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Prabuddha Bharata

OR

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

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Editor : Swami Vipulananda

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna is going to see the new garden house of Ramchandra Datta.

Ramchandra Datta looks upon Sri Ramakrishna as an Incarnation of God. Now and then he goes to Dakshineswar to see and worship the master. He has built a garden house adjacent to that of another devotee, Surendra. Sri Ramakrishna is going to see that house.

In the carriage are Manilal Mallik, M., and one or two other devotees. Manilal Mallik belongs to the Brahmo Samaj. The Brahmo devotees do not believe in Incarnations.

Sri Ramakrishna (to Manilal): As regards meditation, one should first try to meditate on God without any attributes—He is attributeless, beyond the reach of thought and speech. But it is difficult to succeed in this form of meditation.

He incarnates Himself as man, then it becomes very easy to meditate on Him. God is encased, as it were,

within man. The body is like a case. You see God, as if you see a light burning within a lantern; or as you see through glass panes, some precious things, kept in a room.

Getting down from the carriage, Sri Ramakrishna enters the garden and goes first to see the bed of Tulsi plants. He is accompanied by Ramchandra and other devotees.

Seeing the Tulsi garden, Sri Ramakrishna says, while still standing, “A nice place indeed, here naturally the mind turns towards God.”

Sri Ramakrishna now moves to the room to the south of the pond and takes his seat there. Ramchandra offers him some sweets and fruits. Sri Ramakrishna partakes of them, feeling happy in the company of the devotees. After a while he comes out and goes round the whole garden.

Then he proceeds to see the garden of Surendra. Part of the way he goes

on foot, and then gets into the carriage, which is waiting to take him to the garden of Surendra.

While going on foot, followed by the devotees, Sri Ramakrishna notices a Sadhu seated on a wooden bedstead under a tree of the neighbouring garden. As soon as he sees the Sadhu, he goes near him and begins a conversation in Hindi, with much joy.

Sri Ramakrishna (to the Sadhu): To what Order do you belong? Are you a Giri, Puri or anything of that kind?

The Sadhu: People call me a Paramahansa.

Sri Ramakrishna: Nice indeed. It is a nice attitude—to think, “I am the Lord.” But there is one thing to consider. These acts of creation, preservation and destruction, which are going on constantly, are due to His Power. This Primordial Power and Brahman are inseparable. One cannot exist without the other. Just as waves can have no existence without water, or music, without musical instruments.

So long as He has kept us in this relative world, we feel the separate existence of the two. But whenever you talk of Sakti (Divine Energy), the idea of Brahman also comes in—just as the perception of day is coexistent with the perception of night; the perception of knowledge, with that of ignorance.

And there is another state, when it is revealed that Brahman is beyond both knowledge and ignorance. Whatever exists, is He.

After such spiritual talks for some time Sri Ramakrishna moves towards

the carriage. The Sadhu also goes behind to see him off. Sri Ramakrishna, walks with one of his arms within the fold of an arm of the Sadhu, as if they are fast friends for a long time.

After seeing him off, the Sadhu returns to his place.

Sri Ramakrishna then enters the garden of Surendra. Sri Ramakrishna, after having taken his seat along with the devotees, raises the topic of the Sadhu first.

Sri Ramakrishna: The Sadhu is a very nice one. (To Ramchandra) When you come to Dakshineswar next, bring the Sadhu also with you.

He is a very good soul. There is a song—“Only the like can know the like.”

To believe in God without forms—well, that is a good idea. But He is with forms, as well as without form and many things more which we do not know. He is the absolute, and He is also the relative existence. One who is beyond the reach of thought and speech is engaged in actions through different manifested forms. From “Om” have come out “Om Siva,” “Om Kali” and “Om Krishna.” To attend an invitation, the head of a family sends a little boy, as his representative. But how much attention even that little boy receives! For he is the relation of such and such an important man.

Taking some refreshments also at the garden of Surendra, Sri Ramakrishna starts for Dakshineswar, accompanied by the devotees.

PRANAYAMA

BY SWAMI VIVEKANANDA

[This interesting class-lesson does not appear in Swamiji's Complete Works.—Ed.]

First of all we will try to understand a little of the meaning of *Pranayama*. *Prana* stands in metaphysics for the sum-total of the energy that is in the universe. This universe, according to the theory of the philosophers, proceeds in the form of waves; it rises, and again it subsides, melts away, as it were, then again it proceeds out in all this variety, then again it slowly returns. So it goes on, like a pulsation. The whole of this universe is composed of matter and force, and according to Sanskrit philosophers, everything that we call matter, solid and liquid, is the outcome of one primal matter which they call *akasa* or ether, and the primordial force, of which all the forces that we see in nature are manifestations, they call *prana*. It is this *prana* acting upon *akasa*, which creates this universe, and after the end of a period, called a cycle, there is a period of rest. One period of activity is followed by a period of rest; this is the nature of everything. When this period of rest comes, all these forms that we see in the earth, the sun, the moon and the stars, all these manifestations melt down until they become ether again. They become dissipated as ether. All these forces, either in the body or in the mind, as gravitation, attraction, motion, thought, become dissipated, and go off into the primal *prana*. We can understand from this the importance of this *pranayama*. Just as this ether encompasses us everywhere and we are interpenetrated by it, so everything we see is composed of this ether, and we are floating in the ether like pieces of ice floating in a lake. They are formed of the water of the lake and float in it at

the same time. So everything that exists is composed of this *akasa*, and is floating in this ocean. In the same way we are surrounded by this vast ocean of *prana*, force and energy. It is this *prana* by which we breathe and by which the circulation of the blood goes on, it is the energy in the nerves and in the muscles, and the thought in the brain. All forces are different manifestations of this same *prana*, as all matter is a different manifestation of the same *akasa*. We always find the causes of the gross in the subtle. The chemist takes a solid lump of ore and analyses it; he wants to find the subtler things out of which that gross is composed. So with our thought and our knowledge, the explanation of the grosser is in the finer. The effect is the gross and the cause the subtle. This gross universe of ours which we see, feel and touch, has its cause and explanation behind in the thought. The cause and explanation of that is also further behind. So in this human body of ours, we first find the gross movements, the movements of the hands and lips, but where are the causes of these? The finer nerves, the movements of which we cannot perceive at all, so fine that we cannot see or touch or trace them in any way with our senses, and yet we know they are the cause of these grosser movements. These nerve movements, again are caused by still finer movements, which we call thought, and that is caused by something finer still behind, which is the soul of man, the Self, the Atman. In order to understand ourselves we have first to make our perceptions fine. No

microscope or instrument that was ever invented will make it possible for us to see the fine movements that are going on inside; we can never see them by any such means. So the Yogi has a science that manufactures an instrument for the study of his own mind, and that instrument is in the mind. The mind attains to powers of finer perception which no instrument will ever be able to attain.

To attain to this power of superfine perception we have to begin from the gross, and as the power becomes finer and finer we go deeper and deeper inside our own nature, and all the gross movements will first be tangible to us, and then the finer movements of the thought; we will be able to trace the thought before its beginning, trace it where it goes and where it ends. For instance, in the ordinary mind a thought arises. The mind does not know how it began, or whence it comes. The mind is like the ocean in which a wave rises, but although the man sees the wave, he does not know how the wave came there, whence its birth, or whither it melts down again; he cannot trace it any further. But when the perception becomes finer we can trace this wave long, long before it comes to the surface, and we will be able to trace it for a long distance after it has disappeared and then we can understand psychology as it truly is. Nowadays men think this or that, and write many volumes, which are entirely misleading, because they have not the power to analyse their own minds, and are talking of things they have never *known*, but only theorised about. All science must be based on facts, and these facts must be observed and generalised. Until you have some facts to generalise upon, what are you going to do? So all these attempts at generalising are based upon knowing the things we generalise. A man proposes a theory,

and adds theory to theory, until the whole book is a patch-work of theories, not one of them with the least meaning. The science of Raja Yoga says, first you must gather facts about your own mind, and that can be done by analysing your mind, developing its finer powers of perception, and seeing for yourselves what is happening inside, and when you have got these facts then generalise, and then alone you will have the real science of psychology. As I have said, to come to any finer perception we must take the help of the grosser end of it. The current of action which is manifested on the outside is the grosser, if we can get hold of this and go on further and further, it becomes finer and finer, and at last to the finest. So this body, and everything we have in this body, are not different existences, but, as it were, various links in the same chain proceeding from fine to gross. You are a complete whole; this body is the outside manifestation, the crust, of the inside, the external is grosser and the inside finer, and so finer and finer until you come to the Self. And at last, when we come to the Self, we come to know that it was only the Self that was manifesting all this, that it was the Self which became the mind, and became the body, that nothing else exists but the Self, and all these others are manifestations of that Self in various degrees, becoming grosser and grosser. So we will find by analogy that in this whole universe there is the gross manifestation, and behind that is the finer movement, which we can call the will of God. Behind that even, we will find that Universal Self, and then we will come to know that that Universal Self becomes God, and becomes this universe, and that it is not that this universe is one and God another and the Supreme Self another, but that they are different states of the manifestation of the same Unity behind. All this comes

of our *pranayama*. These finer movements that are going on inside the body are connected with the breathing, and if we can get hold of this breathing and manipulate it, and control it, we will slowly get to finer and finer motions, and thus enter as it were, by getting hold of that breathing, into the realms of the mind. The first breathing that I taught you in our last lesson was simply an exercise for the time being. Some of these breathing exercises, again, are very difficult, and I will try to avoid all the difficult ones, because the more difficult ones require a great deal of dieting and other restrictions which it is impossible for most of you to do. So we will take the slower paths, and the simpler ones. This breathing consists of three parts. The first is breathing in, which is called in Sanskrit *Puraka* filling, and the second part is called *Kumbhaka*, retaining, filling the lungs and stopping the air from coming out; the third is called *Rechaka*, breathing out. The first exercise which I will give you today is simply breathing in and stopping the breath and throwing it out slowly. Then there is one step more in the breathing which I will not give you today, because you cannot remember them all; it would be too intricate. These three parts of breathing make one *pranayama*. This breathing should be regulated, because if it is not, there is danger in the way to yourselves. So it is regulated by numbers, and I will give you first the lowest numbers. Breathe in four seconds, then hold the breath for eight seconds, then again throw it out slowly, in four seconds.* Then begin again, and do this four times in the morning and four times in the evening.

* This process is more difficult when the ratio is two, eight, and four, for further remarks see later.

There is one thing more. Instead of counting by one, two, three, and all such meaningless things, it is better to repeat any word that is holy to you. In our country we have symbolical words, 'Om', for instance, which means God. If that be pronounced instead of one, two, three, four, it will serve your purpose very well. One thing more. This breathing should begin through the left nostril, and should turn out through the right nostril, and the next time it should be drawn in through the right and thrown out through the left. Then reverse again, and so on. In the first place you should be able to drive your breathing through either nostril at will, just by the power of the will. After a time you will find it easy, but now I am afraid you have not that power, so we must stop the one nostril while breathing through the other with the finger and during the retention, of course, both nostrils.

The first two lessons should not be forgotten. The first thing is to hold yourselves straight; second to think of the body as sound and perfect, as healthy and strong. Then throw a current of love all around, think of the whole universe being happy. Then if you believe in God, pray. Then breathe.

In many of you certain physical changes will come, twitchings all over the body, nervousness; some of you will feel like weeping, sometimes a violent motion will come. Do not be afraid; these things have to come as you go on practising. The whole body will have to be re-arranged as it were. New channels for thought will be made in the brain, nerves which have not acted in your whole life will begin to work, and a whole new series of changes will come in the body itself.

ON THE THRESHOLD OF A NEW ERA

“May you come closer together,
May there be harmony in your speech,
May your minds apprehend alike,
Even as the gods of yore shared in
agreement the oblations
that were offered to them.

“May you be united in your prayers
and may your congregation
be directed to the same end;
May you be one in your resolution
and also in your deliberations.

“Alike be your affections,
and unified be your hearts,
Based upon a common determination,
May the amity amongst you
be perfect and complete.”

With these words of benediction, taken from the ancient scriptures, let us usher in the New Year. On this auspicious occasion, we offer our humble salutations to the Great Master, whose life stands as the beacon light that guides us on our path. To our brothers and sisters, the men and women of all nationalities and races, we send our cordial greetings and wish them all a happy and prosperous New Year.

* * *

We beg to announce that the Prabuddha Bharata (Awakened India) is entering into the fortyfifth year of its public life. As in the past, so in the future its endeavour would be to serve the cause of Truth, to the best of its abilities. “Be bold and face the Truth! Be one with it,” was the injunction given to this journal when it first entered its Himalayan home. The affectionate tone in which that injunction was given and the apostolic blessings with which it was conveyed provide

the Prabuddha Bharata not only with a never-failing source of strength, but also with a clear-cut programme for its whole career. The full text of the poem addressed to “The Awakened India” may be seen on the opening page of the Prabuddha Bharata of August 1898; we give below the two concluding stanzas.

“Then speak, O Love!—

Before thy gentle voice serene,
 behold how
Visions melt and fold after fold
 of dreams
Departs to void, till Truth and
 Truth alone,

In all its glory shines,—
And tell the world—
Awake, arise, dream no more!
This is the land of dreams,
 where Karma
Weaves unthreaded garlands,
 with our thoughts,
Of flowers sweet or noxious,—
 and none
Has root or stems, being born
 in naught, which
The softest breath of Truth
 drives back to
Primal nothingness! Be bold,
 and face
The Truth! Be one with it!
 Let visions cease,
Or, if you cannot, dream then
 truer dreams,
Which are Eternal Love and
 Service Free.”

—VIVEKANANDA.

In the lines quoted above, the world is referred to as “the land of dreams.” Under existing conditions, particularly with reference to those regions, where armed conflicts have brought about

wretchedness and utter desolation, this sad planet of ours has become "a land of nightmares." The powers of evil appear to hold the whole world in bondage. Nations seem to have lost the capacity of coming closer together and settling up differences. The war-clouds enveloping both the hemispheres seem to be so dense as to defy removal by mere human ingenuity. Partial philosophies appearing under the guise of various "ideologies" seem to work for strife and confusion. Men who hold in their hands the destinies of nations seem to be caught by an abject fear that prevents them from taking a bold stand for saving humanity from the dangerous whirlpool towards which it is drifting.

* * *

Is there no way to help the human race to get rid of the fear and the despair that threaten the breakdown of institutions built by centuries of patient effort? Statesmen may fail, but where are the ministers of religion? Where are the men and women who profess to lead the consecrated life, they who claim to owe allegiance to the Supreme Sovereign of the Universe? Can they not come together and deliver the world from the nightmare to which it is subjected? They can, provided they set aside all shades of intolerance, meet together on a common platform and pool their resources in order to give the world a new lead and a new social order. History testifies to the fact that religious intolerance is as much a cause of strife as national jealousies, racial antipathies and class hatreds. Leaders of organized religions can never hope to put forward workable programmes for establishing "peace among men, justice in human relationships, and right order in a troubled world" until they are tolerant enough to agree among themselves and speak with one voice. The four great religions of the world had

their origin in Asia. All of them carry the message of peace and goodwill, sympathy and tolerance. They claim as their adherents the overwhelming majority of the human race. If they can come together and act in harmony, they can fight the forces of irreligion and help a wearied world to set its house in order. This is expected of them, will they do it?

* * *

"A truly religious man should think that other religions are also so many paths leading to the Truth. He should always maintain an attitude of respect towards other religions."

—SRI RAMAKRISHNA.

Herein lies the formula for establishing the world's fellowship of faiths, a fellowship that can bring about "peace among men, justice in human relationships and right order in a troubled world." Of the three desirable consummations enumerated above, justice in human relationships occupies the key position, for when that is established, the other two necessarily follow. Mutual respect based upon toleration is indeed the corner-stone of the edifice of justice in human relationships. It, therefore, becomes necessary for men of culture to study the religions of humanity in order to understand the other man's point of view and respect the other man's faith. The world's fellowship of faiths should endeavour to discover and utilize all sources of moral and spiritual strength found in the various religious faiths. What contribution can Hinduism in its broadest sense, the religion of the Vedanta make towards the common endeavour mentioned above; what constructive ideas can it put forward for giving the world a new lead and a new social order?

"The ideal society, according to the Vedanta is not a millenium on earth, nor a reign of angels, where there will

be nothing but a thorough equality of men, and peace and joy—the Vedanta indulges in no such chimeras—but one, where religious toleration, neighbourly charity, and kindness even to animals form the leading features, where the fleeting concerns of life are subordinated to the eternal, where man tries not to externalise but to internalise himself more and more, and where the whole social organism moves as it were, with a sure instinct towards God.” This fairly comprehensive statement made by the Prabuddha Bharata at the very outset of its career, holds good today and we make ourselves bold to say that it will hold good for all time to come. The ideals stated herein are wholly non-sectarian, they are based upon the Upanishads, the teachings of which, we are glad to note, are spreading among the thinkers of all nations both of the East and of the West.

* * *

The history of Science in the West and of Philosophy in the East exhibit a brilliant record of the patient effort and rigorous discipline which the best among the human race had to undergo to perceive a few of the infinite aspects in which Reality can reveal Itself to Its votaries. It would be presumptuous for men to imagine that the end of human achievement has already been reached. The human race may have to scale much greater heights before it can attain the full consummation of its glorious destiny. Civilizations may decline and fall; Gibbons and Spenglers may trace the causes that bring about such declines and downfalls, but the things of permanent value received as a reward of the struggle extending over centuries shall continue to persist amidst all changes and vicissitudes. These form the real wealth of humanity; it is the function of religion to preserve these values and transmit them to

posterity. The glorious achievements of the ancient Greeks lay hidden under a bushel during the Dark Ages in Europe. When these were brought to light, European civilization took a long step forward. Likewise in ancient manuscripts and in the seclusion of monasteries lie hidden the spiritual treasures of the Hindus, which if brought to light will immeasurably benefit the whole of the human race. The existence of an inner spiritual realm of inconceivable grandeur and inexhaustible vastness was first announced here, in these Himalayan solitudes, amidst the silence of these snow-clad peaks. The glorious realm that stood revealed to the gaze of the Vedic seers, the pioneers in this mighty adventure, was explored by successive generations of sages and seers not only of India but also of all the neighbouring countries of the East. The inestimable spiritual treasures patiently gathered by the wise men of the East have been jealously guarded against the ravages of time and are, as it were, ready for distribution. But alas, how few of the sons and daughters of India have a real recognition of the value of their own priceless possessions.

* * *

Texts may be studied, commentaries may be mastered, and as a result of deep thought a clear intellectual comprehension of a principle may be secured; yet for all that the same principle would be of no practical value until it is fully integrated into the life of the thinker. When once it becomes integrated it turns out to be a dynamic force. Innumerable are the life-giving principles that lie deeply buried in the sacred scriptures of the Hindus, for as we have already remarked, infinite are the aspects in which Reality reveals Itself to Its votaries. Some of the great sons of Modern India, among whom we count saints, sages, poets, philosophers,

scientists, statesmen, artists and reformers have shown to an admiring world the value of some of the teachings of the Upanishads.

Man's divine heritage was merely a phrase, a dream, and a pious hope to many of us, until a God-man appeared on the stage of Modern India and demonstrated the full implications of this great Truth. Everything around him reflected his inner glory and stood, as it were, transfigured by his very presence. Then for a moment, we felt, that we were also sons of God, heirs to the divine heritage. Thus we became aware of the grandest and all-inclusive truth stated in the Upanishads.

* * *

There came along with this God-man, a messenger of Truth, almost a stranger to our convention-ridden, power-worshipping world. His great heart melted on seeing the diverse forms of social injustice inflicted by man upon his brother man. To him, the pretensions of society and the emptiness of the teachings of conventional social reforms appeared to be an insult to human nature. The deeper truths of social order based upon the divinity of man stood revealed to the steady gaze of this great Yogi, this man among men.

He diagnosed our social ills and discovered that the unfailing remedy for all our maladies was to be found in the Upanishads. Says he, "My friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world: the whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds and all sects, to stand on their feet and be free; freedom, physical freedom, mental free-

dom, and spiritual freedom are the watchwords of the Upanishads. Aye, this is the one scripture in the world, of all others, that does not talk of salvation, but of freedom." All his utterances, extending over seven volumes form, as it were, a fourth commentary on the Upanishads synthesising and completing the three classical commentaries.

* * *

Another great triumph which the ancient Dharma scored was in a quarter where its influence was least expected. In a world where national jealousies were rampant, where the pledged word counted for nothing, where false propaganda polluted the very ether that pervades all space, politicians naturally thought that as far as their department of life was concerned the claims of truth may be set aside, when national interests were at stake. Fortunately for India and the world a great leader appeared at the right time, to uphold the highest ideal and to declare to all the world that Truth alone leads to real emancipation. The far-reaching effects of this noble declaration would be seen in the years to come, when the nations of the world would be thankful to this country for showing them the way to live and let live.

* * *

The great Upanishadic truth that one Life pulsates through all beings sentient and insentient was objectively demonstrated to the world by a scientist of India. A philosopher leaving these shores went amidst the learned savants of the West and brilliantly upheld the Upanishadic doctrine which states that the ultimate truth transcends the limitations of intellect and reason. Our poet who is also an educationist showed by his life and writings that the Upanishads are the source of all true art and of all true principles of education. The glory

of the ancient scriptures have been upheld from all sides and India stands upon the threshold of a new era, wherein she discovers a new responsibility, the responsibility of teaching the world those glorious truths which will save humanity from the chaos that threatens to destroy all civilization. Paradoxical as it may seem, the message of a new freedom has to go forth from a nation that has not as yet won its own political emancipation. On deeper thought, one finds that there is nothing strange about it; for herein history is merely repeating itself. Was it not the enslaved Hebrew race that carried to Imperial Rome the message of a new deliverance?

* * *

In his foreword to the volume on "Contemporary Indian Philosophy," the General Editor of the Library of Philosophy says, "as in politics so in philosophy, India stands at the opening of a new era in her history which requires above all things, along with an abiding admiration of her past achievements, a forward-looking faith in the power of the soul of her people to rise as high as, and perhaps even to excel

the greatest of them." Fully endorsing the opinion expressed by the learned savant the Prabuddha Bharata exhorts the sons and daughters of India to study, to understand and to realise in their life the great truths of all religions. We all know that Islam, Christianity and Buddhism have much in common with the ancient Aryan Path. What was attempted in the present discussion was to show that here on the soil of India, religion entered into all the concerns of life and that when nations outside were endeavouring to go farther and farther away from religion, we in India were trying to draw ourselves closer and closer to it. Further, let the sons and daughters of India cultivate that forward-looking faith which would help them to rise to heights never before attempted either by their ancestors or by the other nations of the world. Philosophy, in this country, never stood isolated from life and experience. The new era of philosophical thought in India should be directed towards the discovery of essential values in all departments of life and thereby enable the nation to play its part worthily among the nations of the world.

SWAMI VIVEKANANDA—THE PROPHET OF NEW INDIA

BY PROF. SHEO NARAYAN LAL SHRIVASTAVA, M.A.

[Prof. Shrivastava, Professor of Philosophy, Hitakarini City College, Jubbulpore, tells us how the advent of Swami Vivekananda, the "great awakener and mighty nation-builder" has brought back to the people of this country, that sense of national self-respect and creative venture which are indispensable for true freedom and national reconstruction.—Ed.]

Swami Vivekananda is not only one of our most illustrious world celebrities that have shed lustre on the fair face of our motherland, but also one of the greatest masters, one of the greatest Saviours of humanity who have visited this planet

from time to time. For India particularly, the advent of Swami Vivekananda was nothing short of a Providential dispensation. He came at a very psychological moment in the history of our country. He came at a time when the

star of India was at its lowest meridian, when the national vigour of our people was at its lowest ebb. Centuries of oppression and subjugation had taken away from the people all sense of national self-respect and creative venture; while the introduction of a completely alien system of education and the first impact of the Western Civilization with all its materialistic galmour had brought the Indian mind to the point of losing for ever all touch with its age-long spiritual culture and religious ideals. Economic exploitation and the abject poverty of the masses had only helped to deepen this defeatist and denationalised mentality of the people.

At such a time Vivekananda came with the robust message of Vedanta on his lips, proclaiming the divinity of man and the majesty and infinite potency of the Atman within him. What better gospel could there be to arouse and energise a fallen and down-trodden people than that of the Vedanta—the Vedanta which, as Prof. Paul Deussen has said, is not only “one of the most majestic structures and valuable products of the genius of man in his search for truth” but also “the strongest support of pure morality and the greatest consolation in the suffering of life and death.” “Never forget”, said Vivekananda, “the glory of human nature. We are the greatest God. Christs and Buddhas are but waves on the boundless ocean which *I am.*” Such a message was the need of India in her hour of sore affliction and it was Vivekananda who gave it to her.

The going forth of Vivekananda to the West to expound and preach the ideals of Hindu religion and philosophy was, as is well known, a veritable triumph. It served the double purpose of the recognition by the West of the integrity and greatness of Hindu culture and of bringing to Indians faith in themselves, the realization that they are the inheri-

tors of a glorious past. One cannot help feeling that the surging tide of nationalism which we witness around us to-day is due, in no small measure, to the tremendous self-consciousness which Vivekananda gave to India. The phenomenal success which Vivekananda had in his mission to the West was, as Sri Aurobindo has rightly said, “The first visible sign to the world that India is awake not only to survive but to conquer.”

To the West, the Swami went as an inspired ambassador and an authoritative exponent of Hindu religion and philosophy, but to us he came as a great awakener and a mighty nation-builder. He not only revived our ancient religion, but gave it an altogether new touch of life, and through it a heroic urge to manifest its true dynamic spirit in all spheres of our national reconstruction. He gave a smashing blow to all the tottering citadels of Hindu conservatism like caste, untouchability, cloistered monasticism, inactivity and other worldliness, and put a central emphasis on the religion of approaching God through the service of suffering humanity. Our ancient scriptures, he used to say, have given us these injunctions: मातृदेवो भव (Let your mother be as God unto you!), आचार्यदेवो भव (Let your preceptor be as God unto you!); but to these, he would add two more: मूर्खदेवो भव (Let the ignorant be as God unto you!) and दरिद्रदेवो भव (Let the poor be as God unto you!). What the Swami meant was that we should serve God by bringing knowledge to the ignorant and food and other necessities to the poor.

A great patriot and liberator as he was, Vivekananda dreamt for future India not merely material prosperity and political power but also *freedom*, in the widest sense of the word,—freedom from all forms of economic, social, political and the so-called religious oppres-

sions that are choking the national life of India. He wanted to drag out India from her present comatose condition and mire of inactivity in order that she might emerge triumphant to fulfil once more her eternal spiritual mission. It was Vivekananda, more than any other modern Indian, who reminded us in no uncertain voice that we have a message for the world. Of course, political independence and material prosperity we must have, but over and above that we have a mission to fulfil.

But with all his feeling for India, Vivekananda never tried to "white-wash" the dark side of Indian life and character. He knew full well that a moral degradation had come over the people of India. He made no secret of it and lost no opportunity of inveighing against it. "There are two curses here," he said, "first, our weakness, secondly, our hatred, our dried up hearts." It is, I think, but an admission of facts to say that though to profess patriotism has become very cheap these days, yet 'patriotism' of the real quality is a thing which is conspicuous by its absence in modern Indian life and amongst a large section of the so-called national leaders of to-day. Himself a patriot of the first order, Swami Vivekananda has, in many soul-stirring utterances, explained what real patriotism means. The gist of his sayings is: A true patriot is one who is selfless to the very core, who does not

calculate profits or rewards for himself, but one who *feels intensely* for the sorrows and sufferings of his countrymen as if they were his *own* sorrows and sufferings and out of this intensity of feeling, this agony in his heart, he does his best and is ever restless to do more to help and serve them. Such an exalted type of patriotism is impossible to thrive in a society where people try to pull down one another and are filled only with malice, jealousy and spite for one another. "If one of our countrymen," Vivekananda rightly said, "stands up and tries to become great, we all try to hold him down, but if a foreigner comes and tries to kick us, it is all right." Is it not a matter of common observation that even if half a dozen of us join in some concern, then ere long, we begin pulling down one another and never try to pull together.

Now, if the real spirit of patriotism, the spirit of selflessness, genuine feeling for the misery of others, is lacking, then merely high sounding professions and programmes will achieve nothing substantial. A great saying of Vivekananda, one which deserves to be engraved in letters of gold on the tablet of every Indian's heart is: "The first Gods we have to worship are our own countrymen. That is what we have to worship instead of being jealous of each other and fighting each other."

MYSTICISM AND POETIC MOODS

BY PROF. A. C. BOSE, M.A., Ph.D. (DUBLIN).

[Prof. Bose, Professor of English, Rajaram College, Kolhapur leads us to those silent regions where the mystics, the finest flowers of the human race, receive the light of truth and the warmth of beauty from the infinite source of all truth, beauty and goodness.—Ed.]

The mystic, with his profound and intense experience, has almost always been a poet too. There are good reasons for it. For one thing, poetry has for its material what is most intense and profound in human experience; for another, it is about the only medium for the expression of what is otherwise ineffable. Some philosophical critics have found in poetry itself a sort of mysticism. Carlyle calls it "a kind of inarticulate and unfathomable speech which leads to the edge of the Infinite and lets us for moments gaze into that."

Mysticism has its metaphysical content—the revelation of "the Infinite." But when it provides material for poetry we find in it a psychological content too, with its bearing on the moods of the human mind. The study of this psychological side of mysticism has an interest of its own.

Psychologically considered, the mystic feeling would be found to derive from a dynamic impulse in the human personality which is impatient of the limitations of life, and is ever engaged in projecting itself forward. It projects itself in point of time beyond the present till time appears to melt into eternity; it projects itself in point of space beyond what is near till space appears to melt into infinity; and it so extends the spiritual horizon of the individual self that the latter appears to enclose within it the whole universe of man and nature. It is an active and progressive principle in human personality which is constantly trying to surpass itself.

From the psychological point of view the mystic feeling would be found to belong to a plane of consciousness in which the soul of man is in the grip of a non-physical and non-intellectual impulse which leads it beyond the bounds of ordinary existence; leads it, we may say, from an actual to an ideal state of being. The mystic finds himself in moods that are peculiar to his experience. We may consider here some of the more characteristic of these moods, which are also most typically poetic moods.

1. *Spiritual Conflict*

The primary phase of mystic consciousness indicates a deep inner conflict. It seems to arise from the fact that the spirit of man cannot fully accommodate itself to the finite world. It is extremely dissatisfied with things as they are. This conflict-experience in man presents a strong contrast to the placidity of animal life. Walt Whitman, who admired this quality in animals, gives a beautiful poetic expression to his sense of this contrast. He says about them:

They do not sweat and whine about
their condition,

They do not lie awake in the dark and
weep for their sins.

They do not make me sick discussing
their duty to God,

No one is dissatisfied...

It is the spiritual consciousness in man that breaks up the placidity of animal

life and creates a profound dissatisfaction.

2. *Spiritual Nostalgia*

The mystic finds himself a forlorn soul in this material universe. Much of what is going on in the world of man seems to weary his spirit. A *taedium vitae* overpowers him. He is afflicted by a profound nostalgia, as if he has been a prodigal son wasting his life amid strangers.

The child of earth in his heart grows
burning,
Mad for the night and the deep un-
known.

(A. E.)

3. *Spiritual Yearning*

As a positive counterpart to the dissatisfaction and homesickness, there is a deep longing in the soul of the mystic for something lying beyond the pale of finite existence, a yearning for a reality infinitely more perfect than what he finds here.

This longing, in its more dynamic form, becomes an aspiration, which makes it impossible for existence to remain stagnant. There is an urge in it to move onward. Life becomes an enterprise of the spirit; the lure of infinity deprives it of all comfort and composure. The following lines of Tagore are typical of this mood:

I am restless. I am a-thirst for far-
away things.

My soul goes out in a longing to touch
the skirt of the dim distance.

O Great Beyond, O the keen call of
thy flute!

I forget, I ever forget, that I have no
wings to fly, that I am bound in this
spot evermore.

4. *Spiritual Exaltation*¹

The aspiring soul seems to be soaring

¹ "The essential experience of the mystic is a condition of ecstasy (ecstasia) . . ."

on wings. The mystic mood lifts one above the pettinesses of life by touching it with sublimity. The spirit feels "greater" than it "knows."

5. *Mystic sadness*¹

But side by side with the spiritual exaltation there is a painful strain,—a deep spiritual distress which reason cannot account for. It finds expression in a strange sadness, a wistful melancholy which seems to have its springs in the inmost depth of being.

All that is sweetest and loveliest in experience fills the soul with this strange, mystic sadness. The mystic mood is often "that sweet"—the strangely sweet—"mood when pleasant thoughts bring sad thoughts to the mind."² It is owing to this mystic quality that "Our sweetest songs are those that tell of saddest thought."³

Only sensitive souls are affected by this sadness. It is people living life at its deepest who develop the delicate spiritual susceptibility that brings the sense of tears in things. The 'divine despair' comes only to those in whom the divine spark burns with sufficient brightness. Some of the finest poetry of the world has this sadness for its theme.

6. *Loneliness of Soul*

The mystic mentality stands at the opposite pole of "mob mentality." The vulgar mind finds its support from crowds; the spiritually awakened soul does so from its own loneliness. "All great men are lonely men." The journey of the spirit is companionless. Its power is most fully felt when it is thrown on

Some "find the essence of reality in our experience of sorrow and others again in bliss."

Dr. Sir Brajendra Nath Seal, "Paramahansa Ramakrishna as a Mystic." (*The Modern Review*, May, 1937).

² Wordsworth.

³ Shelley.

its own resources. The sage has been described as the man "who derives his happiness, comfort and light from his own inner being,"—as one "who does not wait (upon external things) for spiritual support."⁴ The mystic communion is "the flight of the alone to the alone."⁵

7. *Mystic Silence*

The natural counterpart of loneliness is silence. "Silence is the element in which great things fashion themselves together."⁶

There are other aspects of this mystic silence. It is also the soul's reaction to the type of experience which is too deep for tears, "too full for sound and foam." The finite self of men stands dumb with awe before the supreme mystery of existence. "For the finite, the man of many words, but for the infinite the mute."⁷ The deepest truths of spiritual perception are unutterable.

Silence is also a sign of spiritual humility. Speech at its best is silvern, and at its worst, brazen; but silence is always golden. It is the homage the mind pays to the sublimity of the infinite. This is the original sense of the word 'mystic,' 'one who shuts his lips.'

Silence again is a form of spiritual modesty, the "divine shame"⁸ that shields all that is deepest in the soul against the vulgar curiosity of the world. It is the "mystic, grove-encircled shrine for the Holy in man." What is sacred is also secret.

Lastly, it is the tranquillity that descends on the soul when it has risen above the storm and stress of existence.

8. *Mystic Power*

The silence in the soul conceals a great reserve of power. The spiritual aspira-

tion generates a great soul-force. In his attempt to transcend the finite world man masters it and masters himself. By placing himself in spiritual poise, he enjoys spiritual health. This state has been spoken of in Indian religious literature as "nirvana" in which the clamour of the world has been hushed into a profound serenity and the discordant voice of passion has dissolved into a sublime harmony, and the soul has been established in perfect spiritual poise:

The nirvana (serenity) of the Eternal lies about those of disciplined soul, and disciplined mind, who know themselves, and who have been freed from the subjugation of desire and passion.

(Bhagavad-Gita, Ch. V. 26).

This implies that even independently of the transcendental implication of his ideal, the mystic is found to have achieved much that is extremely worthy of the highest human effort, by bringing himself to a plane of existence where the jar and chaos of his inner life have been replaced by harmony and order. This is an aspect of mysticism which has been appreciated even by those who do not accept the transcendental side of it. The following is from Bertrand Russell:

. . . While fully developed mysticism seems to me mistaken, I yet believe that, by sufficient restraint, there is an element of wisdom to be learned from the mystical way of feeling which does not seem to be attainable in any other manner. If this be

⁹ The mystic serenity should be carefully distinguished both from pure self-annihilation and vacuity—nirvana in the accepted English sense of the word—and from mere animal placidity. Placidity is not tranquillity, as the vegetarianism of the cow is not a humanitarian virtue. Tranquillity as a mystic state is the result of self-transcendence through a constructive self-discipline, and, in the eyes of those who accept the transcendental meaning of life, through a spiritual apprehension of ultimate reality.

⁴ Bhagavad Gita.

⁵ Plotinus.

⁶ Carlyle.

⁷ Yajur-veda, Ch. 80.

⁸ Carlyle.

the truth, mysticism is to be commended as an attitude towards life, not as a creed about the world.¹⁰

The spiritual health and energy of the mystic find expression in two characteristic ways: in the sense of wonder, by way of æsthetic reaction, and in love, by way of moral reaction.

9. *Transcendent Wonder*

With the strength of the soul there goes a spiritual wakefulness which corresponds to the alertness and curiosity of intellect, but sinks deeper into the inner being of man. This wakefulness manifests itself in an abiding sense of wonder. Life seems to be constantly disclosing its secrets before a surprised spiritual vision. The silence induced by awe now breaks into a seemingly wild transport of joy.

The mystic feeling leads to an intense delight in the universe and though this delight the spirit of man is rejuvenated. The energies wasted in the world of affairs are repaired, the wounds of the soul are healed. An atmosphere of dewy freshness and virgin purity hangs about it. The universe shines in new splendour.

“In those hours the world has seemed charged with a new vitality: with a splendour which does not belong to it but is poured through it . . . each blade of grass . . . becomes a well of wondrous light.”¹¹

This soul-wonder is the root of poetry and religion alike. Carlyle traces the beginnings of religion to “transcendent wonder.” A. E. sings of the ancient sages as the spiritually “free” with whom wonder was the basis of worship:

They prayed but their worship was
only

The wonder at nights and at days
As still as the lips of the lonely
Though burning with the dumbness of
praise.

No sadness of earth ever captured
Their spirits who bowed at the shrine;
They fled to the lonely enraptured
And hid in the darkness divine.

Wonder does not exhaust itself in passive surprise. It also expresses a profound spiritual curiosity. The “obstinate questionings of the soul” appear one after another. And as the answers come religion becomes an ever-new discovery. It is when the questions are asked no more that the mystic has ceased and the dogmatist has taken his place. “I believe,” says Romain Rolland, “that in all that exists . . . in men and the universe, the only God is He who is a perpetual birth.”¹²

10. *Universal Love*

Just as the sense of wonder discovers for man the poetry of the world, so does love discover the poetry of the soul; and between them they make life intense within as well as without. The sense of wonder finally resolves itself into love. Hence love is the central positive element in the mystic emotion. Where mysticism is understood as a religion, love is the essence of its creed.

It is at this point that there comes a parting of the ways between the stern stoic with his contempt of emotional life and the mystic who finds in the noble emotions a touch of divinity and in the lovely things of the earth a glow of heavenly light.

To be a mystic, then, is to be a poet among sages and a sage among poets.

¹⁰ *Mysticism and Logic.*

¹¹ Evelyn Underhill, *Mysticism.*

¹² *Life of Ramakrishna.*

WORSHIP AND MEDITATION

(Adapted from the Srimad Bhâgavatam)

BY SWAMI PRABHAVANANDA

[The ancient wisdom is indeed perennial in its power and application. Suka's message to Parikshit is meant for all time and for all aspiring souls. We commend this adaptation from the ancient scripture made by Swami Prabhavananda, of the Vivekananda Home, Hollywood, Calif. U.S.A.—Ed.].

Suka said:

“Oh king Parikshit, blessed indeed are you that you have developed this desire for truth and freedom. Very few there are who even inquire into the truth. Most people are busily engaged in acquiring creature comforts only, and spend their energy chiefly in providing for themselves and their families. Even though it is the universal experience that everything in this world is evanescent, yet they remain attached to the transitory things of the world, forgetting that the Lord alone abideth for ever.

The greatest utility of human birth is the discriminative knowledge of Self and non-Self and the practice of the eight-fold Yoga; and the highest goal of human life is to be united in consciousness with the God of Love.

Blessed indeed are those moments of our lives when we think of God and worship Him; all other time is merely spent in vain. Vanity of vanities, all is vanity, except to love God and worship Him.

Shun all fear of death. Cut the ties of the world with the sharp sword of renunciation.

Seated in a secluded place, free from all disturbing thoughts of the world, one must first practise repeating mentally the sacred word ‘OM’, with an understanding of its meaning. The word ‘OM’ is indeed God, and one with God.

With this practice one must gain control of Prâna (breath) and control of mind. With the discriminative faculty or the higher intelligence as guide, one should, with the help of the mind, draw the senses and the sense-organs completely away from the objects of the world. Let the mind now meditate on the Lord. Let it be absorbed in Him. When absorption comes, there arises great calmness, the transcendental bliss. That is the supreme goal, the abode of Vishnu,—the kingdom of Heaven.

If for any reason the mind becomes restless again, being overpowered by Rajas or deluded by Tamas, let him bring the mind under control by the practice of concentration. This practice alone cleanses all impurities arising from Rajas or Tamas. The seers, the yogis, perfected in the art of concentration, find great joy in spiritual life, and ultimately express the love universal.

A wise man, though living in the world, is never attached to it. Neither does he seek to gratify the pleasures of the senses, for he knows that in them there is no true happiness. Nor does he spend all his energy in seeking creature comforts. He sleeps on the lap of Mother Earth. The sky is his roof, the grass his bed. Nature supplies him with his food. Rivers provide his drink. Most assuredly, he does not worship the riches of the earth nor the rich, intoxicated by the power of wealth.

The God of Love exists in the hearts of all. He is our very Self and therefore very dear to us. He is Truth. He is Infinite. He is the worshipful Lord. Hence should a man, freed from all

selfish desires, his mind fixed on Him, worship Him alone. Mediate on Him within the etheric centre of your own hearts and be absorbed in that consciousness."

STUDENT LIFE IN PRE-BUDDHIST INDIA

BY TAPONATH CHAKRAVARTY, M.A.

[Mr. Chakravarty, a distinguished graduate of a modern university, takes us back to the pure and serene atmosphere of the forest universities of ancient India.—Ed.]

Student life in ancient India was a life of hard and rigorous discipline such as was calculated to befit a boy for the realisation of the highest spiritual ideals of the nation. Education was imparted not for the sake of finding a career for a boy—that was fixed for him by his birth, but for his spiritual growth. Upanayana is spoken of as the second or spiritual birth for the sons of the twice-born. With the ceremony of initiation (Upanayana) a new life began. It was thus the gateway to all learning,—a sort of intellectual passport which enabled the young lad to enter his student life, a life of austerity and penance. It gave a new colouring, a new interpretation to the old earthly life of the lad. The god-mother Gâyatrî takes the place of the old mother who gave birth to the child and the Âchârya or the preceptor assumes the role of the father. The age for the commencement of this discipline was fixed according to the spiritual greatness which each lad was expected to attain. For a Brâhmin boy, who was expected to take up his place in the social organisation as a guardian of national culture and of the spiritual welfare of the community, this age was fixed by Grihya and Dharma Sûtras ordinarily at the eighth year from conception; but if it was intended that he should shine in the Brahmavarchas

'the glory of the Vedas', then it was to be as early as five. In no case, says Manu, should the initiation of a Brâhmin boy be deferred after the sixteenth year. Failing in this he becomes a Vrâtya, an outcast from society, whom no decent man would care to associate with, nor would he be taken as a student or entertained by anybody. Vaikhâ-nasa (II, 3) and Âpastamba (X, 4) prescribe spring as the season for the initiation of a Brahmin boy. In the eleventh year of life (or after conception) a Kshatriya was usually initiated and according to Vaikhâ-nasa the proper season for it was summer. Twelfth year was the usual age of a Vaisya lad and the prescribed season was autumn.

The initiation might also take place up till the twenty-second year for a Kshatriya and twenty-fourth year for a Vaisya. According to the Arthasâstra of Kautilya (Book I, chapter III, 8) the duty of a student (Brahmachârin) is learning the Vedas, fire-worship, ablutions, living by begging and devotion to his teacher, to the teacher's son or to an elder classmate. According to Kautilya the duty of a Brâhmin is study, teaching, performance of sacrifice, officiating in other's sacrificial performances and the giving and receiving of gifts (Kautilya, II, 9-35). The duty of a Kshatriya is study, performance of sacrifice, giving gifts, military occupa-

tion and protection of life. That of a Vaisya is study, performance of sacrifice, giving gifts, agriculture, cattle-breeding, and trade. It is clear thus that education was compulsory for every son of the twice-born, that is, for every Aryan youth. He could not otherwise get a status in society. He could not even get a bride. Marriage could take place only after a young man had finished his education. In the Jâtakas we find that sixteen was usually the year when a young Brâhmin or Kshatriya was sent to the teacher for education. Prince Khâravêla of Kalinga, as we learn from his Hâthigumphâ inscription at Bhubaneswar near Puri, spent fifteen years in boyish sports and began his education in his sixteenth year. Many students cared not to enter the householder's life at all; those in whom the spirit of the sacred literature entered deep, chose to pass their whole life as Brahmachârins or took to an ascetic life of intense meditation in the forest. In the Jâtakas we read again and again of youths, who after acquiring all the arts took up Isipabbajjâ and went to reside in the Himalayas. Girls also received education. Some of them were initiated, received the sacred thread and took prominent part in philosophical discussion (c.f. the cases of Maitreyi, wife of Yâjñavalkya, and Gârgi). Brahmavidyâ or the higher spiritual learning was at first open to the Brâhmins only, who alone could be the spiritual teachers of the nation. But even then earnest seekers of truth and aspirants of higher learning even amongst the low-born might sometimes become the students of liberal-minded reputed teachers (c.f. case of Satyakâma, son of Jabâlâ).

The skin, the girdle, the staff, the begging bowl and the sacrificial thread formed a sort of badge for the students of different castes, the members of each caste having different staff, girdle, and skin. The students for all their hard-

ship and abstinence had not only the active support of the community in the shape of alms-giving but enjoyed in addition certain privileges. Thus a student paid no toll at a ferry; he could not be summoned as witness and he was free from impurity by birth and death. Physical education in its modern form, through games and sports and various other exercises, was never felt to be a necessity at that time. The cultivation of the body was a condition precedent to all progress of the mind. It was the prime factor in the matter of spiritual culture, nay, of every intellectual education (c.f. *Sarîramâdyam Khalu dharma sâdhanam*). Physical education, therefore, was never considered to be a thing apart from intellectual education. It was imperceptibly supplied by the prevailing form of education at the time. The ever active and busy life of the student, his daily round with his begging bowl, barefooted and bareskinned, in heat and cold, in sun and rain, without any umbrella or shoes, his morning and evening ablutions, his daily quest for sacrificial wood and offer of sacrifice to the household fire of his preceptor, his sleep on the bare ground, his tending of his preceptor's cattle, his fetching of water for his preceptor, his journey with his preceptor, his abstinence from every kind of physical comfort and luxury and his subsistence on the meanest diet—all these gave ample scope for the development of his body wherein lay the root of all culture. There was seldom any necessity for organised games or spectacular drill as at present. Spartan education was all through a hardening process. Athenian education made a demand of grace in addition to vigour of body, and its motto was—"a beautiful mind in a beautiful body" in sharp contrast with the motto of the Spartans—"hardy mind in a hardy body". The Indian educationist had, no doubt, as his ideal

the hardening of the body and the hardening of the mind against the snares of temptation not for making the latter blunt and dead for intellectual and spiritual culture but for establishing the higher mental equilibrium that the steady balance between religion, wealth and amusement (dharma, artha and kâma) might be maintained in future.

Curriculum: Education, in the wide sense of the term, was a life-long process in ancient India. There was no end to learning, no limit to knowledge. For the wider interest of knowledge and learning the barriers of caste and creed could never prove insurmountable and that is why Manu in his code (Chap. II, 238) lays down the rule that the superior virtues of knowledge should be acquired at all times with reverence even from men of humble birth; that religion, morality, learning, arts and crafts, women and jewels might be acquired at all times by all persons from everybody, be he a Sudra, a woman, a boy or an enemy (Manu, Chap. II, 239-40). For the practical business of life, of course, a limit had to be drawn and the course had to be narrowed down in a scientific way, for, as Vishñu-sarmâ points out, unending is the mighty ocean of knowledge and brief is the span of human life with obstacles endless in variety; so the essence is to be grasped and the non-essential cast aside, just as the swan extracts the milk from the water. So the older curriculum which gradually became so bulky and unwieldy for men of ordinary merit except for Brâhmins for whom study and teaching was a life-long obligation that it was replaced later by a narrower and more practical syllabus meant for the ruling and commercial class respectively. According to some of the Grihya Sûtras the Vedas should be studied with the six Vedângas. So twelve years were needed for completing the study of each Veda and a period of forty-eight years was,

therefore, necessary for mastering the four Vedas.

The curriculum consisted of the three Vedas, Sâma, Rik and Yajus, the Atharvaveda and the Itihâsaveda (or the fifth Veda) and the six Angas, the fourteen Vidyâs of Arthasâstra, the eighteen Silpas and the sixty-four Kalâs (or Arts). The six Vedângas were Sikshâ (phonetics), Kalpa (ceremonial injunctions), Vyâkarana (grammar), Nirukta (glossarial explanation of obscure Vedic terms), Chhandas (prosody) and Jyotisha (astronomy).

From Kautilya's Arthasâstra (chapter V. 10) we learn that the prince should observe celibacy till he becomes sixteen years old. His academic career, therefore, ended at sixteen. It is evident, thus, that by that time he could not possibly master all the Vedas and manage to go through the other parts of the original syllabus. So a kind of digest or short-cut was probably devised as pointed out by Vishñu-sarmâ. Having undergone the ceremony of tonsure (Godana), the student shall, as Kautilya lays down, learn the alphabet (Lipi) and arithmetic. After investiture with the sacred thread, he shall study the triple Vedas, the science of Ânvikshikî under teachers of acknowledged authority (Shishtas), the science of Vârtâ under Government Superintendents, and the science of Dandanîti under theoretical and practical politicians. He shall spend the afternoon in hearing the Itihâsa which comprised Dharmasâstra, Arthasâstra, Purâna and so on. Much of the theoretical learning of the prince was, therefore, derived from hearing things from specialist teachers. For, as Kautilya points out, from hearing (Sruta) ensues knowledge; from knowledge steady application (Yoga) is possible; and from application self-possession (Âtmavattâ) is possible.

Fees: The Dharmasâstras condemn teaching for fees or Bhritaka. The teacher maintained himself and his students by the voluntary gifts of the community. Providing for education and gifts connected with education were considered as acts of high merit. The Jâtakas show that there were two classes of pupils. Thus a few princes and sons of rich people paid a fee of one thousand Kâhâpanas on admission and received special consideration. But the majority of the pupils which formed the second class were maintained by the teacher. Some paid at the end of their academic career gurudakshinâ which might be a cow, a piece of land, a parasol, a fruit, a green vegetable or any thing which the means of the pupil allowed (c.f. stories of Utanka, Kautsa, Gâlava and so on).

Method of Teaching: Oral recitation or Âvritti in its various forms like Padapâtha, Kramapâtha, Jatâpâtha, Ghanapâtha and so on formed the most familiar and traditional method of teaching. Âvritti or chanting, with a view probably to get a thing by heart, was considered to be superior to understanding (c.f. "Âvritti sarvasâstrânâm bodhâdapi garîyasî.") The teacher recited first and the student followed him by imitating his intonation, rhythmic pronunciation and so on. Oral work and memory thus played the most prominent part.

Nature of the study: About the announcement of the study, a rule is found in Parâsarâ (II, 6, 5 ff.) which distinguishes between Vidhi, Vidheya and Tarka (that is, common rule, the utterances of the Brâhmanas regarding the performance of sacrifices and the application of texts and the significance of the texts and rites). The study began daily after sunrise, as we learn from the Grihya Sûtras. Mentioning the Rishi from whom each hymn was

derived and the metre belonging to it the teacher recited each hymn on enquiry by the student about it. They seated themselves to the north of the sacrificial fire. In this way the teacher taught each particular Rishi or each of the Anuvâkas (Rigvedic divisions into eight Ashtakas subdivided into Adhyâyas and further sub-divided into Anuvâkas). At the beginning and at the completion of a Kânda an oblation was offered to the Rishi of the Kânda and then followed other oblations to Varuna and so on. During the lesson no one was allowed to step in between the teacher and the taught. If any such fault was committed, then the student had to pay for it by fasting for three days and nights or at least for twenty-four hours. Some Grihya Sûtras describe various Vratas or ceremonial observances which ushered in the study of the various parts of the Vedas. Some refer to the Upâkarana after which came in a pause of three days before the study began.

Holidays and Interruption of Study: Besides the three days' pause in the beginning of the session, a similar pause was introduced at the end of the course. Further there was an interruption of twenty four hours at the Ashtakas and the last night of the Ritus (seasons). Some Grihya Sûtras refer to the Amâvasyâ (new moon), Pûrnimâ (full moon) days and Ritusandhis as regular interruptions. Irregular anadh-yâya causes stepped in on various occasions, as in the case of death, at the death of parents, teachers, relatives or fellow students and so on and they caused interruption up to twelve days. Likewise an interruption was caused by the sight of an inauspicious person (e.g. a person of ill fame or an outcast) or objects like dogs, asses, jackals, owls and so on. The poet Bhartrihari is said to have been compelled to compose

Bhattikāvya because during the long interval of one year he was not allowed to study grammar as an elephant had passed between him and his students while they were engaged in study. Study is similarly forbidden on a burial ground or in the village when there is a corpse in it or in lightning, thunder, rains, earthquake, appearance of meteor and so on.

Universities: Scholars from the different directions flocked to celebrated teachers who formed Parishads and the place became a sort of University town. During the pre-Buddhist age, Benares and Taxila in the north-west were noted as centres of learning just as the tols of Nadia became famous at a later age. The physician Jīvaka was educated at Taxila.

End of Student Life: The Grihya Sūtras refer to Utsarga or the end of the term. Some speak of a second term after the first. The Samāvartana or home-coming of the student after finishing his study was inaugurated by the final bath which the pupil had which marked the end of studentship and made him a Snātaka. The term 'Snātaka' signifies one who has taken the bath after finishing his study. The Snātakas enjoyed certain privileges. There were three classes of Snātakas, viz., (i) Vidyāsnātaka or one who became a Snātaka after finishing his study, (ii) Vratasnātaka or one who became a Snātaka after finishing his vow but not completing his study and (iii) Vidyāvratasnātaka or one who finished both, the last being the best.

THE MASTER AND HIS DISCIPLES

BY KAKASAHEB KALELKAR

[These personal reminiscences of a leading thinker and educationist are of interest to all who desire to evaluate and appreciate the transforming influence that spreads from the personalities of the Great Master and his disciples.—Ed.]

To Swami Vivekananda belongs the honour of familiarising India with the idea of a Parliament of Religions, and of proclaiming to the world that a Parliament of Religions would be incomplete without Hinduism being represented there as an equal partner. Educated India felt in 1893 that Hinduism had been vindicated and that day Swami Vivekananda's name became with us a name to conjure with. I remember as a child the glowing enthusiasm of my elder brothers discussing the news and giving expression to their wild hopes for the future of Hinduism. Swami Vivekananda's lectures were soon translated into Marathi, my mother tongue, and people read the lectures with avidity. There was nothing new

in them for Vedantic India, at least so far as the substance went; but every word therein was instinct with life and hope and self-confidence. The novelty about the Swamiji's presentation of Hinduism was its modern outlook and his application of Vedantic principles to the solution of modern, social and educational problems. The importance of his teaching grew on me as I grew in years and I looked up to the Swami as the high-water mark of Indian culture.

It was after some years that Swamiji's tribute to Guru Maharaj Ramakrishna Paramahansa under the caption, "My Master" accidentally came to my hands, and it had a wonderful effect

on me. In that little sketch Swamiji taught me to believe in the reality and dignity of the life of the spirit. It passed my comprehension how a man, innocent of English and Sanskrit, could inspire discipleship in a philosopher and versatile genius like Swami Vivekananda. But having already fallen under the spell of the Swami, I im-

tion to say that that sketch meant a new birth for me.

I saw what India really wanted was an *educationist* and *sociologist* who could interpret anew to the people the living experience of a genuine man of religion, the very embodiment of the ancient ideal of Vedanta. Vivekananda felt that he could reach the ear of the



SWAMI VIVEKANANDA

PLICITLY believed in whatever he wrote. That little life sketch effected a revolution in my mental outlook. My agnosticism and my rationalism, which were the gifts to me of my first college days, were rudely shaken and I recovered the glimpse of a spiritual life which I had lost for many days. It is no exaggera-

people only from the vantage ground of far-off America. He earned his authority by becoming the self-appointed ambassador of religious India to the Parliament of the World.

In offering my homage to the single personality of Ramakrishna-Vivekananda I am reminded of the third element in



SISTER NIVEDITA

the trinity, namely, Sister Nivedita. Her "*Web of Indian life*," her masterly sketch of "*The Master as I saw Him*", the "*Footfalls of Indian History*", and her various essays have been more than a University education to me—I should rather say her writings were a corrective to the University education I had received. Ramakrishna-Vivekananda and Nivedita constitute a single current. They represent the coming down of spirituality to earth, the sprouting and spreading of a single seed into a mighty banyan tree.

And here my memory goes back to the various personages that belonged to the Ramakrishna family, whom I saw in 1911, when I went to Calcutta on a pilgrimage. The holy Mother, the Master Mahashaya, Swami Brahmananda, and the blessed group of the Gurubhais of Swamiji Maharaj that were

conducting the Mission. The first Sannyasi I met here was Swami Premananda, the then abbot of the Belur Math. He was a genuine devotee and a silent worker. He knew little English and, perhaps, no Hindi and it was difficult to draw him out. When I questioned him about Guru Maharaj, he simply fell into a meditative mood and was speechless. But that very mood moistened with tears gave me more than eloquent words could have done. On another occasion I heard him speak in Bengali at Benares. It was an animated talk on the necessity of Nishtha and Bhakti—faith and devotion.

Perhaps this is not the place to narrate in detail all that I received then and thereafter from the Swamis Brahmananda, Turiyananda, Sivananda, Kalyanananda and Nishchayananda. Of Swami Saradananda, I had only a glimpse. In him I saw the hero of the



THE MASTER MAHASHAYA



SWAMI PREMANANDA

desk work; toiling patiently that the Mission may increase in utility and service. But my best contacts were with the Master Mahashaya. He showed on me the affection of a father with the discrimination of a teacher.

Of the younger generation Purnananda and Madhavananda were my next-door neighbours during my stay at the foot of the Himalayas. I am not an outsider to the Ramakrishna Mission. In spite of my shortcomings I make the claim to be a lay-brother.

REASON AND REVELATION

BY PROF. MAHENDRANATH SIRCAR, M.A., Ph.D.

[We hope to publish in our next issue another article from the learned professor on "The Finer Ranges of Psychic Life" which will complete the discussion taken up in the present article.—Ed.]

The conflict between science and religion has been due to the pre-conceived notions of science and the want of fine psychological experiences. Science in its experimental analysis may ultimately reach the radiations of energies, but the psychological revelations of still the finer form of energies remain to it forever sealed. Hence in their interpretation of religion, scientists naturally start from below and interpret the superior experiences in terms of lower categories. However, the scientist cannot successfully explain them, as these emergences really indicate the living presence of finer realities which cannot successfully reveal themselves because of the res-

tricting influence of the forces. The psychological revelations can just assert the truth, for they exhibit the gradations of forces in a hierarchical order and their regulation from the centre. The conflict between science and religion will always remain, and the interpretation of religion in terms of science will be natural so long as the finer psychological experiences do not help us. They can alone convince us that there are finer forms of energies which do not necessarily emerge out, or that there are radiations of the cruder forms that work in the lower levels of existence. The physical, the vital, the psychological, the spiritual are all expressions of the primal

energy, and to explain the spiritual in terms of the physical or the vital is not a guide to better understanding.

The spiritual expression is indeed superior to the vital and the physical urges, but this superiority does not indicate its difference in kind from the other forms of energies. Difficulty arises from the categorical fixation, and the differentiation of the spiritual from the material and the vital. The complexity of forces determining the higher category of emergence makes science bad and religion worse; the concept of energy with which the theory begins is not clearly defined, and how the finer evolves out of the crude is not satisfactorily explained.

The trace of the original duality of mind and matter is still retained in same form, and this has been the cause of the separation of religion from science. The Indian mind has not experienced this conflict—for it has conceived supra-material and supra-mental forms of energy.

The material is spiritual; it is the restriction of the spiritual will or force. Bergson conceives matter as an inversion of movement of the *Élan Vital*. Similarly it can be said that matter is not really an entity,—it is the restricted movement of primal will. It is easier to start with a primal will and to explain the physical as the concentrated vibrations of the spiritual (as the primal energy deflects from the centre), than to start with the crude conception of energy or matter and to evolve finer expressions and energies from it. And it is consistent with spiritual experiences of ages, for spirituality presents a finer life, radiant vibrations, and luminous expression of the primal energy, which are not experienced in the vital, physical world. Even the clear and the confused mental perceptions are indications that even in the level of mental exist-

ence, the primal energy has its degrees of expressions and is not equally fine everywhere. This can explain that in the order of creative expression, the primal energy passes into grosser forms as it passes through the process of condensation and concentration. And this can only integrate the spiritual experiences with other forms of experience and can trace a continuity between the levels of our consciousness on the one hand and the grades of existence on the other hand.

Indian spirituality therefore, conceives the diffusion and the concentration of energy. Concentration goes with creative expression, diffusion with the spiritual expression. When the creative energy is suspended, the primal energy enjoys a transcendent poise. The Indian teachers conceive the threefold modification of energy,—causal, subtle and gross. They represent the degree of condensation. In the process of condensation, life grows in variety and complexity, but its fineness and subtlety suffer. The emergence of fine subtleties is, no doubt, a pleasing experience. Spiritual experiences are welcome by modern scientific men as exhibiting the finer modulations of energy. But the finer modifications are not new and quite unexpected expressions not originally perceived or obtained; they are immanent in the crude forms and do not make a fresh start.

The scientific intelligence cannot see the subtler movements of energy and hence conceives the evolution in the spiritual and the mental to be an advance; it is not an advance in the sense of a new category coming into existence. It is an advance in the sense of exhibition of the finer and the causal.

Religion is not therefore anti-scientific, it is rather super-scientific. Spirit is the finest form of dynamism. The human experience cannot always rise

above the limitation of sense-intelligence, it cannot see the immanence of the spiritual dynamism in the expression of life. But when this supra-sensuous expression of a spiritual dynamism becomes quite manifest to the intuitive (or seeing) intelligence, then the subtle movements of dynamism become evident—and the physical is then realised as really the limitation of the spiritual.

Spiritual experiences, instead of denying science, rather give correct insight into science, and finally idealise it. They increase interest by demonstrating the deep-laid connexion with the different sides of existence and the common thread of life running through them. Science in confining itself to a specialised universe has really gone not further than establishing connexion between events of a statical universe—it cannot see the deep stress or stir that is moving in the heart of reality. Bergson perceives the shortness of this mechanised conception, for it touches the fringe of life and satisfies itself with reducing the facts to a fixed order and inflexible determinism ignoring the free creative energy. The dominating influence of science invades philosophy which systematises the conclusions of science in an ordered universe. Philosophy then becomes fond of scientific methods and raises up its structure on a statical conception of relations quite ignoring that living reality cannot be truly apprehended on scientific analysis. The new scientific outlook has its hopeful inspiration. The Indian outlook is comprehensive and synthetic. It has all along laid much emphasis upon the method of viewing things in their integrity, for to view an event in detachment is not the correct understanding of it. It has a history and a background—its correct appraisal is possible when that history and the stress under which it evolves are presented.

Bergson's liberation of philosophy from the thralldom of intellect has not only created a new interest in philosophy; it has reinstated religion. He has emancipated it from the fog of 'relativity of knowledge', and introduced us into the continuity of creative life, into the reality of history and emergence. What is life but creative urge and faith? This eternity of life is what man is always after; it has been the promise of religion. It is a natural mysticism, not reserved alone for a spiritual aristocracy, but for a spiritual democracy, for life every one lives, and to understand life sympathetically is to live religion.

The appeal of religion is really the appeal of life. *Subspecie durationis* is the source of a new inspiration. The eternal joy of a creative life takes the place of joy of seeing things in their unchangeable fixity. Life remains to Bergson the source of eternal inspiration, for life is what transcends the continuous formation and is the reality. The religious sense would affiliate itself to life; religion is especially the instinct to appreciate and enjoy life apart from its form, and this promises immortality. Life's formation undergoes changes, but not the stress, the impact which lies in the heart of things. And this *subspecie durationis* is a rare vision because it gives the knowledge of unfettered becoming. No terminal experience is possible in the process, for life is unceasing movement and any terminal experience stops its flow and destroys it. Religious enthusiasm certainly lies in enjoying the freedom of life and essentially in our release from the overpowering inertia of matter.

No doubt, in spiritual life there is an incessant urge for breaking all inertia, so that life can express its finest and its best. But in this ascent there is an objective, and religion cannot transcend this *objectivity*. A ceaseless life with every

insistence to transcend the formation sounds very poetic, but it cannot convey truly the significance of spiritual life. The great attraction of spiritual life is its freedom from the sense of time; religion more than anything else has this appeal to *timelessness*. An appeal, no doubt, is there, for the eternal life, but mere eternity of life is not the greatest spiritual appeal and attraction.

In the spiritual ascent, though the sense of eternal life is made clear in every forward step, still the final realisation follows that kind of unique experience where the soul transcends completely the formative force of time. Professor Muirhead (*Hibbert Journal*, October, 1934) says, "I seem to see also that unless we are further prepared to take timelessness with equal seriousness, unless we have the faith that in these experiences we are realising values which transcend all time relations, and which are, in more than a rhetorical sense, eternal and uncreated, we are depriving them of their fullest, perhaps of all their meaning." In spiritual life there is a constant urge of unfolding and this, no doubt, is a great attraction and offers fine felicities, but the finest attraction of spiritual life comes from the greatest promise of release from the time-sense and the evolution. Evolution in spiritual life is not the final promise, though life passes through finer stages of growth to a stage where the whole existence is experienced instantaneously, without any reference to time-sense. The spiritual intuition as distinguished from the mental must reflect the existence in its supra-mental, mental, vital and physical expression, life in its immanence and transcendence simultaneously, for the spiritual insight is the insight into the whole, and this insight makes us free from the restricting sense of time.

The expansive vision of spirit is really the effort to go beyond time, and to en-

joy life in its timelessness. The vital intuitions are in time, the process of the emergence and the expression of life is in time. Bergson has done his best to emphasise the eternal urge of life, still he has not been able to transcend the continuity of time in the timeless eternity revealed in the moment of mystical exaltation.

The emergence of life in its supreme beauties and sublime dignities makes, no doubt, an appeal to romantic feelings. A deeper urge is indicated in the attempt to realise the permanent and the eternal values, which cannot be influenced by time. The spiritual life is more attracted to the ever-present than to the ever-creative.

The Divine life may reveal finer movement, for it means the upward ascent from the earthly sense to the heavenly wisdom, but in its finest essence it must not only be satisfied with the irrepressible creative urge, but must find out the deep harmony of the soul where the limitations of the creative urge give place to the illumined silence. Bergson has been so much influenced by the formative vital force that he could not visualise the finer intuitions which could take the synoptic view of reality and reveal the finer strata of being beyond the operations of time and beyond time itself. Time is associated with spiritual life, so long as spiritual life is looked upon as a moulding power and spirit force; but to identify spirit completely with *Elan Vital* or Duration is to overlook the nature of spirit which is perpetual and beyond the influence of time. In its widest commonalty of transparent and luminous being, time plays no part; for there is no creative urge, though there is intensive expression. Our mind, as it is constituted, cannot think without the help of time, and hence it is difficult for it to understand the range of life not

covered by time. Bergson has characterised intellect as specialised; if intellect is specialised, mind is temporalised; the mental movement is in time, and mind can hardly conceive transcendence of time.

Memory is the fundamental characteristic of mental life, and memory reveals the history of mental life in time. Memory can understand movement, for it is essentially associated with movement and integrates the past with the future. Mental intuitions are in time. Mind has different grades of existence. There is mind associated with the vital, there is mind associated with the super-mind; hence the intuitions of mind have various kinds. The vital-mind presents intuitions in time essentially and presents the functioning of the vital-mental forces through time; but this vital-mental mind cannot understand the finer impress of the super-mind upon it, and cannot truly interpret revelation, which presupposes the existence of the super-mind.

Life has its fine formations and subtle revelations but these revelations are indications of the higher and the finer phases of consciousness than of *Elan Vital*. Bergson by ignoring the eternal consciousness associated with life has shut out the door to revelation. The finer premonitions and indications in life's growth may be embraced by our vital life, for the vital movements are not entirely vital and blind. Consciousness is immanent in every movement of life, though the clear emergence of it can be traced in the supra-vital expression, so that in the vital stage of expression, revelation can have no meaning; there is indeed the clear indication of the future development in the vital life—it is a possibility which it enjoys with evolution—but this indication of future development and progress is an indication of life, but cannot be revelation.

Revelation is not necessarily external, it may be quite internal. It implies the expression and the impress of the supra-mental, not necessarily expressed in every sphere of life—for the supra-mental functioning cannot be touched, unless life grows very fine.

Revelation implies the positive working of the higher mind in its fine luminosity, for it can take place where life becomes free from the depressing influence of crude matter. It, therefore, comes at a stage late in the evolutionary ascent, but it does not mean any external influence, or any outward impress; it certainly implies the impress from the subtle upon the less subtle, for it is really the occasional visitation from the higher and the finer which is deep laid in life. When, therefore, life expresses itself in its higher phases, light streams forth from the higher torches to help on the upward ascent.

Evolution does not mean that life moves on without a record behind its back—the urge and the indication implies that in life there is an inward necessity and a law to guide its ascent or descent, for nothing in life is capricious or accidental. Evolution is really a movement to assimilate or better to express the higher and the finer movements of life, and this higher is laid in it, and is not the one coming into existence by the pressure of onward movement.

Life in its creative evolution is passing through a process of concentration, but a wide expanse is always behind it, and is always immanent in it. Revelation is the occasional infusion of a broader vision and a greater spirit for the better moulding of life.

Evolution goes with this relaxing of life from its restriction and concentration; they do not allow it to enjoy the infinite vistas through which it has glided in its infinite past. Revelation is like

the stream of light which enlightens the otherwise dark canvas of life.

The synthesis which reason sets up, the modes of construction which it builds up is, therefore, symbolic and pictorial; and the religious instinct cannot be satisfied with it; hence the aspiration is there in us to go beyond this scaffolding of reason to the world of faith, for religion, far above anything, demands the presentation of life in its finer formations and it cannot be satisfied with an ideology behind it. The ideology is a matter of reflection, religion is a matter of experience. And in this widening and intensification of experience, revelation plays a great part, for revelation allows an access into otherwise inaccessible recesses of life and consciousness. In life's effort to know and understand more, revelation plays a great part, for it is in itself the expression of a wider and deeper life.

Revelation must not be confounded with intuitions proceeding from the different layers of our being—there are vital intuitions, expressing the truth and the law of vital being; there are mental intuitions, proceeding from the mental being; there are intuitions of the higher mind, revealing to us the ideas of reason, the archetypal forms and sometimes the archetypal beauties; these intuitions are still within the range of our own experience and cannot really pass for revelation. Revelation pre-supposes a direct touch either of the over-mind or the super-mind; it really presupposes the expression of spirit quite independent of vital or mental functioning. These are truths covered in the light of spirit, but which cannot be felt and realised unless life can forgo its natural limitations and formations and can invite its radiant and beatific nature.

IMPORTANCE OF INDIA TO THE WESTERN WORLD

BY PROF. JOACHIN WACH, Ph.D., Theo.D.

[Prof. Wach, formerly Professor of Philosophy and Theology in the university of Leipzig, is now attached to the Brown University, Providence, U.S.A. In this article he tells us how religious mysticism helps people to rise above social and national barriers.—Ed.]

The world is moving towards a great crisis. It is time that we learn to honour the religious spirit of India in general. As Greece is a land of art, Germany a land of music, so we regard India as the birthplace of religions, at least of many of them. We find there examples of many different types of religion, piety and philosophical attitudes. More religious leaders have sprung from her soil than from that of any other land in the world. Because of this very plurality of faiths, it was necessary for them to have an understanding of each other.

If we were to ask what is the importance of India and her religion to the Western world, we would say that from her we of the West have to learn to cultivate the deepening of our inner life, while, at the same time, India can well afford to learn from us something of the Western genius for activity and organization. Both the Indians and we of the West have a great need for those religious experiences which are necessary to all men, namely, the deepening and intensifying of our lives. To complete this is a great task of Mysticism. Many people feel uncomfortable when they

hear the word "Mysticism" because they think only of certain objectionable extremes to which Mysticism can go, yet all religions must necessarily contain a strong element of Mysticism. So Christianity, Hebraism and Hinduism have all produced their great mystical leaders. Not only among the great thinkers was Mysticism to be found but

also in the rank and file of ordinary men, such as in the Monastery Societies of old Greece. So we see that Mysticism denotes the harmony of men above their social and national barriers. Not that these barriers should be torn down, but that men should rise above them in spiritual communication with each other.

GURU ARJUN'S LOVE-SONG

(Translation of one of the lyrics said to have been recited by Guru Arjun at his own marriage).

The festive heavens are spread above;
 The earth is beautiful below;
 And on all sides
 The lightning rides
 And sets all things aglow.
 All round about I wildly move
 And yearn to see that Face of Love.

I seek through known and unknown lands:
 O whither shall I find my Lord?
 And yet, my friend,
 Would sorrows end,
 If God did so record.
 I live in hope till His command
 Reveals His Presence in this land.

—Teja Singh.

Khalsa College,
 Amritsar.

“DUST AT THE DEVOTEES’ FEET”

From time immemorial, the sacred city of Srirangam has been the main resting-place of those world-weary souls that went in search of Narayana, the Lord of their hearts. Here, in the great temple, within the holy of holies, on the soft silken couch formed by the body of *Sesha-Naga*, the thousand-hooded king of the serpent-world, Maha-Vishnu, the protector of all the worlds sleeps his luminous sleep. Maha-Lakshmi, his divine consort, sits near His blessed feet. The Cauvery that flows on both sides of the temple is the visible manifestation of the milky ocean of Puranic lore.

Hither came Vipranarayana, better-known to the Vaishnava world as *Thondar-adip-podi-âzhvâr*, the saint who renamed himself as the “Dust at the Devotees’ feet.” He was born of Brahman parents, in Mandankudi, a village of South India. In due time Vipranarayana received the sacred thread and was sent to school. He showed proficiency in his studies and as years rolled by, became a poet and a lover of the beautiful. Of the two poems, he has left behind, one, the *Thiru-Mâlai*, “The Sacred Wreath” consisting of 180 lines (45 stanzas of 4 lines each) contains some autobiographical references, from which it is possible for us to give a brief account of his life and career. The last stanza of the other poem, the *Thiru-Palliezhu*, “The Sacred hymn of Awakening” provides us with a picture of the saint as he appeared daily in the streets of Srirangam, in the early hours of the dawn, carrying on his shoulders a basket of flowers and *Tulsi* leaves, singing the praise of the Lord, while

tears of divine joy were flowing down his cheeks.

He lived probably in the latter half of the eighth century, when the Jains and the Buddhists were losing their hold on the religious life of South India, consequent upon the revival of Saivism and Vaishnavism (Vide *Thiru-Mâlai* stanzas 7, 8, and 9). In his young days he strictly observed the caste rules; later on these became relaxed. Says he, “Bathing and maintaining the triple fires are the signs of brahminhood, these I have given up. O noble Lord blue-complexioned like the waters of the deep-sea, my caste is gone; I am not counted among Thy devotees; whence shall joy come to me? I am in distress, extend unto me Thy divine grace, O Lord of the great city of Rangam” (T. M. 25). Giving up hearth and home, he wandered in search of the Lord. Says he, “No country have I, no lands, no relations. O Supreme Lord, I have not grasped Thy divine feet; O Krishna, of cloud-like lustrous hue. I am in distress, who will relieve me? O Lord of the great city of Rangam” (T. M. 29). As all aspirants on the path of religion, he felt dissatisfied with the rate at which he was progressing. “There is no purity in my heart, no sweet words in my tongue, impelled by anger, I look upon some as my enemies; what is going to happen to me? O my Sovereign Ruler, Thou, that wearest the *Tulsi* wreath, Lord of the sacred Rangam, encircled by the Golden River” (Cauvery) (T. M. 30), thus the ardent devotee confesses to the Lord who resides in his inmost heart.

Standing in front of the great temple, Vipranarayana thinks of his past life and his conversion by divine interven-

tion. He says, "Caught in the net of women's wily eyes, I became a gambler, a thief and an associate of evil men. He, the handsome One entering into my mind, turned towards Himself, all my zeal and all my love. He resides here in the city of Ranganam" (T. M. 16). The facts of the case, as tradition hands them over, are these: relinquishing home and relations, Vipranarayana lived at Srirangam, growing flowers and Tulsi plants for the service of the Lord. He was good-looking and well-favoured. Whereupon, a young woman nursing a secret love for him, entered his service and slowly seduced him. He became her slave, yet continued to serve the Lord. When funds were needed for his mistress, he drifted into gambling and fell into the company of evil men. To save His devotee, the Lord Ranganatha proposed and carried out a little plan. Appearing in the guise of Vipranarayana, the Lord carried a golden vessel from His own temple and gave it to the young woman, the mistress of the misguided devotee. The next day the temple authorities made a search for the missing vessel and found it in the house of Vipranarayana's mistress, who confessed that her lover had given it to her; the innocent Vipranarayana, of course, denied the charge. Knowing his relationship with the young woman, the temple authorities placed no credence on his words; they kept him in custody. The Lord appearing in a dream to some of the temple managers, cleared up the situation. This divine intervention had the desired effect. Vipranarayana was so overwhelmed by the Lord's grace that thereafter he lost himself wholly to the Lord. He realised that His devotees were not different from Him. The dust touched by their feet was so dear to him; he would

touch it and then touch his head as a mark of obeisance. He forgot his own name, if anybody were to ask him who he was, he would forthwith say that he was the "Dust at the devotees' feet." He continued to serve the Lord offering Him flowers, Tulsi leaves and songs. "The Sacred Hymn of Awakening" which the saint addressed to the Divine Sleeper has a deep esoteric meaning. It is a beautiful lyric of ten stanzas. A complete translation is given separately. We shall conclude this brief account of a great saint and mystic, giving the translation of three more stanzas from "The Sacred Wreath."

"Once upon a time, the sage Mutkala had a conversation with Yama, the god of death. The name of the Lord was mentioned in the course of the conversation; this fell upon the ears of the denizens of the nether-worlds. Hell straightway became heaven. Such is the power of the name of this Great One. Knowing not that He resides here in Ranganam, poor mortals suffer needless grief. I am pained at their folly." (T. M. 12).

"Here in the midst of the flowing waters, on the serpent-couch He, the charmer sleeps. His emerald-like complexion, broad shoulders, auspicious chest, clear lotus-like eyes, lips resembling the red coral and the lustre of His golden crown will ever remain in the hearts of His devotees." (T. M. 20).

"O my mind, having beheld the lotus-like countenance of the Divine Thief who sleeps in the flower-girt temple of Ranganam, situated in the midst of the spreading waters of the great river, can you persist in deceit and falsehood? Do you possess any strength of your own. Know you not that He is the One—the Purusha that pervades all life?" (T. M. 24).

THE SACRED HYMN OF AWAKENING

(Translated from the Tamil of Saint Thondar-adip-podi)

(1)

The sun's bright orb is near the eastern peak;
Dense darkness departs, the beauteous dawn arrives;
Sweet nectar flows from all the blossoming flowers;
Crowds of celestials and earthly sovereigns,
With hosts of elephants large, whose trumpeting
And the sounds of drums resemble the roaring seas
Have arrived and await Thy pleasure,
O beloved Lord of Rangam, graciously from Thy couch arise.

(2)

The soft Zephyr, caressing the full-blown blossoms of jasmine creepers,
Enhanced in sweetness, gently blows from the east.
The swans, shaking off the cool dewdrops from their broad wings,
Are rising aloft, forsaking their flowery couches;
O Saviour! when the king of elephants with feet, caught betwixt the abysmal
gaping jaws of the huge crocodile,
Appealed to Thee, the protector of all, for aid,
Didst Thou not hasten and dispel his dire distress?
O beloved Lord of Rangam, graciously from Thy couch arise.

(3)

Bright beams of light spread all around;
High in the heavens, the stars fade away;
Ah! the pale moon is cold and lustreless;
In yonder grove, the green areca-palm,
Opening its spathes displays its delightful flower,
To the gentle caress of the mild breeze of the morn,
Do not Thy powerful hands hold aloft the shining discus that guards the world?
O beloved Lord of Rangam, graciously from Thy couch arise.

(4)

The chime of the bells that adorn the neck of the untethered kine,
Mingling with the music of the cowherd's flute,
Spread in all directions scaring the bees away from the grazing fields.
Did not the king of Lanka with his kith and kin,
Fall before Thy mighty bow that guarded the celestials
And helped the great sage to perform his holy rites?
O my sovereign, valiant ruler of the country of Ayodhya,
Beloved Lord of Rangam, graciously from Thy couch arise.

(5)

In flowery parks, the songs of birds are heard;

Night is gone; Morning enters the scene

Amidst the roaring joy of the eastern sea.

The gods have come to worship Thy sacred feet

Bearing in their hands many-coloured garlands.

Fresh with the morning dew and the murmurings of honey bees.

Thou, that residest in the great temple worshipped by Vibhishana of Lanka,

O my liege, graciously from Thy couch arise.

(6)

Are these the twelve Ādityas arriving in glittering chariots adorned with gems?

Are these the eleven lordly Rudras mounted on majestic bulls?

Is this Kumara, the six-faced hero alighting from the peacock's back?

Here the Maruts enter and there the Vasus alight,

With song and dance and prancing steeds

On high chariots, hosts of celestials arrive;

In Thy temple, that like a mountain peak soars aloft to the skies, they

await Thee,

O beloved Lord of Ranganam, graciously from Thy couch arise.

(7)

Are these the hosts of celestials,

These the austere sages and physicians divine?

Is this Indra riding upon his elephant?

O my Lord! here at Thy temple gates,

Desirous of paying homage to Thy divine feet,

Diverse celestials have come, jostling one another;

No space is left either in heaven or on earth,

O beloved Lord of Ranganam, graciously from Thy couch arise.

(8)

Wearing fresh-culled flowery wreaths, heavens' denizens sign Thy holy praise;

Leading the sacred cow and bearing aloft the silvery mirror and

treasures celestial,

To greet Thee with offerings auspicious, befitting Thy regal state,

There come forth the benevolent sages,

Headed by Narada of the heavenly choir;

The Sun has appeared above the horizon, spreading its lustrous rays,

Darkness has fully disappeared from the skies;

O beloved Lord of Ranganam, graciously from Thy couch arise.

(9)

Faultless drums, trumpets, tambourines,

Harp, flutes and cymbals spread music all around,

The heavenly choir, Gandharvas, Kinnaras and Garuds,

In night-long vigil sing pæans in praise of Thee,

The Siddhas, Yakshas, Saranars, sages and celestials
 Have assembled to adore Thy hallowed feet;
 Wilt Thou not grant them audience with the morning's greetings?
 O beloved Lord of Rangam, graciously from Thy couch arise.

(10)

Hither have blossomed fragrant lotus lilies;
 Over the roaring seas the Sun has risen;
 Maidens with slender waists have bathed and dried their tresses,
 Wearing fresh apparel, forth from the river they go;
 Carrying aloft on his shoulders a basket of flowers and holy Tulsi leaves,
 Here appears the servant of all Thy servants,
 The Dust at Thy devotee's feet, held in thrall by Thee;
 O beloved Lord of Rangam, graciously from Thy couch arise.

NOTES AND COMMENTS

THE NEW ATTITUDE TOWARDS SOCIAL SERVICE

The past finds its fulfilment in the present, the India of our cherished dreams is steadily taking shape before our very eyes. Foreigners who visit our shores testify to the rapid progress the country is making in all directions. Politics is only one phase of our national life. There are other phases equally important. India has made some progress in education, sanitation and other nation-building services. We may feel dissatisfied with the rate at which we are progressing. But, we have to bear in mind that the conditions brought about by long and continued neglect cannot be set right in a day. Then there is the question of funds. Although we may be lacking in material resources, we are getting steadily richer in self-confidence, energy, initiative and such other spiritual resources. For, the one thing noticeable in all our social and civic activities is the steadiness and patience with which workers are tackling the jobs entrusted to them in the midst of several difficulties. Work has verily become a mode of worship. The new attitude is

not confined to any one community. Men, women and children of all communities and of all religions, rich and poor alike, the educated and the illiterate alike, seem to be determined to build the new India.

There are individuals as well as organizations, large and small, giving their full time to one or more of the nation-building services. The Ramakrishna Mission has, in a way, specialised in this line by steadily applying itself to the work of rendering relief to distressed humanity for the past thirty years or more. The schools and hospitals run by the Mission in India, Burma and Ceylon have earned a reputation for efficiency. A grateful public has amply recorded its appreciation of the great part which the Mission is playing in the service of the motherland. We do not propose to go into the extent of the work done; at present we are concerned with the quality of the work, with the ideals that inspire the workers in their daily routine and create in them that new attitude which attracts the attention of our countrymen and others. The light that we may be able to throw upon this new attitude may be helpful to other organizations

and individuals treading the same path.

As we are writing this note, we have in our hand the Report for the year 1938 of the Ramakrishna Mission Shishumangal Pratishthan, Calcutta, a Maternity hospital and Child Welfare centre started by the Mission in a rented house in July 1932. Within six years the Institution has grown and expanded and is now housed in its own beautiful building worth over one lakh and fifty thousand rupees. We shall resist the temptation to go into further figures. But may we add that the noble ideals expounded by a great Hindu monk, whose love for the motherland transcended communal distinctions and conflicting political ideologies, gave the light and the strength to the men and women who are carrying out this and other selfless tasks steadily and patiently for the renaissance of India, our common motherland. Further information regarding this centre may be seen under "News and Reports."

THE RIGHTS OF THE CHILD

"And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children,

Ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me."

With great pleasure we read the interview to the Press given by Dr. Maria Montessori, the founder of the system of child education that bears her name. She says,

"Every child that is born has in itself the divine powers given by God. These divine powers may be developed under certain conditions. These divine powers

are mysterious and difficult to understand. One must understand them and we can only come to a clearer understanding of them by our own further and further developments. This understanding is very limited at the present moment and very often these divine powers are destroyed under the conditions in which the child finds itself in the world. In this incomprehension, I see the crucifixion of the Messiah taking place in the life of every child in the home and in the school as its divine qualities are destroyed systematically by the ignorance or the unawareness of the adult in his treatment of the child."

Who can truly understand the child? Another child can, a poet who carries something of the freshness of childhood can, and a saint who has realised God can. The fondest mother, chiefly because of her fondness and sense of possession fails to understand the child. There are of course saintly mothers who respect the personality of the child and often wonder from what heavenly region the blessed little stranger came bringing joy and beatitude unto their household. The lullabies which our mothers sing contain facts which the philosopher would do well to listen and reflect upon. Tamil lullabies usually begin, "Who, O! who could this be? Who could this (stranger) be?" The song continues, "Is this Indra who rules over the Golden City? Is this stranger a denizen of the realms of Siva?" And so forth.

The schoolmaster, particularly the trained teacher whose philosophy of education is based upon some of the psychological doctrines imported from the West, does not look upon the child as a celestial who has come down to the earth, but as a primitive man who has to be instructed, disciplined and moulded to be made a fit member of civilized society. The biological conception of seeing in the child the history of the human race may not lead to tragic errors, if the schoolmaster is wise enough to know that the primitive man,

the Australian black and South Sea Islander, can and does possess a sense of justice, fairness, honour in keeping the plighted word and such other heavenly virtues in a degree much higher than that of many a Chancellor of the civilized nations of the West. Unfortunately the average schoolmaster is consciously or unconsciously influenced by another bit of imperialistic philosophy which tells him that he, the civilized man, is the natural guardian, protector, lord and master of primitive humanity and forthwith he begins his sway with a rod in hand. The old Hebrew king who laid down the rule of the rod is also, to a great extent, responsible for this aspect of adult cruelty.

In dealing with children, primitive men and other oppressed sections of humanity, such as the so-called depressed classes, it is proper to shed off all sense of superiority and make the approach on terms of equality. It would, of course, be heavenly and truly elevating if the schoolmaster could see the divine in the child and approach it with a sense of veneration and true humility. Such an approach is of infinite value to the child as well as to the schoolmaster. This is not mere theorising—the writer had the blessed privilege of training children for a number of years. The divine in the child should be seen and called forth. Bowing down before the divine majesty of the child, in the words of the poet, we shall thus address him:

“Thou whose exterior semblance doth belie

Thy soul’s immensity;

Thou best Philosopher, who yet dost keep

Thy heritage, Thou Eye among the blind,

That, deaf and silent, read’st the eternal deep,

Haunted for ever by the eternal mind,—
Mighty Prophet! Seer blest!
On whom those truths do rest,
Which we are toiling all our lives to find.”

We shall conclude this note on “The Rights of the Child” by quoting from the teachings of Sri Ramakrishna, the Child of the Divine Mother:

“He is truly wise who has seen the Lord. Such a man becomes like a little child. His individuality is merely in appearance, not in reality. The self of the child is nothing like the self of the grown-up man.”

“When a leaf of the cocoanut tree drops off, it leaves a mark on the trunk, by which we can see that there was once a leaf there. So, he who has attained God, keeps only the marks, the withered scars, of anger and passion. His nature is just like that of a child. Having none of the consistency of Sattva, Rajas and Tamas, it is as quick to attach itself to a thing as to leave it. You can persuade a little boy to hand over to you clothing worth several shillings in exchange for a toy worth a single farthing though at first he will tell you, “No, I will not give it to you, my father bought it for me”. To the child everyone is equal, he has no discrimination of high and low, and consequently no distinction of caste. If his mother says, “So and so is your brother,” he will take rice out of the same plate with him, even if the other is a carpenter’s son. Nor has he any hatred, or any idea of cleanliness and pollution (suchi and asuchi)”.

THREE GREAT MESSAGES

The message of the Master is a message of deliverance, a message that will bring to a weary world the living waters of the Spirit. It is with great pleasure, we quote from the *Kalyana Kalpataru* the following extract from an article on

“Sri Ramakrishna” contributed by Dr. Raj Bali Pandey.

“The life of Sri Ramakrishna Paramahansa has three great messages to the world. The first message is that the most real and important thing in life is spirit and other things have only a relative existence of importance. So in comparison with other things of the world, the highest value should be attached to it. It is in the light of the spirit that various values of life can be smoothly adjusted. It is on the spiritual plane alone that the universe can be united and not on the physical plane, the very nature of which is differentiation and difference. The second message is for the warring creeds and religious sects of the world. Religious misunderstanding and strife are due to the non-realization of the great fact that the fundamentals of all religions are the same and even the doctrinal differences are capable of being reconciled. It was not merely an intellectual conviction of Sri Ramakrishna. But he actually lived this fact in life. The third message is that spirituality does not involve an indifference to the world where the aspirant is born. Rather it makes the world a spiritual entity, and therefore an object of worship and devotion. These messages are eternal in their value, but the present-day-world needs them sorely. Let these be realised.”

SPIRITUAL FREEDOM

In our leading article we quoted the words of Swami Vivekananda, the pro-

phet of modern India, wherein the Swami speaks of the Upanishads, as the great mine of strength, the perennial source of all forms of freedom. An exposition of the same truth is found in the following extract taken from a lecture delivered by Sir S. Radhakrishnan at the Ramakrishna Mission Institute of Culture, Calcutta.

“We in India have always asked the question, What is the nature of man? What is his ultimate destiny? What is true freedom? Well, you have a statement from Manu which says—Swarajya, real freedom is possessed only by that man who is free from all prejudices and passions, who looks upon all human beings in a sense of equality.’ It is that that must be regarded as true freedom. Political freedom under a constitution devoid of any kind of tyranny or dictatorship, economic freedom wherein everyone has the wherewithal by which he can live an independent life, legal freedom and social freedom are all means to this highest kind of spiritual freedom. Political freedom may be surrendered in the interest of international order, constitutional freedom may be suspended during a great crisis like the present, economic freedom may be abandoned for the sake of war, and legal, social and civic freedom may all be surrendered. But for the sake of the spirit, even the world may be surrendered. That is the idea for which this country has always stood. It has put the first things first.”

REVIEWS AND NOTICES

THE NYAYA THEORY OF KNOWLEDGE, A CRITICAL STUDY OF SOME PROBLEMS OF LOGIC AND METAPHYSICS. BY DR. S. C. CHATTERJEE, M.A., PH.D., PREMCHAND ROYCHAND SCHOLAR, LECTURER IN PHILOSOPHY, CALCUTTA UNIVERSITY. Published by the University of Calcutta. Pp. 421.

From the hoary past of the Vedic Ages up to the present day, Indian philosophy exhibits a remarkable unity of aim and continuity of development. We are told that there is ample evidence to show that Nyaya as an art of reasoning is much older than the *Nyāya Sūtra* of Gautama and that

references to such an art under the names of Nyaya and *Vākovākya* are to be found in some of the early Upanishads like the *Chhândogya* and the *Subāla*. The other systems of philosophy also trace their beginnings to a remote past leading us to the conclusion that they are not isolated and fragmentary, but are parts of one whole, limbs of a living organism. The investigations of early thinkers centred round the search for the ultimate reality, their methods of approach were not limited to intuitive insight, but also extended to the study of internal and external nature by experiment and observation; their com-

mon aim was the pointing out of a path whereby mankind can march onwards to the goal of liberation. The end of philosophy being thus defined, the various schools naturally influenced one another. The extent of the influence was such that the study of one system demanded a study of all the others. Owing to the advent of a great thinker or for any other reason, whenever any one system of thought secured widespread recognition, the other systems also became enriched by amplification, re-evaluation and re-interpretation.

We are now entering into a new era in the development of Indian philosophy. The impact of Western Culture opened up whole vistas of thought and the universities, the centres of the new learning fostered the study of the various systems of philosophy evolved in the West. Side by side with this, the incursion of Sanskrit into the centres of learning in the West, awakened the scholars of Europe from the slumber of self-complacency and made them realise that the culture of the old world presented them with a whole new world for exploration. The Vedanta became a living force in the thought-currents of the West, poets as well as philosophers were influenced by it and consequently a demand was created for further treasures from the store-house of Indian thought. The pandits, "who despite the neglect and contumely that have fallen to their lot, have kept alight the lamp of learning" in this motherland of ours, are the custodians of these treasures. But it was not possible for them to meet the present demand. A class of scholars well-versed in Sanskrit and English and in the various systems of philosophy both of the East and of the West was the need of the hour. In response to this need, some of the brilliant products of our universities have come forward to interpret Eastern thought to Western students. Dr. S. C. Chatterjee, the author of "The Nyaya Theory of Knowledge" and the joint author of "An Introduction to Indian Philosophy" is one of these *liaison* officers.

The exposition offered by well-written books such as the one under consideration does greatly enrich the classical system by re-evaluating it and re-interpreting it in a new light. Supplying the needs of students unacquainted with the Sanskrit language, these new expositions perform the additional function of providing students who are well-acquainted with Sanskrit with a

synthesis, which the old commentaries, for obvious reasons, are unable to provide. Will a time come for new commentaries to rise in Sanskrit embodying references to Western thought, or will it be left to the provincial languages of India to perform this function? Whatever the future may hold in store, we cannot deny the fact that the contributions made by modern Indian scholars in the field of religion and philosophy enhance the value of English for Indian students.

Coming closer to the book in hand, the present writer feels that he owes a personal debt of gratitude to the author for opening up a new realm of thought which up to this time was inaccessible to the student who is eager to know more of Indian thought, but who has neither the capacity nor the time to consult original sources. Reading through the book one feels happy to note that Indian philosophy is as rich and varied as Western philosophy. The tests of Truth and Error given as the concluding chapter of Book I dealing with the method of valid knowledge make the study of Nyaya an indispensable aid to the study of all other systems of thought. The rigorous mental training afforded by the study of Nyaya is valuable to all seekers after truth and the contents of the system have a profound interest not only to students of logic, epistemology and metaphysics but also to students of law and ethics and of language and rhetoric. The book under review is also of interest to general students of Eastern Culture. Those who received their mental training through the positive sciences or the humanities may boldly approach the portals of philosophy with the guidance afforded by books such as "The Nyaya Theory of Knowledge."

THE MEMOIRS OF RAMAKRISHNA.
Published by Ramakrishna Vedanta Math, 19-B, Raja Rajkrishna Street, Calcutta, pp. 437. Price Rs. 3-8.

Professor Mahendranath Gupta, popularly known as M., has immortalised himself by recording the words of Sri Ramakrishna in his Bengali book *Kathamrita*, which has become a classic in religious literature. The book has been the source of inspiration to thousands of religious-minded persons irrespective of caste and creed, and has awakened in innumerable souls aspirations for a higher life. The original book is complete in five parts. The Ramakrishna Math, Mysore,

has brought out an English translation of a large portion in two volumes, entitled "The Gospel of Sri Ramakrishna". An English translation of the fourteen chapters of the original Bengali book came out from the Vedanta Society, New York, in 1907. The book became at once popular and was translated into several European languages. The present book is a reprint of the American edition. The book has been nicely edited, and contains valuable introduction from the pen of the late Swami Abhedananda, a disciple of the Master. We have no doubt it will do much good to many English-knowing readers who cannot get direct access to the inspiring Bengali book.

YOGIC ÂSANAS. BY V. G. RELE, L.M.S., F.C.P.S. *Published by D. B. Taraporewala Sons & Co., Hornby Road, Fort, Bombay. Pp. 113. Price Rs. 3-12 As.*

The primary object of the book is to impress on the reader the unfavourable effects of the vicissitudes of middle life and the bracing influence of Yogic Âsanas on body and mind when practised as a means of physical culture. It is both a very rational and physiological exposition of the ancient system of Indian yogic physical culture. The first two sections of the book give the reader an intelligent account of the essential features and practical applicability of the various Âsanas and of the sequence of causes that deteriorate health in middle life. Sixteen Âsanas in all, have been included in the next section. The physiological interpretation of each Âsana is given first, and then, the technique of performing the Âsana is clearly explained. There are as many as 44 illustrative poses given by the author himself, and these go to enhance the value of the book. Dr. Rele has very rightly tried to remove any apprehension of psychic or other mysterious powers that are popularly associated with these Yogic Âsanas. The book will prove a useful guide to all those who desire to learn and practise these Âsanas with a view to improve their body and better their health.

THE GOSPEL OF ZOROASTER. BY BHAI MANILAL C. PAREKH. *Published by Sri Bhagwat-Dharma Mission (Harmony House), Rajkot. Pp. 338. Price Superior Rs. 4/- . Popular Rs. 3/-.*

The author calls himself a religious teacher and author, and has a number of books, both in English and Gujerati, to his

credit. He says that he was acquainted with the Gathas only three or four years before he wrote this huge volume. And coming to know of the almost "universal ignorance" about Zoroastrianism among his own sect of people, he has tried to collect in this book, the "memorable things and sayings" concerning Zoroaster and his Gospel. As his acquaintance with the doctrines and practices of Zoroastrianism is limited, the author has mostly confined his subject matter to the contents of the Gathas. The treatment is not scholarly, but it gives a general idea about the teachings of the Prophet of Iran.

SRI MAHARSHI. A SHORT LIFE-SKETCH. *Published by Niranjanananda Swamy, Sarvadhikari, Sri Ramanasramam, Tiruvannamalai, South India. Pp. 58. Price As. 10.*

This is a lucid and brief biographical account of Sri Ramana Maharshi, the well-known saint of Arunachala. The life of the saint is full of graphic accounts of the early struggles he had to meet with and the stern austerities he had to practise. The book is profusely illustrated containing about 120 pictures associated with the remarkable life of the Maharshi. Written in simple English by a devotee who had intimate contact with the saint, this short life-sketch is of absorbing interest.

INDIA SPEAKS. EDITED BY B. KOYAL, M.A. *Published by S. K. Lahiri & Co., Ltd., College Street, Calcutta. Pp. 105. Price Re. 1.*

Generally, good oratory and political leadership go together. The book under review is an anthology of specimens of oratory, being selections of speeches by various Indian political leaders many of whom are still with us to-day. The object of the Editor of this series is to arouse interest in the methods of Parliamentary debate especially among school students. Educationists are still divided in their opinion as to whether students should take part in day to day politics of their country. A limited acquaintance with state and political matters is no doubt essential to the growth of true citizenship.

In his introduction the Editor gives very practical hints on the principles of public speaking such as fluency, diction, grammar, preparation and gesture. Altogether 89 selections have been included and the pieces have been so arranged as to give the reader an idea of the gradual development of political ideas in our country. The well-known

speeches of Brutus and Antony from Shakespeare's *Julius Cæsar* have been quoted as models of mob or platform oratory. The book will prove helpful to students interested in literary and debating activities.

PHILOSOPHY OF THE SELF (OR A SYSTEM OF IDEALISM BASED UPON ADVAITA VEDANTA). BY G. R. MALKANI, DIRECTOR, INDIAN INSTITUTE OF PHILOSOPHY, AMALNER. Pp. vi+218+iv.

This book is the fruit of Prof. Malkani's twelve lectures delivered at the Indian Institute of Philosophy in 1938-'39. As its sub-title indicates, it expounds the system of Advaita, not in the classical Indian style, but "in an independent way." The methodology is Western, and is patterned after the Idealistic tradition, though the author differs from Idealism in many respects. He gives reasons, no doubt, for his conclusions. But he takes care to point out in his Preface that mere rationalism is barren, that reasoning is not the whole thing in philosophy, and that 'perception of the truth is more important than rational explanation.'

Chapter VII entitled 'Reality as Subject' may be regarded as the central part of the whole book. Reality is the Self or Subject. It is not known, nor is it unknown. It transcends thought; but is immediate to intuition. It is the *whole* reality; for it includes and transcends all. "Ultimate reality can only be conceived under the category of the pure subject" (p. 91). The self is the true infinite. It is self-revealed. It is knowledge. There are grades of subjectivity; but the highest is that where there is no distinction between being and knowledge. The last chapter of the book discusses the important problem of the relation between the Individual and the Absolute. The Advaita theory is maintained through a criticism of the various views offered in the West. While all the schools of Western thought, whatever be their differences, hold that the individual is *not* the Absolute, Advaita is unique in saying that the so-called individual is no other than the Absolute—"That thou art".

It is beyond the scope of the present review to go into the details of the Advaita doctrine. Prof. Malkani has developed his theme in a way which will readily appeal to all those who are acquainted with Western modes of thought, though we feel he might have made a more direct use of Eastern sources. But one advantage this

method undoubtedly has, i.e., non-knowledge of Sanskrit will be found to be no bar to understand the Advaita position. The learned writer has developed his arguments with clarity and penetration. We recommend this work to all students of philosophy.

PROF. T. M. P. MAHADEVAN,

M.A., PH.D.

THE SOCIOLOGY OF RACES, CULTURES, AND HUMAN PROGRESS. BY DR. BENOY KUMAR SARKAR, M.A. (Cal.), VIDYA-VAIBHAVA (Benares). Published by *Chuckervetty, Chatterjee & Co., Ltd.*, 15, College Square, Calcutta. Pp. 410. Price Rs. 7.

Prof. Benoy Kumar Sarkar is a well-known writer on Sociology, Ethnology, History, and Political Economy. He is one of those rare scholars whose researches are based on a thorough acquaintance with world-literature and whose untiring efforts in the cause of the country's cultural regeneration have contributed not a little towards a *rapprochement* between Eastern and Western races in various spheres of life. The present volume is a collection of interesting and inspiring essays and lectures delivered by the author from various platforms in Europe and America during several years of travel and study. Though the essays have been gleaned from several magazines and periodicals there is an underlying unity throughout the work.

The book is divided into five broad sections. The *Leitmotif* of the volume, according to the author, is to be found in the first section entitled "The Futurism of young Asia"—viz., "war against colonialism in politics and against *orientalisme* in science." The next section is a detailed comparative study of the national ideals and socio-political thought-currents of the East and the West. The third section is devoted to the treatment of the evolution of the cultural awakening in China. The last two sections are of particular significance to Indians as they deal with the political renaissance in young India from the memorable year 1905 as also with the glories of Hindu culture in contrast with what many Western writers have unjustly and fallaciously misrepresented as facts of Indian social life and history. The book is replete with stimulating essays, and many new historical and other facts have been presented in a lucid and intelligent form. Its get-up is excellent

and contains an exhaustive index. It is bound to interest every student of political and cultural history.

WHAT IS HINDUISM? BY D. S. SARMA, M.A., PRINCIPAL, PACHAIYAPPA'S COLLEGE, MADRAS. Available at all Book-sellers in Madras. Pp. 136. Price Re. 1-8 As.

This charming book is a companion volume to *The Primer of Hinduism* by the same author and gives a lucid exposition of Hindu religion and philosophy within a short compass. The book has been written with the idea that it may be useful as a text book for college classes. Therefore the author has been careful to see that no sectarian or polemical views are included in the book. The author's attempt to present a bare outline of all the relevant portions of Hinduism in all its phases has proved very successful. The topics dealt with are: Hindu Scriptures, Hindu Rituals, Hindu Ethics, Hindu Sâdhanâs and Hindu Philosophy. Though the author has tried to follow the most orthodox method of presentation, every one will appreciate his broad liberal views and tolerance of spirit. We recommend this useful book to every one who wishes to understand the essentials of Hinduism without going into technical details.

THE GITA: A CRITIQUE. BY PROF. P. NARASIMHAM, M.A., L.T. Published by the Huxley Press, Madras. Price Rs. 2-8 or 5s. Pp. 270+V.

The book under review is a critical study of the Gita in the light of modern thought. It is not a commentary but a critique as the author himself calls it. The author who is a retired professor of philosophy has tried his level best to make a bnoyant and balanced criticism from the standpoint of modern outlook. Sanskrit Text is omitted and only English rendering of almost all Shlokas is given except the first chapter, of which a short summary is added in place of translation. There are explanatory notes in the form of discussions and remarks on difficult textual portions, and a note on Karma with errata is appended. "The abiding worth of the Gita," remarks Prof. Narasimham, "is in the exposition of the highly developed views of

the Hindu Mind on the great problems of human life which have determined the cultural tone of our civilisation for thousands of years. To consider these views as varieties of philosophic opinion and examine them from a commonsense point of view is the only object of this study." It may be said to the credit of the author that his avowed object has been considerably successful.

Here and there the author has made some stray observations about the Gita which are uncharitable and unwarrantable. In the foreward he remarks that the value of the Gita lies entirely in the Upanishadic quotations it contains. How far this observation is true and tenable is open to doubt. In the colophon at the close of every chapter the Gita is called an Upanishad and in the Dhyâna it is said to contain the essence of the Upanishads, meaning thereby that the Gita and the Upanishads agree in the Advaitic conclusion that Jiva and Brahman are essentially one and the same, which the author also admits. But there are many more things in the Gita such as Avatâravâda, synthesis of four Yogas and Nishkâma Karma, etc., which are not boldly outlined in the Upanishads.

It appears to the author that to one, unbiassed by tradition, the whole Gita episode would appear to be quite artificial. He also does not care to believe "that Sri Krishna could have set about expounding an elaborate philosophy at the very nick of time when the first shot was about to be fired." We do not find any absurdity in the Gita episode, for at the sight of death great problems of life rise in the mind for solution. It is said of Marcus Aurelius, the Roman Emperor, that before going to an internecine war in which unfortunately he lost his life, he invited to his palace all the philosophers of his metropolis and held with them serious discussions on philosophy for three days consecutively. The author's remarks about the date and interpolation in the Gita are naive statements for which no arguments have been advanced by him.

The Gita alone of all scriptures can boldly stand the challenge of higher and historical criticism as it is founded on the firm basis of absolute and universal Truth of Advaita Philosophy.

NEWS AND REPORTS

SWAMI VIVEKANANDA'S BIRTHDAY

The birthday of Swami Vivekananda falls this year on the 31st of January.

SWAMI VIRAJANANDAJI'S TOUR IN NORTH AND WEST INDIA

Srimat Swami Virajanandaji, President of the Ramakrishna Math and Mission, recently returned from a short tour in some of the centres of the Order in northern and western India.

Leaving Shyamalatal on October 28, the Swami came to Kankhal *via* Almora. From Kankhal he went to Delhi and Brindaban. He reached Bombay on November 18, and was received by several distinguished citizens and devotees. On November 22, the Swami gave a talk in the Ramakrishna Mission Library Hall. The Hall was full, and the Swami's reminiscences of the great Swami Vivekananda were highly entertaining. He also met several other distinguished citizens in a private party.

On November 28, the Swami was given a public reception at the Sir Cowasji Jehangir Hall, where the Mayor of Bombay presided. Among those present were Mr. B. G. Kher,

Sir S. S. Patkar, Hon'ble Mr. Justice K. C. Sen, Mr. S. A. Brelvi, Mrs. Sophia Wadia, Mr. F. J. Ginwala, Prof. V. G. Rao, as well as several other leaders of different societies and institutions. The Swami gave a very suitable reply to the address of welcome presented to him. His presence in the Ashrama created great enthusiasm among the devotees. Every day a crowd would gather round him in the mornings and evenings to hear him talk on religious subjects.

The Swami left Bombay after a stay of nearly two weeks. He finally reached Belur Math on December 16, visiting Poona and Nagpur on the way.

Everywhere the Swami left a deep impression and helped a number of people spiritually, initiating some and instructing others. The tour has also interested a large number of persons in the ideas and ideals of the Mission.

BURMA

His Excellency the Hon'ble Sir Archibald Douglas Cochrane, G.C.M.G., K.C.S.I., D.S.O., Governor of Burma, performed the opening ceremony of the Nanigram Jagannath and Nanigram Jamnadas Maternity Ward attached to the Ramakrishna Mission Hospital, Rangoon. The Mission Seva-

shrama Hospital is the second largest hospital in the whole of Burma. The new Maternity Ward while adding to the beneficent activities of the Sevashrama will prove a boon to the poor mothers of Rangoon.

SWEDEN, FRANCE AND ENGLAND

Extracts from a letter received from Swami Yatiswarananda, one of the missionaries sent by the Ramakrishna Mission to preach the Vedanta in Europe.

Stockholm, Sweden, 20-10-39

In summer I had been on a trip to the land of the midnight sun in Norway, and then came to Stockholm. I gave a series of lectures on Vedanta at the invitation of the local Theosophical Society, and have been holding regular classes there and also else-

where. There is good scope for spiritual service in this country. A little substantial work has already been done, and there is promise of further expansion. So I propose to stay on in this country until better times prevail in Europe. I have known here a good number of fine souls who naturally wish that I should stay as long as possible. The Lord in His infinite mercy is making things easy for me. Work of spiritual construction has to be done, when the process of destruction is going on in Europe!

I wished to go to America just on a visit and not for settling there for work. As I see, I am not allowed to leave Europe where there is plenty to do. Let the Lord's will be done.

Swami Siddheswarananda gave a series of excellent lectures in French at Geneva and is now in Paris. Swami Avyaktananda is in London. Swami Nikhilananda and some other Swamis in America have invited all the three of us to go there in case of diffi-

culty. I do not think any of us would be going now. There is no war in Sweden, but no country in Europe is really safe. For doing a great work a little risk is to be taken. Besides, our life and death rest with the Lord.

The work at the Hague was a good success. I was planning to go there early in 1940, but do not know if I would succeed.

(Sd.) YATISWARANANDA.

MAURITIUS

The Hindus in the island of Mauritius number over two and a half lakhs. In response to their request, the Headquarters of the Ramakrishna Mission in India deputed Swami Ghanananda to proceed to Mauritius and work for the social and spiritual welfare of the Hindus and others in the Island. The Swami has served as a member of the Working Committee of the Mission and was also for some years in charge of the Mission work in Ceylon. He landed in Mauritius on the 20th July and was given a rousing reception by the Arya Sabha and the public. On the 30th July, the Hindu Mission Committee of Port-Louis

presented him with an address of welcome, in the course of which they said that with the Swami's advent a new era had dawned on them which would soon witness a general awakening and regeneration among the Hindus in all spheres of life. They also said that besides the varied benefits they hoped to derive from the Swami's teachings, there was no doubt that his presence there, will afford them that living touch linking them with their past and all its multitudinous glories which must needs awaken in them that national pride so indispensable for upholding their own culture and religion.

STRAITS SETTLEMENTS

A new branch of activity under the name of the Youngmen's Cultural Union has been started by the Ramakrishna Mission, Singapore. The aim and ideal of the Union are to cultivate the spirit of toleration, sympathy and mutual understanding among the younger generation and to promote their physical, mental and spiritual well-being. In keeping with the Universal Spirit of the Mission the membership of the Union will be open to all interested youngmen irrespective of caste, creed or nationality.

Periodical lectures and debates on cultural

subjects have been taken up as the first step. The inaugural meeting of the Union was addressed by Swami Bhaswarananda, the Head of the centre. The Swami who was mainly responsible for the formation of the Union, dwelt in his address on the need of cultural unity among different races and nations in the modern age. He opined that behind the apparent varieties of life there was a great deal of oneness, uniformity and unity at the core which should form the basis of mutual understanding and sympathy.

SWAMI ABHEDANANDA MEMORIAL MEETING

We have received the following account of the thoughtful address delivered by Mr. B. C. Chatterjee, Bar-at-Law, on the occasion of the meeting of the citizens of Calcutta for devising ways and means of perpetuating the hallowed memory of the late Swami Abhedananda.

LADIES AND GENTLEMEN,

I thank you from the bottom of my heart for the signal honour you have done me by putting me into the Chair at this representative gathering of Calcutta citizens where we have met to pay our homage to the memory of a great son of Bengal. I

have to make the humiliating confession that I had not the privilege of knowing Swami Abhedananda personally. But I have had the privilege of going through his works—perhaps a better way of knowing the essential part of a man than mere personal acquaintance enables one to do. And those who have known him through his works will all agree that he was a man of ripe scholarship; a thinker and a philosopher of a high order; and what attracts me most to him is the fact that he was a fearless and at the same time successful champion of Indian thought.

But the persistent vision of Swami Abhedananda that rises before my mind's eye is the vision of him standing side by side with Swami Vivekananda—comrades in arms, twin soldiers of the Indian spirit, out to conquer the world. I am using no language of exaggeration when I say that these two men are the two greatest conquerors India has sent out in the modern era. I am using the word 'conqueror' in the sense in which it has been consecrated in Indian history. India has never suffered from land-lust in the course of her long and variegated history; but it has been her mission from age to age to send forth the chosen of her children to the great world beyond to conquer the souls of men and women. And it is on that historic mission that she sped forth Vivekananda and Abhedananda to far-off America.

Well, ladies and gentlemen, we have learned from our childhood's days that Columbus discovered America. Yes, he discovered the body of America. But these two spiritual sons of Paramhamsadev discovered the soul of America—a discovery of far deeper import! Scholars tell us that it was Bengalees who carried the message of Buddhism to Thibet, China and Japan. It was your forefathers, ladies and gentlemen, who illumined the faces of the children of those lands of the Far East with the light of Gautama's awakening. As I have said, it was the same mission of quest and conquest that took our heroes to America. The task before them however was far more difficult than the one which had confronted the Bengalee devotees of the Lord Buddha. Vivekananda and Abhedananda went out as members of a subject race, from a conquered land, whose civilisation had been continuously misrepresented for years and years before the Western world as being nothing better than a bundle of

superstitions. But the light that could never fail lit up the pathway of their spirits—the light from the divine countenance of their *Guru*. And so the faith that they bore within them, renovated, as it had been, by passing through the filter of Ramakrishna's soul, made its way into the heart of America, and produced an undreamt-of unison of the human spirit in the world's most ancient and most modern civilisations.

Historically, Vivekananda was the first to go to America and electrify its soul with the message of his *Guru*. But he lost little time in summoning his brother, Abhedananda, to his side to fertilise and bring to fruition the seed of the Master's thought which he had planted on the soil of the American mind. And we all know, ladies and gentlemen, how this heroic son of Bengal responded to that call, and went across the seven seas to the continent of America to tend and nurse that seedling of Vivekananda's sowing and make it grow from more to more. One feels overwhelmed as one thinks of the lion-hearted courage of these two spiritual brothers. Alas! that the last of them too is taken from us. Our minds instinctively go back to him this evening; the thought of his high-souled endeavour, his titanic struggle in that alien land, for twenty-five long years, to make his Master's voice heard, understood and respected by its men and women, fills us to the brim to-night with the spirit of love and adoration for him, with the remembrance of all he signified, and all he stood for. Mother Bengal cannot hold back the tribute of tears welling up in her eyes at the thought of the deep bereavement she has suffered in the passing away of her beloved Abhedananda.

What sustains us at this hour is the memory of the marvellous success he achieved in that far-off land, of the fact that he penetrated the thinking mind of America through and through with the evangel of Ramakrishna. Take any American journal of repute reviewing any one of his many works. You would unfailingly catch a deep note of appreciation of Abhedananda's presentment of his Master's message, and oftener than not a deeper note of acceptance.

It only remains to add that the seedling of Vivekananda which Swami Abhedananda tended through the whole quarter of a century, manuring it with his heart's blood

and spirit's oblations, has grown up into a vigorous sapling which now stands four-square to the wind, and stands up to the Western world, fearless of blight or blasts.

There are many gentlemen here who will enlighten you about the different aspects of the life and teaching of Swami Abhedananda.

I will just add a word or two more by your leave. You must have noticed that increasing trend in Western thought in favour of enthroning "intuition" over the dismantled body of "intellect." Now this new orientation of the mind, of the West—quite a revolutionary reaction from the intellectualism of 19th century philosophy and science—can be traced to the seed of their Master's thought which Vivekananda and Abhedananda cast over the continents

of Europe and America. Men far greater than myself have testified to this fact.

Remember this also. The modern Indian owes everything that is reputable in his constitution to the teachings and preachings of these two men. Every aspect of our life derives from them. I have dwelt in detail on this topic on other occasions, and shall not therefore do so ever again. If you but think a little seriously, you will realise how the very air you breathe is perfumed with their presence.

Well, ladies and gentlemen, let us bow our heads in reverence, in love, in affectionate remembrance of this great son of our country whose loss we all mourn, but whose memory shall remain like an aroma in our heart of hearts, and which none of us shall ever let die.

THE RAMAKRISHNA MISSION SHISHUMANGAL PRATISHTHAN

The Ramakrishna Mission Shishumangal Pratishthan, which stepped into the eighth year of its existence in 1938, is a new type of Maternity Hospital which differs from others in doing not only curative work but in rendering *preventive* service also. Besides educating women about the vital need of adequate maternity and child-care, it provides (1) antenatal care to expectant mothers, (2) hospital and domiciliary maternity service to registered cases, (3) post-natal care to children up to school-going age, and (4) training in midwifery and obstetrical nursing to deserving women of good families. All these services are rendered free of charge to poor people. Thanks to its valuable services, the institution has won universal admiration and grown into one of the most popular and useful maternity hospitals in the city.

During the period under review the number of antenatal cases treated was 5,320 including repeated cases, the number of hospital confinements, 924, home confinements, 142, and the number of children receiving post-natal care, 2,459. Altogether 24 pupils have been admitted for training upto now, of whom 12 have passed and joined the staff of nursing of the Institution and the rest are still under training.

The Institution was shifted to its new premises on June 1, 1939. The new home

is commodious and well-ventilated and is located at 99, Lansdowne Road, Calcutta. It accommodates 50 beds, including 8 cabins, an outpatients' block and temporary quarter for the resident staff. Provision has been made for expansion so that ultimately it can accommodate 150 beds and house 60 nurses.

The maintenance charges of the Institution have come up to about Rs. 30,000/- annually and are rapidly increasing with the expansion of work. Less than half of these charges is met by the Corporation and Govt. grants; for the balance it has to depend on uncertain sources of income, such as voluntary contributions, fees and cabin rents from patients. As a large number of patients are confined or treated free of charge this model institution deserves the sympathy and help of the large-hearted men and women of India in its endeavour to reduce the appalling mortality of mothers and babies to a minimum.

Donors desiring to perpetuate the memory of near ones may do so by donating the cost of a room (Rs. 2,000/-) or by endowing the cost for the maintenance of a bed (Rs. 5,000/-).

Donations and contributions may be kindly sent either to the Secretary of the Institution at 99, Lansdowne Road, Calcutta, or to the Secretary, Ramakrishna Mission, Belur Math, Howrah.

AN APPEAL FOR FAMINE RELIEF IN DHRAFA THANA

Nearly half of Kathiawar is affected with famine conditions this year. Dhrafa Thana, which consists of thirty scattered villages on the border line of Nawanagar, Porbandar and Gondal States, is one of the most affected areas in the Western Kathiawar Agency. Petty Talukdars, poor agriculturists and labourers form the bulk of population of this Thana. As the rainfall was very deficient last year and there is a great scarcity of rain this year, it has not been possible to raise any crops or grow any fodder and even wells for drinking water in many villages are getting dry. Under such circumstances, people have been reduced to a state of utter helplessness in maintaining their families and cattle. Many cattle have died and those which are living are very likely to die if no timely help for their protection is forthcoming. Many families have begun to show signs of half-starvation.

2. Feeling the necessity of adopting relief measures in the Thana, the Agency authorities have invited co-operation of the Ramakrishna Ashrama, Rajkot, for organising and conducting relief activities. But it is not possible to adopt full measures of relieving the distress of the people and the dumb cattle without sympathetic co-operation of the generous public. The Ashrama authorities have, therefore, formed a local Advisory Committee with official and non-official members having the Political Agent, Western Kathiawar Agency as its patron. The Political Agent has also kindly given his personal note which has been reproduced below.

3. The work of giving gratuitous relief in the form of distributing grains to the poor, old, decrepit and invalid persons has already been undertaken. Arrangements have also been made for giving taqavi loans to the cultivators and steps are being taken for deepening old wells and sinking new ones.

4. The Committee has contemplated to take the following measures for which public help is badly needed:—

- Gratuitous relief on a larger scale ;
- Opening of cheap grain shops ;
- Distribution of clothes, blankets etc. in winter ;
- Distribution of medicines, and
- Opening of cattle camp.

The Committee feels the necessity of starting the above-mentioned relief activities as soon as possible. So it appeals to all benevolent persons and charitable Societies to stretch their helping hands to this noble cause. All contributions will be thankfully received and acknowledged at any of the following addresses:—

1. President, Ramakrishna Ashram, Rajkot, Kathiawar.
2. President, Ramakrishna Mission Ashram, Khar, Bombay 21.
3. Secretary, Famine Relief Committee, Dhrafa, Kathiawar.

(Sd.) SWAMI ATMASWARUPANANDA,
President,

DHRAFA FAMINE RELIEF COMMITTEE.

The Dhrafa Thana area is one of the worst-hit areas in the whole of Kathiawar. It forms part of no big State, can draw on the resources of no wealthy administration, contains no citizens of substance. The Ramakrishna Mission have already started work here at my urgent request and have already rendered invaluable aid. I earnestly commend this appeal for the relief of real distress.

(Sd.) A. J. HOPKINSON,
Political Agent,
WESTERN KATHIAWAR AGENCY.

RAJKOT,
9th November, 1939.