed the University Union of Bangalore and on the 13th the citizens of Bangalore presented an address of welcome. On the 15th he delivered a lecture on "Hinduism" at the King George Hall and also gave a talk to the students of the Mission's Vedanta College. Leaving Bangalore he visited the Ashrama at Nattarampalli on the 16th and reached Salem on the 19th. Here he was accorded a reception, delivered an address on "Religion in Everyday Life" and also gave a talk to the devotees.

He called at the Sri Ramanashrama, Tiruvannamalai, and reached Madras on the 20th where he had a very busy programme for nine days. On the 22nd, the Mayor and the citizens of Madras accorded the Swami a hearty welcome. (Fuller details are given below). He was welcomed by the several educational institutions conducted by the Mission in Madras. Before the Pachaiyappa's College Philosophical Association he delivered an address on "The Philosophy of the Upanishads" and before the Christian College Philosophical Associa-

tion, an address on "The Religion of the Modern World." At the Mission's Mambalam High School, he delivered an address under the presidentship of Sir A. P. Patro. He also visited the Ashrama at Conjeevaram (Kanchi) and the Leper Asylum at Ching-

leput. The citizens of Kanchi presented him with an address of welcome. Leaving Madras on the 29th the Swami reached Bhubaneshwar on the 31st and was back at the Headquarters at Belur Math on August 1 after an absence of exactly three months.

MADRAS

The citizens of Madras accorded a hearty welcome to Srimath Swami Madhavanandaji, General Secretary, Ramakrishna Math and Mission, on July 22nd at the Gokhale Hall.

Mr. S. Satyamurti, the Mayor, was in the chair. The hall was packed to the full.

Mr. S. Satyamurti, the Mayor of Madras, in welcoming the Swamiji on behalf of the citizens of Madras, said that the Swamiji represented an illustrious line of true Karma-yogins, who had shown that even in these times India could produce men who combined in themselves the highest religion and a true spirit of service to humanity. The world to-day was in a position which few of them could understand and one dreaded to think of the future. "We all hope and pray", he said, "for the success of democracy over dictatorship and freedom against slavery. The war might bring in destruction to material things but those who worked for a free India at the earliest possible moment did so not with any selfish motives, but because they were convinced that a free India is the best guarantor of universal peace in the world. The *avatar* of Sri Bagavan Ramakrishna Paramahansa is proof positive that the soul of India is still sound and that India can give once more saints and seers to the world. Those of us who had read the writings and sayings of the Bagavan know that in him was revealed all the great virtues of the great *avatars*. To-day when we are fighting among ourselves, when religion has become a passport for riots and for misunderstanding, we can draw a great lesson from the life of the Paramahansa. He lived as a Hindu himself, as a Muslim, and as a Christian and realised God in all these various aspects. His life is a supreme example for the truth that God is one and that all religions are different ways to the attainment of Godhood." It would be no exaggeration to say, the Chairman continued, that Sri Ramakrishna gave Swami Vivekananda to India and Madras gave Swami Vivekananda to the world. Madras had been

extraordinarily lucky in having a succession of Swamijis who had kept the teachings of the *avatar* aloft. Thanks also to illustrious workers like Mr. C. Ramanujachariar and his late brother, Mr. Ramaswami Iyengar, the Ramakrishna Mission in this province had carried the message of Vedanta not only in the field of religion but also in other fields. The mission here was successfully running educational institutions and dispensaries and had earned a permanent place in the heart of Madras. In conclusion, Mr. Satyamurti said, "May India be free soon and a free India send out spiritual missionaries like the guest of the evening, not as agents of an imperialistic power, but as messengers of true peace on earth and goodwill to all men."

Sir Alladi Krishnaswami Aiyar, Advocate-General of Madras, read the welcome address and the same was presented to the Swamiji enclosed in a beautiful silver casket mounted on two nicely carved elephants. The casket was made by Messrs. Bapalal and Co.

The address among other things stated:

"It was a proud day in the history of Madras when it discovered Swami Vivekananda, and sent him to America as the ambassador of India and the exponent of Indian spirituality. Ever since that day this city has accorded the pride of place to the Ramakrishna Mission. It has readily accepted the Ramakrishna ideal of Renunciation and Service, and the many institutions that are actively functioning in the different parts of the city bear sufficient testimony to the measure of interest it has been taking in, and the amount of benefit it has derived from the Order to which you have the privilege to belong. In honouring you, we are paying our humble tribute to Sri Ramakrishna, the greatest Prophet of Modern India, who awakened this ancient land to a sense of her native majesty, and to the Order of monks and selfless workers to whom is due the spread of the Master's Gospel of Peace here as well as abroad."

The address also referred to the work done by the Swamiji in foreign lands and to his works in Sanskrit on Indian Philosophy.

Swami Madhavananda, replying to the address, said that they had rightly appraised those two spiritual giants of the modern age and Madras was specially fortunate in the discovery of the potentialities of Swami Vivekananda. "It is high time", the Swamiji said, "that in these days of stress and dire agony we pay adequate attention to the significance of the lives and teachings of the two great sons of India." Swami Madhavanandaji then narrated the life of Bagavan Ramakrishna Paramahansa and said that after passing through the different sadhanas, the great Paramahansa came to the conclusion that "God is one and we can reach him by different paths." Paramahansa was not at all attracted by the education offered him, but was longing to realise God who was not merely a name to him, but one to be realised and seen.

Swami Vivekananda, he said, was the greatest disciple of Paramahansa and he carried the teachings of Vedanta to distant lands. To America he gave spiritual ideas for which there was great need. In that country the mission was highly venerated and the American people looked upon India with great veneration as the country which produced saints.

In India, the Swamiji said, Vivekananda's work was different. In India he felt that the masses must be elevated to a level at which they could realise the true implications of religion. He found the degraded condition in which the masses lived and realised that his work here should be different. This was the genesis of the Mission's activities in the way of amelioration of the conditions of the masses, in the spirit of religion. During his tours in India and especially in South India, he found a great inequality between the upper and the lower classes. Swami Vivekananda and the workers of the Mission tried to give practical effect to the Advaitic teachings. "We believe God is present in all living forms and is not confined to temples. He lives in the hearts of devotees everywhere. We work in that belief and not in any spirit of condescension."

Proceeding, the Swamiji said that Madras had the second best Math of the Mission

and it had at the same time developed educational institutions, which ranked the highest in their order. The Mission was proud of these institutions. The Swamiji then gave an account of the relief work done by the Mission during famines and floods, and the number of poor who had been given medical relief by the dispensaries and hospitals run by the Mission. Their main purpose, he said, was to reach the masses and to rouse their dormant spirituality so that at some day they might feel that they were one with God. Wherever there were sick people, it was their duty to lend a helping hand. Wherever there was illiteracy, people should try to remove that. Education enabled one to gain back his lost individuality. Wherever there was intolerance in religious matters, it should be their duty to remove them, for in the eyes of God all were equal. There should be no such term as Pariah or the untouchable. There was only a difference in the degree of manifestation of divinity.

"Already a wave of materialism was abroad", he continued, "and the attendant evils were manifest. We, as Indians should never be false to our ancient ideals. We are a spiritual nation and we can give all the best in life. The Western World is fast going to the abyss of atheism. But we will not be false to our ideals whether in the political, economic or the religious fields. We must and we will do all things in a spirit of religion. Our motherland is rising. The time will come when we shall be greater than we had been in the past. The West has come to appreciate the teachings of the two great masters. Time will come when they will pay more attention to these teachings and after the present crisis is passed, there will be a readjustment of the world and then is the time for India to spread her galvanic message of spirituality and Oneness of God. Prepare your minds and yourselves for that task. Wipe out all blemishes that are still trying to divide the nation. Help one and all to become united, for all are part and parcel of one Divinity."

Swami Madhavananda thanked the citizens of Madras for the kind welcome accorded to him.

Dewan Bahadur K. S. Ramaswami Sastri thanked Mr. Satyamurti and others.

—The Hindu.